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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, JUNE 10 1881.

[New Series. No. 50

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

THE ANNUAL MEETING IN TORONTO.

The meeting of the Congregational Union commenced in Zion Church, on Wednesday, June 8th. The meeting was very largely attended, there being besides the delegates a good gathering from the different congregations of the city. The opening services were conducted by the Rev. H. D. Powis, Dr. Jackson, Chairman of the Union, and Rev. J. I. Forster, of Montreal. Rev. J. I. Forster preached the annual sermon to the Union.

The minister based his discourse on part of the 19th verse of the 3rd chapter of Ephesians, "The love of Christ which passeth knowledge." This, he said, is the most interesting subject which the Bible contains, and throughout has a prominent place in the sacred oracles. Christ's love is the very life of the gospel, yet to observe it fully and explicitly is impossible. We may ransack creation for imagery with which to describe the power of Christ's love, but we will never find imagination enough to describe the love of Him who died on the cross. We shall never understand it fully, because it is beyond all human comprehension. It appears surpassingly great when we look at its origin. When did love first move the Son of God? The Scriptures give a faithful record of all that transpired for 6,000 years, but to get at the origin of Christ's love we must look farther back than this. The love of Christ is from everlasting to everlasting. He who knew all things from the creation, foresaw our exposure to suffering and eternal death, and contrived the stupendous plan for our salvation. Again, Christ's love appears surpassingly great when we look at Christ's dignity. In life we are apt to think more of love by judging of the position of the person who avows the affection. We think more of the respect and love given to us by one higher in rank than from one in lower rank than ourselves. On this principle, then, how surpassingly great must this love of Christ for us be? The love of Christ is the love of the Being whose power is eternal and almighty. The worship of God on this Continent is too often characterized by a lack of reverence of Christ. Too often in speaking of Him He is treated more as an equal than as a Saviour. The same almighty reverence that is ascribed to our Maker should be ascribed to our Saviour. Again, we may judge of the greatness of Christ's love by the humiliations He endured. He took upon Himself the form of a servant, and became a man of sorrows and suffering. Was there ever humiliation such as this? Think how low He has stooped to save, when He who built the world should come down to this world of sorrows and be crucified to save us. Had Christ come to the world and been born the Monarch of all nations, it would still have been great humiliation. It was for our sakes that He became poor; that we might through His poverty become rich. The surpassing nature of Christ's love appears again when we think of His sufferings. His life was one continued scene of trial and sufferings. It was His incomprehensible love that made Him undergo this suffering, and He died that we might not die. Let this love be told

to all nations and in all languages, so that everyone may learn to glorify Him.

At the conclusion of the sermon prayer was offered and a hymn sang, after which the

ORGANIZATION OF THE UNION

commenced. The Rev. S. N. Jackson took the chair, and the Secretary announced that the Executive Committee had nominated the following sub-committees: Minute Secretaries Revs. J. Griffith, of Hamilton, and A. I. McFadyen, of Montreal. Business Committee—Rev. Messrs. Duff, Forster, A. McGregor, Unsworth, Pedley, Wood, and Messrs. A. T. Johnston, Bale, Blyth, O'Hara, and King. Membership Committee—Rev. Messrs. Cornish, McCallum, W. Hay, Sanderson, Hunter, Hindley, D. McGregor, and Messrs. Mingard, Alexander, Grundy, Roberts, and George Robertson (Kingston). Nomination Committee—Rev. Messrs. Powis, Warriner, Allworth, R. Hay, McKay, McIntosh, and Messrs. Hockland, D. Black, Rosevear, Howes, Higgins, and Eckhardt. Finance Committee—Messrs. H. Matheson, J. C. Field, M. P. P., H. Cox, D. Williams, and J. F. Warlick.

These nominations were all adopted. It was also decided that the hours of meeting should be as follows: Morning, nine o'clock; afternoon, half-past two; and evening service at eight o'clock.

The meeting then adjourned with prayer and the benediction.

SECOND DAY.

The Union met at 10 o'clock, Thursday, June 9th, and was constituted with prayer.

THE CHAIRMAN'S ADDRESS.

Rev. Dr. Jackson, Kingston, delivered the opening address as Chairman. He had chosen, he said, "Historical Congregationalism" for his subject, although it was one which would require volumes to expound. He had chosen it, however, because of the latitude afforded by it. They claimed, he continued, that the principles of Congregationalism were as old as Christianity. They found in them their only view of faith. By the study of saintly men these principles had been learned. True, they did not find the constitution of the New Testament Church written out or its laws codified. The principles and outlines, however, which laid the foundation of the system they held was given. In Nature the outlines were given and left to the various students of science to work out and complete. They were told that "all men were brethren," and theirs was the only form of Church government in which this could literally be obeyed. The plan adopted by the Apostles showed that in their system there was no shadow of the hierarchy, and their form of worship was simplicity itself. The system of church manifesting itself throughout the Acts of the Apostles was essentially congregational. The equal brotherhood of man was recognized in the Apostolic writings as well as in their acts. The system of Congregational government had been called both monarchical and democratic. Monarchical because recognizing Christ's Word as the supreme authority for doctrine and wisdom. Democratic, because of the freedom it granted. Each church was recognized as free and independent, each being complete in itself. Under it any company of Christians might voluntarily associate themselves together. Such an assembly constituted a

true Church of Christ. Every church, however obscure, had equal rights, and all had the privilege of transacting the business of their own church independent of outside control. Congregationalism, however, recognized that fellowship which was essential to its success and the propagation of its principles. Therefore, in all important matters affecting the Church at large, counsel should be sought and given by surrounding churches when so required, subject to the decision of the Church asking for it. By its principles Congregationalism stood a self-governing people amongst the Christian denominations of the world. In the Episcopal Church in England the failure to agree amongst themselves and the fact that the larger part of the nation was outside of the establishment showed that its end was near. In the seventeenth century Robert Brown adopted the New Testament principles and founded a Congregational Church. After much persecution and suffering he was offered a living in the Established Church which he accepted. Judging him by the abuse heaped upon him and by his writings, which have survived him, they might feel that Robert Brown, the Congregationalist, was one of whom his descendants had no reason to feel ashamed. Robert Brown, the Episcopalian, they could easily understand how, after so much suffering his mind had become affected and he longed for rest. Haddows, Greenwood, Johnson and Robertson were names belonging to men all of whom adopted the principles of Congregationalism in England under much persecution. From the time of the accession of William and Mary in England, Congregationalism had gone on growing, together with the great Nonconformist body until the idea was growing that a national church which was not national, of a Protestant church which was not Protestant, must pass away. Throughout three centuries Congregationalism had been true to Evangelical principles and a Protestant of the protestants. If Congregationalism was not spiritual it was nothing. It had also from the first been permeated by a missionary spirit. Again, Congregationalism professed and exemplified the broadest Christian catholicism. That their system was catholic as well as apostolic was shown by its polity, furnishing as it did a system under which alone all Christian churches could be united. Congregationalism was, above all, tolerant and a champion of liberty and conscience. Congregationalism was the friend of education. As a system it could not long exist in ignorance, and had but few attractions for the thoughtless. Within 21 years 14 senior wranglers of Cambridge had been Nonconformists, who were after a struggle admitted into the national universities. Joseph Cook had said that Congregationalism had founded more colleges in New England than any other existing denomination. The numerical increase of Congregationalism had been slow but gradual. Since the time when Congregationalism was represented solely in the Fleet Prison and in the Mayflower, it had steadily grown till now the churches in England and America numbered 4,000. The fact that their numerical strength had not grown as fast as that of other denominations was not perhaps a fact to discourage them. The strict terms of their Communion, their emphatic testimony against all forms of

oppression, and their spirit of catholicity had not facilitated rapid progress. However, if they included the Baptists, whose form was congregational as well as theirs, they would have among those speaking the English tongue a grand total of 40,000 churches. In conclusion, the reverend chairman called upon them to nourish their system of Church government as there was boundless blessing in it.

THE DELEGATES PRESENT.

