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H. A. Richard
21 Bay

"One is Your Master, even Christ, and all ye are Brethren."

THE
CANADIAN 
INDEPENDENT.

THE THIRTY-SECOND YEAR OF PUBLICATION.

VOL. V. (NEW SERIES) No. 20.

OCTOBER 15.

CONTENTS.

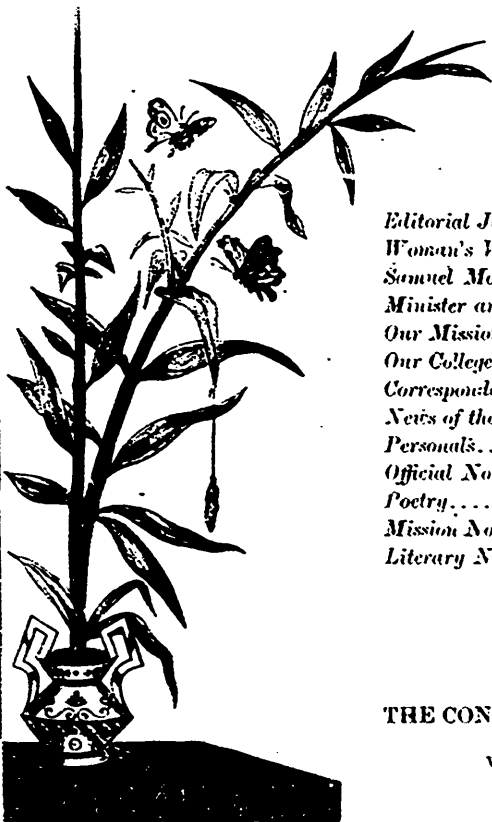
	PAGE.
<i>Editorial Jottings</i>	273
<i>Woman's Work in the Church</i>	274
<i>Samuel Morley</i>	276
<i>Minister and Pastor</i>	277
<i>Our Missionary's Letter</i>	279
<i>Our College Letter</i>	280
<i>Correspondence</i>	281
<i>News of the Churches</i>	282
<i>Personals</i>	283
<i>Official Notices</i>	283
<i>Poetry</i>	284
<i>Mission Notes</i>	286
<i>Literary Notices</i>	287

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THE
CANADIAN  INDEPENDENT

(NEW SERIES.)

Vol. V.]

TORONTO, OCTOBER 15, 1886.

No. 20

EDITORIAL JOTTINGS.

"I AM the Light of the world, and I, if I be lifted up from the earth, will draw all men unto me." The Light, and the Light lifted up Christ the lighthouse of the world. A lighthouse may be either a beacon to warn the mariner from a danger, or a guide into a safe harbour. Christ is both. His life and teaching and death are an eternal warning against the dangers of sin, the certain soul shipwreck that will follow it, and at the same time across the sea of life is thrown the divine light that will guide us into the harbour of eternal peace. So Montgomery sings:—

"It warns to shun the breakers near,
Smooth into port the vessel guides,
Points where a wider course to steer,
Shows how to 'scape conflicting tides."

"YOU must be in a bad state, always pressing for money," said a friend to the Editor *re* some jottings on financial matters. Our reply is no, we are engaged in building, we want material. We have a campaign before us, we need the munitions of war. There is no cry from a vault for food, from a forsaken armoury for powder and ball. We are working, we need bread; growing, and like growing boys, we are ever ready for our meals. In this spirit look at the statement of our mission secretary and act accordingly. Bring all the tithes into the storehouse that the house may be filled.

THERE were two Peters, and if the Pope of Rome is the successor of Peter, it must be of the one before the death and resurrection of his Master and the pentecostal baptism, the Peter of the sword and swagger, of the protestation and denial, for those are the characteristics of the church of Rome. Was it one of the Leo's or was it a Gregory that said, "I have sinned with Peter, but I have not repented with Peter,"

he evidently was aware which Peter he had succeeded. If Rome does not use the sword now it is because she has not the power, let her once regain her ancient authority, and then—those alive will see if Rome is changed.

THE greatest safeguard against Rome is the elevation of the masses by the inculcation of Bible truths. That is the only true method, education alone will not do it, nor increase of pay, nor social recognition, nothing but the Word of God. If the great body of the people could come to feel that the Bible was the sure test of all things, men, teaching, actions, the touchstone of a nation's life, we could smile at the pretensions alike of Popery and its twin curse, infidelity.

"THERE NOW," say some, "putting Romanism and Infidelity on a level; is it not better to be a believer in Christ even if it be mingled with superstition?" For some, yes; for others, we are not so sure, it depends upon how much real belief is mixed with the superstition.—But we must remember that the Catholic countries of Europe are the most infidel countries: the testimony is indisputable that France and Spain are largely infidel with a varnish of Roman superstition. These things go hand in hand, and were it not that the bible is being circulated in those countries—slowly and inadequately it may seem, but surely—there would be little hope for their social or spiritual future. God keep this continent from either curse.

THAT is a funny idea started by one of our daily papers, that there are some men (or women,) so exceedingly conscientious that they will not teach in the Sunday school, because it might happen that the parents of some of the children whom they would teach were not doing their part in the instruction of those children: just as if standing by the lake side I saw a child drowning but made no attempt at

a rescue, because the father of the child or some one nearer to him than I was did not spring forward for the purpose. If I could have saved him and did not, what of my conscience then?

BUT some consciences are very elastic,—no, that's not the word, for an elastic thing goes back into its place when the strain is removed—they are the rather like putty, you can put them into any shape and they will keep it. They can be put into shape to do things in private that they would denounce as wrong in public; to do things away from home that would be heinous at home, and to do themselves what they would solemnly shake their heads at in others. Shakspeare was only half right when he said, "Conscience doth make cowards of us all." It depends on the kind of conscience, for some with their putty consciences can do things that with a different conscience they would shrink from.

If it were not too solemn a thing for lightness, how we might paraphrase that 25th chapter of Matthew. One suggestion will give a clue to the whole: "I was an hungered and ye gave me no meat;" and the query comes, "When saw we thee an hungered," and so on, and the crushing reply of the Judge is, "ye did it not to one of the least of these." Imagine if you can, the condemned saying, "But, Lord, there was somebody nearer than we were, our consciences would not permit us to do it!" Revolting as this may appear so put, it is actually what, if the "conscience" plea is true, men are saying and doing to-day.

WOMAN'S WORK IN THE CHURCH.

It is always interesting to note that subjects which are attracting attention amongst our own churches are also up for discussion in other Christian organizations, and we have been more than pleased with a work on the subject named above from the pen of the late Dean Howson,—in fact he died before publication, and his son has prefixed a short biographical sketch, appreciative, filial and well-deserved. The title of the book is "The Diaconate of Women in the Anglican Church." In one aspect, and an important one, it is disappointing; you fail to get, clearly stated, the author's idea of what the Diaconate of either men or women includes. He speaks of nursing the sick as

"true Deaconess work." The mission of Phoebe from Corinth to Rome "illustrates the duties that a Deaconess in the church may be called upon to discharge;" again, "a Deaconess is a woman set apart by a Bishop under that title for service in the church." But what service? The Dean felt that a distinction was needed, and so he writes: "it seems proper to say more precisely what is intended by this word 'Deaconess.'" Good, but unfortunately he does not state what was intended, but simply goes on to say that it is a grand attempt to restore what the church has lost, "an organised body of women helpers." Again the writer asks, "How much should be included under the Church Diaconate of Women?" and he replies: "it is a question not of principle but of detail, and they are to be ready for service whenever they are needed," and the needs are very various. Once more: "What kind of work was assigned to them, in what relation did they stand to the Presbyterate and the Episcopate?" "The only reply is, that research into the primitive facts relating to the women who were Deacons will be pursued to greater advantage if they are combined with enquiries into all that relates to Deacons of the other sex;" and he significantly adds, "Some modern mistakes on this latter subject are likely to lead us astray. Our present Deacons are not the Deacons either of the Prayer Book or of the Primitive Church." When we remember that the Deacons of the English Church are a sort of half-fledged Priests we see the force of the remark. It is not difficult to trace the thought of a Diaconate more in accordance with Congregational than with Episcopal practice. The good Dean was, however, between Scylla and Charybdis, he had contended for the identity of the office whether used by male or female, therefore if it was Ecclesiastically Ministerial and a step to the Priestly, then women might be Ministers and even Priests; on the other hand, if the office was only secular, then the Deacons of the Episcopal church were out of their place, and should only be doing the work assigned to lay-helpers! With such difficulties on either side, with the certainty of giving offence to one or the other section of his hearers if he spoke more definitely, the writer had to be vague.

