



# The Canadian Independent.

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

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## THE CONGREGATIONAL UNION OF ENGLAND & WALES.

JUBILEE MEETINGS IN MANCHESTER.

(Continued from last week.)

THE REV. J. BALDWIN BROWN'S SERMON.

The Free Trade Hall was on Tuesday evening crowded to its utmost capacity, the occasion being the preaching of the annual sermon, and the preacher the Rev. J. Baldwin Brown. Respecting this sermon, we quote from the special correspondent of the *Nonconformist*:

"The preacher, the Rev. J. Baldwin Brown, took a text, 'Launch out now into the deep, and let down your nets for a draught,' but this was the prelude to what may be described as an address rather than a sermon. This was, I think, advantageous rather than otherwise; as it gave the speaker wider scope, and enabled him to touch upon a number of topics which would not otherwise have been dealt with, and which at times almost tempted the audience to indulge in responsive cheers. I expect that opinions will differ as to, at least, some portions of this sermon-address. It was throughout striking, full of suggestiveness, and glowed with elevated feeling; but there may be a doubt whether Mr. Brown did not deal too severely with the failures and mistakes of the Church or the Churches, and award somewhat disproportionate praise to the 'humanities' of the scientists, philosophers, and philanthropists. But whether the speaker was depressing or hopeful—and he was both at times—he made a powerful and faithful appeal on behalf of breadth and catholicity, against theological and ecclesiastical narrowness; while he insisted that the day of mere authority was gone, and that henceforth Churches and systems would be judged by results. Congregationalists, therefore, needed such men as were their fathers, with their freedom, their love of truth, and their reliance on the Divine Spirit. With such men they would hold their place among the foremost in the quality of their service and ministry to mankind."

### THE SECOND SESSION.

Rev. Dr. HANNAY spoke on behalf of the Jubilee Fund Committee. He commenced by announcing the list of contributions already promised to the Jubilee Fund, and he humorously complained that the sleepless efforts of the newspaper press to satisfy public curiosity had taken the bloom of novelty from the facts. The total sums promised by only a few individuals—as "preliminary to a beginning," the speaker said—amounted to about £48,000, or, including a list of ministerial promises, about £500,000. This however, includes Mr. Hudson's £20,000, and his name was received with loud applause; as were also the names of, I think, nine members of the Spicer family, who together contribute several thousand pounds. Next the speaker severely animadverted on the carping and censorious letters which have appeared in the *Nonconformist* and *Independent*, and which seemed to have been written with a view to damp the energies of Congregationalists in starting their new scheme. Why did not the complaining parties append their names to their communications? he asked, and the audience loudly cheered the inquiry, and then roared with laughter when he added that he himself had written only one anonymous letter in his life, and that was

when he was a boy at school! He also warmly repudiated the idea that they were chiefly anxious to raise money, for all their life long they had insisted on having able and earnest men for carrying on their work. He announced that the Rev. Burford Hooke, of Mold—of whom he spoke as having special fitness for the work—had been appointed travelling secretary to the Jubilee Fund Committee, and also gave some information as to the objects of and mode of raising the fund, and endeavoured to remove some misconception in regard to its administration. The address was throughout able, vigorous, and fervent, and was received with marks of great favour.

A "Report on the Census of 1881" was wisely taken as read, and it is to be hoped that it will be read, for it is full of most striking and suggestive facts. Two addresses, based on the report, were delivered by the Rev. Bryan Dale, of Halifax, and the Rev. John Brown, of Wrentham. The first dealt with the towns and the second with the rural districts, and both contained some very serious facts. Mr. Brown was particularly successful in interesting the audience, partly because of his descriptions of the present state and prospects of the agricultural districts, but also because of his sallies of humour. Referring to the idea of amalgamating village Churches, he described a particular species of village minister of one of the straiter sects, and then exclaimed, "Amalgamate him! Who with?" But he caused roars of laughter when he spoke of a small village in Suffolk with seven Churches of a different order—as many, he added, as there were in all Asia Minor! He was not sanguine in regard to amalgamation, though something might be done in the way of grouping, especially with an extension of lay agency, but there was no doubt that the Church-Aid scheme would be able to strengthen and encourage the struggling village Churches.

The Rev. Dr. HANNAY suggested that an opportunity might be afforded to some of the American brethren present to say a few words of personal greeting.

In accordance with this suggestion—

The Rev. Dr. SALTER (Iowa General Association of Congregational Churches) said he had felt greatly interested in the discussion in the morning in view of his own personal ministry. He had entered the ministry under the auspices of the American Home Missionary Society, and on leaving his seminary he had gone a thousand miles away to a new Home Missionary field with a promise from the Society that he should have their support to the extent of something less than £100. He laboured there for a few years as a home missionary, and always received his quarterly stipend with which he was enabled to live a few years until the Church to which he ministered became self-supporting, as it had continued to be ever since. He desired now to present the Christian greetings and salutations of the brethren in that mission field where there were a few scattered churches in a region of the United States, that at the time of the organization of the Congregational Union of England and Wales was occupied by savages, and from which savages went in the year 1832 to make war upon the peaceable settlement in the State of Illinois, and Abraham Lincoln went forth to beat back their incursions. There were now a million and a half of people living upon the soil of

the State of Iowa, and he was glad to say that the principles upon which the Congregational Union stood were represented and maintained there. They owed everything, however, to the mother country, and he believed they would never be wanting in their gratitude to those from whom they had received the principles they so highly valued.

The Rev. Dr. BUTTERFIELD (Michigan) also briefly offered the greetings and congratulations of his fellow-countrymen, and said he hardly knew whether he was most an American or an Englishman. Whatever questions might hereafter arise in the two countries, he believed they would henceforth be essentially one.

Rev. Dr. G. F. MAGOUN, being called upon to address the assembly, said: "I do not know by what right your secretary gave the chairman my name against my solemn protest, except that it be on the ground that the chairman himself has just stated that I am rather more English than American, and so much one of you that this official dictator here thought he could do what he pleased with me, as he does with you, I know. (Laughter) I am happy to say that, like my American brother who spoke just now, I have been a Home Missionary sent into the wilderness, 1,300 miles from my home, on a salary of £80 a-year. I believe you have a line of poetry which describes some man—perhaps in the Establishment the poet meant—who was passing rich on £40 a-year." That was half as much as we young men were promised; but, perhaps, he had not any wife. (Laughter.) Like my brother Salter I went into the wilderness, and have had something to do with the great movement which has carried Congregational Christianity into the immense interior of the American Continent. Now, I want to say this, that, unless the spirit which this movement of this year and all these arguments and appeals are intended to evoke from English Congregationalism had prevailed in American Congregationalism, we never should have seen Congregational churches spread "from sea to sea and from the river to the ends of the earth," for some of the children of those Home Missionary churches have from my own college gone away round the globe as foreign missionaries. It was the spirit which this jubilee movement is intended to animate in England which has extended home missions so wondrously in our land. We needed first of all the revival of religion which created our Home Missionary work, or we should never have done anything towards the evangelisation of the multitudes in the wilderness, and we hope to see that spirit in you in larger measure still. Taking the American view of the question, it seems to me that you have a problem here that you ought to handle and solve with great ease. Think of our continent—think of the influx of our people. We have forty millions—you are providing for twenty-five millions. Then think of the immense continent that we have to provide for, and here you have this—don't be offended—this little England. (Laughter.) Now, if we can in faith, and in love to our adorable Master, undertake, in our weakness and humility, that enormous problem which we have to solve, cannot you take care of little England? (Applause.)

Rev. Dr. FAIRFIELD, of Michigan, also spoke.

## PUBLIC MEETING IN FREE TRADE HALL.

In the evening a public meeting was held in the Free Trade Hall. The chair was occupied by Mr. Colman, M. P. for Norwich; after the Chairman had spoken,

Mr. ALBERT SPICER moved, "That this meeting, composed of the most part of members of Congregational churches, looking back upon the history of those churches for the last fifty years, feels that, notwithstanding much cause for humiliation and searching of heart on account of imperfect and unfruitful service, there is reason for devout thankfulness to God on account of the large increase of the churches in number and influence, and of the good measure of spiritual health and general prosperity which they have enjoyed, and therefore heartily approves of the action of the Union in celebrating its jubilee by calling upon the churches to consecrate themselves afresh and with renewed zeal to the work of evangelizing the English people and to contribute to a special fund by which to strengthen their agencies for church extension and Home Missionary enterprise."

Mr. H. RICHARD, M.P., who was greeted with most enthusiastic applause, supported the resolution. He described himself as one of those who witnessed the formation of the Congregational Union. As a student in one of the London colleges, he attended the meeting at which the Union was constituted, and he had scarcely missed one year from that time till now, attending its anniversary celebrations.

