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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, MAY 26, 1881.

[New Series. No. 47

Current Topics.

—The French are talking about a rail-road at an early day from Algeria to Soudan, across the Sahara, about 1,600 miles. The most serious question is that of water, and the heat of the sun is so great that it might not be safe to run a train for a few hours in the middle of the day.

—From the returns just completed it appears that during last year 183,502 emigrants left Liverpool against 117,914 in 1879, an increase of 65,538. Of the total number, 74,969 were English, 1,811 Scotch, 27,986 Irish, and 74,115 were foreigners. During the month of December 5,243 emigrants set out, against 8,843 in the previous month. The greatest rush of emigrants was in April last, when 29,491 left the Mersey.

—The Friends of England, says the *Christian World*, are adopting new ideas and dropping old peculiarities and customs. There are heard at times hymns in the meeting houses; some of the ministers are found filling Methodist pulpits, and the question whether members should be allowed to be baptized is discussed. It is a matter of opinion whether the Society gains or loses by this partial change in practice; but there are some who look with regretful eye upon the growing tendency to change in the Society's views upon some matters of belief. There are at present two tendencies: one towards a more evangelical position and the other in an opposite direction.

—Sir Henry Wellwood Moncreiff, secretary of the Scottish Bible Board, in answer to an inquiry writes:—"It is a great mistake to suppose that the new revised version of the scriptures will, on its publication, become an authorized translation or supersede the present one. That can only be after the Queen has adopted it and allowed the substitution. It is impossible to say when, if ever, such adoption and allowance will take place. Objections may be taken to the revision. Its publication now is only to enable the public and all authorities to judge of it. It may be approved of, but it may be disapproved of."

—The genial editor of the *National Baptist* has had his first Atlantic voyage and safely reached England. Alluding to the effects of sea-sickness, he says "The judgment of history needs to be revised on a great many little points. We have lavished a vast deal of praise upon the Pilgrim Fathers for landing on Plymouth Rock. Now, I don't think they deserved a spark of praise; I don't think that it displayed a gleam of heroism. In the light of my experience, I should say that if they had declined to land on any spot however rocky, however beset by savages, they would have given evidence of a courage beyond all comparison, and approaching to fool-hardiness."

—Liberty is widening and strengthening in France. The soldiers are now released from compulsory attendance on religious services. Protestant officials are no longer obliged to attend mass on public occasions. Religious books, whether sold or given, are no longer the objects of prohibitive laws. A simple declaration is all that is necessary to hold a meeting or deliver a lecture. Public schools may be taught by Protestants as well as by

Roman Catholics, and just a few weeks ago perfect freedom for all in respect of burial grounds has been voted by 348 to 150. What is true of France is equally so of Italy, and to a good extent is getting to be so even of Spain. The onward progress of liberty and toleration is becoming as marked and unmistakable as the most sanguine could have anticipated.

—The *Foreign Missionary* says a female medical mission in every popular centre is one of the most crying needs of India. The death rate among women and children is enormous and constant. Two thousand children, not very long ago, were left to perish of small-pox in one city, and with the women it was even worse. A medical lady is welcome as an angel of mercy and received with open arms. "This morning," writes a female medical missionary, "a Brahmin suddenly appeared at my door, and with quivering lip exclaimed: 'You are a mother; I have brought my wife, the mother of my six children, for you to save.' The wife and mother was healed, and the missionary was permitted to kneel with that heathen family around her, and give thanks to the Christian's God for His restoring mercy." Here is a grand field for woman's work.

—Chautauqua, under Dr. Vincent, will have its usual attractions this summer. The Normal School of Languages will open July 7, closing August 18. Greek, Latin, German, French, Hebrew and English will be taught. Elocution will also be taught under the general direction of Prof. J. W. Churchill who will give twelve lessons and two lectures. Frank Beard, Esq., and Prof. J. L. Corning will deliver lectures on art. Among the lecturers this season will be Drs. Taylor, Ward, Schaff and Fowler of New York, Dr. Townsend of Boston, Bishops Warren and Foss, Governor St. John, John B. Gough, and many others. The Jubilee Singers will be in attendance from July 30 to August 22. A children's course of reading is being prepared with the co-operation of a Boston committee. It is so designed as not to interfere with the busiest school life. The *Foreign Missionary Institute* will be held July 30-August 4; the S. S. Assembly August 2-22. Temperance Day will be on August 2.

—The Massachusetts State Bureau of Statistics of Labor, just issued under the careful supervision of Hon. Carroll D. Wright, gives many suggestive facts. In the courts of Suffolk County, which means in Boston, agents have investigated every case during the past year to find if possible what relation intemperance sustains to crime. The total number of sentences for the year was 16,897, of these seventy-two per cent. were directly traceable to intoxicating liquors. Twelve per cent. more were given to persons under the influence of liquor at the time the crimes were committed, thus making a total of eighty-four per cent. due to liquor. This traffic in our very midst makes seven-eighths of all our crime, with the consequent costs for arrests and trials, jails and prisons, putting an enormous tax upon honest and law-abiding citizens, tearing down character faster than churches and Sunday schools can build it up, despoiling homes, robbing children and wrecking manhood. The words of the official making this report, and commenting upon the figures and facts he has

collected, are worth being quoted and considered: "These figures paint a picture, at once the most faithful and hideous, of the guilt and power of rum. Men and women, the young, and the middle-aged, and the old, father and son, husband and wife, native and foreign born, the nightwalker and manslayer, the thief and adulterer, all testify to its ramified and revolting tyranny. Therefore the result of this investigation, in view of the magnitude of rum offenses, and considered in connection with the notorious tendency of liquor to inflame and enlarge the passions and appetites, to impart chaos into the moral and physical life, to level the barriers of decency and self-respect, and to transport its victims into an abnormal and irresponsible state, destructive and degrading, calls for earnest and immediate attention at the bar of the public opinion and the public conscience of Massachusetts."

—Mr. H. S. Newman, a late visitor to Calcutta, says he finds "in the mission schools some of the most clever teachers avow themselves to be Brahmos." The address of Chunder Sen, which we have lately published, shows how much Brahmoism is borrowing of Christianity. The following account of their ceremony of communion with Christ is taken from one of the late Brahmo tracts:

"Jesus! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt thou cut us off because we are rice-eaters and teetotalers? That cannot be. Spirit of Jesus! that cannot be. Both unto Europe and Asia thou hast said: 'Eat my flesh and drink my blood.' Therefore, the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the Scriptures might be fulfilled in this land.

"On Sunday, the 6th of March, the ceremony of adapting the sacrament of Hindu life was performed with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner-hall, and sat upon the floor upon bare ground. Upon a silver plate was rice, and in a small goblet was water, and there were flowers and leaves around both. The minister read the following verses from Luke xxii:

"And he took bread and gave thanks, and brake it and gave unto them, saying: This is my body which is given for you. This do in remembrance of me.

"Likewise also the cup after supper, saying: This cup is the New Testament in my blood which is shed for you."

"A prayer was then offered, asking the Lord to bless the sacramental rice and water:

"Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may, upon entering our system, be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life."

"The Lord blessed the rice and he blessed the water.

"And these were then served in small quantities to those around, and

men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints."

Why was not such worship accepted by the Master?

—The *Lee, Mass., Valley Gleaner* says: From an interesting letter lately received by Amos G. Hulbert, from his son, Henry C. Hulbert, of New York, who is now travelling in the East, we take the following sketch of a look at one of the oldest Hebrew manuscripts in existence, and probably one of the most valuable. Mr Hulbert says:

"While at Cairo I visited the Coptic church from which Peter wrote his Epistle (see First Peter 5:13). The church is to this day called Babloun or Babylon, and Dr. Lansing, our missionary at Cairo for the last twenty-five years, says he has no doubt it is the spot. We also visited the Jewish synagogue in hopes to get a chance to see the manuscript of the five books of Moses, which was left there by Ezra the Scribe. They do not show it, and it is only by chance it can be seen. Dr. Lansing has been able to see it but once or twice, and he hopes to get possession of it, or at least to have it photographed. Fortunately the old Rabbi was away, and the attendant, who knew Dr. Lansing, allowed us in the synagogue and locked the door. We then had full sweep. Dr. Lansing went up a ladder to a hole in the wall with a wooden door and curtain, some fifteen feet from the ground or floor, and took out a portion of it. It is in a long, round box that opens in the middle, with a peg through each half on which the parchment is rolled, and as fast as read it rolls from one peg to the other. Dr. Lansing had with him a copy of the Hebrew in two versions, and he and Mr. Peham, an English clergyman, with E. P. I. (Rev. Dr. Ingersoll of Brooklyn), and Dr. Ludlow and myself standing round, compared a portion of the fifth chapter of Deuteronomy, and found that it compared exactly with the accepted Hebrew version from which our Bible was translated, and not with what is called the Samaritan version. I measured it, and found the width of manuscript 2 feet, length of written page 18½ inches, and margin top and bottom 2½ inches each, width between the pages 1½ inches. Five lines measured 2 inches. It is in a very good state of preservation, and though the margin is crumbling with age, the writing is clear and distinct.