Having said this much as to the foundation weakness of the book, we may cheerfully and gladly say that it is an earnest plea for the

larger employment of women in the work of the church, not irregularly as a sort of "free lance," but in connection with and under its direction and authority. The book consists of five distinct papers, one on the "Biblical aspects of the ministry of Women;" a paper read at the Church Congress in 1883 on "Deaconesses;" a speech on "The Church ministry of Women," delivered in Convocation in July, 1884; some historical notes on "The Primitivè Diaconate of Women," presented to Convocation at York, April, 1885, and a speech on the subject at the same meeting. The first paper is the most important, putting, as it does, some New Testament facts in a fresh light, and evolving truths which were lying there perhaps unthought of. The writer selects three illustrations of the religious ministry of women from the Gospels, three from the Acts, and three from the Epistles. From the Gospels, Anna, Martha and Mary, and the Galilean women. He dwells upon these in their relation to the Saviour, and speaking of Galilee says: "Why such high honour should have been assigned to Galilee in the first planting of the Gospel upon this earth we may not be able fully to explain. * * * But the point before our notice is that this general glory of Galilee is expressly connected with women; both early and late we see Galilean women "ministering to Jesus." From the Acts he takes Dorcas, Lydia and Priscilla as his types and illustrations. From the Epistles we have Phœbe: of her the writer says: "The Bishop of Durham has remarked that Phœbe has as full right to be termed a 'deacon' as have Stephen and Philip. But * * * neither Stephen or Philip is ever designated as a 'deacon,' whereas Phœbe (misprinted Priscilla in the book,) is distinctly so designated, Romans 16: 1 2, revised version margin. Further, he takes Euodias and Syntyche, Phil. 4: 2, of whom he concludes that they were "most probably members of the Diaconate," as the Apostle says that "they laboured with me in the gospel," and not only with himself but with Clement, and with the rest of his fellow-workers. The last illustration is from 1 Tim., 3: 11, and refers to the qualifications which are there set forth as recommendations for the Female Diaconate. The conclusion that the writer draws from his study of the New Testament presentation of the subject we may best give in his own words, slightly abridged. He says: "Thus

from amid scenes named in scripture we have gathered instances of the loving, faithful devotion of women to Christ; from various places visited by Christ's Apostles we have collected instances of the early establishment of a Female Diaconate in the Church. I venture to add Rome; for I cannot but believe that some of those who are named in the last chapter of the Epistle to the Romans, must have belonged to the Diaconate. This thought was in my mind, when, a few years ago, I saw the names "Tryphena and Tryphosa," Rom. 16: 12, on monuments belonging to 'Cæsar's household.' However this may be, we cannot doubt that we have had before us a great principle of the New Testament, unobtrusive indeed, but pervading, and therefore demanding the most serious study."

The ideas and conclusions of Dean Howson as stated above are repeated and enlarged upon in the four papers additional, and it is interesting to note from his casual remarks with reference to his Church and to many of its dignitaries, how large a number had been won over to view the subject as he did; and although the possibility of a Romanising tendency was felt and deprecated by some, yet it was further felt that this need not be, that "vows" and "celibacy" and "sisterhoods" were not by any means involved in the prosecution of the idea, but that an organization of holy, earnest women, who should do work among the sick and needy especially of their own sex—work which men largely cannot do—would help the preacher and pastor, be a blessing alike to the church and the world.

How do these things bear upon us, do they affect us at all? Yes, much, very much. It cannot be doubted that the churches of every name, we certainly among the rest, have not used as we might have done the agency of women in our work. They are among the most devoted and successful of our Sunday school teachers; they visit and help and minister, but all is done in their private capacity without any authority or countenance even from the church. Why cannot we have in every church a Female Diaconate, not necessarily nor primarily the wives of the Deacons, but of the women who are the most suitable, who should go on their missions of love in the name of the church, who would be recognised and welcomed as its agents? Would not this be a gain? we think it would. Spasmodic or inter-

mittent efforts have been made by some of our churches in the larger cities by the employment of "Bible Women." That is good as far as it goes, but apart from the spasmodic character of the work that is far from all that is wanted; these need pecuniary support, but the Woman-Deacon, unpaid as the Man-Deacon, might, if wisely chosen, be a blessing indeed. We commend this subject to the churches.

SAMUEL MORLEY.

A brief note in a recent number of the *INDEPENDENT* stated that Samuel Morley was dead. It would not be right however to let so eminent a man, a man so thoroughly identified with Congregationalism, pass away without a fuller notice.

Forty years ago, or thereabout, we were sitting in the school room of the Weigh House chapel, at a church meeting convened for the special purpose of electing two deacons. After some preliminary talk the pastor, Thomas Binney, who was in the chair, rose and said with his usual good natured dictatorialness, "I am going to have Mr. Samuel Morley for my deacon, you may choose whom you please." The members present smiled, but as a matter of course, they also chose Mr. Morley. He was not present at that meeting but he accepted the position, the first office which he held in any church, we believe. Circumstances of a special character partly connected with the church and partly with business threw us often, during succeeding years, into the company of Mr. Morley, and we learned to esteem him very highly; the same traits of character were manifest then that have been noted in the many sketches of him that have appeared in English papers—narrow in his views as some have said, he was as broad as the Bible itself; stern he could be, and unyielding, yet he had a heart of tenderness; he followed his own convictions, yet he respected the honest convictions of those who differed from him; he had not a particle of meanness in his nature, but large-hearted and large-souled, he was ever ready to give to every object that he thought worthy, that had any sort of claim upon his principles or sympathies. More than thirty years have passed since in his own office we shook hands and said "good-bye." We did not know at the time, nor for several years later—perhaps it was as well that we did not—that he was prepared then, had we hinted at such a thing, to make us an offer that would in all probability have bound us to the old land for life. Once, only, have we met him since then. It was at a breakfast given by the founder and president of the Young Men's Christian Association, in the rooms of the Association, Aldersgate st., to the American delegates

to the Sunday school centenary held in London during 1880. Short speeches of a pleasant character were the order of the morning, and Mr. Morley spoke in reply to some remarks which fell from one of the American friends, in which with a jesting earnestness, he suggested that on their return the delegates should endeavor to impress on their government the propriety of returning to Great Britain all that portion of the Geneva award in the "Alabama" matter for which they were unable to find any just claimants. At the close of the meeting we spoke to him in the midst of a crowd—it could only be for a moment, he had an engagement that took him away to a parliamentary committee if we mistake not—his recognition was prompt, greeting very cordial, and few words of the kindest character.

It was noted in the *INDEPENDENT* a few issues back that the Congregational Union of England and Wales had done itself the honor to elect Mr. Morley as its Chairman for the next annual meeting. We believe that it has only once before chosen a layman, the peace loving and highly honoured Henry Richards, to that position. Mr. Morley's failing health compelled him to decline the duties, and his speedy death confirms his own estimate of his position.

Mr. Morley was born in London in the year 1809 and so was 77 years of age; his father, John Morley, with his brother Richard had a warehouse on Wood st. Cheapside, dealing in Nottingham goods. It was thought at one time that Samuel would probably enter the ministry, but his choice was business, and in that sphere he has once more shown us what a sanctified business man can do: is it not possible that his work has been greater and more far reaching than if "Rev." had been prefixed to his name, and no one doubts today, we suppose, that the decision to follow a business life was under the guidance of the Spirit of God. Mr. Morley did not enter Parliament until 1865, his 56th year, and retired in 1885. He was offered a baronetcy some years back, and Mr. Gladstone would have made him a peer, but with the spirit of the liberal leader himself he did not desire to be anything more than one of the people. Mr. Morley died Sept. 4th, (not August), as by a slip of the pen was stated formerly,) and was buried in Abney Park Cemetery, where the old and much loved pastor, Thos. Binney, was laid to rest; where Dr. Watts, and where a host of Congregational worthies sleep until the moment when the natural shall put on the spiritual at the appearing of the Lord.

The *Nonconformist*, as might be expected, has a lengthened sketch of this prince among men and merchants, two sketches in fact, one of his life, and one more especially of his character. We can only with our limited space give brief extracts, but we are sure that our

readers would not willingly lose the satisfaction of knowing all they can about one who, rich as he was, one of the merchant princes of London, a member of the Imperial Parliament for many years, having great political and social influences, never was ashamed of being identified with Congregationalism, or sought in the height of his prosperity to ally himself with a more fashionable church.

While the *Nonconformist* has the fullest details respecting Mr. Morley, a large number of the leading papers, Liberal and Conservative, including the *Times*, *Daily News*, *Standard*, *Echo*, *Pall Mall Gazette*, and the most widely circulated provincial papers contained notices of his life, and as with one voice they testified to the sterling worth and Christian character of the man. "There is a prince and a great man fallen this day in Israel."

