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# The Canadian Independent.

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

Vol. 30.]

TORONTO, THURSDAY, JULY 28, 1881.

[New Series. No. 4

"DER ABEND IST DER BESTE."  
BY SUSAN COOLIDGE.

The morning hours are joyful fair,  
With call of bird and scent of dew;  
And blent with shining gold and blue  
And glad the summer noontides are;  
The slow sun lingering seeks the west  
As loth to leave and grieve so soon  
The long and fragrant afternoon;  
But still the evening is the best.

Day may be full as day may be,  
Her hands all heaped with gifts; her eyes  
Alight with joyful prophecies;  
But still we turn where, wistfully,  
The veiled evening, dimly tall,  
Stands in the shadow without speech  
And holds her one gift out to each—  
Her gift of rest, the gift of all.

Ah! sweetly falls the sunset glow  
On silver hairs, all peaceful bent  
To catch the last rays, and content  
To watch the twilight softly grow;  
Content to face the night and keep  
The peaceful vigil of the eve,  
And like a little child to breathe  
A "Now I lay me down to sleep."

Ah! close of life! Ah! close of day!  
Which thinks of morn without regret;  
Which thinks of busy noon, and yet  
Grieves not to put its toils away;  
Which, calmed with thoughts of coming  
rest,  
Watches the sweet, till evening fade,  
Counting its hours all unafraid—  
Surely, the evening is the best.

NEWPORT, R. I. N. Y. Independent.

## CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Thirty-fourth Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick was held in the Congregational Church, Noel, N. S., on July 8th to the 11th, 1881.

After the reading of the minutes of the last annual meeting, the Secretary read a letter from the Rev. A. Hannay, Secretary of the Congregational Union of England and Wales, relative to the appointment of a delegate from this Union to the jubilee meeting to be held in Manchester in October next.

Rev. A. McGregor was appointed.

At the afternoon session Rev. S. Sykes gave an address on "The Deacon's Office—what should be expected of it." An interesting discussion followed.

The special committee appointed last year on the case of Rev. C. L. Ross as an applicant for membership in the Union reported, unanimously recommending that he be received. At a subsequent meeting he was unanimously received.

At the evening the Rev. J. W. Cox, B.A., gave an address as retiring chairman. The subject of the address was, "Ourselves." He treated the subject under four heads, viz., "Our principles," "Our Mission," "Our Needs," and "Our Outlook." The Rev. A. McGregor, of Yarmouth, was then elected chairman. On taking the chair Mr. McGregor addressed the Union in a few well chosen remarks. The Rev. S. Sykes then spoke on the subject of "Foreign Missions." He was followed by Rev. J. Shipperly on "Christian Beneficence."

On Saturday morning the retiring chairman's address was discussed, and a vote of thanks was given to Mr. Cox for his services as chairman, and for his able address. At the p.m. session the following resolution was unanimously passed:—

Resolved,—That this Union hereby express its sense of loss in the de-

cease of Capt. A. K. Clements, of Yarmouth, N. S., who has been so long identified with the working of our Body in these Provinces, and whose advice as well as means have been enjoyed to so large an extent by the Union almost from its organization. At the same time we would recognize the fact that through the grace of the Lord Jesus Christ, we need not mourn for him as those that have no hope, but joyfully trust that he is now at rest with the Master for whom he toiled so faithfully during life. We also hereby express our Christian sympathy with his sorely-trying partner and family in their bereavement, and prayerfully commend to them the abundant consolations of Divine grace."

The Committee on Education reported, submitting the following resolution, which was adopted unanimously:—

"Whereas, the question of 'Higher Education,' so-called, is one of the issues of the day in these Provinces, and whereas the Congregational Body in the United States and Great Britain has been, and is, in the fore-front of educational movements of a broad and comprehensive nature, it is therefore

Resolved—"That the Congregational Union of Nova Scotia and New Brunswick do not suffer itself from considerations of comparative numerical weakness to be kept from hereby giving expression to its cherished conviction that the granting of State aid for denominational purposes is as unjust in its relative bearing as it is unsound in principle; and that it likewise records its satisfaction with the Legislature which, at Halifax, so recently frustrated the attempt to perpetuate denominational grants; and furthermore, whilst making every allowance for attachment to denominational collegiate institutions, the Union cannot but welcome, and pledge itself to co-operate with every legitimate attempt in the direction of University consolidation."

At three o'clock the annual missionary meeting was held; addresses were delivered by Rev. A. McGregor, Missionary Secretary, Rev. Mr. Ross, and others.