"An old rabbi, who taught Hebrew to Dr. Lansing's children, says their tradition is that after the return of the Jews from captivity, Ezra the Scribe came down to Cairo or Egypt to correct the genealogy of the Jews who had fled and found refuge in Egypt (see Ezra 2:26), and before leaving, at the request of the rabbies, left this copy with them, and it has been here ever since. Macrasi, the historian, wrote 500 years ago that this synagogue was built 45 years before the destruction of the second temple, and also refers to the manuscript left by Ezra. Dr. Lansing believes this the oldest copy of the five books of Moses in existence. It is not kept for show, and can only be seen by a chance shot, which we had. It is truly wonderful, and I enjoyed it very much."

DRIVING A SEED.

The land was still; the skies were gray with weeping;

Into the soft brown earth the seed she cast;

Oh! soon, she cried, will come the time of reaping.

The golden time when clouds and tears are past!

There came a whisper through the autumn haze,

"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming

Of sunlight gleaming through the cloudy lift;

Hour after hour she lingers, idly dreaming,

To see the rain fall and the dead leaves drift:

Oh! for some small green signs of life, she prays,

Have I not watched and waited "many days?"

At early morning, chilled and sad, she hearkens

To stormy winds that through the poplars blow;

Far over hill and plain the heaven darkens,

Her field is covered with a shroud of snow:

Ah, Lord! she sighs, are these thy loving ways?

He answers—"Spake I not of many days?"

The snowdrop blooms: the purple violet glistens

On banks of moss that take the sparkling showers;

Half-cheered, half-doubting yet, she strays and listens

To finches singing to the shy young flowers;

A little longer still his love delays

The promised blessing—"after many days."

Oh, happy world! she cries, the sun is shining!

Above the soil I see the springing green;

I could not trust his word without repining,

I could not wait in peace for things unseen:

Forgive me, Lord, my soul is full of praise.

My doubting heart prolonged thy "many days."

J. L. Cosham, in The Sunday Magazine.

A STORY OF THE ENGLISH DERBY DAY.

"It's only once a year, Julia."

"No," said Julia, doubtingly, wishing to see, yet for the life of her not being quite able to see, why 'only once a year' should alter the nature of a thing. 'And you'll come back in good time, George?'

'Won't I?' was his reply, as he went on adjusting his collar by the looking-glass in the shop, and now and then giving a satisfied glance at his face and figure generally. 'Won't I' signified 'I will' in George's idiom, so Julia was satisfied with the promise it conveyed—satisfied, that is, as much as she could be under the circumstances, not very favorable ones for a little woman with a baby two months old, with a house to mind, and a shop to mind, and with no very strong belief in her husband's wise behaviour on his yearly holiday at Epsom. But, then, what was she to do? George would go, and she was not the woman to hinder him 'by no manner of means,' she would have said, as she looked up smilingly at what always seemed to her his handsome face. She was not the woman, certainly, in these days to stand in the way of any reasonable pleasure for him! And was not this a reasonable pleasure? Well, she could hardly say; most people seemed to consider it so. And Julia was apt to think with the crowd. Last year George had taken her;—they were just married, and it seemed reasonable then that they should take their pleasure by going to the races after the wedding, it was but a day's trip, but it was what George called, and what she considered too, a very jolly one. There was the ride thither, in what seemed a grand

vehicle on the Derby day, when it was a luxury to get a vehicle of any kind; and George had driven, while she sat by his side in her white wedding dress and bonnet, conscious of looking prettier and of feeling happier than she had ever done before in her life. There was the great, wonderful crowd of people, all excited and happy—at least so it seemed to her—the hundreds and hundreds of horses and carriages, the grand sands, the splendid picnic dinner—such a dinner! Julia wondered whether that was the way they were going to live every day; and then the exciting, bewildering gallop of the running horses, the pause of straining expectation, and the shout and buzz when Vixen reached the goal first. All this she remembered with pleasure; but more than all, George's company that day, his smiles, his kindness, his pride in his pretty little woman, as he delighted to call her, his care of her lest she should take cold on her return.

And now it was a year ago—and the Derby day was no longer for her. Did she regret it? Not much in her heart of hearts; she was a woman of importance in these days,—a housekeeper—a shopkeeper when George was absent—a wife, a mother! Plenty to fill her hands and her heart and her brains had she now, and there was little time, of course, to think of holidays or of Epsom downs. But her baby was more to her than all the running horses in Christendom, her husband was handsome, and smart when smartly dressed; her house was smart and pretty; her shop was a very small one, but it would some day, she hoped, be larger and better filled with goods; she had good health, good spirits generally—what was there more to wish for? Not much, she thought, and yet she sighed. It was a very little sigh, but George heard it, as he was giving the last twist to his moustache, and he turned round quickly, saying, 'Anything the matter, little woman?'

'No,' said Julia, half ashamed of her sigh, 'nothing. But how time goes on, George!' She was thinking of the many changes and events of the past year that had come to her,—wifehood, motherhood, and some other hoods that, like their namesakes in dress, are as often a blind as a protection. George did not understand her thought, he was far too full of the races and himself. 'Time? Yes!' he said briskly. 'It's time I was off, I'm thinking. You've fixed the veil all right? That's the ticket!' and holding up his new hat before him admiringly, draped in its green gauze veil, before he put it on his head, he gave her a smiling kiss, said 'Ta-ta, little one,' to the baby, and was gone out of the shop and out of sight immediately.

'It's only once a year,' said Julia to herself, as she turned into the little parlor behind the shop to see that her young servant was putting away the remnants left from the hurried meal, half-breakfast half-lunch, that she and George had just partaken of. It seemed necessary that she should repeat this phrase, by way of comfort, and yet she was half angry with herself afterwards for needing to repeat it. It seemed as if she grudged George his holiday, and he so fond of a holiday, too. And yet, somehow, this Epsom holiday did not please her, as another kind of a holiday might. There were temptations: there was betting—she hoped George would not bet—and there was the drink. She hugged her baby afresh as she thought of the possibility of her husband coming home 'elevated,' and said, half to herself, half to her baby, 'We should not like that, my pet!' Such a misfortune had never yet befallen her; but these were early married days, and she had heard and seen something of the besetments of men in that way.

This busy whirligig world is to most

people a great mill, in which to grind stray nothings into money, into bread, into clothes, into house, fuel, and whatever else is needed or not needed; a mill that accepts everything as grist, if the right sort of grain is put with it. Julia's particular aspect of the world-mill was a haberdashery shop, and if bread and money must be hers, the mill must turn to-day, though the master should be absent. Customers came in, and she had to attend to them; several gentlemen asked for green veils, one or two for gloves; and Mr. Binns, the sweep, came too, at the last moment, for a knot of cheap ribbons, yellow and red and blue, to fix to his fancy steeple-crowned hat. He had made his face even blacker than its wont, and his teeth therefore shone all the whiter, as he laughingly fixed on his extraordinary head-gear, that was to be, as he expected, the envy and admiration of the race-going world. All these customers were in a hurry, and all more or less in high spirits, ready to laugh and talk, if they only had time. Some of them were neighbors, and amongst the rest was Mr. Roberts, who lived next door, in a large, grand house of his own. 'Husband gone, Mrs. Meadows?' he asked in his curt, insulting way. 'Yes, sir,' was Julia's reply, given deferentially, for Mr. Roberts was accounted wealthy, and not too good-tempered. He and his wife had been customers of late at her little shop, and though Julia inwardly disliked him, she tried hard to believe that she had no right to do so. He was a man that few people liked, indeed, or cared to talk about; there was not much good to be said of him, but as he was rich it was well not to speak of the evil. Late v, he had invited George to his house, and had even asked him to supper one evening, so that George, who had styled him 'a sourish sort of a customer,' and 'a man that looks as if he would like to snap your head off, Julia!' now declared him to be a 'regular brick.' Julia did not think him 'a regular brick;' there was but one 'regular brick' in her eyes, and that was George Meadows. But she never attempted to reason upon or to define her feelings and thoughts about her reserved-looking neighbor, and I am afraid could have said nothing more of her dislike than that she couldn't abide him; but then she would have assured you she had so many things else to think about.