"What Mr. Morley was he owed, as he would have been the first gratefully to acknowledge, to the influence of Christian principle. His life was dominated by one ruling idea, the desire to do everything to the glory of God. He was a decided Congregationalist, with not a little of the old Puritan idea of life and duty in him, and this he preserved in the midst of the singular prosperity with which he was blessed. A prince even among the merchant princes of the city where he was so highly honored, he never lost anything of that beautiful simplicity of character which was always so conspicuous in him. Despite his great wealth, his political influence, and his social position, there are very few of whom it could so truly be said that he kept himself "unspotted from the world." Of small ambitions, miserable self-seeking, mean jealousy, he knew nothing; and perhaps this very purity of nature may sometimes have been a source of weakness in public life, since it unfitted him to deal with these baser elements in others.

"Mr. Morley recognized the rule of Christ as his Lord in the counting-house quite as much as in the Church, and his career showed how possible it is to obey the Divine law and yet achieve honorable success in commercial life. The references to his influence in the City article of a contemporary indicate that he helped to work a revolution in the character of the trade in which he came to be regarded as a patriarch, whose opinion every one sought and to whose authority all were disposed to bow. Shrewdness, sagacity, keen appreciation of all the conditions of business, a wise and sober spirit of enterprise, the great business qualities which make, or at all events, used to make, fortunes—all were his. But to the low arts, which, we are told, were at one time deemed essential to success he would not stoop.

"The value of his benefactions was almost indefinitely enhanced by the spirit and manner in which they were given. He gave freely, generously, ungrudgingly, without those preliminary grumbles by which some men detract from the grace of their gifts. With a lavish and liberal hand he scattered of his abundance for all kinds of objects—religious, social, philanthropic, political—which approved themselves to his judgment and awakened his sympathy. Of his private acts of

charity the name is legion. A volume might be filled with touching and sometimes romantic incidents in the story of his far-reaching benevolence.

"Congregationalism may be proud of having trained a young man of a creed so simple and yet so robust. But while the world may honor him most for his qualities as a public man, Congregational churches will remember him chiefly for the consistency of his life and character, for the generous support he gave to their institutions, for his sympathy with all their great works, for his ready succour to the poor and the feeble; but most of all for the inspiration of his example and influence as a leader and guide in service for CHRIST. He was distinctively a good man, without any pretensions to brilliant genius, though endowed with that clearness of brain and strength of purpose which often accomplish far more than the most dazzling gifts; but in his goodness he was truly great. His life was a fine example of consecrated service. No one had less of the cant of piety; but few, if any, had more of its vital force. To the end he retained a child-likeness, which, in one whose whole surroundings were fitted to develop a contrary spirit, was as striking as it was beautiful.

"The chief lesson of his life is the power that lies in character that is dominated by a sense of responsibility to God. Mr. Morley was, above everything else, a man who tried to be "found faithful;" ever "redeeming the time;" ever "using" his talents and his trusts; up to the full measure of his ability, serving his generation."

MINISTER AND PASTOR.

The *Bibliotheca Sacra* for July, 1886, contains an article from the pen of Rev. A. Hastings Ross, D. D., of Port Huron, Mich., on "Pastors and acting Pastors in the Congregational churches." It relates to a question which has been in debate at two triennial councils, and is likely to come up again at the triennial council to be held in Chicago during Oct., 1886. The question is whether a minister called by a church but not installed by a council, is in the full sense of the term a pastor. It has been assumed in some quarters that he is not, and in the statistics of certain States a distinction has been made. This distinction first appeared in 1857, and was indicated by the terms "pastor" and "stated supply." More recently, the latter term has been superseded by "acting pastor."

Dr. Ross is opposed to the distinction, justly considers it "invidious," and an interference with church prerogative. He is not in favor of installing councils, but insists very strongly on every minister and church belonging to a local association. In that, he contends, they have their ecclesiastical standing, or as he terms it, "accountable standing." Dr. Ross traces the distinction to which he objects away back to the early days of New England, and to the union of church and state which then existed. This *genesis* of it seems rather far-fetched, and whether true or not, is of little account in the discussion. His idea that the New Eng-

land theory of the ministry which identifies it with the pastorate lies at the bottom of the distinction between pastors and acting pastors, has an air of greater probability about it. According to this, the ordained are ministers only while pastors of particular churches. Ceasing to be pastors they demit the ministry, and become layman. Dr. Ross combats this theory with weapons which are fatal to it. It has never been extensively held, and in 1865 was formally repudiated by the Congregational churches of the United States when they said in convention:—"The ministry includes all who are called of God to preach the gospel, and are set apart to that work by ordination." Dr. Ross approves of this theory as "scriptural, reasonable and adequate." But it is noteworthy that he makes one or two additions to it which modify it considerably. Thus he makes it a point to speak of ministers as "ordained by the churches," and asserts with a dogmatism well nigh sublime enough to be ridiculous, that their position as ministers, or their "standing" as he is fond of calling it, is in the hands of the association of churches in the particular locality where they reside.

Dr. Ross's article is long, occupying 22 pages of the *Bibliotheca*, and comprises many matters peculiar to American Congregationalism, in which we have only historical interest. But there are great principles involved in it which concern Christian churches in all ages and lands. These we shall in the main discuss. Perhaps we can get at them better by asking a few questions.

1. By what authoritative standard is this dispute, and all others about ecclesiastical matters, to be settled? Is there any, and if so, what and where is it? Dr. Ross quotes Penchard, the Cambridge, Savoy, and Saybrook platforms, Upham's Ratio, the Congregational dictionary, the Boston platform, and even the statutes of some States, but never once makes his appeal to the New Testament. Either it is mute on the subject he discusses, or it is of no authority. Congregationalists have from their earliest history been distinguished for making the New Testament their text-book of ecclesiastical polity, and if this be not it they have none.

2. What is ordination? Only a diploma, a declaration that, in the opinion of the parties who ordain, the man is fit to be a minister, and is justified in thinking that God has called him to this work.

3. Does ordination make a minister? If so, Paul was not a minister, though he over and over again says he was. Is Moody a minister, or only a "speaking brother"—only a "layman"—as Dr. Ross would say? Congregationalists have held from time immemorial that ordination does not make the minister. Principal Fairbairn well expresses their position by saying,

"The Divine choice is expressed through men the Divine word enlightens and the Divine spirit guides."

4. What authority is there for the functions claimed for associations? None whatever. There is even less New Testament evidence in their favor than for councils. Associations are merely a manifestation of the gregarious element in sanctified human nature, and are one form of the social development in religion. This is left to the voluntary action of Christian people and churches, but that an optional form of organization should be the depository and custodian of ministerial standing is absurd. Dr. Ross assumes that associationalism is an integral and essential part of the Congregational polity. But it is not. There are many churches and ministers who stand aloof from associations, and it is expressly and stoutly maintained by British Congregationalists with entire unanimity, so far as we are aware, that their status is equally good, whether within or without an association. There are those in the United States who take the same ground, and though but a small minority now, there can be little doubt their number will increase, until the associational theory shares the fate of the council theory. Dr. Ross acknowledges the failure of the council system, as he well may in the face of the fact that for 30 years past it has been falling more and more into disuse until to-day two-thirds of the pastors in the U. S. have never been installed. The attempt to make association compulsory will end in the same way. An increasing number of ministers and churches will drop out of them until more are they that are unassociated than are associated. When this comes to pass, Dr. Ross will have to hunt up another theory of ministerial standing to replace those that have been weighed in the balances and found wanting.

5. What is the solution of the whole difficulty? The answer is, return to the good old way of New Testament simplicity, the discovery of which emancipated the fathers and founders of Independency from the ecclesiastical trammels which bound them. Some lingering influence of the old time New England system of church and state seems to be casting a spell over Dr. Ross's mind. What more standing does a minister want than ordination and church membership give him? Dr. Ross refers more than once to a legal standing accorded by the courts in some of the United States, which is assuredly a vestige of church and state. He also contends that a minister should have standing among his peers, and not depend on laymen for it. This is essential sacerdotalism, and involves a view of things against which genuine Congregationalism has always protested. It has never sanctioned the distinction between clergy and laity, or exalted ministers as such above the brotherhood. Authority is recognized

as being conferred by election to the pastorate, but a minister is not a higher style of man than his fellow-members; they are his peers, and a standing which is good enough for them is good enough for him. The Apostle Paul had no standing but his membership in Jerusalem church, and the full proof of his ministry furnished by the results of those labors in which he was "more abundant," and by means of which "his praise" was "in all the churches."

OUR MISSIONARY'S LETTER.

TRIP TO BENGUELLA.—Continued.