### SABBATH SERVICES.

The annual sermon was preached by Rev. A. Blanchard, of St. John's, from Luke v. 1-2. After the sermon the ordinance of the Lord's Supper was dispensed; the Pastor of the church presiding, assisted by Rev. S. Sikes and Rev. A. McGregor. The Rev. A. McGregor preached in the evening. The church in Lower Selmah, and the Presbyterian churches of Noel and Maitland, as well as also the Methodist church of Selmah were supplied with preaching by members of the Union. The day was all that could be desired, and the congregations large and attentive.

On Monday morning, after devotional exercises of an hour, the business of the Union was resumed. Rev. A. Blanchard applied for, and was received into membership of the Union.

Mr. Blanchard read a paper on "Christian worship, how best promoted;" several valuable hints were given, an interesting discussion of the paper took place at the afternoon session. The following brethren were appointed to prepare papers for the next annual meeting:—Rev. J. W. Cox, B. A., "The claims of Foreign Missions on our Churches;" Mr. Freeman Dennis, "The Model Pastor;" Mr. C. H. Whitman, "Sabbath-

schools and training of the young." Rev. W. Peacock, "The difficulties of Home Mission work;" Rev. C. L. Ross, "How can we best sustain Missionary labour in our weak churches."

The business committee submitted the following resolution, which was unanimously adopted:

"Whereas, this Union, in common with the intelligence of Christendom, was shocked with the recent dastardly attempt on the life of the esteemed Chief Magistrate of the United States.

"Resolved, that 'the Union,' composed as it is in part of the descendants of the Pilgrim Fathers, hereby extend to the Republic its profound sympathy in the sorrow and anxiety the rash act has brought upon the Commonwealth, and at the same time expresses the devout wish that God, to whom belong the issues of life, may speedily restore the President to health, and vouchsafe him a long and useful career."

The Union rose at 11:30, to give place to the annual meeting of the Ladies' Home Missionary Society.

In the afternoon, the committee on Temperance reported, submitting the following resolution which was unanimously adopted:

"That this Union hereby recommend an increased rather than a diminished attention to the Temperance question on the part of our ministers and churches, by seeking to exert all the influence they can, through the pulpit and otherwise, for the suppression of intemperance and the promotion of total abstinence, and that they encourage every well-directed effort toward the improvement of the so-called 'Scott Act' in the direction of more complete prohibition, than this act at present contemplates, while strenuously opposing all attempts to amend it in the contrary direction." After the appointment of a committee to prepare a form of church trust deeds, to be submitted at next annual meeting, a vote of thanks was given to the friends in Noel and vicinity for their generous hospitality to ministers and delegates attending the Union, also a vote of thanks to Railway, Steamboat and Coach lines for reduction of fares. The business of the Union then closed, and the Union adjourned to meet at Sheffield, N. B., on the first Saturday after the first Sunday in July, 1881. A public farewell meeting was held in the evening, when earnest, practical addresses were delivered by a number of brethren. The meeting closed by singing the hymn "Blest be the tie that binds," and the benediction by Rev. Mr. Ross.

## News of the Churches.

WINNIPEG. — (Extracts from private letter.)—The Lord hath done great things for us. Cash and subscriptions for new church, \$7,575. Contract let for about \$16,000. Average Sunday collections for last quarter, \$33.86. Eighty attend Sunday-school. Rev. Mr. Reed, from Manchester, Eng., preached Sunday evening, July 3rd, and Rev. A. J. Bray, of Montreal, in the morning. Hall crowded to the doors. Additions to membership have been few as yet, but we expect more so soon as we enter our new church.

ATHOL. — The Sunday-school recently took up its annual collection for Foreign

Missions, amounting to \$16.32, which with some additions is now \$20. This sum goes to the A. B. C. F. M., for the support of Rev. Mr. Brooks, of Constantinople. The congregation here, at the suggestion of one of the deacons, has taken a step, which it is hoped will promote the temperance cause. It was agreed to form a society in the congregation of all who would take the total abstinence pledge—and after notice given, the pastor preached a sermon on the subject, and then an opportunity was given to all who would enroll themselves as members, including the young. The result was that most of the congregation took the pledge. The matter is to be kept before the hearers steadily. The new church building is progressing favourably—it is now being plastered. It is now decided that the Atlantic and Ottawa Railroad will pass near the site, and a village will no doubt spring up. It will thus be found to have been properly located.