Mr. Roberts's face did not look any pleasanter when she had said 'Yes, sir,' so she went on to explain a little. 'George thought he wouldn't be in time, sir, and he ran down to the omnibus five minutes ago.' 'He might have waited a little longer, and gone in my trap,' was the reply, 'I told him so last night.' Julia wondered much to hear this and admired Mr. Roberts' kindness and condescension in thinking of taking her husband. 'At all events, he isn't proud,' she said to herself, as she smiled and curtsied while handing him the gloves he had just bought. 'Mr. Roberts is better than his face says,' she thought as she saw him go out, 'but I wonder why he wanted George's company, and why George did not go with him?' Presently Mr. Roberts went by in his trap with two other gentlemen, the trap being, not a dog-cart, but a pony carriage that she had so often admired, the pony decked out in streaming ribands and white ear-caps, and with a large peony on either side of his head, looking quite as proud as the gentlemen and Mr. Roberts, who were in smart attire also, with yellow kid gloves, light waistcoat, and gauze veils. She thought, with a momentary feeling of regret, how well George would have looked in that gay carriage, and have been as handsome as any of them—far more handsome than the dark-looking man by Mr. Roberts' side with the heavy gold chain, the sharp

prominent nose, and the keen business-like glance of the eye. But why was not Mrs. Roberts in the carriage with her husband? She answered this question by the reflection that Derby day was not a day for ladies so much, and Mrs. Roberts would perhaps prefer to stay at home, or perhaps her husband would prefer that she should; that was more likely, for it was whispered that Mr. Roberts was master and mistress too. Remembering which whisper, Julia gave a slight toss of her head, and murmured, 'He shouldn't be mistress with me.' She forgot how different different households may be, because of the differing minds and bodies that govern and dwell in them. She was pretty and young, and had sufficient self-assertion to be what she called 'spirited.' Mrs. Roberts was not pretty—her age was forty, and her spirit was, if not broken, bent and cruelly twisted. Julia's George was young and kind-hearted. Mrs. Roberts' George was thirty-five, and a hard, scheming man, overbearing and selfish. There were other differences, too.

How busy she was that day! More than once she wished for George to do this or that. Her little servant's head was quite filled with the talk and thought of this wonderful Derby day, and she forgot both her duties to the house and to the baby. The fire was suffered to go out while Julia was waiting on a tedious customer; the baby's hat was tied on wrong side before when he was taken for his morning airing; and the saucepan boiled dry and was spoilt. These were minor troubles; but when two customers left the shop because she was too much engaged with another to attend to them, and she heard that they laid out a sovereign at the shop below, she regretted George's absence loudly.

Mrs. Roberts was in the shop at the time—a very fallow, withered-looking woman, on whose face was written the word 'discontent' in very large letters. Julia had offered her a chair, partly from customary politeness, partly from compassion at her care-worn appearance, and Mrs. Roberts had accepted the chair at once, and had sat down with a sigh that had a suppressed moan at its ending. Was she so very tired with her short walk, then, from one house to the next? Julia had thought that it was tire of mind and not of body, and half unconsciously she had compared herself with the rich neighbor, and had felt a thankful glow that she was the richer of the two in everything of the most importance. There was a selfishness, perhaps, in the thankfulness, but at least it rose from no wish to perpetuate the comparison. Health, prettiness, cheerfulness, a kind husband, a child, a pleasant home, occupation—all these she had; and yet, if George were to die to-morrow, much of her wealth would vanish at once, while Mrs. Roberts's one possession of money would be hers, even more than now, were she to be made a widow. She was rich when Mr. Roberts married her, indeed he had no property but what had been hers; and at his death, Julia naturally thought it would all revert to his wife. But what need to think of this? Here was Mrs. Roberts seated before her, looking so old and ill, that it was her death that seemed most probable, not his. She had asked for a skein or two of sewing silk, and when these were found she had wanted a little blue riband to put on a child's hat. Her little niece was with her, and the riband was for her, she had said. But she had not paid for it. 'I will send the money to-morrow, Mrs. Meadows. My husband forgot to leave me his purse when he went out, and I haven't a shilling in the house.' 'No matter, ma'am,' Julia had replied, cheerfully. She would not have feared

to trust the rich lady for many more pounds than she had asked for shillings, and she had rather wished, indeed, for the opportunity. And then she had expected that her customer would go, but Mrs. Roberts had continued seated, and had heard her hasty remark about her husband's absence.

(To be continued.)

INTERNATIONAL S. S. LESSON.

Sunday, June 5.

The Crucifixion, Luke xxiii. 33-46. GOLDEN TEXT.—And I, if I be lifted up from the earth, will draw all men unto me. John xii. 32. Commit v. v. 41-46.

INTRODUCTION AND CONNECTION.

Our last lesson left Jesus in the neighborhood of Jericho whence He proceeded towards Jerusalem, reaching Bethany six days before the Passover—that is, Friday evening, or the evening before the Sabbath (John xii. 1). It is probable that He spent the Sabbath in Bethany, and on the first day of the week (Sunday) made His triumphal entry into Jerusalem; (Luke xv. 28-38,) returning at night to Bethany. On Monday He returned to Jerusalem, (Mark xi. 12-17,) cleansed the temple, and at evening (v. 19) left the city, returning probably to Bethany (v. 20); thence to Jerusalem again on Tuesday (v. 27); and, after a day spent in teaching and discussion, returned again to Bethany. On Wednesday the anointing by Mary of Bethany probably took place (Mark xiv. 1-9); and on the afternoon of Thursday He returned to Jerusalem. Then followed the supper, the utterances recorded (John xiii. 31—xvii. 26), followed by the scene in the garden, the betrayal, the trial, and that which constitutes our present lesson.

LESSON NOTES.

(33.) *And when they* (the throng who accompanied Jesus to execution) *were come to the place which is called Calvary* (or Golgotha, Matt. xxvii. 33). This place was *outside* the city (Heb. xiii. 12) but *near* to it (John xix. 20). Calvary, or Golgotha, signifies "skull place," or place of a skull,—probably from the shape of the ground, possibly from the simple fact of its being a place where criminals were put to death.

There they crucified him. Crucifixion was not a Jewish form of punishment, but Roman; and was inflicted only upon the vilest criminals; yet the Jews themselves entreated that it might be inflicted upon Jesus. The crucified was nailed to the cross by the feet and hands. Death was usually slow and extremely painful. *Malefactors*—robbers (v. 32). *One on the right hand and the other on the left*,—indicating that, in their opinion, Jesus was the worst of the three,—also in fulfilment of Is. liii. 12—*numbered with the transgressors.*

(34.) *Father, forgive them*—His executioners, and also those who instigated this cruelty. This prayer can only be understood as asking that mercy might be extended to them in giving them time and opportunity for repentance. See Isaiah liii. 12—*made intercession for the transgressors. They know not what they do.* They knew they were crucifying an innocent man, but they did not know the extreme magnitude of the guilt they were incurring;—Acts iii. 17—hence, time for repentance granted them.

And they parted (or divided) *his raiment*, (John xix. 23, 24)—the clothing of criminals was given to the guards—divided as equally as possible among them. *Cast lots*—only upon His coat, or tunic. This was a seamless robe, symbolic of Christ's perfect righteousness; hence it was not rent, but went to the one upon whom the lot fell.

(35.) *And the people stood beholding*—or gazing. *And the rulers also with them derided* (or scoffed) *him*.—made use of mocking words and insulting gestures. *he saved others*—a most precious truth, though uttered in derision—*let him save himself, if he be Christ, the Chosen of God*,—that is, if He be what He professes. This contempt and hatred is more fully expressed, Mark xv. 29-32.