Monday, 24th.—We arrived at St. Thomas at about half past eight in the morning. This island was discovered in 1471 by one of the Portuguese explorers, but we are not told which. It is considerably larger than Prince's and was first colonized by Jews banished from Portugal by King John VI. For a long term of years it was made the very garden of Africa, and a pet colony of Portugal. Missionaries were sent to convert the natives to the Roman Catholic faith. Churches and other buildings for religious purposes were erected at great cost, but apparently the effort to christianize the people were not attended with the most happy results, for the ruins of ten or a dozen churches and cathedrals are to be seen scattered over the island, and many of the people have yet to learn that it is decent to cover their nakedness. The cultivation of sugar cane, once carried to a high state of perfection, was suppressed at St. Thomas in order to encourage its growth at Brazil, and when the latter country attained its independence, it was found that the culture of sugar had become a lost art in St. Thomas. We went ashore in a freight boat, sauntered about the town of St. Anne de Chames, visited the market place and there saw a large concourse of women, clad in loose flowing garments of striped material, generally blue and white, who were endeavoring with a great clatter to dispose of their small wares. The sight was quite picturesque, a fit subject for the brush of an artist. After walking for some time in the heat we became quite thirsty, enquired at a native house for cocoanuts, were invited in, and very kindly did the proprietor cause some fine nuts to be plucked from a tree and the milk of them to be served for our refreshment. In the evening a large shark was seen swimming about the vessel, while the little fish in fear fled before it. Some of the crew threw out a hook baited with several pounds of meat in the hope of being able to take him. To their sorrow however, the large fish helped himself to bait, hook and all, and took his departure to digest the mouthful if he could.

Tuesday, 25th, I went on shore before breakfast in order to secure some fruit, and was successful in my mission. I noticed quite a number of the blacks were tattooed by having three cuts across their cheeks parallel with their mouth, and three from the cheek bone on an angle toward the centre of the lip, while others had a greenish mark from the top of their forehead to the tip of their nose. Three young men with whom I met were able to speak in English, and informed me that they were trained at Sierra Leone. They wished to know whether I had English books for sale. Mr. Lacti, a colporteur of the British Bible Society, was on the island, but his stock of English bibles and books had run out and he was at the time sick with the fever in a native hut: subsequently he came on board and went with us to Ambrez. He appears to be doing a very good work.

Wednesday, 26th, we left St. Thomas at eleven in the morning and in a short time crossed the equator. Previous to this we had experienced some very hot weather and heavy rains. At once the rains ceased and cooler weather was felt, much to the joy of our whole company.

Thursday, 27th, we were drawing near to the Congo river. On the morrow we expected to part with our friends—the nine men who were bound for the Congo state. A kind of farewell service was held on deck, led and addressed by myself. The ladies and Brother Scott, being sick, were unable to attend. All the Congo men were present. At the close of the meeting the Swedish Count in a short address thanked us in behalf of the party for the interest we had taken in their welfare, and a meeting of a very happy nature came to an end. Shortly after the meeting a Romish Sister took one of the young men aside and informed him that we paid people to become converts, whereas they were poor and could not do that, but if he wanted to be happy he must say his prayers night and morning.

Friday, 28th, about six in the morning, we noticed a change in the color of the water. From a sea green it had changed to a dark brown. We were in the waters of the great Congo river. About half past two land came into sight. Shortly after five we arrived at Banana. Here for the first time on the voyage we had bread that was not sour.

Saturday, 29. The Congo river and a large kingdom bearing the name Congo was discovered in 1484 by Diego Cam, a portuguese. The kingdom was entirely south of the river, and stretched for a distance of 250 miles along the coast and 350 inland. The population was such that one of the rulers is said to have raised an army of 900,000 men for war. San Salvador was the capital and metropolis of the whole kingdom. It was situated in the province of Pemba, about fifty Ital-

iah miles south-east of the mouth of the Congo, on the summit of a high mountain. At the time of its greatest prosperity it is said to have contained 40,000 inhabitants. For many years a bishop and his chapter, a college of jesuits and a monastery were supported at the expense of the Portuguese government, and besides a cathedral of very large dimensions, there were ten smaller churches in the place. In the course of fifteen or twenty years the entire population, not only of the capital, but of the whole kingdom, was gathered into the church of Rome. For over 200 years this church held sway in the country, and had opportunity to instruct and elevate the people. Such was the power of the priests that princes had to do penance before their door in sackcloth and ashes, and captains of slaving vessels had to propitiate them in order to secure a cargo of slaves. With such rigor were the laws of the church enforced that wayward children were flogged, sold as slaves, or executed. But withal no translation of the scriptures was made into the language of the people, no effort was put forth to educate them intellectually or morally, and instead of helping the people they left them after more than 200 years of labor, in a worse state than they were at the beginning; and when the Portuguese were no longer able to support the church and protect its missionaries in the country, the people rose to arms, drove them out, returned to the superstitions of their fathers, and now they are numbered among the poorest specimens of the African races. In San Salvador, I am informed by a missionary, there are only a few hundred natives of a very degenerate type, and among them there is to be found scarce a trace of the more than 200 years of missionary labor. Ten of Bishop Taylor's band were dwelling in a coal sloop anchored hard by, when we arrived at Banana. Some of them came on board to see us. They appeared to be robust men, and certainly they will have room for the exercise of their physical powers. Most of the natives seen by us wore charms in the form of graven wood, animal's claws, or coral about their necks; and large rings of iron, brass or ivory around their wrists and ankles. On their backs were rows of short cuts, marks resulting from the process of chopping to which the sick among them are subjected. In each operation the cuts are made in the flesh, and a horn from which the air has been extracted, is applied to the spot; this is carried on until rows of marks stretching from the shoulder right down the back are left. We left Banana about midday. The water looked quite calm, but there was a heavy surf on which rolled the vessel from side to side in a very unpleasant manner. A line of white foam about a foot wide covered the seam where the waters of the Congo and the sea came together, and stretched out on either side as far as the eye could reach.

Sunday, 30th, we arrived at Ambrez about eight in the morning. The surf was heavy and the water low so that we anchored a good distance from the shore. The place may have been somewhat important in the old slaving time, but it is small, and would never be much missed should it pass out of existence. We held a short service in the evening on deck, led by Bro. Scott. At eight we arrived at Loanda. The night was dark but the lights along the shore made us think of home. Quite a number of people came on board the ship and made a gay appearance for a time, indeed until we began to wish that they were home in their beds as they ought to have been.

Tuesday, June 1st. There is quite a history connected with Loanda but my letter has already been so long that I must forbear sending you any more notes on the subject. We went ashore in a boat rowed by some Kabindas, the most intelligent native boatmen along this part of the coast. We called at U. S. Consul Newton's, and were kindly received by him. Four Machilas were secured and we went to pay a visit to the mission house. Several families of Bishop Taylor's band were there. We accepted an invitation to dine with them in camp style, and rather enjoyed the change. Instead of Portuguese cooking we dined on canned milk, canned butter, canned meat &c., served up on tin plates, tin pots and tin cups. Next our course was directed to the hospital. The chief physician received us very courteously, and showed us about the place. It is well ordered, and a surprisingly fine institution to be in such a quarter. We returned to the beach and were rowed back to the ship to the music of the Kabindas' war song. Next day we sailed from Loanda about two in the afternoon.

Thursday, 3rd, we arrived in Novo Redondo, once a prominent slave port, now a small insignificant place.

Friday, 4th, we at last reached Benguella, the first place on our route where we saw an iron wharf. Having landed, our baggage was taken by dusty individuals, who formed a procession single file, to the custom house. Here we finished our journey by sea.

OUR COLLEGE LETTER.

Vacation is now ended, we have returned to college in order to resume the work of another session. The "Lord of the harvest" has been pleased to own and greatly bless the work done by the students in their respective fields of labor during the past summer. The churches have been cheered and strengthened, and many sheaves have been gathered in.

As we mingle together again we feel the loss of our beloved fellow-student and co-worker, Mr. Pritchard, who has been the first to leave our ranks to join the ranks above, "which is far better."

The removal from our college of our learned and esteemed Principal, Rev. Dr. Stevenson, who has accepted a call to one of our leading churches in London, (England), is a source of disappointment to all of us. We hope the smile of God may continue to shone upon him and that he may have abundant success in the new sphere of labor to which he has been called.

We hope that those who are entrusted with the management of the affairs of the college will be directed wisely in their efforts to secure another principal worthy of the position. The work is going on as usual, the Rev. Dr. Cornish doing the work of correspondence, etc., which the Principal did. Rev. Dr. Wilkes has returned from England looking better for his visit, and has resumed his work among us with that energy and ability which has always characterized him. We are also pleased to have with us as we write, the Rev. J. Burton, B.D., of Toronto, who is now giving a special course of lectures in "Exegetical Theology," and who will be with us again during the session. There are eighteen of us in attendance this year, our number being increased by five additional students of good qualities, who appear to be adapted for the work of the ministry, and have now begun that course of training which will enable them in the future to do good and successful work for the Master.

