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MY FRIEND.

I love my friend the more that she,
With mind and heart true-centred,
Loves God and goodness more than me—
His kingdom here has entered.

If I should say to her, "Dear friend,
For my sake do this favour,"
Her willing hands their aid would lend,
However hard the labour.

But if one asked her "in His name"
To do some deed of blessing,
A gleam of joy her eyes would flame,
Her saintliness expressing.

Her life was stored with earthly good,
Wrapped warm in love and pleasure,
Till death, in early womanhood,
Called home her heart's chief treasure.

Then, one by one, the dear things went,
That made so fair a structure,
And life-long ties, so quickly rent,
Made agonizing rupture.

Henceforth for her the days mean toil,
Her nights bring no glad morrow;
But only craven souls recoil
When God sends work and sorrow.

All through the sadness of her face
One sees, as in a vision,
The heaven-born, the tender grace,
Of loveliest submission.

Had outward things for her gone fair,
Had duty's trump not sounded,
And summoned her to do and bear—
Had grace so much abounded?

That all she misses God has still
In safest, tenderest keeping;
That she can trust His perfect will—
This knowledge stills her weeping.

And so, my patient friend, through you
God ministers to others;
Both what you are and what you do
Is help to Christ's weak brothers.

—K. A. S. in *The Churchman*.

FOREIGN MISSIONARY SOCIETY

To the Editor of the Canadian Independent

DEAR SIR,—The committee charged with preparing Constitution and By-laws of Foreign Missionary Society have much pleasure in placing the following before their friends. They hope you will find room for it in the CANADIAN INDEPENDENT.

A meeting of the Provincial Board of Directors will be called in November, when this Constitution will be confirmed. In the mean time suggestions relative thereto are earnestly solicited.

T. HALL,
Secretary.

Sept. 22, 1881. Kingston, Box 687.

I.—NAME.

Congregational Foreign Missionary Society of British North America.

II.—OBJECT.

To spread the knowledge of the Gospel in heathen and other unenlightened lands.

III.—MEMBERS

Persons subscribing two dollars annually. Every benefactor making a donation of forty dollars or more at one time shall be a life member. Ministers or other representatives of congregations contributing for the use of the Society twenty dollars or more annually, shall be members of the Society, and entitled to vote at its public meetings.

IV.—ANNUAL MEETING.

A general meeting of the members of the Society shall be held annually to appoint officers and directors, receive reports, audit accounts, and to deliberate on any measures which may promote the object of the Society. At such meeting all matters proposed shall be deter-

mined by the majority of the members present.

V.—BOARD OF DIRECTORS.

The Board of Directors shall consist of as many Directors annually chosen out of the members of the Society as circumstances may require.

VI.—BUSINESS.

The Directors are empowered to subdivide into Committees for managing funds, examining candidates for missionary service, conducting correspondence, directing missions; making reports, and such like. But no proceedings of these committees shall be valid, till ratified at an ordinary meeting of the Board. Not less than three Directors, exclusive of the officers of the Society, shall constitute a meeting of the Board for the despatch of business. The Treasurer and Secretary shall be *ex officio* entitled to meet and vote with the Directors of the Society.

VII.—FUNDS.

All funds arising from donations, legacies, subscriptions, collections, or otherwise, shall be lodged by the Treasurer as soon as collected, with the Bankers of the Society.

VIII.—POWER TO REVISE.

The foregoing Regulations shall be subject to such modifications as the members of the Society, at their Annual General Meeting, may from time to time think proper.

BY-LAWS OF THE DIRECTORS.

Section First—Anniversary Services.

1. The annual meeting of the members shall be held at the same time and place as the Congregational Union of Ontario and Quebec. When the Annual Report of the Society shall be read, committee and officers for the year appointed, all arrangements for the meeting shall be made by the directors.

2. Annual Meeting of Directors.

A special meeting of Directors shall be held previous to the Annual Meeting of the Members, to prepare the list of Directors, Committee, and Officers for the ensuing year, to be submitted at the Annual Meeting, as well as to transact any other business connected with the Society.

3. Anniversary Services.

Missionary sermons shall be preached on the fourth Sunday in June in the churches open to the Society's use, and such other services shall be held, as the Directors may from time to time appoint.

Section Second—Directors of the Society.

(1) Number. The number of the Directors shall not exceed fifty.

(2) Nomination of Directors. Directors shall be nominated by District Associations. All such nomination shall be reported to the Meeting of Directors immediately preceding the Annual meeting of the members, and any deficiency in the nomination list, whether caused by the failure of District Associations to nominate or otherwise, shall be supplied by that meeting. Vacancies occurring in the Board may be filled at any time.

Section Third Meetings of Directors.

All meetings of Directors for transaction of the business of the Society shall be held in such places and at such times as may be agreed upon by the Directors, and every meeting shall be convened by a circular, which shall, if possible, contain the proposed business of the meeting.

Section Fourth—Officers of Society.

The Officers of the Society shall have

a President, Vice-President, Treasurer and Secretary. Should any of the offices become vacant during the year, by resignation or otherwise, the Board shall have power to elect others to fill the vacancies. Should the President and Vice-President be absent from the meeting, the Board may elect a chairman for the occasion.

Section Fifth—Grants of Money.

Grants of money shall be made by the Board, only on the recommendation of a committee, or after notice of motion given at a previous meeting.

THE CONGREGATIONAL DEPUTATION TO THE ECUMENICAL COUNCIL.

A deputation from the Congregationalists of this country was then introduced, comprising the Rev. Dr. Kennedy and the Rev. Dr. Newth.

Rev. Dr. Kennedy, after apologizing for the absence of the Rev. Joshua Harrison and the Rev. Dr. Allon, Chairman of the Congregational Union, read the following address:—

The Congregational Union of England and Wales has through its committee deputed us to convey its Christian greetings to the Ecumenical Methodist Conference. In fulfilling our mission we unite with you in fervent thanksgiving to God for the rich blessing which has rested on the spiritual successors of John Wesley, and on the communities which bear his name, or which, without assuming the name, have sprung from the great spiritual movement with which his name is connected. We need no statistics to assure us that the fruits of what you call Methodism have been many and blessed. In the words of the apostle your faith is spoken of throughout the world, and there are few parts of the world in which it has not wrought righteousness, turned to flight armies of the aliens, and won souls for the kingdom of God. We thankfully acknowledge that the revival which began with the labours of Oxford Methodists—Wesley and Whitfield—was shared, and continues probably to be shared, by other sections of the Church. The whole blessing was not condensed into the Wesleyan mould, it came from Christ Himself, and by His grace it exercised a quickening influence over Churches which already had a long history, but which, though orthodox, greatly needed a time of revival and refreshing from the presence of the Lord. There are several aspects of your Conference which we regard with great interest. We offer you most hearty congratulations that you have been able to collect, and combine into a harmonious whole for worship and council, all the organized societies which hold the distinctive theology of Wesley, and profess more or less a Methodist constitution. The occasions which separated some of these societies from the parent stem were not friendly, and the separations were accompanied, in some instances at least, it must be confessed, with painful manifestations of human infirmity, but now, at no great distance of time from the date of some of them, Christian charity, or as the reviser—of whom my honoured colleague to-night is one instruct us to say, "Christian love," has annihilated the gulf, and brought together in a spirit of honest affection and mutual confidence the representatives of these differing bodies. This is a matter of interest and an oc-

casional of deep satisfaction not to you only, but to all who concern themselves in a catholic spirit with the honour and progress of the kingdom of God. We observe likewise, with intense pleasure, the presence among you, on equal terms, of brethren who do not belong to what used to be proudly called the Caucasian race. (Applause.) Historians credit Independents of a former age with an intense love of liberty, and with having contributed not a little to the working out of the liberties which England now enjoys. The descendants of these old Independents believe—and if we are too bold in saying it, forgive us—that they inherit the spirit of their ancestors; and few subjects of public concern have moved them more profoundly or roused them to more passionate efforts than the emancipation from bondage of the sons of Africa, first in our own West Indian colonies, and then in the United States of America. (Applause.) To-day England and America can thank God—not in a spirit of Pharisaism, the memories of the past are too fresh and humiliating to allow such a spirit to arise—still they can thank God devoutly that no slave can breathe their air; and we thank God that in your Conference there has been no distinction between the children of Japhet and the children of Ham. (Applause.) Christianity, brethren, let us say, in conclusion, is a larger thing and a better thing than either your Methodism or our Congregationalism, than either Episcopacy or Presbytery. All our systems may be Christian, but none of them is Christianity. On this platform to-night we acknowledge your Christianity and you acknowledge ours. We are fellow servants of one Master and fellow-soldiers under one Captain. The work and war to which Christ has called us are His work and warfare, and we should all have no deeper solicitude than that we should be found spiritually qualified for a service so Divine and holy. Brethren, we pray for you and ask you to pray for us, that we may be found worthy of our calling.—Signed, on behalf of the Congregational Union of England and Wales, JOHN KENNEDY and SAMUEL NEWTH.