The resolution was unanimously agreed to.

Rev. Dr. DALE proposed a resolution, and expressed a hope that in the next fifty years the Congregational churches of the country would sustain a useful and honourable part in the labours and conflicts of the kingdom of Christ in this and other lands. During the past fifty years two influences had severely tried evangelical faith in England. It had been under the strain of a general bias and tendency to deny the reality of the supernatural; but, in spite of the sore conflicts and perplexities to which some had been subjected, looking at the churches broadly, there was never a time when the supreme miracle of the Christian faith, the personal manifestation of God in the Lord Jesus Christ, commanded deeper or more passionate fervour from the Congregationalists of England and Wales. But there had been perils of another kind in the same period; the aspect of the English Church had been altogether changed. The power of the Evangelical party in the Church was now broken, and there had been a great revival of Romish doctrine and practice. But the Congregational churches were unharmed by either superstition or rationalism. They were at one with the Free Churches of the country on this matter, and together they would be too strong for the Establishment, even should it attempt to carry through the revival of Popery. (Applause.) In addition to this, Congregationalism was striving to adapt itself to the altered circumstances of the time, in order to reach the people of our own days. With a changing world, if the Church was faithful to her trust, there must be changes in the mode of her appeal to the people; but all the learning and architecture and noble music which now gemmed the ancient flag must be torn away if they concealed the form of

## TAG RAG.

What he was, and what he is.

Tag Rag!—The name seemed strange, and expressive of something out of the ordinary course. We were seated at tea when it fell for the first time upon our ears. Tag Rag! who is that? The conversation now took a new direction.

Tag's father was a sailor. His mother had four children, of whom Tag was the eldest. Apprenticed early to the trade of block-making, he began with paying what is called an "entry." The master kept a "public," and this afforded peculiar facilities in the way of getting drunk. The journeymen sat on one side of the table, and the 'prentices on the other, imitating the drinking practices of those above them, and thus the boys had learned the art of drinking, before they had learned their trade.

In course of time, Tag became a fisherman, working two days in the week, and drinking four. Next he wrought as a "lumper," and this answered him, he thought, very well, as his thirst for liquor was humoured by a daily allowance of three or four glasses of whiskey or rum. Next he became porter at the Greenock quay, and continued in this capacity as long as his rags and misery would permit.

Tag's mother being dead, he be-thought himself of other quarters. He went to the Vennel, and asked for lodgings, but as soon as the inmates learned who he was, they denied him entrance. Excluded by his wretched appearance from the humble occupation of a steam-boat porter, and denied refuge in a common lodging house, with a bitter sense of his forlorn condition, when night had come, he crawled into a corner of the quay sheds, and sought in sleep to escape from his gloomy musings. Terrible is the drunkard's condition when even sleep refuses to befriend him. No sleep came that night to Tag's relief, but dreamy thoughts of his boyhood came over him, and the big tears streamed unseen, when he thought of his mother's warm fireside, and the kindly words in which she always addressed him. What would he that night have given, to have laid his weary head once more in her lap! The summers and winters of several years came and went, and Tag knew the comforts of no better shelter than the quay sheds. While running his thoughtless career, many were his hairbreadth escapes. His skull had been fractured, one of his legs and both of his arms had been broken, and often he had not a morsel of food. One Sunday morning, while lying in a common lodging house, resorted to by homeless wanderers, a little ballad laddie came to his bedside, and offered him a cup of coffee, a bit herring, and a scone. Who so rich in charity as the poorest of the poor? And how destitute when we find a benefactor in a poor beggar boy!

But, amid all his debasement, Tag never failed to exhibit traces of self-respect and generous feeling, which marked him out as a most hopeful subject of benevolent solicitude. Much as he loved liquor, he never went abroad for it on the Sundays, as his rags would have exposed him to the taunt, "There goes that drunken blackguard." Many were his generous acts. It is told of him that on one occasion he leapt over the quay to save a sheep. Of course his judgment had been steeped in whiskey; but, on another occasion, when better able to act from rational impulse, he plunged into the river and saved a child.

At length, an Irish woman, whose heart did honour to her sex, offered him such accommodation as her humble dwelling could afford. It was while lodging at her house he one day partook so freely of rum, which was being landed from a vessel, that he sank down in a state of insensibility. A crowd collected, and Tag was pronounced dead. Under this impression he was conveyed to his lodg-

ings. His apparently lifeless body was stripped of its rags, and, with such articles as his landlady could command, he was arrayed for the coffin. A company soon assembled to honour his memory with the orgies of a *wake*. Drinking, singing, and telling legendary tales of St. Mary and of other saints, went on for several hours. Many were the kind things that were said in Tag's praise. "Ochon-aree!" exclaimed his landlady, "but he was the lucky ould lodger." "True, he loved a *dhróp*, but he was a broth of a boy." "The kay would be no more the kay of Greenock." "The police would indeed miss him." Such affirmations as these were breaking upon Tag's ears as his confused brain gradually emerged from the oblivion of intoxication. The clock striking the hour helped to clear up his recollection, and, with a sudden start, he leapt into the centre of the awe-struck drinkers, exclaiming, "It's time to be off—there's eight o'clock, and the Liverpool boat'll be in." Tam o' Shanter's witches did not quicker vanish than did the company which had met to wake Tag. The landlord alone ventured to interrogate the supposed ghost. "Are ye alive, Tag?" and to Tag's protestation that he was, he had only breath to ejaculate, "I don't think yeer a man of this world!"

Yes, poor man, "It was time to be off." Retaining his grave dress as under-clothing, never having been so comfortably provided for in that way before, he went on board the steamer, and learned that an old friend, to whom he was greatly attached, under the influence of delirium tremens, had jumped from the paddle-box and been drowned. Now, he thought, "It's time to bethink myself." What a life he had been living! two words express it—wretchedness and delirium. If he was not drunk, he was miserable; and if he was not miserable, it was because he was drunk. What could be the end of such a course but everlasting ruin? Once more, how he was induced to enter a drink shop; and he and his companions were ushered into a barrel-shaped room. "Well, well," thought he to himself, "this does represent my life; what has it been but life in a barrel? I'll be a man yet; and, by God's help, know something of a man's dignity and rational happiness before I die." It was his last visit to the dram-shop. He had heard of teetotalism as a cure for drunkenness. He went to the meeting—took the pledge—sent word to the police superintendent that he might place over his cell a ticket "To Let," as he would not longer require it. A porter's badge was got for him, and for the first time he began to reap the fruits of industry, and taste the sweets of sober living. The boys ceased to call after him "Tag-a-Rag," and now he rejoices in the honourable designation of Mr. M'Taggart. No man ever so falsified evil predictions, and resisted more successfully powerful allurements.

The comparative security of his life under his two different courses of conduct, may be fitly illustrated by two incidents of an opposite kind. Once, being out with some sailors at a ship just getting under way, he continued to tow alongside of her until his boat was towed under water, and her painter snapped. No way daunted, he struck out for his craft, and getting into her, although full of water, he cheered and hurraed till he was picked up. Such were common freaks while his senses were steeped in whiskey. After he had taken the pledge, two gentlemen came down to the quay one day, and offered him a handsome sum to row them over to Cardross. It was squally, but he could trust his boat. They promised to return shortly, when he had all ready. He waited long, and when they did appear, they were tipsy. He refused to venture out with such passengers; they threatened, but he stood firm. Another boat was engaged; but

it had not got half way across when she was capsized, and all on board were drowned. So much for the prudence which temperance gives.

Like all who have experienced a similar reformation, Tag loses no opportunity in urging upon others the importance of total abstinence, and many a poor drunkard, encouraged by his example, has been rescued from wretchedness. Those that think they cannot do hard work in rough weather without whiskey, may inquire of John M'Taggart, Porter at Greenock Quay, Badge Number Forty-six. When he was a drinker, he tottered under a weight of fifty lbs.; and now he finds no difficulty in carrying two-hundred weight. After having been six-and-thirty years a drunkard, he has, since October, 1842, been a sober man, and never taken any liquor stronger than tea or ginger-beer. And with what result? The police are saved the trouble of looking after him, and the town the expense of his frequent imprisonments. His minister informs me that he is a regular and devout hearer of the word of God. Many attest that a kinder man to his poor relations never was. In the time of sickness and death, he is ready with both comfort and money, and the expense of maintaining and burying more than one relative he has saved the parish. During the time that fever was raging in the town, he cheerfully assisted in carrying those who were seized with it to the infirmary, his only reward being the consciousness of doing good. Thus, from being a pest to the community he has become a public benefactor; and so astonishing is the transformation, that those who knew his past and present—among whom are the bailies, who, in the discharge of their duty, often sent him to jail—declare that henceforth they will despair of no man's reformation.