The work of calling the roll was then commenced, when the following answered their names:—

Paris, Ont., W. H. Allworth; Granby, Que., R. K. Black; Middleville, Ont., Robert Brown; Toronto, Ont., J. Burton, B.A.; Sarnia, Ont., W. H. A. Claris; Montreal, Que., Geo. Cornish, L.L.D.; Belleville, Ont., A. O. Cossar; Toronto, Ont., B. W. Day; Speedside, Ont., Charles Duff, M.A.; Montreal, Que., J. I. Forster; Alton, Ont., M. S. Gray; Hamilton, Ont., Jos. Griffith; Pine Grove, Ont., Robert Hay; Scotland, Ont., William Hay; Edgar, Ont., J. I. Hindley, M.A.; Orangeville, Ont., James Howell; Stratsford, Ont., Henry Hughes; Newmarket, Ont., H. D. Hunter; Kingston, Ont., S. N. Jackson, M.D.; St. Elmo, Ont., D. Macallum; Kingston, Ont., Robert Mackay; Woodstock, Ont., J. F. Malcolm; Quebec, Que., E. C. W. McColl, B.A.; Montreal, Que., A. I. McFayden, B.A.; Ontario, Arch F. McGregor, B.A.; Guelph, Ont., D. McGregor, M.A.; Kyckman's Corners, Ont., A. McGill, M.A.; Manilla, Ont., D. McKinnon; Melbourne, Que., Wm. McIntosh; Cobourg, Ont., H. Pedley, B.A.; Toronto, Ont., H. D. Powis; Waterville, Que., G. Purkis; Montreal, Que., James Roy, M.A.; Danville, Que., J. G. Sanderson; Stouffville; E. D. Silcox; Eaton, Que., W. W. Smith; Georgetown, Ont., Joseph Unsworth; Yorkville, Ont., W. H. Warriner, B.A.; Ottawa, Ont., John Wood; Rockside, Ont., Francis Wrigley; Franklin Centre, Que., J. C. Wright.

LAY DELEGATES.—Acton—John McLellan, J. W. Harrison. Athol—Mr. Neil McColl. Belleville—Geo. Robertson. Brantford—A. B. Emmo, G. B. Adams. Caledon South—Arch'd Frank. Cold Springs—W. C. Rosevear. Embro—Francis Howes. Guelph—A. H. H. Goodie, Chas. Grundy. Bethel, Kingston—D. McEwen. London—(To be chosen.) Manilla—D. Black, Arch'd McInnis. Montreal, Calvary—Robert McLachlan. Ottawa—T. A. Mingard. Pine Grove—W. Hartman, W. A. Wallis. St. Catharines—K. M. Smith. Thistle-town—J. Watson. Western, Toronto—T. B. Hayes, E. H. Arms. Vankleek Hill—J. W. Pedley. Whitby—Ross Johnson. Bowmanville—H. O'Hara. Burford—Henry Cox. Coburg—H. Evans, J. C. Field. Douglas—R. T. Blyth. Durham—David McIntosh. Garafra—G. Gerrie. Hamilton—J. Alexander, J. Bale. Kingston, First—G. S. Fennick, G. Robertson. Listowel—G. S. Climie, P. Campbell. Markham—E. Eckardt. Montreal—C. I. Black, G. Hague. Oro—P. Cavanagh. Paris—A. H. Baird. Sarnia—W. Taylor. J. Lambert. Speedside—Thos. Armstrong. Stouffville—G. Robson, J. Blackie. Toronto, Zion—S. King, D. Higgins. Northern—S. Roberts, J. C. Copp. Thornbury—H. A. McIntyre, W. Aikins. Yorkville—G. Scott, W. A. Halliday.

ELECTION OF CHAIRMAN.

The Committee for that purpose presented their report nominating Mr. George Hague, Montreal, as Chairman for 1881. A motion of concurrence was made and carried unanimously. Mr. Hague was a cordially declared Chairman for the ensuing year.

BOND STREET CHURCH.

Among several applications for admission to the Union was the following:

The Bond Street Congregational Church, Toronto, to the Congregational Union of Ontario and Quebec.

DEAR BRETHREN,—

We believe that the time has now come for a renewal of our interest in the various organizations of the denomination, and for co-operation with you in the promulgation of those principles of freedom in matters of church government and discipline to which as a body we adhere.

You will agree with us that this will be best accomplished by our return to membership with your Union, and we accordingly make application for re-admission thereto at the ensuing meeting to be held in Zion Church, in this city, on the 8th June next.

We feel that in submitting this application it is alike due to ourselves, and to the churches of our faith and order generally, that we should again express our sorrow and regret for the mistake we made in extending a call to the late pastor of the church.

The deplorable effects of the extension of that call upon the church at large we now realize, and earnestly desire that the matter may from this time forth be considered as forever closed.

Accompanying this application is one from the Rev. Joseph Wild, D.D., our esteemed pastor, and the hope of the church is that both may be received to your fellowship together, and that henceforth nothing may occur to disturb the peace and prosperity of the churches.

On behalf of the church, signed, Joseph Wild, Pastor; Francis Robinson, Geo. Virtue, Thos. Elgar, William St. Croix, Ed. Beckett, W. McCartney, R. Dunlop, Deacons. Thos. Elgar, Secretary. Toronto, May 30th, 1881.

The application was referred to the Membership Committee without discussion.

After some further routine business the Union adjourned till 2.30.

AFTERNOON SESSION.

The Union resumed business at 2.30. The Treasurer's report was read and referred to the Finance Committee. It showed a balance on hand of \$19.08.

APPLICATION FOR MEMBERSHIP, ETC.

The following applications for membership were received.—Rev. E. Ebbs, R. Wrench, J. W. Cutler, and J. Wild. Letters of dismissal were asked by Rev. R. W. Wallace, of Detroit, and John Allworth, of Benton Harbour, Mich. Revs. James Howie and John Salmon asked for certificates of membership as they had left the denomination. A letter from Rev. W. Wetherald, of St. Catharines, concerning his application for membership. All referred to the Membership Committee.

A communication was read from the Church in Brantford, inviting the Union to meet there in 1882. Referred to a committee.

REPORT OF UNION COMMITTEE.

The Union Committee presented their annual report. The death of Rev. S. T. Gibbs was alluded to with deep regret. The question referred to them regarding the amendment to the rules so as to elect the chairman by ballot without nomination, had been considered, but the change was not recommended. The following amendments were recommended.—The Finance Committee shall pay the fares of (1) ministerial members who are pastors or members of the Congregational Churches in Ontario to Quebec; and (2) one delegate from each church contributing not less than \$5 to its funds, or if unable to pay in full shall deduct from

the claim of each such equal amount as may be found necessary, such payment not to be made until after the final adjournment except with the leave of the Union. A recommendation regarding the several denominational societies taking advantage of the assembling of the Union to hold their meetings was made. It was stated that out of 78 churches on their roll, 32 failed last year to contribute anything to the funds of the Union, although enjoying with the rest the benefit of the concerted action. It was thought that the scale of contributions might be raised so as to supply the Union with a contingent fund. In reference to the formation of a Ladies' Auxiliary Mission Society, it was mentioned as coming within the province of the Committee of the Canada Congregational Missionary Society, to which society the question had been referred. A warm expression of approval was made. The Jubilee in the English Congregational Church on the completion of the 50th year of the English Union was alluded to, and the cordial welcome extended to the Rev. Dr. Stevenson, of Montreal, on the occasion of his presenting brotherly greetings on behalf of the Canadian Union, mentioned. It was suggested that one or more representative brethren should be appointed to attend the autumnal meeting at Manchester. The Jubilee extends from May, 1881, to May, 1882. The report was adopted.

The Union was declared adjourned.

HOME MISSIONS.

The meeting of the Home Missionary Society was held immediately afterward. Mr. H. Cox was appointed Chairman, Rev. A. T. McGregor acting as Secretary.

Dr. Jackson, Secretary, read the

ANNUAL REPORT,

which set out that the number of ministers aided during the year was 22. So far only two had been aided in Manitoba. The Colonial Missionary Society promptly paid 20 per cent. on the last year's contributions, amounting to \$753, making a total of \$2,142. A balance of \$248 towards the payment of next quarter the Society was pledged to pay. In every district except Ontario East there had been a falling off in the receipts. The officers are Dr. Wilkes, President, and Dr. Jackson, Secretary.

Mr. J. C. FIELDS, M.P.P., spoke as to the deficit mentioned in the report. He thought they should relieve the Treasurer of that liability. He would make one of ten gentlemen and contribute \$25 to wipe out the debt of nearly \$250.

Several speakers expressed their convictions that the time for praying about their missions, and not putting their hands in their pockets and giving and urging their people to give, had gone by. Many left the matter to the Lord and then ceased their efforts.

Rev. Mr. FORSTER, Montreal, referred to the want of sufficient interest among their people in Home Missions. He had determined, he said, that if next year he came to the Union, and his church had again failed to contribute to the Home Mission he would be no longer their pastor. Some of their churches were said to be in existence 25 or 30 years and not yet self-supporting. His idea was that they ought to have a Central Committee in Canada, and if it was rightly worked an improvement would, he believed, be noticeable very soon.

Mr. MCKAY thought that they were able to say something encouraging about their Home Missions. He could tell them that the churches at Ottawa and Lanark village were now self-supporting.

Mr. W. P. CLARKE asked how it was that Mr. Forster's church had not done anything for Home Missions. It had done a good deal for foreign work, but he thought Mr. Forster had not put the responsibility upon the conscience of his

people regarding home work. It was the prime duty he imagined of the pastor to bring the matter before the people personally.

