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TILL DEATH US PART.

BY THE LATE DEAN STANLEY.

"Till Death us part—
So speaks the heart,
When each to each repeats the words of
doom;
Thro' blessing and thro' curse,
For better and for worse,
We will be one, till that dread hour shall
come.

Life, with its myriad grasp,
Our yearning souls shall clasp,
By ceaseless love, and still expectant wonder;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.

Till Death us join.
O voice yet more Divine!
That to the broken heart breathes hope sublime?
Through lonely hours,
And shattered powers,
We still are one, despite of change and time.

Death with his healing hand,
Shall once more knit the band,
Which needs but that one link which none
may sever;
Till through the Only Good,
Heard, felt, and understood,
Our life in God shall make us one for ever.

**CONGREGATIONAL COLLEGE OF
B. N. A.**

(Continued from our last.)

Professor Fenwick was then called upon and he spoke as follows.

Having been requested by the Principal to make a few remarks, I comply—I can, however, offer you no such elaborately prepared address as the one to which you have listened. What I shall say will be on the College—I will endeavour to use the most homely language, and be as practical as possible. First of all, let me thank the pastor and members of this church for the free use of the room which we occupy in this building, and for the generous pecuniary support which they have so cheerfully given the College. Emmanuel Church stands first in the list of churches contributing to our funds. The mover in the important enterprise to which reference has just been made, the erection of a college building, is also a deacon of this church. The College is not a new institution, it is now getting old; and its graduates are numerous and widely scattered. I differ somewhat in opinion from the views expressed by Dr. Wilkes in reference to the articles in the CANADIAN INDEPENDENT on our missions. I believe that the suggestions in regard to certain changes, although seemingly unimportant, will, if adopted, be of the utmost consequence.

Their very simplicity is one of their strongest recommendations. There was a remark, however, made by one of the writers on the College, which is unsupported by fact. Our alumni have not been excluded from our city churches. One of them is Pastor of Inspector St. Church, Montreal, and no minister in the city has been more blessed in bringing souls to Christ. One has charge of the church at Ottawa; Kingston first, the Western in Toronto, and the church at Hamilton, have alumni as their pastors. In the far West, our missions were commenced by one of them, and the pastor of our church in the city of Winnipeg is another of whom we need not be ashamed. It would be well if we had twenty like him

in the College under training for the ministry. Then, alumni are pastors in Cowansville, Granby, Danville, Cobourg, Lanark, Yorkville, Paris, Guelph, Scotland, and other important centres; while in many of our country churches they are doing self-denying, but all-important work for Christ and for the denomination. We cannot too highly prize our rural churches. Besides the direct local influence which they exert, they are feeders to those in our towns and cities. One of the deacons of this church, and some of the bone and sinew of most of our city churches have come from them.

Some are asking the question, "cannot we educate our ministers without a college, and save the expense?" "Why not send our young men to some of the theological institutions of this city?" Let me say that our College existed when others had not come into existence; and therefore, for some years at least, even had we been disposed to entertain it, this suggestion would certainly have been rather impracticable. If as Congregationalists we have the attenuated charity which would lead to the adoption of this course, would not our Presbyterian, Wesleyan and Episcopalian friends train them in their own opinions, and not in ours? "Then, why not send them to England, or nearer, to the United States?" For two great reasons. First, were they sent, our best men would never return, and our worse ones we scarcely want. "But bind them to return." Bind them as strongly as you might, even with fetters of iron were that possible, their return would be hopeless. But, secondly, our country has a characteristic of its own, it has acquired certain idiosyncrasies which somehow make our English, or our American education not quite what is wanted, and there are considerations which need not be mentioned, making it desirable as a rule that Canadians—with a Canadian training—should do our work. Our grand purpose in the College is to raise earnest, able and enthusiastic ministers of Jesus Christ. We do not hope to send forth many profound theologians, nor many dexterous apologists. Our country at present does not need them, as it needs earnest and faithful preachers of the gospel. Besides we have distinctive principles to maintain.

It might be well for some of us, were we to become more intimately acquainted with the history of our denomination. One full of sublime heroism, noble suffering, and health-giving influence. The principles which make that history are still our own. Purity of communion, the scriptural conception that lay at the foundation of the primitive churches of Christ, is as binding now as ever, and for the conservation and progress of Christian life, no less requisite. I believe the grand truth for our times, the truth which should be held up with Christian courage, is a converted ministry and a regenerated church. The equality of the brotherhood, the independence of each church—and the rights of the laity, in management and co-operation, are principles which we hold and inculcate, nor has our teaching been wholly in vain. Other denominations have also been practically influenced, and, according to our way of thinking, made more strong and useful. As we enter on the duties of another session, professors and students alike need the power and grace of the Holy Spirit. He is promised, but

His presence must be invoked. "Brethren, pray for us."

Mr. Forster had by invitation of the Board prepared an address, but owing to the late hour, he begged to be excused from delivering it, and so it is reserved for another occasion. The meeting was especially healthful and stimulating in its tone, and will, it is to be hoped, do good. When I have more time and you more space, I shall have something further to say on college matters. Meantime, let not our time-honoured "College Sunday"—the second in October—be forgotten.

GEORGE CORNISH.

THE SUNDAY-SCHOOL AND MISSIONS.

The Congregational Churches of the United States report 444,628 children and youth in connection with their Sunday-schools. It is a question of grave importance how far this great force of young, irrepensible life is being trained to appreciate and love the work of the churches as they move upon the outside world. Suppose a reasonable degree of effort to secure their early membership in the church, the question still remains—what beyond this? For this is not an end in itself. How far are these thousands being led by pastors, superintendents and teachers to look upon the world as the field which they are to help cultivate for Christ,—towards which they may even now look, and for which they may pray, and give, and whose conquest may deeply stir their young blood in anticipation? Here are the pastors, the missionaries, the laymen of the church of the near future. As they are taken in hand now, will they be then found. If this is the time to lead them to Christ, it is also the time to lead them into the work of the church for Christ. And it may well be the constant aim of parents and leaders in the church to bring forward a generation better informed and better trained to take up the work in which so large a per cent. of the church of to-day takes no practical interest.

As bearing upon missions, it is said that not more than fifty per cent. of the church takes any real interest in missions abroad, or gives one cent to make Christ's reign universal. The ignorance of fifty per cent. of the church as to what is being done abroad is something fearful to contemplate. An excuse can be found for this generation that will not hold for the next. The means and opportunity for enlightenment are abundant.

Then, again, giving in the Sunday-school, week by week, is more nearly universal than in any other department of the church; and the Sunday-school is invaded by a nondescript class of applicants with appeals that would not be tolerated in the church for a moment. In consequence, the sympathies and savings of the children and youth are diverted to a large extent from the support of the great causes that must soon have their sympathies or suffer. How many and how varied these appeals are, every pastor is probably well aware. This is a matter that could scarcely stand thus if the Sunday-school was as closely under the official direction of the church as it ought to be. Here are great possibilities in the matter of giving which ought to be secured.

The Presbyterian Sunday-schools are reported as giving to Foreign Missions in

1879-80, \$28,000. The Methodists report \$161,521 as given for Home and Foreign Missions, this same year, by their Sunday-schools. The children of the Wesleyans gave in thirty-four years, as Christmas offerings for Jewish Missions, more than a million dollars. The American Board, including Woman's Boards, received from Sunday-schools and Mission Bands last year \$20,355.76; this is, averaged among the entire Sunday-school force, 4½ cents apiece, not a tithe of what is possible!

Now as a help in this direction, it is proposed to issue occasional Sunday-school Missionary Concert Exercises, suitable for a children's service, or, better yet, for the second service of Sunday-school and congregation combined. The first of the series will be general and cover the statistics and work of the year just closed, and will be issued as soon as the facts are in hand,—the last of September or the first of October. Others will follow, prepared by different persons and some of the best workers in our churches, taking up our mission fields, one by one. It is proposed to issue with each of the series a leaflet letter, ordinarily from some missionary abroad, to be read as a part of the service. These, with the series of maps now being issued, cheap but beautiful,—Africa, Micronesia, and Japan, already published,—will give an equipment which pastors and superintendents can work, if they will, to convey information and incite to pray and give, and which cannot fail to do good. We bespeak such co-operation, without which, of course, any effort on our part must be futile.—*Missionary Herald.*

**THE WESTERN ASSOCIATION OF
CONGREGATIONAL MINISTERS
AND CHURCHES.**

The above Association will meet in the Congregational Church, Hamilton, Ont., on Tuesday and Wednesday, Oct. 25th and 26th, at 3.30 p.m. The Associational Sermon will be preached by the Rev. J. W. Cutler, of Brantford, on Tuesday evening. Rev. W. H. Allworth will read a paper on "Congregational Unions, their present tendencies and probable influence on the denomination."

