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The Canadian Independent.

Wm. Roll
478 Guy St
1 July 81
ONE IS YOUR MASTER, WE ARE BRETHREN.

Vol. 30.]

TORONTO, THURSDAY, AUGUST 18, 1881.

[New Series. No. 7

TWO GATES.

BY MARY A. BARR.

OPEN the East Gate now,
And let the day come in ;
The day with unstained brow,
Untouched by care or sin.
For her we watch and wait,
Wait for the birds and dew ;
Open the Eastern Gate,
And let the daylight through.

Uplift thy daily toil,
With brain as fresh and clear,
Strong hands that have no soil,
And hearts untouched by fear.
Marching unto thy noon,
Marching unto thy rest,
When shadows lengthen, soon
Comes calm and peaceful rest.

Open the Western Gate,
And let the daylight go,
In pomp and royal state,
In rose and amber glow.
It is so late, so late,
The birds sing sweet and low ;
Open the Western Gate,
And let the daylight go.

Lay down thy daily toil,
Glad of thy labour done,
Glad of the night's assail,
Glad of thy wages won.
With hearts that fondly wait,
With grateful hearts aglow,
Pray at the Western Gate,
And let the daylight go.

Pray at the Eastern Gate,
For all the day can ask ;
Pray at the Western Gate,
Holding thy finished task.
It waxeth late, so late,
The night falls cold and gray ;
But through Life's Western Gate
Dawns Life's Eternal Day.

—N. Y. Independent.

THE REVISED NEW TESTAMENT.

THIRD PAPER.

III. We shall now notice some corrected renderings.

John x. 16, where "flock" is substituted for "fold," and the meaning made much more plain.—"Other sheep, not of this Jewish fold, nor to be brought into its enclosure, nevertheless part of the one flock of the one great Shepherd,"—Denominationalism recognized, but Sectarianism rebuked. John xiii. 10 has also a much needed change. He that is bathed needeth only to have the dust of travel removed from his feet. He that is sanctified needeth not a new sanctification, but is not beyond the requirement of daily grace for the removal of the constant impurities incident to the pilgrim way. An artist was asked to pencil the cloven tongues of Acts ii. 3, as described in the old version. He did so by drawing a parted flame over each disciple's head. A very different and more correct idea is conveyed in the new rendering and its margin notes. Read Acts iii. 19, 20. Here the old version conveys the impression that when the times of refreshing shall come, the sins of the converted will be blotted out. The correct teaching brought out in the new version is, that the realization of sins forgiven will bring seasons of refreshing from the felt presence of the Lord. The harshness of Acts xvii. 22 is softened. Paul was too much of a gentleman to manifest rudeness even to Athenian novelty-seekers, and "objects of your worship" is certainly more correct than "your devotions," the former of which Paul would everywhere see, the latter he mingled not with. 2 Cor. iii. 12 now suggests for the first time to the English reader the true reason why Moses put a

vail upon his face, which was not because the brightness dazzled, but that Israel might not gaze upon its fading away. The nation, even in Messianic days, were slow to learn the transitory character of the dispensation which was typical; the veil was over their hearts, and, as Moses' veil, prevented them from beholding as transitory that which was destined to pass away. The old version and the new may be profitably compared in such passages as Rom. v. 12-21, and if the careful reader is not grateful for the assistance rendered, gratitude is at a discount. The substitution of "judgment, or condemnation" in all places where "damnation" is used in the older version, makes more apparent the true parallel passages, and obviates much confusion of thought. Principally two Greek words are represented indiscriminately by judgment, condemnation, damnation, in our received version,—*krima*, *krisis*. The distinction between nouns ending in *ma* and *is* is well known to the student, e. g., *praxis*, the doing; *pragma*, the thing done; *krisis*, the act of judging, *krima*, judgment passed. It is also known that whilst the distinction thus made remains true, it is not invariably maintained, hence the revisers have in one or two instances not been uniform in their rendering (we venture to think, however, that they might have been. Why would not condemnation stand in 1 Cor. xi. 29, 34 for *krima*, as well as in Luke xxiii. 40); yet upon the whole the distinction has been maintained, and by the general uniformity of rendering we find passages that seemed to refer to separate events are but varied aspects of the same. John iii. xix, where judgment is rightly substituted for condemnation, brings vividly present what men are ever ready to push out of sight into the haze of futurity. Comp. John v. 22, 27, 30, strictly parallel passages, now manifest as such. The placing in the margin of "presence" in all places where the word "coming" is used for the Greek *parousia*, not only in such passages as Matt. xxiv. 3; 2 Thess ii. 1, but in 1 Cor. xvi. 17; 2 Cor. vii. 6, 7 (why not also in Philip. i. 26 where "coming" *parousia* is changed without note into presence), thereby identifying the expression, will modify in a right direction extreme views regarding the second advent of the Lord. The entanglements of theology may not be disentangled by the change, but Heb. vi. 1-3 is much more correctly rendered in the revised than in the older version. This must suffice for examples under this head, as indeed the entire version is an example of corrected renderings.

There remains to be noticed an important class of changes due to the collection of better manuscripts than those possessed by the early translators. Such changes are imperative whatever associations may be disturbed thereby, if we seek for "the Word" as originally written, no. as interpolated by editors, we are bound to follow the only authority we possess therein, the MSS. We shall treat of these hereafter and separately, and shall conclude the present endeavour by a few general remarks. The work of a translator pre-eminently involves two things, (1) the transference of the thought from the one language to the other, both in form and substance, as far as the new language will allow, and (2) this in such a manner that by the avoidance of uncouth literalisms, the reader should not

be ever reminded that he is reading a translation. King James version has not always succeeded in the former, but it has been pre-eminently in the latter, so much so that practically it has become to the English-speaking Christian world itself inspired. Hence the extreme difficulty in supplanting it by another version though it excels in the other requirement, as we certainly hold the revised version does; it would be next to an impossibility to go beyond the received in the other. Nevertheless the revised version will, we believe, quietly make its way and grow into favour, not perhaps as a finality. The Committee, which has not disbanded, is not made up of self-sufficient men, who close their ears to just criticisms; and by the time the O. T. Committee have completed their work, will without doubt amend, should amendment be required, ere the complete volume goes forth as the full "Bible" with which our hearts are greatly blessed. For the present, the revised version stands as the very best commentary the English reader possesses upon the New Testament, with which may God's Spirit make us all more sympathetically familiar.

RATHER AWKWARD!

Preachers, as well as other people, sometimes get into difficulties. Happy they who can get out of them with no worse consequences than the one who details his experience in a veritable letter, from which the following is an extract:—

"I have left off smoking. I indulged in it till I was thoroughly convinced that it was not only opposed to the refined socialities of life, but that it was detrimental to health, befogging to the intellect, and stultifying to the sensibilities. I will give you a few details of its moral bearings:—

"If meat make my brother to offend, I will eat no flesh while the world standeth." A very practical text; but I was a smoker, and that habit was opposed to the best Christian sense of my brethren, and even by many who were not Christians was regarded as vice. I must waive that subject, lest my people say, "Physician, heal thyself." I wanted to preach upon the duty of self-denial—a duty that needs often to be urged; but the idea of a smoker preaching such a sermon was simply ridiculous. That must be delayed, then. The subject of temperance came up. I felt that I ought to preach upon it; but I could find no sound premise from which to reason that was not destructive to my peace as a smoker.

I wished to preach on benevolence—saving the littles for Christ; but my cigar bill faced me. It was my daily prayer that God would cleanse my heart from sin. Conscience would whisper—Smoking is sin. I wanted to visit my people. Both my clothes and my breath indicated that I had been smoking. I had a little rather they would not know it; besides, it might be offensive to them. I must stay at home. I needed two or three hours of vigorous exercise; but I smoked after each meal, and an hour and a half or two hours were gone. A good smoke requires an hour. I had no time for exercise, and I soon got so that it was irksome; in fine, I grew lazy.

But I forbear. I don't know how others get along with these daily experiences; but I could not endure them, and I am no longer a smoker.