Mr. FORSTER in reply said he had charge of a Congregational Church, and had to make his appeals through the officers of his church. Mr. Clarke, he remarked, had written an elaborate pamphlet he believed on Congregationalism pure and simple.

A general discussion ensued on the whole policy of the Church with regard to missionary work. Various causes were ascribed for the lack of interest in the Home Mission work among the people.

Dr. JACKSON said that although an officer of it he had to admit that dissatisfaction with regard to the Society existed. Better supervision he believed was wanted. (Hear, hear.)

Dr. CORNISH moved the adjournment of the discussion till eight o'clock. Carried.

THE JONES REQUEST.

Dr. JACKSON moved "That there having been some delay on the part of the executors of the estate of the late Mrs. Jones, of Brockville, in the payment of the bequest left by that lady to the funds of the Canada Congregational Missionary Society, Resolved, That Messrs. J. C. Fields and G. Fenwick be appointed to wait on the executors, Messrs. Frederick and Anson Jones, and obtain a prompt settlement." Carried.

The meeting then adjourned.

INDIAN MISSIONS.

A meeting of the Canadian Indian Mission Society was then convened.

Rev. Mr. HOWELL read the twentieth annual report. It was stated that the missionary referred to in their last report, Mr. Nichol, had entered upon his work; also that Miss Baylis had gone up and renewed her efforts. The report, which was very lengthy, was attentively listened to and adopted.

The following were elected officers of the Board: President, James H. Richardson, M.D.; Vice-Presidents Rev. Messrs. S. N. Jackson, J. E. Stevenson, H. D. Powis, J. Burton, W. W. Smith, W. H. Warriner, A. F. McGregor, Geo. Hague; Secretary, Rev. J. Howell; Treasurer, J. C. Copp; Directors, Rev. Messrs. R. Robertson, James Unworth, Charles Duff, John Wood, Messrs. David Higgins, J. D. Nasmith, George Scott, James Farquhar, John Adams, David Williams; Auditors, Messrs. Jas. McDunnough and William Freeland.

EVENING SESSION.

The discussion on the report of the Missionary Society was resumed at eight o'clock by Dr. Cornish, who dwelt upon the present inefficient mode of conducting home mission work. He trusted that they would be able to see their way more clearly in regard to their future work.

Mr. WRENCH suggested the employment of one or two general travelling agents, dissolving the Committee. This would, he thought, effect a great improvement.

Mr. ALLWORTH said it was easy to suggest things, but how they were to be carried out was the great question. He reminded them that in the nature of things a small body like theirs had uphill work in competing with large bodies for what he called "pay and patronage," substantial aids to the schemes of a church. There was an overwhelming temptation to men to give to denominations already large and influential. They had to remember that according to their constitution their missionary efforts were also directed toward sustaining small country churches, unable from their position many of them ever to become self-supporting. The fact was that people were always ready to say that they did not want missionary deputations, and then they would tell the Church that they did not know anything about

the matter. Those people would approve of foreign missions, but urged various objections to the home mission work. He would say, however, that no Church spent their funds more economically than did the Missionary Committee of their Church.

The report was, on motion, adopted.

A resolution from the Missionary Committee was put to the meeting. It recommended the appointment of a general missionary superintendent.

Mr. HAY thought it would be well for them to return to the old system of having missionary agents. They would form, he was sure, a bond of sympathy between the different churches, which was essential to the life of the Church at large. He spoke eloquently and earnestly in favor of trying to reclaim the youth of their Church, and thus making them a means of building it up. He had been 25 years a missionary and his heart was in the work, therefore he felt it very keenly that the contributions in some parts of the country were so small.

Mr. FIELD, in a terse address, said that although they trusted in divine favor, at the same time they had to depend upon the contributions of mortals on earth, and he believed in pushing forward and forming a live missionary organization, and he was quite sure that the money would be forthcoming for the support of anything tending towards the accomplishment of that object.

Mr. MCKAY said that the tone of the meeting might lead strangers to think poorly of the nature of the work they had been discussing, and he desired to say a few encouraging words. A great work had been done and many many souls won over to Christ through the agency of missionary Congregationalism.

Mr. O'HARA moved in amendment to the motion that a superintendent be appointed conditional on a guarantee of \$500. This, on being put, was carried almost unanimously.

The meeting was then closed by the benediction.

THIRD DAY.

The Union met again at ten o'clock on Friday morning. Dr. Jackson in the chair.

After devotional exercises a letter was read from the Secretary of the Dominion Alliance for the suppression of the liquor traffic, commending the movement to the support and sympathy of the Union. It stated that two cities and twenty-two counties had already adopted the Canada Temperance Act. The Alliance requested the Union, or its separate congregations, to petition the Dominion Parliament not to pass any retrogressive legislation.

The communication was referred to the Business Committee.

An application for membership from the Rev. Thomas Hall, pastor of Bethel Church, Kingston, was also referred to the Membership Committee.

A CHURCH OF ENGLAND OPINION.

The following telegram was read from the Rev. Wm. Lumsden, addressed to the Chairman: "I congratulate you on your noble religious liberty, your freedom from dissension and superstition, and your sound Christian character and discipline.

(Signed) WM. LUMSDEN,
Incumbent of Cayuga."

It was resolved that the delegates of the Ministerial Association of Toronto be received and heard on Saturday forenoon.

REPORT OF MEMBERSHIP COMMITTEE.

The Membership Committee reported in favor of the reception of the Revs. Messrs. Ebbs, of Unionville, and Wetherald, of St. Catharines, into the Union. Also in favor of granting certificates to Revs. James Howie and John Salmon, who were joining other bodies.

The report was adopted.

DELEGATES TO ENGLAND.

It was resolved, on report of the Nomination Committee, that the Rev. John Burton, Prof. Fenwick, and Rev. Chas. Duff be delegates to represent the Union at the autumnal meeting of the English Congregational Union at Manchester in October next.

LABRADOR MISSION.

Rev. Thomas HALL brought forward the subject of the Labrador Mission, and gave a very interesting account of the small mission and of the school conducted by Miss Warriner. The establishment of the mission was said to be a breastwork against the encroachment of the Church of Rome, and he hoped that none would begrudge the small amount of money necessary for the support of this important mission.

The Union then adjourned.

THE CONGREGATIONAL COLLEGE.

The annual meeting was then held to receive the report of the Congregational College of British North America, which was read by the Secretary, the Rev. Dr. Cornish, of Montreal. In it was stated that the Board had requested the Rev. Dr. Wilkes to continue in his professorship for another term, which request had been acceded to.

Mr. HAGUE, in moving the adoption of the report, said he thought that the time had come when the College should have a building of its own. The accommodations now afforded were, he said, most inadequate, and the inconvenience to the students was very great. He fancied that a building might be erected by the generosity of a few persons in and around Montreal. It was not desirable, he believed, to burden the churches generally for the building, but possibly an appeal would have to be made to Ontario for the full completion of the project. The question of scholarships was also an important one, and a few of these would be of the greatest assistance. The raising of the standard of the curriculum was also referred to. He moved the adoption of the report.

Rev. Mr. MCKAY moved, "That a cordial vote of thanks be tendered to Major Mills for his timely generosity in connection with the College." Carried.

Rev. Mr. GRIFFITH said that, in his opinion, the time had come when they should separate altogether the literary from the theological work, and make their college at Montreal a purely theological school. He would like also to see the course of study divided into years, after the manner of all seminaries.

Mr. PEDLEY said that they should, he thought, discuss the general policy of the college in connection with the appointment of a professor to succeed Rev. Dr. Wilkes, so that the Board might be guided in their future action.

Mr. JACKSON moved the adjournment of the discussion until Monday. Carried. The Union adjourned at 12:45.

AFTERNOON SESSION.

The Union resumed at 2:30.

THE MISSION OF THE CHURCH.

Mr. ROY read his paper on "The Mission of the Church." The nature of his essay is indicated by its title. Its reading was listened to with the greatest attention. At the outset it was said:—

"When attempting to decide the mission of the Church they entered at once upon questions of political economy, for the Church had its politics as well as the nation. Let any number of followers of Christ exist, and then there was a church even though no organization should bind them together, and each faithful follower of the Redeemer retained his membership in that Church in the sight of God, whatever combinations were formed against him, or however his fellows might exclude him from such combination. Did he thereby, he asked, forfeit his discipleship or membership in the Church of Christ?"

In speaking of the desirability of individual freedom within a Church organization he said, in every organization there must be some centralized control. The legitimacy of strikes must be conceded. There was truth in what the people of the United States called the "divine right of booting," and it was a serious question how far any organization should force upon any number of worthy and conscientious adherents any measure which would reduce them to the necessity of "bolting" out of the house. Mr. ROY was warmly applauded upon concluding.

CONGREGATIONAL PUBLISHING COMPANY.