The following subjects will be discussed, viz.:

- Revivals—Church Work; what is it?
- Church Socials, their use and abuse.
- Church Discipline; who are its subjects?
- Home and Foreign Missions; their claims and influence upon our Churches.
- The Pulpit, and what it should utter.
- The Church in the house.
- Church Psalmody, and how best to conduct it.

Brethren will please come prepared to take part in the discussion of the subjects here specified. Ministers and delegates are requested to forward their names without delay to the Rev. J. Griffith, Hamilton, in order to their accommodation.

At the last meeting of the Association the Secretary was requested to notify the Churches that they are respectfully requested to defray the travelling expenses of their ministers and delegations.

D. MCGREGOR.

Guelph, Oct. 8th, 1881.

Sec.

The cottage of the poor may contain as much happiness as the palace of the rich.

SPOTS AND BLOTS

Behind the veil.

It's a spot—a blot—a social knot—that it would puzzle anybody to wipe off, scratch out, or disentangle. I feel quite sick and disheartened sometimes with what I see and hear, for my practice is amongst some of the poorer classes in a not too salubrious part of London.

If you ask me what I would do, and how I would stop it, I confess at once that I am obliged to say I don't know. It is beyond me altogether.

I don't think people, as a rule, know much about a doctor's life. I mean that of a general practitioner. He is a man with whom they have as little to do as they can, never taking their human pot to be mended until they have tried to tinker it themselves, and made it worse—a man to whom they fly at the last extremity to save them, and, if he is able to do so, to whom they talk with the most exaggerated expressions of gratitude and then too often neglect to pay his bill till they are absolutely obliged—that is, if they pay it at all.

But to go back to what I was saying. I am not a teetotaler; on the contrary, I look upon wine, beer, and spirits as valuable things in their way—blessings, if you like to make them so; curses, if you use them wrongly—but, seeing what I see day by day, and knowing what I know, I am ready to forgive any extravagance on the part of the most red-hot temperance advocate, and to for-wear anything in the shape of intoxicating drink to the end of my days.

But the next minute reason seems to say there are a score of things one might forswear because people carry their use to excess, and so one gets into the way of looking upon this evil as a problem.

As I said before, I don't think people know much, as a rule, about a doctor's life, nor, save when it is brought home to them, about disease. When they do give the latter a thought at some sickly time, they think it very terrible that human beings should be so afflicted, and say what a blessing health is; but they never think, perhaps because they do not know, that nearly every ailment with which the doctor has to deal is not an infliction, but directly or indirectly self-produced. I mean that nearly all sufferings are brought on by man himself, and cannot be laid at Nature's door.

For instance, it is rarely that you can blame Nature for our accidents. A great many of our complaints are due to carelessness and ignorance. Many more are due to recklessness; but above all, what will you say when I tell you that it is proved by careful observation that, setting aside excess and its consequences, the numbers who suffer from its ills, and who drag on weary unhealthy lives, at least 120,000 persons die every year from too much drink.

These are figures that can be proved, we know this. How many more die from this horrible excess, directly and indirectly, Heaven only knows.

Now pray do not run away with the idea that I am writing you a teetotal lecture. Nothing of the kind. I am trying to give you a plain matter-of-fact glance at one of the most glaring spots in our social system—a state of affairs with which a medical man is only too familiar, and with which he is helpless to deal. Drunkenness in a man is bad enough, in all conscience, and one often wonders how a sentient human being can so degrade himself, be so selfish, and, what is worse, inflict such sufferings on those by whom he is surrounded, in the shape of misery and disease, and whether he will ever awaken to the fact that he, by his example, is answerable for that far more degraded form of drunkenness in our midst—that amongst women.

It is of no use to blink the fact—that this horrible form of drunkenness exists amongst us to an extent that is absolutely appalling;

whilst its consequences in misery, violent disease, and death are almost incalculable.

Ask any medical man who practises in a densely-populated part of London what he thinks of Sunday as a day of rest, and he will shrug his shoulders, laugh, and tell you it is his hardest day, for most likely his work will begin about one o'clock in the morning, and if he is called up then, he knows the reason why. It is generally some accident or seizure due to drink.

Taking my own case. One day I was fetched out of bed by a pretty neat-looking little woman, evidently one who had been a better-class servant, married to some young workman. She was wild-eyed and excited, and implored me to make haste or it would be too late. Her poor husband had come home about an hour before.

"Well, and what's the matter?"

"He has fallen down in a fit, sir, and can hardly get his breath. Pray, pray come!"

"I'll be with you in a minute," I said, and I went down to where she was waiting for me, and I had hard work to keep up with the poor thing till we reached their neat lodgings, where I found a sturdy young fellow of about eight-and-twenty breathing stertorously on the floor.

It was only what I expected, but the poor girl had been deceived by the appearances. He was in a fit, certainly; and the young wife was in agony, and looked indignantly at me when, rather crossly, I told her to take off his neckerchief and unbutton his shirt collar, and then let him sleep himself sober.

Poor thing! she came to a more worldly pitch of knowledge later.

"But he's in a fit, sir—I'm sure he's in a fit," she said, angrily.

"Tush! my good woman; do you think I don't know? There, feel in his pockets, and see how much of his week's wages has been spent."

She was down upon her knees by my side, and her eyes flashed at me in retort for my—I will confess—rather brutal speech, but please recollect it is not nice to be fetched out of your warm bed on a wintry night to attend a dying man, and then to find him only wallowing in his drunkenness, like a pig in his sty.

She was about to thrust her hand into his pocket to prove that I was wrong; but she snatched her hand back proudly, as if she would not stoop to do such a mean act, gazed down at her husband, and then, a peculiar change coming over her pale face, she looked up piteously at me, and then her head went down in her hands, and she crouched there sobbing as if her young heart would break.

One gets rather hardened as a medical man, seeing so many troubles as we do, but I felt moved by her grief, and, instead of going away directly, I put her husband in an easier position before I turned to go.

"Come, come," I said, "you must not fret about it. Try and bring him a little more to his senses when he wakes, and you must wean him from such habits. You never saw him drunk before?"

"Oh, no, sir; never," she cried. I've seen tipsy men reeling in the streets, but I never saw anyone before like this. I'm very, very sorry, sir."

"Oh, never mind," I said, for the irritation had gone off, and I was interested in the poor girl. "Anyone might make such a mistake. The police do often, and, worse still, they think some people who really are in fits are drunk. There, you must coax him home, and keep him from ever doing this again. A good home is the best rival to a public-house."

"I'll try, sir," she said, with her lip quivering, as she lighted me down stairs, and after looking back at her handsome young troubled face, I went home wondering who would be the conqueror—

the wife or the bad habit. The chances were in favour of the latter, for it had managed to get the start.

My next visit to the Lester's lodgings was about a year afterwards. Both John Lester and his wife had come to my surgery at times for advice over little ailments, but now the man was seriously ill, and the wife fetched me, telling me that her husband was on his club and had the club doctor, but she was not satisfied. I, however, saw what was the matter, and that the medical man in attendance was doing the best under the circumstances, and declined to interfere.

It was a self-inflicted disease, brought on by drink, and a glance round the place told me that the first fits of drunkenness must have been followed by a great deal more, for the room had lost its neatness, so had the wife, and the soft, innocent, girlish look was no longer in her face.

They changed their lodgings pretty often, and sometimes the husband's work took him to a distant part of the town, but they always came back to the same district, and somehow that first visit seemed to have given Mrs. Lester confidence in me, for whenever anything was wrong in their family she always came to me.

Five years had wrought great changes in both the young people, as well as in their home. They had four children now, and, in place of the nice, neat-looking parlour-maid sort of a body, Mrs. Lester had developed into one of those unpleasant-looking London women who dress fashionably in a slatternly way, have high-pitched voices, and upon whose cheeks an unnatural flush appears.

Calls upon me for advice were pretty frequent, and the poor woman used to bewail her lot that her children were such unhealthy little things. The wonder to me was that, with such squalid surroundings, and with such parents, the poor little things existed at all, and not that they were thin, pale, and unnaturally sharp and always ailing.

For it was plain enough to see: force of example, temptation, and the constant desire for something that would counteract the miserable depression brought on by overcrowding and dwelling in vitiated air, had produced the customary effects—the wife followed the husband's lead and drank.

This is no ideal picture; but, unfortunately, one of too many standing out in repulsive colours.