TORONTO.—The pic-nic season is upon us in full force. On Friday, 15th, three of the city Sunday-schools had their holiday, Zion choosing High Park, the Northern, Victoria Park, and the Western, Victoria Park. The day was very delightful, fine and bright, yet with a beautiful cool breeze. The same report came from each of the schools, "Had a capital time, enjoyed ourselves very much, everything went off first-rate." Each of the schools got back in good time, an important consideration where so many little folks are taken miles from home, and we have not heard that a single mishap occurred to mar the enjoyment of the day. On the following Friday the Don-Mount Mission had its outing, choosing Victoria Park, about 250 scholars and friends were present. The day was all that could be desired, and the picnic a complete success.

### LITERARY NOTES.

The Midsummer number of *Scribner* is a superb issue; the publishers never rest with what they have reached, but are always trying for something better. Some of the woodcuts in this number are very fine, and the literary matter is first-class. Those who are going for an idle holiday will do well to take this number for a companion. No less than six articles are specially adapted for the season, not, however, that there is lack of more solid and thoughtful reading. We have been much interested in going through it.

*St. Nicholas* for August is profusely illustrated from beginning to end; the departments are full of life and variety. We have poems—two by the editor, seven short stories, instructions for Flat-boating, and a whole page is devoted to the members of the new and vigorous Agassiz Association. *St. Nicholas* is, par excellence, the magazine for the young.

We have been shown the proof sheets of a work soon to be published on Baptism, its mode and object, by Dr. Hamilton of this city, a retired Presbyterian minister. The typography promises to be as correct as printing can very well be. The treatment of the subject discussed is thorough, and puts an English reader in possession of the means of judging for himself how far the Baptist views are tenable. We are old-fashioned enough to believe that the subject has not lost interest, and we shall greet with some degree of pleasure another full statement of the arguments of our Pædo-Baptist Churches. When published, we shall note the work again.]

## RESTFULNESS.

Long time my restless wishes fought and strove,

Long time I bent me to the heavy task  
Of winning such full recompense of love  
As dream could paint, importunate fancy ask.

Morning and night a hunger filled my soul;  
Ever my eager hands went out to sue  
And still I sped toward a shifting goal,  
And still the horizon widened as I flew.

There was no joy in love, but jealous wrath;  
I walked athirst all day, and did not heed  
The wayside brooks which followed by my path  
And held their cooling threadlets to my need.

But now, these warring fancies left behind,  
I sit in clear air with the sun overhead  
And take my share, repining not, and find  
Perpetual feast in just such daily bread.

Asking no more than what unasked is sent;  
Freedom is dearer still than love may be;  
And I, my dearest, am at last content:  
Content to love thee and to leave thee free.

Love me then not, for pity nor for prayer,  
But as the sunshine loveth and the rain,  
Which speed them gladly through the upper air  
Because the gracious pathway is made plain.

And as we watch the slant lines, gold and dun,  
Bridge heaven's distance, all intent to bless,  
And cavi not if we or other one  
Shall have the larger portion or the less.

So with unweary eye I mark and see  
Where blessed and blessing your sweet days are spent,  
And, though another win more love from thee,  
Having my share I am therewith content.

## A FRONTIER SERMON.

Though the preachers in the far west may not have all the culture and refinement of their eastern brethren, they nevertheless often make up any deficiency in this line by pointed comparisons, which are easily understood by the people. Below we give an extract from one of these sermons recently preached at Deadwood. The preacher announced his subject as "Heaven," and took for his text, "Rev. xxi: 1, 2: *And I saw a new heaven and a new earth, for the first heaven and first earth had passed away,*" etc. In order to bring his subject within the supposed limited understanding of his hearers, he spoke of heaven as a land to which he was trying to get them to emigrate—a country which had no alkali land, sand-hills, or grass-hoppers.

"This country is new. All of you are immigrants from somewhere or other, and most of you will keep on moving while you live, for a man who once gets on the frontier seldom settles down anywhere till he settles into the ground.

"Now, I'm tryin' to git you to go to a country where there's no more movin' for it says, 'They shall reign with Him a thousand years.' Some are going there but I want to get up a big stampede. Now I expect that afore you hile your 'declaration of intentions to locate, you'll want me to tell you what kind of a country it is. and first you'll ask me if it's good grass land. Why, it says, 'He shall lead them in green pastures beside clear waters,' and there'll be grass and flowers all the year round, for there ain't no winter there, nor no dry spells. I s'pose you'll want to know if it's a good fruit country. 'On either side of the river was the tree of life, which bare twelve manner of fruit and yielded her fruit every month.' Just think of it—*every month!*—fresn fruit all the time and twelve different kinds! Here fruit is only fresh for a few months in the fall,

and you have to can it and preserve it and bury it to have a little in the winter, but it won't be so there.

