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Win. Reid  
478 Guy St  
1 July 81

# The Canadian Independent.

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

Vol. 30.]

TORONTO, THURSDAY, OCT. 6, 1881.

[New Series. No 13

## FOR JESUS.

BY M. K. A. S.

The tender herb, the pleasant plant,  
From lowliest weed to loftiest tree,  
Yea, e'en the hyssop on the wall,  
Hath something glad to do or be.  
Some robe of praise to wear anew,  
Some crown of blossoms fresh and fair,  
Some breath of fragrance like the waft  
Of incense on the joyous air.  
And every bird and beast that lives  
Hath either song, or nest, or young  
To tell how heartsome is the praise  
They yield to God with myriad tongue.

But, soul of mine! what hast thou given  
Of bud or blossom, leaf or fruit,  
What song hath welled from out thy depths,  
What music answered from thy lute?  
For thee, the Prince hath left His throne,  
Clad in thy robe—mortality—  
To suffer agony and shame  
That thou may'st live eternally.  
This sin-soiled earth hath felt His step,  
His form hath pressed her furrowed cheek,  
And in her open arms He found  
The tomb the Marys came to seek.

But death and winter now are past,  
And voices of the earth and air  
Are all in unison of joy;—  
Will thou not gladly claim thy share?  
Thy resurrection Sun hath risen,  
The lustral dews of Easter day  
Have gemmed the garden of the Lord,  
And the sealed stone is rolled away;  
Where are the white-robed ones to tell  
Of Him who ere it yet was light,  
Leaving the folded garments still,  
Stepped forth, the Lord of day and night?

Come now, and gaze with awe-struck eyes  
Up to the chariot cloud of heaven,  
Where Jesus glorified ascends  
While yet He blesses the eleven.  
Then claim thou, there, the promise left,  
The unction of the Holy One.  
To touch with song thy waiting harp  
And vivify Christ's work begun;  
So shalt thou learn the canticle  
Of Easter's newly-wakened choir,  
So rightly give thy being's best  
To Him who lights thy high desire!

—Advance.

## CONGREGATIONAL COLLEGE OF B. N. A.

The Forty-fourth Session of the College was opened with the usual service in the Lecture room of Emmanuel Church, on Thursday, Sept. 22. There were present, Revs. Dr. Stevenson, in the chair, Dr. Wilkes, Dr. Cornish, Prof. Fenwick, L. J. Forster, Dr. Duff, John Wood, and A. L. McFadyen, with many other leading friends of the College, resident in Montreal. The devotional service was conducted by Mr. McFadyen, after which the Chairman gave a short address, and then called upon the honoured Principal, who delivered the following address:

The Apostle's Creed, so-called, and which at least is a very early one, declares "I believe in God the Father Almighty, maker of Heaven and earth; and in Jesus Christ, His only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth on the right hand of God the Father Almighty; from whence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." In reading this venerable form of words one is struck by the brevity of the reference to the Holy Spirit. There is a fulness of state-

ment concerning Jesus Christ our Lord and Saviour, and a solemn and comprehensive utterance regarding God the Father Almighty, maker of heaven and earth, at whose right hand sitteth the ascended Saviour, but apart from the agency of the Holy Spirit in the incarnation, it is simply said, "I believe in the Holy Ghost." It might be worthy of inquiry whether this brevity of reference is not in harmony with the general tone of the living church throughout the past. Except on such special occasions as that of the first Pentecost, after our Lord ascended, which occasions our gracious Lord hath afforded now, and again throughout the Church's history, she has not been so consciously and intensely dependent upon the Holy Spirit, as was her duty and privilege, and consequently she has not been so successful in her work as she would have otherwise been.

But we may not now enlarge upon the past, the few remarks now to be offered must have regard more to this present time. There is at this moment an almost unprecedented interest in religious questions. If we say there is a war of opinions, those opinions have a vital relation to religion. If we say, as say we may, that the minds of men are stirred and agitated in an unwonted degree as to what is truth, and where is truth, and what is stable enough for a foundation on which one's hopes may be built, or what is strong enough amid wreck and confusion, to sustain the firm grip of one's faith; it is evident that religion is profoundly involved in the case. And yet to be exercised about this great matter without the guidance and illumination of the Holy Spirit will lead to no satisfactory results.

Let us look at a few particulars: There are not wanting serious men, such as would know the truth, men who are not blasphemers, but rather doubters, men who have been driven or drawn off from their earlier faith in a personal God, and who are all at sea in respect to the gravest and most momentous matters, who remain unconvinced by the apologetic teaching of the Christian Church. They may not be able to refute the Christian argument, but they fail to receive its force and to yield thereto. There are difficulties which do not seem to be quite met; and considerations which have not, as they think, received proper attention. Where the spiritual man has clear vision the natural man is in respect to these things in a fog. These things of the spirit of God he cannot discern, and though he is too reverential to mock them, yet they are foolishness unto him. The space in the midst of which these matters are proved by him appears dim and confused, there needs a lifting of the gloom, a letting in of light in order to a true estimate. In other words the enlightening quickening spirit must work in order to a satisfactory issue. We speak not disparagingly of the apologetic argument, but we may not expect it to succeed in convincing men without the presence and power of the Holy Spirit. It is an increasingly well constructed machine, but it has no motive power, that comes only of the Holy Spirit. One is often amazed at the apparent non-perception of the finger of God in His works on the part of scientists, men of superior intellectual endowments and of vast learning unable, to find the Maker of heaven and earth in this beautiful world with all the marks it contains

of His presence and power. The fact is instructive on the point before us: the teaching of the Holy Spirit would be alone effectual in opening the eyes of their understanding. It may be that we shall be thought presumptuous in thus speaking of men so distinguished, but this cannot be helped; it is the truth which is spoken. They really cannot see until their eyes are anointed, and their hearts are brought under the blessed influence of the Holy Spirit.

Another particular. As a Christian denomination we have a work to do for our Lord and Master in this city and country. There have been recent discussions in our journal on our comparative failure in this work and our unfaithfulness to those principles of holy evangelism which demand continued effort, zeal, and progress. Questions have arisen as to our machinery, as to our missionary policy, as to our modes of action, and it is well that these should be considered and debated for they should be made as perfect as possible. But, after all, "Do we believe in the Holy Ghost?" Is there no lack of dependence on Him? Are we not thinking and conferring, and writing about means and instruments, and forgetting Him who is able to stir our affections, to awaken our interest, and to draw forth our generous help in the form of contributions. I have been interested in these discussions and complainings, have sympathized with much that has been written, but when we come to the suggestions, they imply hardly any change in the modes of action. This indicates that our difficulties do not lie so much in a defective machinery as in a want of motive power. We are not alive and intense. We need a baptism of the Holy Spirit, an awakening, a mighty quickening from above. Without this one sees little hope of substantial improvement, however perfect we may make the schemes and their working. Let us by all means have amendment in our plans and procedure if we can devise it; but we shall depend on a broken reed if we expect any material benefit without a fresh anointing by the Holy Spirit.

Then, again, as to the temper of mind of the workmen in all the departments of the Church's machinery. How much depends upon its Christ-like character! He was not suspicious of others, or envious, or self-seeking. There was nothing in Him such as we often find in ourselves, unkind imaginings, uncharitable judgments, suspicions as to the designs of our fellows, dreary conceptions of all things around us, unreadiness to cooperate cheerfully with our fellows, and many other things which interfere alike with our own happiness, and with our success in the work of the Lord. But in order to have the temper of our blessed Lord we need the inworking of the Comforter. We shall not be forbearing, loving, trustful, self-sacrificing, devoted without His indwelling. And assuredly with that in large measure the face would shine as that of Moses, our hearts would burn within us, and we should be in a condition not only to present Christ crucified to our fellow sinners with greater efficiency, but to bring up instrumentally our fellow-believers into a state of far greater mutual love, enlightened and self-sacrificing zeal, and personal and social holiness.

Still further. On what grounds may we look for the true prosperity and enlargement of the individual Church? A neat and comfortable edifice is desirable,

particularly as far as possible out of debt, a well ordered devotional service is of much value, an able and eloquent ministry is intended to be a blessing by which Christ is evidently set forth crucified, dead and buried, and ascended to live and reign at the right hand of the Father Almighty, and yet all these, good and profitable as they may be made, amount to little or nothing without the presence and power of the Holy Spirit. In Him must be our dependence, our hope, our expectation! He only can effectually teach us that we have to look not only on our own things, but also on those of others. The Church that confines its liberality and efforts to its own organized body is guilty of the neglect of half its duty. Unless its members freely give of their substance, their loving interest, and their prayers to churches, missions, and other agencies outside of self, they will be spiritual starvelings—they will lack the circulation of the blood by which the body is maintained in vigour, the flowing of the sap by which the tide rises in beauty and glory. "I believe in the Holy Ghost."