(36.) *And the soldiers also mocked him, coming to him, and offering him vinegar, or a drink composed of sour wine and water.* The mockery of this consisted, probably, in the manner of the act, rather

than in the act itself. Some attempt to reconcile the statements of the different evangelists upon the supposition that there were *three* draughts offered to Christ;—one of wine mingled with myrrh, (Mark xv. 23, another of vinegar mingled with gall, (Matt. xxvii. 34), and a third of vinegar simply.

(37.) *If thou be the King of the Jews, &c.* As these soldiers were Romans this sneer is pointed at Jesus' claim to kinship.

(38.) *A Superscription*.—the paper in which the crime of the accused is stated in writing—*over him*,—above Him upon the cross. Greek, Latin, Hebrew, the three great languages of the world at that time. It was so written that all who saw might read it for themselves. This is THE KING OF THE JEWS, not an accusation, as probably it was intended to be, but a statement of fact, which Pilate would not, probably *could* not had he wished. John xix. 20-22 modify into an accusation.

(39-40.) *If thou be the Christ, save thyself and us.* This was the language of one of the thieves, and was uttered in the spirit of railing and contempt. *But the other rebuked him*—probably he had at first railed also, Mark xv. 32, saying, *do not thou fear God, seeing thou art in the same condemnation as this man?* In other words, are not you, a dying man, afraid to rail at another? The spirit of God had suddenly roused this man to a sense of his terrible condition; and revealed to his faith Christ in the person of Him who hung on the cross at his side. His language can be explained on no other supposition.

(41.) *And we indeed justly, &c.*—an additional proof of the working of the Holy Spirit in this man's mind, since only the Spirit could have given him the discernment of all that his words imply. *We indeed justly, for we receive*—are receiving—*the due reward of our deeds*.—a confession which could only spring from the enlightening and humbling influences of the Holy Ghost. *But this man hath done nothing amiss.* He discerned that Jesus is in "the same condemnation" with themselves, yet clearly recognizes His innocence and their guilt; and not only so, gains a wonderfully correct view of Christ's true character and dignity.

(42.) *Lord*.—an acknowledgment of His exalted dignity, *remember me*.—proof that he not only believed in a future existence for himself, but that the power of Jesus to benefit and bless reached beyond the death of the body. *When thou comest*.—evidence that he had faith in Jesus' return to Earth. *In thy kingdom*, that is, to establish all the claims to supremacy which He had made. These words, when carefully analyzed, will be found to contain the genuine elements of saving faith; and his *remember me* evinces at once the faith and the humility of a true penitent bowed beneath a sense of unworthiness, but encouraged by a spiritual perception of the tenderness and compassion of Christ.

(42.) *Verily I say unto thee*.—a most emphatic assertion:—*To-day*, not at some indefinite period in the future;—*thou shalt be with me*.—not in some separate place where I am not;—*in paradise*.—the place to which Jesus was taken when He said—*Father, into thy hands &c.*—(v. 46).

(44, 45.) *Sixth hour*.—noon:—sun was darkened.—a supernatural gloom:—*over all the Earth*. all the land of Judea, possibly over all Palestine;—*ninth hour*—3 p. m.;—*and the veil of the temple*.—a gorgeous curtain, sixty feet long, reaching from the ceiling to the floor, and suspended between the Holy, and the Most Holy Place;—*rent in the midst*.—that is, from bottom to top (Mark xv. 38) showing that, from that moment, all believers were free to approach God through Christ who was even then passing into the presence of God, to be their perpetual High Priest above.

(46.) *Cried with a loud voice*.—hence it could not have been from *exhaustion*; but it was the shout of a conqueror who saw that a full and complete victory had been won (John ix. 30). *Father, into thy hands, &c.*.—a peaceful resignation of Himself and His now finished work into the hands of His Father. *Gave up the ghost* (spirit,) that is, He died. Jesus lingered not after His work was finished. This explains the fact of His death's occurring so soon. God laid not one unnecessary pang upon His Son; the moment His work was finished He went away. Neither man's cruelty nor Satan's rage could follow Him one step further.

SUGGESTED THOUGHTS.

Christ's endurance of the insults of men and the death of the cross were not, as some suppose, for the purpose of example. There are in it beautiful examples of various kinds, but its only explanation lies in the fact that He who knew no sin, WAS MADE SIN FOR US.

Christ endured no more than the *just merits of sin*. *Less* would not have satisfied the claims of justice; *more*, it would have been impossible for the Father to inflict.

QUESTION SUMMARY.

(For the Children)

(33.) *Where* was Jesus crucified? *How* was He crucified? *Who* were crucified with Him? What is meant by *malefactors*? (34) What did Jesus say about His cruel executioners? What was done with His clothes? Which one could not be rent? (see note and reference) (35.) Who stood looking on? Who else? What did they say? What did the soldiers do? (37.) What say? (38.) What was written and put over Him? In what languages was it written? Why? What were the words? Were they true? Was Jesus a King, then? Is He a King now? Is He your King?—or are you saying, *we will not have this man to rule over us?* (39.) What did one of the malefactors do? What is meant by *railed on him*? What did he say? (40, 41.) What did the other one say to him? (42.) What did he say to Jesus? (43.) What did Jesus answer? What strange thing happened at the sixth hour (noon)? How long did it last? What time was that? (44.) What happened to the sun? What to the veil of the temple? *What and where* was this veil? Why did Jesus cry out *with a loud voice*? (see note.) What did He say directly after? What is meant by *gave up the ghost*? *Why* did Jesus die? Will His dying for sinners be of any use to those who do not repent and believe in His name? Have you repented and believed in Jesus? Then, ARE YOU SAVED?

WHERE WERE YOU?

Where were you last Sunday? "At home, not feeling very well." Did you ever close up your store, and by way of explanation, stick up a notice, "Detained at home by headache?" and why not, pray?

"Visitors came in, and I could not leave them." Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand at the bar of God, and the Judge asks you why you did not go to His sanctuary more, will you look Him in the face and say "Oh! we had company."

"It looked like rain; indeed, it had begun to sprinkle." Did it? Had it? Would the prospect have kept you away from market or store? Indeed, are you not been known to go to a concert or a dancing party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect Church members from the rain on Sunday?

"I went to hear the Rev. D. Boanerges." And so the Athenians of Paul's time are not dead yet, but some still spend all their time in nothing else but either to tell or hear some new thing? Is this what the houses of God are for? Is this to make them "gates of heaven?"

"I had an engagement that prevented me from attending." You had? And on God's day you were immersed in business? Have you had advices that the fourth commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose a Sunday!

Men act the fool nowhere as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to His love, with a positive disrelish for His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him.

RELIGION THE SUPREME REALITY.

The Spirit witnesses to our spirits of God. The Spirit revealed Jehovah to the Jews, and reveals Jesus to us. The Old Testament promise was, "To him that ordereth his conversation aright shall be shown the salvation of God." The New Testament promise is "If any man's will be to do His will, he shall know of the doctrine whether it be of God or whether I speak of myself." The promise is the same and indicates the condition of the Spirit's acting upon our spirits. The more unreservedly we trust the promise, the more completely is our faith vindicated.

As regards influence on life, the difference between probability and certainty amounts to a difference of kind rather than of degree. To believe that Jesus is risen merely on the testimony of witnesses, who might have been mistaken, is not a working faith. To believe because the Spirit of Jesus also witnesses to our spirits that He is living and dwells in us, is the faith that conquers the world. Whoso hath this faith, though an angel from heaven preached another gospel, would not be unsettled. To whom else should he go? Jesus has the words of eternal life. No one else can solve for him all spiritual problems. Jesus Christ and Him crucified is for him the supreme verity. This great historic fact has become an all-satisfying spiritual fact. It brings the two opposite sides of God's character revealed in the Old Testament into the unity of a living Person. It lays hold upon us by the two opposite sides of our character, the self and the not-self, one or other of which all other philosophies of life ignore. We die to the lower, and we find the higher self. Dying, we live. We are born again, and nothing can be more certain than our consciousness of life.

Standing on this foundation, other than which no man can lay, we are on the rock. Unless we can get on this foundation of spiritual certainty, it is useless to expect that religion will influence secular affairs. The current of human life with its manifold interests will sweep on in its course, indifferent to all the appeals and argumentations of priests or presbyters. But, standing on this foundation, all life becomes religious. Life here will consist in following Jesus. Life hereafter will be to see Him as He is, to be with Him, to be like Him.