Judging from the appearance of things at present we anticipate a pleasant and successful session, and we trust that many more earnest young men from our churches will consecrate their lives to the great and noble work of the ministry, and feel how good a thing it is to live for others and the honor and glory of God, and see their way clear to come in with us in order to prepare for this important and pleasant work.

J. O. HART AND ALEX. MCLEOD,
(College Correspondents.)

Correspondence.

MR. EDITOR:—

Your excellent correspondent "Adage" has fallen into a slight error in reporting Dr. Kennedy's remarks at the jubilee meeting of the Colonial Missionary Society in London. They were not as stated, the subject of them being half a dozen years older than Dr. Kennedy. He rather referred to his early acquaintance with Henry Wilkes when he, being with his brother a student at the University of Edinbro, attended his Bible class, and that he, Dr. K., as a member of the church signed the call given to Henry Wilkes to become pastor of the church in Albany Street in that city.

H. W.

THE ORANGEVILLE CHAPEL CASE.

DEAR SIR,—Will you kindly allow me a little space to thank those brethren who so generously responded at the Union meeting, to the appeal of the Missionary committee to reimburse me, in part, for the very heavy loss I had sustained as a trustee of the Orangeville church property. But for this brotherly act, I could not have taken the trip to Britain this summer, which has been so beneficial to my health, and that of my dear wife, as well as every way so enjoyable in itself. I am sure we shall never cease to be grateful to those who have contributed to the fund.

I am, Dear Mr. Editor,

Yours truly,

JOHN WOOD.

Ottawa, October 4, 1886.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

At the last meeting of the Executive Committee in Montreal, the treasurer presented a statement showing the following receipts and expenditure since the date of the Annual Meeting:—

Balance then due the Treasurer.....	\$1833 00
Paid out since Annual Meeting.....	1650 00
To which add October cheques, say	1300 00
	<hr/>
	\$4883 00
Less, received up to Sept. 13, including \$401 on account of debt.....	960 00

Showing a prospective balance against the Treasury, October 1st, of.....\$3923 00

Towards this amount there will be the grant from England, payable in November and January, amounting to about \$1060; and unpaid subscriptions towards the debt, \$1100; leaving a balance overdrawn, even with these deductions, of \$1763. Nothing more need be said to show the necessity of an early and vigorous effort to replenish the treasury.

In the absence of Mr. Hall, our Missionary Superintendent, who has gone to England at the urgent request of the committee of the Colonial Missionary Society, the Secretaries of the Associations, along with their several representatives on the Executive committee respectively, are requested to make arrangements for missionary meetings and anniversaries, and we trust that they will see that *as much money is raised before Christmas as possible*. The fall season is, in most localities, the time when money is most plentiful, and we earnestly hope that our people will not let the Lord's portion be the last to be provided for.

JOHN WOOD,
Sec'y C. C. M. S.

Ottawa, October 4th, 1886.

News of the Churches.

FROME.—We learn that the friends here are taking steps to build a new church. The present building is said to be the oldest Congregational church building in the province. Yet its past memories do not keep it fresh and convenient, it must therefore make room for one better fitted to present needs. At Shedden, as well as at Frome, we gladly hear of the young people meeting for mutual improvement, and our good brother Claris seems happy in the encouragement he receives.

MARGAREE, C. B.—God has graciously blessed special efforts here by bringing souls to submit to the guidance of His own Word. Immediately after the meetings of the Congregational Union of N. S. and N. B. and the visit of the Missionary Supt., frequent meetings for prayer and exhortation were held. Several of the christian brethren were awakened to renewed earnestness, and other members of the congregation to anxious enquiry and desire for prayer. At this time Messrs. Vause and McKay had come to Baddeck about thirty miles away, and were invited to visit Margaree. This they opportunely did and worked earnestly for a week with gratifying results. On the first Sabbath in September eighteen new members were added to our communion, in addition to one at each of the two previous meetings at the Lord's table. More are expected to follow. Five of the new members are parents of families, while others are young people of from 15 to 25 years of age. A prayer meeting is held and conducted by one or other of the young men on Sabbath mornings at nine o'clock, and there is also a young people's meeting on Monday evening in addition to the general meeting on Wednesday evening. The pastor's Sabbath afternoon Bible Class for young men increases in interest and attendance. The departure of Student Braithwaite from Baddeck will necessitate more frequent visits of the pastor from Margaree to his other charge at the former station.

PINE GROVE AND HUMBER SUMMIT.—These two churches held a union harvest home festival and entertainment at Humber Summit on the afternoon and evening of Oct. 1st. The day was cold and dreary, and in consequence the attendance was much smaller than would otherwise have been. However the warm hearts of the little company, more than made up for the cheerless weather, and those who were absent were the losers in every respect, especially so in the evening when most excellent speeches were delivered by Revs. J. Salmon, of North Toronto, W. Reid, Presbyterian, of Weston, R. Large and H. Harper, Methodists, respectively of Weston and Clairville. The proceeds netted \$20.00, which sum was sent as a contribution from

Pine Grove and Humber Summit towards the debt of the Home Missionary Society. The amount is five dollars in excess of the promise made for these churches at Ottawa. May other churches, in like proportion exceed their pledges, and so get this heavy burden rolled from our shoulders.

SPEEDSIDE.—Student McLeod evidently wrought a good work here during the summer months. Instead of one Sunday service as of old, two were held with increasing attendance, as might be expected, for minimize duty and it disappears. A prayer meeting during the week was well sustained, and nine entered into fellowship with the church on profession of faith. God grant more fruit from the seed soon.

ST. CATHERINES.—This church has called the Rev. J. Colclough, to whom we alluded in our issue of Sept. 1. The recognition is fixed for 11th inst. We hope to give details in our next.

TORONTO, BOND STREET.—On Friday, 1st inst., this church held an anniversary social to mark the close of the sixth year of the pastorate of Dr. J. Wild. A large number of members and friends of the church partook of a substantial supper, and listened to an enjoyable programme of music rendered by the choir, Mr. Lawson presiding at the organ. Speeches were also made by several gentlemen, in which the church and its pastor were congratulated upon their success and development, and arrangements made by which a substantial subscription of \$3,388 was lifted on the succeeding Sunday. This wipes out the floating debt of the church. On Sunday the pulpit was adorned by a beautiful arrangement of flowers and ferns. The pastor gave a discourse on "Sleep," the second of a series on "Life," "Sleep," and "Death." In the evening the church was crowded to the doors. The sermon showed how Armenianism and Calvinism can both be right—by looking at the great facts of religion from both the divine and the human sides. It is not what God can do, but what he will do. During the service Miss Agnes Corlett Thompson sang "With Verdure Clad" with good effect.

TORONTO, NORTHERN.—The Young People's Association of this church has had Rev. W. Cuthbertson, B. A., of Woodstock, lecturing on "England's Queen and the House of Lords." The lecture was a series of word portraits, skilfully and vividly drawn, of some leading characters. A feeling tribute was paid to the worth of the late Prince Consort, and a touching justification of the womanly grief our Queen has so constantly shown at the great loss.

TORONTO, PARKDALE.—Two laymen, appointed by the Executive Committee of the C. C. M. S. to visit

this church did so some little time past, and reported good prospects of a vigorous church in this growing locality; they also reported thorough harmony, and the high esteem in which the pastor is held.

TORONTO, ZION.—Rev. George Burnfield, M. A., B. D., pastor of the First Presbyterian Church, Brockville, Ont., who has filled the pulpit of this church for two successive Sundays, lectured on Thursday evening, 23rd September, on the subject, "In and about Jerusalem in 1882." The lecture was under the auspices of the Ladies' Aid Society. James H. Richardson, Esq., M. D., at whose house Rev. Mr. Burnfield stayed during his visit to Toronto, occupied the chair, and introduced the reverend lecturer; the Rev. John Burton, B. D., offered the opening prayer. There was a large attendance who appeared deeply interested in the lecture. Landing at Joppa, the lecturer and his companions journeyed along the only road in Palestine which leads from that city to Jerusalem. As Jerusalem is neared the road becomes thronged with pilgrims, and the emotions which thrill the christian as he nears the walls of the ancient city were vividly portrayed. The city is surrounded by walls fifty feet high, of the most marvellous workmanship, in the stones of which are traced the distinctive marks that prove them to have been in position in the days of Solomon and David, while the streets are paved with the stones on which Christ and his disciples walked. Every street and every feature of the ancient city reminds the visitor of events in the days of biblical history. The position is one of great beauty and strength; its wells of water never failed its people during the twenty-seven sieges to which it was subjected. Among other points of interest in and around the city to which the lecturer conveyed his hearers was the Church of the Holy Sepulchre, the roof of which is supported by pillars from King Solomon's temple, as proved by the marks of the Phœnician masons found upon them. Bethlehem was also described, including the Church of the Nativity, underneath which is believed to be the place of the Lord's birth. The Church itself is one of the oldest in existence, having been erected in the beginning of the fourth century. The lecturer also gave an account of his visit to the Dead Sea, whose waters pure and beautiful to look upon, but bitter and unwholesome to the taste, form an apt illustration of the world with its fair but deceptive appearance. At the close of the lecture a hearty vote of thanks was passed to the lecturer; and in replying he proceeded to exhibit and describe a number of valuable and interesting articles collected by him during his stay in Palestine, including the following:—piece of Mount Zion; piece of the floor of the Holy of Holies; ladies' ornaments from Samaria,

bracelets, nose jewels, etc.; horseshoes from Nazareth; carved olive wood from Jerusalem; ink-horn from Judea; ladies' love charm; Mahomedan prayer cloth, etc., etc. Besides the lecture, Rev. Mr. Burnfield preached four able and impressive sermons in Zion church, and also very acceptably conducted the prayer meeting on Wednesday evening, and visited and addressed the Sunday school. His visit to Zion will be long and pleasantly remembered.