A final particular relates to our College and the work of training a Christian ministry. And here the first and essential matter is the material upon which the work is to be performed. A spiritually regenerated nature is essential. It lies at the foundation. No amount of intellectual power would compensate for the lack of this. Indeed without this, other qualifications in large measure simply augment the power to do mischief. There can be no greater curse than an unconverted ministry. Here, then, the need of the Holy Spirit becomes most apparent, both to convert to Christ our young men of the best talents, and to teach and influence the Churches to select them for the training. It cannot be too frequently or too solemnly impressed on the Churches that they are responsible, and not the College, for the kind of men sent forward for training. Give us the right material! Pray the Lord of the harvest to send us true labourers.

Then I am convinced that in the study of the various matters included in a philosophical and theological course of study there is special need of Divine illumination. Our moral nature needs to be kept right in order to the successful acting of our intellectual powers in the weighing of evidence and in the apprehending of truth. And for the keeping right of the moral nature we have none other dependence than the Holy Spirit. Moreover, both teachers and pupils need a spirit far above the perfunctory performance of prescribed duty. There must be a rising to a calm and holy enthusiasm that we may each in his place serve the Lord rather than men, and lay ourselves out for the advancement of His Kingdom on earth. And where shall we look for this elevating influence? "I believe in the Holy Ghost." And let us remember in conclusion that "If we, being evil, know how to give good gifts unto our children, how much more will our Father in heaven give the Holy Spirit to them that ask Him." We, as teachers and pupils, hope continually to plead this promise during the session now opening. We ask your prayers, we crave your continued intercessions for the coming to us all in the plenitude of His grace and power of the Holy Spirit. Let it be proved that "We believe in the Holy Ghost."

The conclusion of the sermon, with Prof. Fenwick's address, given in our next.

## PEACE.

BY FRANCES RIDLEY HAVESGAT.

Is this the peace of God, this strange,  
sweet calm?

The weary day is at its zenith still;  
Yet 'tis as if, beside some cool, clear rill,  
Through shadowy stillness rose an evening  
psalm,  
And all the noise of life were hushed  
away,  
And tranquil gladness reigned with  
gentle, soothing sway.

It was not so just now. I turned aside  
With aching head, and heart most sorely  
bowed;  
Around me cares and griefs in crushing  
crowd;  
While inly rose the sense, in swelling tide,  
Of weakness, insufficiency, and sin,  
And fear, and gloom, and doubt in mighty  
flood rolled in.

That rushing flood I had no strength to  
meet,  
Nor power to flee; my present, future,  
past,  
Myself, my sorrow, and my sin I cast,  
In utter helplessness at Jesus' feet;  
Then bent me to the storm, if such His  
will,  
He saw the winds and waves, and whis-  
pered, "Peace, be still."

And there was calm. Oh Saviour, I have  
proved  
That thou to help—and save art really  
near;  
How else this quiet rest from grief and  
fear,  
And all distress? The cross is not re-  
moved,  
I must go forth to bear it as before;  
But, leaning on Thy arm, I dread its  
weight no more.

Is it, indeed, Thy peace? I have not tried  
To analyze my faith, dissect my trust,  
Or measure if belief be full and just;  
And therefore claim thy peace. But Thou  
hast died,  
I know that this is true, and true for me,  
And knowing it, I come, and cast my  
ill  
on Thee.

It is not that I feel less weak, but Thou  
Wilt be my strength; it is not that I see  
Less sin, but here is pardoning love with  
Thee,  
And all sufficient grace. Enough! And  
now  
I do not think or pray, I only rest,  
And feel that Thou art near, and know  
that I am blest.

—Sunday Magazine.

## CARRIE'S SCRAP-BOOK

"Oh, dear me!" sighed Carrie, in a  
very doleful tone. Uncle Will, sitting  
writing by the window, turned round  
just in time to see a big tear drop off the  
end of Carrie's nose.

"Why, what is the matter, little girl?"  
said he.

"Oh, I'm so tired of lying here. I  
wish my foot would ever get well. I  
don't believe anybody ever had such a  
hard time as I have," and another tear  
looked very much as if it were going to  
follow in the path of the first one.

"Never mind," said Uncle Will, cheer-  
ily. "You know that your foot will be  
well again in two or three months, and  
then you can run and romp and have a  
good time once more."

"That don't help me much now,"  
grumbled Carrie.

Uncle Will considered. For two  
weeks Carrie had been quite patient in  
her corner on the sofa, but now she had  
read her *Youth's Companion* and the  
last two numbers of the *St. Nicholas*,  
she had crocheted till she was tired, had  
written a letter to grandma, and at last  
had come to the conclusion that all the  
interesting resources in the house were  
exhausted and there was nothing left for  
her to do. At last a bright thought  
came into Uncle Will's head.

"How would you like to do something  
to help some other sick person?" he  
asked.

"How could I?" said Carrie, looking  
up, rather amazed at the suggestion.

"I'll show you," said Uncle Will. He  
laid down his pen and started off upstairs  
to his own room, where Carrie heard him  
rummaging around at a great rate. Pretty  
soon he came down stairs again and  
entered the sitting-room, bringing a  
big square pasteboard box in one hand  
and a bottle of mucilage in the other,  
while an old blank-book was under his  
arm.

"Now," said Uncle Will, sitting down  
in a chair by Carrie's lounge, "I'll tell you  
all about it. When I lived in the city  
last winter, I used sometimes to go to the  
Children's Hospital, where all the little  
sick boys and girls who have no fathers  
and mothers to take care of them are  
nursed and made as happy as possible  
by kind people. As I went through the  
long wards, I used to see once in a while  
a scrap-book full of pictures. You have  
no idea how much the little sick children  
seemed to enjoy looking at the pictures.  
Sometimes they would ask one of the  
nurses to tell them stories about some  
picture that they admired most, and she  
would sit down and make up all sorts of  
funny stories for the amusement of her  
little patients. Well, I thought it was  
such a good idea that afterward I used to  
save all the pictures that I found and I  
kept them in this big box. But I never  
have found time to make any scrap-  
books; and now, if you think you would  
like to do something for the sick chil-  
dren, here is a chance."

So saying, Uncle Will opened his box  
and showed it nearly full of all kinds of  
scrap-pictures. Carrie was very much  
interested in looking them over, and  
wanted to begin pasting them into the  
blank-book right away. So Uncle Will  
rolled a little stand up to the lounge to  
set the mucilage-bottle on, put the box  
in Carrie's lap, and went back to his  
writing. Such treasures as Carrie found  
in that box! Queer, gay-coloured Chi-  
nese ladies, with their fine fans, three or  
four pictures representing the story of  
little Red-Riding-Hood, pictures of  
children playing; land apes, cats and  
kittens, dogs, rabbits, goats, cows,—till  
Carrie felt puzzled to know what to take  
for her frontispiece, everything was so  
pretty. At last, she decided to begin  
her book with a picture of a little run-  
away boy, whose face she admired very  
much. The long afternoon wore silently  
away, and Carrie still pasted in her pic-  
tures and Uncle Will still wrote. At  
last, about five o'clock, Uncle Will wiped  
his pen, slipped his papers into his  
writing-desk, shut it up and came over to  
where Carrie was.

"How have you got on?" said he.

Carrie handed him her scrap-book,  
which was about half full.

"Well, I guess you have worked hard  
enough to enjoy supper," said Uncle  
Will, "and I think that this book is  
going to be a prettier one than any that  
I saw at the hospital."

Carrie was too tired to work any more  
after supper, but the next day she began  
again and filled the scrap-book full. As  
there were plenty of pictures left, she  
thought she would make another book.  
And, in short, she became so much in-  
terested in her work that, in the course  
of five or six weeks, she had made as  
many scrap-books. But now she had  
reached the bottom of Uncle Will's box, and  
she was compelled to look around among  
her own possessions for pictures.

Her aunt heard what she was doing,  
and sent her a bundle of old magazines,  
from which Carrie cut all the pictures.  
Then it was wonderful how many scraps  
there were around the house. Old peach  
and pear and plum cans were soaked,  
and the pictures of fruit taken from their  
outsides. The cook saved the pictures  
of grapes that came in the raisin-boxes, and  
Tom, Carrie's cousin, even sacrificed his  
collection of advertising cards for the  
benefit of the Children's Hospital. A  
roll of pictures of Bible scenes was dis-  
covered; mother found some fashion

magazines, and father contributed some  
old books to paste pictures into. A cir-  
cus came to town, and the boy who car-  
ried around the posters threw one into  
Carrie's yard. On it was a fine picture of  
a lion, who was instantly transferred to a  
place of honour in the scrap-book. Uncle  
Will suggested that Carrie should take  
her box of water-colours and paint  
some of her pictures so as to give her  
scrap-books a more attractive appearance.  
So she did as he said, and the books  
were certainly very much improved.