THE SUN.—All the industries of the world hang upon the sun. All life is maintained by it; all force is wielded by it; all motion incited by it, and all health and beauty dependent upon it. How fitly, therefore, is Christ called "the Sun,"—"the sun of Righteousness." He does, in the spiritual world—*i.e.*, in the world of our highest nature—what the sun in the heavens does in the material universe. He is the Source of all spiritual life and motion; all growth and power; all health and beauty! And like His symbol in the heavens, He casts all our shadows behind us as we walk toward Him.

A NEW college building has been erected in Antananarivo by the London Society. The teaching has hitherto been carried on in *shed's*, with considerable inconvenience. The new building is large and attracts great attention from the natives. At the opening exercises the prime minister and 350 prominent persons were present by invitation. The prime minister spoke for the queen, expressing her gratification at the completion of the college and her desire that her people should have the benefits of education and above all, the blessings of the religion of Christ.

T. E. SHORTEST PRAYER IN THE BIBLE.—"Lord, help me." (Matt. xv. 25.) We have here, perhaps, the shortest form of prayer on record. The soul is brought very low indeed before it is led to utter this prayer. Yet is it not for the comfort and encouragement of such poor souls that this prayer is recorded in the Word of God? "He that cometh to God must believe that He is." Here we have this belief. The prayer is addressed to God: "Lord help me." You may hardly know in what way help can be given. Your bewildered mind, full of entangled feelings, could not say to the kindest earthly friend how you would fain be helped. You only know that you are miserable and full of wants. Then this is the very time to cry to Him who has "all power in heaven and earth," and with whom is no such thing as impossibility, or even difficulty. Exercise faith, recall past deliverances. See how others have been helped. Look at the answer given to her who put up this very prayer, and whose strong faith, shown where all was apparently so dark and hopeless, is so highly commended by Him to whom she cried for help. Jesus said unto her, "O woman, great is thy faith." "Lord help me." The words imply that you feel yourself helpless. Is not this the very point to which God has been working to bring you? It is He who has "brought down" your "heart through weariness." Not that He is ever pleased with the sight of sorrow or suffering. It has been well said that God never takes away anything from us without meaning to give us something better in its place. It is hard for you at this moment to imagine how anything can be better to you than what you have lost, health and strength, or some one dear to you as your own soul, or some earthly prop and support which you hourly needed. But go to the Giver of all good, and go in faith, and if this one word, "Help," is all you can utter, still say it, and remember you are saying it to One who is Almighty, and whose hand is "Love."—Sunday at Home.

I COULD NOT DO WITHOUT THEE.

I could not do without Thee,
O Saviour of the lost!
Whose precious blood redeemed me,
At such tremendous cost.
Thy righteousness, Thy pardon,
Thy precious blood must be
My only hope and comfort,
My glory and my plea!

I could not do without Thee!
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own.
But thou, beloved Saviour,
Art all in all to me;
And weakness will be power,
If leaning hard on Thee.

I could not do without Thee!
For oh! the way is long,
And I am often weary,
And sigh replaces song.
How could I do without Thee!
I do not know the way;
Thou knowest and Thou leadest,
And wilt not let me stray.

I could not do without Thee!
For years are fleeting fast,
And soon in solemn loneliness,
The river must be passed.
But thou wilt never leave me,
And, though the waves roll high,
I know Thou wilt be near me,
And whisper, "It is I."

F. R. HAVERGALL.

THE SUNDAY-SCHOOL AT BRIGHTACRE.

"If you please, miss, there is some one in the parlour to see you."

"To see me! At this hour!"

Belle Dorset tossed aside the book she had been reading, and flew to her mirror. While she bade Bridget say she would be down in an instant, both hands were busy among the braids of her yellow hair.

"I wonder who it can be," she soliloquized. "If any one intended coming from the city he would certainly have sent a message."

The effect of a red rose pinned at the collar so pleased her, that when she swung her white-robed figure down the stairway there was a smile of supreme satisfaction upon Miss Belle's face. At first, upon entering the parlour, she failed to see the young gentleman; but when her eyes had grown a little accustomed to the light of the room, and his face had grown a little redder, she saw him starting from a dark corner and heard him stumbling over imaginary obstacles, as an awkward boy will.

"I am George Anderson," he began when he had found his voice, blurring out what was evidently a set speech; "and I—that is, we—would like to have you do us a favour."

Miss Dorset was so surprised that she scarcely knew how it came about, but in five minutes she had drawn aside the curtains, let in more of the afternoon's sunlight, and was seated, chatting to her visitor. He seemed to be very much in earnest, and his awkwardness was almost forgotten.

"You see," he was saying, "it is the only afternoon Sunday-school in this whole town, and we ought to have more than thirty scholars and four teachers."

"I should think so."

"I heard that you taught a class in the city while you were there, and I want to ask you if you won't do the same here? He did not pause long enough for her to answer, but went on; "We have not the scholars yet, but me and Frank'll find them if you will promise to come."

"Frank! Who is Frank?" Miss Belle asked, more for the purpose of giving herself time to think than from any desire to know him.

"O, he's a boy. He's waiting around the corner for me. He and I have been elected treasurer and secretary of the Sunday-school. The superintendent used to have all the offices, but

we were elected last Sunday, and we are going to build that Sunday-school up."

"Yes?"

"Somehow he doesn't think much of us. 'Boys' work is of no use,' he says."

"And you propose to show him that it is of some use?"

"Yes, ma'am. The Sunday-school is breaking up, just because nobody will go to work. The teachers and the superintendent and our preacher all have a dozen plans, but they don't try any of them—they just talk about them, and worry and wait, till I'm tired."

"Yes?"

It was evident that Miss Belle was not like some young ladies we have heard of who talk when they have nothing to say, and who would, most probably, have laughed at this earnest country boy.

"And if you will promise to come next Sunday, anyhow, we will be mighty glad."

"But I have not studied the lesson for that day. In fact, I don't know what it is."

"O, I can tell you where it is. Here is our printed lesson slip, and you can soon learn all about it."

"But suppose I say 'no'?"

"Why, then we'll be sorry. If you promise it will make other people promise. I'm sure of that. You see, when we ask some they always say: 'Has any one else promised to come?' and if we can say 'Yes, Miss Dorset will be there,' they will be almost sure to say 'yes' too."

The upshot of the whole matter was that Miss Belle did promise, "Somehow, I could not bear to refuse him," she told her mother a little later: "he seemed so determined to have me come, and I told him I would be there for one Sunday at least. So now the least I can do is to look up the lesson." And taking her garden hat from the rack, she was soon seated in the deepest shade of her father's beautiful grounds reading, and thinking of things very different from what had occupied her attention previously.

"Hurrah! she'll come, Frank," cried George, when he met his bashful friend waiting at the corner.

"Well, you've been long enough," said Frank. "But will she really be there though?"

"Yes, indeed. And now we've got to raise a class for her first, and then get Miss Parkinson and Mr. Shaw and some more to promise, and we'll have that Sunday-school chock full next Sunday."

"But we'll have to work like beavers all the week. I'm good for coaxing boys, but you can bring the girls and teachers."

"All right. Mr. Green will be surprised next Sunday when he finds so many there, I tell you."

And he was.

Three o'clock upon the following Sunday afternoon found such a concourse at the little stone church as was never seen there before. Every seat was full of eager, bright-faced children, and several classes had been formed in the nooks about the pulpit with chairs and the pulpit steps for seats.

After the lesson was ended, Mr. Green, the superintendent, clapped his hands to rouse every one's attention (they had no call-bell) and began a little speech.

"When I was a boy," he began "my mother used to tell me stories of two benevolent old ladies who were in the habit of talking a great deal. Once upon a time they found a very poor family, who were in immediate need of help—the mother was sick, the father was dead, and three little babies

were hungry. But instead of aiding them at once, these good old ladies went home and had a talk about it. One thought it would be better to send them something to eat at once, the other thought no, the house had best be put in order first, and a fire built. And then these two old ladies united in half an hour's discourse about the poverty of this world and the various means of lessening it.

"When night came, the poor family would have been in a very bad plight indeed, had not a little girl who lived near by and who was almost as poor as they, happened in. This little girl had no time for conversation. She went to work—hunted up some chips and built a fire, swept the room, washed the children's faces, and gave them her best loaf of bread. And when the two old ladies at last made up their minds what to do, they were sorely mortified to find that a little girl had been before them and had done a world of good while they were merely arguing."