"And you'll want to know if its good water. 'He showed me a pure river of water of life.' Clear as crystal—you won't want any soda fountains or lemonade.

"But most of you want to go to a healthy country. Well, 'there shall be no more death, neither sorrow nor crying, nor any more pain;' and 'the leaves of the trees are for the healing of the nations,' and, besides, we shall have there a great physician.

"Some of you have got families, and you want to take them where the society is better than it is in Deadwood. The society will be of the select of the earth, martyrs, and saints, and philanthropists, and there shall in nowise enter in anything that defileth or maketh a lie.' You want to know what you'll do for a living. Why, you'll live to sing praises and be happy. If you inquire whether money is plenty, I shall tell you that 'the city is of pure gold, and the walls of jasper, and the foundations are garnished with all manner of precious stones, and the twelve gates are twelve pearls.' You won't have to pay any money for coal-oil, for there is no night, and they have no need of sun or moon.

"If you ask me about the timber, I shall tell you that the houses are already built, and they're mansions. Now the way to get there is easy, for the journey is all the way overland, for it says 'there was no more sea,' and the twelve gates are always open. The city is 12,000 furlongs square. I have heard some say heaven is not large enough to hold all who live or have lived, if they choose to go there; but I've figured it out, and its about 1,500 miles square and 1,500 miles high. If you allow one-half for streets and one-third of what is left for partitions, and divide the remainder into rooms sixteen feet square, there will be one room for every one who has lived on the earth or is likely to for the next ten generations, and 144,000 rooms to spare.

"Now, if you want to know if you can depend on all this, and I answer that the Bible is as susceptible of proof as *Gibbon's England* or *Macaulay's Rome*, and I want you all to file either a homestead or a pre-emption claim on some part of it; and if you think it a good while to wait before getting full possession, I am certain that after having once made your claim you will get a part of the benefit of it here, for 'all things work together for good for those that love Him.' I believe that promise, and could tell you hundreds of stories to prove it. Down at Sioux City I knew a man who said he couldn't be religious because he couldn't make anything if he was. His father was a local preacher down there and a good old man, and his son said to me:

'Now, there's father, he'll never get rich. He's got a bucking broncho that ain't worth the grass he eats. The other day he rode him to town, and there, some fellows driving some stock through, and in need of a horse, saw him and offered father \$40 for him, but he told them he wouldn't take it because the pony wasn't worth it, but they might have him for \$10, but then they wouldn't buy him at all. Now, if it had been me, I'd have sold him for \$40, bought a better one for \$25, and been \$15 ahead.' 'You depend upon it,' says I, 'the old man will come out ahead; all things work together for good.' Last spring I saw the young man again and said to him: 'Well, got rich yet?' 'No,' said he, 'have had bad luck; lost some of my stock, and the Big Muddy has been up and taken half my land down stream.' 'But how did that pony come out?' 'Oh, he got good a few months ago, and father's

been offered \$100 for him. He's the best horse in the country. Father always has good luck, and is getting rich.' 'Didn't I tell you, young man,' says I, 'that all things work together for good for those who love Him?'

After one or two more similar incidents to illustrate the "working together" theory, and an exciting appeal to his hearers to prepare to emigrate, he called for the singing of a hymn, and after that was done said: "Now let each one tell what kind of a claim he has or wants to have on that heavenly country." The congregation was small, about one-fourth coloured people, and most of the rest of that illiterate class who follow a leader of that kind. In response to the invitation, a man whose ability at comparisons seemed equal to that of the preacher, arose and said: "My claim is a deed, signed in the blood of the Son, witnessed by the Holy Ghost, acknowledged by the Father, and recorded on high." "Amen! Amen!" shouted the preacher. "That can't be jumped'. Lay a homestead on it, brother, and you'll get your patent by and bye." The speaking being thus auspiciously started, an old coloured auntie next rose and said: "My claim is like a man has a great big mine; dey don't know how far it goes nor how rich it is; only it's de richest mine in de world and all de world's people bowin' before him 'cause he's so rich. Now my claim is like dat. The preacher says dere's no en' to heaven an' it all belongs to me. Yet I b'leve I'll see it all. When I get dere I'll go 'broad. I'll run all ober it, an' de gold in de streets an' de gems on de gates de foolish world people won't want any jewellery there."—*Golden Censer.*

## SUNDAY SCHOLARS.

## WHERE ARE THE NINE?

"Suppose we could take out of the world all the sorrow of bereavement, disappointment, and doubt, how much sorrow would be left?"