At last, about Christmas time, the doc-  
tor said Carrie's foot was so well that she  
might try to walk. One of the first  
journeys Carrie made was down to the  
city, with Uncle Will, to the Children's  
Hospital. Carrie took with her twelve  
scrap-books, Uncle Will his flute and a  
big package of candy for the little folks.

After the two visitors had gone  
through the wards, and Carrie had dis-  
tributed the candy and given the books  
to the pale little children lying in the  
bed, Uncle Will went to one end of the  
long room and delighted them with some  
music on his flute. Then they left the  
hospital and went home again.

Carrie says that, thanks to Uncle  
Will, she shall always know what to do  
with all the scrap-pictures that she will  
ever come across during her whole life.  
—Mary Bamford, in *Watchman*.

## PASTORAL CHANGES.

What is the reason that the tie be-  
tween pastor and people is less strong  
and binding now than in days gone  
by? There can, we apprehend, be no  
doubt of the fact, whatever explanation  
may be given of it. Ministers, as well  
as their hearers, seem to be fond of a  
change. Formerly, when a minister  
was settled, the appointment was un-  
derstood to be *ad vitam aut culpam*.  
If he fairly and conscientiously dis-  
charged the duties of his office there  
was no thought of his removal. It  
was no uncommon thing for a clergy-  
man to spend all his days in one  
charge. Like the village preacher in  
Goldsmith's exquisite poem,

"Remote from towns, he ran his godly race,  
Nor e'er had changed, nor wish'd to change  
his place."

His attachment to his flock, and theirs  
to him, was not merely a commercial  
one, but rather like that which binds  
those who are kindred by blood. The  
bond between pastor and people was  
one that could not be easily broken.  
Now "we have changed all that."  
We have heard it asserted that the  
average duration now of a pastorate  
of the Presbyterian Church is not  
much longer than in those Churches  
which have an itinerating ministry.  
This may be an exaggeration; but it  
is certain that there are not a few  
Presbyterian clergymen who, even be-  
fore reaching middle life, have made  
several changes; and there are few  
congregations which have not, in the  
course of a single generation, made a  
trial of the gifts of a succession of var-  
ious ministers. In some congrega-  
tions the people might salute their  
clergyman with the address of an old  
Scotchwoman to her newly inducted  
pastor, "Ye needna be afraid o' deein'  
here; nane of our ministers ever dee."

Whatever advantages may be con-  
nected with frequent ministerial  
changes, we are inclined to think that  
those who have the best interests of  
the Church at heart will agree with us  
in saying that they are, on the whole,  
to be deplored. The preacher's la-  
bours are far more likely to avail for  
good when he feels himself securely  
and permanently attached to the peo-  
ple of his charge. His feelings to-  
wards them in such a case is that of  
Paul: "My little children, of whom I  
travail in birth again till Christ be  
formed in you" Can this feeling be

much cherished where the tie is re-  
garded merely as a temporary one,  
liable at any moment to be rudely  
sundered? There are, surely, who  
will deny that it would be well if  
Goldsmith's ideal were more frequent-  
ly realized among the ministers of our  
land:

"But in his duty prompt at every call,  
He watched and wept, he prayed and felt  
for all.  
And, as a bird each fond endearment tries  
To tempt its new fledged offspring to the  
skies,  
He tried each art, reproved each dull delay,  
Allured to brighter worlds, and led the way."

His ready smile a parent's warmth express;  
Their welfare pleased him, and their cares  
dressed;  
To them his heart, his love, his griefs were  
given,  
But all his serious thoughts had rest in  
heaven."

What can be done to correct the un-  
happy tendency which has, of late,  
been developing itself in our midst; and  
which, if not checked, will beget in our  
Canadian Church such a state of af-  
fairs as is now to be seen in the United  
States, and is felt there to be a re-  
proach and hindrance to the cause of  
religion?

A contemporary, discussing the  
translation of one of our ministers, re-  
cently suggested that congregations  
might attach their ministers more ef-  
fectually by giving more liberal salar-  
ies. The suggestion is worth consid-  
ering. Yet we think there are other  
reasons of more weight than the hope  
of a larger stipend which incline cler-  
gymen to seek for a new sphere of la-  
bour.

Not rarely, we believe, ministers  
are led to desire a change because  
they are made uncomfortable in their  
position by the meddling and interfer-  
ence of a few unreasonable or domi-  
neering members in their charge. We  
have all heard of the miserly office-  
bearer who said of his minister, "If  
the Lord would only keep him hum-  
ble, we'll keep him poor." Are they  
not some in our modern churches who  
are willing to undertake the first task  
as well as the second, and keep their  
minister humble as well as poor, with-  
out seeking any intervention from  
Providence at all? We are persuad-  
ed that not a few have actually been  
hindered from entering on the work of  
the ministry, not from dread of pov-  
erty, but just from a fear of the shocks  
to which men of sensitive feeling and  
independent spirit are, in that profes-  
sion, very apt to be subjected. They  
see the minister (and all connected  
with him) too often taken for a target  
into which any one can safely shoot  
his arrows. His individuality is not re-  
spected. Harmless tastes and pecu-  
liarities must not be indulged. Some-  
times he cannot safely venture to ex-  
ercise his rights as a private citizen.  
He must constantly live under the  
oversight of a few busy-bodies who as-  
sume the air of being his sole pay-  
masters. If he cannot mould himself  
into the form which they prescribe, he  
will receive a hint that he is not suited  
to that place, and perhaps he had bet-  
ter go.

There is, in places, far more of this  
kind of annoyance than many would  
believe. Many ministers suffer from  
such thorns in the flesh quite un-  
known to the majority of their charge.  
In some churches there are perhaps  
two or three persons whose secret  
glory it is that they "run the church;"  
while their fellow-members perhaps  
know nothing of the usurpation, until  
the minister withdraws from a posi-  
tion in which he cannot maintain his  
own self-respect. Wm. C. Burns con-  
soled a young missionary in China,  
who was bewailing his trials there,  
with the reflection that had he settled  
in Scotland he might have had even

more to endure from "troublesome and cantankerous" office-bearers and members at home. Those who have read the Life and Letters of Robertson of Brighton, will remember how he fretted against the feeling of dependence on meddlesome people which he felt "curbing him like a Mameluke bit and reminding him of his servitude at every step," and how, though most loyal to the regular constituted authorities of his church, he objected to be governed by what he playfully called "his muslin episcopate" and to be "badgered by old maids of both sexes" intruding upon matters with which they had nothing to do. We believe it is well that the minister should feel himself to be, in certain respects, dependent on the great body of the congregation. Such a feeling is not at all unwholesome to his character, and may even furnish a helpful stimulus in his work. But we do not wonder that ministers should fret under offensive authority assumed without warrant in some congregations by a small clique of thoughtless or ill-meaning men.

There is another motive for change which we believe is often at work in the clerical mind, but on which we have not now space to dwell. We are persuaded that many fail to realize the amount of mental strain involved in the performance of the ordinary work of a clergyman who has for a length of time been settled in a single charge. The ordinary minister has to conduct two full services each Sabbath day before the same congregation. Where (as in our Church) forms of prayer are not in use, the devotional exercises have to be originated by him as well as the sermon. He has to conduct at least one service besides on some evening through the week. There are frequent calls upon him for extraordinary work. These, in addition to pastoral work and other engagements, constitute a very heavy drain upon his mental and physical resources. It is not to be forgotten too that, in our church, the people are singularly intolerant of anything but fresh and original matter from the preacher's lips. The charge of plagiarism established against one of our ministers would be his deathblow. He dare not steal from others. He dare not even steal from himself. If he preaches an old sermon a second time, some of his hearers very speedily acquaint him with the excellence of their memory, and remind him of the old saying about "cauld kail het again."

In our larger towns and cities the clergy now obtain every year a holiday of a month or more. They have thus an opportunity to recuperate their energies and replenish their mental stores. Their people find that it pays to give them such relief, and make provision for their enjoyment of such a rest. A great many congregations have yet, however, to learn this lesson. Their ministers cannot afford to take such a holiday. If they should leave their field of labour for a few weeks, they have even to pay the substitute who fills their place.

Who can wonder that, in such circumstances, ministers should sometimes regard the removal to a new sphere as desirable, because in that way only it seems possible to obtain a great and much needed relief?—*Canada Presbyterian.*

—The English Presbyterian Foreign Missionary 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.

## International S. S. Lesson.

October 16th.

### THE BURNT OFFERING.—Lev. i. 1-14.

(From the S. S. World.)

GOLDEN TEXT.—So Christ was once offered to bear the sins of many—Heb. ix. 27.

CENTRAL TRUTH.—Access to God is by the atonement.

#### LESSON EXPLANATIONS.

BY JOHN HALL, D.D., NEW YORK.