Dr. Kennedy said that after all that had been addressed to them that night he would not utter a speech, but only say that being no prophet, though an evangelist, and the son of an evangelist, and unable to foretell the future of Methodism or of Congregationalism or Presbyterianism, he could yet foretell the future of Christianity. (Applause.) Whatever difficulties awaited its progress in the future, or whatever enemies might attempt to destroy it, he believed that Christianity was not of man, but of God; and that being of God it was under His protection, and that the Gospel would continue to the end of the world to be the power of God unto salvation. The kings of the earth and the so-called wise men might take counsel together, but the Lord would have them in derision. His grace would become to the world a power of healing and salvation, and Christ would see the travail of His soul and be satisfied. In that spirit he knew they were one with him, and it was to him a matter of the greatest possible pleasure to be there that night, and to represent a body which he trusted was worthy of some honour and confidence, even if it did not bear the name of Methodist. Rev. Dr. Newth also spoke.

SPOTS AND BLOTS.

BEHIND THE VEIL.

Concluded from our last.

It was one o'clock on a Sunday morning that I first made Mrs. Lester's acquaintance, and it was again upon a Sunday morning that I was fetched to their home.

This time it was the husband, and it was about eight o'clock, just as I had returned, after being out all night.

"Little un's very bad, sir," he said "The missus hopes you'll come directly, for she thinks it's dying."

"What's the matter with it? Has it been ill?"

"Well, it's never been a hearty baby, sir; always weakly and sickly-looking, and crying a good deal, but there didn't seem nothing the matter when we went to bed last night."

I nodded, for I felt certain what was the matter. I had attended such a case only a week before. As I went out of the surgery, I glanced at the messenger, and his white face and parched lips, over which he kept passing his tongue, told their own tale of fever within, without the further witnesses of the unkempt look, unbrushed hair, and general frowns of men of his class.

"Wife out with you last night?" I said shortly.

"Yes, sir. She went out with me to buy the marlets. Always does of a Saturday night."

"Let's see. How old is the little one?"

"Just turned o' four months, doctor."

"Sleeps in a cradle, of course?"

"Oh, no, sir. The missus always has it with her in bed."

I did not want to hear any more, and I knew as well as if I had seen the child, that it was not a case requiring medicine, but one of the many ways in which the unfortunate offspring of some parents go to their graves.

The man seemed in no very great hurry to get back, but walked carelessly by my side, casting partial glances at the various public houses we passed, and at last stopping in what had once been a good class street, but the many bell-knobs on the door posts told plainly enough that the houses were each occupied now by many families.

"Second floor back, doctor," he said coolly, "I'll stop down and have a pipe. I shall be only in the way."

I thought so too, for the help of a man who has become brutalised by drink is not worth much; and, hurrying up the stairs, I found the mother on the watch for me with the baby in her arms.

"Oh, doctor, I'm so glad you've come," she exclaimed. "Baby's so ill. I don't know what to make of it. Pray make haste and look."

I took the little thing from her arms and laid it upon the bed, and it was as I had expected.

"Its convulsions from teething, isn't it, doctor?"

I did not answer, but continued my examination, to find the little thing almost purple in the face, and breathing very feebly.

There was very little to be done, but that little I did; the poor woman, evidently unconscious of the ill she had done, eagerly seconding my efforts and getting hot water and anything else I required, ending by asking, at last, if I didn't think a little drop of gin would do it good.

I was so exasperated by her words that I exclaimed, "No, woman; it is a little drop of gin that has killed it."

"Oh, doctor!" she exclaimed, indignantly, "I never gave it a drop; not quite a month, and then only when it was ill."

"But you gave its mother two or three drops last night," I said, as I looked her full in the face.

She turned scarlet and did not answer. "Did you not have something of the kind last night, Mrs. Lester?"

"I had one half-quartern, doctor," she faltered.

"And what else?"

"Only some beer. I only had a pint, and I declare to goodness I was quite sober."

What a defence for a woman to have to make!

"Sober, yes; but you drank enough to make you sleep so heavily that you could not feel your poor child's struggles or hear its feeble cries. It is no use to blink the question, Mrs. Lester; your poor child is dying from the effects of suffocation. It has been overlaid."

"Not dying, doctor?" she cried. "Oh, no, no—don't say so; and I swear I'll never touch a drop of that horrid stuff again."

"Keep your word, Mrs. Lester," I said sadly, for I felt that I had already gone too far, and that my bitter words were out of place at such a time as that. I regretted that I had spoken so plainly, but it was a solemn truth, and the hard lesson I read the poor woman may have done some good. All the same, I told myself that my duty was to try and save the little one's life, not to preach at its neglectful parents, and my harshness was just then cruel in the extreme.

For, as she realized the truth, she caught the little thing from the bed, held it to her breast—to her cheek—kissed it passionately again and again, ran with it to the window, and then, in her horror and despair, shook the poor little morsel, whose life was as ebbing away, and ended by seating herself upon the floor with it in her lap, and looking up at me in a piteous, despairing way.

As she looked up in my eyes for the help I could not give, and her lips moved, but without a sound being heard, my thoughts went back to the time when I had first seen her—when she had fetched me to her husband in his wretched fit, and I read in her countenance the gradual fall from what she was then to what I saw her now. Poor creature, I don't suppose she had ever been intoxicated, but she had gradually been debased by the wretched drink till she had come to this.

"Can't anything—anything be done, doctor?" she moaned at last. "It's so dread ul. Do you know what to do—did you ever have a case like this?"

"Too many," I said, sadly. "No. I have done all that can be done."

Even as I spoke the poor little thing started; its eyes became widely dilated; and it was gone—its wretched mother's piteous cry telling that she realized the truth.

I never saw the Lesters again, for the father was not at the door when I came down, and a man to whom I spoke said he would tell him.

"I s'pect he's gone to get shaved," he said. "He'll be back soon."

I knew what that meant, for my experience had taught me that men who imbibe a great deal on Saturday nights, mostly go on Sunday mornings to get shaved, and the process somehow seems to make their breath smell very strongly of drink, though this may be the echo of last night's potations.

It was only a child; but it was one of that long procession always setting towards the cemeteries. Figures frighten some people, who look with horror at statistics, but they tell most awful truths. Loss of Saturday night wages, how they go in drink and setting aside the ills that we know the excess produces, let me just draw the veil from this one horrible, unnatural crime—I can call it by no other name: in one year, in one town alone, one hundred and sixty-five infants were suffocated, mainly by drunken mothers.

One more statement, and I leave this awful subject—this fearful blot—to the thoughtful. In the district presided over

by the Coroner for Middlesex, three hundred children on the average are suffocated every year, and of these poor little helpless mortals, seven-tenths meet their deaths on the morning of the day of rest.

The thought is appalling that such an army of little martyrs should be yearly murdered in our midst by the neglect of those who gave them birth. It is a blot over which one would willingly draw a veil. Think of it mothers; think of it wives—of the little army of martyrs thus untimely sent to their graves.—*London Weekly Times.*

EUROPE FROM A TEMPERANCE STAND-POINT

I enjoyed hugely a day in old Wittenberg, among the scenes of Martin Luther's career. I sat by the old oak table on which he wrote the "Ninety-five Theses," but I was sorry to find that among the relics in his room was his drinking-cup. He only did what almost everybody does in Germany in these days, but I would rather that the wine goblet had been put into his big iron stove, that stands in the corner.