WOODSTOCK.—The bazaar held by the ladies of this church, alluded to in our last, was eminently successful, over five hundred dollars being netted. There has been provoking delay in the erection of the building on the part of the contractor, but we understand that now the work is being pushed on with energy.

PERSONALS.

We deeply regret to learn that our brother Mr. J. W. Cox, on account of failing health, has been compelled to resign the charge of the churches of Noel and Maitland. We pray that rest may, with God's blessing, soon fully restore him to the work from which he has never flinched.

A private note from Mr. J. I. Hindley speaks of good health, spirits and prospects in the Granby field.

Our good friend, Mr. R. K. Black, is at the present laboring in Sarnia. We met him the other day and found him in fair health, genial as ever.

Mr. Geo. Fuller, of Brantford, will ere this reaches our readers, be, we trust, at work again. He sailed for home per S. S. Furnesia early in the month.

Our missionaries, Mr. and Mrs. Currie, have been prostrated with fever, but we believe are on the way of recovery, and prosecuting their journey. A letter from them appears in this issue.

Mr. Ruskin in *The Pall Mall Gazette* says of the Bible:

"I see in your columns, as in other literary journals, more and more buzzing and fussing about what Mr. Renan has found the Bible to be, or Mr Huxley not to be, or the Bishops that it might be, or the School Board that it musn't be, etc., etc. Let me tell your readers who care to know, in the fewest possible words what it is. It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world in the first strength of the Christian faith, by an entirely wise and kind saint, St. Jerome; translated afterward with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate and happy. And by consultation of it honestly—on any serious business, you may always learn—a long while before your Parliament finds out—what you should do in such business, and be directed perhaps besides to work more serious than you had thought of."

Official Notices.

STATEMENT OF SUBSCRIPTIONS

TOWARDS WIPING OUT THE HOHE MISSION DEBT, WITH
THE AMOUNTS PAID UP TO OCTOBER 8, 1886.

	Am't. Promised.	Paid.
Coldsprings.....	\$ 25 00	\$
Bowmanville.....	15 00	15 00
Cobourg.....	25 00	
Bond St., Toronto.....	150 00	150 00
Bethel, Kingston.....	50 00	
Hamilton.....	50 00	50 00
Ottawa.....	25 00	
Toronto, Northern.....	25 00	25 00
Emmanuel, Montreal.....	150 00	150 00
Yorkville.....	25 00	25 00
Kincardine.....	25 00	
London.....	75 00	
Danville.....	40 00	40 00
Georgetown.....	25 00	25 00
Guelph.....	25 00	
Fergus.....	50 00	6 75
Burford and Scotland.....	25 00	
Eaton.....	10 00	10 00
Franklin Centre.....	10 00	
Kingston First.....	30 00	30 00
Lanark.....	20 00	
Melbourne.....	15 00	
Stouffville.....	20 00	20 00
Parkdale.....	5 00	
Toronto, Western.....	25 00	
Zion, Toronto.....	25 00	31 00
Belleville.....	15 00	
Lennoxville.....	10 00	10 00
Brockville.....	10 00	
Pine Grove, &c.....	15 00	20 00
Forest.....	15 00	
Rev. J. McKillican.....	10 00	
J. D. Nasmith.....	10 00	
Rev. J. Wood.....	10 00	10 00
A Lady.....	5 00	5 00
Rev. T. Hall.....	10 00	10 00
Rev. H. Pedley.....	5 00	5 00
Rev. Dr. Cornish.....	5 00	5 00
J. C. Copp.....	10 00	10 00
Rev. Geo. Robertson.....	10 00	10 00
J. Boyd.....	5 00	5 00
R. Seath.....	10 00	
Students.....	10 00	12 00
Rev. A. F. McGregor.....	10 00	
Bond St. S. School, Toronto.....	10 00	
Rev. J. McKinnon.....	5 00	
Emmanuel S. School, Montreal.....	15 00	
Gallery.....	5 00	5 00
Embro.....	20 00	20 00
Edgar.....	25 00	
New Durham.....	10 00	10 00
Chesnut St. S. School, Toronto.....	5 00	
T. Parker.....	5 00	5 00
Unknown.....	5 00	5 00
Walter Little.....	4 00	4 00
Rev. C. Duff.....	5 00	
Calvary, Montreal.....	45 00	
Brantford.....	100 00	

Sherbrooke.....	50 00	50 00
Margaree.....		5 30
Sheffield.....		18 50
Economy.....		6 00
Baddeck.....		2 00
Lower Selmah.....		1 00
Nathan Tupper.....		5 00
Keswick Ridge.....		11 50
Mrs. H. H. Watson, Chebogue.....		5 00
Rev. G. Willett.....		10 00

\$1449 00 \$ 843 05

B. W. ROBERTSON,
Treasurer.

Kingston, October 7, 1886.

Poetry.

A DAY ON THE SCUGOG.

Down swiftly flowing rippled river,
Its marsh lands on either side,
Foliaged by thick, green rushes,
Stemming the restless tide.

Past inlets of dark, still water,
Where great white lilies gleam,
Through dusky twilight shadows,
In light of poet's dream.

Out into the widening waters
Of the clear, blue dimpled lake,
Whose wavelets from shore to shore,
In low, soft murmurs break.

Each wavelet in splendor flashing,
Through golden summer day,
Shining with silvery lustre
Neath mystic moonlight ray.

With our sails to the freshening breeze,
Under skies in sunset dyed,
On enchanted waves we float
To music of the tide.

Into seas of purple and gold,
By cloud shadows softly kissed,
Over brown pebbly beach,
Past islets veiled in mist.

Now nearing the flower-fringed banks,
All yellow with golden rod,
We linger while daylight dies
And purple asters nod.

Watching the crane's slow flight
Home to his marshy cover,
Or bees with sweet fruits laden,
From far off fields of clover.

Our gladsome day on the river
Is over at eventide,

Silently through the darkening
In our trusty boat we glide.

Home to the busy city,
To its ceaseless din and strife,
Where complex shuttles weave
Dark threads in the web of life.

But with hearts so full of joyance,
That shadows of pain and loss,
Of weary, futile longings,
Whatever may be the cross.

Drift softly into the sunlight,
Perchance but to come again,
But life has been freed for a time
From the tension of toil and pain.

EMILY A. SYKES.

A CLOSE-FISTED ECONOMIST.

The farmer sat in his easy chair
Between the fire and the lamplight's glare;
His face was ruddy and full and fair;
His three small boys in the chimney nook
Conned the lines of a picture-book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and drew the tea,
Deftly, swiftly, silently;
Tired and weary, weak and faint,
She bore her trials without complaint,
Like many another, household saint—
Content all selfish bliss above
In the patient ministry of love.

At last, between the clouds of smoke
That wreathed his lips, the farmer spoke:
"There's taxes to raise, and int'rest to pay,
And if there should come a rainy day,
'Twould be mighty handy, I'm bound to say,
'T have something put by. For folks must die;
An' there's funeral bills, and gravestones to buy—
Enough to swamp a man, purty nigh;
Besides, there's Edward an' Dick an' Joe
To be provided for when we go;
So, if I were you, I'd tell you what I'd do,
I'd be savin' of wood-as ever I could;
Extra fires don't do any good;
I'd be savin' of soap, an' savin' of ile,
And run up some candles once in a while;
I'd be rather sparin' of coffee and tea,
E'or sugar is high,
An' all to buy,

And cider is good enough drink for me;
I'd be kind of careful 'bout my clo'es,
And look out sharp how the money goes—
Gewgaws is useless, nater knows;

Extra trimmin'
'S the bane of women.