This book has its name in the Christian church, through the Greek, from the tribe of Levi, the rules for the guidance of whose members are here given, in continuation of Exodus, and preparatory to later Scriptures. That Moses is the writer is only questioned by authors so widely differing among themselves that they may be safely left to controvert one another. The book contains little history (Lev. v. 8-10 and xxiv. 10-23), and does not closely follow any order after the opening chapters, which contain laws for the altar.

It is assumed all through that the Hebrew offeror had devout, humble, grateful feeling, such as that with which Christians come to the Lord's table. The spiritual side of the service, therefore, is assumed, and the book is engaged for the most part with details of outward rites. The same dangers of course, of formalism, and of reliance on the mere outward deed done, that we have, they had, and the prophets show us how far they fell into them, in times of decay (Isa. i. 11-15; Jer. vi. 20; Amos v. 21-28).

The burnt offering, our lesson, comes under the class which is called in Hebrew *Zebach*, or a slain animal, and commonly in our version rendered a sacrifice or offering. It is itself called *Holah*, that which goes up, or *isheek*, burnt, and is commonly rendered burnt offering or burnt sacrifice, or from its being all consumed another word is used meaning whole burnt sacrifice. This sacrifice and others in which the idea of atonement is presented are carefully distinguished in Scripture from the meat offering which implies reconciliation, and might be of vegetables, *i. e.*, bloodless. This latter is called *Minchah*, *i. e.*, a gift (see Lev. ii. 1), and generally accompanied (many think always) a burnt offering. It always included salt and oil, but honey and leaven were forbidden.

These general statements prepare us for considering the burnt offering.

V. 1 describes the manner in which Jehovah (so called throughout the book) gives directions. Moses receives the law from the top of Mount Sinai (Exodus xix. 8), but a tabernacle or tent of meeting (see last lesson) had been built at the foot of the mountain (Lev. xxvii. 34), and directions for the regular acts of worship are fittingly given from it. This is as promised in Ex. xxv. 22. Moses stands for the mediator. (See John i. 14.)

V. 2 shows the kind of offerings here described, not national nor at the public cost, but voluntary and individual, the priest's only responsibility being to see that the offering was in itself "perfect" (Lev. xxii. 17-24), and then to perform his part. "If any man of you" of his own free will bring an offering, it may be of "the herd" or "flock," both included in "cattle." (Our version is inexact in placing the words, but the sense is not affected.) But having done this of his own will the offeror's place to the priest, who must act strictly according to the law and prescription. The word here used *korban*, a gift, explains Mark vii. 11. "That heifer, or wheat, or money, would profit me," says the poor parent of a Jew, who replies, "It is a gift to God; I have dedicated it; you cannot have it," and so evades the duty of practical "honour" to parents.

V. 3 fixes the offering as a "male without blemish." Females might, however, be offered in peace offerings (Lev. iii. 1-6), and were appointed as sin offerings of the people (Lev. iv. 23-28 and v. 6). There is no other rendering "of his own voluntary will," "He shall offer it in order to be accepted," *i. e.*, for his acceptance, or making him accepted. The idea is implied in both that in this way he sought to be reconciled to God. The place is at the entrance of the tent of meeting, *i. e.*, of the court in front of it, in which the brazen altar and laver stood.

V. 4 describes the uniform way of identifying the offeror with his victim where it is of the herd or flock. "He shall put his hand." The second clause gives the idea of

the alternative reading of v. 3, stated above. (See "My faith would lay her hand," in Watts's hymn), (see Ex. xxix. 10). The point aimed at here, and never forgotten through all the offerings, is "to make atonement for him." He said in effect, "I deserve death, but Jehovah accepts another life instead of mine;" and if any one asked an intelligent Jew "What life?" he might have replied as Abraham did to Isaac, "He will provide himself a lamb." However the offeror may have shared in the benefits of general sin offerings, where the priest laid on his hands (see Lev. iv. 26, 35), his own acceptance is always through substitutionary burnt offering. So we never stand accepted before God, however many our advantages or however great our progress, but "in Christ." The rabbis say that a prayer or confession always accompanied the pressing of the hand on the victim's head. "While like a penitent I stand," etc.—*Watts's Hymn.*

V. 5 leaves it to the offeror to slay the victim, but the word is ambiguous, and many Jewish authorities make the "priest" the antecedent to "he." (See Lev. iv. 4; xvi. 11, 15, and 1 Chron. xxix. 24.) The throat was cut at the instant of concluding the prayer, and a vessel was held to receive the blood for the pouring out (rather than "sprinkling," which word is an inexact translation) of it at the altar. There is a separate Hebrew word for "sprinkling," which was done with a bunch of hyssop (see Pa. li. 7), or with the finger, in the sin offering. The pouring out from the bowl, so called from the verb here used in the Hebrew (*Mizrak*, from *Zarak*, to pour out), was to be by Aaron's sons. (See Heb. x. 11.) It was a sacrificial act. (See Heb. xii. 22, 24; 1 Pet. i. 2.)

V. 6. The animal was then flayed, or the skin taken off, the "hide" going to the priest (Lev. vii. 8), and cut into the pieces used for sacrifice.

V. 7 directs the mode of the sacrifice by the sons of Aaron; and "fire" applies to the first offering. After it the fire burnt perpetually (Lev. vi. 18) God's first estimate of sin's deserts is ever the same. "Our God is a consuming fire," the Hebrews (Heb. xii. 29) could understand. It is a quotation from Deut. iv. 24.

V. 8 continues the direction. Salt was here used (Lev. ii. 13; Ezek. xliii. 24. See allusion to in Mark ix. 49). The separate portions of fat which was not eaten, but which is of great value in the animal economy, supplying nourishment under disease or hunger, was carefully included and burnt. There was provision.

V. 9 directs the cleansing of portion of the sacrifice to be just as if it were for human food, and then the priest burns all on the altar. The word for "burn" is peculiar and confined to such offerings. It means cause to ascend. (A different word is employed, for example, in Lev. iv. 12, 21; Num. xix. 6. See margin in Ex. xxx. 8; Lev. xxiv. 2). Many of the translations like the Greek mark this difference. See on "sweet savour," so often used, Eph. v. 2.

Vs 10, 11 direct when the offering is from the flocks (the "herd" means the oxen), *i. e.*, sheep, which were preferred, and goats. Some of the rules already given (v. 3) apply here and are not repeated. The slaying was to be done on the north side of the altar in burnt offerings and others of the same kind (Lev. iv. 24, 29, 33; vii. 2). Reasons for this have been guessed but are not given, and we may assume it was simply for convenience, the laver being on the west, the ashes poured out on the east, and the south reserved as the approach of the priests.

Vs. 12, 13 require no special further explanation.

V. 14 provides for the offering of one too poor to bring an ox or a sheep (just as he who had not a sheep might bring a kid). The poor are admitted and provided for as truly as the rich, and the obligation on them to come with what they can is as binding as on the rich. This is a lesson greatly needed in our time. See, as illustrative of this, the dove offering, John ii. 14. The offering of doves by the mother of our Lord is sometimes adduced in proof of the poorness of the family; but mistaken. For her, however rich she might have been, this was the fixed offering (see Lev. xv. 29). Learn—

I. The importance of this book of Leviticus. It contains the gospel for the Hebrews, and as Dr. Bonar, whose book on it is, in many respects admirable, says, "Its statements dovetail into the unfigurative New Testament, which contains about forty references to its ordinances."

II. The nature of the typical in Scripture. Natural resemblances are taken by God to convey spiritual ideas. See "lamb"

"without blemish," "blood" "sprinkled," etc., as in the bread and wine of the supper. Types do not prove; they teach, illustrate, and impress. Hebrews is the key to Old Testament types.

III. How important it is to respect God's will as to our worship and service. A month is given (comp. Ex. xl. 17 with Num. i. 1) to the deliverance of these regulations.

IV. Mark the view given of wrath, represented by fire, wholly consuming the sacrifice, exhausting itself thereon, so that the sinner himself escapes, and the victims were more accessible and fitting. So God sends His Son (see Rom. x. 6-8).

V. See the difference between the priest of the law, who approaches God for men, and the minister of the gospel, who comes to men on God's behalf.

VI. Christ is the one great sacrifice. We are to be sure that we lay our hands on the head of this sacrifice.

#### TOMMY.

The *Watchman* tells the following story:—A remarkable episode in a public religious service once occurred while the clergyman was preaching from the text, "Is it well with thee?" It was at a little church in Yorkshire, England, in the year 1831. The minister was a good man, with no little gospel power in his heart and manner, and he made it solemnly plain to the auditory that the Saviour was present, looking into their thoughts with kind inquiry, and testing the spirit of every one. "Is it well with thee? Is it well with thee?" Suddenly an exclamation was heard from one of the pews, and a boy twelve years old, who had been intently listening, fell on his knees, and began to weep and pray.