As time went on I attended Lester twice for the mania brought on by drink, but neither these serious illnesses, nor the fact that he must have been able to read plainly in his own face each time he went to the glass, seemed to have the slightest effect, for once a man gets upon the downward road, he seems to lose all energy and the strength of will to check himself, but goes on gliding downward to the precipice at the bottom, lost to all his better feelings, and dreaming of nothing but the miserable gratification of the hour.

(To be continued.)

A CONSECRATED PURSE.

BY REV. THEODORE L. CUYLER, D.D.

There is a familiar and somewhat threadbare story about a man who was received into the church by immersion, and it was afterwards said that he "did not get far enough into the water to baptize his purse." This must be the difficulty with a vast number of members in our churches. They have not gone deep enough into self-surrender to their Master to surrender to Him their purse. They give their names to a church-roll; they give a certain countenance to Christianity; we hope that they have given their heart-trust to Him for salvation; but when the claims of Christ are laid

upon their pockets, they all with one consent begin to make excuse. What a set of crimson faces there would be if these stingy professors were obliged to stand up and make their excuses before the whole congregation! Especially among those who rode to church in their carriages, or with those who had given a "swell" party during the week, or those whose wives and daughters blaze out with diamonds?

Let us face the facts. With all the increasing flood tide of financial prosperity, there is no increase in the contribution of the Christian people in this land to directly Christian objects! The managers of our great benevolent institutions will confirm this statement. While the consumption of luxuries is advancing at a rapid pace, there is no growth in the spirit of benevolence. The average annual contribution of all the the evangelical church members to the cause of foreign missions is about *ten cents apiece!* To home missions it is still less. Some of the noblest enterprises of charity are well-nigh starved out. A large number of local institutions and enterprises are only kept afloat by a resort to the pitiful devices of fairs and bazaars, and "pound parties," and divers other dickerings. I am constantly beset to go and lecture for the benefit of this, that, or the other religious "movement," which, having got into the mire of debt, is not able to move at all. Every pastor can give his humiliating testimony in the same direction.

Now there are certain things that I have noted; and probably my brother ministers have made similar observations. One thing I have observed is that the largest proportionate gifts to the Lord's treasury are made by the poor, or by those in very moderate circumstances. I once had a skilful seamstress in my church who gave \$100 a year to the cause of missions. This modest Dorcas did not even attach her name to her generous gifts, and we only found her out by accident. But her Master saw the precious investment which her hard-toiling love was laying up in the "government securities" of heaven. I had another modest member who gave about \$500 annually to our church collection, and yet he lived in the *half* of a small house! One day he said to me that he was "thinking of treating his daughter to a piano." Yet he had just given \$1,500 to a mission chapel. My friend has lately removed to New York and purchased a splendid up-town residence. For it is a fact that the conscientious givers to the Lord are usually prospered in business. The consecrated purse is seldom diminished.

But my friend is now encountering a fresh danger. For the second thing that I have observed is, that when the income increases rapidly, self-indulgence is very apt to increase with it. A growing income brings with it strong temptations to launch out into fine houses, showy equipage, extended business, and the pomps and vanities. Up in the rarified atmosphere of prosperity the spirit of consecration is apt to wither away. It has been a sad, sad day for many Christians when they grew rich. Mammon crowded Christ out, and they began to secrete their "wedge of gold" under the tent of selfishness. It requires no small grace to "get up in the world," and yet rise in heart-holiness at the same time. For as long as the heart beats strong and warm for Jesus, the purse will flow freely in gifts of charity. One of the fruits of a genuine revival is an increase in Christly benevolence. The present low condition of the Lord's treasuries is one of the most unerring evidences of the low condition of piety in the churches.

The most bountiful givers are the systematic givers—like Ripley Cobb, of Boston, and Arthur Tappan, of New York, who were the pioneers in the di-

rection of American philanthropy. Such Christians bind themselves by a fixed rule to bestow a certain proportion of their income on purposes of benevolence, and then stick to it. Whoever else may be stinted they determine not to cheat their Master out of His share. A debt to Jesus is as sacred as a debt to a bank, or to the company which insures their house. Such men and women as these are the Cochinatates and Crotons that feed our benevolent societies, or they would have run dry long ago.

A few days ago a man was buried in New York so modestly that nobody but his pastor and relatives were at the funeral. He requested this unostentatious service from his dying bed. Yet if all the mission-church members, and orphans, and hospital patients, and others who have been blessed by his generous bounties could have come to pay their tributes, no five churches would have held the crowds that would throng to the funeral of James Lenox. He probably gave more money to religious and useful objects than any other man who ever lived in America. One of his relatives estimates the total amount of his donations at about seven millions! Thirty years ago he gave systematically at the rate of \$100,000 per annum. During the last five years he gave away over two millions of dollars! He built five churches in New York City, and helped to build many hundreds of them elsewhere. So modestly did he give that his name seldom appears in connection with the donation. Mr. Lenox's determination—when he was a young man—was to be his own almoner for his Lord, and to give during his life-time, instead of accumulating a vast fortune, then bequeathing it to charities (to be wrangled over in surrogate's courts by contestants). He was the prince of systematic givers and from a consecrated purse. Who will rise up to imitate him, and win his crown?

International S. S. Lesson.

October 30th.

NADAB AND ABIHU.—Lev. x. 1-11.

(From the S. S. World.)

GOLDEN TEXT.—Ye shall be holy; for I am holy.—Lev. xi. 44.

CENTRAL TRUTH.—God is not to be mocked.

LESSON EXPLANATIONS.

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

The chapter before describes the inauguration of Aaron and his sons as the priests (vs 8, 9), the blessing of the people by Aaron (see 2 Chron. vi. 3 12), and the appearance of the divine glory, as a fire which consumed the offering on the altar (v. 24).

By the evening of the day (see v. 19) was darkened by an awful tragedy, provoked by sin. The sin is reported, punishment follows, certain principles are stated as proved and illustrated by God's work of judgment, and directions are given to get rid of the event. This is the natural division of the lesson; but it will be convenient to follow the order of the narrative.

Nadab and Abihu were the eldest sons of Aaron, as appears from Ex. vi. 23. Great honor had been done them before (see Ex. xiv. 1, 2), and now they were associated with their father in his priesthood. Perhaps they were "excited above measure" and were rayed into transgression (see 2 Cor. xii. 7). How common it is for temptation to follow in the moment of a company and gladness following a great privilege!

The "cooler" was a pun, as its Hebrew name is recorded until now, but used for holding burning incense. We have a previous account of it, though doubtless there was authority for its being made. The putting there in it and incense on that particular day. Therein was in some things else, but what that was is variously regarded. Some think they did this at the wrong time. Incense was burned twice daily (see Ex. xxx. 7, 8). But nothing is here said of the time.

Some think the incense was other than that prepared (Ex. xxx. 34 38). But the "strange" cement is in the fire. And this is the minor way of describing their sin (Num. iii. 4, xxvi. 61). This would be the taking of fire other than that enjoined, naturally that kept burning on the altar (Lev. vi. 12). In Lev. xvi. 12 it is prescribed for the incense on the great day of atonement, and the presumption would be in its favour for all such occasions. From the caution given in v. 9, it has been conjectured that they were excited by strong drink. It is not uncommon to find men so excited break out in religious extravagance. There are men who talk piously only when so excited. This is so far counteracted by the fact that they were not where incense was offered, but in front of the tabernacle (see v. 4). They may have been making a display before the people. This is certain, they were doing "before the Lord" what "he commanded them not."

The punishment was prompt and terrible. Fire, as lightning, which did not consume their garments (v. 5), slew them "before the Lord." About the mode of it we know nothing. The same fire had marked God's approval of Aaron's ministry (Lev. ix. 24. See a parallel in 2 Cor. ii. 16).

Moses, as God's representative ordering the new arrangement, here takes his place, and vindicates God (v. 8). He gives the substance of Ex. xxix. 44 and Lev. viii. 33. God is supreme, and obedience to Him imperative on all who come nigh unto Him. They are not free to come "as they list." He is holy, and no wild excitement or wanton display can be permitted to pass under the form of service to Him. It is worth attention that at the opening of new work God has often emphatically shown how reverent acknowledgment of Him in this attribute is required in worshipers. See the case of Korah (par. pas.), Uzzah, Ananias and Sapphira (Acts v. 1-11 and 1 Cor. xi. 30).

Aaron's submission is noted. He did not rebel nor murmur. There is no petulant display of passion, no making of excuses, neither is there any overstrained and unnatural magnifying of God. It was as much as a father could do to "hold his peace."