I have been as observant as possible of the customs of the people that I have visited, and have found the use of vinous or malt liquor almost universal. In Egypt everybody who can afford it drinks wine, and this is the almost invariable custom in all the countries bordering on the Mediterranean. The Copts frequently use "arrack" and other intoxicants, and at their evening meals often drink to excess. In all the sea-ports of the Levant there are plenty of dram shops, and I am ashamed to confess that "New England rum" does its full share of mischief.

In Palestine and Syria the people almost universally use the native wines, which are abundant, cheap, and contain but a small per centage of alcohol. Some of the poorer Jews in Jerusalem, who are unable to purchase wine for the Pass-over, are in the habit of boiling raisins and extracting a simple unfermented drink which they use at the Paschal feast. They always ask a blessing on it as "the fruit of the vine." The mild drink thus made will not keep long, and it is not much used as a beverage. Several syrups are made from the grape, which are brought on the table as maple syrup is in Vermont, or molasses on the breakfast tables of boarding schools. There is very little drunkenness in Palestine. Bishop Barclay told me that the only time at which the Jews in Jerusalem get exhilarated is at the Feast of Purim. Then it is regarded as a meritorious act to get so "fuddled" that a man does not know the difference between "blessed be Haman" and "cursed be Mordecai!"

I was told that the Mohammedans do not observe the strict prohibition of wine as conscientiously as in former times. A gentleman in Jaffa told me that there was a growing tendency there to tittle; but in the main the Mussulmans are exceedingly abstinent. So general have I found the use of wine and beer at hotel tables and on board the Mediterranean steamers, that I have usually been the solitary exception. The question of the waiter is, "What kind of wine will you take?" Of course, the consumption of beer all over Germany, Austria, and the north of Europe, is as common as the use of cold water in American farm houses. Yet I have seen only one man intoxicated—and that was in the streets of Prague, on the day of Crown Prince Rudolph's reception. A well dressed man was reeling on the sidewalk. But in Europe when a man means to get drunk he usually keeps out of sight.

As I have come northward I have found the beverages becoming more strongly alcoholic. On board the steamer from Copenhagen to Christiana whiskey

was set on the table for everybody without charge, and many ladies and gentlemen took a wineglassful of it before commencing their meals. This is a common custom in the north of Europe. Here in Sweden the labouring classes consume a large amount of cheap and villainous potato brandy. But the total abstinence reform, under the leadership of such men as Prof. Broady (once a colonel in our Union army), Rev. Mr. Lagrgrren, Prof. Trouve, and others, is making rapid progress. I found a single society in Upsala of seven hundred members. It is but justice to Mr. Eli Johnson to record that his visit here three years ago gave a great impetus to the cause; all our teetotal leaders speak of his labour as having made a wide and permanent impression.

The "Gothenburg system" of license is in full force in many of the towns of Sweden. Under this system the whole sale of liquor in a city is committed to a joint-stock company who decide on the number of drinking houses and pay the salaries of the venders. After a small dividend has been declared to the share-holders, all the remainder of the profits from the sales are paid into the city treasury. The number of dram-shops under this method is small; in Upsala, with a population of eighteen thousand, there are only seventeen. An effort is now being made by the friends of temperance to have the dram-shops closed on Saturday evenings, on holidays, and on the whole of the Sabbath. They are only open now on Sunday for two or three hours. Our friends generally state that the "Gothenburg system" works many good results. It limits the number of drinking houses; it allows no inducement to the liquor seller to sell for personal profit; it forbids the sale of intoxicants to an intoxicated person, and forbids also any one to get drunk "on the premises." If there is to be any license at all, this is probably the best license system ever invented.

If you draw a line across Europe will find that nearly all the drunkenness exists to the north of the fiftieth degree of latitude. There is some intemperance in the south of Europe, but it is not common. As you go north the havoc of the bottle increases; and after all the observations I have made I am persuaded that the nations in which drunkenness most abounds are Great Britain, Ireland and America. Possibly Russia may be added to this disgraceful list, and also those tribes of American Indians who have had too much contact with the whites. I will endeavour to write you again when I have met some of our temperance workers in England. I have found an enormous hive of humanity in these old continents, and the leaven of gospel truth is exceedingly small. Much of the temperance of the lower classes in Europe is to be attributed, not to their virtue, but to their poverty.—REV. DR. CUYLER, in *National Temperance Advocate.*

A CHILD'S FAITH.

A mother living not very far from the post office in this city, tired with watching over a sick baby, came down stairs for a moment the other day for a few seconds' rest. She heard the voice of her little four-year-old girl in the hall by herself, and curious to know to whom she was talking, stopped a moment at the half-open door. She saw that the little thing had pulled a chair up in front of the telephone, and stood upon it, with the piece pressed against the side of her head. The earnestness of the child showed that she was in no playful mood, and this was the conversation the mother heard, while the tears stood thick in her eyes, the little one, carrying on both sides as though she were repeating the answers: "Hello!" "Well, who's there?" "Is God

there?" "Yes." "Is Jesus there?" "Yes." "Tell Jesus I want to speak to him." "Well?" "Is that you, Jesus?" "Yes; what is it?" "Our baby is sick and we want you to let it get well. Won't you now?" No answer, and statement and question again repeated, finally answered by a "Yes." The little one put the ear piece back on its hook, clambered down from her chair, and with a radiant face went for her mother, who caught her in her arms. The baby whose life had been despaired of, began to mend that day and got well.—*Elmira Free Press.*

INTERNATIONAL S. S. LESSON.

[By a printer's error the Sunday-school Lesson for Oct. 30 was inserted last week instead of that for Oct. 23, which we now give.]

October 23rd.

LESSON IV.

THE PEACE OFFERING.—Lev. vii. 11-18.

GOLDEN TEXT.—Offer unto God thanksgiving; and pay thy vows unto the most high.—Psalm l. 14.

CENTRAL TRUTH Fellowship follows reconciliation.

LESSON EXPLANATIONS.

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

Religious rites are the expression of our feelings before and toward God. He is the judge of the way in which they should be expressed. Evil has always come from men taking their own ways.

Such feelings as penitence, trust, love, gratitude, are thus to find expression, and the book of Leviticus gives directions. Two classes of persons needed them—the people who brought offerings, and the priests who offered them. Hence the ground has to be gone over twice, and the order is not necessarily the same. In the first, the comparative frequency of the offerings, and other considerations, settle the order; in the second, the treatment of the flock, etc., in the things offered. It is to be remembered that the living of the priests depended in part on the offerings (see Num. xviii. 8-19), (vs. 28-36).

Our lesson concerns the peace offerings, or offerings given to express thankfulness to God. There are three separate occasions for this grace. One may be grateful for a distinct benefit, as protection on a journey or a safe passage by sea. One may feel general gratitude because all has gone well; or one may vow a sacrifice to God, say if a sick child shall recover. We can understand this, and human nature was just the same with the Hebrews as with us. Now our lesson leaves nothing to caprice, or "taste," or ambition. God will be served in His own way. Here we have the directions for the priest (see v. 8.) In ch. iii. we have the animals that might be offered from the herd and flock. (Birds were too small for the subsequent joyful eating, and it is the "better off" who are supposed to make these offerings.) Here we have directions as to the accompanying arrangements.

V. xi. Suppose one has had the experience of Ps. cvii. 17-20; he feels the force of v. 15 (which see.) Ps. cxvi. 1, 14-16 in the same way prepares for v. xvii.) He must bring the best of its kind, as in other sacrifices (Lev. xxii. 22-24.) In this offering the idea of atonement is not present. The whole sacrifice is not burnt on the altar, only the fat, etc.

Peace offerings express the feelings of persons already accepted. The effects of atonement are represented, not the way of it. (A female might be offered so might a kid.) Part only was burnt (Lev. iii. 3, 4), the rest feasted upon, and our

lesson describes what accompanied this animal part of the offering, known among the Jews as the *Minchah*. The spirit of the offering is in Ps. cxvi. 16, our form of it is in Heb. xiii. 15.