"As these old ladies were mortified, so am I. I talked and thought and thought and talked about our lack of scholars, and about means for remedying it, but I did nothing, and now I find myself forestalled. Two boys have been before me—I need not name them, we all know who they are—and by one week's hard work have gathered an army which any general might be proud of."

"I want to thank them, and I want to say to them and to you all that I have learned this morning that energetic work is the narrow path leading to success."—Our own S. S.

THE VICTORIES OF CHRISTIANITY.

Harder, deadlier, more varied more prolonged, was the contest of Christianity with Paganism. From the first burst of hatred in the Neronian persecution till the end of the third century the fierce struggle continued fierce,—because meek, unobtrusive, spiritual, as the Christians were, they yet roused the hatred of every single class. Paganism never troubled itself to be angry with mere philosophers who aired their elegant doubts in the shady xyotus or at the luxurious feast, but who with cynical *insouciance* did what they detested and adored what they despised. They were unworthy of that corrosive hatred which is the tribute paid to the simplicity of virtue by the despair and agony of vice. But these Christians, who turned away with aversion from temples and statues, who refused to witness the games of the amphitheatre, who would die rather than fling into the altar flame a pinch of incense to the genius of the Emperors; who declined even to wear a garland of flowers at the banquet or pour a libation at the sacrifice; whose austere morality was a terrible reflection on the favourite sins which had eaten like a spreading cancer into the very heart of their nation's life; these Christians, with their unpolished barbarism, their unphilosophic ignorance, their stolid endurance, their detestable purity, their intolerable meekness, kindled against themselves alike the philosophers, whose pride they irritated; the priests, whose gains they diminished; the mob, whose indulgences they thwarted; the Emperors, whose policy they destroyed. Yet, unaided by any, opposed by all, Christianity won.

Without one earthly weapon she faced the legionary masses, and tearing down their adored eagles, replaced them by the sacred monogram of her victorious labarum; she made her instrument of a slave's agony a symbol more glorious than the laticlave of consuls or the diadem of kings; without eloquence she silenced the subtle dialectics of the academy, and without knowledge the encyclopedic ambition of the porch. The philosopher who met a Christian Bishop on his way to the Council of Nicæa stammered into a confession of belief, and the last of Pagan Emperors died prematurely in the wreck of his broken powers, with the despairing words, "Vicisti Galilæe!" "O Galilean, thou hast conquered!"

—F. W. Farrar.

A CONVERTED CHINESE HERO.

The Rev. Sylvester Whitehead spoke at the May anniversary of the British and Foreign Bible Society, and he gave the following incident showing what heroic men the converted heathen are: Another man, the keeper of a Confucian temple at Potlan, an ancient town on the Canton East River, received the scripture from a colporteur of the London Missionary Society; he was baptized by Dr. Legge; he at once gave up his employment, and, among his acquaintances and friends, appointed himself as a Scripture-reader; he was a sort of moving conscience among the Chinese. He went about the streets of the city, and into the interior with boards upon his back bearing texts of Holy Scripture, and so abundantly were that man's labours honoured that in about three years a hundred persons were ready to receive Christian baptism. So mightily grew the Word of God and prevailed, that in a short time excitement began to appear; and then hostility, and then persecution broke out; Christians were driven from their property and plundered. This man was taken, and twice within forty-eight hours was had up before the mandarins to account for his conduct, and he was called upon to recant. This he sedulously refused to do. They therefore tried what torture would do, and suspended him by the arms through the night. The next morning he was brought forth pale, wan, feeble, almost ready to drop, for a second trial, still resolved to cleave to his Bible and to Christ, and he ventured to express the hope that his persecutors and judges might some day accept the new doctrine. This was too much for them; they rushed upon him, like the judges of Stephen, "with one accord," and killed him on the spot with repeated blows of their side-arms, and throw him into the river. Thus perished one of China's first Protestant martyrs.

It is said that in the city of ancient Rome there stood a golden mile-stone, from which the distances of all other points of the world were measured. The Cross of Jesus is that golden mile-stone of all the Christian's journeyings, and of all his measurements. Just in proportion as he is near this hallowed object or far from it, is he at home spiritually, or far away in the barbarous provinces of sin and folly.

INTERNATIONAL S. S. LESSON.

Sunday, Aug. 23.

The Commandments. B. C. 1401. Ex. xx. 1-11.

GOLDEN TEXT, Matt. xxii. 37, 38.—Jesus said unto him—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Commit vs. 3-11.

INTRODUCTION AND CONNECTION.

The principal events that come between our last lesson and this, are—the miraculous supply of water at Meribah (ch. xvii. 5-7)—the victory over Amalek (ibid. viii. 13), the visit of Jethro, Moses' father-in-law, and the appointing of rulers to assist Moses in the management of public affairs (ch. xviii.)—the covenant between God and the people, and the solemn preparations for the giving of the law (ch. xix.).

Obedience to God's requirements had been observed by the good, as a rule of life, from the earliest time; and those, in the form of rule and precept, had been handed down from fathers to their children, under the guidance of the Holy Spirit. But when a separate people was to be raised up for Himself, He came nearer; and gave them, first, orally, and then in writing, a summary of that Law under which His moral government in all worlds is maintained. This, although given to Israel, was not for them alone, but for all men. It was to be a standard, by means of which all men might estimate their position before God;—a schoolmaster, to bring them to Christ for salvation from the guilt and curse it could reveal, but from which it was powerless to save.

LESSON NOTES.

(1, 2.) *And God spake all these words.* They were uttered in a clear, distinct voice, so loud as to be heard above the noise of the thunder and the rumbling of the earthquake (Heb. xii. 19, 20), and were afterwards written on tables of stone by God Himself. I am the Lord—"Jehovah, their Elohim"—their own God. *Who brought thee out of the land of Egypt.* Men are prone to forget what God has done for them; hence, God very often reminded Israel of His gracious dealing; as much as to say—remember me, especially by my mercies. *Out of the house of bondage,—of slavery—the place where their lives had been made bitter by hard servitude.* They had been slaves,—God had set them free, and He would have them remember it.

(3.) *Thou shalt have no gods before me,* that is, in His presence, in His sight;—not merely in preference to Him, as some tell us; for that would imply that it did not matter how many they had, so long as they were not preferred to Himself; but not any in His sight, either openly or secretly honoured.

(4.) *Thou shalt not make unto thee any graven image, or any likeness of anything,*—that is for idolatrous use, or with idolatrous intent. This does not, of course, include those emblematical figures wrought in the tabernacle, and afterwards in the temple, under the direction of God.

(5.) *Thou shalt not bow down to them, nor serve them.* The simple act of bowing down, even though without any mental consent to idolatrous worship was forbidden. It was an outward show of worship which, although it went no farther, God would not for a moment tolerate. *I, the Lord, thy God, am a jealous God.* God is not jealous in our human sense of the word, which often means little more than suspicion and mistaken ideas; but that He will admit of no rival in the soul that professes to love Him—will accept no heart divided between Himself and unhallowed objects, will allow no object less worthy than Himself to hold the first place in our affections. Why? Because He is the only Good, the only Pure, the supremely Excellent One, and by securing our undivided affection He would raise us up and make us like Himself. *Visiting the iniquity, etc., etc.* This is the natural law of hereditary or transmitted evil; which equally with the direct precepts of written law is from God—His own appointment and design.

(6.) *And showing mercy, &c., &c.,—that is, gracious—interposing to save those who keep His commandments in love.*

(7.) *Thou shalt not take the name of the Lord thy God in vain, &c.* This prohibition includes not only the profane, but the irreverent; and even the careless use of the name—(any of the names or titles)—of God. Why? Because thus the sensibilities of the soul are blunted, conscience is deadened,

and not only actual sin is committed, but the capacity to sin is increased.