The burial is directed by Moses, Ex. vi. 18 shows that the Uziel here named was the youngest of Aaron's uncles. These men were not priests. The "cats" were defiled and buried with them. These men, too, would be defiled (Num. xix. 11-13) for the passover coming five days later, and it has been supposed that the arrangement of Num. ix. 6-12 met their case.

In connection with this stroke an indictment is placed on displays of grief on the part of the priests. It would have implied vexation with what the Lord had done. It was not the same as in Lev. xxi. 10, 11, which was a permanent precaution against defilement; but a required assent at this time to the justice of God's act. The "covering of the head" is in reference to the Eastern habit of letting the hair fall loosely around the head, when the clothes are rent, in sign of grief (comp. Isa. xlvii. 2; Ezra ix. 3).

The word in v. 7 relates to the same thing, and to the order of Lev. viii. 33. They were not to attend the funeral of the slain sons of Aaron by passing from the court in front of the tabernacle (see Lev. i. 18). The reason is in the "anointing oil" etc. It became them to acquiesce in the divine sentence on the transgressors.

The rule against "wine," ordinarily the fruit of the grape, or "strong drink"—i. e., compounds from grain or other fruit though "wine" is sometimes included in the word (Num. xxvii. 7)—is a precaution against disqualifications for the sober, reverent, pure worship of the Almighty. This applied only to the periods of duty. Wine was a common article of food in the life of the East.

The "things annexed" (vs. 10, 11) are that a distinction may be kept up in their own minds between things sacred and things common. "Unholy" is not the proper term here. A "piece" may be well enough surely in a parlour which would be unfit for the sanctuary. A lecture may be given in a lecture which would be unfit for the pulpit. There is not only in the ceremonial law, but in the nature of the case, a difference between things sacred and things common. And this distinction, secondly (v. 11), is to be kept in the minds of the people. They are not to worship God as they please. They are to worship as He pleases; and His pleasure is expressed in His statutes. Under the name of worship in the Origin al had not ritually done the vile things, and even systematized them. The only

check on caprice, passion, self-seeking, fanaticism, superstition, or even "taste," is in close adherence to what is formally taught in the Scripture, or by fair inference from it.

(a) We are all, under the New Testament, to be a "holy priesthood" unto God (see 1 Pet. ii. 9). This includes all Christians.

(b) We do not offer blood, incense, or other material offerings. The New Testament has abolished these. We offer the "fruit of the lips," from the heart (see Heb. xiii. 15). We offer, also, gifts and services.

(c) We are warned against the "strange fire of pride, ostentation, love of man's praise, animal excitement, or any other motive and influence than God has ordained. This is a warning to the children of ministers and other Christian parents.

(d) Sin in this matter hardens men, and the very means of approach to God may become the means of punishment.

(e) The time of great privilege and near approach is often the time of temptation and sin. There might be set up excuses for these young men; but God makes an example of them.

(f) The true "fire" is the same always—God's Holy Spirit—seen in one form at Pentecost, enjoyed by all saints. (See how, as usual with corrupt religions, sacred fire is found in the early heathenisms. The devil mimics Deity.)

(g) This is, like all the rest of Scripture, "written for our learning." "Our God is a consuming fire."

MISSIONARIES AS CIVILIZERS.

In his book entitled *A Journey to the Central African Lakes and Back*, Mr. Thompson gives cheering testimony to the efficiency of missionary work at Livingstonia on Lake Nyassa. This is the more noticeable from its contrast with his emphatic condemnation of the work of the *International Geographical Society*, of which Prince Leopold II. is the head. Mr. Thompson says that this great society, from which so much has been expected, has shown a singular want of wisdom in the choice of the men it has sent out. In almost every case these men have lacked aptitude for the position, being especially destitute of what New Englanders call "good common sense."

The stations thus far established, e. g., at Karema on Lake Tanganyika, and at Unyanembe, are unhealthy and unpromising. That at Karema is on a hill surrounded by a swamp, and is so far from the main line of travel as to be practically inaccessible. It is fortified, and is in fact, held more as a fort than as a trading-post, or a station for scientific observation. The station at Unyanembe is in the unhealthiest part of the village, when a perfect sanitarium could have been founded two miles away. And instead of making friends with traders and natives, the person in charge has incurred their hostility, and is not likely ever to be of service to them.

Nor, according to this witness, can these stations be made a depot of supplies for travellers or missionaries. Thus far, indeed, those in charge have received help rather than furnished it.

The missionaries, Mr. Thompson says, have done, what the *International* proposed to do. They have built up peaceful and thriving colonies among the savages. They have done this in the name of religion, and as followers of the Lord Jesus Christ. This is what the American board has done among the Zulus; and what it is seeking to do at the new stations soon to be opened in Umzila's Kingdom, and at Bhé. For work in Africa, the love of Christ is a better motive than even love of science and much better than a desire to open avenues of trade.

POWER OF THE SOUL OVER THE BODY.

—The great Turenne on the eve of a battle (1667) was meditating in his tent. The sudden report of a cannon startled him greatly. "Thou tremblest," said he to his body. "Thou would'st tremble much more did'st thou know where I shall take thee to-morrow!"

DECEIVING.

Jemmy was playing in the workshop, and he broke his father's new saw. When he saw the mischief he had done he was frightened. "What shall I do?" thought Jemmy. "Go and tell mother? Wait till father comes home and tell him?" He did neither. He hoisted a hard stick partly sawn on the wood-horse, and put the broken saw beside it. That looked as if Ozro had done it.

Ozro was a boy who lived with Mr. Davis.

Mr. Davis found things just as Jemmy had them. "Who broke the saw?" he asked. Nobody could tell. Alice did not, neither Esther, nor cousin George, nor Bridget; and Jemmy kept out of the way. Ozro, he sawed and split the wood.

When Ozro came home, Mr. Davis asked him. "No, sir," answered he promptly. Mr. Davis could not believe him, for was not there the very stick he had been sawing?

The next day Jemmy heard his father say to his mother, "I cannot keep Ozro; he lied right to my face. Of course he broke the saw; there was nobody else to do it. I do not mind so much about the saw; but the lie. I cannot trust him in future."

Jemmy wished the ground would open and swallow him up. He could not take his food; it stuck in his throat. Oh! he felt so mean, and wicked, and wretched.

After this, Jemmy found no comfort in Ozro's society. Ozro was a pleasant boy, who liked little boys, and was willing to help them in many ways. Jemmy hardly went into the workshop; and many a time he stayed out in the cold rather than go home at all. You know why.

"I have the prospect of getting another boy," said Mr. Davis, a few days after to his wife. "When Ozro's mother comes, I want to tell her I cannot keep her son and why. A boy who can tell me a deliberate lie like that is not safe company for any of us."

"Oh dear, dear, dear," cried Jemmy to himself; I wish I was dead—dead and buried." His load grew heavier and heavier.

At the end of the month Ozro's mother came to see him. Mrs. Davis was sorry to have such a message for her; but it must be told. The poor mother looked grieved indeed. "I never caught Ozro in a lie in my life," said she. "Can it be he as begun now?"

"No mother," said Ozro; I never broke that saw. You will believe me, mother?"

"Yes, my child, I believe you." And so did Mrs. Davis. His honest face had no guile in it.

"I believe you, Ozro," said Mrs. Davis. "There is some cruel mistake about this."

Tears came into the poor boy's eyes. "Stay till after dinner," said Mrs. Davis to Ozro's mother. "Mr. Davis will be home then."

Jemmy was home from school sick that day. When his mother went back to the sitting-room, she found him on his elbow on the table, and his head on his hand, looking very pale. "What ails you, Jemmy?" she asked.

Jemmy burst out crying. "What ails you, Jemmy?" she asked again.

"I'm the wickedest boy that ever was," sobbed Jemmy. "You shan't send away Ozro. I broke the saw."

"My child! My child!" exclaimed the mother.

I need hardly tell you that Ozro was not sent away. Everybody was glad that his character was clear.

Jemmy then asked Ozro's forgiveness as well as that of his parents.

His mother then gave him these words to learn; "Crooked paths; who ever goeth therein shall not know peace"

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TORONTO, OCT. 13 1881.

We again make our request for PROMPT REMITTANCES. Money is needed to pay printer. LOOK AT YOUR LABELS. Will those friends who have so kindly acted for us in the various churches in the past perform the same favour now.

BIRMINGHAM NOTES.