V. 12 sets forth the kind of food to accompany the flesh. "Unleavened cakes," or loaves and wavers, or small cakes, etc. They were of "fine flour," with oil which took the place of "fat," "gravy," and other enriching substances with us—the best of their kind.

This *Minchah* is described in connection with the meat offering in Lev. ii. 4-11. (There is a gradation in size, oven, pan, frying-pan, assumed here, detailed in Lev. ii. 4-11, referred to in Num. vi. 15.) The man who can afford an animal can afford this. He says in effect, "I give myself again to thee." (See Ps. cxvi. 17.) All we are is His. Crowns are cast, by the redeemed, at His feet.

V. 13 describes a provision peculiar to this offering. "Unleavened bread" is in v. 2, but "leavened" is ordered in v. 13. This does not go on the altar. (See Lev. ii. 11.) Leaven is corruption in the law. The idea is thought to be this: "I am the Lord's, pardoned, accepted, but not perfected. Evil is in me, this evil I bring out in confession before God. I acknowledge my corruption."

V. 14 further directs as to this leavened bread, and bears out this idea. One of the cakes is to be taken and lifted up, "heaved" or "waved" before the Lord, in token of presenting it to Him, as though he said, "Here I am, with all my evil, take me; do with me as thou wilt." Bonar finds in this the idea of Ps. cxlxi. 23, 24, "Search me, O God," etc. The "heaving" and "waving" were employed with regard to all that went to the sanctuary service that became a gift to God (Korban), and the Hebrew word for waving is applied to the Levites themselves (Num. viii. 11). The Jews had ten cakes, one of which was heaved, the rest returned to the offerer.

V. 15 passes on to directions as to the use of "the flesh" (Lev. iii. 1, etc.), not described, but assumed here. The reference is to special thanksgiving offerings. It is to be eaten that same day. The whole service is joyous. The immediate sense of acceptance is taught and encouraged. (See 2 Sam. vi. 17-19. See also the paschal lamb, Ex. xii. 10, and the manna, Ex. xvi. 12, and Lev. xxii. 29, 30.)

V. 16, on the other hand, gives directions as to the offering in consequence of a vow, or where it expressed gratitude for general goodness. It might be eaten on the day of offering and the next, but not on the third. Any that then remained should be burnt with fire. Various reasons are guessed at for this, as for example that which Philo favours, that all risk of corruption was to be avoided in the sacrifice. Others see in it an encouragement to share freely with the Levites or the poor, since the food could not be kept for use; and others—with Bonar—see in it a prophetic element, with reference to the flesh of Him who saw no corruption, but on the third day rose from the dead.

V. 17. The burning had nothing expiatory in it, nor had anything connected with this peace offering. Hence Paul could consistently keep his vow (Acts xviii. 18 and xxi. 23-26). So any Christian may make a vow, if its matter is not inconsistent with plain duty, or otherwise unwise.

V. 18 is a solemn statement of penalty for violating the rule of vs. 16 and 17. The whole offering goes for nothing, and the eater being also, it is assumed, the offerer of the flesh, shall bear his iniquity, probably in the form of being unclean. The reason is probably this: the offerer owned, by giving of what he had to God, that all came from Him. God accepted the acknowledgment, and gave back a part to the offerer, to be eaten with a

certain religious feeling that did not mar social enjoyment, but with certain known limits which kept before the mind the thought of God; the turning of these victuals into the ordinary household store would have destroyed this sense of sacredness, made them seem common, and led to a sordid and ungenerous saving which was not to be cultivated in the "land flowing with milk and honey."

Learn from all this: (a) God had to teach men the way of communion with Him, as truly as the way of atonement. Both are represented under maternal elements, of which we have a specimen in the water, bread and wine of our sacraments.

(b) God's way is to be carefully kept in our dealing with Him, not only in reference to redemption and union with Him, but in reference to fellowship.

(c) True religion and peace with God make men social. The Hebrew learnt to think of God's church, of the poor, and of his own around him, to whose happiness he could add, though they were not dependent.

(d) As in the Old, so in the New Testament, much is made of "peace with God" as a fruit of pardon, and an attendant of walking with God.

(e) Gratitude is provided for, and the expression of it recognized in both Testaments.

(f) And finally, there is much regarding these rules which is not certain to us, and was not definite perhaps to the Hebrews, but that fact no more belittles the laws than the obscurities or controversies in many minds and in many churches as to the sacraments belittle them to God's true children.

(From THE CITIZEN.)

We give below a paper which we are sure our readers will highly appreciate both for the interesting nature of its subject and the delightful style in which it is written. Mrs. Rye was an honorary member of the Toronto Women's Literary Club so long as she remained in Canada, and this paper was written for its use. As the T. W. L. C. is about to resume its regular meetings, we give Mrs. Rye's contribution the first place of honour among those papers which we hope to furnish our readers from among the contributions to the Club during the coming season.

A MEXICAN WEDDING.

Shut up among the foot-hills of the Rockies, with nothing to gaze at but their pine-clad tops and rocky sides of many colours; with little other society than the never-failing companionship of books, it was certainly a great surprise to receive one day an invitation to a Mexican wedding in the neighbouring town of Las Vegas.

Of course it was accepted, for it was a matter of no small curiosity to me to see for myself "how they do these things here." The note of invitation was of the most tasteful description, gilt-lettered and accompanied with cards tied with white ribbon and having on them the names Hilaria Gonzales and Domingo Baca. The bridegroom, we were informed, belonged to a family of some importance among his tribe, and did not live in a mud hut, a very rare exception to the general rule. The usual Mexican hut is flat roofed and built of sun-dried brick (adobe), the chief point of interest in it being a most delightful corner fire-place with a wide hearth, and in which the logs of fragrant cedar are placed endwise, pointing chimney wards. The better class, the bride's people for instance, have two stories to their houses, but the ordinary mode of building is to have only one storey, and often but one room. But the family of the bridegroom—the Bacas—had higher aspirations; the sons, having been sent to St. Louis to

be educated, came back full of grand ideas,—mansard roofs, Queen Anne furniture, blue china, &c—the products of our modern civilization, and they persuaded the head Baca to build a mansion worthy of their new opinions. He did it, or at least attempted it. It is called Baca Hall; it is very huge, cost three times as much as a New York house of the same size—and—*it is let in offices!* The house they now reside in is big, and comfortable, no doubt, and I fancy the sons have forgotten all their eastern experiences, for to judge by their looks and manners it is difficult to conceive their ambition soaring to anything higher than a choice cigarette or a thorough-bred horse.

The marriage was performed in the Roman Catholic Church at half past seven in the evening. The building, though large was crammed with people, and the three large altars were gaily decorated with Chinese lanterns and scraps of tinsel. The whole affair was a most strange mixture of barbarism and conventionalism. Every one in the church had a painted candle handed to him by a rough-looking native, who had not completed his task of lighting them when the wedding party made their appearance. He was not at all disconcerted, but pushed up against the bride in his progress in the most aggravating way to a looker-on, and managed to get mixed up with the party until they were fairly stationed in front of the priest.

The bride, who was interesting looking, was magnificent in white satin; her mother, who followed her, was most dowdily dressed in shabby black, then came a young sister in a wonderful costume, and one or two more, whose chief attraction consisted in odds and ends of ribbon. They were all accompanied by their friends were then beckoned to a side altar by the priest, where he was assisted by a youthful acolyte. This hopeful youth was a shock-headed Mexican with a strong dash of the negro in him. Looking at him one instantly recalled by sheer force of contrast the acolytes in the Catholic churches at home, so demure, calm and sanctified looking, standing bolt upright in their purple cassocks and white albs, holding the sacred volume on their uplifted palms. You catch yourself wondering if they wear long-pointed shoes with a diaper pattern across the instep like the figures in antique brasses. With *this* acolyte it was quite different, you simply wondered whether he had shoes at all, and felt he would be much more at home behind a wood-laden burro, cursing in his mixed tongue of Spanish and Indian.