(8-10.) *Remember the Sabbath day (cessation, or rest day) to keep it holy.* This was the day originally set apart by God Himself as a day of rest from the work of creation; and is referred to here as a day that was known, and, probably, to some extent observed among devout men. It was now established by a statute, for all time and all men, as a day of cessation from secular pursuits—a day of rest from labour of all kinds, and to be kept holy to the Lord. *Six days shalt thou labour*—that is, their period of toil should be restricted to six days; *but the seventh is the Sabbath of the Lord thy God* (Gen. ii. 2); *in it thou shalt not do any work, thou, thy son, daughter, man-servant, maid-servant, cattle, nor stranger within thy gates.*

Thus the head of every household was made responsible for the proper observance of the Sabbath in his own family. Comp. Neh. xiii. 16-21.

(11.) *For in six days God made, &c.* This is the grand, special reason for the observance of the Sabbath—*God did so.* He finished His great work of creation in what He is pleased to call *six days, and rested on the seventh.* He assigns no reason but His own example in the matter, and this, surely, to every devout soul, should be reason enough. What God is pleased to do, and then make binding upon us under the solemn precedent of His own example, must surely be for our highest interest to observe; and its observance should be to us much more than a duty—it should be our highest and sweetest privilege.

QUESTION SUMMARY.

(For the Children.)

(1.) What words did God speak? To whom did He speak them? Are they intended for the Israelites alone, or for all people? (2.) Whom did God say He was? What had He done for that people? Had He, then, a good right to command them? Has He the same right to command you? What has He done for you? (3.) Repeat this commandment. What does it mean? That we shall not have any object of worship but God. (4.) What are we not to make for the purpose of worshipping it? If there is anything we love more than God is not that idolatry? (5.) What are we told here not to do? Read the story of some who would not bow down to an idol (Dan. iii.) (6.) To whom will God always show mercy? (7.) What are you told here not to do? What is it to take God's name in vain? (See note.) (8.) In what way are we to remember the Sabbath? How can we keep the Sabbath holy? By keeping it pure from whatever is offensive to God. (9.) In how many days are we to do our work? How much of our work? (10.) What is the right name of this day? What is the meaning of *Sabbath*? (11.) Who set us the example of resting on that day? What did God rest from? What, then, would He have us rest from? What did God do to the Sabbath day? If God blessed and hallowed the Sabbath how should we treat it?

CONCERNING THE BEHAVIOUR OF GIRLS TO YOUNG MEN.

MARY WAGER-FISHER.

Many girls, during a season of gaiety, as has been the past winter with its abundant sleighing, which always develops social festivities, make the acquaintance—or fancy that they do—of "new" young men, with whom possibly they have "fallen in love," and expect to marry. To "fall in love" need not necessarily be an extremely serious matter, but to marry, is. As Mr. Tallage very pithily put it, "marriage is to a young man the most tremendous thing between the cradle and the grave." If it be "tremendous" to a man, it is super-tremendous to a woman. Moreover, it is one of those arrangements, the force and importance of which, no one before marriage can fully realize. It requires at least three or four years of married life, for either a man or a woman to understand its full significance, and for some persons even a longer time. The wedding-frock, the wedding, the honeymoon, are very small account in comparison with what lies in the future. I believe that it is generally conceded that when a girl is bent upon marrying a certain

person, it is a waste of words to attempt to dissuade her otherwise. There may be some use, however, in attempting to persuade her to find out who it is whom she is going to marry.

I have two cases in my mind; young women who married men with whom they were so very much in love that they would "die" if they had to live without them, and who learned after a little while that the men had already been married, and their wives were still alive and well. One of these cases was a peculiarly sad one. The young lady lived with her parents in a university town in central New York, and the man she married first saw her in the street, from the piazza of the hotel where he was stopping, inquired who she was, where she lived, and learned various particulars about her family. Among other things, he learned that she had relatives living in an adjoining state. His first step was to forge a letter of introduction from one of these distant relatives, and then he called upon the young lady with his credentials. Of course, she and her parents thought it must be all right, and at the time gave the matter little thought. However, as the young man's attentions became very marked, and the young people announced that they were "engaged," the parents thought it worth while to inquire into the young man's antecedents, etc., so they dispatched a letter to those distant relatives who returned answer that they had given no such person a letter of introduction, and the matter being pursued, it was found out that the fellow was from a certain town in New England where his wife was meantime living.

"Oh," exclaimed the mother with a deep sigh, "how thankful we should be that we have learned this before it was too late." "Ah, mother, it is too late," shrieked the stricken girl; "we are already married." They had been secretly married a fortnight before, at the continued solicitation of the young man who was "so madly in love,"—and the girl who, in her foolish fondness, thought her lover the most perfect person in the world, weakly yielded to his persuasions, and they were married by a country parson upon one of their many rural rides. The young man nearly escaped the officers, who were placed upon his track by the outraged father of the girl, but finally he was captured, tried for bigamy, and sent to five years' imprisonment in the Auburn State Prison. The affair killed the girl. On the day before the convict was to be taken to prison, she begged of her father as a dying request, to be allowed to see the man she had married. Her request was granted, and the sheriff brought him to her bedside, where she lay with the touch of death upon her. She stretched out her thin arms toward him, beseeching him in words that moved everyone about her to tears, to promise her that he would reform and lead a better life. The fellow simply sneered at her prayers, and when asked by the sheriff if he had no pity for his victim, he lightly laughed and said that girls who "took up with any fellow that happened along weren't worth much." On the following day she died.

As the bigamist was being escorted to Auburn, there was one other person who should have gone along, manacled with him, for ten years' imprisonment, and that was the country parson who had married them.

The villain uttered a grave truth when he said that a girl who takes up with any fellow that happens along is not worth much. It is precisely what any girl who marries without knowing to whom it is she intrusts, her happiness may rightly label herself with "not worth much." And this leads

me to what I had in my mind to say at the outset, that very many girls now-a-days do not seem to put a very high valuation upon themselves. Only a few years ago young men felt obliged to behave themselves with outward decorum, at least, when in the presence of young women. They never presumed to make use of tobacco in their society. But now I see them smoking cigars, sitting or standing with hat on head, or lounging with crossed legs mounted comfortably high in the air, in the immediate presence of young women whom they are supposed to respect, and all this with no protest from the young women themselves.

Women are unquestionably the conservators of society, and there is no moral force so strong to restrain vice of any description as the decided and emphatic protest of women against it. The man does not live who does not respect and honour a woman the more for such protest, and respects that woman most who puts him upon his best behaviour, and develops within him his best energies. If the young woman, who, when asked if tobacco smoke is offensive to her, replies, "Oh, not at all!" thinks that her agreeable reply raises her in the esteem of the smoker, she is entirely mistaken. There are women who do not dislike fresh cigar smoke, at least they say so. But no woman likes stale smoke—the smell of tobacco six hours old, or the smell of a man's breath that smokes or chews. They are all disgusting and abominable, and nobody knows it better than do the men addicted to the vice, and who never fail to deplore seeing their sons form the habit. If a man uses tobacco before marriage with as much nicety as is possible, he will be very likely to indulge in it without the nicety in his own home, and the wife will have stale smoke and a disgusting breath to catch whiffs of, *ad infinitum*.

Some one has said, "Of course, marry for love; but when you are about to fall in love, see that it is with somebody who has money." Money, honestly earned, is never an objectionable feature in a matrimonial alliance, but what is of far more consequence, and far greater importance (as the other may be of no importance whatever) is to marry a man of good family. Girls often say, "Oh, but I'm not marrying his family." But they do, in a way, nevertheless. One can't get away from early habits and early associations, and the influences under which the ordinary young man has grown up, fashions him for all time. A family may be very poor, and still be refined and gentle, but no amount of money or position can cover the vulgarity of low birth and low breeding, and no amount of love or fondness can long abide it with happiness.

Moreover, in marrying, a girl should bear in mind that she should consider the welfare of a probable posterity, as well as her own, and before accepting a man as her husband, she should ask herself whether in all probability he will make a good father, as well as a good husband, and whether he is free or not from such taint in the blood as develops into scrofula, insanity, or other painful and ruinous maladies. The sort of flimsy "sticks" that some girls accept as husbands, and *vice versa*, is amazing, and if a girl cannot marry, and satisfy her head as well as her heart, she had far better remain unwedded, which is both honourable and respectable, while to be married to an inferior or unworthy person is continual degradation.—*Rural New Yorker*.