Although far from being proud of his eventful career, he is sometimes persuaded to tell his own story. In his native town, no speaker is more enthusiastically received; and great is the applause as, in obedience to Hamlet's advice to the players, he "suits the action to the word," with a quaintness of manner characteristic of the man.

Lately, when the advocate of the publicans' movement against Forbes Mackenzie's Act was addressing a meeting in Greenock, he sought to throw scorn on the temperance cause, by disparaging its promoters. "Teetotalers! What are they? notoriously gathered from the most dissipated class in the community. Every one knows Tag Rag, and these are the men—" The close of the sentence was drowned in a perfect storm of indignation. It was a most impolitic hit. A noble cause had been assailed in the person of one of its greatest trophies. The result was that a subscription was set on foot, and in less than a week Tag was presented, at a crowded meeting of the inhabitants, with a silver medal, which he would not exchange for even a Crimean one—memorial as it is of a nobler victory; "for better is he that ruleth his spirit than he that taketh a city." And now Tag, of all the porters at the quay of Greenock, is the only one that can boast of a silver badge.

A career so remarkable induced me to solicit an interview with Tag. There he was—a bluff, honest-looking, sailor-like old man, bearing unmistakable indications of rough weather, and rougher usage. As I took his massive medal in my hand, I said, "You were not always led by this chain, Tag."—"Deed no, sir," was the reply; but often I expected to end my days with a rope about my neck." Deceived by his man-of-war appearance, a naval officer one day asked him if ever he had been in the navy? Jack replied in the negative. "Then," said the officer, "you must have been in the army?" Jack still replied, "No, sir." The officer making a still closer inspection, declared, "You must have

been engaged in some sort of warfare." "Ye'r richt there, sir; but it was in the whiskey war, and it was then I was so severely wounded; but I am now in the cold water army, where there is good pay, and the expectation of retiring with a liberal pension."—*Scottish Temperance League Pictorial Tract.*

## REVOLVERS AND PISTOLS.

The Queen's Park shooting case is one which illustrates very forcibly the extreme folly and danger of habitually carrying firearms, a practice which is so prevalent that hardly a day passes without some record of the use of pistol or revolver, attended with more or less of disastrous results. Whatever may have been the actual amount of provocation, real or supposed, which young Mills met with on Saturday evening, the results of this imbecile practice in the present instance are very serious, and were well nigh attended with loss of life, to be followed by a charge of the gravest crime against a man who probably never entertained a feeling approaching murderous revenge against any one in his life. As it is, the case is serious. Mr. Ross is afflicted with a scalp wound, and Mills is committed for trial, without bail, on a charge of a most serious nature.

There is really not the least excuse for this practice. Young men mistake the facts when they imagine themselves safer with a revolver. Their own personal danger is increased ten fold. Had Mills not carried the murderous toy he could not have thus risked the lives of his fellow-creatures and his own neck. At the worst he could have only spent his passion over the imagined wrong in fist-cuffs, and it would have been better for him had he gone home sorely beaten than that the present charge should stand against him.

Parents and guardians and all who have influence with young men are under an urgent duty, both to the young men themselves, and to society generally, to restrain and where practicable to prevent the custom of carrying fire-arms. It is alarming to contemplate the number of revolvers which are carried in secret by the most ordinary individuals ready for murderous use in case of the slightest offence or insult. Even a procession of college youths present the danger that a majority of them carry one of those innocent-looking little toys with their well polished silvered barrels over which these boys gloat in secret, comparing their pistols with the same kind of *gusto* as they expend over their cricket bats. Their minds, too, are the more easily enflamed and prepared for the use of these weapons by the blood-and-thunder dime literature of the Dick Turpin type which is greedily devoured by them.

It is the greatest mistake to suppose that it is an evidence of bravery to shoot down the man who insults you. There is no surer indication of cowardice than when a man deliberately proposes to protect himself against the ordinary dangers of civilized society, by carrying a revolver. True courage fears nothing. If wild beasts are expected, it prepares the loaded rifle, but men, in common, civil life, are met by brave men *as men*, and not as brutes. That there are instances, even in a civilized community, which justify the carrying of a revolver is admitted, but these exceptions are limited to those who have special duties involving special dangers, such as night-watchmen, and constables on dangerous errands; but generally speaking, he who never carries a revolver never needs one.—*Citizen.*

A DRUNKARD took his eleven-year old boy with him on a spree, at Maquoketa, Iowa, and gave him as much liquor as he drank himself. The boy died in the stupor of intoxication.



**INTERNATIONAL S. S. LESSON.**

November 13th.

LESSON VII.

THE FEAST OF TABERNACLES.—Lev. xxiii. 33-44.

**GOLDEN TEXT.**—Bless the Lord, O my soul, and forget not all his benefits.—Ps. ciii. 2.

**CENTRAL TRUTH.**—Wisdom's ways are ways of pleasantness.

**LESSON EXPLANATIONS.**

BY J. HALL, D. D. NEW YORK.

In this chapter we have a summary of the great feasts, the details of each being given elsewhere; and care is taken to see that they are additional to the Sabbaths. The uses of these are set forth here in part; in part we have their meaning and modes of observance in other parts of the law. The relations of the feasts one to another are here suggested.

Our attention is to be fixed on the *feast of tabernacles*. The Passover (Ex. xii. 6, 15, 17) kept alive the memory of the bondage and deliverance. It was part of a continuous national education. It was before the harvest work began.

Then, after the grain-harvest and before vintage, came the "day of Pentecost" (as it is called in the New Testament,) seven weeks after the Passover (vs. 15-21.) This Greek word, used in the New Testament means the fiftieth day. It lasted but a day, and the sheaf of first fruits, expressive of gratitude for the grain, was waved before the Lord. Animals were presented, but not offered on the altar. (See 1 Cor. xv. 20-23.)

The feast of tabernacles (vs. 33-36) began at full moon—"fifteenth day" (v. 34)—as did the Passover. It lasted for seven days; began with a holy convocation, *i. e.*, a solemn public religious meeting. Each day was marked by solemn offerings made by fire, decreasing in number as the week advanced, and winding up with a closing festival, called "solemn assembly" in our version (v. 36), in which no doubt, appropriate religious exercises were intended, and adapted to make the right impression on the people, and at the same time to be the expression of their devout gratitude to God for the blessings of the harvest now completed. This closing meeting would be peculiarly solemn, not only because it wound up this seven days "feast" or holy gathering, but because it was the closing up also of the special feasts of the year. The object of the recapitulation of vs. 37, 38, is to bring out this fact.

By turning to Num. xxix. 12-28 we find the order and kind of offerings to be presented. These details are not deemed necessary to be repeated here in the summary of the feasts of the year.

In v. 40 we have directions for what is distinctive in this feast, namely, the dwelling in booths or arbours of branches. The people were to take, "on the first day," boughs or "branches of goodly trees," specimens of which are named—the stately palm, the bushy shrubs, the waving willows of the brook—and under their shadow they were to stay, and, it would appear, also to carry them in procession. This was not a mere pleasure party, for it was now neither spring nor summer, but really late autumn. It was meant to reveal, when the people came to settled homes in the land, the period of dependence and homelessness, when the people had not even the tents which at a later time they no doubt provided, and when they had to do the best they could. See Hos. xii. 9 as fixing the meaning. It reminded them in their time of comfort, safety, and independence, in their land, that they had been brought through a period of unsettled wandering, that God gave them all, that He desired them to remember the past and feel continued dependence upon Him.

But this festival is not to be one of gloom and sadness, but of holy, grateful joy. "Ye shall rejoice" (v. 40) "before the Lord." He would have His people to be happy. It is as in the New Testament. His yoke (Matt. xi. 28, 29) is easy and His burden is light—such a yoke, says Augustine, as the bird's plumage is to it, by which it mounts upward toward heaven.

In v. 41 the perpetuity of the feast is enjoined. It is assumed that the reference is to the time of settlement in the land. It was a lesson in history to each succeeding generation.

In v. 42 the dwelling in "booths" is prescribed—made incumbent on all born Israelites. At the same time others would share in the joy, for no servile work was to be done during at least the first and last days of that week (vs. 35, 36).

The purpose of this is formally stated in v. 43—"that your generations may know," etc., God is jealous, and will not allow the people to forget that He is "the Lord their God." We must take care not to be betrayed into this forgetfulness (Eph. ii. 11).

V. 44 adds that "Moses declared," etc. He was God's prophet, and gave the law, not however as his own inventions, but the Lord's commands. Hence the spirit of our Lord's commands (John vi. 32).