Religion, then, is the supreme verity. Its relation to the subordinate realities of secular life is the next point to be clearly understood. The relation is not of one form to another, but of spirit to all forms. As far as the religious and the secular are separate spheres they are not independent, much less hostile, but concentric. They revolve round one axis—have one centre and one law of life.—*Rev. Principal Grant.*

—Rather a romantic account is given of the marriage of Rev. A. W. Marling, a nephew of the Rev. F. H. Marling, formerly of Toronto, and Miss Janet B. Cameron, two American missionaries of the Gaboon Mission. Gaboon is under French law which requires the documentary consent of the parents, a condition that would postpone the wedding four months. Therefore a steamer was taken, and when three miles from shore, and therefore no longer under the dominion of France, Rev. W. Walker, the senior in the American Presbyterian Mission, performed the ceremony. The ring for the occasion was made out of African gold by a native jeweller. A daughter of Rev. Dr. Hopper of China was married a few years ago out at sea under somewhat similar circumstances.

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TORONTO, MAY 26, 1881.

NOTICE!

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2618, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

Mr. A. Christie, 9 Wilton Avenue, will continue to attend to the business of the Congregational Publishing Company, including arrears for the INDEPENDENT and the Year Book.

We want as many items of news of the churches as possible, but will our correspondents be brief, our space is limited, and we dislike to cut down.

RE SUBSCRIPTIONS.

The response to our appeal to unpaid subscribers, has not, we regret to say, been large; many, very many, are yet in arrears. Is this right?

THE COMING UNION MEETINGS.

We trust that all the brethren will make an effort to be in Toronto at the beginning of the Union Meetings, to remain until the end, and to make up their minds to attend to business while they are here. We by no means think that our ministers and delegates are worse than others, in fact we hear the same complaint from other bodies, that at the annual gatherings those who come together are inclined to look upon the occasion too much in the light of a holiday, that all they have to do is to enjoy themselves in seeing the sights, with an occasional drop in at some of the meetings, and have a general good time. We know that our Toronto friends, and the good brethren of old Zion, in whose building the meetings will be held, are making preparations for a large gathering from all quarters. The families connected with the various churches will gladly receive all who may come.

We think the occasion a special one. Subjects of great interest and of important bearing on the future of the denomination may arise for friendly conference; suggestions have been made on various points in the INDEPENDENT, which are worthy of discussion, and will not, we trust, be passed over in silence. We have a feeling that no union meeting that has been held for many years may be followed by such results as this coming one if the time is well and wisely used. May the brethren, ministerial and lay, all come up filled with the Holy Ghost and with wisdom.

HAVE WE A DENOMINATIONAL MISSION.

Or, having influenced other denominations with our peculiar views, are we to draw our mantle gracefully around our form and quietly yield up the ghost? The letters of "A Practical Man" have already elicited remarks on machinery, etc. We propose a few thoughts on the root question raised. Have we a policy distinct from others? We

shall make some statements of facts, and leave them for the most part to make their own suggestions, premising that the self-satisfaction some seem to gather from other denominations gradually coming round to our platform, does not justify us in prolonging a struggle for existence. If that is our only work let us disband, and carry our influence personally, as, alas, so many have, into those other denominations. Mere witness bearing gives no denominational permanence, and that we are a denomination (unsectarian, we trust), is conceded continually by Union resolutions and by the logic of facts. (See, e.g., the resolution on page 92 of our last Year Book; also Constitution of the Union, Article IV., etc.)

Briefly then, and first, Congregationalism is the only denominational polity which freely and avowedly accords to a body of believers the full rights and privileges of a Church with bishops and deacons and sacraments, without any necessary aid from outward acts. Whilst for the freedom of fellowship and intercommunion it may and does invite the endorsement of other and sister churches, it gains therefrom no sacerdotal or ecclesiastical power, inasmuch as it forms from within, but is not formed from without, thus constraining the life within. Episcopacy, Presbytery, *jure divino* demand some form other than that of the simple Church authoritatively imposed, and therefore perpetual. We find in the local church all needful power, subordinate to the Great Head alone. We may organize even into synods, should circumstances demand, with, however, the undoubted right of dissolving the Synod the moment its work is done. The authority flows from the Church to any outward organization, should such be, never from that organization to the Church. No Synod can blot out a Church, nor diocesan bishop revoke a brother's ordination. This is a distinctive Congregational principle which none but Congregational churches hold. We are not arguing just now its correctness, we simply state a fact, and they who believe this to be a N. T. principle rightly belong to the Congregational order and to no other. Of course in this particular our Baptist friends are Congregational.

Secondly. The Congregational denomination, properly so-called, is the only one which owning an evangelical creed, makes its creed *simply* e angelical; which occupies in short, denominationally, the Evangelical Alliance platform. Other denominations are narrow as their creeds. We occupy an evangelical rather than a doctrinal platform. The Anglican Church may have Arminian clergy, the Presbyterian possess pastors virtually Unitarian, the Methodist those whose views are not to be distinguished from Calvinism, and among the membership of these Churches all shades of Christian belief prevails. All this, however, is at the price of denominational consistency. Congregationalism *openly* declares that its platform may contain all men who simply avow and manifest the great truths acknowledged on all hands as the essentials of evangelical Christianity. In this we occupy a distinctive denominational position, with its responsibilities and its privileges. An unwall-

extension, safe, if environed by Jehovah's wall of fire and overshadowed with His glory.

Following these we have a liberty others have not of shaping ourselves to meet the exigencies of the times. We are free to re-examine old foundations, which, in reality, gain in being thus freely examined. We are free to gather from all the benefits of experience and wisdom. We can use a liturgy without superstition; discard it without the violation of any principle. We can put on Goliath's armor if protection needs it; put it aside, as David did, should it prove cumbrous, and simply take the sword. We are Independent—not of each other or of God—but to do and dare for the Master and His truth; we are not free to allow our liberty to degenerate into license.

It seems, therefore, to us that we still have a denominational mission, only it will take men to fulfil it. More than once the question has been asked—"Are we the men for our stations?" Let the future work and spirit declare more loudly than words can utter, that we have not been found wanting.

SHORT PRAYERS.

We transfer from the *Religious Herald* of Hartford a few lines on the above subject, and would express our full concurrence in their spirit:—

The effort to get the greatest possible number of prayers and talks into a religious meeting within a given time, is a burlesque upon genuine devotion. The religious showman who boasts of such an achievement, ought to be employed in other feats of dexterity, and leave the worship of God for those who can engage in it without the spirit or the show of competitive zeal. That must have been a lively scene in which more than a hundred persons spoke in forty minutes, as approvingly reported by one of our religious papers! If it were possible to report what was said during those forty minutes by the hundred and odd speakers, we doubt if any devout, intelligent person would be either impressed or edified thereby. Is it not enough to wind bobbins and head pins by the count in minutes, and do other such like dexterous hand work? Must we also worship God—meditate, pray and think by a like count? If so, then by all means let each worshipper have his rosary in hand and watch the clock. But we believe there is a more excellent way, and they are wise who walk in it.

Long prayers are undoubtedly an evil; there has been a growing restlessness under them, and we are experiencing to-day the strong reaction against that practice. But has not that reaction itself produced an evil at the opposite extreme? Short, choppy, bald prayers, that are anything, apparently, but the utterance of a soul having communion with its Maker. Public prayer, whether in the pulpit or the prayer-meeting, we understand to be the utterances of one for many. The wants, the desires, the yearnings, the aspirations of the assembled brethren find one voice; this *may* be accomplished in two or three minutes, but we doubt it. We know what is urged, that one can take up one line of petition, a second another, and so on, but do they? Those who have attended meetings where the two or three minute prayers, with a dozen or twenty leading, is the rule, will know that there is a large amount of travelling over the same ground, the same ideas, the same class of petitions. We were struck with this when present at the Fulton-street noon-day prayer-meeting lately. We felt then that, we would rather have followed one orderly, comprehen-

sive, ten minute prayer, than five of the shorter ones. There may be occasions, as large gatherings of ministers and workers, where it is desirable to give many an audible part in the service; it then may be allowable, though we doubt its profit, but in the ordinary gatherings we claim that it is not well even to attempt the very brief, hurried apologies for prayer that we sometimes hear.