—All sects are different, because they come from men; morality is everywhere the same, because it comes from God.

The Canadian Independent

Is published every Thursday, and will be sent Free to any part of Canada or the United States, or delivered Free in the City of Toronto, for One Dollar per Year.

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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, AUGUST 18, 1881.

CANADA CONGREGATIONAL YEAR BOOK.

In June last, circulars were sent to all the pastors or churches, requesting orders for the number of copies required for the Year Book of 1881-2. While numbers have promptly replied, there are still a large number of churches which have hitherto neglected to send in their orders. Fresh circulars have been sent to these, and it is very desirable that they should receive the prompt attention of pastors and churches, as the new volume will be issued in a short time. The publication entails a vast amount of work, and is most important to the denomination, and, therefore, ministers and churches should promptly lend all the assistance they can.

Advance sheets are before us as we write. The editor, Dr. Jackson, has still added interest upon interest. A chapter on "Ministerial Ethics" is worth its weight in gold; indeed, we may safely say the Year-Book now in the press will surpass in general interest all that have gone before. We shall notice it more fully next week.

LORD HATHERLEY.

Another of the speakers at the Guildhall meeting in London last summer has passed away, Lord Hatherley, formerly Chancellor of England. Out of the seven or eight speakers on that occasion, death has claimed Sir Charles Reed, Dr. Punshon, and Lord Hatherley. We were among the comparatively few, who, near the platform, heard without difficulty, the remarks of the noble Earl, and we could not help admiring the tone and spirit of his speech. A good man, an attached son of the English Church, full of faith and good works, he has been gathered like a shock of corn fully ripe for the harvest. He, together with Lady Hatherley, were for many years in the Sunday-school of St. Margaret's, Westminster, and enjoyed the friendship of Dean Stanley, so very soon to follow him. The *Fountain* tells the following incident of the Earl. All those who had the honour of Lord Hatherley's personal acquaintance will miss a most genial friend. Although so advanced in years, no one could converse with him without being charmed with his sympathy, and that happy combination of scholar and man of the world. His memory was marvellous, and took him back to the child-

hood of Queen Victoria, who owes her birth in England to the instrumentality and foresight of his father, Sir Page Wood. When first introduced to the little Princess he was a boy, and she a baby about seven months old. On her little Royal Highness entering the room in her nurse's arms, he scarcely knew what was expected of him; but without more ado stepped forward and kissed the baby hand. Years later, when the baby had blossomed into the Queen of England, and the boy the Lord Chancellor, he delighted Her Majesty by confiding to her his early embarrassment in her baby presence. To the last they were attached friends; and, notwithstanding the influence he exercised over the Queen through storm and sunshine, a rosebud was never known to fall from his chaplet.

OUR INDIAN MISSION.

The Board met last week in this city and received reports from the missionaries. Mr. Walker, with an assistant, is on a mission tour among his countrymen, and our missionary, Mr. Nicol, is applying himself to his work in earnest. We have pleasure in giving the following extracts from his own account of labour there. The report is dated July 27th, 1881, from Missinague:—

About four weeks ago this place was visited by the R. C. Bishop and two priests. Their mission seems to have been to sow discord among the poor Indians regarding the poor missionary who is denounced in no measured terms as "one who is leading old and young to hell," and consequently a person to be avoided by all who care for their souls. His reverence commands his congregation on penalty of excommunication, not to enter either the mission church or school.

The feeling produced on the minds of the Indians, however, is not of any lengthened duration, and they quietly say among themselves, "The Shauganash (white man) does us more kindness than the priest, and we'll wait till he is gone and then do as we like."

Two weeks ago our good brother Walker came from French Bay, and though they have some fears of the resident missionary, they have more reason to be afraid of him. A scheme is carried out which we do not care to characterize. Every one knows the poor Indian's appetite for whiskey, therefore whiskey is brought from Bruce Mines, and during brother W's visit they are kept more or less drunk; and as they are not entirely destitute of self-respect, the poor victims keep out of reach of the missionaries as much as possible.

This seemed at first a success. Our nightly meetings were small and seldom any of the males attended. All praise to our Heavenly Father, it is not all to be left in the enemies' hands, though he seemed to the casual observer to have gained the citadel.

One young woman from Michipicoten Island (a Romanist), was firmly convinced of the truth, and has decided to cast in her lot with the Protestant people of God. Two pagan families were baptized by Bro. Walker. In all he baptized 14, all pagans. For the amusement of the readers of the *INDEPENDENT* I sent you the names, to give them some practice in Indian orthography:—

James,	Che-ga-wa-g-e-zik,	(Father)
Sarah,	" " "	(Mother).
Mary Ann,	" " "	aged 12.
Susan,	" " "	" 10.
Wm. Walker,	" " "	" 8.
Mary,	" " "	" 4.
Betsy,	Pem-oo-sa-gezick	(Mother).

Ann	" " "	aged 12.
John Nichol	" " "	" 10.
Catharine,	" " "	" 8.
Jane,	" " "	" 4.
George O-sha-ka-mig,		3.
Martha Na-bah-na-kuh-me-shkuruk8.		Madaline, " " "aged 6.

It is the earnest prayer of both your Missionary and Bro. Walker that those boys who have their names may in due time grow up to be missionaries in their turn to their coloured brethren, and prove themselves better men than their namesakes.

A fearful epidemic has swept across this neighbourhood since the beginning of July, having something of the appearance of diphtheria. During the month no less than 14 deaths have taken place. Various and wild are the conjectures afloat in the Indian mind as to the probable cause of the affliction; some saying it is the existence of a Protestant school, while others (and these Catholics too) attribute it to the visit of the Bishop.

The black flies seem to have exhausted all their blood-thirsty energy, and for the time being have transferred themselves to the bush where they are still prepared to attack the berry-picking intruders upon their territory.

The man or woman who for one season has fought the black flies and mosquitoes of Missinague, can readily imagine the flies which constituted the plague of Egypt to be either or both of those here.

The work in this mission calls loudly for an increase of labourers, especially of native agency. This calls for increased expenditure, and that in turn calls for increased subscriptions. May the good Lord touch the hearts and pockets of all those who love the poor Indians.

In proof of such need I give you the following facts, which show the secret of past failure.

For example, Bro. Walker baptizes a number of pagan Indians who have become convinced that Christianity is a thing worthy of their consideration and acceptance. They leave these parts and go far inland for the winter's hunt. The priest hears of it and he is at once on their trail, and like the ancient Pharisee "he will compass land and sea to make one proselyte;" he dogs the footsteps of the new converts, taking all the rebuffs, insults, and refusals they may choose to give him, and never leaves them until they consent to be baptized in the Church of Rome. Then he has the altar on them, and is prepared to lead them whithersoever he will.

Hence the need of a native agency who can follow them wherever they go, and live with them and for them, teaching old and young, having an eye upon them during the winter months and come down here with them in the spring. By these means and only by these means shall we be able to hold what we gain, and also gain ground. May God in His infinite mercy send us a man who will prove a blessing to his native brethren.

In conclusion, I want to give your readers a description of a pagan Indian's funeral, as I witnessed it to-day. The body of a child was brought in a canoe, laid upon a cushion on a board. On raising the covering from the face, we see a violet gauze veil, and the child's face painted with vermilion, a large spot on each cheek, and a stripe down the forehead to the end of the nose, of the same colour. The coffin is brought into the school, the corpse is placed in it, and along with it all its toys or play things, viz., an old tobacco pipe, a comb, an old mouth organ, some biscuits, some tea, sugar and matches. Then a hole is bored in the head of the coffin with an inch augur to allow the spirit of the dead to go in and out at will. The time comes when the coffin must be closed, each of the relatives comes forward and kisses the dead, shaking it by the hand, when it is nailed down, and conveyed to the grave, and a wooden cross is placed

at the head of the grave; the grave is then covered over with birch bark, or boards like the roof of a house. All the female relatives, as soon as life leaves the body, draw a dark blue stripe an inch broad across their eyes and nose, made by blue berries or other paint, the men colour their faces all over, and this is worn for ten days, the young people fasting—taking neither food nor water for half a day during their days of mourning.

Correspondence.

OUR HOME MISSIONS.