Rev. Mr. BURTON introduced the subject of the Congregational Publishing Company, referring to the financial embarrassment which had surrounded the denominational organ previous to the entering of the present editor and management upon their duties, and spoke of the efforts that had been made to extinguish the debt.

A discussion took place on the position of the Company, it was apparent that largely they had inherited the mistakes of others; the friends who pressed the publication of the CANADIAN INDEPENDENT as a weekly having gone away. Several speakers expressed themselves to the effect that, although the Union was in no sense responsible for the debt, nor yet the members of the body, the liability having been incurred by a Company on its own responsibility, yet that the good name of the body was involved in the amount being paid in full.

Mr. FIELDS, M.P.P., in a short practical speech, offered fifty dollars towards the debt, providing it was all paid.

Mr. Geo. HAGUE also promised a similar sum on the same conditions, and stated that others could be had.

Rev. C. DUFF urged the taking up of the unallotted shares, as a means of not only extinguishing the debt, but extending the interest.

Rev. J. L. FORSTER, Rev. JOSEPH GRIFFITH, and others, spoke on the subject.

Mr. H. J. CLARK explained that since he had taken charge of the INDEPENDENT, during the last nine months, it had been self-sustaining, he stated that if seventy-five per cent. of the subscribers paid their subscriptions regularly, there would be no additional debt, although the work would have to be done gratuitously. The meeting adjourned without taking definite action.

PROVIDENT FUND SOCIETY.

The annual meeting was held. Mr. David Higgins in the Chair.

Mr. C. R. BLACK read the report as follows:—

Twenty-fourth Annual Report of the Board of Directors of the Congregational Provident Fund Society, presented at its Annual meeting in Toronto, 10th June, 1881.

The Directors, in submitting the twenty-fourth Annual Report, do so feeling assured that the results will meet with the approval of the Corporation.

WIDOWS AND ORPHANS' FUND BRANCH.

The list of annuitants remains unchanged, viz., six widows and one child, involving an annual expenditure of \$640; and making in all the sum of \$6,600 paid to widows since the fund was created.

The income of this branch has been about the same as last year, and the expenditure a little more, caused by the payment of a sum to Rev. J. Salmon on his leaving the body, and being two-fifths of the amount which he had paid in to the fund, as provided in By-Law No. 3.

INVESTMENTS.

In the Financial Statement hereto annexed it will be found that there has been a reduction made in the value of one investment, viz., that of the Provincial Loan Company. The amount actually paid in to the company was \$3,150, and the investment has always stood for that amount. In the report of the Directors for 1878 the position of this company was noticed as being

unsatisfactory; and since the spring of 1877 no dividend has been paid. The matter has been alluded to in each report since that time. Hopes were entertained that as times began to improve, and property became more valuable, this stock might come up again to par or thereabouts; but the Directors regret to say that the mismanagement has been so effectual as to preclude that hope; and they deem it wise to write down the asset to seventy-five cents in the dollar this year, and possibly may have to write it down another twenty-five cents next year.

The stock in the Montreal Loan and Mortgage Company, representing over \$17,000, has yielded seven per cent. interest this year, being the same as last, and the statement of the Company for the year 1880 is very satisfactory. The stock is selling at a premium varying from seven to twelve per cent., last sale being at nine.

REFUGEE MINISTERS FUND BRANCH.

At last annual meeting the Board were asked to consider on what terms Ministers may be made benevolent members of this Branch, by the payment of a sum of money at once, either by themselves or their churches, and to report at this meeting. They have to report that a sub-committee has been appointed to consider the matter, but, as according to the By-laws, no change in rates can be made until 1883, the Board did not deem it necessary to report until next year. They would therefore suggest that the question be referred to the new Board for report at next annual meeting. This will give a year's time for the consideration of their suggestions, which in any case could only come into effect after the annual meeting in 1883.

The Directors are gratified to be able to report a considerable increase in collections from churches for the past year. The Secretary sent a circular letter to all the churches during November asking for an annual collection for the Fund, and the result has been that, while the collections for this Branch in 1879-80 were \$49.25, this year they were \$167.91. They have been very anxious all along that the churches should make the interests of this Society their own (which they really are), and have time and again brought the matter up in their annual reports; and they feel now greatly encouraged at the number of churches who, this year, have responded to their appeal. For this Branch sixteen churches have sent in subscriptions, as against four churches last year, and they hope that next year this number will be still further increased.

The Board are also pleased to report that \$270 have been paid in on account of old subscriptions. As with the investment of the Widows and Orphans' Branch in the Provincial Loan Company, so with the investment of this Branch in the same Company, the Directors have written down the asset to seventy-five cents in the dollar, and in all probability will have to make a similar reduction next year, in order to bring it down to about its true value.

The subscription churches to both Branches this year are as follows, and they are entitled to representation by one delegate at this meeting:—Emmanuel Montreal, \$50; Kingston Ist, \$21.50; Guelph Ist, \$10; Paris, \$8; Lennoxville, \$7.86; Danville, \$6; Cowansville, \$5.15; Yorkville, \$4.10; Brigham, \$3.85; Zion (Toronto), \$31; Northern (Toronto), \$20; Lanark Village, \$9.93; Ottawa, \$8; Western (Toronto), \$6; Athol and Martintown, \$5.63; Sherbrooke, \$4.79; St. Catharines, \$4; Winnipeg, \$3.

In conclusion, the Directors beg to congratulate the Corporation on the general strengthening of the Society; and they hope that with God's blessing on the future it will still increase the area of its benevolence, and be the means of bringing material comfort into many desolate homes.

The whole respectfully submitted.

CHARLES R. BLACK,
Sec. Treasurer.

The receipts of the Widows' and Orphans' Fund branch was shown to be \$1,836.07, disbursements, \$1,637.48; leaving a balance on hand of over \$198. Re-irring Ministers' Fund branch receipts, \$603.42, disbursements, \$8.16, leaving a balance of \$595.26.

On a ballot being taken, the Rev. Messrs. Sanderson, Ebbs, and Kinlock were received into the Society.

After discussing various matters appertaining to the Society, the Union adjourned. In the evening a

SOCIAL GATHERING

was held in the Lecture-room of the

Church. On the invitation of the Reception Committee a large number of the ministers and delegates were present from the churches of the city and neighbourhood. After partaking of the good things provided by the ladies, the company adjourned to the church, where the Rev. Dr. Jackson, in the absence of the Rev. H. D. Powis, the Pastor, took the chair.

After the singing of a hymn Rev. Mr. McGilly offered prayer, and the chairman referred to the illness of the pastor, which, however, he was glad to say, was not serious, and said that if there was one man in the Union whom they all loved and respected that man was the honored pastor of Zion Congregational Church. He then referred to the programme, which was an interesting one, and called upon the choir for a *Te Deum*.

Rev. Charles Duff then delivered a short address, referring to the many ways in which it was the Almighty's pleasure to manifest Himself in His works. He mentioned the attempt of the Church of the past to mould the human mind after one pattern, and this, he said, could never be accomplished, and this fact he would like to impress upon the young men and women of our land. He spoke of society in the Province of Quebec under the teaching of Romanism, with the same in Ontario under the teaching of Protestantism, and compared the two.

"I'm not ashamed of Jesus," was then sung by Miss Scott.

Rev. J. L. FORSTER, of Calvary Church, Montreal, proceeded to read the report of the Manitoba Missionary Committee. This report refers to the good work done by the Rev. W. Ewing, B.A., who entered upon that important field two years ago, and its present prosperous condition. Last year this gentleman resigned the pastorate of the Church in Winnipeg, with the intention of opening up other promising fields of Christian labor. After considerable difficulty the services of the Rev. J. B. Silcox were secured to supply the place of Mr. Ewing. The appointment of this gentleman is proving eminently satisfactory, and the church promises at no distant day to be independent of external aid, and entirely self-supporting. The congregation in Winnipeg have only a public hall in which to worship, and as this cannot long be retained by them, they feel the urgent need of a church edifice of their own. An eligible site has been secured for this purpose in the most central part of the city, and the members are contributing most liberally to the undertaking. Some of the Montreal brethren, recognizing the important character of the North-West as a mission field, are willing to subscribe liberally towards the construction of a church at Winnipeg, and the committee renew the appeal made some time ago to the churches of Ontario and Quebec to assist in this all-important matter. In acknowledging the generous donation of \$500 a year from the Colonial Missionary Society of England, the committee have still to regret the inadequacy of the income to the requirements of this important work. New and promising fields for missionary labor are being constantly brought under the notice of the committee, but they cannot enter upon them for want of funds. Rev. Mr. Brown, late of Lanark, has organized a church at Pilot Mound, about forty miles from Nelsonville, in the Pembina mountain district, west of Emerson, where a large number of Ontario families are settled. Rev. Mr. Ewing has established churches at Pembina, West Lynn and St. Vincent. In conclusion, the committee earnestly request the pastors to lay the claims of this great country before their respective congregations as early as possible, feeling confident that if the requirements of this important field be fairly presented, there

will be a liberal response from all parts of the Dominion.