A strange thrill ran through the congregation, and many rose to their feet. The minister paused in his sermon, and all attention was riveted on the kneeling boy. Everybody knew little Tommy, for he belonged to one of the oldest Yorkshire families, and his ancestors of Barnsley won the arms of a baronet. He was a bright, gifted boy, now six years motherless, but carrying in his heart the indelible impression of his mother's early religious teachings. The honest Yorkshire people felt too deeply themselves the effect of the sermon, to misunderstand Tommy's emotion. They did not think he was crazy. The minister did not. "Let us pray," he said, for he saw more need of prayer than preaching at a moment when before men and angels a young soul first spoke its want.

The whole congregation at once assumed the attitude of devotion. Many strong and loving petitions went up to God for the little boy whom, like Samuel, He had called in His own tabernacle. The scene was a strange one—that sudden prayer-meeting in the middle of sermon-time. The prayers were answered, too. Tommy rose from his knees with a radiant face. Thenceforth the seal of a Divine anointing was on him. For the next eight years he continued to give increasing proofs of a Christian spirit, and Christian zeal, and rare and happy fitness for winning souls. When very young he was licensed to preach.

At the age of twenty he left his native land and came to the United States. Since then he has not neglected the gift that is in him. The voice that so long ago said to him, on the other side of the sea, "Is it well with thee?" has ever been gladly recognized, and he has "followed Jesus all the way." It led him to Long Island; it led him to Albany; it led him down the Hudson again; and very many whom his words first taught the heavenly lesson, now know "it is well" with them. Today few stand higher among the American clergy, or more honoured of the Great Master, than Tommy, the Yorkshire boy, the Rev. Dr. Thomas Armitage of New York.

—Dr. Cuyler while passing through Cairo was astonished to find 10,000 students in the university preparing to teach Mohammedanism.

## The Canadian Independent

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TORONTO, OCT. 6, 1881.

WE have to ask our subscribers whose labels show that they have not paid for the current volume, to remit us their subscriptions *at once*. There are hundreds of dollars due for the paper which should have been paid in *January* or *July* last. We need money for paper and printing. Subscribers in arrears, please REMIT.

### LIVERPOOL NOTES.

Liverpool scarcely gets from tourists the notice it deserves. The hurry at the wharves, the dingy-looking black painted steamers and lighters of the Mersey, the dreadful din of the heavy drays over the stone pavement, the murky air, and if it be showery, the dirty—not muddy—pavements and streets the stranger first treads, all combine to hurry the mere visitor away to some more noted spot. Nevertheless a few days could be profitably and pleasantly spent in Liverpool. Its public charities are worthy the commercial city of Western England. The sailors' home, the Y. M. C. A. rooms, the public libraries and free reading room, where thousands find enticing pleasure with profit, have each a special interest. I paid a visit to Great George Street Chapel, built under the pastorate of the late Rev. Dr. Raffles, a most commodious and in many respects an imposing structure. It stands on one of the corners where five ways meet, and commands the view of the open space thus made. The entrance is under a semicircular portico supported by six Corinthian columns, and finished with a dome. The entire structure is of cut stone, and eighteen Corinthian pilasters, one between each window and its neighbour, relieve what would otherwise be a monotonous breadth of stone. The internal arrangements are both modern and antiquated, modern in that the sittings are arranged after the circular plan; old, in high-backed, straight-up pews, and the, with us, discarded doors. The gallery is deep and sombre. The organ, behind the pulpit, is said to be one of the finest church organs in the city. The church now worships in a public hall, the chapel being thoroughly cleansed and renovated. Calling upon the present pastor, Rev. S. Pearson, M.A., we found him, as we expected, a gentleman, a scholar, amiable and earnest, and, receiving an invitation to address his people on the evening of the day we called, Wednesday, did so. Over one hundred were present, and a plea was entered for sympathy on behalf of

our Canadian Churches. The meeting was thoroughly homelike and made us feel that a more intelligent sympathy between the churches in Canada and England would do much to strengthen our hands in our Western home. It is scarcely necessary to say that the church of Dr. Raffles is active in Christian work and effort, and nobly sustains the Nonconformist standard in Liverpool. There are eleven other chapels in the city whose acquaintance I have not had time to make, and can therefore give no information. Doing the greater part of the speaking myself at the meeting, no opportunity was had of hearing Mr. Pearson, but as we listened to his chaste and earnest prayer, we looked at the man and felt that under such men Congregationalism is doing its part, not in pandering to itching ears and wonder-loving church-goers, but in educating the masses in Christian life and in that cultured intelligence which lays a good foundation for permanent work. Clap-trap is not to be thought of, but the masses, for they are reached, are levelled up; the pulpit assuredly is not levelled down. We certainly do not blush for Liverpool Congregationalism. J. B.

### THE LAST OF GARFIELD.

To say that the last rites paid to the memory of President Garfield were of the grandest and most imposing character, is only to say what all our readers have been made fully aware of by the ample reports in the papers. So far as we can understand, the marks of sorrow were more wide-spread than any that have been previously seen on this side of the Atlantic. Miles of streets draped in mourning in all the principal cities, fifty millions of people coming to a dead halt and suspending all business at one of the busiest seasons of the year, churches filled with crowds of worshippers, buildings and inhabitants alike wearing the aspects of bereavement, all these are to our mind of more power than even the immense gathering at the centre of sorrow, the funeral cortege, and the solemn magnificence of the whole scene. Marvellous, is it not, that a man who a year ago was an untried and comparatively unknown man should have been consigned to the grave amid the tears of a nation. What had he done to reach this height of popular affection? What had he achieved? Nothing, we had almost said, and in one sense that is true, but he had shown what good men can appreciate and endure, a determination to do right, to consecrate his powers to the people who had placed him in the high position of their President. Integrity, justice, righteousness, blended together, became the polar star of his official life, and although he was able to accomplish but little in the four months of his term, that little showed the principles he had taken for his guide. Then came the long, heroic struggle for life, the patience, the cheerfulness, the faith of the sufferer, with the alternate hopes and fears of all beside. And while this became every day more widely national, it became also more deeply personal; almost every family and individual felt as if they had some loved one whose life hung in the balance, so that at the last, when the blow

fell, there was a sorrowful echo in millions of hearts. James Garfield, not the man simply, but the ideal of what was true and noble, had passed away.

Is there not something re-assuring as we look at this? We hear much of the rottenness and degeneracy of political life in the States. Frauds and rings appear to be ever uppermost, corruption, we are told, runs through the body politic, but here, twice within a lifetime, we have a man stricken down who can receive the homage of a nation as a pure, incorruptible man and politician. Surely, say we, there are in this age of total depravity, as we are told it is, thousands, even of our political men, who have not bowed the knee to the Baal of power and party.

Not the least striking part of these last offices has been the sympathy of other nations with the American people. The outward respect of cessation from business, closing stores, &c., was very marked in Toronto, and we believe right through Canadian towns and cities, as also in England; while the interest of the Queen, shewn not only in the repeated inquiries while hope lasted, but in her tribute after death, has been as honourable to her as it has been unique.

Nearly thirty years ago we witnessed the obsequies of Wellington, very grand, very imposing they were, but the event touched no hearts outside the English nation, and even there the sorrow was mitigated by the fact that he had lived to the full allotted period of man, had died full of years and honours, his work done. The feelings produced by the assassination of Lincoln were strong throughout the North, but the South, which today joins in the mourning, then lay, gasping for life, bleeding at every pore, and had no tears to give for him who was the representative of its conquerors, and England also, alienated largely by violent talk on both sides of the Atlantic, while it looked on, horrified at the deed, manifested comparatively little sympathy; but now the entire aspect is changed, and the spot to which on Monday, 26th September, the remains of President Garfield were conveyed, was the central attraction of two Continents. All is over, his name has passed away from the activities of life, another fills his position, but he has not lived in vain, nor died in vain. In this latter the two great missionary nations have been brought closer together, and another link has been added to the golden chain of unity. May they become so entirely one, in heart and purpose, that the chain may never be broken.

### OUR SUNDAY SCHOOLS.—I.

We had in the past summer the Third International Convention of Sunday-school Workers in Toronto, and a series of most enthusiastic meetings were held. The largest building in the city, even when supplemented by a large church edifice, was unable to contain the crowds that flocked to the sessions, and a visitor who knew nothing of what was behind, might have concluded that here, at any rate, was a matter that had the passionate interest of vast masses of the people; that enlisted their warmest sympathies

and most active efforts. Be it remembered that the feeling was not confined to the city, for numbers came in from the adjoining towns and villages, manifesting by this their interest in the cause, and desire to be informed as to its progress and efficiency.

And now, what are the effects? Are there any results? Did this Convention stand alone, had none gone before, it would be premature and unreasonable to ask such questions; but the fact that it has been preceded by others of a similar character, as enthusiastic, if not as large, warrants the enquiry. That some good has been done we are sure; there has been fresh life and vigour thrown into schools during the past few years; the tone of teaching has been raised, and a juster appreciation of the importance of the work prevails. All this admitted, cheerfully, gladly, there yet is forced upon us the question of the present state of our schools, as compared with the theories propounded and the models exhibited.