To the Editor of the Canadian Independent.

The alarmingly large decrease in the contributions of the churches of Ontario and Quebec to Home Missions is not, I believe, attributable wholly to their spiritual declension; although, doubtless, had they been pervaded by a vigorous spiritual life, the missionary spirit would have asserted its power, either in correcting existing defects, or in originating new methods of operation. Nor do I think that our missionary organization is seriously at fault, since it possesses the two main elements necessary to practical efficiency, viz., unity and distribution of management. For many years it was wrought in Canada with success, and our English brethren have recently adopted substantially the same principles.

What, then, has produced the present crisis? I will endeavour to answer this question with candour, yet in the spirit of love

1. The present system is not wrought with sufficient vigour. I fear our District Secretaries do not quite realize the importance or the responsibility of their important office; and the District Committees do not appear to apprehend how fully the supervision and management of their respective districts are placed in their hands during the current year.

Nor is the general management remarkable for its efficiency. We need a wise and energetic man to hold the helm; one who has not only administrative, but organizing and inventive, ability.

2. Our present system stands in need of certain changes. A select board of management, chosen from the General Committee, composed of such members as would be able to meet monthly, or at least quarterly, for the inception of new business, and the general guidance of the District Committees, would be of great value. The time has come when a Treasurer should be appointed distinct from the General Secretary, and the Treasurer should be a layman; the General Secretary, relieved from financial responsibility, would thus be enabled to devote himself to the supervision of the mission, and to correspondence with England.

The proposal to employ paid agents I regard as unwise, and in our present circumstances unwarranted. The attempt already made in this direction was very far from encouraging, and yet all must confess that this did not arise from lack of conscientious diligence on the part of the respected agent.

The fact is, the ministry and the churches require to be more—not less—directly engaged in the work. They need to have their interest in our missions deepened by an actual participation in their management. The present system, if earnestly wrought, would educate and develop; the agency system will be sure to have the opposite effect. The churches should be taught to regard the extension of Christ's kingdom as an essential element in church life.

If a sufficient number of men, with ability and willingness, cannot be obtained to do the necessary work without remuneration, our missionary spirit must be poor indeed. Can it be that money

would produce either the ability or the will? Why, only six men are required to fill all the offices, and laymen are eligible no less than ministers. Will not Ontario and Quebec be able to provide a General Secretary, a General Treasurer, and four District Secretaries? If not, alas for Canadian Congregationalism!

3. Fuller details of the expenditure should be published. In the publication of the financial statements there has been hitherto too much secrecy; arising, perhaps, from a morbid fear of exposing the prolonged dependence of some of the mission churches. But those who are willing to receive aid, should be willing to have the amounts which they receive plainly stated. Doubtless most of them are. Certainly those who contribute have a right to know exactly how this money has been expended.

The treasurer's annual statements have been marvels of adroit management. Admirable classification, but no particulars. The statements have been always duly audited; but surely there have also been audited detailed accounts. If so, why were they not published?

Would it not also be much more satisfactory to have the accounts closed regularly on the first June annually, instead of one month after the close of the annual meeting? There may be some difficulties in the way of this arrangement; but these cannot be insuperable.

In my next, I will have something to say on the policy of our Home Missions.
MNASON.

HAVE WE PRINCIPLES?

To the Editor of the Canadian Independent.

DEAR SIR,—No church really fails which has the Spirit. Time may be needed to bring about its justification, nevertheless "he which believeth shall not make haste." Several articles and communications in your columns seem to imply, more than imply, that Congregational Churches are failing. If so, there is a reason, have any of your correspondents yet touched bottom? Some deplore lack of cohesion, want of organization; life coheses, creates, and gives power to organization. Is life wanting? The question has been asked, Have we a polity? I would ask, Have we principles? Not wordy principles, but principles the spring of action.

One land-mark of Ancient Congregationalism was "purity of communion," this was a necessity of the fundamental truth which distinguished our polity—believers constitute the church. Other denominations, once state associated, have learnt, are learning it, do we continue to hold it fast? Like priest, like people is an old adage, it has truth. Congregationalism makes its own pulpit, how are we to be judged in our care thereof? I noticed some time since a remark from one of our ministers that we had not suffered more than others from pulpit disgrace. What means then paragraph 4 in the Union Committee report of 1880? (See Year Book, page 87) and, shall I say that frantic resolution on page 92, as though one declaration was not enough? And if those recommendations were needed, do we not see therein an evidence of departure from our purity of communion? For should not the pulpit be especially guarded? Until churches resolve to disavow practically such departures from the requirements of the N. T. Church, they manifest departure from N. T. life and blessing. "Be charitable" we are told. We would be, yet if the N. T. be our ground for charity, whoever steps off therefrom is beyond our pale of fellowship, for confidence is impossible, and disunion prevails.

Again. Are we doing work? Where is the new ground being broken up in this wide western world? Where the missionary zeal which breaks forth from our brethren at home and across the

lines? Nothing unifies like work in a common cause: where with us is that unifying power? To find unity in simply upholding each other to have one's own way is anarchy—nothing less, we have been trying that I fear to our hurt. Mr. Editor, these are plain words (Prov. xxvii. 6), may we lay them to heart.

Yet again. What are we to do? Answer: Make a new departure. Are there not churches and pastors willing and ready to unite in recalling the days of church life and pulpit integrity? that will utter principles and keep to them? that will talk less of "rights," and earn their rights by duty done? Better Gideon's three hundred than a craven host. May these truths be pondered, unpalatable though they may be, and God give wisdom and light.

EPAPHRAS.

LAND-MARK REMOVING.

To the Editor of the Canadian Independent.

DEAR SIR,—The above caption appears to me sadly to be a fact as regards Congregationalism, in the closing up, or the sale of some of our old and honoured churches, and the dispersion, and consequent absorption of their attendants among other bodies. Does it not seem sad that among some of our older cities, this should have been made so apparent? First Halifax, N. S., then Zion Church, Montreal, and now we have to add, that in the ancient city of Quebec we find the pastor gone, the doors of the Lord's house closed, and of course the adherents scattered. How was it that at our late union meetings no intelligence of such a probability as this latter was generally communicated? Is Ichabod to be written over us here as a body?

That there were pecuniary difficulties in the way of the pastor remaining, did leak out; but it was hoped that the Missionary Committee could step in, and prevent such a catastrophe as that now referred to. The writer, therefore, was surprised in hearing when on his way to that city, some two or three days since, that the Congregational Church there was closed, perhaps not to be opened again. The Protestant population of the city, we have long known, was diminishing yearly, but why the Congregational Church should be the first to be closed, seems to me a mystery. In Paris, in France, by all accounts, it is growing apace. Why can't we stand and grow here, as well as there? Possibly we have not the right men. But is there only one dear Brother McAll in the world? Yes! our Lord can raise them up. For want of information, the churches have had no opportunity for pleading for such.

I can't understand why Congregationalism should be so different here to what it is in England and in the United States. There it flourishes and grows. A fault must exist somewhere. The father of the writer, who was a Nonconformist minister of the old school, took care that his children were thoroughly instructed in the teachings of God's Word, as to church polity, doctrines, and duties. I fear we may have been deficient here, in our homes, and perhaps in our colleges too. One of our young men "of advanced thought" has been known to repudiate any reference being made to our distinctive principles at meetings convened for the professed advancement of those principles in connection with our church work in the country. I hope there are not many of this class, but there may be more than we know.

Some of our younger men in the ministry, and, I fear, of our older ones too, find it apparently easy to change their church relationships, which, if they loved their principles aright, they would not—nay, they could not do; and, alas! it seems a more easy thing for some of our church members to take the same course. Some others, both ministerial and lay members might thus, if they had been

willing, have advanced their temporal comfort and ease, but by God's grace, I trust, they have withstood the temptation. For nearly fifty years, the writer has been connected by membership, and nearly forty-six years by ministerial standing with the Congregational body, and never has he seen so much to grieve over as he now sees in this body in Canada, where for nearly twenty-five years he has been permitted to labour, the rest of his time having been spent in foreign mission work, or in England, or in the United States.