Rev. E. D. SILCOX, in seconding the adoption of this report, read a letter from his brother, who is engaged in missionary work in the North West, and conveying the gratifying information that a church will soon be erected there which will cost about \$16,000, towards which \$6,700 had already been contributed or promised.

Mr. HAGUE then referred to the growing importance of the North-Western mission work. Winnipeg was growing more rapidly than any town in Canada, or even in the United States ever did. The assessment roll of Winnipeg has nearly trebled within the last year, and the population has increased three thousand in two years. Every foot of this vast country will yet yield its fruits to those who till it. Manitoba will yet enrich the older provinces, and they in turn will assist it in becoming wealthy.

Rev. Mr. FORSTER then stated the fact that plans are now being prepared in Toronto for the erection of a church in Winnipeg to cost \$50,000, a statement that elicited loud applause.

Rev. Mr. WALKER, a full-blooded Indian of the Ojibbeway tribe, and pastor of the Indian church at Saugeen, next sang "Hold the Fort," in his native tongue.

Rev. THOMAS HALL, pastor of Bethel Church, at Kingston, referred to the mission work at home and in the North-West. He spoke of Africa, with its estimated population of 350,000,000, of whom not half a million are under missionary instruction, and referred to the mission established at Lake Tanganyika by the London Mission Society, and also the valley of the Congo, with its population of 50,000,000, anxious to have missionaries sent amongst them. In conclusion, he hoped all would take a greater interest in foreign mission work than they do at present.

It was moved by Rev. Mr. SILCOX, seconded by Rev. R. MACKAY, and carried unanimously, that a collection be taken up to aid the mission in Manitoba, although not previously intended.

Mrs. REVELL sang a solo.

Rev. Dr. EDDY, of Detroit, referred to the wonderful tide of emigration which has set in to this continent. This season he said would witness the arrival of over one million emigrants to the United States and Canada, and it will be the duty of the Church in both countries to minister to these people, and to work for the triumph of the Lord Jesus Christ, and that is all they care for.

After the singing of a hymn, and the benediction from the Chairman, the meeting adjourned. There was a universal consensus of opinion that the meeting had not only been a pleasant and enjoyable one, but that the right note of action had been struck, and that the effects of the meeting would not soon be away.

FOURTH DAY'S PROCEEDINGS.

The Union resumed at 10 o'clock on Saturday.

A letter of recommendation was received from the Rev. Z. Eddy, D. D., of Detroit, and he was invited to a seat.

BOND-STREET CHURCH.

The Report of the Membership Committee on the application of Bond St. for readmission to the Union was read as follows:—"We are gratified that Bond-street Church, which in former years held an honored place in this Union, has sought admission to the Union again. We recommend that their expression of regret and sorrow for past events be accepted, but in view of certain facts brought to our knowledge we recommend it as expedient that their application be received and laid on the table for action at the next annual meeting of the Union. It is further recommended that a Committee be appointed on the nomination of the chair to confer with the office-

bearers and members of sister churches in the neighborhood with a view of securing that condition of mutual and fraternal regard and harmonious operation which existed in past years."

A MEMBER—Is that the unanimous report of the Committee?

Mr. McCALLUM—This was the nearest we could get to an unanimous report.

On the motion of the Chairman prayer was offered up before proceeding to deal with the report.

A full discussion on the report then took place, lasting upwards of two hours, in which the Revs. Dr. Cornish, C. Duff, W. H. Allworth, John Wood, R. K. Black, W. H. Warriner, H. D. Hunter, W. Smith and Joseph Griffith, with Messrs. Geo. Hague, H. O'Hara, Hy. Cox, Geo. Scott and D. Higgins took part. Various amendments were proposed, but all were subsequently withdrawn, and the report was adopted by a vote of 56 to 25.

IN THE AFTERNOON.

Dr. and Mrs. Richardson invited the ministers and delegates with the deacons of the city churches and their wives, to a Garden Party. Every effort was made for the entertainment of the guests, of whom a large number were present, and a very pleasant afternoon was spent by all.

SUNDAY SERVICES.

On Sunday the pulpits of a large number of the churches in the city were filled by the ministers. Zion Church being supplied in the morning by Rev. John Wood, and in the evening by Rev. Dr. Eddy, of Detroit. In the afternoon there was a

MASS MEETING OF THE SUNDAY SCHOOLS

of the city in Zion Church. The Northern, the Western and Don Mount were there in force, and together with Zion School and some visitors well filled the church. The Rev. H. D. Powis, Pastor of Zion, presided and read Scripture, choosing the lesson of the day, "The Walk to Emmaus," and the Rev. R. MacKay led in prayer. After singing "All Hail the Power of Jesus' Name," addresses were delivered by Revs. Dr. Jackson, W. H. Allworth, J. L. Forster and E. W. McColl, interspersed with the Hymns—"In Happy Song our Voices we will raise," "I will Sing of my Redeemer," "Whom have I Lord in Heaven but Thee," "Only a Step to Jesus," "We're Marching to Canaan with Banner and Song," and "Shall we Gather at the River?"

The weather was very fine, a cool pleasant breeze tempering the heat of the sun, rendering the long walk which some of the teachers and scholars had, notably those from Don Mount, less trying than it otherwise would have been.

YORKVILLE SCHOOL,

which from the great distance was not able to attend, held a special open session, when addresses were delivered by Revs. J. C. Wright, A. F. McGregor, and J. B. Saer.

AN UNITED COMMUNION

was held after the evening service in Zion Church, at which the Revs. H. D. Powis, Dr. Eddy, Dr. Jackson and John Wood took part. There was a large gathering of members from the other churches, and the season was one of great refreshing.

FOURTH DAY, MONDAY, JUNE 13th.

The Union resumed its sittings at 10 a.m., Rev. Dr. Jackson presiding.

REV. DR. WILD'S ADMISSION.

The Membership Committee presented a majority report recommending that Rev. Dr. Wild be admitted into the Union.

A minority report was also presented, recommending that the application be laid on the table and taken into consideration next year.

Mr. G. HAGUE, Montreal, in supporting the minority report, spoke at considerable length. He said he had attended the service at Bond street Church last evening, and he protested most strongly against the reception into the Union of one who acted as Dr. Wild acted in his own church. There was not a spark of Christian teaching in his preaching. He did not object to the man taking up the theory of Anglo-Israelism, but he did object to the earthiness, the secularity, the prophetic style of the whole thing. His method was of a character calculated to turn men's thoughts from Christian truth and from spiritual things down to worldly things. He did not object to the introduction of Christian truth into secular things, but there was such a thing as the Lord's Day and the sanctity of the Lord's use, there was such a thing as fitness and seemliness, and it was just as seemly to discuss the National Policy to his mind as to discuss the things discussed in Bond-street pulpit. From what he had heard this method of preaching was constantly being carried on, and he maintained that it was a gross and shocking profanation of the Lord's Day. Coming out of Bond-street church last evening and coming to Zion church to partake of the communion he had experienced a tremendous revulsion of feeling as though he had been visiting a circus or a political meeting. He could not therefore, conscientiously record his vote for the reception of Dr. Wild as a minister of Christ into that body of Christian ministers. He believed that the great bulk of Dr. Wild's ministry, what he gave his heart and mind to, was anti-Christian. He did not say Dr. Wild was not a Christian or not a good man, but he prostituted his time and talents to that most degrading and unchristian purpose. The house of the Lord was made a laugh-stock of the profane. The congregation was large, and the more the pity that the occasion was not seized for the purpose of preaching Christ.

Rev. T. GRIFFITH said although he did not agree with the methods of Dr. Wild, or with his peculiarities, still he supported his application because he came to them well accredited from another Association. He disliked Dr. Wild's methods most intensely, he condemned them most earnestly, because he thought they were injuring himself and the cause of Christ, but which of them had not uttered things of which a brother would not approve? He thought they could safely admit Dr. Wild to fellowship and help to make him a more useful man in the cause of Christ.

Rev. W. HAY said that he had known Dr. Wild for many years and when he was a member of the Episcopal Methodist Church, which he believed he left in good standing. He would be sorry if the Union should pronounce on sensationalism in the pulpit. It had a place in every denomination, and although not a sensationalist, still he would like to see a little more sensationalism in their pulpits. Why should they try to restrict the liberty which they asserted so proudly belonged distinctively to their Church. The spirit abroad of a want of charity which he had discovered since he came to Toronto he deeply deplored. They were called upon to enlarge their system so that when other systems pressed hard on persons they could look to the Congregational Church as a refuge. He strongly approved of the reception of Dr. Wild.