The ceremony was a short one, which was very fortunate as the congregation behaved badly; then the people blew out their candles, which were instantly collected by the same man who had distributed them, and at once a band of stringed and wind instruments set up "Cruel Norma," which, I must confess, struck me as singularly inappropriate. However, it seemed they could think of nothing better, till in the course of the evening they evidently became conscious that Sankey's favourite hymn, "the Sweet Bye and Bye," would have been fitter for the occasion, so they instantly played it—*for a waltz!*

All the congregation immediately followed the bride and bridegroom out of the church and over some yards of snow-covered ground into a large hall which was entered by a very dirty staircase. The hall was decorated with evergreens, and a large glass lantern had H. G. Y. D. B. in rough letters of cedar. The hall must have been last used for a theatrical performance, as the stage was still up and was used by the musicians, who had for their back-ground the view of an old street in some German town. Below the stage were the bridal party.

(To be concluded next week.)

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.

TORONTO, OCT. 20, 1881.

THE *Nonconformist* report of the first two days' meetings of the English Congregational Union has reached us, also some very interesting notes from Mr. Burton. We shall give all our available space to the meetings next week, as they are of great importance to Congregationalism the world over.

REMITTANCES.

We thank those of our subscribers who have responded to our request for remittance of their subscription. One or two have done a graceful thing in paying an extra year to compensate for delay. Will a few others who are likewise behind do the same thing? The present state of the account is:—

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

The payment of this sum would not only give a comfortable working fund for present use, but extinguish the old debt on the *INDEPENDENT*, which still remains a burden and a disgrace.

CHESTER NOTES.

Chester on the Dee is the only city of England that retains intact its ancient walls, not that you find the city actual within the walls, for its railway stations, parks, markets, and the larger part of its buildings are without, but the central portion, embracing its old Cathedral, has still, dividing it from the rest, the old fortification round. The top of the wall has been paved with flags, and railed, hence a fine promenade, or perhaps better, a walk, for only two can go abreast, is afforded, giving many views of quaint old streets, houses, and at times the rolling landscape and mountain ranges of North Wales. The entire circuit is about two miles and can be easily paced in three-quarters of an hour. The rock of the country round Chester is red sandstone of a kind that readily crumbles away, hence the Cathedral in its ancient parts is really ruinous, but there are spots in the wall, and in one place remains of a cornice, in which the stone seems to have been chosen with special care and has stood the wear of time comparatively well; these latter spots are with probability referred back to Roman times. It must be remembered Chester was an old Roman *castrum* or camp, and was fortified as far back as A. D. 61, being then the headquarters of the twentieth legion. There are some old legends that Chester was founded by Neomagus, Japhet's grandson, and an old stone standing like Jacob's pillar on the

Roodee or race-course, about which many tales of old are told, adds its weight to the legends. There is, however, no documentary evidence at present available, but I would like to see the man that can prove that it was not so. The old British name of Chester was *Cærlleon*. Of course modern gates or archways prolong the walls over thoroughfares, and little, if any, remains of the Roman wall. Still the wall has been kept continuously in repair from Saxon time till now. Some of the old watch towers remain at least in part. One, a circular mass of coursed sandstone masonry, now called the Phoenix tower, is marked as the place from which Charles I beheld the defeat of his troops on Rowton Moor; the old Cathedral still shows marks of Cromwell's cannon. Like all walled cities, the tenements are crowded, and many dating back at least to the times of the Commonwealth still remain. Rooms scarcely high enough for a grenadier, three stories, counting the peaked gable facing the street; the two upper stories projecting to give street room underneath. They present a tumbling down appearance, very few lines being on the perpendicular, or horizontal either. Cabined, cribbed, confined our forefathers surely were, and though to the lover of antiquity these old houses have a certain charm, the humanitarian could wish that they were not inhabited. I met two sweet *clean* little twin babies in a carriage as I walked along, nearly all the other children were dirty, and I felt inclined to stop the mother or nurse that I might have a good look at the little cherubs.

Before the circuit of the walls was completed I strolled into the Cathedral. It is built as all Gothic churches in the form of a Latin cross, the choir occupying the place where the two pieces cross, the transepts, nave and head being each a separate chapel. The cloisters are dilapidated, the stone mullions of the windows for the most part decayed away, and the tracing of the original ornamentation in most parts totally obliterated; the stone evidently too soft to preserve the sculptor's touch for many centuries, in marked contrast to the ruins of Melrose whose remaining lines appear as sharply defined as though cut yesterday. The work of restoration is going on, but so thoroughly decayed were the outer walls that what now appears is really a modern facing and finish over the old structure, with no assurance that the new even represents the old. Within, however, there are many crumbling relics of age; the stalls for the canons are curious pieces of old oak carving—laborious mechanical trifling.

Arriving at the cathedral about ten o'clock in the morning, the regular daily service had begun. I walked in; a verger met me, asked me if I intended to stay to the service or walk round (you must know the service is held in the choir, which is railed off from the transepts and aisle, and entered through iron gates of fine Italian workmanship). I said I would go in to the service; he pointed to a seat out from the choir. I did not understand the wherefore of his directions, but knowing cathedral daily services to be free, I paid no heed and went right in where I could see as well as hear all that w

there. Choristers and canons in residence numbered about thirty-five, all doing their part, performing the service. The organ also did its duty. About fifteen men, women, and children composed the congregation proper; perhaps I was the only stranger present at the service. Being Friday, the litany was used. There was no sermon. I am assured this is a full average. Of course canons and choristers are paid to perform this daily service to an empty church, and this day, at least, it can scarcely be said they performed well; even the intoned prayers were often unintelligible. But it ended, as all earthly things must end, and the people withdrew. In the meantime I had walked around and surveyed the choir, and was the last one out of the gates, which were at once closed behind me. I now saw by printed notice that admittance to view the choir was only in company with a guide and sixpence to pay. The verger seeing me a stranger had comprehended the matter better than I did. Going into the service I had seen the choir and its choristers free! and the cathedral had lost a sixpence which I had not the grace to pay though a contribution box was there soliciting subscriptions towards the reconstruction of the building—for why? The Church of England is richly endowed with revenues so certain that they are often subjects of merchandise. That cathedral really belongs to the British public, who directly or indirectly are taxed for its support. Here is an expensive daily service, canons, choristers, organist, for whose benefit? The poor, for whom, presumably, these services are designed, are necessarily busy earning their daily bread, yet the cathedral service, needing thirty or thirty-five, must daily pipe away for the benefit of some fifteen who have leisure to be daily good, and visitors to the ancient fane must pay sixpence to see the choir, sixpence to see the tower, sixpence to see the Chapter House, as though it were a gathering of sixpenny peep-shows. A private enterprise might plead justification, but the stately, dignified, catholic cathedrals of the Church of England to play showman, sixpence a peep! Well, we remembered some remarks of Tennyson which read something like this:—

"The jingle of the guinea heals the hurt
which honour feels,

and—

"Every door is barred with gold, and
opens but to golden keys."

We left the Cathedral, having paced its walks, to resume our circuit round the walls.

Outside the walls in an opposite direction stands St. John's Church, on the site, and surrounded by the ruins of an old priory of uncertain age. A priory was here before the Norman Conquest, but no well authenticated remains of that period are known to remain. It is here, the old tradition has it, that Harold the last of the Saxon kings lived a hermit after his defeat at Hastings, even till the reign of the first Henry, with whom when an old man he had an interview, as Henry returned from Wales through Chester. The remains are roofless, a few broken walls, windows and arches. The Duke of Westminster is rector of the church, the duties being per-

formed by a vicar. The Grosvenor family have estates here. The present annual income of the Duke of Westminster is said to be two million dollars (£400,000 sterling) or \$5,500 per diem.

Thus far regarding Chester.

We returned to Liverpool direct across the little peninsula made by the Dee and Mersey estuaries to Birkenhead. Autumn tints were beginning to prevail in a somewhat smoky sunlight; hedgerows divided the fields, some close shaven, others with shocks of corn thickly stacked, but wanting the rich golden hue through the long-continued wet. Sometimes over a plain stretch of country the Welsh hills would appear, black, blue, rising still higher in the far distance and jutting out into the sea, then between grassy banks the train would wind with tearing speed, past cottage, hall and town, until the muddy Mersey banks, left exposed by the retreating tide, appeared, and Liverpool, smoke-dimmed, stretched out before us. We left the train, entered the ferry, and our day's journey was ended.