The following points may be made clear to the pupils:

(1) Those were not the days of printed books, newspapers, schools, and colleges; but the people of God required teaching, as we do now. God appointed such means as they could use and as were adapted to their position. Nor were they so far behind us as might appear. Our assemblies, conferences, associations, and conventions for religious ends, serve much the same ends these convocations served in bringing men together, calling out the sympathy of numbers, diffusing thought and feeling, and promoting fellowship in the truth, and both with them and us are over and above the day of weekly rest and religious exercise.

(2) These feasts constitute, like New Testament sacraments, standing proofs of the historical facts of the Old Testament. Fancy the difficulty of originating a "Fourth of July" now if there had never been a Declaration of Independence!

(3) There are portions of the New Testament best understood by the knowledge of the feast. See, *e.g.*, Acts ii. 1; Rev. xxi. 3. (Perhaps also Peter's words, Mark ix. 5.)

(4) This feast taught that God's people are to rejoice in Him, and to feel that, if there be hardship now, there will be joy hereafter (2 Cor. iv. 17, 18).

(5) It reminded them, and should remind us, that we are out "pilgrims and strangers" on earth, that our home is in heaven; and while here we are to show to others of the goodness we enjoy. (See Deut. xvi. 11, 14).

(6) This lesson comes fittingly at this time. Harvest has been gathered, and *Thanksgiving* approaches. Let us keep it in the spirit of devout servants of God, children of the true Israel.

**A DISTINGUISHED CONVERT.**

The following is a translation of the letter to Cardinal Borromeo in which Mgr. Campello, Canon of St. Peter's, announces that he has abjured Roman Catholicism, and embraced Protestantism:—"Most Reverend Eminence,—During the last years of Pius the Ninth's Pontificate I was several times on the point of addressing your Eminence a letter to manifest what I set forth in the present, but was always deterred by fear of causing regret to a man so advanced in years, to whom I was bound in ties of gratitude. Mgr. Pecci having succeeded him in the Pontificate, I promised my-

self, like so many other men of good faith, a better future for the Church and for our country. But now that hope is altogether vanished, and nothing remains for me but to fulfil without hesitation the imperious duty arising from my convictions as a Christian and Italian citizen. These convictions will not allow me any longer to form part of an institution which in the secular contests vanquished by progress and liberty wishes its ministers to be placed like an Indian caste in the midst of modern society. I looked, as I say, to the new Pontiff for a truce, at least, to the evils which have long afflicted us, but the condemnation hurled against the recent publication of Father Curci, confirming to the full the precedent of Canon Audisio, tears away the veil, and shows that party ire is implacable. Yet history shows that such condemnations were inflicted in the past on the most illustrious men of this and every other nation, and that to-day priests venerable for learning and blameless lives, and of more than orthodox creed, are liable to them. Such condemnations, I repeat, have always turned out to the honour of the condemned and to the discredit and worse of their judges, but yet all this is manifest evidence of the worst tyranny, which, not content with imposing silence, longs to oppress and stifle the voices of the oppressed, as formerly the last wails of the victims. What more convincing proof and certain consequences can be drawn from these condemnations? No other, Eminence, but that the secular breach can never be healed, that we shall never see the reconciliation of Church and State cherished by every good Christian and citizen. Hence, if the breach is irreconcilable, owing to the necessary persistency of the ruler of Catholicism—necessary, owing to the constitution of the system into which the work of Christ has moulded and is nowadays maintained by the boundless cupidity of man, if the vanquished of the falling power want to continue the fight, armed, for want of wise counsels, with obstinacy, heedless not only of impending social breaches, but careless even of the defeat, were it possible, of the Christian idea, I do not hesitate to declare that this unheard-of blindness finds its counterpart only in that of Judaism. How true this is, apart from every other reason, is clearly proved by the last Allocution—a disingenuous medley of untrue or exaggerated facts with which it was attempted to involve with Papacy the ruin of Italy. Such evidence of facts causes all the scales of prejudice to fall from my eyes, and looses me from every tie. I quit the ranks of the Roman clergy to militate in those of the pure Gospel of Christ, thus remaining true to my vocation and convinced of finding peace for my soul, since strong in the doctrines of the Divine Master, not adulterated or counterfeit, it will be given me to profess myself a Christian without hypocrisy, and an Italian citizen without a taint of being a traitor to my country. No one, least of all your Eminence, will suspect that I am led to this step by hard treatment or unsatisfied ambition. On the contrary, I affirm that I was well received everywhere. I felt specially honoured by the goodwill of my colleagues, of whom I shall retain the most dear and imperishable remembrance. Moreover, the dignity of a canon of the first Church in the world was held by me in such esteem that no other object of ambition could have seduced me. I am spurred on by the above reasons, and if my whole mind is to be manifested, I am moved likewise by disgust of a life spent almost wholly in uninterrupted religious exercises, of five or six hours daily, which all sensible persons must regard as stupid fetishism and most degrading idleness; but above all else, what decides my course is the study of the faith in the unquestionable pages of Christian antiquity, and in the

modern ones of the immortal Rosmini, Gioberti, Ventura, and of the excellent Roman priest and curate De Sanctis. I therefore beg your Eminence to notify to the Pontiff my spontaneous abjuration of the Catholic faith."

**THE JUBILEE SINGERS.**

At the Saturday matinee, given by the Jubilee Singers in the Horticultural Hall last week, a very pleasing incident took place which was only partially alluded to in the city press. Before the interval Mr. Pellatt stepped on to the platform and presented a handsome bouquet to each of the ladies of the company, and afterwards read a letter from Mrs. Wm. Gooderham, of which the following is a copy. The letter was accompanied by a donation of ten dollars to the funds of the Fisk University:

Toronto, Ont.  
22nd Oct., 1881.

To the Jubilee Singers.

Ladies and gentlemen,

I regret that, being an invalid, I am deprived the pleasure of attending in person your concert this afternoon in the Horticultural Gardens, but by the kindly forethought of my husband I have been enabled through the use of the telephone to be a delighted listener to your beautiful songs and charming music.

In your grand mission of placing the Fisk University on a permanent basis I am certain that you have the hearty sympathy of the Christian public of this city. It is my sincere desire that in all your efforts and aims you may be entirely successful. Be pleased to accept the accompanying sum as a slight acknowledgment of my personal appreciation of your labours and objects. Your rich melodies and effective pieces cannot, I am sure, fail to impress most favourably your willing listeners everywhere.

With best wishes for your individual happiness and the hope that God may prosper you in all your undertakings, believe me,

Yours most respectfully,  
Margaret Gooderham.

YOU may depend upon it, religion is, in essence, the most gentlemanly thing in the world. It will *alone* gentelize if unmixed with cant, and I know nothing else that will.

1882.

**HARPER'S YOUNG PEOPLE.**

AN ILLUSTRATED WEEKLY—16 PAGES.

SUITED TO BOYS AND GIRLS OF FROM SIX TO SIXTEEN YEARS OF AGE.

Vol. III. commences November 1st, 1881.

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**TERMS.**

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One Dollar per Year.

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, NOV. 3, 1881.

### THAT DOLLAR.

A fortnight ago we inserted the following statement of the indebtedness of subscribers to the INDEPENDENT:—

200 Subscribers owe from 1879—some of them longer—but from that year at \$3.00 each, the indebtedness is	\$600
154 owe for 1880 and 1881—at \$2.00 each	\$308
338 owe for 1881—at \$1.00 each	\$338
A total of	\$1,246

Since then, in the two weeks, we have received less than Twenty Dollars. More than SIX HUNDRED of our subscribers have not yet paid for their paper. Shall we not have THAT DOLLAR from you?

### THE MEETINGS OF THE ENGLISH UNION.

We should have liked to give another week's issue to those most important and interesting meetings, but the press of other matter forbids. We therefore give a very brief synopsis of the *Nonconformist* report on first page, with Mr. Burton's most interesting sketch following this. We have also further notes of the meetings, from his pen, which we hope to insert next week.

### THE JUBILEE MEETINGS.

In looking back upon the Jubilee meetings as a whole, the question naturally is asked, what do you think of them? I shall endeavour to give a few personal judgments, asking no one to either share their responsibilities or to accept their dicta.

The meetings were immense. Sixteen hundred delegates, and at the principal meetings three thousand on-lookers, even more. Hence there was generated that enthusiasm which only numbers can give, and which was sustained even to the end. In that respect the gatherings were a complete success. In general, meetings protracted over several days thin and lose force. Apparently every one stayed to the end, and the fire was unabated; when parting came there was but one voice—"Grand meeting."