Rev. Dr. CORNISH, of Montreal, had not had the pleasure of hearing Dr. Wild, but he had spent part of the previous afternoon in reading two or three productions from his pen, and the impression made on him was much of the same character as that produced on Mr. Hague's mind. Regarding his credentials, there were two associations in Brooklyn, called the Beecherite and the Storrite Associations respectively. He

believed all recommendations from these two bodies were judged on their individual merit, so that they were to take the papers from these Associations for what they were worth. The foundation on which the Union stood was of mutual respect for each others characters. If the applicant was admitted he saw at once a discordant and disintegrating element introduced.

Rev. J. ROY asked to be allowed a few words. He felt there was a great principle at stake. The question was not, he said, one of sensationalism, nor of any offence given through the theory of Anglo-Israelism. (No, no.) He did not understand, either, that the opposition was on the ground of Dr. Wild's peculiarities. He had heard it said that Dr. Wild should be allowed in on the ground of liberality. He wanted to say distinctly that if there was one thing more heart-sickening than another it is the continual talking about liberality and charity. There should be a reverence for the things of God, and he pleaded for that reverence. He had felt it to be a danger to their whole body in the kind of irreverent thing going on once a day in Bond street Church, and he would not like to see the sanction of that body given to such things. He had no patience with peculiarities which set at defiance the truth of God. In looking over Dr. Wild's sermons he had come to the conclusion that Dr. Wild was either ignorant of certain facts, or that he knowingly misrepresented the facts. Charity made him conclude that Dr. Wild was ignorant of the facts upon which he spoke. The obvious supposition was that Dr. Wild had not sufficient scholarship to enable him to distinguish between the pictures and fancies of Jules Verne and the authorities of their colleges. He had read most of the absurd statements with reverence to science which had no authority in any scientific school or body; and those things formed the staple of the Sunday evening lectures in Bond-street. It was the duty of the Christian Church to elevate and not lower the Christian taste in the community. He thought the tendency of the ministrations of Bond-street pulpit was in this direction. It vitiated the taste of all the people who went to that church who were persons not trained in literary or scientific studies; but those who went to that church took the pulpit utterances as words of weight. These utterances he strongly disapproved of, because they were not true. He could bear a good deal, but his liberalism ended when the tone of Christ did not prevail. In the sermons he had read and referred to the spirit of Christ was utterly absent. He could not go back to his constituency without feeling that he had violated his trust if he did not protest against the introduction of Dr. Wild into the Union.

Rev. Mr. ALLWORTH said that if the questions now discussed had been taken into consideration the gentleman who had just spoken would not have been received into the Union. With regard to that gentleman he had heard the same things alleged against him in Montreal. (Loud cries of No, no.)

The CHAIRMAN said that they could not allow any personalities in the debate. Mr. ALLWORTH—No, you will hear only one side. You are partial. He then went on to ask if a man was fit to go to Heaven would they say that the Union was purer or better than Heaven? He did not understand that that Union was to be a meeting of people who liked each other simply. He had not known that they could blackball any one they pleased. He was in fellowship with Bond-street, and had been even when they were wrong, and he wanted to say that he was not going to be put out of fellowship with Bond-street or its pastor by that Union,—Why did people throng to Bond-street Church if they did not like it and were not edified? He began to be afraid that they

would all have to grow independent, for they were not going to be controlled by one or two churches in Toronto.

Rev. J. WOOD asked Mr. Allworth to withdraw the reference he had made to the Chairman.

Mr. ALLWORTH—I will not withdraw it, and I am quite willing for you to deal with it.

THE MINISTERIAL ASSOCIATION.

It was then moved and carried that the discussion be stopped, in order that the delegates from the Ministerial Association of Toronto might be heard.

Rev. J. C. ANTLIFF, Secretary of the Association, briefly addressed the Union and conveyed to them the fraternal greetings of the Ministerial Association.

Rev. John SMITH, the second delegate from the Association, also addressed the Union, and urged them to preach the pure gospel of Jesus Christ, and to be conservative on the cardinal truths of the Christian religion.

The delegates were warmly received.

The CHAIRMAN said that he was sure the Union had great pleasure in receiving the delegates from such an Association.

The deputation then withdrew.

THE DEBATE RESUMED.

Rev. C. DUFF resumed the discussion in reference to the reception of Dr. Wild. He differed somewhat, he said, from the minority report. He was informed that nothing in the way of gospel preaching could be more excellent than that from Bond-St. pulpit. He was afraid, however, that Mr. Hague had gone to the evening service last night a little bit prejudiced against receiving any favourable impression. He had been told that last evening Dr. Wild had preached pure gospel truth for five minutes.

Rev. M. S. GRAY was not in favour of restricting freedom of speech, because that was going back to Romanism. Their position was the right of every man to investigate subjects, and form conclusions from that investigation. Uniformity of thought was impossible, and altogether he was in favour of admitting Dr. Wild.

Mr. FIELDS followed briefly, and said he would support the application of Dr. Wild.

Rev. Mr. KINMONTH said that he thought that they had been talking outside the question. What they had to consider was whether Dr. Wild's credentials were satisfactory or not. Coming from New York State, he would say that the two Brooklyn Associations were, he believed, recognized by the General Association of New York State, and that credentials from these Associations would be received in other cities.

Rev. R. K. BLACK said that he had sympathy with all who preached Christ. He denounced the practice of prostituting the pulpit for the sake of popularity. Worldly preaching would, of course, draw the crowd, but he could not approve of it.

Rev. Dr. EDDY was asked to say what he knew regarding the standing of the New York Associations. The rule, he said, on the other side was to receive all credentials as good certificates, but there were exceptions. If a person coming to the town presented a letter after a stay of some time objection might be raised, and then the usual course was to appoint a committee to correspond with the Association which had given the letter. They did not consider, though, that there was anything infallible about papers.

Rev. Dr. WILD was, on motion, allowed to address the Union. He briefly described his movements after going to Brooklyn, and referred to his exclusion from the Ministerial Association of Toronto by "these brethren" (pointing to Rev. Messrs. Powis and Burton). He noticed Mr. Roy's remarks about his ignorance, and said he would take that gentleman either in public or private de-

bate and defend everything he had ever said even though it was ignorantly said.

Rev. J. BURTON said that the statement that brother Powis and himself had been the means of excluding Dr. Wild from the Ministerial Association was false.

Dr. WILD: What is false?

Mr. BURTON—That the brethren of the Congregational Churches were the cause of your exclusion from the Ministerial Association.

Dr. WILD: I did not say that, so I have nothing to answer for. He asked them were they going to throw him on the world now.

Rev. H. D. HUNTER asked as to Dr. Wild's four years' membership in the New York Association. Dr. Wild's name, he said, was in the list for 1877, '78, and '79, but attached thereto was an asterisk with the foot note saying, "not a member."

Dr. WILD said that it was owing to a mistake that his name was not on the list of members, which he had often tried but failed to get them to rectify. They were sure to find it all right, however, in the list for 1880.

Rev. E. EBBS said that Dr. Wild had applied as a Christian minister and as a brother, and the placing Dr. Wild on trial was altogether out of the province of that Union. He favored the application.

Mr. HAGUE reminded the Union that the minority report did not exclude Dr. Wild, but merely asked that time be taken for consideration. They might allow the application to stand for another year and give the applicant time to amend the unfortunate error into which he had fallen. There never had been anything like this before. Even Mr. Handford never did anything like that, but was quite orthodox.

Messrs. Wetherald, O'Hara, Cornish, and others also spoke. Upon a vote being taken, 37 stood up for the adoption of the report recommending the admission of Dr. Wild, and 22 against. The report of the majority was therefore adopted.

The Union then adjourned till the afternoon.

AFTERNOON SESSION.

The Union met and adjourned to make way for meetings of the College Corporation and Missionary Society, in which some routine business was transacted and the meetings adjourned.

The Union resumed.

The Rev. John BURTON, B. D., was appointed preacher of the annual sermon, and Rev. H. D. Hunter as preacher of the Sunday morning sermon, at Brantford next year.

The Finance Committee presented their report, showing receipts to be \$308.78; claims, \$424.61. They recommended that \$1 be deducted from the claims of each pastor and delegate. Adopted.

The following committee was named to confer with the Bond-street Church and the other churches of Toronto:—Revs. E. Ebbs, convener; Dr. Cornish, J. Griffith, and Messrs. G. Hague, S. C. Fields, and C. Whitlaw.

Rev. John WOOD, on behalf of the Committee on Church Manual, reported progress and asked leave to sit again.

The Chapel Building Fund Committee reported the adoption of a constitution and a board as follows:—J. S. McLachlan, President; J. S. Fenwick, Vice-President; Rev. J. Burton, Secretary-Treasurer; Messrs. Clark, Barber, Cox, and Fields, Directors. It was recommended that the churches take up an annual collection for the purpose of placing this scheme on the list of denominational objects. The officers and directors were requested to draw up a code of by-laws, it being understood that until \$10,000 be funded no aid could be given or work commenced. The report was adopted.