As we thus passed from Old England in Chester to the busy nineteenth century spirit of Liverpool; thro' the quiet country scenes, we queried: In which of these is the *man* most developed? Chester, walled, guarded against violence; Liverpool, unwalled, with keen business competition against whose relentless vicissitudes no walls can defend, or the country from which our youth are so desirous to flee? Did not Cooper rightly sing:—

"God made the country, man the town," for truly in this second London Mammon hath his throne, whilst constantly you meet the haggard look, children wild, wretchedness and rags.

THE Liverpool churches (as distinguished from chapels—remember, dear reader, I am not writing in Canada) are showing signs of life by discussing in all the papers why the poor are not generally reached by the parish churches, whilst dissent does reach them, and institutions not churchly. Even full choral services every evening has not worked its wonders. In a circle of parishes containing 62,000, only 3000 found their way one Sunday to the seven authorized places of worship. There are 108 dissenting chapels of all names, exclusive of 20 R. C. churches, in Liverpool, as against 67 of the Established Church of England, though I should suppose the seating accommodation to be about equal.

THE YEAR BOOK.

We have received from the editor a copy of our Year Book for 1881-82. Few who consult it will have an idea of the amount of labour involved in its production, of the difficulty of procuring the requisite information, with the thought and care needful to produce a creditable book. That Dr. Jackson has accomplished this we need not say, the issue for last year is proof of his ability. It contains Reports of the Congregational Union of Ontario, also of Nova Scotia and New Brunswick, Congregational College, Provident Fund, Publishing Company, Missionary Society, Indian Missionary Society, also the Missionary Societies of

Newfoundland and Nova Scotia and New Brunswick. Part I. contains a fund of information regarding our denomination throughout the world, of the utmost value. We very heartily commend it to our churches. It is a book which should be in every household of our people, and its contents thoroughly mastered.

THE CASE OF DR. THOMAS.

We had not thought to introduce the case of Dr. Thomas into our columns, but as it has passed into the secular papers, and as one at least of our pastors has written upon it, we would say a few words. On the general merits of the case we offer no opinion. Dr. Thomas had a fair trial, and has been fairly, so far, condemned. Speaking from a Methodist standpoint, we don't see how it could be otherwise. It is well that we should not get befogged by cries about persecution, illiberality, and so on. The case of Dr. Thomas is analogous to that of the English Ritualists now in gaol, they will remain ministers of the Church of England, and will not obey the laws under which it exists; the attempt to make martyrs of them is ridiculous. So Dr. Thomas, he has chosen to be a minister, and seeks apparently to remain such, of a denomination that has a creed, and exacts conformity to it. If he cannot agree with the creed, if, since he gave his consent to it, fresh light has broken into his mind, the manly, honest way is to say so, and connect himself with a body which either has no creed, or such a one as he can now accept. We fail to understand how men will cling to a connection with which they have lost sympathy, and be content to receive money for upholding doctrines which they do not believe in, and have no intention of preaching. Liberty, the fullest and freest, if you will, but let there be with it thorough integrity of purpose and action.

WE are glad to find that the chairman-elect of the Union for next year has been able to cross the Atlantic and attend the English Union meetings at Manchester. Few men in our body have a more thorough knowledge of its wants, and a clearer perception of our difficulties than Mr. Hague. His presence, with that of Mr. Burton, will, we are sure, secure for Canada a respectful hearing, and if anything more can be done for our weak churches it will be.

Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—The College is an institution of the churches. It aims at providing a suitable education for their ministry; but the churches themselves must furnish the men. The regulations in force as to the recommendation of candidates by church and pastor, are sufficiently explicit and "allright" theoretically. How these regulations have been observed is another matter. I am fully aware that I have now reached a subject of serious gravity, and of peculiar delicacy; but the truth must be spoken. If I mistake not, the main cause of failure, where failure has occurred, will be found just here.

As formerly repeated, the College can-

not fairly be held responsible for the quality of the men who are sent to be educated; its responsibility has to do with its own teaching and discipline. If churchessend young men *unconverted* and without sterling principle, unless the College be recreant to its first duty it will either take formal steps, or, as it has done, use moral influence to get rid of them. If churches send young men unprepared to enter the full course; when they come up for examination at the University, they must be *plucked*, as they have been:—when the churches send young men, pious, yet neither intellectually strong, nor gifted with preaching faculty—they must be willing to receive ministers of this stamp: but if on the other hand the churches send, as they have occasionally done, young men of real piety and principle,—of common sense, mental power and speaking ability, it will *then* be the fault of the College, if they do not receive in return, able ministers of Jesus Christ, and efficient preachers of the gospel. The appointment by the Board, within the last three years, of a standing committee, to examine candidates as to their *actual conversion*, is of itself a fact of painful significance, which the churches would do well to ponder.

How the churches have usually acted before sending young men to college, it would be difficult to conjecture—but certainly their responsibility in this matter is one of the most solemn and important which can devolve upon them. Beyond question every member of a church is not qualified to become a student. Often young men will aspire to the ministry who are unfit for it; and frequently there are members of the church, richly endowed, and admirably qualified, who need only the advice of the Church and pastor to bring them forward. The Saviour claims the life-service of His ablest disciples—and the best and brightest youthful members of His Church. Among other qualities the following are certainly indispensable.

1. *Sterling piety*, the outcome of genuine conversion to God. Where this is questionable, the candidate, however moral and religious, should never be recommended. College studies may develop, they will assuredly test, but will be rarely instrumental, in the production of the divine life. An unconverted student will be a curse to any theological college—and should he finish his course, and enter the ministry, will be a still more terrible curse to the people who may unfortunately call him to be their pastor.

2. A sound intellect, as strong as possible; with a fair measure of culture.

3. A good voice, ability to express his ideas, with some experience in public speaking.

4. A healthy body, under the control of religious principle.

5. Aptitude to learn; with a consciousness of the fact that there is very much which he does not know.

If to these there be superadded a strong yet well-regulated will, with modest demeanour;—the heritage of a godly descent, with the amenities derived from social culture—his church and pastor need not fear to give a cordial recommendation; and the College will be strengthened by his advent. The first five items are indispensable, and no student should be sent to the college without them. Alas! what should be has not always been; and there is reason to fear that the reports of students who have left the College under a cloud have been too freely credited, without inquiry at headquarters. I cannot believe that alumni who have honourably closed their connection with the college, have given rise to the dissatisfaction, rather freely expressed in certain quarters. "'Tis a foul bird that fouls its own nest."

The revived interest in the College is matter of devout thankfulness to all its friends. I venture to assert, what I sin-

cerely believe, that it never has been as efficient as it is at the present time; but with those who are cherishing the larger hope, I look forward with glad expectation for better things. Still, whatever the changes which may be made on the period of study—whatever the changes which must be made on the teaching staff—a still more radical change is indispensable in the manner in which the churches deal with their young men, before sending them as candidates for admission into the College.

Yours truly, MNASON.

News of the Churches.

TURNBERRY AND HOWICK.—During the month of September, I assisted Mr. R. A. McIntyre, B. A., in a special series of Evangelistic meetings, in this interesting field. For the greater part of three weeks, meetings were held in Turnberry church with encouraging results, the attendance was large and the spirit manifested by the members and officers of the church Christ-like. The interest, however, was not as deep as it was last year, though some who were awakened then, and were more or less concerned ever since, were led to rest on the finished work of Christ. Young men and women were led to Jesus, and enabled to rejoice in Him as their personal Saviour.

The work of grace was most powerful where the least time was spent, viz., in Howick. This may be accounted for, from the fact that few were gathered in there last year, while many were converted in Turnberry.

I preached in Howick for the first time on Sunday evening the 19th September. The impression was very deep, and it was manifestly evident that many were anxious. The following evening I held a meeting in the same place, and, at the close, a number remained to be spoken to, and fourteen were enabled to decide for Jesus. It was a solemn and yet joyful season. When Mr. McIntyre was given the names of those who had decided, he said "It is just what I expected, I have no doubt in regard to one of them."