THE ENGLISH CONGREGATIONAL UNION

Met on the evening of Monday, the 9th inst., and the next morning proceeded to ballot for a chairman. As some of our readers know, there has been this year, for the first time in the history of the Union, a most unhappy contest for the Chairmanship. Personalities and bitterness have entered into the struggle; names honored and dear to Congregationalists have been bespattered with mire; and, as we think, more damage has been done to the cause than would have been by the election of the most unsuitable Chairman. Dr. Joseph Parker was first in the field, and rallied round him a goodly number of excellent men, some of whom avowed that they could not endorse all that he had said and done, but that they thought the time had arrived when it was his right to receive this highest honor in the gift of the body. Others—and, as it proved, a large majority—thought otherwise; they declared that however able Dr. Parker might be, he was an erratic, unreliable man; that his history was full of blunders, that he had set himself in past years in direct opposition to the Union, and that his policy would have destroyed it; and those so thinking selected Mr. McFadyen as their candidate, and upon him the election fell by a majority of 297. It would be out of place for us to offer an opinion on the merits of the question, and we can only express great regret that it has arisen, and trust that now the election is over, the friends of Dr. Parker, and Dr. Parker himself, will accept the decision with a good grace, and that all will join heartily together, so that when the autumnal meetings come round, the churches and their pastors may be a unit in making this jubilee year of the Union a time of great advance and fresh aggressive work for the Master.

THE REVISED NEW TESTAMENT.

This long-expected work will be in the hands of most of our readers before they receive this. We have not had time to give it a calm, exhaustive examination, but hope to do so for an article next week. We may say, however, that our first judgment coincides with that of the great bulk of English critics, and is not favorable to the revision as a whole.

A SKETCH of the life of the late Edward Miall is in the printer's hands, but press of matter prevents its appearance this week.

WE thought that we should be able to recognize any name that had once appeared in the INDEPENDENT, but, Jupiter sometimes nods, and we were mistaken. The Rev. J. Grieve,

respecting whom we inserted a short paragraph from the *Victorian Independent* in our issue of the 5th inst., is the same as the Mr. H. D. Grieve mentioned in the following notice from our issue of the 27th January last:—

MR. H. D. GRIEVE.—The friends of Mr. Grieve, in Vankleek Hill and elsewhere, will be glad to hear the following of him. After ministering to Vankleek Hill Church for several months, he passed a session in Montreal at the Congregational College. His health gave way with overwork, and he went to Scotland in the spring. In a few months, feeling quite recovered, he entered Nottingham Institute, and took a two years' course in theology. On 10th Nov., just passed, he was married in Edinburgh to a daughter of Deacon Tweed, Vankleek Hill, Ontario, and immediately sailed for Australia, having been appointed by the Colonial Missionary Society to the "Bush Mission"; in other words, to evangelizing among the sheep stations of the interior. Mr. Grieve once spent a couple of years in Australia, and is every way adapted to the work he has entered. We shall be pleased to hear of his success and happiness.

We are sorry that we did not recognize the identity, but we gladly note it now. Our Victorian friends may be assured that they have got a good man, and a hard worker.

Contributed Articles.

A VISIT TO THE NEEDY.

Few people know how utterly destitute some of our country districts are of religious privileges. We live in our cities where spired churches are seen on almost every street and do not know that the surrounding country is without churches and almost without the gospel. Such, however, did a Congregational Evangelist, Rev. R. Mackay, and the pastor of the Kingston Baptist Church, find to be the case in a recent trip to the terminus of the Kingston and Pembroke Railway running directly north from Kingston.

In this rough, rocky, uncultivated district of country, the inhabitants are few and scattered, but the railway has given an impetus to lumbering and mining, and the population has consequently increased. Into this district we endeavoured a short time ago to carry the gospel. In the evening about 8.30 o'clock, after our arrival at Mississippi, the terminus station, we held a service in the car, and had a good number present even at that late hour—nearly all present being men. The gospel was preached and listened to with attention that evidenced a hungering for the bread of life. Oh, how precious is that bread of life where there is a scarcity of it and where souls are perishing for the lack of it. And yet how indifferent are we who have such rich supplies. We have an abundance, in Sabbath services, prayer meetings, Bible classes, Sabbath schools, etc. etc., and how often are our souls neglected, unfed, empty. If all these were taken from us for a time, perhaps then we should not only "hunger and thirst after righteousness," but appreciate more gratefully the divine food so greatly needed and so graciously supplied. Starting early the next day, and

falling in with Mr. McCauley, a Presbyterian student from Queen's College, we visited the men working on the railway extension, and although we could not hold a service with them we distributed tracts, papers, and sermons, with the prayer that the silent messengers might become mighty in bringing them to Christ.

Through the day we travelled about seventeen miles—over rocks and logs—through bush and swamps and across rivers. Visited five families, in two of which we found sickness, in one case a poor old man was suffering great agony, having been injured by a falling tree. Some of these families had not heard the gospel for more than a year, and with joy did we in each house read and speak and pray, with equal joy did they listen to the word. We found some who are the Lord's people, and heartily did they welcome us—as indeed did all. The next day we went in another direction, visited several families, and the iron mines, where we distributed tracts, &c., among the workmen, and in the evening held another service in the car kindly placed at our disposal. The car was well filled, there being nearly sixty persons present; they came from every quarter, so eager were they to hear the word, and with deep attention, and we trust with profit too, did they listen with faithful words concerning the new birth. Men who were known to be ungodly were plainly told, "ye must be born again," and having thus scattered the seed we have prayed that God may care for it and reap a harvest to His glory. Oh how this needy world needs to hear of Jesus the "mighty to save;" how the servants of the Lord need to still "go everywhere preaching the word," how we who have the very luxuries of Christianity need to think more about, and for, those who are starving without the heavenly manna, and how we need to be more and more stirred up to pray for, and support, not only our foreign mission work, and also our home missions. There are many places doubtless quite as needy as that which forms the subject of this sketch, and no Christian can be excused from the duty of spreading the knowledge of the Lord in these places. "Go ye," is a divine command, and truly "the harvest is great but the laborers are few; pray ye, therefore, the Lord of the harvest that the world send forth laborers into His harvest."

C. A. C.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

X.

Let us now look at this Church's order as the outcome of a law of spiritual life rather than of statutory enactment.

First, its Officers. Early in His ministry Christ ordained twelve Apostles to be with Him (Mark iii. 14; John vi. 70). Paul declares that God hath set these in the Church first—first in point of time, no doubt, but also and pre-eminently first in official importance (1 Cor. xii. 28). The functions of these Apostles seem to have been to observe all things that Jesus both did and taught (Acts i. 1); and then, under the subsequent guidance of the Comforter, to testify of them by preaching, teaching, and

example for the future benefit of the Church and the world (John xv. 26, 27; xiv. 25, 26). Yet this full college of Apostles charged with this important function, under the administration of the Holy Ghost, suffered serious deterioration. In the giving of written records, only two of them were employed, with an equal number who were not chosen by Christ from the first. At least six of the original twelve are not mentioned in the Sacred Record after Pentecost; and Paul, "one born out of due time" (1 Cor. xv. 8), takes precedence even over Peter. Gal. ii. 9, 11. Now, while a large proportion of the original number fall behind, if not altogether out of the active apostolate, Stephen, a deacon, becomes an eminent preacher and the first Christian martyr. Philip, another deacon, carries the gospel with great success into Samaria; and Luke, Barnabas, John, Mark, Timothy, Titus, and others became companions and fellow-helpers of Paul. Thus the Holy Spirit has preserved the names of a much greater number outside of the apostolate than those of the original twelve mentioned after Pentecost. And the attempt of the apostles and disciples to fill the place of Judas (Acts i. 21-23) seems to have been ignored in the fact that no mention is made of Matthias afterwards, while Paul was chosen in a most signal manner, and so used in preaching the gospel to the Gentiles. This was certainly a sad inroad made into what all are justified in regarding as the strictest of all the orders of New Testament ecclesiastics.