This was one of the remarks of Rev. Dr. Meredith, in his masterly address and real Sunday-school teachers' lesson on Thursday evening. The inquiry was most appropriate, and reflected much light on the state of despondency of the disciples on their way to Emmaus. But the inquiry left out of consideration the most fruitful source of sorrow and sin of modern times. If the experience of the Christian Church were given, and the evidence of ministers and people were taken, no doubt we should hear more of the sorrow of bereavement and unbelief than of any other, but the world's great sorrow is the drink curse, which brings more disgrace and shame and woe upon the Church and the world than all else. It may be said that it is even the source of half the disappointment and much of the bereavement: but this is only a mild view of the fearful evils which afflict the Church and rob the Sunday-school of its brightest jewels.

It is gratifying to notice that this question was not left out of consideration at the Convention. Too much attention cannot be given to it.

Sunday-school statistics are extremely interesting. The grand army of seven millions of Sunday scholars on the continent of America, is the promise of the future integrity, morality and glory of the nations, but only so in proportion to its power to resist the opposing attractive forces which tempt the young astray, as they leave the fold of Sabbath-school influence. What will become of this 7,000,000 young people during the next ten years? What proportion of them will be carried down to ruin and death by the agency of drink?

One of the ablest and most eloquent of Sunday school advocates in England, is the Rev. Charles Garret, of Liver-

pool. We cannot do better than to quote the following from an address given by him in Exeter Hall some time since:—

It has been said that only one in ten of the scholars of our Sunday-schools becomes a member of the visible church! Teachers, is this what you contemplate, in your self-sacrificing toil? Ministers, is this to be the end of your labour and prayers, anxiety and care? Can we bear the thought that only one in ten of those for whom we have written, and preached, and prayed, and toiled, should leave the school members of the visible church? The thought should fall on our hearts like a spark from hell! Only one for Christ! Where, then, are the nine? With more than a mother's anxiety that question should be asked by the Christian church. Here is a young woman who is blessing God for the Sabbath-school and for the influence it exerted upon her, but where are her nine companions? Here is a young man, rejoicing in the favour of God, but where are the nine lads who used to sit by his side? Some of them thoughtless and worldly; some of them, by and bye, to have old memories revived and stand as monuments of mercy; but others, alas! passing from the school to vice, brutality, crime, and destruction. Where are the nine? You will find one in that poor creature, with wasted constitution, dying on a work-house bed and going to a pauper's grave. Where are the nine? You will find another in that brutal wretch who, as his heart-broken wife tries to gather a smile on her face and greets him with words of kindness, fells her to the earth, and with oaths and curses, kicks the trembling form he once swore to cherish. Where are they? There is one, in that guilty creature who stands at the gin palace, lying in wait for the passer-by. Aye! shrink not back; vile as she now is, she was once a happy child in your school. You took her by the hand, you polished her by your intercourse,—you, by your kindness and care, rendered her more womanly and beautiful, and sensitive; and there she is, now doing the devil's work and earning the devil's wages. Where are they? There, in that poor girl hastening through your streets bent upon destruction. Her father loved her as I love my children; prayed for her as I pray for mine; and when she was born said—*this same shall comfort me; and now, sick of a world which to her eyes seems filled with woes, she leaps from the bridge—*

Mad from life's history.

Glad of death's mystery;

Swift to be hurled—

Anywhere—anywhere—out of the world!

Where are the nine? In your prisons, in the lunatic asylums, at the hulks, and swinging from the gallows! Yes, fellow teachers, though you have to look at the scene with aching hearts and tear-filled eyes, there are your scholars. You cared for them, and toiled and prayed, and yet the wolf of hell has dragged them to destruction. You say this is terrible! So it is; so terrible that my lips quiver as I speak. And, oh! would to God that it were not true! Would that it could be shown that we had only lost one and had saved the nine!