Next evening most of the young converts, as well as many others, met in the other church commonly known as "Bowe's Church," where there was a good meeting, and other cases of conversion of very peculiar interest. Mr. McIntyre made arrangements to give the most of the following week to this part of the field, when many others were brought to Christ.

Some of these are very bright, and have come out decidedly on the side of Christ. The influence of some of the young people is powerfully felt by many of their companions, and has been a great help to those engaged in the good work.

Mr. McIntyre is universally respected and is doing a grand work in his field of labour.

During the first three Sabbaths I spent in this district, I preached to the newly formed Congregational Church in Wingham. I like the people very much, they are not only pious, but intelligent, honest people, and fearless for the right.

The attendance in the morning was from 130 to 150, but not so large in the evening, as many who attend come from the country.

The people were at one time anxious to have their cause united under the same pastorate with Turnberry and have Mr. McIntyre as their pastor, but that was found to be impracticable, and the idea was dismissed.

Rev. J. B. Saer, B. D., of our college in Montreal, and Yale, U. S., was communicated with in reference to the cause, and though on his way to Yale, was induced to come and look at the field and render some assistance in the work of the Lord.

We were all glad to learn that he had consented to do so. He arrived on Thursday, the 29th September, and preached for the first time on Lord's day, the 2nd inst., with much acceptance.

According to previous arrangements, we commenced a special series of Evangelistic meetings on the following evening. The attendance increased from night to night, till on Friday evening the hall was full, and the interest deep. Some were awakened and professedly led to rest on Jesus. The services are being continued during the present week, and it is hoped that many may be converted ere the meetings are discontinued.

R. MACKAY.

Wingham, Ont., Oct. 11th, 1881.

OSPREY.—Last month the church here invited Rev. J. I. Hundley, M.A., Edgar, to visit them. Though inconvenient for him to do so, he kindly came, and remained nearly a week, preaching six times. His eloquent and effective sermons made a deep impression on many of the people, and our little flock encouraged to run the Christian race, looking unto Jesus.

DUGALD MCGREGOR,

Sec'y Congregational Church.

Osprey, Ont., Oct. 8th, 1881.

WINGHAM, ONT.—A meeting of the newly-formed church was held on the afternoon of Monday, the 10th inst. Rev. Benjamin, Saer, B.D., received a unanimous invitation to become their pastor. Messrs. Robert Currie, John Ritchie, and G. P. Mathewson, the secretary of the church, were appointed a deputation to place the call in Mr. Saer's hands.

PLEASANT RIVER AND OHIO, N. S., which have for some time lacked pastoral oversight, are now supplied. Rev. W. Peacock, late of Margaree, C. B., has accepted the pastorate, and has been labouring there since June last. The older portion of this field, which was fifteen or twenty years ago a prosperous farming district, has been for some years since then gradually weakening financially. The church, consequently, is in a depressed state. While the older members have died, the younger portion of the congregation have gone westward to settle and found homes. The newer settlements, however, immediately surrounding, and where mission stations were opened in connection with Pleasant River, retain their populations in larger proportions and are still encouraging. The young church at Ohio seems to be resuscitating, and there is room for effort and consequent growth in numbers. The school-house with gallery is generally crowded at our preaching services. A meeting-house is much needed. The new church edifice at Baker's Settlement is a sightly building externally, and is expected to be brought nearer to a finish this fall, if funds are raised in accordance with expectations.

J. S.

LITERARY NOTES.

THE October number begins Vol VI. of THE HOMILETIC MONTHLY—the word "preacher" hereafter to be omitted from the name. The contents are of more than usual interest. The series of lectures by Dr. Joseph Parker in reply to Col. Ingersoll is continued. These lectures we have noticed in complete form. The publishers offered to publish Ingersoll's lecture by the side of Parker's reply, but Ingersoll refused permission. We have also, in the Sermonic department, "Gilded Sin," by Howard Crosby, D.D., LL.D.; "The Lamb of God," by John Hall, D.D.; "The Popular Estimate of Sin," a Revival Sermon, by Charles S. Robinson, D.D., whose death we noted last week. Prof. E. P. Thwing gives an interesting account of the "Children's Service" in England, just now awakening so much interest. The "Preachers Exchanging Views" department is full of interest to all clergymen. Many important questions are briefly and pithily discussed, among others: "Ought Preachers Urge the Use of Unfermented Wine at the Communion," etc.

MISSION NOTES.

—Missions in Central Africa are necessarily subject to much delay and many embarrassments. The missionaries of the American Board destined for Bihé, Messrs. Bagster, Sanders and Miller, landed at Benguela on the coast, 250 miles from Bihé, Nov. 13, 1880; on May 1 they had only reached Boidunda, 200 miles on their way, and were there waiting for supplies.

—The Rev. James Gilmour, of the London Missionary Society, has just made a report of his ten years of labour in the Mongolian Mission, China. Starting with Mongolian translations of the Bible and the Catechism and a limited knowledge of the language, he has made successive journeys into Southern Mongolia, with the result of forming acquaintances and friendships with many of the people, securing professions of gratitude for medical help, and making known the Gospel in its general features through personal conversation and the distribution of books; but there have been no baptisms and are no candidates for baptism. The hospital was well attended so long as the lamas could ignore its evangelistic work or consider it harmless; but lately they have seemed more suspicious of it. A new version of Matthew's Gospel and four tracts have been published. It is as yet impossible to tell what will come of the efforts.

(From the Congregationalist)

—The emissaries of Rome are industriously at work in Central Africa, fifty missionaries having already gone from Algeria to Equatorial Africa, and the Pope is urging still greater efforts.

—It is reported by the Religious Tract Society of London that more copies of the Scriptures have been purchased by the Spaniards during the past twelve years, in proportion to population, than by the French or Italians.

—Mr. Robert Arthington of Leeds, England, has offered to give \$10,000 as a nucleus for a fund, to be called the Punshon Memorial Mission Fund, in memory of the late Rev. William Morley Punshon, D. D., towards establishing Wesleyanism in Central Africa.

—A wedding ceremony recently took place in Valdivia, Chili, in which the contracting parties were the first native Protestants in the place who had ever dared to marry outside "the Church." The missionary who performed the service met with great opposition, but was supported by the law.

—Rev. O. D. Crawford of the European Institute, Mobile, Ala., spent his vacation in presenting the work of the American Missionary Association in various parts of New England and the Middle States. People of all denominations gave generously of books and papers for the Institute and Sabbath-school libraries, and for general distribution.

—The *Missionary Herald* gives an interesting account of a woman who was recently admitted to the church in Santander, Spain. She was first impressed by reading a Bible bought from a colporteur in Buenos Ayres, but she never attended any Protestant place of worship and finally lost the book. Years passed and she returned to Spain. Fifteen more years went by and another colporteur sold her a Bible, and a second perusal resulted in her conversion.

—Among the large donations to the American Board in the October *Herald* we notice \$2,500 from the Fairbankses, St. Johnsbury, Vt., \$1,000 from William Hyde and family, Ware, \$1,000 from a member of the Olivet Church, Springfield, \$2,000 from David Whitcomb, Worcester, \$2,500 from William E. Dodge and \$1,000 from Z. S. Ely of New York, \$2,022 from the Park Street and \$1,000 from the Old South Church, Bos-

ton, and \$1,078 from the Second Church, Dorchester.

—A letter has been written by an eminent Chinese official to the secretary of the English Society for the Suppression of the Opium Trade, which closes with these remarkable words: "My government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium; and I earnestly hope that your Society, and all right minded men of your country, will support the efforts China is now making to escape from the thralldom of opium."

GENERAL RELIGIOUS NOTES.

—It is estimated that there are 36,000 stated ministers of all denominations in Great Britain, and an average Sunday attendance upon public worship of 10,000,000 persons.

—The Methodist Church has just cause of rejoicing at the great success of its work in Italy. In Rome is a large congregation of Roman converts; in Florence; in Naples; in Turin; in Perugia; in Pisa; in Milan; in Modena; in Venice, large congregations of deeply interested worshippers are reported as steadily assembling to hear the word preached.