Thus, it seems that the divine Spirit, who, in some sense, was evidently to render more important aid to the Church than the personal presence of Christ could render (John xiv. 12; xxv. 7.), sovereignly employed those best suited to the work He had for them to do, whether previously appointed or not. Judas was base enough to betray the confidence his Master placed in him while He was still on earth. Thomas openly contradicted Him (John xiv. 5), and was so impervious to the testimony of his fellow disciples, concerning His resurrection, that nothing but the evidence of his own senses would convince him of it. John xx. 24, 25. Philip pettishly demanded of Jesus to be shown the Father (John xiv. 7-9), evidently incapable of seeing the Father in the Son. Men whose lower senses dominated them to such a degree, would scarcely be the men to whom the Holy Ghost would commit the front rank administration of the affairs of His kingdom, who is now at the right hand of God in heaven. If ever men of faith and spiritual insight are needed, it is now; and only men "full of faith and the Holy Ghost," would Apostles indeed employ even for the service of tables. Acts vi. 3, 6.

Here, again, we see men such as Philip and Stephen chosen by their brethren to fill the office of deacon, taken by the Holy Spirit and put into the front rank of Apostles for the preaching of Jesus and the resurrection; while a large percentage of those "ordained" as Apostles fall far into their rear in this work. Now, if the Holy Ghost permitted so large a percentage of original Apostles to drop out of active prominence, while He brought into equal prominence

with Peter and John and others not appointed to the office, where is the apostolicity of that so called "succession" which with no more spiritual life and power than their brethren of other communions, stands over fifty generations removed from the ordaining hands of any Apostle? On the principle of nature and Scripture, what God ceases to use drops of its own accord out of the ranks of His workers. The seventh day dropped out of use as the Sabbath when the first, in the sacredness and power of its associations, became more potent than it was over the minds of men as a day of divine worship and service. This seems to be God's plan; and any organization or power outside the Holy Ghost forces, that upholds a ministry, an instrumentality, a church, becomes injurious in the extreme. What if some power existed to palm off an Egyptian mummy as a living man! And still worse a decaying corpse whose contact or atmosphere might eventuate in the death of the living.

In the Church of Christ no room is left for perfunctoriness. The Head of the Church does not exhort men to be idlers. Peter exhorts those to whom he writes to be "built up as lively (living) stones," because they have come unto a living stone, chosen of God and precious. 1 Pet. ii. 4, 5. No merely formal appointment to a position here, can justify its occupancy. Elders or Bishops must be true overseers by the Holy Ghost (Acts 20, 28), deacons and doorkeepers must be filled with Him, and officers and members rendered efficient by Him.

COUNTRY PARSON.
(To be continued.)

Official.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting will be held in Zion Church, Toronto, commencing June 8th at 7.30, when the Annual Sermon will be preached by the Rev. J. L. Foster, of Montreal.

The earnest attention of pastors and deacons is again called to the 12th Standing Rule of the Union *Year Book* for 1880-81, page 59, which requires annually from "each church" in connection with it, a collection for its funds. Last year only forty-six out of seventy-eight churches on its roll of membership conformed to this requirement, and \$4 in consequence had to be deducted from the claims of each minister and delegate present. Such a deficit, if repeated, will seriously interfere with the success of the Union, and of all the societies which annually meet along with it, and it is earnestly hoped that every church connected with it will take up a collection on its behalf, on or before June 5th, and forward it to the Secretary-Treasurer at the meeting in Toronto.

Reduced Fares.—The Grand Trunk and Great Western Railway Co's. will grant return tickets to those attending the meeting, on presentation of certificates signed by myself, at a fare and a third. The Richelieu and Ontario Navigation Co. will give return tickets at the following rates, which include meals and berths:—Port Hope, \$3; Cobourg, \$3.50; Kingston, \$7.50; Brockville, \$9.75; Prescott, \$10.25; Cornwall, \$12; Montreal, \$15; Quebec to Montreal and return \$3, (meals extra); Hamilton to Toronto and return, \$1, (meals extra); Bowmansville, do., \$2.

The Ogdensburg Line will carry at the following rates, including meals and state-room:—Prescott or Brockville to Toronto and return, \$7.20; Kingston do., \$5.85. Tickets by this line at the reduced rates named, can be procured only by remitting the amount to me. Boats leave Prescott Tuesdays, Thursdays, and Saturdays at 1.30 p.m.; Kingston, about 9 p.m.

When sending for certificates please say by what route you will travel.

JOHN WOOD,
Sec. C. U. of O. and Q.
Ottawa.

The committee of the Union (for names, see Year Book, page 57) will meet in the vestry of Zion Church, Toronto, on Tuesday evening, June 7th, at 7.30 o'clock, to receive the Report, and prepare business for the Union. A full attendance is requested.

J. Wood, Secretary.
Ottawa, May 20th, 1881.

CONGREGATIONAL COLLEGE OF B. N. A.

The annual meeting of the Congregational College of B. N. A. will be held in Zion Church, Toronto, June 10th, at 11 o'clock, A. M.

GEORGE CORNISH, LL. D.
Secretary.

Montreal, May 21st, 1881.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of this society will be held in Zion Church, Toronto, on Thursday, June 9th, at 3 p. m.

A meeting of the General Committee of the Society will be held in the vestry of the same church on Wednesday, June 8th, at 3 p. m.

SAMUEL N. JACKSON,
Home Secretary.

Kingston, May 19th, 1881.

CANADA CONGREGATIONAL YEAR BOOK.

In order to bring out the edition of the Year Book for 1881-2 in proper time, it will be necessary that the reports and proceedings of the various societies should be in the hands of the Editor immediately after the annual meetings in June. Will secretaries and others interested, kindly remember this, and if possible furnish me with their MSS. at the close of the Toronto meetings, and greatly oblige

SAMUEL N. JACKSON,
Editor C. C. Y. B.

Kingston, May 19th, 1881.

THE MINAS BASIN ASSOCIATION

Will hold its semi-annual meeting (D. V.) at Economy, N. S. on Friday, 10th June, and following days, the first service to be in the evening. An essay is to be read by the Rev. J. W. Cox on "The Holy Ghost," and another by the Rev. E. Barker on "Training of the young." On Sunday morning, Rev. J. W. Cox is expected to preach the Association Sermon, to be followed by the Communion of the Lord's Supper. Parties intending to be present will please send intimation to Rev. E. Rose, Economy.

E. B. Secretary.

Canning, May 16, 1881.

CONGREGATIONAL UNION OF N.S. AND N.B.

Will meet (D.V.) in Noel, N.S., Friday, July 8th. Will all who are expecting to attend send me their names at once? We hope to have a full meeting.

J. W. Cox.

Noel, May 19, 1881.

CANADA CONGREGATIONAL INDIAN MISSIONARY SOCIETY.

The annual meeting of the above Society will be held during the sessions of the Canadian Congregational Union, immediately following the annual meeting of the Canada Congregational Home Missionary Society.

JAMES HOWELL,
Secretary.

Orangeville, May 13, 1881.

News of the Churches.

LONDON—On Tuesday, the 10th ult, a grand temperance meeting was held here

in the Congregational Church. There are a number of temperance organizations, once useful in their time, but have become now like perpetual motion machines, only running themselves while the machinery lasts, while they impart no power to do work; or, like Dickens' charity society, spending an enormous amount of money and energy in working the organizations, while the good that is done is next to nothing. Temperance principles are not exercising a proper amount of influence in London, and the officers and teachers of our Sunday school have come to the front to do what they can, and have organized "The London Temperance Society." It is to be worked on the primitive plan (the only one which has ever been really effectual in the past). There is a president, a secretary, and a small executive committee. The meetings will be held four times a year, when sound sense will be talked by sensible men and pledges taken without respect to age. As the name indicates it is not for the Sunday school alone, but for all who will join the movement. The expenses will be defrayed by private subscriptions, and there will be no membership fees. The meeting on Tuesday evening was very successful, the children filled the galleries, and sang several hymns in their usual effective style. The President, the Rev. H. D. Hunter, occupied the chair, and introduced Prof. Foster, who delivered a very able lecture to the large audience, after which about 100 persons signed the pledge of Total Abstinence. The work is great and important, and it would be a good idea if all our Sunday schools would take it up. On Sunday, 15th, the Rev. Mr. Herridge of Montreal preached a thorough gospel sermon on "What think ye of Christ," and won for himself golden opinions from all who heard him, while he showed forth the glory of Him of whom he spoke. In the average Protestant church now-a-days, one gets so much "dog's meat" viz. truth specially prepared for infidels, that it is quite refreshing to get a portion of the "children's food."