I'd sell the best of my cheese an' honey,
And eggs is as good, nigh 'bout, as money,
An' as to the carpet you wanted new—
I guess we can make the old one do;
An' as to the washer an' sowin'-machine.

Them smooth-tongued agents, so pesky mean,
You'd better get rid of 'em slick an' clean.
What do they know 'bout women's work?
Do they kalkilate women was make to shirk!

Dick and Edward and little Joe
Sat in the corner in a row;
They saw their patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in;
They saw the quiver of lip and chin—
And then, with a wrath he could not smother,
Outspoke the youngest, frailest brother:
"You talk of savin' wood an' ile
An' tea an' sugar all the while,
But you never talk of savin' mother!"

—Selected.

REST.

My feet are wearied and my hands are tired—
My soul oppressed,
And with desire have I long desired
Rest—only Rest.

'Tis hard to tell, when toil is almost vain,
In barren way;
'Tis hard to sow and never garner grain
In harvest day.

The burden of my days is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer,
For Rest, sweet Rest.

'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till, and when 'tis tilled, to weep
O'er fruitless field.

And so I cry, a weak and human cry,
So heart-oppressed;
And so I sigh, a weak and human sigh,
For Rest, for Rest.

My way has wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine for Rest.

'Twas always so; when still a child, I laid
On mother's breast
My weary little head—e'en then I prayed,
As now, for Rest.

And I am restless still; 'twill soon be o'er,
For down the West
Life's sun is setting, and I see the shore
Where I shall rest.

—Father Ryan.

THE PULPIT TREASURY for October, like its predecessors, is full of matter adapted to the needs of preachers and Christian workers. This magazine is undenominational, thoroughly evangelical and fully abreast with all questions in the religious world. \$2.50 yearly. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, 771 Broadway, New York.

MISSION NOTES.

DEAR EDITOR,

Here is a fine picture of Woman's Work in the field Mrs. Currie has gone to. Missionary interest will always be based on missionary intelligence, and I am glad to see our INDEPENDENT serving that purpose.

Yours truly,

MONTREAL, Sept. 17, 1886.

E. M. HILL.

LETTER FROM MRS. STOVER, IN "LIFE AND LIGHT."

Tuesday, to-day; went to the village and rocks at half-past eight; home again at noon. This afternoon, though it is very hot, there is starched ironing to do. My oldest servant-boy does all of the ironing except the finest starched clothes, and to-day I have been teaching him to do up shirts and collars. Other work which every housewife understands, falls to my daily share, especially care for my child. All my mornings being spent away from home, all sewing, mending, studying, etc., are brought into the afternoon. You see there is little time for idleness or loneliness. Now a word of explanation. Chilume, the only large village near, is a mile away, down one hill and up another. The "rocks" are halfway between; and it is at these rocks where, every day from daylight till late in the afternoon, one can find from two to twelve or more women and girls at work pounding corn. Their staple articles of diet being corn-meal mush, they are constantly at work preparing it. They first soak the corn in water to make it soft, and of course it sours, and the odor is not pleasant. They take this corn to the flat rocks, by a stream, and pound it with a wooden mallet till it is as fine as our wheat flour. It is hard work, I assure you, to pound and sift this meal, the only means they have of sifting being to shake it on a flat basket till it separates. So expert are they that all the coarse meal falls on one side and the fine on the other. They also pound and dry their mandioc (a root which they use a great deal). This is soaked in water until it has an abominable smell to us. Here I sit among these women, holding their babies or taking a hand in their work, and talking with them, learning their language and winning their hearts. They have not time to come to us, poor things; they are perfect slaves. When not pounding their meal, they are digging in their fields or gathering their crops. When they come home from working all day in the field in the scorching sun, with perhaps a child from one to three years of age on their back, on their way home they gather large loads of fagots, which they carry on their heads as they do all their burdens. No sooner do they reach their village than they must take a large gourd and trudge off to the brook, a half-mile away, for water, and then the mush and beans must be cooked and taken to their lords and masters, who have all day been sitting in their huts or on the greensward about the village, smoking their pipes, drinking their beer, and gossiping. Do you think their life one of ease? O my Christian sisters! you who are possessors of Christian homes, and are surrounded by loving, watchful husbands, children and friends, can you realize what life must be to these poor ignorant, over-burdened women—women who have heads, and backs, and hearts? Often my heart aches for them when I see how tired they look; and oh! how

I long to help them, and make them understand that there is One who carries all their burdens and feels all their griefs. I know I never could have realized what a blessed privilege it is to be born in a Christian land if I had not had this experience, and I wish I could help others to feel it in this measure. I visit from one to three villages daily, searching out the sick, and doing what I can for them. And yet my service seems so small and mean! It is not even "cups of cold water" which I can give—only a drop here and there. You will appreciate our great longing for an unmarried lady to come to us for this purpose; i. e., one who is not bound by family cares and responsibilities, but who can have her whole time to devote to visiting among the women, and studying the language. I have three boys whom I am training, and who are a great help to me. My great desire is to have two girls in my family to train. One little girl comes to me every day, but she is too young, only as she will be coming into it gradually. I want to get hold of some of the King's children; they not only seem superior in many ways, but their position in society being an influential one, we wish to get the gospel truths before them as soon as possible. I wish I could give you a pen-picture of our work and surroundings. We have many funny experiences; we laugh more often than we cry, which is conducive to health you know. It is evening, now, and as my husband and myself sit by our lamp, there are six dusky forms sitting at our feet, enjoying pictures and asking no end of questions. Our associates are Mr. and Mrs. Sanders. Our numbers are few, but God has said, "Where two or three are agreed as touching any matter," so we are sure of a blessing.

HUMOR.

The tendency of the writers of the present day is to over-estimate the occasions for humor. These are subjects in this life too grand, too noble and too unselfish for the flippant jest. There are attributes of the human heart—honor, virtue, love, religion and thoughts on death and eternity, awful and sacred, before which in reverent expectancy we wait, like Moses before the burning bush. The breaking of a public trust is a fearful sin in the sight of God and man, and whoever seizes it as a topic for humorous display, consciously or unconsciously lowers the standard of morality by substituting a thoughtless, mocking laugh for a strong feeling of solemn horror and revulsion.

Not long since, a well known humorist was announced to lecture. As he lingered in the ante-room of the crowded hall, a telegram informing him of the death of his mother-in-law was placed in his hands. Tender, loving, deep and fervent was the feeling between them, and he felt as though the angel of death had called his own dear mother. Staggering under the terrible blow, he informed the manager in a few hurried words of his bereavement and of the impossibility of his going upon the platform. In despair the manager spoke of the enthusiastic audience, even then stamping for their favorite; expostulated, even raged, but all in vain. At last, he urged the lecturer to at least make his own apology to the audience. With tear-dimmed eyes, barely seeing his way, he tottered to the foot-lights. Before that vast audience he held the telegraphic message of death, and in a voice choked and quivering

with emotion, stammered out his apology—he could not lecture as his mother-in-law had just died. That crowded house, hushed to catch the faint utterance of his opening words, burst into a storm of laughter and applause that seemed to shake the very rafters. The excuse seemed to them but an original, witty prelude to an evening's fun. The stricken man begged, implored, even prayed them to believe him; but that grand assemblage, blind victims to morbid humor, heard him not, and he made his way out into the open air as best he could, leaving them to discover later their cruel mistake. The mother-in-law joke, now a classic, should be stuffed and relegated to some dusty museum shelf for ever.

GOOD RULES TO SECURE POOR PRAYER MEETINGS.

1. Never come unless *perfectly* convenient.
 2. If necessarily detained never send a *substitute*.
 3. Stay away if it is a little *damp*, a little too *cold*, or a little too *warm*.
 4. Don't come *early*, if you can *help* it.
 5. Always take a *back seat*.
 6. Avoid *previous preparation*, trust to the service to warm you up.
 7. Don't trouble yourself to render any help. Let others bear all the burdens.
 8. Grumble if people don't come, but don't ask any one to accompany you.
 9. Cultivate the *critical spirit*, never let mistakes go unnoticed.
 10. If you see a stranger present, *avoid* him or her.
 11. Always *wait* for other members to speak first. Stand on your dignity.
 12. If the meeting has been helpful don't *tell* anybody.
- Protesant Pillar.*

The pastor of the First Congregational Church of St. Louis, Rev. J. G. Merrill, prepared and distributed among his people, some time since, a prayer meeting alphabet, which is worth a wider circulation. It will serve as well for a Sunday-school alphabet. It was as follows:—

Attend regularly. Be on time. Come with prayer. Dare difficulties. Eschew excuses. Free the mind from business. Get a friend to come with you. Help in singing. Increase your faith. Joy in service. Kindle devotion. Let society go. Musicals, also. Operas, too, unless they make you love and attend prayer-meeting more. Pray without ceasing. Quench not the spirit. Redeem the time. Salute all who come. Take front seats. Unite in every prayer. Visit those who can't come. Write to those you can't visit. X cents pay for car-fare to and fro; it will be well spent. Yearn for souls. Zealously strive to win them.—*Pilgrim Father.*

—Lord Salisbury the present Prime Minister of Great Britain, having started to the Mansion House armed with the "final and irrevocable" verdict of the British people, the *Fall Mall Gazette* made a careful computation of the voting at the last election, concluding that, so far as can possibly be ascertained, the actual result of the last election was—Liberals, 1,800,233; Arnellites, 374,763; total 2,174,996. Conservatives, 1,

778,823; Unionist, 450,520; total 2,128,343. Majority for Home Rule, 46,653. The total number electors thus accounted for is just three-quarters of the whole electorate.