What, then, is the state of our Sunday-schools, are they satisfactory, what we would like them to be? Far from it. A somewhat extensive knowledge of them,—and by "our" we do not mean those of our own churches alone—forces the conviction that although superior to what they were, the effect presumably of these Conventions and Institutes, they are still lamentably deficient in many of the essentials of efficiency. Let us see where the deficiencies are.

1. *In Housing.* Nearly the whole of our older churches, and not a few of the more recent ones also, we are sorry to say, have been built without the least consideration for this important part of church work. In some there is a basement, often miserably low, dull, dark and dreary, with ceiling blackened by smoke of stove and lamps, and walls stained with moisture; into this cellar the lambs of the flock are gathered to be taught the truths of the gospel of light and beauty. Small wonder if the little folks get weary and depressed before the time of adjournment comes. In some cases, however, the meetings have to be held away from the Church, in some Lecture Hall, Public School House, or the like, destroying most effectually the sympathy and connection between Church and School. In other cases the session of the school has to be held in the church, very objectionable both as to the meetings of the scholars and the adult congregation, making disorder and a vitiated atmosphere for one or both of the gatherings. Not until every school has its separate, above-ground place of meeting, light, cheerful, well ventilated, will this matter of housing be satisfactorily settled.

2. *Equipment.* Here, too, for some reasons which we think we know but are almost afraid to put into shape, our schools are miserably deficient. Take the first thing—Bibles. It is said that every scholar should bring his or her own Bible—the best thing if it can be done, but in the majority of schools it is impossible from the poverty of a portion of the scholars, and the tax it would be where there are several attending school from one family. Added to this, there is the certainty that

some would constantly forget them. No analogy can be drawn from the public schools, how books have to be bought and have to be taken. Sunday Schools are on a different basis; there is no legal authority, and too often no parental aid. The only safe way is for every school to place a Bible in the hands of all its scholars who can read. As for the miserable substitute of lesson leaves from which we have in some places seen the children reading, no superintendent with any pretension of having thorough Bible study, should tolerate them for a day. As helps, reminders for home study, they are right and useful, but as substitutes for Bibles they are an abomination. So, passing on to Hymn Books, Class Registers, Black-boards, Library Books, Notes for Teachers, and other things that an efficient school should possess. How rarely do we find these as they should be, and as a consequence the successful working of the school is more or less impaired. Every Church should see to it that the teachers in its Sunday-schools do not miss the result of their labours through inefficient equipment. The governments of the world provide their soldiers with the very best weapons that science can devise; they know how much may depend upon it, and should not the soldiers of the Great King, carrying on their struggle for His glory, be in like manner furnished with every needed help, and those of the best character.

THE question of liquor-selling at the late exhibition in Toronto has taken another shape, if the information in the daily papers is correct. It now is resolving into an action against the Commissioners for illegal licensing. Of course party spirit is brought into the question, and it is made the vehicle of an attack on one member of the Mowat Administration. Is it impossible to have such questions as these discussed and even submitted to legal decision on their merits without importing into them the bitterness of political strife? From being a question in the solution of which men of all shades of political opinion who desire the best interests of their fellows, might join, it is made to take the shape of personal animosity. We hope, notwithstanding, that it will be possible to have the matter calmly and thoroughly examined and settled for the future. True to its instincts, the organ of the tavern keepers actually would have it believed that the sale of whiskey on the grounds was beneficial and tended to order and sobriety!

WE regret to gather from the last English mail that one more sterling good man has passed away in the person of Dr. Samuel Manning, the Senior Secretary of the Religious Tract Society of London. Not much known in this country, although he had travelled in the States, he was well known and much esteemed in England. Before he accepted his position in the Tract Society he had made his mark as a pronounced Non-conformist and an eloquent and fearless advocate of Dissenting principles. He was a Baptist, a student of the old Baptist College at Bristol, and for fifteen years pastor of the Church at Frome, to which

John Foster formerly ministered. During our visit to London last summer, we received the most courteous attention from Dr. Manning; renewing our acquaintance at one of the special exhibitions in London, he took us in charge and his presence was an "open sesame" to all that we wished to see or know. We shall not readily forget his hearty, genial manner. Honour to his memory.

THE miserable colour question is up again in Toronto. The Jubilee Singers proposing to revisit the city, their agent applied beforehand at the principal hotels, but found a common refusal, in some cases direct, in others covered over by pretences. If the hotels and those who "run" them are so narrow, it is pleasant to think that the spirit is not in accord with the sentiments of the people, for no sooner was the fact known than numerous offers of accommodation were made from private citizens, Mayor McMurrich, who was from home, telegraphing to place his house at their disposal. This has the true ring, and we hope the rebuke thus administered will not be lost upon the hotel-keepers. There are some demons of prejudice that are very hard to kill. We ought in justice to add that the proprietor of the "American," who was absent, disowned the action of his agent when informed, and announced his readiness to receive the singers.

BEFORE these lines are in the hands of our readers the Jubilee meetings of the Congregational Union of England and Wales will have well-nigh concluded. Anticipated by a week from the originally fixed date, they commenced last Monday in Manchester. That the attendance would be large was certain, a number of visitors were expected from the Continent and from the United States; our own deputations, we are sorry to say, dwindled down to one, the only satisfaction is, that one is fully equal to the occasion, and will represent us with credit and, we trust, with success. We find by the published programme that Mr. Burton is to take part in the "Conference on Missions" at the Free Trade Hall, on the day of our publication Thursday, Oct. 6, and we suppose that he will also speak at the *Conversazione* on Friday evening for the reception of delegates "from America, the Colonies and elsewhere," who are to reply. We shall look with great interest for the report of the meetings, and our associate editor's experiences thereat.

### Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—Whatever may be done under "the new impulse" which the College is about to receive, I am persuaded that unless the period of study be prolonged, no substantial benefit will accrue. Should the step advocated in my last letter be regarded as too advanced in our present circumstances, let me plead that one additional year be granted to theological study. Were this done, arrangements might be made to lessen the pressure of work on the students during the two University sessions; and two full

sessions would be secured for theological training.

Were the three last sessions in the College to be lengthened to nine months each, instead of seven, relief might be obtained without the addition of another session; but alas, this is impossible during the first two years, as the University examinations would absolutely stand in the way.

I now call attention to the *partial course*. All public bodies are more or less subject to abrupt alternations. Our Denominational College *pendulum* has just oscillated from one extreme to another. When affiliation with McGill was effected, it moved strongly towards a higher education. A few years ago, it rebounded, so far, that several brethren insisted on the adoption of a two years' course, a few, more radical in their opinions, advocated a one years' course, for men naturally gifted, but whose age or circumstances, precluded them from the full term of study. Once more it has swung back. It is now proposed, and the proposition has received tacit sanction, that the partial course of three years shall be "abolished," that is—that none shall gain admission into the College, except those who are willing, and are qualified to take the full course. The attempt to attenuate the theological term to one, or even two years, was certainly to say the least of it, very foolish, but the movement to "abolish" the partial course, ought to have more calm and earnest consideration than it has yet received. If it should be adopted, another turn in the pendulum may be confidently expected. Surely it is time that we should cease to oscillate, and endeavor to make progress.

The condition of Congregational College matters in Scotland, at the present juncture, is full of instruction to our Canadian churches. The authorities of the Glasgow Academy are wisely endeavouring to raise its standard; but as no provision is made for a partial course, several of the Scottish churches are at the same time applying for ministers to the Nottingham Institute, and are contributing to its support, to the partial neglect of their own Theological Academy. "Very foolish of them," some may say. But what if they do not think so? and who will make them wiser?

Those who read the *Bibliotheca Sacra* are aware that this subject before us, is also before the American churches, and that they are sorely perplexed in arriving at a wise and satisfactory solution of the problem which it involves. It will therefore be desirable that we should act with prudence in this matter. Meanwhile it may not be uninteresting to our churches to know exactly what advantages our partial course men enjoy.

They are placed in every respect on a perfect equality, so far as the work of the Theological department is concerned, with those who attend the University. For the last four years, special arrangements have been made by which they have been taught Hebrew, and the Greek of the New Testament. It has been, and still is imperative that they attend the Philosophical Lectures in the University; and a few of them have been able to take English Literature and Natural Science.

The want of early mental discipline doubtless places students of this class under serious disadvantage. At first, and for some time, they are probably sufficiently backward and slow; but I am informed that their progress is often as marked, if not more so, as that of their more favoured brethren. Not a few of them on entering the ministry have done, and are still doing good service. It is replied, "True, but they would have done better, had they taken the full course."—Very likely—almost certain; but what if, in their case, this had been impossible? Would it have been better for the cause of Christ, and

for the souls which they have led to the cross, had they kept out of the ministry? or would they have been as useful *without* the education which they acquired when in college.