R. W. H.

OTTAWA.—The Congregational Church in this city has resolved on building a residence for its pastor, the Rev. Mr. Wood, in the rear of the church edifice on City Hall Square. Work will be commenced immediately, and it is expected that the house will be ready for occupation in the fall. They are also contemplating a remodelling of the entire interior of the church, re-pewing it and placing the choir behind the pulpit. A new organ is also talked of. Such enterprise is very creditable to the people, and deserves to be encouraged in every way by the public generally.—*Free Press.*

STOUFFVILLE.—A. E. Kinmouth, late of Brantford, has accepted the unanimous call of the Church in Stouffville to become its pastor, and entered upon his labors last Sabbath.

JAMES BLACKIE, Secretary.

May 23rd, 1881.

Correspondence.

SHALL CANADIAN CONGREGATIONALISM LIVE OR DIE?
To the Editor of the Canadian Independent:

SIR,—You have done good service in publishing the letters of "A Practical Man." Looking the facts fairly in the face, all must admit the progress of Congregationalism in Canada has been discredibly slow. I would suggest that, instead of the elaborate tediousness with which the time of the Union is occasionally occupied, a good day's discussion might be devoted to the causes of and the cure for the state of things admitted and deplored. Half the battle with a good physician is to find the causes of the patient's weakness. There is usually a remedy. Let the discussions be earnest and fearless, however, rather than mutual admiration dialogues. By the way, I hope

a vacation may be given the venerable palliation with which we are all so weariedly familiar, to the effect that Congregational principles have entered more or less into other bodies, &c. &c. &c. Any comfort that abstraction can give has been already abstracted; and one can be pardoned for desiring something more concrete and practical.

(1.) I agree with "A Practical Man" that all candidates for the ministry should be soundly educated. The "stuff" should be carefully selected. Not a combination of piety and dullness, nor a union of intellect and irreligion. I think Toronto the proper place for the College, especially as Ontario is the province wherein growth is most naturally to be looked for. It is also nearer the North-West.

(2.) With your correspondent, I think we ought to get into closer relations with our able, experienced, and practical denominational kinsmen of the United States.

(3.) A Church Building Society might not only be the means of planting scores of churches during the few next years, but might be the occasion for a general and simultaneous pre-arranged annual change of pulpits in advocacy of the scheme; thus at the same time promoting Congregational growth, and denominational unity and brotherliness.

(4.) The idea needs to be knocked on the head that Independency means Isolation.

(5.) The growth of Congregationalism in Canada has been hindered, among other causes, by the prevalent system of a life-appointed diaconate. This system does not generally prevail in the United States. Why should a deacon have a permanency of position to which no pastor pretends? Our Congregational system of religious self-government presupposes the officers of our churches to be representative of the average progressiveness, ability, piety, and business talent of the church circles; at all events, of their wishes; yet everybody knows this is frequently not the case. The wrong man as deacon may mean the difference between hindrance and help, between a mar-plot and a true leader in Israel. Yet there is no opportunity, under the life-diaconate system, of obtaining relief. The true system, the only one consistent with the genius of an oligarchy-opposing Congregationalism, is the election of deacons for a definite number of years, with retirement in rotation. This would give the necessary infusion of new blood, while not depleting the diaconate of men of experience.

(6.) What is the best method of pressing into the service of all our churches the financial ability and business energy of those who are not deacons—to say nothing of valuable men who are adherents, not members?

Very truly yours,

A WESTERN MAN.

THE LETTERS OF A PRACTICAL MAN.

To the Editor of the Canadian Independent.

Will you, Mr. Editor, kindly give me space for a few lines in the C. I.

I scarcely know whether I should ask it after reading the cool, assuming statements made by parties under the *nom de plume* of "A Practical Man." These writers I understand to recommend the Congregational Union to assume the power of a church court, and make connexion with it the basis of recognition in the body.

This would be to assume power that the very constitution of the Union repudiates. Either the writers do not belong to us, do not understand our principles, or they design to undermine them. Connexion with the Congregational denomination is a matter decided by a *Congregational Church*, not by the Union, and no Church or minister is qualified to be a member of the Union who is not *first* belonging to the denomination, or body. The Churches

are not the creation of the Union, but the Union of the churches.

Then it is coolly proposed to take our College and Missionary Societies, both of them incorporated, and managed by their respective corporations, and manage them by committees appointed by the Union.

What will the subscribers think of this? Members of the Union contribute nothing necessarily to these Societies. Are we to re-model everything to suit parties who are not in sympathy with us? Let the churches be warned in sending men to the Union, to send men who understand and adhere to our principles, and who will not usurp ecclesiastical power. Otherwise an attempt will be made to so re-construct our organizations that we may be easily swallowed by Presbyterians.

Now remember any man or number of persons may at any time go into that body if they choose, but the Congregational Union has no power but that which it assumes to legislate for the churches. When this body begins to legislate it exceeds its power. (See its "Constitution" and "Standing Rules.")

It cannot carry our Churches who are attached to our principles. If we want government by Presbytery, and church courts, we know where to get it pure and simple. These attempted imitations are destructive to our principles, and are weakening our churches.

Yours respectfully,

W. H. ALLWORTH.

Paris, May 19th.

THE COLLEGE.

To the Editor of the Canadian Independent.

DEAR SIR,—After the editorial, and letters of your last issue, it seems scarcely needful to say anything further calling attention to our college. The matter, however, is one of such profound and critical interest in its bearing on the future history of Congregationalism in Canada, that it cannot be too persistently brought before the minds of our people. This letter is sent with a view to that result, rather than to outline any course of action. The points to be thought of are three in number,—1st, The location of the college,—Montreal or elsewhere.

2nd, The advisability of erecting a college building.

3rd, The filling of the Principal's chair.

There is a fourth matter of interest, viz., the modification of the curriculum so as to adapt it more perfectly to the needs of the times, but that may come up afterwards. The three points mentioned above are of an immediately pressing nature. I trust that all concerned will give them the thought they demand both before and at the Union.

Yours truly,

HUGH PEDLEY.

Cobourg, May 23rd, 1881.

BIRTH.—At 422 Church St., Toronto, on the 22nd inst., the wife of Rev. R. Hay, of a son.

LITERARY NOTES.

ST. NICHOLAS for May contains the first chapters of a new serial story entitled "Saltillo Boys," written by Mr. William O. Stoddard, the author of "Dab Kinzer"; the last of Mrs. Oliphant's delightful papers on "Two English Queens"; and two very interesting chapters of Mr. Rossiter Johnson's lively story of "Pheton Rogers." The instalment of Dr. Oswald's brilliant account of the strange sights and adventures he met with "In Nature's Wonderland,"—the American tropic—is full of novel incidents, and is liberally illustrated.

Of the five short stories in the number, one of the most remarkable is entitled "On a Grandstone"; it is based upon an exciting occurrence which Mr. V. Nehlig has illustrated in a striking manner. Mrs. Clara Erskine Clement's fourth paper of "Stories of Art and Artists" deals with some of the most beautiful relics of ancient sculpture, pictures of which are given. The number has a fine frontispiece, drawn by Mr. E. P. Hayden; and the opening poem, "The Sister Months," is by Lucy Larcom.

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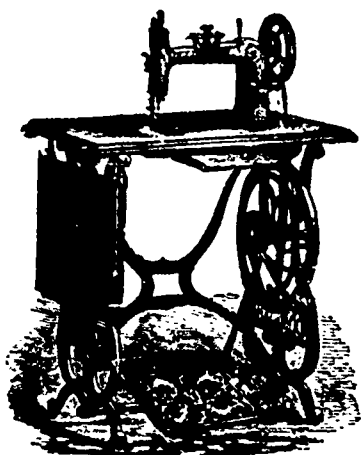
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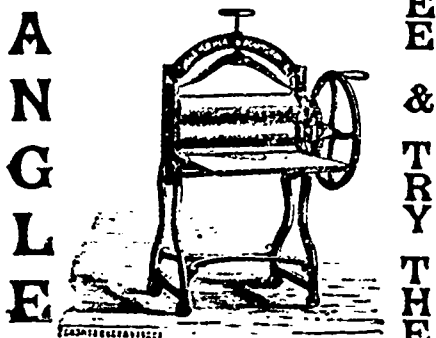
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