THE magnitude of the meetings determined irresistibly their character. Information was subordinated to rhetoric. Even figures were given with a flourish. This is said without depreciation, simply indicating the

direction of thought and power. They were calculated to inspire rather than instruct, not that instruction was lost sight of, but inspiration overpowered all. No deprecatory remarks, however well founded, would have been even listened to. The tone was jubilant throughout. It is well that moments are found amid the toil and disappointments of life in which workers can forget their toil, and draw in one long draught of hopeful expectation, unembittered by any admixture of fear. The earnest hope is that the inspiration will not have spent itself in the exuberance of the meetings; and the eminently practical Jubilee fund, which was fairly started, gives hope, not ill-founded, that the air was laden with sweets which have been, and are yet to be deposited, leaving tangible results behind.

CONGREGATIONALISM in England is evidently a political power, that was manifested by the frequent allusions to current events, and by the enthusiasm with which ever the name of W. E. Gladstone was received. That name had only to be mentioned to call forth one loud, long, continuous cheer, at one time the immense audience rose as one man and handkerchiefs were waved aloft. This is not to be esteemed altogether an evil. Political forces should be religious, and social reforms are not to be left in the hands of irreligious bodies. Force of circumstances in Canada have in days past compelled a voice from churches on political questions of the day. The questions of education and temperance, also of Sabbath observance, in their political aspect, call forth declarations from various churches. They who know England best will be the least disposed to fault political bias among Christian organizations. Yet there is danger lest in the strong excitement of political struggle the great work of converting men, in the Evangelical sense of the term, should be overlooked. I was very much struck with the remark of a New York delegate, as we sat by the parlour fire of the City Hotel, reviewing the meetings then over. The subject at the moment was Evangelical progress in the United States, in which progress my friend felt the Methodist Churches were the greatest power. "They go in for converting the sinner to Christ and God," said my friend, "and that wherever they find the unconverted. We have been in the country two hundred and fifty years, the Methodists scarcely a hundred, and they are eight times as numerous as we." It is scarcely to be questioned that at these Jubilee meetings the political tone was more evident than the work of conversion. Not that the latter was ignored, far from it, or that the former was offensively pressed to the front; but, scorning all cant, we could have wished comparatively more of the Evangelical which is world-wide, and less of the decidedly political which is local.

THE meetings were thoroughly arranged with decency and order, subjects and speakers having their definite place. In no sense was the meeting a conference. It was a continued series of addresses, in many respects, as it seemed to me, there would have been gain and variety had time been given for open discus-

sion. It is not well ever "to have one's own way." On the other side, we confess the difficulty of holding a mass of people together in what might prove at times a fitful commonplace conference. Still we do think more far-off good would have been secured by a more free handling of the great subjects discussed at those meetings. We know the speakers did not, could not, speak for all.

MAKING all necessary discount, remembering the imperfection of all things human, we look back upon the meeting as a whole with enthusiastic pleasure,—the occasion, the men, the subjects, the hosts, the place, were all worthy of each other, and could the statue of the great Protector have moved from its granite pedestal into the Free Trade Hall during the week, animated by the spirit of him it represents, Oliver Cromwell would not have been ashamed of the men who look back with reverence to the memory of England's greatest though uncrowned king.

OUR friends from the United States justly received a large share of attention on the day specially set apart for hearing reports regarding missions, Home and Foreign. The principal speaker was Dr. H. M. Storrs, of the American Home Missionary Society, who spoke for an hour and a half. Making allowance for some spread-eagleism, the address was as an oratorical effect, a perfect success.

### MCMASTER HALL.

On Tuesday of last week, the very handsome building on Bloor St. West, Toronto, which the munificence of Hon. William McMaster has presented to the Baptist body, as a Theological College, was formally dedicated to Almighty God in this work, a number of distinguished ministers and laymen, not only of the Baptist, but of other bodies, joining in the services. We wish that we could reproduce in our columns one, at least, of the addresses delivered on that occasion, the one by Rev. A. H. Munro, of Montreal, it was so much in the line of the letters of "Mnason" in the INDEPENDENT on our own College, what is expected, and what ought to be expected from it, that it would prove a most valuable confirmation of our correspondent's views from another body and a different standpoint. He particularly emphasized the fact that their churches have a duty as well as the faculty of the College, a prior duty, to see that they send the right men, men of piety, ability, and with a good foundation of culture on which to build. He protested against the idea that their professors would be responsible, if, failing this duty on the part of the churches, there was afterwards a failure in the men whom they sent out.

The building itself is an imposing structure externally, while the interior has been carefully fitted with every convenience for the health and comfort of the students. And now for our own College building. A good start has been made toward a fund for that purpose, but it must not be allowed to drag; until we have a separate, suitable building, we are working under great disadvantages. We may not have a McMaster in wealth amongst us—we don't know,

but if the means of those who can give were consecrated to this object we should not long have to wait for our building.

### DRINK.

The London gin palaces are of world-wide fame, with their mirrors, cut glass decanters, gas lights and chief corner sites. Liverpool is fast rivalling London. Up town, down town, perfect illuminations to guide or entrap the heedless or wearied passer-by. A favourite sign is a large glass barrel over the window projecting into the street, which, lit up by gas at night, gleams from afar. One public house in the second storey seemed one glare of coloured light, every window being lit with gas which shone through stained glass, and flashed out BILLIARD PARLOUR, SMOKING-ROOM. Peep into these flaming hells—ah! women with children in their arms, men bloated with beer or emaciated with gin, youth, too, learning the easy downward way; and yet the traffic socially respectable!

A LIVERPOOL paper asks the question, "Are we civilized?" The occasion of which question was a fatal drunken brawl in the city. Some trouble arose between a mother, son and daughter, and another son; the latter seemed to have offended the rest, for which the two women and lad all fell with chair, and boot, and fist, and nail, upon the offending party, the mother urging on the fray, until the object of their wrath lay dead and mangled before them. From this class come the crowds who Sunday evenings throng a hall to hear Mrs. Annie Besant prove, amidst deafening applause, that God is a dream, man developed protoplasm, and death the end of the individual, for Liverpool, like our Toronto, can find its applauding crowd, anxious to be demoralized and find some opiate to conscience, that life may be free from self-denial and sacrifice.

THE British Workman Coffee and Cocoa Rooms are providing for a want in Liverpool, and many find a refuge there when otherwise the gin palace would be their home. There are also two good temperance hotels in the city, the comfort of one of which I enjoyed during my stay, yet the external attractiveness of the cocoa rooms is as yet far behind that of the public houses whose dire influence they are designed to counteract. The devil spends money freely, and if his interest is large, his investments are large also. The children of this world are wiser in their generation than the children of light.

WE must apologize to some of our friends for delay in the insertion of Church News items that have been sent us, especially to the Western Church of Toronto, the report of whose anniversary services should have been inserted two weeks ago; also the report of the meeting of the Central Association, of the Welcome Meeting to the Pastor of the Northern Church, a further letter of "Mnason" on College management, etc. We hope next week to overtake all back matter.

## THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

(Continued from 1st page.)

the cross with which the flag was emblazoned. The training of men who were zealous for humanity as well as for the prosperity of the churches was proof of their fidelity to the true interests of men.

The Rev. J. G. ROGERS seconded the motion.

An "overflow" meeting was also held at the Christian Association Rooms, at which several addresses were delivered by Rev. J. G. Rogers, G. S. Barrett (of Norwich), and other speakers.

## SYNOPSIS OF THIRD AND FOURTH DAYS.

The morning of the third day was devoted to the reception of delegates—not, however, the foreign ones at this time. After this came a "Conference on Missions," with a view to receiving information in regard to several fields of missionary labour occupied by the Congregational Churches. At this meeting a letter was read from Dr. Hopkins, President of the A. B. C. E. M., giving a sketch of the work of their Board, its idea and object. After this, the Rev. Ralph Wardlaw Thompson, Secretary of the London Missionary Society, read a paper on "Some Present-day Difficulties in Mission Work." He was followed by Dr. Trowbridge, President of the American College at Ayntab, Turkey, in connection with the American Board, who gave a general sketch of its work, and a special account of his own. Dr. Strong and Dr. M. Striebe, both from the States, then spoke; the latter is Secretary to the American Missionary Association, and had something to say about its work. The speech of the meeting appears, however, to have been that of Dr. Storrs, of New York, who dwelt for two hours on America and American Home Missionary work. The meeting closed by an address from Dr. Morison, of Glasgow, representing the Evangelical Union of Scotland. The evening session was devoted, like the morning, to the subject of Foreign Missions. The first speech of the evening, after that of the Chairman, was from the representative of our Union, the Rev. John Burton. We say nothing of this, as we shall endeavour to print it, so far as reported, in this or our next number, as also that of Rev. Alex. McGregor, of Yarmouth, representing the Congregational Union of Nova Scotia and New Brunswick.\* They were followed by Rev. T. D. Philip, of South Africa, and Rev. J. J. Halley, of Melbourne—a son of Dr. Halley—whose speech was vigorous and well received. Dr. de Pressense, of Paris, whose name will be familiar to many of our readers, spoke in French, the Rev. R. S. Ashton following with a translation. Then came Griffith John from China, with most touching and forcible details of his work there, and so ended one of the most magnificent meetings of the series.