It is possible for us, in our eagerness to raise the standard of ministerial equipment, unintentionally to lower it. Besides, the Master may call men to do work for Him, who are neither able, nor in circumstances to graduate in any university.

Let me strongly urge that the full course be made more complete—and more sufficient; but in the meantime, that the partial course be continued. Should the latter be abolished, some churches will be sure to call men to their pulpits who have no theological training; and the result will be most baneful to the men, and injurious to the churches.

Yours truly,

MNASON.

### LABRADOR MISSION.

To the Editor of the Independent.

SIR,—Will you please inform me through the INDEPENDENT how a box may be sent to the Mission at Labrador. By doing so you will greatly oblige.

A SUBSCRIBER.

Hamilton, Sept. 29th, 1881.

[Will Secretary kindly reply. ED. C. I.]

### News of the Churches.

TORONTO—WESTERN.—The Anniversary services of this Church will be held next Sunday. The Rev. P. McF. McLeod will preach in the morning, Rev. H. M. Parsons in the afternoon, and Dr. Castle in the evening.

### LITERARY NOTES.

WE have had sent to us marked "for notice," the "Presidential Address" delivered before the Canada Medical Association at Halifax, last month. The subject is "Medical Ethics." Not even a successor of the Apostles would resist lay criticism more than a disciple of Esculapius, we therefore content ourselves by saying that while on the whole it is an excellent address, characterised by good, sound common sense, there are some portions which to our benighted minds are very unsatisfactory, and which, if applied to religion instead of medicine, would be met with strong condemnation. We refer to those parts touching consultation with another school. But those to whom it was delivered would no doubt accept it and it is out of our province to find fault.

THAT favourite Sunday-school help, the *National Sunday-school Teacher*, still earns its right to its popularity. The five lessons for October are most admirably treated. The comments and expositions are not of the "goody-goody" order, but are fresh, original, and full of matter. The best Sunday-school men of the land look to this magazine for their best help. This is just the time of year to send for a sample copy, and, so, determine whether it is not just what you want for the coming year. Send to Adams, Blackmer, & Lyon Pub. Co., Chicago, Ill.

In China, men are taught to believe that their mothers exercise a protecting influence over them all their lives, and that their thanks are due to them for this. So on New Year's morning every man not willing to acknowledge himself careless and cruel, from the emperor to the lowliest peasant, pays a visit of ceremony and thankfulness to his mother. He wishes her many more years of happiness, gives her presents of value according to his station, and asks the continuance of her favour for the coming year. And China is called a barbarous country! No country was ever barbarous where men were taught to love their mothers, to believe, no matter how old or how weak, that they could protect their children, and be willing to publicly thank them for the good they have done.

## MISSION NOTES.

*From the Advance.*

—Roman Catholicism has lost 190,043 members in Ireland during the last ten years: the total census of the church at present is 3,951,888.

—Rev. R. W. McAll has added three more halls to his Paris work, bringing the number up to twenty-eight and now the halls need workers.

—Missionaries in China refuse to admit opium smokers to church membership. Opium kills about 160,000 persons annually in China, it is estimated.

—The Australian Missionary Society reported the receipts of the year aggregating \$73,386. Of this sum nearly one-half came from New Zealand and the Fiji Islands.

—Dom Pedro, Emperor of Brazil, a country absolutely Roman Catholic, offers to pay the expenses of those Protestant ministers who may be disposed to come to his dominion to preach the gospel.

—The republic of Nicaragua has expelled the Jesuits from its dominion on account of their attempt to control the government, and seventy-three of them have arrived at Panama on their way to new homes.

—In Tapitenea, one of the Gilbert Islands, the people have gathered and burned all their weapons of war, have passed prohibitory liquor laws, and imposed heavy fines on those guilty of Sabbath labour or desecration.

—One of the Secretaries of the Wesleyan Missionary Society, in an address before the Conference at Midway Park, England, spoke of Ceylon as being the centre of a work which in the future may be the means of evangelizing India. All classes of Europeans and Orientals meet in this small island, and the effective evangelistic work done there is by them carried to widely sundered peoples. There are now on the island 38 missionaries, 82 native ministers, 7,259 communicants and 35,000 baptized adherents.

—Nearly a year ago steps were taken by the Central China Mission of the Methodist Episcopal Church to establish a school of the highest grade at Kiu-kiang. The project was carried forward with great rapidity, buildings admirably adapted to the purposes in view were secured and are now occupied, and Rev. T. C. Carter was placed in charge. The institution has been named "Fowler University of China," in honour of Rev. C. H. Fowler, LL.D., who, as Corresponding Secretary of the Missionary Society, has special supervision of the entire China field.

—Mr. David Jones, who was well known two or three years ago in his labours among the Chinese in Chicago and Eastern cities, writes from Canton, China, where he is just beginning his second year of labour, that he has been suffering from illness, but is now better. He is under commission of the British and Foreign Bible Society to distribute the Scriptures through the region of country around Canton. He speaks of one of their leaders having gone to England for a year, and on his return he hopes to bring with him a number of helpers. The plan is to get a few highly educated ministers for ministerial and literary work, and then men of a strong piety and faith and ordinary attainments for the work of colporteurs and evangelists.

—There are now 680 foreign missionaries labouring in India, representing 32 missionary societies, an increase of 67 since 1871. Of this number England takes the lead with 244; Germany follows with 131; and the United States comes next with 117. Thirty of them are the sons of missionaries born in the country, and eleven others were born in the country of European parentage. Of

the United States Ohio sends the 18, the greatest number. Of native ordained agents there are 389, an increase of 164 since 1871. The number of native Christians is set down as 340,623, besides whom there are reckoned to be at least 150,000 "unbaptized Christians," or people who are in various stages of Christian education. Of the 680 missionaries only 28 are physicians, and there is an increasing call for such all through the country.

—The mission of the English General Baptist Missionary Society in Orissa, India, is just sixty years old. It was begun in 1821, amid many discouragements, and it was seven years before the first convert was baptized. It was the headquarters of Jaganath idolatry, and infanticide, suttee, meriah sacrifices, and other barbarous practices prevailed. Now these rites are no longer performed, caste has been greatly weakened, and the Bible is taking its place among the sacred books of the people. Fifty-six missionaries in all have laboured in this field, and there have been 1,795 baptisms, not including those of the American Free Baptist Mission in North Orissa. The present number of church members is 1,073, a net gain of eighty the past year. The receipts of the Society for the year for its missions in India and Italy were \$31,864.

—Dr. Murray Mitchell, who has been visiting the missions in Asia in behalf of the Free Church of Scotland, writes from India: "I have been profoundly interested in watching the doings of the Brahma Somaj, which is split into three strongly antagonistic sections. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance toward full Christianity, or recede from it. There ought to be much solicitude and prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Raja of Cooch-Behar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles. I have also met with the most influential man in the Sadharan Somaj. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism."

## GENERAL RELIGIOUS NOTES.

—The *Watchman* says an atheist is no more qualified for a statesman, than a Nihilist for a ruler.

—Canon Haddon's words in St. Paul's, in connection with the late International Medical Congress, were bold, but not irreverent. "The labours," he said, "of Jesus of Nazareth were frequently more like those of the doctor of a London hospital seeing his patients than those of an ordinary clergyman." The Canon instanced seventeen cases of cure by our Lord which might have presented themselves for treatment at a modern hospital.

—We congratulate the Baptists of California. The Rev. I. S. Kalloch, D.D., and we hope his son, too, has withdrawn from the Baptist district and state conventions. His church thus becomes an Independent Church, which is bad for other independent churches. He is said to have announced two things: one that he is a candidate for member of Congress, and the other that he will now retire from politics. The latter looks credible. He has retired from the ministry once and from politics once before. The trouble is that he won't stay retired. —*N. Y. Independent.*

—There is one Methodist relic which is preserved with great care. It is Wesley's pocket Bible, which he used to carry on his preaching tours and also used in his private devotions. Its genuineness is well assured, having been passed upon, we believe, by some Methodist committee, which has investigated the matter with all the care of a Catholic Congregation of Beatification; looking up the miracles of a possible saint. This Bible is annually put into the hands of the newly-elected president of the British Wesleyan Conference, carefully kept by him, and occasionally reverently shown to discreet devotees, and then passed down to his successor.

—The singular event of the union of a Northern and a Southern Presbyterian Church took place at Rogersville, Tenn., August 28th. Lots were drawn to decide which church should go to the meeting house of the other for the ceremony. Then, after the congregations had assembled, a ballot was taken to determine the ecclesiastical connection of the united church, and resulted in 102 votes for the Southern and 46 for the Northern church. The officers, beginning with the two ministers, offered their resignations, which were accepted. The officers were re-elected. "Then followed prayer, and benediction, and handshaking, and a quiet dispersal."