It may be, there has been too much of what may be called Red Tapeism in our mission schemes, and not enough of publicity given to the work and decisions of our missionary committees. In England, I think, the help and counsel of secretaries of affiliated societies is sought, and they become, by wish, *ex officio* members of such organizations, as information secured by them in their work proves often of much service. Though in such case as above, such counsel would perhaps be of little avail. Wanting to call the attention of our churches to the first-mentioned painful facts must be my apology for this lengthened letter, for which I hope you may find room, and I remain Dear Sir,

Yours, &c.,

JAS. HOWELL.

Quebec, Aug. 6, 1881.

News of the Churches.

STRATFORD.—Our pastor, Rev. H. Hughes, has been very sick this summer. He is at present spending some holidays in Muskoka to try and recoup his health which greatly needed a rest, and fresh air.

BELLEVILLE.—The church has given a call to Mr. Stacey from England. He has not yet signified his acceptance of the invitation.

CORNWALLIS.—On Sunday, July 31st, seven persons were admitted to the fellowship of this church by profession, six of whom were also baptized. Rev. E. Barker continues to supply for two months, from July 1st, unless the pastorate can be filled earlier. Parties seeking a vacant church may communicate with him in the meantime at Canning, N. S., or with the clerk, Mr. B. Tupper, Kingsport, N. S.

CONGREGATIONAL COLLEGE OF B. N. A.

The Session of 1881-82 will be opened with the usual public service, to be held in the lecture room of Emmanuel Church, Montreal, on Wednesday, September 21st. Candidates for admission are requested to forward their applications and testimonials to me, on or before August the 15th, that time may be afforded for necessary correspondence.

My address till September 8th will be Cacouna, Quebec.

GEORGE CORNISH, L.L.D.,
Secretary.

CACOUNA, July 12th, 1881.

LITERARY NOTES.

WORSHIP IN SONG: A. S. Barnes & Co. New York and Chicago. A new candidate for favour in the form of a hymn and tune book for the sanctuary. Clearly and accurately printed. Edited by an experienced and favourably known musical composer, Dr. J. P. Holbrook. The hymns and tunes appear together, the former classified into twelve divisions, which classification, logically and distinctly made, renders reference at once ready and sure. It seems to be inevitable that hymns must have liberties taken with them which the author never dreamed of. We cannot go to hymn-books for the full originals. We record our protest against such liberties as a rule, having so done we are bound to say that abridgments in this book seem judiciously made.

The hymns selected, old and new, are of that class that wear, and brighten as they wear; and the tunes, new and old, judging from the few we have had time to hum over, are well set to their respective hymns. Old Hundred leads the van, and Dundee (French of the old land) finds its place alongside some of the newest contributions to our sanctuary music. There are 712 hymns, and selections for chanting or special choir-singing. Any church desiring a new hymnal should not forget "Worship in Song."

THE DATE OF OUR GOSPELS: By S. J. Curtis, F. H. Revell, Chicago. A manual of seventy-six pages, chiefly in reply to a book by a Judge Wait, who seeks to prove that the gospels are of the second century, and therefore not written by those whose names they bear. Intended for popular use, it does not profess to enter critically into the question, but quotes largely the conclusions of competent critics. Positively it argues the early date (first century) of the writing of the gospels, from the fact that confessedly Christianity was widespread by the middle of the second century, that Christians had in possession authoritative records of the Saviour's life, that those records were thus early given in a Latin and Syriac version, though themselves written in Greek. These versions, and quotations therefrom by the early fathers, identify those gospels with those we now possess. We are thereby prevented from accepting the later, but led to the acknowledgment of the earlier date in which they were assuredly written. Every new book will find some new readers, and this is worth reading; we, however, cannot view the treatment of the subject herein (save where Judge Wait's book, which has not reached us, has taken hold), as possessing the permanent value of Tischendorf's "When were our Gospels written?" Published by the Tract Societies of England and America.

A COMPEND ON BAPTISM: By William Hamilton, D.D. We noticed the advance sheets of this little work now before us, completed in a slightly book of 235 pages. In its controversial aspect it deals specially with the representative works of Dr. Carson and Dr. Conant (Baptists), and brings the question down to the apprehension of the intelligent reader, who has neither time nor opportunity for learned tomes and linguistic subtleties. It deals principally with the mode, giving numerous examples of the *usus loquendi* in pure English dress, describes Judaic, Old Testament, Johanneic and Christian Baptisms, distinguishing each, and presenting clearly the general arguments urged against the exclusiveness of our Baptist brethren, as to both mode and subject. Congregational Churches are profoundly paedobaptist, and yet we find a growing neglect of an acknowledged ordinance among both ministry and membership. Many of our friends would, therefore, do well to revive their interest in this New Testament requirement by a careful perusal of this really earnest, thorough and scholarly unpretentious compend, fitted alike for pastor and people. Though essentially a religion of life, not of ritual, Christianity is adapted to the requirements of our present state. Simplicity marks the few symbolic rites when perpetuated, because of those requirements. Simplicity, however, does not allow neglect as a lawful influence; therefore, we press for a more careful consideration of the great issue involved in the simple rituals of which baptism—infant baptism—forms an important part.

—I sleep most sweetly when I have travelled in the cold; frost and snow are enemies to the seed, though they are enemies to the flower. Adversity is indeed contrary to glory, but it befriendeth grace.—Richard Baxter.

—"He who waits," said Dr. Johnson, "to do a great deal of good at once, will never do anything." For life is made up of little things. We do not live even a minute at a time—and the minute comes to us in a sixtieth part of itself. So should our good-doing be. The little deed and the little word of kindness would spread sunshine everywhere, and a life ruled in its smallest actions by a sense of faithfulness to God in the duties of each day, would be everywhere a source of blessing.

GENERAL RELIGIOUS NOTES.

—The British and Foreign Bible Society put in circulation in China last year 220,000 copies of the Scriptures.

—The American Bible Society lately procured for its use a new stop-cylinder printing-press, upon which an entire copy of the Bible can be printed every minute.

—The Friends of England recently held, in Great Ayton, a general meeting in a tent, the services being conducted much after the Moody and Sankey style. Large audiences were present.

—Rev. T. DeWitt Talmage has, in the last thirteen months, received to the Tabernacle 1,036 persons. The whole membership is now more than 2,500, making it the largest white church in the United States.

—Among the recent deaths, that of Dr. Fisch, of Paris, deserves mention. He has been especially prominent in connection with the Evangelical Conference. He was a member of the Union of Evangelical Churches in France, and was for many years Secretary of the Evangelical Society of France.

—The Bishop of Rochester recently uttered some pious good sense in regard to what is called the "Salvation Army." He said that if it adopted methods which offended the tastes, and eccentricities which distressed the soberness of some, yet it aimed at results and reached classes which at present the church could only pray for. No one who knew how difficult it was to get at the lowest stratum of the London poor, would rashly forbid or severely condemn any who, though imperfectly, still sincerely were reaching them with the message of Jesus Christ.

—The July number of the *Quarterly Statement*, issued in connection with the (English) Palestine Exploration Fund, specifies several new discoveries during the past quarter, of unusual interest. First, is Prof. Sayce's commentary on the newly found inscription at the Pool of Siloam. There is next a discovery made by Lieut. Conder, close to the spot where he places the site of the Crucifixion, to wit, a Jewish tomb, of the Herodian period, cut in a rock, and standing alone—raising the natural question: "Can it be the 'new sepulchre in the garden?'" Another drawing has been made of the real mouth of Jacob's well, recently uncovered by Rev. C. L. Barclay—the mouth much worn by the friction of ropes. It was formerly covered over by a Christian church, and if, as is possible, this church dated back to the second or third century, the stone should be none other than the very one on which our Lord was sitting when he talked with the woman of Samaria. Another discovery is chronicled, that of the ancient Hittite city of Kadesh on the Orontes. Lieut. Conder identified it by an Egyptian record written 3,000 years ago, and the old name—though for the last thirty-one centuries absent from history—is still attached to it. Long live the Palestine Exploration Fund, and may it never be less.

MISCELLANEOUS NOTES.

—King Humbert of Italy has bestowed a yearly pension of \$6,000

upon Garibaldi, and, in consequence of his increased revenue, the old patriot is enlarging his establishment at Caprera.