Rev. Mr. WARRINER, Secretary, presented the report on Church Statistics,

and a committee was appointed to consider certain changes, composed of Revs. Ebbs, Black, Silcox, and Warriner.

FOREIGN MISSIONS.

Rev. T. HALL, Kingston, moved the appointment of a committee to form a Foreign Mission Society in connection with their Church.

Rev. Mr. FORSTER heartily approved of the scheme, and thought it was much needed. The Church that did most for foreign missions prospered most at home.

Rev. Mr. ALLWORTH said that he did not oppose anything in the way of foreign missions, but he suggested that it would be better, if, instead of creating new and costly machinery, they availed themselves of existing Foreign Mission Boards, which their contributions could be sent.

The motion was then carried.

Rev. Mr. WOOD moved "That the Foreign Mission Board just created should correspond with the Indian mission and the Labrador mission with a view of amalgamation."

Carried.

PLACE OF NEXT MEETING.

On the recommendation of the Nominating Committee, Brantford was chosen as the place where the Union will meet next year.

REVISED NEW TESTAMENT.

The Union Committee brought in their final report. They welcomed the revised version of the New Testament as a significant advance upon the old version. Though too soon to venture upon any critical judgment, they thought upon the whole that the first impression was very favorable.

Rev. J. BURTON thought it was not wise for the Union to place upon record any opinion upon the matter. They were passing upon a book that they could not have been said to have any opportunity of examining.

The clause of the report was on motion laid on the table. The Committee also presented a resolution of condolence with the widow of the late Rev. Mr. Gibbs, which was passed by a standing vote. A resolution of sympathy with those bereaved by the late disaster at London, was also passed.

FRATERNAL GREETINGS.

Rev. Dr. EDDY, Detroit, took the platform to convey to the Union the brotherly greetings of the church in Michigan. In the course of his remarks he said that although annexation was not talked of in the States he thought a spontaneous union between the two countries would be mutually helpful. He also spoke of the emigration from Canada into the State of Michigan, and mentioned that the number this year had reached scores of thousands.

THE TEMPERANCE QUESTION.

A report was submitted in reference to the communication received from the Dominion Alliance, and a resolution endorsing all efforts towards moral suasion for the purpose of diminishing the evils of intemperance was adopted. The Union Committee for the ensuing year was also struck.

The Union then adjourned.

EVENING SESSION.

In the evening a public platform meeting was held, a large number attending. The meeting was opened with singing and prayer.

The CHAIRMAN (Dr. Jackson) said that the large attendance at the Union of members was very pleasing, representing as it did the largest vote of any meeting for some time, and they were, furthermore, pleased at the presence of representatives from the United States. They were to hear that night the old and honored adherent of Congregationalism, the Rev. Dr. Eddy, of Detroit. (Applause.)

Dr. Eddy announced his subject as

the rise and history of Congregationalism. The first scene he depicted was the time of Elizabeth, and the place London, when Greenwood and Barrow were drawn through the streets of that city and executed for their Congregational faith. The second scene was an interview between the aged Queen and Reynolds, the Dean of Lincoln and the Archdeacon of Canterbury, when the two latter admitted when asked that the two martyrs were true servants of God. The third scene was laid in the presence of James I., who had threatened to harrow the Nonconformists out of the Kingdom or else hang them. The meeting of a small band on the coast of Lincolnshire amidst which was seen standing John Robinson, was next depicted. This was the noble band of pilgrims who fled to Holland in 1608. Twelve years later another band embarked for America, and what a heart-rending and tearful departure attended the stout-hearted pilgrims. John Robinson stood on the shore and saw the going away of almost half his flock. Again, the scene was fixed in the cabin of the *Mayflower*, an anchor in the harbor of Cape Cod, where the Covenant was signed and the noble child of Congregationalism was then and there born. The pilgrim band landed on the shores of New England, and the Pilgrim Church, mother of them all, found a habitation at last in the New World, with a membership of about 120. These seven scenes completed the heroic period of Congregationalism. In the 267 years since elapsed great and glorious progress had been made. The Pilgrim Church had spread universally. What had that order done for this continent? That order was not a sect nor a denomination. It was a system of Church polity. It was a "democracy of saints," to use an expression of one of the Fathers. Every local Church was supreme in itself under Christ. Nevertheless, Congregationalism admitted the usefulness of fellowship and of united counsel. "No laws except those of Christ" that was their fundamental principle. Though the number of Congregational churches in America was under four thousand, and the number of communicants under half a million, still their principles and spirit had permeated every evangelical body on earth. The fruits of the Congregational order on this Continent were then entered into. Congregationalism acknowledged and asserted the right of every church and of every individual Christian to set up their own confession of faith, and they would subscribe to none of the forms or men. Theology in the Congregational Church had been progressive, as witness the widespread adoption of the New England theology, which was so universally accepted, because chiefly, it was logical. The power of their church to retain the purity of the visible Christian Church was then dealt with by the rev. gentleman and defended. His experience and testimony was that the discipline of the Congregational Church was as effective as that of any other. In conclusion, he dwelt on the large share of Divine favor which had rested upon their Church.

Miss RICHARDS then favored the audience with the solo, "Angels Ever Bright and Fair."

The annual collection on behalf of the Congregational Union was the taken up. The Chairman announced that each delegate had been taxed to the extent of one dollar, and they wanted a still further amount to meet a small deficiency.

Rev. T. ROY was then called upon to deliver his address on "The reasonableness of faith," in which he dealt with the proposition that faith was belief in the unseen and in the undemonstrable. That such belief was possible he affirmed, and proceeded to point out his reasons for that assertion, illustrating his remarks by various and luminous illustrations by which he showed that every day they

were relying on things unseen, and that their common everyday acts were based upon faith.

At the close of the meeting, a vote of thanks and an expression of reciprocal good-will was also passed and tendered to Dr. Eddy.

The Chairman then declared the Congregational Union of Ontario and Quebec closed.

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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.

Remittances to be addressed to THE CANADIAN INDEPENDENT, ST. BOX 2648, P. O. TORONTO. All communications for the Editorial, News of Churches and Correspondence Columns should be addressed to the Managing Editor, Box 2648, P. O. Toronto.

TORONTO, JUNE 16, 1881

NOTICE

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2648, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

We would call the attention of our readers to their labels. All whose subscriptions expired Jan., '81, or earlier, are now due another year. Will they please remit.

We want as many items of news of the churches as possible, but will our correspondents be brief; our space is limited, and we dislike to cut down.

MEETING OF THE UNION.

Our columns are given up this week to a report of the meetings of the Union held in Toronto during last week and the first day of this week. The meetings were largely attended: rarely, if ever, have more ministers and delegates answered to their names. The weather was propitious, only the edge of Monday night's storm being felt in Toronto. The church members in the city were well represented at each evening meeting, as was also the united Communion on Sabbath evening at Zion.

Considering that subjects of great interest, and upon which considerable diversity of opinion existed, were discussed, the feeling was very good, only in one instance did a speaker so far forget himself as to call forth the rebukes of brethren. We are not able to dwell upon the various matters brought forward, but shall return to the subject in our next. We may say that the report of the meetings is principally taken from the Toronto city papers, that of the last day almost *verbatim* from the *Globe*.

TRUE WORSHIP.

BY THE REV. C. H. SPURGEON.

The worship of God is the subject of revelation, not of invention. True religion is not a new design displaying each man's taste, but a copy from a plan, framed and fixed by the Lord Himself. We are to follow a path well defined, and not to map out a course for ourselves. We are not like children crying in the dark after an unknown Father, whom we seek by ways of our own, but we are as babes who follow whither the warm hand of love gently draws them. To us it is not night, for the true light has risen, and is shining round about us; the Father has revealed Himself, and we have an unction from the Holy One, so that all things needful for this life and godli-

ness are lifted out of the region of the unknown, and placed among the matters concerning which the prophet saith, "He hath showed thee, O man." The true worship of God is not left to be a matter of conjecture, to be worked out by a man's thought from within; but it is a matter of distinct revelation to be received by faith from above. Do we all know this? Are there some among us, or at least around us, who desire a religion of their own? Is not this one of the special follies of the period? Let us escape from this snare. "He hath showed thee, O man, what is good." Abstain, therefore, from further invention. When once we know from God Himself what His requirements are, it becomes treason to debate the question any further. The statement inspired by infinite wisdom satisfies every loyal heart. What God says is to be accepted as final fact; to raise further question is a shuffling method of giving God the lie. He who still asks the road virtually denies that God has showed it to him. It is not altogether their humility which keeps certain minds in what they call a receptive condition, never dogmatic, never confident, or, as Paul more plainly puts it, ever learning, and never able to come to the knowledge of the truth. To me it would be high presumption not to be sure and confident when God is the Teacher. To push further inquiries where revelation speaks, is either to deny the revelation or to question its sufficiency. It cannot be that the declarations of God need to be supplemented by opinions, and views, and excogitations of our own. "He hath showed thee, O man, what is good;" let this suffice us, and ceasing to theorise, let us practically obey. Let us become disciples, and in this frame of mind, we shall gain one of the first essentials of true worship.