Friday morning's service was opened by votes of thanks to the friends in Manchester for the manner in which the Union had been received and entertained. Some pleasant facts were mentioned in connection; one of the ministers stated that he had been entertained by a clergyman of the Established Church in a most hospitable and Christian manner. This was reciprocating the courtesies shown by Nonconformists to the members of the Church Congress during a former meeting at Leicester. After this was disposed of the question of "College Reform" was introduced by the report of the committee on that subject. The report is too lengthy and too full of detail for us to even summarize; we may however say that while some of the proposals are foreign to us others are in harmony with the views and feelings of the more thoughtful among us, e. g., the following resolutions:—

"IV. That it is desirable that an increasing number of the candidates for the ministry be from those who have graduated at one of our English or Scottish Universities; but for the benefit of men who are unable to avail themselves of the national universities or colleges, this committee recognizes the need of the temporary continuance of literary instruction in some of our colleges.

"V. That this committee recommends the further elevation of the standard of examination for entrance to our colleges; and suggests that, as long as necessary, special provision be made for the preliminary training of men unable to pass it, so as to separate their instruction from ordinary college work."

A long discussion ensued, in which some of the professors of the various Colleges took part, as may be supposed. The resolutions were all carried. A resolution on Afghanistan and the Transvaal followed:—"That the Assembly . . . expresses its profound satisfaction with the conduct of the Government in withdrawing the troops from Afghanistan, and in restoring virtual independence to the inhabitants of the Transvaal." This was carried unanimously. Two resolutions, as follows, closed the session:—

DR. HANNAY moved, *pro forma*, and MR. HARTLEY seconded, the following motion, which was agreed to:—

"That the assembly, believing that the administration of an oath to Members of Parliament as a condition of their taking their seats is liable to grave abuse and is apt to create a moral scandal, and having regard to recent events, is of opinion that the law requiring such oaths to be administered should be repealed."

MR. HASTINGS (Birmingham) moved, and the Rev. H. TARRANT (Bath) seconded, and it was resolved:—

"That, as serious evils arise from the prohibition in Great Britain of marriage with the sister of a deceased wife, and as those evils have been materially aggravated since such marriages were legalised in the British colonies, it is, in the judgment of the Assembly, desirable that the statutes prohibiting such marriages should be repealed."

In the evening a *Conversazione* was held in the Free Trade Hall, for the reception of Delegates from America and the Colonies. Of this meeting we need not speak particularly; like all such meetings it was pleasantly informal, speeches were short, and to the point. Among them, toward the end, we find a few words by our Chairman Elect, here they are, as reported:

"MR. GEORGE HAGUE, of Montreal, said that the meetings which had been held this week would tend to strengthen the ties of affection between England and Canada. He should return to his home more than ever impressed with the greatness and the power of the Congregationalism of England." And so the meetings terminated.

There are many extracts from speeches which we should like to have given had we space, we can only preserve them, hoping that opportunity will arise to present them to our readers.

\* These appear on page 6.

## FOREIGN MISSIONARY SOCIETY.

A meeting of the Provisional Board of Directors will be held at Kingston on Thursday, 3rd November next, at 9:30 a. m. THOS. HALL, Secretary. Kingston, Oct. 24, '81.

## News of the Churches.

BURFORD, — *Thanksgiving*. — The friends of the Rev. W. Hay met at the residence of Mr. H. Cox, Burford, on the evening of Thanksgiving Day, Oct. 20. After enjoying a very sociable and

pleasant time they presented their pastor with a purse of eighty dollars. Oct. 24, 1881.

H. C.

WINNIPEG took up a collection of \$66 for the College, on the second Sunday in October. Well done!

## Obituary.

Fell asleep in Jesus, at the residence of her son-in-law Mr. William Burns, of the Town of Whitby, on Wednesday, 28th Sept., Mrs. Grace Fisher, widow of the late Moses Fisher, in her 86th year.

She had for many years been a quiet, unobtrusive, consistent member of the Whitby Congregational Church, having been received into fellowship on confession of her faith in the Saviour in 1851, since which time she has walked with the Church in all "holy conversation and godliness," beloved not only by her own family circle, but by all who knew her. Her faculties both of body and mind have for some time past gradually been giving way, and her last illness was of short duration.

In the absence of any settled pastor just now in the little church at Whitby, Rev. E. C. W. McColl, of Quebec, who was supplying the pulpit for a Sabbath or two, conducted the funeral service and gave a short, earnest and impressive address.

The deceased had not been able for some years past to attend regularly on the services of the sanctuary, but as long as she could do so she was rarely if ever missing from her pew. Her end was peace, and by her example, she "being dead yet speaketh."

FRASER—In Nichol, on the 17th inst., John Fraser, aged 80 years, 8 months, and 23 days.

The late John Fraser was well respected in this section of country, and although in his 81st year he was capable of conversing on any subject so intelligently, and was so gentlemanly in his deportment, that he made a friend of every person with whom he became acquainted. John Fraser was a good man, a kind husband and father, and is sincerely mourned by a large circle of friends and acquaintances. He died in the faith of the Congregational church, of which he was for many years a consistent member, and his end was that of the righteous. He was born at Quarton's, Parish of Drumoak, Aberdeenshire, Scotland, on the 25th day of January, 1801. He spent three years at King's College, in old Aberdeen, with a view to the ministry, but his health failing he was obliged to cease close study and turn his attention to some other work in life. Being a fair scholar, and possessed of excellent administrative ability, the mercantile life had charms for him, and he embarked in it without hesitation. For a period of forty-two years he was a successful merchant at Coldstream, in the parish in which he first saw light, and his eldest son still conducts the same business there. He emigrated to Canada in the year 1864, and was for some time agent for the Grand Trunk Railway Company, at Galt. But having a desire for the business of his early years he visited Elora; and liking its surroundings, he again commenced keeping store here, and did a good trade until failing years obliged him to withdraw from duties of so active a nature. Latterly he has lived privately with his daughters, in Nichol, near Elora, employing his time in regulating a well kept garden and grounds. He had a family of six sons and seven daughters, of whom there are still two sons and four daughters alive. He survived his wife about twenty-seven years. His remains were followed to the Elora Cemetery, on Monday last, by a very large number of mourners, who sincerely sympathize with the bereaved family.

## LITERARY NOTES.

THE CENTURY MAGAZINE, the old *Scribner's*, has sustained a great loss in the death of its editor, Dr. Holland. We believe that the "Topics of the Time," in this number, was the last thing he wrote. However, as with nations so with magazines. "The King is dead, Long live the King." Another spirit will rule in Dr. Holland's place, though it is hard to think, as well. This number has a portrait of Geo. Eliot for a frontispiece, not by any means an intellectual-looking woman; with luxuriant hair in the style of twenty-five years ago; massive lower face and prominent nose, indicating force and courage; sad that so much genius, warmth and Christian perception as the authoress of "Adam Bede" exhibited should have gone ashore on the bleak rocks of Agnosticism. The accompanying article is affectionate and appreciative, not critical. The number runs over with the exquisite illustrations for which it is so famous, while the letter-press is equal in its line to the pictures. The author of "That Lass o' Lowries" commences a new story "Through one Administration." The opening chapters give good promise.

WE have received *Maps of China* and of *Southern Japan*, two of the series now being issued by the American Board of Missions. China is large, 6 feet by 5 feet, and clear, admirably adapted for school or chapel uses. Japan is not quite so large but equally clear. The price is low, only 75 cents. There have been already issued in this series Central and Southern Africa and Micronesia. Supplied by addressing C. N. Chapin, A. B. C. F. M., 1 Somerset-street, Boston.

ST. NICHOLAS for November (how quickly the months pass) is before us, the first number of a new volume, and a very fine volume it promises to be. If we were to enumerate the good things in it we should just take the table of contents on the cover and print it right through. To all who can afford a magazine for the young people we say, by all means get St. Nicholas, it is bright, cheerful and instructive. Just the thing for the family.

## THE LADY VOTERS OF TORONTO.

Of course we do not mean the lady parliamentary voters, nor the lady municipal voters, Toronto ladies do not yet possess either of these rights no matter what their property may be, or whether they are householders or not, and the only reason they do not possess them is that they are *women*. Though it would certainly puzzle a very intelligent person indeed to say why sex should deprive one individual of the votes which are granted as by right to another. However, we mean the lady school-trustee voters, when we speak of the lady voters of Toronto, and we speak in order to remind them that the next election of school trustees is not far off, probably it will take place on the day of the municipal elections, and we hope our lady voters will cast their votes one and all, carefully, and only for intelligent and just men; such men as are able to understand their responsibilities not only to the citizens but to the cause of education itself, and will be prepared to discharge the trust reposed in them by the electors, with fidelity and discretion. To give a man one's vote is to endorse his character for capability in that particular duty for which he is elected, and should therefore be done with the most conscientious consideration, but *neglected on no account*.