—Our attention has been called to a tendency that is sometimes apparent in reports of evangelistic services—that of exaggerating the numbers of professed converts. We are fully sensible of the evil, though we venture to hope it is not a widely spread one. We would not wittingly give it the remotest countenance or currency. While it is not glorifying to God to misrepresent His work in any particular place by understating it, we feel that the habit of numbering the converts is one that is fraught with peculiar dangers. God requires of us strict truth, not only in the inward parts, but in all the outward arrangements and representations of our work for Him among our fellow-men. —*Christian.*

## MISCELLANEOUS NOTES.

—Chester A. Arthur, now President of the United States, was the son of Dr. William Arthur, a Baptist clergyman.

—President Garfield died on the anniversary of the battle of Chickamauga, in which he won great distinction for personal heroism and cool, clear-headed generalship.

—Out of six millions of coloured people in the Southern States the Evangelical Lutheran Church in the South reports thirteen communicants and one coloured minister.

—Secretary of War Lincoln has prohibited the use of tobacco at West Point. It is stated that four-fifths of the students are addicted to its use. It may be difficult at first for them to break the injurious habit, but the government which educates men for its service has a right to demand that their bodies shall not be weakened or their brains injured by a worse than useless fashion.

—Is it not time that some of the other religious bodies should try the experiment of a "Congress?" That of the Episcopalians and that of the Unitarians, under another name, are very successful. Why do not the Presbyterians, the Methodists, the Congregationalists, the Baptists adopt it? So asks the *N. Y. Independent.*

—The new Czar of Russia and his advisers are wisely recognizing the power of the press by authorizing the publishing and gratuitous circulation of a paper every Sunday, in which subjects of political, historical and scientific interest will be discussed, together with the news of the day. Three or four copies are to be sent to every village and these read aloud

to the inhabitants. If this paper is wisely conducted it may prove a powerful influence for good.

—The girls, says the London *Spectator*, have taken a remarkable place in the London University honour lists of the B. A. examinations. Of the six in the English honours list the first and two others were girls. In German two of the four in the honour class were girls. In mathematics the first of the three in the honour class was a girl. In the examinations for bachelor of medicine the first of three honours in anatomy went to a girl; and one of the three honours for materia medica and pharmaceutical chemistry went to a woman. May be they will be allowed to practice medicine in England by-and-by.

—The Bishop of London lately admitted twenty laymen to the office of lay readers. *The Church Times* says that the Bishop received those presented to him nearly in the formula of the ordinal of the diaconate. The candidates then knelt before him, while he severally delivered into their hands the New Testament, saying: "Take thou authority to read and expound the Holy Scriptures where thou shalt be appointed to serve." The service then proceeded with a portion of that used in the ordination of deacons, and the benediction having been pronounced, the Bishop delivered an address to the readers on the duties of their office.

—In the colony of New South Wales are 300,000 acres of land, yielding an annual revenue of £10,000, constituting an estate originally granted by King George IV. to provide funds for religious and educational purposes. Although the colony has long since adopted a policy opposed to State aid to religion, ecclesiastical influences have been too powerful, or the friends of voluntarism too apathetic, to allow of the necessary steps being taken to put an end to the anomaly. The Rev. J. Jefferis, LL.B., of Sydney, having aroused public attention to the matter, a Bill, introduced by Sir Henry Parkes, passed through both houses of the Colonial Legislature, declaring these lands waste lands of the Crown; and information is just to hand that the Royal assent has been given to the measure, which is entitled the "Church and School Lands Dedication Bill." The revenue arising from these lands will henceforth be used solely for educational purposes. —*Nonconformist.*

—From the time of Niebuhr downwards, our historical idols have been, one by one, demolished, until little of romance remains in the annals of the civilized world. The last to be assailed by the iconoclast is the highly-dramatic story of Joan of Arc, to whom statues have been reared, if she has not been actually canonized by the Romish Church. No doubt seems to be at present cast upon the martial exploits of the Maid of Orleans—for it is upon record in the archives of the city that she received two hundred and ten livres from the Town Council for her services at the siege of that place; but authentic documents have recently been brought to light at Mentz which indubitably establish the fact that the heroic damsel was not burnt at all either by the English or her own countrymen, but that she lived to be a respected matron, having, in 1463, been married to a Sieur de Hermoise, or Armoise, of Lorraine, and apparently—as the old romances say—"lived happy ever afterwards." Thus has modern research spoilt a touching tragedy, the supposed truth of which has been attested by a statue in the city with which her name is associated.

—The appointment of Rev. Geo. Granville Bradley, LL.D., to succeed Dr. Stanley as dean of Westminster has been approved by the Queen. He is a son of the late Rev. Chas. Bradley, and was educated at Rugby under Dr. Arnold. He

afterwards entered University College-Oxford, where he took his bachelor's degree, as a first class in *Literis Humanioribus*. He proceeded M. A. in due course, and was for some time a fellow of his college. He received the degree of LL.D from the University of St. Andrew's in 1873; was ordained deacon in 1858 by the bishop of London, and presbyter in the same year by the bishop of Salisbury. Before his ordination he held for about 12 years an assistant mastership in Rugby School. He was head-master of Marlborough College from 1858 down to 1870 when he was appointed master of University College, Oxford. He became examining chaplain to the archbishop of Canterbury in 1874, was select preacher at Oxford University in 1874-75, and honorary chaplain to the queen from 1874 to 1876, when he received the appointment of chaplain in ordinary to her Majesty. He was married in '49.

**A Surprised Physician.**

A DYING PATIENT RECOVERS THROUGH THE INTERPOSITION OF A HUMBLE GERMAN—Some weeks ago Dr. G—, a very reputable and widely-known physician, living on C— street, was called to attend a very complicated case of rheumatism. Upon arriving at the house he found a man about forty years of age, lying in a prostrated and serious condition, with his whole frame dangerously affected with the painful disease. He prescribed for the patient, but the man continued to grow worse, and on Sunday evening he was found to be in a very alarming condition. The knees and elbows and larger joints were greatly inflamed and could not be moved. It was only with extreme difficulty that the patient could be turned in bed, with the aid of three or four persons. The weight of the clothing was so oppressive that means had to be adopted to keep it from the patient's body.

The doctor saw that his assistance would be of no avail, and left the house, the members of family following him to the door, weeping. At this critical hour, a neighbour, a poor and humble German shoemaker, appeared to the grief-stricken ones as a saving angel. He had heard of the despair of the family, and now asked them to try his remedy, and accordingly brought forth a bottle of St Jacobs Oil. As a drowning man will catch at straws, so the poor wife applied this remedy; she had no hope, but would try anything, as a matter of duty. The first application eased the patient very much; after a few hours they used it again, and, wonder of wonders, the pain vanished entirely! Every subsequent application improved the sufferer, and in two days he was well and out. When the doctor called a few days after, he was indeed surprised; for, instead of a corpse, he found a new-made man.—*Exchange.*

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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)

- H. J. CLARK, Editor *Canadian Independent*.
- J. COOPER ANSLIFF, M.A., Pastor Carlton St. P. M. Church, Toronto.
- J. A. BOYD, M.A., Chancellor of Ontario.
- ROBERT BOYLE, P. M. Minister, Brampton.
- GEORGE COCHRAN, Pastor Bloor St. Meth. Church, Yorkville.
- C. S. GZOWSKI, JR., Toronto.
- WM. H. HOWLAND, Toronto.

- H. D. HUNTER, M.A., Congregational Minister, London.
- JOSEPH D. KING, Baptist Minister, Toronto.
- H. M. PARSONS, Pastor Knox Presby'tn Church, Toronto.
- H. D. POWIS, Pastor Zion Congrega'l Church, Toronto.
- J. P. SHERATON, B.A., Editor *Evangelical Churchman*.
- W. J. SMYTH, B.A., Pastor Presbyterian Church, Usbridge.
- J. J. WOODHOUSE, Toronto.
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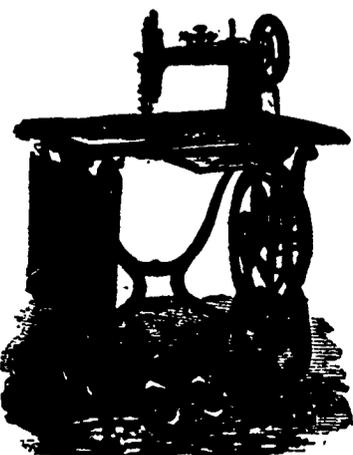
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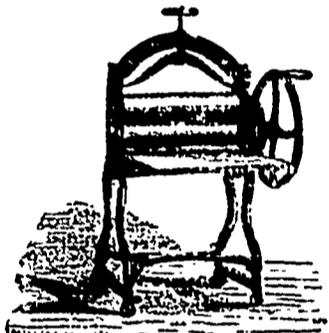
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