—Messrs Moody and Sankey, the American revivalists, are about to organize a new tour through Great Britain and Ireland. Mr. Sankey has reached Liverpool and is to be followed by Mr. Moody, who sails from the United States on Saturday next. One of the northern English towns—probably Leeds—will be selected in which to hold the first meeting, after which Scotland, and then Ireland will, it is expected, will be visited.

—From a report of a recent interview with Dr. Christlieb, the great Evangelical Professor of Bonn, it appears that while that gentleman thinks the present state of things in Germany is, as far as the prospects of Evangelical religion are concerned, encouraging, he is also of opinion that a reaction in favour of rationalism appears to be inevitable, and that chiefly from the influence of the Crown Prince, who in the natural order of things must soon come to the front. In the meantime, however, he adds that genuine revivals are in progress in many quarters, and are effecting a great amount of good. Dr. Christlieb himself, we are told, co-operates in these revival meetings, and is able to restrain in a large measure the excesses and irregularities which had been previously greatly complained of.

—It is said that the Rev. C. H. Spurgeon is to be the guest of the Rev. Canon Wilberforce during the ensuing Baptist Assembly at Southampton. Canon Wilberforce is one of our foremost temperance advocates, and, like his late illustrious father, a High Churchman. Mr. Spurgeon is no stranger to Church people. Some of the hierarchy of the Church have inquired after him in his many and painful illnesses, as well as congratulated him on his recovery. Mr. Smiles tells us that the late George Moore delighted to welcome ministers of all schools of thought to his northern home at Mealsgate, and that Mr. Spurgeon was among the number. Such fraternisation may shock some sacerdotalists, but it is a spirit to be encouraged.—*Mountain*.

—The Record Union, of Sacramento, Cal., has an interesting account of the Christian efforts of one Lem Chung and other Chinese Christians in the very heart of Sacramento Chinatown, where they maintain a street preaching service every Sabbath afternoon. Sunday, Aug. 14, as they came to their usual place of service they found a large poster covered with Chinese characters declaring the falsity of the Christian faith, warning the

people against it, and giving notice to those who preached it to desert or they would be arrested, given eighty lashes, dragged to the graveyard and buried alive, their bones should not be taken back to China but remain foreign ghosts for ever, and whoever should take this notice down should be the son of no father. Many of the heathen Chinese were gathered waiting to see the effect of this woful notice. Mingled surprise and horror seized them as Lem Chung coolly took it down, read it aloud, and proceeded to proclaim in the contrast the sentiments of the Christian faith. The effect was to secure a larger audience, a closer attention to the preaching service and to demonstrate the falsity of the gods men could make and destroy.

TEMPERANCE NOTES.

—From several of the Southern States come reports of renewed temperance work. In Georgia, Florida, and Texas a strong prohibition sentiment is steadily growing up.

—The entire temperance sentiment of the country should rally to the assistance of the people of Kansas. When the prohibition law first went into effect there, it was generally obeyed, but the liquor interests in other States soon perceiving that if prohibition were to prove a success in Kansas, their craft would be in danger, commenced a desperate effort to nullify and bring into contempt the Kansas law. The Brewer's Congress at Chicago, it is said, authorized the expenditure of an unlimited amount of money for the purpose, and the effects of it begin to be apparent on every hand in that State. The situation is simply this: Kansas, a young and poor commonwealth, is called upon to fight the entire anti-prohibition forces of the nation. If those who manufacture and sell intoxicating drinks care enough for the result in one commonwealth to combine and spend, if need be, a million dollars on behalf of the right to sell, shall not the friends of temperance in the land do as much to secure the right to prevent that sale? This is a contest in which every State is interested. Let Kansas be sustained, and the good work will go forward; let her be overcome and the result is in danger of being disastrous to virtue everywhere.—*Congregationalist*.

—Dr. Andrew Clark, of London, whilst staying at Abbotsford last week, on the invitation of the Galashiels Temperance Association, consented to give a public address on temperance. In accepting the invitation, Dr. Clark said he would deliver a lecture on the understanding that the audience would be "content with some plain words in favour of temperance from one who has made it one of the businesses of his life to try and form a just judgment respecting the effects of alcohol upon mankind, and who has had exceptionally large opportunities of knowing the grounds upon which it must be framed." From Dr. Clark's professional eminence, and from his known views on the Temperance question, a large audience assembled in the Volunteer Hall to hear him—ex-Bailie Cowan in the chair. Nearly all the magistrates, clergymen, and medical men of the burgh, along with a number of the manufacturers and merchants, were on the platform. In the course of his address, Dr. Clark said that he had arrived at the position he occupied by his observation of the effects of alcohol, and he asked his hearers to be in earnest in following what they believed to be the truth. The moderate use of alcohol was not beneficial to health, nor for continuous work. At the same time a healthy man might take a moderate quantity, physiologically considered, without injury. He admired abstainers and their work, but did not approve of their extremes, and he suggested the forma-

tion of a society which would confine its members to this physiological minimum.—*Christian World*, Sept. 29.

MISCELLANEOUS NOTES.

—The ex-Empress Eugenie is said to have never recovered from the loss of her son. She lives quietly and almost alone, taking no interest in external events or persons. She passes most of her time in a darkened room and of French politics she never speaks. Her income is \$250,000 a year.

—Heathen Japan is in advance of Christian America on the lottery question. When permission was asked of the government to dispose by lottery of the articles which remained unsold at the National Exhibition, the request was refused, and the government advanced the fifteen thousand yen necessary to cover the cost of the goods.

—Prof Max Muller makes language a test factor in the Evolution problem. This is a test the Evolutionists have fought shy of. Mr. Muller says: "There is between the whole animal kingdom on one side and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is language. By no effect of the understanding, by no stretch of the imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we grant them millions of years for that purpose."

—The number of young women receiving university degrees in France is increasing every year. The Faculty of Caen has delivered for the first time the diploma of letters and rhetoric to a young woman, Madlle. Durand, of Rouen. With reference to teachers' certificates, out of 7,552 women who presented themselves, 5,022 received their certificates. The Congregationalists have also resolved to obey the law, and out of 1,911 women who presented themselves, 1,200 passed. At the examinations 3,788 men have been successful; but out of 1,362 Congregationalists only 683 passed.

—Mr. G. H. Spafford, the leader of the "Overcomers," is on his way to Palestine, where he expects to receive a direct revelation from heaven. There is hardly a doubt but that he will get the revelation, but there may be a question as to the source of it. Anybody who wishes an endorsement of the kind can have it in some shape; if there is no other way, he can purchase it with money, and holding it thus, either reverentially or as a fraud, he can find enough disciples to afford him a following. The roguery, stupidity, superstition, or whatever it may be of the one man, is not so surprising as the credulity of the many people who believe in him and agree to share his fortunes.—*United Presbyterian*.

THE ALABASTER BOX.

Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial.

Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.

LITERARY NOTES.

WITH the next number, the title of SCRIBNER'S MONTHLY becomes the CENTURY MAGAZINE. The first issue of the CENTURY MAGAZINE will have the general appearance of the old SCRIBNER, but the page will be larger and without "rules," so that about fourteen pages of matter is added by the new arrangement. The publishers intend to emphasize the new series by a number (for November) of peculiar pictorial beauty and literary interest. One of the principal features of this number is the portrait of George Eliot, by Burton, which Mrs. Cross's family put forth through THE CENTURY MAGAZINE as the authorized likeness of the great novelist. The portrait is accompanied by an account—also authorized—of her religious and philosophic beliefs, by Frederick W. H. Myers. [Since the above was in type the death has occurred of Dr. Holland, the editor from the first, of whom more anon.]

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

(Signed)

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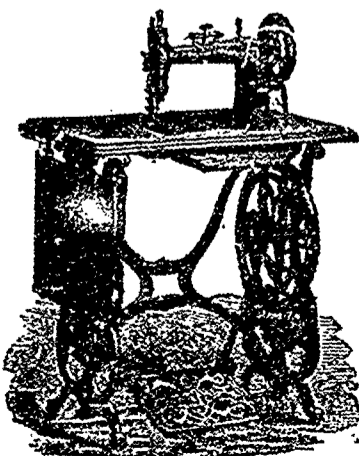
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