Being in Birmingham Sunday morning, I found my way to Carr's Lane Chapel, so long ministered in by the late John Angell James. The building stands in amid the shops and warehouses of the lane, the exterior off the street being plain brick with no attempt at ornament or design. A new front, enlarging the old structure, has been recently added; yet even with it one might easily distinguish it as an old dissenter's chapel. The inside, however, has been frescoed and painted, there is a fine organ behind the pulpit, which is somewhat spacious but pulpit-formed, with miniature Corinthian columns around. The gallery is deep; the ceiling, which is square, panelled off; and were it not for the old deep, straight up pews and doors, the interior is fairly modern.

THE chapel was filled, not crowded, which means that as its seating capacity is about 1800, some 1200 were present. The audience was not a fashionable one, somewhat less dressed than one of our general city audiences would have been, the preacher himself, R. W. Dale, D. D., did not set a fashionable example. A black necktie and ordinary morning coat, the ecclesiastic far away. I should judge Dr. Dale would contemptuously sit upon an ecclesiastical exquisite. There was nothing specially characteristic in the face of the congregation, which was chiefly made up of life's youth and prime, the singing was fair, in staccato style, and varied with expression, wanting the massiveness of thorough congregational singing as well as the ornateness of professionals; behaviour thoroughly decorous, though the sermon evidently was over the heads of the majority there. Dr. Dale would repudiate the idea of coming to worship merely on a holy place, and yet it is questionable whether the numerical majority who were present that morning came under any other sense than that of spending an hour in God's house; nevertheless, youth and age must indirectly be immensely benefitted by

sitting continuously under the thoughtful and vigorous ministry of the present pastor of Carr's Lane Chapel. We missed, however, in the congregation assembled, the strongly marked, middle-class, intelligent look which we have elsewhere associated with many of our leading Independent churches.

DR. DALE is a man of average height, strongly built, unshaven, wearing hair and beard short but abundant; dark, with features strongly marked, a voice set somewhat in the tenor key, decided, strong. You see in him a thoroughly practical, independent Englishman, from whom you would expect all cant to be as far removed as profanity. The service was simple, the style of the sermon terse, chaste, thoughtful, read closely yet deliberately, naturally, forcibly. The text, Eph. i. 11-14, treated topically rather than textually. The subject, the present, indwelling Spirit, a truth not yet, according to the preacher, practically realized by the Church of Christ, which only slowly is reaching on to perfection. God's purpose is to sum up all things, absolutely all things, in Christ, in whom alone is permanence, and from whom all that is cut off perishes. The perversity of moral beings is ever thwarting the purpose of God, who, however, true to His purpose, ever works on to this one end, for which the gift of the Holy Ghost is bestowed, which gift, as an abiding life, the Church is slow to recognize. The sermon would impress by its intellectual grasp, not by deep sympathy knocking at the inner shrine of the heart. Dr. Dale is a thorough dogmatist of a broadening school, and Birmingham in his general English sympathies. The power of Carr's Lane Chapel we should judge lies largely in its pulpit and platform, as filled by Mr. Dale.

IN the evening we strayed to Francis Road and found Edgbaston Congregational Chapel under the pastorate of Mr. Clarkson. This chapel was built near the house of John Angell James in commemoration of the jubilee of his ministry. It is in the perpendicular style, with spire and transepts in which are the galleries. The pews are still straight up and enclosed with doors, though not as high as Carr's lane. The attendance was about five hundred, supposing the church capacity to be eight hundred, and the services thoroughly evangelical in the ordinary sense of that term. Certainly more of the theology and tone of John Angell James survives in the younger and earnest ministry of Mr. Clarkson than under the massive intellect of R. W. Dale. Not that the pastor of Francis Road Chapel is behind the times, or staidly orthodox, but we can imagine John Angell James, as circumstances changed, preaching as Mr. Clarkson preached; we cannot possibly imagine a Mr. Dale evolved therefrom. We left Carr's Lane thinking; we left the chapel on Francis Road with a feeling of Sabbath evening peace.

THE text was John vi. 45, divided in old-fashioned form though the preacher is one of the younger men. I., the teacher; II., the taught; III., the result, "coming unto Jesus,"

which result was summed up in coming as we are to Jesus as He is, and abiding there.

OUR SUNDAY-SCHOOLS—II.

Teaching.—We know that in discussing this we are touching a delicate point. There are thousands of teachers whose hearts are in the work, but who have never had the education or training to fit them for it. Shall these, it may be asked, be excluded from the work? We would say no, most certainly not; all honour to them for their labours, so often productive of blessed results. But may it not be suggested that for their own sakes as well as for the sake of the scholars they gather around them, they should endeavour to lessen these defects as much as possible—they should study, and study hard, not only on the line of their lessons, but in general literature and learning—Biblical especially, that they at any rate be abreast of their scholars. We have heard scholars laughing together at a blunder of their teacher in some matter of common, everyday knowledge. We visited a school on one occasion where a teacher whose voice was heard above the others, and who attracted our attention at once, was slaughtering the Queen's English in a wholesale fashion. It was an offence, as we soon discovered, to more than one class, but nothing could be done. The teacher was a really excellent church member.

This is not, however, the worst class of teachers found in some of our schools; there are the indolent, lazy, heartless teachers; men and women, with so little of even the appearance of interest, that you wonder what on earth possessed them to attempt to teach. It is hard, very hard to say. Listen, if you have the opportunity, to the way one of this class of teachers handle the lesson. Notice how soon the few ideas they have on the subject are pumped out, how utterly dry and helpless they become, and you will pity teacher and class alike. Likely enough the conversation will drift into some outside subject, or a tale is read from some book conveniently carried for such purpose, and a sigh of relief is given when the signal for closing is made.

The spread of Normal School training for teachers of Sunday-schools is one of the excellent features of to-day; our only fear is that, like many other good things, it will be spoiled by being over-loaded. The work has been very much in the hands of men who are professional teachers, and the tendency on their part is to overlook the simplicity and narrowness (in a literary sense) of S. S. teaching and make the programme one that deters those who have but little foundation of knowledge and still less time to give to study. Every Sunday-school, when it is at all practicable, should have a teachers' study meeting, and all the teachers should endeavour to be present. Some may not, do not, need it as others, but their presence will help, and their knowledge will contribute to the value of the meeting. It is not just to the leader to leave it in his hands entirely, neither for his own sake, or for the sake of the teachers.

This is a matter that should engage the earnest attention of pastors, who should seek to direct the most suit-

able of their people into the work, and should themselves give all the aid they can privately and in public services; such a pastor is a help indeed.

To sum up under this head; if our teaching is to be effective, (of course we are speaking from the human standpoint), we must have teachers whose heads are full of knowledge, and hearts full of love, and who have the wisdom to impart what they know. Just in proportion as we fall below this standard just in proportion we shall have weakness and want of success.

Support.—On this we need say but a few words. We remember on one occasion asking a superintendent how his school was supported. "It is not supported at all," was the reply. We fear that too many schools are like the unowned dogs and cats that are found so plentifully in some places—they have to forage for a living—a stray subscription now, a meeting then, a concert or a tea-meeting, or by great favour a Sunday's collection once a year, or worst of all an appropriation of the money subscribed by the children for missionary purposes. This is how they live. Let it be said briefly and finally, that the school should be supported just as the Church and its services, that it is entitled to a share in the moneys raised for Church purposes, it is in the fullest degree Church work, and should be recognized and supported as such.

The subject is far from exhausted, and we shall return to it the first opportunity.

WE are as yet without any details as to the Jubilee meetings of the Congregational Union of England and Wales which closed its meetings on Friday last. We shall hope in our next to give some particulars, necessarily brief, of what will probably prove the most important series of meetings held by the Congregational body. The *Nonconformist* proposes to devote three issues, each greatly enlarged, to the proceedings of the Union. When will the spirit of our people in Canada enable the INDEPENDENT to enlarge its space as occasion demands?

LATER.—The Cable, under date of October 4th, tells us that the Union Meetings had commenced in Manchester, and that the attendance was sixteen hundred, a noble gathering, which must tax the hospitality of Manchester to its utmost. May the results be in proportion to the interest manifested by the gathering.

WE would call attention to the very interesting sketches sent from the other side of the Atlantic by our associate editor. Last week we published "Liverpool Notes;" in this issue we give his jottings on Chester, Birmingham and London. Those who are familiar with these places will enjoy the recalling of old associations, while to those who are not familiar, these chatty notes will tell some things not otherwise to be gleaned. Chester and London crowded out; will appear next week.

WE thank those friends who have replied to our invitation for advice as to the future of the INDEPENDENT. Each of the three forms—weekly, fortnightly and monthly, has its advocates. We shall refer again to the matter in a week or two, in the meantime we would ask others to give us their views.