We do not know why no lady has ever offered herself as candidate for the office of School Trustee in Canada. By virtue of their property and condition, ladies in times in times past have acted as justices of the peace and churchwardens also, and at every School Board in England a lady is eligible, and generally one or more sits. Why should not Toronto women do so too? Is it that they are not capable? We think it is rather that they have never seen the importance of it in the interest of the girls.—*Citizen*.



SPEECHES OF REPRESENTATIVE DELEGATES AT THE JUBILEE MEETING.

The Rev. Dr. H. M. STORRS, of New York, representative of the American Home Missionary Society, delivered a long and stirring address on the great work which has been accomplished under the auspices of the Association. Speaking of the progress of religion generally in the United States, he said that during the present century the number of evangelical churches had risen from 3,090 to 97,090, the increase of ordained ministers in the same period had been 67,000, and during the last ten years 22,261. Fifty years ago the enrolled scholarship in the Sunday schools was 570,000, but it was now 6,500,000. In 1800 in all evangelical denominations in the United States there were 364,872 members, at present the number was 10,065,963. At the former period they had one communicant to every 15 of the population, but now they had one to every five in evangelical churches. These were some of the figures that would serve to illustrate to them—to borrow a great thought from Milton—that if truth had an open field, and freedom, they need fear nothing from error. The Church of Christ needed nothing but her divine Lord behind her—the King of Kings and no earthly monarch, the Sovereign State, and no inferior creature.—(Applause.) Give the Christian principle and the Christian spirit its free play throughout the earth, call on the believers to do their work as knowing that Christ only was behind them, and there was an enthusiasm, a power of multiplied growth, that characterized all Christian history. He pointed to the vastness of the American continent and its immense resources as offering inducements to other lands to take up their abode there, and showed that in view of these facts it was becoming increasingly important that religious organizations should not relax their efforts. There was a great future before the churches of America. The accomplishments of the past, great as they seemed, were but as the drops before the shower, they had just entered upon the ante-initial stages of their work.—(Cheers and laughter.) He had been reading the article on America in the new edition of the *Encyclopædia Britannica*—they were always coming back to England or to Scotland for whatever might enlighten them as to America—and he there learned that in the course of the next four centuries the population of America was likely to become three billions and six hundred millions. Europe had been pouring forth for generations a large portion of its population, and there were indications that ere long the Chinese would pass in great numbers across the Pacific Ocean and take up their residence on the continent of America. The brimming goblet of China might spill 100,000,000 of people into the bosom of America and not feel the loss. This was a fearful problem to them, whether they could purify and sanctify their own people in time to handle that great Asiatic horde which threatened to come upon them from the other side of the water. Could they carry their Christian institutions so high that they should not be submerged by that inundating flood of heathenism and impure life? He asked English Christians to strike hands with Americans in this matter, and unite with them in prayer and sympathy.—(Applause.)

Rev. J. BURTON, of Toronto, said: There are a few things that I wish specially to say to my British brethren. I would speak a word for our Congregationalism in that oft times forgotten place called Canada. I acknowledge that, judged by visible results to-day, the work of the Congregational churches in Canada does not bulk so very largely. We are small among the princes of Judah; but Congregationalism,

in the days past in that little, large colony of yours, aided in establishing north of the American boundary line freedom of Christianity without that curse of inferiority to which your chairman referred, which is found under the shadow of an Established Church. More than that, Congregationalism has in Canada permeated other bodies, and we have suffered there the fate of all true reformers. We sowed the truth there, not organization, and the truth has been reaped. We have laboured, other men have entered into those labours. As organizations, we have, to a great extent, suffered diminution, but the truth has gone on, and is going on still. But we believe that now we are at the commencement of a new era in that almost unknown land, and that there is still a function and a work for us to do. There is a boundless region opening up in what we call our North-west Territory, once the district of the Hudson Bay. May I ask you in imagination to journey 2,000 miles inland till you stand on the border of Manitoba, which in its own extent is equal to the British Isles; but beyond Manitoba, in land which has not been surveyed, which is now being only explored, north of the Forty-ninth Parallel, as far north as John o' Groat's Land, stretches out a territory the richness and the capacity of which we have as yet got a glimpse of. Great Britain, I believe, contains, in round numbers, seventy-eight million acres, but the territory I am now alluding to contains 200 million acres, half of which is fit to produce wheat. You ask "How do we know?" You know wheat is a grass. There are certain grasses which require the same conditions of life that wheat does. Around Toronto is a wheat-producing country, and out of 300 species of plants and mosses that grow there, 280 have been found along the valleys of the Saskatchewan, the Peace River, and the Assiniboine. As a matter of fact, eighty millions of wheat-growing land have been already explored. That is your heritage as well as ours. Friends, there is a future. Papal Rome toils for the ages and she is to-day reaping the fruit in outward prosperity. In Quebec, for example, what did she toil for? When first American enterprise spanned the American continent, a map of the projected line of railway was before the Roman Curia, places of prospective importance were marked out, and, though this generation may pass away before the full intent is seen, there are watchful eyes and eager hands ready at the proper time to grasp the prize. The same thing has been done in a measure along the line of our own Canadian Pacific. May we not learn a lesson from this? We rejoice to-day in a liberty, not altogether complete in this old land, but growing so every day, a liberty which is due to those that have gone before. Are we to enjoy the heritage of the past and leave nothing for our sons in future days to rise and call us blessed for? Believe me, friends, there is a work and a toil for us in that new land. Do I not speak to British hearts? We must be free, not only politically, but religiously—free or die,

That speak the tongue that Shakespeare spake,  
The faith and morals hold that Milton held.

So said the men prelate England expelled from her shores in days past, and who founded a greater Britain in what was then a wilderness. The streams of emigration that drain many lands are poured upon American shores, and are being moulded to-day in an Anglo-Saxon mould. Brethren, another such wilderness is now opening up in the interior of the continent of what is virgin soil. Do not repeat the mistake of a hundred years ago, and misunderstand even to severance your colonies that are now loyal to the core, and yet can go if you say decidedly, "Go." You have or ought to have in your colonial possessions a

work for the future, which future is given to those who in patience and faith work, looking for the result. Already on British territory a double iron thread is being spun across the broad continent, soon to be worn bright by the traffic which it invites; stream after stream of willing hearts and busy hands will pour upon those plains where now the trapper sets his snare and the wild Indian shrieks his cry. Yes, in lonely vales and on prairie steppes, where now the roaring torrent rushes madly, peaceful farms and homes will rise where Anglo-Saxon speech will recount the memory of the past; the hum of industry and the stir of commerce will be found in cities that in friendly rivalry will emulate that in which we are now assembled. Is that stream of religious life which has preserved England from religious stagnation to act its part in making that wilderness bloom and blossom? It is a question for you to answer. True, there are difficulties in the way; but what are difficulties to British hearts? There is a spirit which throbs to the words, "England expects every man to do his duty"—(applause)—with the sense of individual duty that nerved Trafalgar, and made that wildly heroic charge at Balaklava, and leads on over difficulties to every ennobling work. (Loud applause.)

Rev. ALEX. M'GREGOR, of Nova Scotia, said: In the name, and on the behalf of the twenty-one churches composing the Congregational Union of Nova Scotia and New Brunswick, I extend to this Union, now assembled, its most cordial and loving greetings. It were sad for us if our affection were to be measured by the proportions of our physical frame—(laughter)—it were sad for us as a Union, if our esteem and love for the Congregational Union, of England and Wales were to be measured by our size numerically, but this being the year of Jubilee, and at the kind and cordial invitation of your Secretary, we thought that no family re-union would be perfect without the little ones. (Laughter.) I think it is Grace Greenwood, an American authoress, who says that a family gathering without little ones, is like Eden without flowers. For the last two days I have been under a sense of oppression, listening to the results of the most profound thought from the fathers and honoured brethren of this Union, and I felt myself now and again getting a hold of the words in Richter's Rhapsody, when he cried out, "This is insufferable for the soul of man, the infinities beyond." (Laughter.) While we are not of yesterday in Nova Scotia and New Brunswick, yet I am sorry to say that we are not of stunted growth, but stunted growth not unfrequently comes from hard labour and poor feeding—(laughter)—and who can tell but that may have been our experience? We all know that Aeneas felt uncomfortable when Queen Dido told him to renew the narration of what it was horrible to refer to, and as my brother has referred to that magnificent land of wonderful capabilities and resources from ocean to ocean, I can only say, "From one learn all." I will not inflict upon you anything in reference to the special work of the Union of Nova Scotia and New Brunswick beyond the fact that now and again we have been like children looking forward to this autumnal gathering, in the solemn belief that when you were feasting upon your fat things, the order might come from some dictator, "Send portions for them for whom nothing is prepared." (Laughter.) I can simply say that I have been accustomed to see the struggling side of Independency ever since memory can recall anything. My father, for nearly a quarter of a century in old Scotland under the flag of the Congregational Union, served in the Gospel of our Lord and Saviour. He has gone to his rest, but four of his sons still continue in the