We read, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" It seems, then, that it is far more important to do right than to perform the most imposing religious rites; better to act mercifully than to offer the most costly sacrifices. Much more value is attached to a man's moral character than to all his outward religiousness, however far he may carry it. The upright and generous actions of daily life are better signs of a gracious heart than lavish gifts to the temple and its priests. God judges a man principally by what he doth ordinarily among his fellows, than by what he doth sumptuously when he is gorgeously arrayed in his profession, and stands in a chief place of the synagogue, and is admired as a chief speaker, or a generous giver to the holy cause. "To obey is better than sacrifice, and to hearken than the fat of rams." Those who are acceptable with God, are those who do justly, love mercy, and walk humbly with Him. Every man who is a true Christian *does justly*. If faith does not make a man honest, it is not an honest faith; if our conversion has not made us upright, may the Lord convert us again. When a man's heart is right with God, he longs to deal rightly with his fellow-men, and shrinks from the idea of taking undue advantage. He who has been washed in the blood of Jesus Christ, will not knowingly and wilfully defile himself with unjust gain. To his servants, his customers, his employers, he aims to do justly. Nor is this all, for *He loves mercy*. He tries to love his neighbor as himself. If there be an act of kindness to be done, he delights to do it; if there be misery to be helped, need to be succored, good to be bestowed, he says, "Let me have a hand in it: for it is good to me to do good." The man who is loved by the

All-merciful is one who loves mercy. The God of mercy cannot take pleasure in the churlish and brutal. The hard, the cruel, the grasping, the oppressing, the sternly unforgiving, are not such as the Lord delights in. — *Metropolitan Tabernacle Pulpit*.

CONCEALED SPIRITUALITY.

There are a number of things that may cast a veil over mental greatness. The very looks of a person may be against him. The body is not attractive. Thought is not seen in the countenance; the eye is not expressive; the forehead is not what is called intellectual; the sound of the voice is harsh, and not fitted to express fine emotions; the words may also be at fault; the style may not have been sufficiently cultivated. Then the individual may have a certain awkwardness. A native bashfulness may have run to an extreme. The manner is not at all pleasing. In addition to these, there may be ill health and poverty. By such means the soul is in a state of eclipse. The real man is not seen. It would not be strange if he should sink in his own estimation, as well as sink in the estimation of others. There are men who have a deeper flow of piety than they appear to have. You may mingle with a hundred individuals during a single day, and it may be difficult to tell in what respect they differ morally, though there is, in fact, a vast difference between them. Many things are not visibly changed by the possession of piety. You behold the thoroughly Christian man attending to his business, very much as another man is attending to his who is not a Christian. One works as hard as the other, as long as the other, as well as the other. The converted man has to pay his debts in the same way that the unconverted man has to pay his, simple honesty be longs to both. There is a great deal of conversation, also, that must be carried forward on the same level, so that to hear a Christian talk in certain circumstances is just like hearing one talk who is not a Christian. When a man becomes a follower of Christ there must be many things which, to the outward eye, seem to be done in the same way as they were formerly done. The regenerated man salutes you just as he has done for years; says good evening or good morning with the same tone of voice. He speaks of the weather as hot or cold, cloudy or clear, pleasant or unpleasant, as he has always done. He wears clothes, eats food, lives in a house, sleeps, visits friends, as he did before he thought any thing about religion. The superficial critic may say that Christianity is a mere name, for the man who professes to believe in it is just like other men. Like other men he is, in many respects. This we wish understood. For the want of understanding a fact so plain, there is great confusion. Religion does not transform a human being into an angel. We cannot always tell a Christian the moment we see him, just as we cannot always tell a poet or philosopher the moment we see him. I do not know but that persons carry about with them the thought, that if they cannot recognize a Christian at once, then there is nothing in Christianity. They evidently want to see some wonderful being, a kind of second Adam, a perfect man; and because they see no such personage, they are disappointed. "Show us a sign from heaven, and we will believe," is their demand. We have no sign of that kind. Let it be distinctly known that the Christian is a veritable man. He struggles and weeps, is afflicted and suffers, just like other men. That there is a curative element in the soul, we fully believe; that that curative element will one day come off triumphant, we cannot deny; but the remedy is out of sight, and the totality of its effects cannot be seen by looking on the outside. That there is an outward sphere, where religion *does* show itself,

we admit. The test, that "by their fruits ye shall know them," we fully accept.

The true Christian is faithful in all the duties of life. His sound judgment makes him to act wisely, his sound conscience makes him to act justly, his sound heart makes him to act lovingly. There is a vast range of duty to which he attends.

The outward life viewed from a human standpoint is, to a great extent, blameless. Speech is well guarded, a noble truthfulness touches every thing, obedience has become somewhat natural. Instead of being unable to do good, the person finds himself unable to do evil. Apart, however, from objective goodness, there is a subjective realm where spiritual character is in process of formation; and although the eye of sense cannot see the greatness of the work that is going on there, yet it is just as certain as the building up of coral reefs in the depths of ocean. "The kingdom of God cometh not with observation." One cannot say, "Lo here! or, Lo there!" for behold the kingdom of God is within you. — *From "Christ and His Religion," by the Rev. John Reid.*

THE PERFECT DEATH

BY DEAN STANLEY.

Where shall we learn to die
Go, gaze with stedfast eye
On dark Gethsemane,
Or darker Calvary,
Where, through each lingering hour,
The Lord of grace and power,
Most lowly and most high,
Has taught the Christian how to die.

When in the olive shade,
His long last prayer He prayed;
When on the cross to heaven,
His parting spirit was given,
He showed that to fulfill
The Father's gracious will,
Not asking how or why,
Alone prepares the soul to die.

No word of angry strife,
No anxious cry for life;
By scoff and torture torn
He speaks not scorn for scorn;
Calmly forgiving those
Who deem themselves his foes,
In silent majesty
He points the way at peace to die.

Delighting to the last
In memories of the past;
Glad at the parting meal
In lonely tasks to kneel;
Still yearning to the end
For mother and for friend;
His great humility
Loves in such acts of love to die.

Beyond His depths of woes
A wider thought arose,
Along His path of gloom,
Thought for his country's doom,
Athwart all pain and grief,
Thought for the contrite thief—
The far-stretched sympathy
Lives on when all beside shall die.

Bereft, but not alone,
The world is still His own;
The realm of deathless truth
Still breathes immortal youth;
Sure, though in shudd'ring dread,
That all is finished,
With purpose fixed and high
The Friend of all mankind must die.

Oh, by those weary hours
Of slowly ebbing powers,
By those deep lessons heard,
In each expiring word,
By that unfailing love
Lifting the soul above,
When our last end is nigh,
So teach us, Lord, with thee to die!

—*Macmillan's Magazine.*

—The will of Dr. Punshon was proved the other day; the personalty being sworn under £14,000. The bulk of his fortune was bequeathed him by his maternal uncle, Sir Isaac Morley, who died only a few months ago. Dr. Punshon leaves £150 to the Wesleyan Missionary Society and a few small legacies to personal friends; the bulk is left to his widow and two sons.

—It is written over heaven's portal. "To him who knocks it shall be opened;" but it is written upon no impenitent sinner's forehead, "This man, whensoever he pleases, shall have grace to knock.

—"God writes straight on crooked lines." Sin, temptation, trial, sorrow—these are the crooked lines; and over them rises triumphant God's finger, penning, in unerring and majestic straightness, the eternal truth, that, through His providence and love, good comes out of evil.

LOCAL NOTICES.

MOTHERS! MOTHERS!! MOTHERS!!!—Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it, there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

BEST AND COMFORT TO THE SUFFERING.—"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, and any kind of a Pain or Ache. "It will most purely quicken the blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted. "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and aches of all kinds," and is for sale by all druggists at 25 cents a bottle.



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(Signed),

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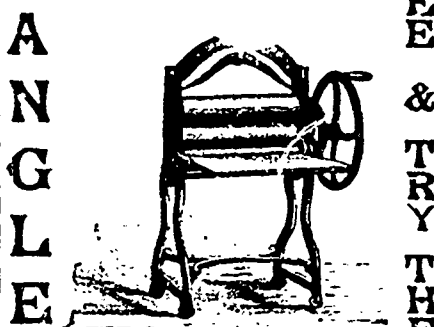
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