ONE of the incidents that produced great enthusiasm at the Methodist Ecumenical Council was the announcement of the reception into the Wesleyan Church at Rome of Monsignor Count Cambello, a Canon of St. Peter's. We published in another column the letter addressed by him to Cardinal Borromeo, the head of the clergy attached to the Basilica. It is altogether a remarkable document, and has created a profound sensation in Rome. Its results may be of great importance.

WE rejoice to see that the Council took strong ground on the opium trade, and passed a resolution of the same character. The following is a brief report of the action:—

The Business Committee presented a report in reference to the opium trade, and submitted a resolution in reference to the matter. The resolution was to the effect that the growth and manufacture of opium in India, and its export to China under the direct sanction of the British Imperial Government, and virtually a Government monopoly, was a serious obstacle to the spread of Christianity in China, and was injurious to the credit and influence of England in the Eastern world.

The Rev. E. E. Jenkins, an ex-president of the Conference, moved the adoption of the resolution. He fully bore out the assertion made out in the resolution that the opium trade was a great obstacle to the spread of religion among the people of the East.

The Rev. H. Gilmore proposed, as an addendum to the motion, words appealing to the people of various Christian Churches of the world to use their best endeavours to create a state of public sentiment as would render a continuance of the opium traffic impossible.

The Rev. D. Hill (China) said the opium traffic was one of the greatest curses that China suffered under. It would be to the great advantage of Christianity in that part of the world if the Christians of England would do all they possibly could to assist the Chinese Government in preventing the sale of opium.

After some remarks by the Rev. Dr. Lewis, the Rev. J. Wenn, the Rev. Wm. Arthur, Bishop Peck, the Rev. J. Gardiner, and other delegates, the motion and addendum were unanimously approved, and the resolution in its enlarged form was adopted.

WITH other bodies, the Congregationalists sent a deputation to the meetings of the Council, consisting of Dr. Kennedy and Dr. Newth. The address read, was, as may be supposed, genial and fraternal, and was well received. We have laid it aside for insertion next week, if possible. We were not able to get room in this issue.

THE enthusiastic crowd that greeted the Jubilee Singers on their first appearance in the Horticultural Hall, there being, it is said, 1,800 people present, and the hospitable reception accorded to them by the Hon. Edward Blake at his own residence, when in company with some of the best men of Toronto, ministerial and lay, he did them honour, showed satisfactorily that the hotel-keepers of Toronto do not represent its social views and feelings, as indeed we might have supposed, in their exclusion of the Singers from the hotels of the city. Perhaps, after all, the Jubilee troupe should thank these men, for this act of petty prejudice

has aroused the people and will be one of the best advertisements they have ever had. They have done a noble work by their services, as the magnificent building they have paid for testifies, and we heartily wish them success in their further labours.

NOT a few will learn with regret the death of the Rev. C. Stuart Robinson, of Louisville, Kentucky. At the outbreak of the civil war in the States, Mr. Robinson, who occupied a very prominent position in his church, crossed the lines, and for some time made Toronto his home. Eloquent, thoughtful, a man of great talent as he undoubtedly was, he destroyed at the outset his popularity and influence in this city by a service he conducted in Knox Church, in which he defended the institution of slavery. This attracted considerable notice and severe comments in the press. The pulpits of the churches were practically closed against him, and for a considerable time he conducted Divine Service in one of the halls of the city. The audience that gathered round him there was, if not very numerous, one of intelligence and culture. He made no permanent impression, however, upon any large portion of the population, and when at the close of the war he returned home, no visible gap was made in the pulpit work of the city. During these later years he has been actively and acceptably employed in his old sphere where he was known and loved. This present year he has been writing a series of articles—homiletical and practical—in the *Sunday-School Times*, illustrative of the International Lessons, and in those he has spoken to a wider audience, and has exercised a mightier influence than in any other position he has filled. We have read these articles with much interest; they are the fruit of piety, culture, and extensive reading—practical and spiritual. The Sunday-school workers of this continent will miss them much.

Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—The question is not infrequently asked—"Is the practical efficiency of the College fairly up to legitimate requirement and reasonable expectation?" It is an old one, and seemingly not likely to die of *ennui*. It is moreover a reasonable, and when asked, as it ought to be, a healthy one. Those who have settled it in the negative, without much inquiry, or at second hand, or who regard the whole thing as so patent that further discussion would be waste of time, will not thank me for what I am about to write. There are doubtless others, who will read this communication with some degree of interest. Evidently the subject has not been rightly comprehended in certain quarters. "What sort of preachers has the College sent forth?" is neither a parallel nor a fair question, and for three reasons. *First*. Preaching, although of prime moment, is not the only and all-comprehensive function of the Christian ministry. In the early church, what many people now call preaching had a relatively small place; and in the church of the future, it may again resume its primitive position. The exposition of "the Word," pastoral and missionary work, are factors no less important, perhaps much more so, in the sight of the

Master, and for the salvation of the world. *Secondly*. Both the Board and the Faculty would doubtless repudiate the principle that the College is *wholly responsible* for the kind of ministers or preachers sent out. They would probably insist, and certainly not without reason, that the kind of ministers *sent out* will ever very greatly depend on the sort of students *sent in*. A miller is justly held responsible for how he grinds his wheat, never for its quality. On this point, more hereafter. *Thirdly*. The teaching staff of the College must be amazingly efficient, if in one session of *seven* months, and during the fragments of other two, of equal length, it can produce a high order of ministerial or preaching excellence. This subject has been already discussed.

But even on the principle involved in the question referred to, although in justice requiring serious modification, the College need not shrink from a candid and generous trial. We must first, however, understand what constitutes successful preaching. If the production of elegant, eloquent, or sensational sermons, be made the standard. I fear the alumni may not stand remarkably high. But if the instrumental conversion of souls, and the edification of "the body of Christ," be made the test, the College need not be ashamed of its alumni. No one intimately acquainted with the past history of the denomination can be ignorant of the fact, that nearly all the great gatherings of souls to Christ have taken place under their ministry. In proof let me mention Warwick, Scotland, Brantford, Paris, Oro, Stouffville, Kingston, Lanark, Middleville and, more recently, Inspector-street, Montreal. The successful labours of Evangelist Mackay I do not undervalue, but they are special, and do not properly bear on the subject, except only as they enforce the duty of raising up others to follow in his wake.

The alumni have strengthened many a weak cause, they have stood abreast of the ministers of other denominations; occasionally have been in advance; and *most of the denominational thought and enterprise have originated with them*—a fact not generally recognized, perhaps not generally known, yet a fact notwithstanding. That there have been failures among them, comparative and even total, I admit—that few have attained high positions, I grant; men who quietly and earnestly attend to their duty, who do not lust after place and "the chief seats," and are content to wear their own feathers, are not usually crowned with the laurels of earthly distinction.

Let us not forget that there are few first-class men in any profession or trade. Are there not many inferior lawyers, doctors, bankers, bakers, carpenters, &c? In looking round among the churches, on my fellow Deacons, I see some rather poor ones; and few who are really first-class. The same in substance may be said of the ministers of all denominations. The fact is, very able men do not come in shoals. Would it not therefore be a happy singularity if all, or even a large proportion of the alumni, were men of prime ministerial quality, and rare preaching power?

As to the course of study, no one can carefully examine the reports of the Professors without the conviction that the actual work done during the last few years is at once comprehensive and thorough. It should, moreover, be distinctly understood, that the College makes no pretensions to give students divine life, intellect, or common sense. These it may cultivate and develop, but it cannot give. Nor does it profess to confer a complete mastery of scriptural or theological truth or to *finish* the education of its students for the pastorate or the pulpit. It only undertakes to impart the rudiments of truth, and to place its students in a position from which right conceptions of the pastorate and the pulpit may be obtained. A young man who *finishes* his studies

in any college, will make a helpless minister, and a poor preacher.

Yours,
MNASON.

AN ANECDOTE OF DEAN STANLEY.