active work of the ministry—(applause)—and though I have seen the struggling side of Independency, I too have four sons, and they are the Lord's, if He will, for his work too. (Applause.) If I were inclined to hang my harp on the willow before coming here, catching the enthusiasm of all that has been said and done here for the last two days, and what I expect to see, I shall be so no longer. The best wine, I suppose, must come at the last. I remember in college days we were told that in starting in our preaching the sermon that began in ecstasy, to be consistent with itself, must end in frenzy. What, then, must the end of this gathering be? (Laughter.) We were at fever heat last night, and I must say that since I have had the opportunity of listening to eloquence—such eloquence as fell from the lips of your esteemed Mr. Richard and Mr. Dale, I never listened to before—and I will go back stronger and bolder to say that there are brethren across the water that are giants even in these days. And now, recognizing this fact that here in this great assembly we are of varied culture, I am reminded of a morning watch that I was honoured to keep on one occasion, when those present were grotesquely enough clothed. Some here understand my allusion. They were called up by the sound of the Alpine horn, and they dressed themselves in this way, and that way, and the other way, but they were all bent upon one object. They stood shivering there in the grey of the morning; they were men of varied culture, and varied ideas, but all looking and listening for the coming of the day. And here we are of varied culture, some of us only showing our heroism by standing still and seeing what the Lord shall do. Till the Lord calls us home, we go back to our fields, already by the eye of faith seeing in this grand assembly, and the thousands that this assembly represents, the assurance that the King in His beauty, with all the trophies of His redeeming love, is marching on to the victory which He is ultimately to attain. Already by the ear of faith we hear a grander jubilee anthem than can come from the magnificent tones of this great assembly, as from every kindred and every nation we hear the coronation song,

Bring forth the royal diadem,  
And crown him Lord of all.

(Applause.)

GALLANT RESCUE BY A LADY.

Whatever other rights the friends of woman may deny her in pursuance of their excessive care for her womanliness, they never deny her the right to be brave, even though it be by means supposed to be specially masculine. The Grace Darlings and Ida Lewises of the world are embalmed in a thousand hearts, as bright examples of woman's heroism; it has never been thought necessary to blame them for not standing on the shore wringing their hands, screaming in most approved womanly fashion for some male man to go to the rescue of the unhappy beings struggling for their lives in the midst of wave and storm. We wonder if it has ever struck the admirers of these heroines that in order to be able to render the assistance that has rendered their names famous they must have had experience and training in similar work. Did woman wait for her well-intentioned censors to decide what she may or may not do with propriety, some rather unlooked for results would ensue, it is well for the world that she solves the enigma by acting according to her own judgment. We are happy to give our readers the following account of a brave woman's brave deed, taken from the *Orillia Packet* of Oct. 14th, 1881:—

"Yesterday, between 11 and 12 a.m. cries for help were heard from the lake, opposite the residence of Mr. H. S. Scadding. Examination disclosed an overturned boat, with a person struggling in the water, about half-a-mile from shore. Upon being made aware

of the matter, Mrs. Scadding immediately launched a boat and put out to the relief of the unfortunate, and although a heavy sea was rolling and high wind blowing at the time, she succeeded in reaching him in time to save his life. It turned out to be a youth named Robert Booth, of our town, who had been out shooting ducks, in a small Rice Lake canoe, and by some means—he cannot tell how—it capsized, precipitating him into the water. He had been in the water for some time, and was quite benumbed with cold; had relief been delayed a few minutes longer, he would no doubt have perished. A valuable gun was lost when the canoe upset.”

**PERILS OF THE DEEP.**

Special to the Chicago (Ill.) *Inter-Ocean*. The world renowned swimmer, Captain Paul Boyton, in an interview with a newspaper correspondent at the sea shore, related the following incidents in his experience: Reporter:—“Captain Boyton, you must have seen a large part of the world?” Captain Boyton:—“Yes sir, by the aid of my Rubber Life-Saving Dress, I have travelled over 10,000 miles on the rivers of America and Europe; have also been presented to the crowned heads of England, France, Germany, Austria, Belgium, Italy, Holland, Spain and Portugal, and have in my possession forty-two medals and decorations; I have three times received the order of knighthood, and been elected honorary member of committees, clubs, orders, and societies.”

Reporter:—“Were any of your trips accompanied by much danger?”

Captain Boyton:—“That depends upon what you may call dangerous. During my trip down the river Tago, in Spain, I had to “shoot” one hundred and two waterfalls, the highest being about eighty-five feet, and innumerable rapids. Crossing the Straits of Messina, I had three ribs broken in a fight with sharks, and coming down the Somme, a river in France, I received a charge of shot from an excited and startled huntsman. Although all this was not very pleasant, and might be termed dangerous, I fear nothing more on my trip than intense cold, for as long as my limbs are free and easy, and not cramped or benumbed, I am all right. Of late I carry a stock of St. Jacobs Oil in my little boat (the Captain calls it “Baby Mine,” and has stored therein signal rockets, thermometer, compass, provisions, etc.)—and I have had little trouble. Before starting out I rub myself thoroughly with the article, and its action on the muscles is wonderful. From constant exposure I am somewhat subject to rheumatic pains, and nothing would ever benefit me until I get hold of the Great German Remedy. Why, on my travels I have met people who had been suffering with rheumatism for years; by my advice they tried the Oil, and it cured them. I would sooner do without food for days than be without this remedy for one hour. In fact I would not attempt a trip without it.”

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[Montreal (Canada) Post.]

**GOOD THING FROM THE STATES.**

In this age of quackery, it is consoling to discover that there is something solid in existence, and that, though there are vendors who lie most cheerfully about their wares, there are others who tell the truth and allow time to test the merits of what they offer for sale. As year after year rolls over, the frauds and the shams sink away out of sight in the pools and morasses of obscurity, while what is really good and true stands boldly forth all the grander for its age and solidity. Thus while within the present decade thousands of patent medicines, puffed at one time to inflation, have shrunk before the test of analysis, *St. Jacobs Oil* has bravely borne the strain, and is to-day renowned all over the world for its famous curative powers. It is truly one of the phenomena of the age we live in. The sale of this article is incredible. It is to be found all over the civilized world and in a good many places which are not civilized—for, unfortunately, the bones of sorrowing man are racked and ache with pain no matter what region he inhabits—and we believe it is yet destined to be found in every house, and to supersede the many nostrums which remain abroad to rob and defraud humanity of its money and its health. The firm of A. Vogeler & Co., of Baltimore, spend half a million dollars yearly in advertising *St. Jacobs Oil*, and hence we may guess at the full extent of their enormous business. It is truly marvellous, or would be, did we not know the circulation of this inestimable blessing.

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**CIRCULAR LETTER.**

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)

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S. GZOWSKI, JR., Toronto.  
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JOSEPH D. KING, Baptist Minister, Toronto.  
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H. D. POWIS, Pastor Zion Congregal Church, Toronto.  
J. P. SHERATON, B.A., Editor *Evangelical Churchman*.  
W. J. SMYTH, B.A., Pastor Presbyterian Church, Uxbridge.  
J. J. WOODHOUSE, Toronto.  
HON. WM. McMASTER, President Toronto Baptist College.

The publishers have opened a fund for the free distribution of the *British-American Workman* in Steamboats, Railway Cars, Hospitals, Reformatories and Jails, and have pleasure in acknowledging the following letter from a prominent Toronto gentleman:

\* \* \* I enclose you cheque for \$10 to aid in the distribution of the *British-American Workman*, and hope it may prove a useful means of scattering the information so much needed by the masses. \* \* \*

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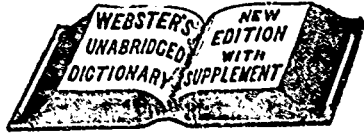
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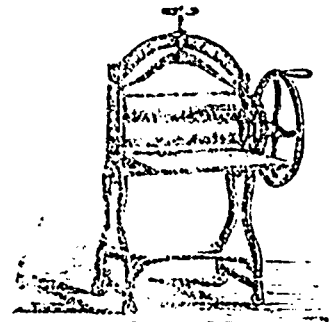
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