—Nihilism has its pathetic incidents. The chief of police at St. Petersburg having received an intimation that the Emperor was to be assassinated on the 13th of July, made inquiries in every direction and found that a young student had committed suicide under extraordinary circumstances. He had run himself through with his sword without hitting a vital part, then fired a bullet into one temple, then into the other, and then in the wound made by the sword. When found he was able to speak, and related that he was one of a secret society of twenty sworn to kill the Emperor. The lot had fallen upon him; his companions threatened to kill him if he flinched; his courage failed him, and he resolved to die by his own hand. Before he died he revealed the names of his associates, and they were all secured by the police.

—Leo Hartmann, a notorious Russian Nihilist, has arrived at New York. He is not averse to notoriety. He has had himself interviewed in the *New York Herald*. He boasts of his part in attempts to assassinate the Czar. He hopes to awaken American sympathy with Russian Nihilism, and, withal, to get some money. We have no law forbidding such men to come among our people, however mischievous their errand may be. But our own Guiteau is all the wretch of that sort that we want; and him we would be glad to get rid of by the shortest cut possible. Whatever excuses there may be for "socialism," in its various shapes, in Germany and Russia or other European countries, there is no apology for its depravity and its folly in a country like this. Nevertheless, Americans do sympathize, with profound earnestness, with the great masses of the Russian people, who suffer so grievously under the fourfold burden and disabilities of popular ignorance; a corrupt and most superstitious form of religion; an abominable despotism; and a fiercely fanatical set of blind leaders of the blind on the part of those who are seeking the national deliverance.—*Advance*.

—King John of Abyssinia is nominally a Christian ruler, but it would be impossible to find a more cruel sovereign among the most barbarous of peoples. His persecutions of missionaries and all who do not agree with him rival the brutalities of the King of Dahomey. The Rev. J. M. Flad, a Swedish missionary, writes of a trip made from Suakim, on the Red Sea, to Galabat, on the Abyssinian frontier, with a supply of Bibles in the Amharic language. Five agents of the Mission Society met Mr. Flad secretly at Galabat. Others did not dare to come, because the King prohibited every Abyssinian from going to Galabat, under penalty of having one leg and a foot cut off. This barbarous threat was carried out in the case of four merchants. Mr. Flad writes further:

"From our native missionary agents I learned that King John is a most fanatical Coptic Christian, who never will tolerate European missionaries, either Protestants, or Ro-

man Catholics. By his order he had had baptized all Moslems and Kamants, and even part of the Falashas, with some Galla tribes. Many Abyssinians whom I met at Metama (Galabat) assured me that King Theodore was a far better man than John. I am glad to say that he is not against the circulation of the Word of God and good tracts, and so I hope that some good will come from the Scriptures and tracts I have brought this time into Abyssinia in such large numbers. To our native Scripture readers and teachers who carry on the mission work among the Falashas he has always been kind. They belong as, you know, to the Abyssinian Church, and their converts from the Falashas have by baptism become members of that Church." To one of his tributary kings, Tekla Haimanot, at Godjam, King John has given orders to subject all the Galla tribes as far as Kaffa, and have them baptized by Abyssinian priests.—*N. Y. Independent*.

MISSION NOTES.

—It is stated that one hundred persons, including all the prominent Socialists, have been expelled from Leipsic.

—Protestant missions have been at work in Japan but a few years, eight years measuring the time of actual service, and there are now in that country 160 missionaries, 50 churches, and a membership of 8,000.

—Dr. Schliemann thinks he has discovered in the Ida Mountains the altar of Zeus. He has received the very unusual distinction of being made an honorary citizen—Prince Bismarck and Gen. Von Moltke alone having received it before him.

—It is a curious and suggestive fact, that out of 15,392 scholars in the elementary schools of Ghent, no fewer than 13,032 have separate accounts in the school savings-banks of the place; the average for each depositor being about thirty-five francs (\$7.00). How is that for an idea for our own happy land?

—The English Presbyterian Foreign Mission Committee have adopted a new plan for new missionaries to China. They send them to Professor Legge, at Oxford, to study Chinese, and are convinced that three months spent at Oxford would equal a whole year's study passed in an unhealthy region like China.

—The Gospel continues to spread in the Delta of the Niger in Africa. At Okrika, visited for the first time by Archdeacon Crowther last August, a church has been built by the chiefs, and a congregation of 4,000 assembled. A village some distance from Bonny has been named by the inhabitants "The Land of Israel," because there is not a single idol in it.

—Scandals in connection with church livings in England are quite numerous. A Manchester paper recently referred to a few, in connection with London churches, as specimens: "Mr. Deane, vicar of a demolished church, lives at Bath and draws £1,250 a year; and his former neighbour, the Ritualist, Mr. Rodwell, rector of St. Ethelburga, receives £1,050 a year, and lives at St. Leonard's, paying a curate a

small stipend to do his work in London. Canon Thomas lives at Canterbury, draws £1,000 for his stall, and takes £2,000 more as rector of All Hallows, Tower Street. Mr. Lyall, the retired rector of St. Dionis Backchurch, has relapsed into the Roman communion as a layman, but draws his income from the funds of the Church of England."

—The reply of the viceroy of China to the address of the Society for the Suppression of the Opium Traffic, is of deep interest and very significant. The shame of it is that heathen China has the right to taunt Christian England, whose Opium War was one of the greatest crimes of the present century. The viceroy, in his reply, says:—"Opium is a subject on which England and China can never meet on common ground. China views the whole question from a moral and England from a fiscal standpoint. The Chinese Government is impressed with the necessity of making strenuous efforts to control the flood of opium before it overwhelms the whole country. The new treaty with America, containing a prohibitory clause, encourages the belief that broad principles of justice and feelings of humanity will prevail in the future relations of China with the western nations."

—What with the Nihilist conspirator, Hartmann, and the Fenian blatherskite, O'Donovan Rossa, the United States is becoming a refuge for rascals who would be better cared for in those safe retreats which justice provides for those who plot and practice crimes against their fellowmen. We do not feel much faith in the word of this latter agitator, and can readily believe that his jaunty acceptance of the credit of having sent the last infernal machines, in barrels of cement, to England is merely a device of his to gain credit for activity from the deluded fools who send him their money for all sorts of villainous purposes, and who never receive from him any report of his stewardship. We presume he would anxiously deny it all, if he were arrested, and very likely with truth.

—Pope Leo has taken occasion of a popular disturbance in the streets of Rome during the removal of the remains of Pope Pius IX. from St. Peter's to their final resting-place in the Church of San Lorenzo, to protest to the European governments, and to declare that he must still longer continue his so-called and self-imposed "imprisonment" in the Vatican. If a man—whether Pope or "private party"—will persist in a wrong-headed and absurd course it can't be helped. It is to be supposed that he will tire of such a thing when he finds it to be as useless as it is unnecessary. He has also taken advantage of the recent attempts on the lives of rulers to write an encyclical, which is not unlike hundreds of its predecessors in attributing the evils of society to disregard of the authority and teaching of the Church of Rome, and in declaring that the Church is the true and effectual remedy for all existing disorders. He speaks of Socialism and Nihilism as the out-come of the Reformation, and says he has several times offered rulers the aid of religion in warding off impending dangers.

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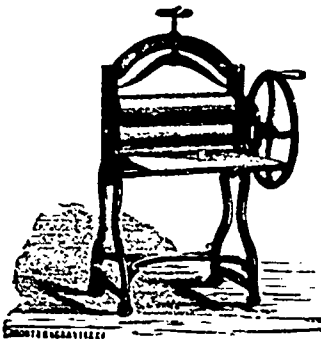
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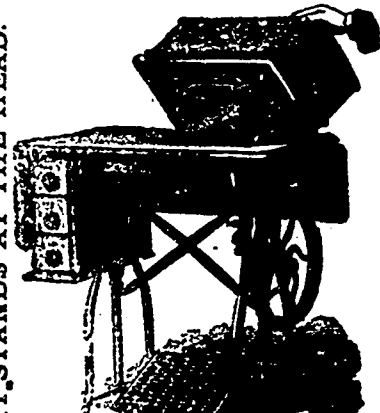
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