About three years ago, on Whit-Monday—one of those occasions when the Dean delighted to mingle with the groups in the Abbey, drawing their attention to points of interest and beauty which might have been missed by working-men, or explaining the history of particular monuments—a woman and her two children, boy and girl, were lingering round Henry the Seventh's Chapel. They were not exactly belonging to the artisan class, but poor, evidently, and with an air of struggling respectability. As they chanced to come near the Dean, who had been talking to others, the woman timidly asked him if it was "true that some little princes were buried in the Abbey." Immediately he took them to the Chapel where are deposited the remains of the two princes murdered in the Tower, and spent some little time talking to the children, especially asking if they were learning English history at school, upon which the mother answered with pride, pointing to the boy: Oh, yes, he learns his lessons, and he is going to be a preacher!" The quick sympathy of Dean Stanley was aroused at once, and with that enthusiasm which kindles young minds and is never lost upon children, he said: "Then he ought to see John Wesley's monument—come with me." We followed him to the aisle where the monument is placed, one of many others added during Dean Stanley's time, and there he pointed out, to the small, white-faced boy of twelve years or so, the image of the man he was to emulate, and spoke of the goodness, earnestness, and zeal of Wesley. Surely the enthusiasm with which it was done, shown in voice and manner, can never be forgotten by those children, and was as characteristic of the man we mourn, as was the quickness of his unflinching sympathy.—*London Spectator*.

LITERARY NOTES.

The publishers of *Scribner's*, henceforth to have the prefix of "The Century," until the old name is dropped altogether, have sent out a supplement to the October number, giving the history of the rise and progress of the magazine during the past eleven years. It is a history of great and deserved success, achieved by no charlatanism or pandering to prejudices, but by careful work, liberality, a study of the times, their leading and requirements. The very ignorance of the men who first engaged in it, of the conventional conduct of a magazine was one secret of its success; they were hampered by no traditions or rules, they set before themselves one purpose, to give the public the best and choicest they could for the money, and working on this plan they have gone on improving until the magazine has reached its present large circulation, English and American. We do not doubt that working on the same lines it will grow yet more in interesting and popular; we shall regret to lose the old name which has become so familiar, but we suppose that in time "The Century" will appear just as much so, as it will certainly be just as welcome. It will only be the rose under another name.

PERSONAL.—The Rev. James T. Howell, Secretary to the Canada Congregational Indian Missionary Society, has changed his residence from Orangeville to 50 Wood-street, Toronto.

GREAT thoughts come from the heart.—*Vanvenargues*.

WE should think all we say, but we should not say all we think.

IT is easy to look down on others; to look down on ourselves is the difficulty.

WHENEVER you are angry with one you love, think that that dear one might die in that moment and your anger will banish at once.

MISSION NOTES.

—The American Missionary Association last week by the "City of Brussels," sent out Rev. H. M. Ladd and Dr. E. E. Snow, of Walton, N. Y., upon their expedition for the exploration of the basin of the Upper Nile, for the purpose of locating the Arthington Mission. Mr. Ladd, born of a missionary family, in a foreign land, having already made one trip to the Mendi Mission, on the West Coast, proves to be just the man for this work. Dr. Snow was one of the best physicians and surgeons in his county. Two coloured men are under appointment to follow in a year. In two weeks Mr. I. J. St. John, of Walton, N. Y., a business man, and Rev. J. M. Hall, (coloured) will sail to re-enforce the Mendi Mission.

—The Hon. James B. Angell, our consul-general in Peking, has written a note to the missionaries in China informing them: "It may be known to you that in 1862 an order was issued by Prince Kung exempting Chinese converts to the Roman Catholic faith from the assessments sometimes made by officials for processions, theatrical exhibitions, etc., which form a part of heathen services. At my request, the Tsungli-Yamen have now sent an instruction to all the high provincial authorities in the empire to consider the order above referred to as henceforth applicable to Protestant Chinese converts as well as to Roman Catholics. The same exemption is secured to the former as to the latter. I am instructing our consuls to inform the missionaries in their districts of the fact." The decree orders that when local authorities meet with subscriptions which have a mixed nature—civil and religious—they must honestly separate them one from another, and not impose them without judgment or discrimination; and that Christians who are injured on account of their refusal to be assessed their share towards these useless services shall be compensated, and that the persons who offend against them shall be punished.—*N. Y. Independent.*

(From the Missionary Herald.)

—The *Japan Mail* reports that when application was made to the Japanese Government for permission to dispose by lottery of such articles as remained unsold at the National Exhibition, the authorities refused. The majority decided that it was a dangerous precedent, and the government itself advanced the fifteen thousand yen necessary to cover the cost of the goods. Many so-called Christians nations could learn a salutary lesson from this act of the Mado's government.

—The recent act on of the Chinese Government has exceedingly important bearings upon missionary work in that Empire. Heretofore the converts connected with all Protestant missions were both burdened and compromised by the exactions of the government in connection with idolatrous worship. Exemption from such burdens has now been secured, and not only may the Chinese worship where, and as they will, but they will not hereafter be obliged to seem to sustain a system of idolatry which in heart they reject. The thanks of all friends of religious liberty should be given to Mr. Angell, the United States Minister at Peking, for his agency in this matter.

—Twenty-one missionaries soon to depart to their several fields of labour, fifteen of them going out for the first time, were present with a large assembly of friends in the chapel of Park Street Church, Boston, on Wednesday afternoon, August 31, and a delightful religious service was enjoyed. Of these fifteen new missionaries only two are from New England, while eight come from beyond the Mississippi River. Three of the twenty-one were children of foreign missionaries, three of home missionaries, and two of former secretaries of the Board. While

helpers are coming from all portions of the land, it is a time for renewed faith and prayer and consecration on the part of those who remain at home. Not to these departing missionaries alone is God saying, "Go forward."

GENERAL RELIGIOUS NOTES.

—Dr. Pusey, leader of the party in the Anglican Church, which bears his name, and is known as the Puseyite party, has completed the eighty-first year of his age. He has some "grit" left in him yet, for he declares, "that, without any direction from the Prayer Book, he administers the communion with wine mingled with water, and challenges the 'Church Association' to do its worst."

—A marvellous awakening is noted in several Spanish villages near Villafranca. In one place the entire community, numbering about 100 families, is Protestant. In another, the Romish church has been specially painted and decorated to attract the people, but the only attendants are one old man, two old women, and five boys. The Government school was closed for lack of pupils, while the one under the auspices of the Free Church of Scotland had sixty-five scholars. Over thirty men attend the night school, and some children travel a league daily in order to be present.

—The *Presbyterian* says: The largest additions made to any Presbyterian church in the United States last year were made to the Brooklyn Tabernacle, Rev. Dr. Talmage's. The whole number was 829. The entire number of communicants in that church is 2,471. It is a surprising and painful fact that this church, the largest in number in the Presbyterian Church, did not contribute, according to its own report to the General Assembly, during the last year one cent to home missions, foreign missions, education, church erection, freedmen, or any of the missionary or benevolent schemes of the church.

—The "Council of War" of the Salvation Army was held on Monday, Sept. 19th, at Exeter Hall, under the presidency of "General" Booth. The number who attended was so great that an overflow meeting had to be held, and at this also a very large number could find no accommodation. The scene in the Strand and Exeter-street was somewhat exciting, as an immense crowd of roughs had assembled, but the police kept them back. The president, in opening the proceedings, said that it was desirable from time to time to make a statement as to the state of the "Army." He could give the statistics made up to last month. The figures would be compared with those of five years ago. They had now 245 stations; they had five years ago 26 stations. Their officers numbered 470 as against 36 five years ago. Then as regarded their income. Five years ago their income was reckoned at £4,000 per annum. It was now considerably more than £50,000. The meetings which were held in different parts of the country numbered 46,000 per week. They had got 7,000 "soldiers" prepared to face mobs, to speak, and to sing. At the rate of increase of the last five years, he reckoned that in five years' time they would have 80,000 efficient "fighting" members in the streets. He hoped that the time was not far distant when the "Army" would be able to search every street and every house, and that when the Salvation Army went fishing, and could not get the fish to bite, they would go down and hook them on. He then made allusion to a project for a great world-centre, to be called a Salvation Temple, which was to be built at a cost of £100,000 and which would hold 10,000 people. Several addresses were then given, and hymns and "Salvation songs" were sung.

TEMPERANCE NOTES.

—It is anticipated that at the next meeting of the Nebraska Legislature a stringent liquor law will be adopted.

—Temperance agitation is going on briskly in Missouri. Several additional counties have, since July 4, declared for "no license."

—Out of the hundred and forty-one members present at the recent annual dinner of the British Medical Association, forty-nine refused to partake of the wine provided, preferring to use aerated waters instead.

—It having been charged that the population of Kansas had fallen off on account of the prohibitory-law in that State, Gov. St. John says: "The only place where there has been a decrease of population is in the penitentiary, where there are sixty-six less now than there were six months ago."

—The Bishop of Rochester, as president of the Rochester diocesan branch of the Church of England Temperance Society, has appointed November 13 as "Temperance Sunday," on which occasion special sermons will be preached, and collections made in a large number of churches in the diocese on behalf of Church Temperance Work.