—A GOOD REPLY.—In charge of the question box one day this season, at Chautauqua, Rev. J. M. Buckley, D.D., was asked: "Do you think the great pyramid a prophecy of the coming of Christ?" His reply, which was followed by prolonged applause, was:

I answer with the speculation of the man who found a boot on the shores of the Mediterranean marked "J," and concluded that it belonged to Jonah, and was cast off by him in his struggles when he got on the shore.

CREAM EGG.—Boil five or six eggs until they are hard. Make a sauce of a pint of milk, a lump of butter the size of an egg, pepper and salt, and enough corn starch to make it thick as thick cream. Take the shells off the eggs while hot and cut them in two, lengthwise; pour the cream dressing over them, and serve hot. It is nice to place thin slices of buttered toast under the eggs.

SCALLOPED CODFISH WITH CHEESE.—Soak a pound of salted codfish six hours in tepid water, then boil it. When cold pick into flakes with a fork, and season with pepper. Heat a cup of milk to a boil, stir into a table-spoonful of butter rolled in two of prepared flour; mix with the picked fish and pour into a bake dish. Strew grated cheese thickly on top and bake in a quick oven to a delicate brown. It is yet nicer if you add a raw egg to the mixture before cooking it.

Literary Notices.

A BIRD'S EYE VIEW OF BEE KEEPING: W. F. Clarke, Guelph This is a poetical treatise on Bee Keeping after the manner of Virgil's fourth Georgie, to which our author ambitiously refers in his preface as his latest precursor. A Georgie has been described as "some part of the science of husbandry put into a pleasing dress, and set off with the embellishments of poetry, and our friend has certainly put forth in a pleasing address and poetic form some very useful hints regarding Bee culture, very much in advance of that which obtained in Virgil's day. Here is a piece of advice which may serve some unwary fugitive from a pursuing busy bee:—

"Keep quiet, do not strike a single blow,
And usually the bee away will go,
But, if, like Mary's little lamb so white,
It seems reluctant to go out of sight.

Move quickly into some dense shade near by,
For there a bee will hardly ever fly,
Never attempt to fight an angry bee,
But be content to win by strategy."

THE HOMILETIC REVIEW for October, though a little late in appearing, has its usual amount of first class pulpit matter and religious literature. A paper by Prof. Valentine, of Gettysburg, Pa., on the "New Theology," closes the discussion on that subject. Prof. Cuthbertson gives an article entitled "A Physiological View of Faith Cures." There is a good deal of sense in his views. The departments of "Homiletics,"

"Pastoral Theology," and "Study Table," under the conduct of Prof. J. M. Hoppin, Dr. W. C. Wilkinson, and Dr. J. M. Ludlow, show no falling off in interest. Funk & Wagnalls, 10 and 12 Dey Street, New York.

THE AMERICAN McALL RECORD QUARTERLY, July, 1886, has just been issued. It contains the Annual Reports of the Association of the Auxiliaries in America, and others of a business character. Mr. McAll says: "I observe that very nearly one third of the entire income of the Mission for 1885 was sent to us across the Atlantic. For this we unfeignedly thank you; or, rather, we render praise to Him whose grace has prompted these unwearied efforts, these willing offerings." The sum expended for the work in France, amounts to \$27,020.75. Mr. McAll says further: "The actual increase of attendance, as shown in our report for 1885, has been most cheering. In Paris, without addition to the number of stations or sittings, the year's aggregate increase, counting old and young, has been 61,000, that in the entire Mission 85,000. We regard with even greater thankfulness the silent, but, as we believe, effectual advance, in our older Stations; of the hold gained on our people—their marked progress in Christian knowledge, and, consequently, in the Christian life. It is, indeed, still the sowing time here; we are daily coming in contact with people who never before in their lives heard the Gospel, and there remains even yet an immense introductory work to be achieved in dissipating widespread and almost national misconceptions of and prejudices against the Gospel. But we now see around us, as the fruit of years of toil and watching, Christian lives, Christian families, and Christian workers. And, while our Fraternal Societies tend much to the religious culture of the new converts, we rejoice to see many of them, both in Paris and in its provinces, uniting with the surrounding French churches. The large proportion of men to be seen in many of our rooms, together with the fixed attention accorded to the directest utterances respecting man's fallen state and salvation by the death of Christ, resistlessly proclaim that a deep want of the soul is coming to be widely felt, a want which Sophism and Nihilism are found to be unable to supply." It is stated also that France has a population of thirty-six million. Of this number seven hundred thousand are nominally Protestant, for this number of Protestants there are eight hundred pastors. At the beginning of this century Protestantism could not count one hundred and fifty pastors; it had no Christian works of instruction or of evangelization. It simply existed. To-day it has a list of one hundred and fifty-five Christian works, and, as has already been stated, eight hundred pastors to carry on the work of evangelization among the scattered churches. The annual gifts of French Protestants for the support of churches and Christian work are estimated at \$940,000. It cannot, therefore, be said that French Christians are giving nothing for the advancement of Christianity in their midst. We have only to compare their gifts with those of American Christians, whose numbers exceed those of our French brethren by millions, and it is well to remember, also, that there are very few, if any, rich Protestants in France. "The cross of Christ in France is lighted up anew; its light is life. Over against the dark background Love shines out from it, and in that Eternal Love is salvation to the uttermost." Quoting Victor

Hugo, "Give to the people who work and suffer, give to the people for whom this world is bad, the belief in a better world made for them." "Therefore, sow the villages with Gospels—a Bible for each cottage," one writes. "And this is our work: to sow France with God's truth. We are not to calculate our success: the wisdom of faith lies in abstaining from such calculations. It calmly says, 'If the work is God's, go forward.' In quietness and confidence shall be your strength." Let us not be worried or wearied; God is a mighty ally, and He who shook Nineveh can shake Paris. It is by faith that Christians conquer and carry all before them, and we become irresistible in proportion as we keep hold of this power, or rather, as it keeps hold of us. Say not ye, 'There are yet four months and then cometh the harvest.' Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest.' Let us hear the Divine command, 'Thrust in thy sickle and reap.' And let us look well to our sickles: they may be rusted by slothfulness; they may be blunted by the cares and overwork of this world. Watch, then, our reaping-hook, and let us not trifle with its edge, as if it were a small matter whether it be blunt or sharp. France is open to the Word of God. The people are ready to accept its teachings. Thousands and thousands flock eagerly to hear the Gospel of love. The McAll Mission works in true Christian harmony with all the various branches of evangelical work, and God is using it to unloose the bands of spiritual apathy in which centuries of repression had bound the Protestant Church of France. 'A great door and an effectual has been opened,' yet there are many enemies: infidelity and Popery are not dead. The evangelistic movement has scarcely begun. It may be feeble, but in the things of God weakness is strength. There may be many imperfections about, but it is by imperfect workmen and inadequate means that God has always accomplished his greatest works, that no flesh may glory in His presence."

THE CENTURY for October lies before us. No doubt the first instalment of the authorized memories of Abraham Lincoln is a prominent feature of this number, but we confess ourselves most drawn by the article on the "Gloucester fishing fleet." The waiting homes, the anxious wives, the stormy sea, and the terrible dangers met by those who supply our tables with one of the luxuries of life, spoke to us as we read words calling for sympathy and gratitude, and reminding us of the lines in "Caller herring":

"Buy my caller herrin',
Ye little ken their worth,
Ye may ca' them vulgar farin',
Wives and mothers most despairing,
Ca' them 'ives o' men."

THE CANADIAN INDEPENDENT, Rev. J. Burton, B. D., Editor, will be published (D. V.) on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interest of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly local items of church news, or communications of general interest. To ensure insertion send early; the news column will be kept open till the tenth and twenty-fifth of each month.

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