—The Bishop of Bath and Wells, in opening a new coffee hotel at Taunton recently, said he regarded these institutions as one of the best agencies ever devised for preventing the spread of intemperance. Englishmen, he believed, gave way to intemperance less from a vicious desire to do wrong than from ever recurring temptations overcoming their moral weaknesses.

—Cardinal Manning, addressing a large Temperance meeting at Oldham, said the general election of 1874 was, he believed, the last electoral victory of the drink traffic, and the late general election was a signal a victory for the United Kingdom Alliance. Scotland, Wales, and Ireland had won Sunday closing, and although the struggle in England would be much more severe, the day was fast coming when England would win it.

—The *Lancet* has been devoting an article to "Morning Drams," and remarks that "if there is one form of 'drinking' more injurious than others, it is that which consists in the frequent recourse to drams at odd times between meals. That there is a great deal of this sort of tipping in vogue cannot be doubted, when we take cognizance of the very large and, as it would seem, the increasing number of young men and even women of respectable appearance who are to be met with in the streets of London as early as noon, already to an evident degree under the influence of an intoxicant."

MISCELLANEOUS NOTES.

—Ordinarily we know from what country men and people come by the language they use; but in the case of the swearer it is different. He uses the language of the country to which he is going.

—It is said that high Chinese authorities are in favour of an international exhibition at Shanghai in 1888. The *Foreign Missionary* reports that 22,000 applications for space have been received from American and European manufacturers.

—The remains of a very ancient papyrus manuscript have been found near Baskhal in the Mardan Tashil, Peshawur district. The ignorant ruler damaged it still further. In some of its pages the character—somewhat resembling Prakrit—is clear, and may hopefully be deciphered.

—Dr. R. Andree has just issued a Jewish hand-book in which the number of

Jews in the world is estimated to be 6,100,000. Of this number 180,000 are in Asia, 400,000 in Africa, 300,000 in America, 20,000 in Australia, and more than 5,000,000 in Europe. The percentage is highest in Roumania, and in some districts of Russian Poland; it is lowest in Norway.

—The old Surrey Chapel, so long associated with Rowland Hill, is to be utilized as the warehouse and show rooms of an agricultural instrument maker. Some people used to think, while Mr. Hill was alive, that they kept one of Isaiah's "new sharp threshing instrument having teeth," on Sunday exhibition there.

—The Roman Catholic *Tablet* has made an impartial attempt to ascertain the opinions of the people of Ireland on the Land Act. It despatched a correspondent to visit that country, and he travelled through five counties, and interviewed all sorts and conditions of men. The result is that he is confident that the majority of the people gratefully accept the Land Act as a great boon, and that disturbing or disquieting agitation must speedily collapse, without hope of revival.

—It would seem as if the Empire of Russia had to suffer quite enough from human misdoings; but in addition to this the terrible scourge of diphtheria is producing ravages which are entirely unparalleled. It is said that in some parishes all the children under fifteen have perished. The disease made its first appearance some nine years ago and has spread through the south of the Empire towards the east and the north-west. In the province of Pultowa, with a population of less than 200,000, 45,543 cases have been reported, and of these 18,765 have been fatal.

—A very probable identification of Emmaus has been put forward in the last "Quarterly Statement" of the Palestine Exploration Society. Musah, in Josh. xviii. 26, close to Jerusalem, is "The Motsah" or "spring" in the Hebrew, and, according to the Talmud, it was here that willows were brought to adorn the altar at the Feast of Tabernacles. The Talmud also states that the place was made a colony by the Romans, and hence called Colonia. Now, Josephus tells us that Emmaus was colonized by 800 of the soldiers of Titus, and at the present time a village called Kolonieh still exists on the main road from Jerusalem towards the west, and about a mile to the north of a ruin called Beit Muzza. The head of the valley in which Kolonieh stands is almost sixty stadia from Jerusalem. It is supposed that the original Emmaus, or Hamotsah, stood here, but that the population afterward moved to the colony close to the high road. At the head of the valley stands Kubeihet, which the Crusaders were told was the site of Emmaus.

LITERARY NOTES.

We have received a new *Map of Japan* published by the American Board of Foreign Missions, the first of a series of missionary maps, which is proposed to be issued. The size is 4 feet 7 inches by 2 feet 9 inches, and the price on fine map paper is only forty cents, or seventy cents on cloth. China is to follow. These maps will be a great aid to missionary prayer meetings, and in arousing the interest of Sunday-school scholars in the mission work. Congregational House, Boston.

St. Nicholas for October completes the eighth volume. The varied contents are all so good that we hardly know which to indicate as being best, but we have enjoyed reading "The Castle of Binu," and "Thor and the giant Skrymir," "The Crow's Nest," five pages of illustrations is a capital bit of fun. For the next volume the publishers promise a new story by Mrs. Dodge, and one by the author of "The Hoosier Schoolmaster," to be called "The Hoosier School-boy," with several other attractive papers. Century Company, New York.

A Social Fraud.

A subscriber at Racine writes to know if it would be proper for him to speak to a lady that he has never been introduced to. He says he has met her on the street, in places of business, and at parties for two years, that he knows all her family, and she knows his, and that she looks as though she wished he would speak, but he has never been introduced to her, and doesn't speak. No, you must not speak to her. You may go along meeting her till Gabriel blows his trump, and she may look as familiar to you as your sister, and yet till some mutual acquaintance says, "Mr. So-and-so," you cannot speak to her without society will say you are an impudent thing. She may wish she knew you, and yet if you should speak to her she would feel it her duty to society to say, "Sir!" and look greatly offended and then you would be all broke up. If she should drop her pocket-book and you should pick it up and hand it to her, she would say thank you, with a sweet smile, but you would have no right to speak to her next time you met. If she should meet you some day and say, "How do you do, Mr. So-and-so? I have known you since you have lived in this town, though we were never introduced formally, and it has got so embarrassing to pass you half a dozen times a day without speaking, while I speak to those who may be with you, that I have concluded not to wait for an introduction," some nice spot with a number 6 hat would say, "Oh, my, what a flirt that lady is. She actually spoke to a man without being introduced." If you should frankly offer her your hand and say, "Thank you, madam, for suspending the rule of etiquette, and speaking. I have seen you so many times that your pleasant face is as welcome a sight as that of my sister, and I have wanted to know you, but had given up all idea that I ever would," some sniping female idiot would say, "Only to think, that bold, awful man has actually flirted with Miss So-and-so until he has got acquainted without a formal introduction." No, young man go right along about your business, and don't try to hurry the cattle. Society must be consulted, though in some respects society may be a confounded fool. — *Peck's Sun.*

Answer to Many Correspondents.

In reply to numerous inquiries from our readers, concerning the wonderful qualities of the Great German Remedy, St. Jacobs Oil, mentioned in our last issue, we would inform them that the article may be obtained from our retail druggists, or by their aid. Ask for St. Jacobs Oil, and if the dealer does not keep it in stock, he will be able to procure it in a few days from the wholesale houses. We understand there is existing an immense demand for the remedy, which is not so very surprising when it is considered what it is daily accomplishing in the way of relief and cures, bordering, in some instances, on the miraculous.

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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)

- H. J. CLARK, Editor *Canadian Independent*.
- J. COOPER ANTLIFF, 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. CZOSKI, JR., Toronto.
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- H. M. PARSONS, Pastor Knox Presby't'n Church, Toronto
- H. D. POWIE, Pastor Zion Congrega'l Church, Toronto.
- J. P. SHERATON, B.A., Editor *Evangelical Churchman*.
- W. I. SMYTH, B.A., Pastor Presbyterian Church, Uxbridge.
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- HON. WM. McMASTER, President Toronto Baptist College.

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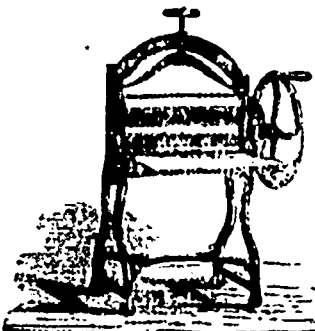
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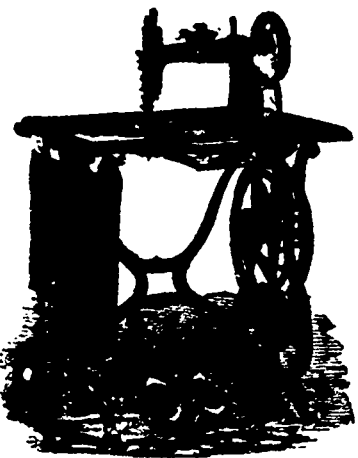
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