## WHITHER WE ARE MOVING.

The signs of the times are God's teachers to the senses of men. By these tokens He foreshadows the movements of His providence, connects the past with the present and the present with the future, reveals the order of His government, and prepares men to feel His presence more fully in the affairs of the world. St. Paul declared to the inhabitants of Lystra—a people

unable to distinguish between men and gods—that God had “not left himself without witness.” The same truth was repeated and enforced on Mars Hill, at Athens, when he urged on his polite hearers that God was not “far from every one of us.” So, then the ignorant and the learned are interested in knowing that in Him “we live, and move, and have our being.” According to St. Paul, this is a very practical fact. The “witness,” the “signs” the proofs of His presence about our paths, our lying down and rising up, our outgoings and incomings, are God’s spiritual approaches to us through our observation. If we choose, we can read the “signs of the times.” So taught the Lord Jesus; and, furthermore, He gave the Pharisees to understand that much of their guilt as Pharisees was due to the fact that they would not see these “signs.” “The signs of the times,” therefore, are a part of our Christian education—a means of growth, a help to clearness of judgment, an inspiration to effort, and even as a cloud by day and a column of fire by night for our sure guidance.

Whither are we moving? The “signs” very fully show it. Looking at the outer world—the world of national interests—we see plainly enough that nations are nothing like as selfish and as separate as they were a century ago. Trade is no longer the means of national alienation and discord that it was when Adam Smith made the argument in the “Wealth of Nations” that laid the basis of modern “political economy.” The ocean is not what it was before the second war of America with England. Germany, since Sadowa, is a new Germany; and Italy, since Cavour’s genius gave her a new future, is a renovated Italy as to ideas and impulses. Without an exception, all these amazing changes have been more or less in the interest of a more liberal and generous policy. Internationality has become a far more prominent principle. Nations have begun to feel themselves “members one of another.” Interests of trade and commerce are now recognized as mutual. Instead of the old folly, that what one nation acquired was at the expense of another, we now know that in any right system of exchange all parties are profited. This is a great step toward commercial brotherhood. But is that all? Are we only bartering American cotton for foreign goods? Are we merely sending our wheat, tobacco, petroleum, to the other continent, to bring return cargoes of cloths, silks, wines? Nay; this is only one side of the matter. The transaction has a far deeper significance. God’s wisdom never lies on the outside of things. The earth has to be opened, and her deep bosom laid bare, before we get her iron, coal, and other treasures; and so too we must go beneath externals to find the import of divine realities. Nations are drawing closer to one another, that they may share common sentiments and impulses. The enlarged intercourse brings fellowship of thought and feeling, and this fellowship, though at first earthly, prepares the way for something beyond. “That was not first which is spiritual, but that which is natural; and afterward that which is spiritual.”

Just now is the “afterward” which we are anxious for our readers to contemplate. Already this divine “afterward” is in clear view, right before us, plain and tangible. The “signs of the times” have begun their glorious fulfilment, showing beyond doubt that the spread of the gospel is the grand fact to which all these indications point. On philosophic grounds, this conclusion is warranted; on Christian

grounds, it is inevitable. If so, our “duty” in respect of missions has a very wide foundation, and multiplies its motives from various sources. In part it takes up into itself the obligations to our own civilization and that of humanity. It has a national and international interest. Every bag of cotton, every bushel of wheat, every shipload of goods, has something to say in favour of missions; but infinitely above all these are the words of the Lord Jesus: “Go ye, therefore, and teach all nations.” “All power is given unto me in heaven and in earth.” The world is mine, says the Lord Jesus, about ascending to heaven. “Go ye,” and bring it to me—bring it to the throne of my service and to the arms of my blessedness. “All power is given unto me.” My providence shall prepare your way. I will open doors which no man can shut. “In earth” you will see the “signs of the times,” and they are my “signs.” Hear my voice in them, see my hand in them, and then “Go ye” and obey.—Exchange.

### INTERNATIONAL S. S. LESSON.

Sunday, Aug. 7.

The Passover. Ex. xii. 1-14. B. C., 1491.

GOLDEN TEXT, 1 Cor. iii. 7. Christ our Passover, is sacrificed for us. Commit vs. 11-13.

#### INTRODUCTION AND CONNECTION.

We pass over four chapters intervening between our last lesson and this. In these we find recorded the successive instances of Pharaoh’s hardening his heart against God’s just demands, and of eight successive plagues that were sent upon Egypt, each of which had proved powerless to break down his pride and obstinacy. It is with the last, in connection with which Israel, as a nation, were taught their first great lesson of salvation through blood, that we now have to do.

#### LESSON NOTES.

(1, 2.) *And the Lord spake*—probably had spoken some days previous (compare vs. 3 and 12), in order that all the families of Israel might be prepared—saying; *this month* (Abib—ch. iii. 4—corresponding to a portion of our March and April) *shall be to you the beginning of months—the first month of the year.* The beginning of the year had, previous to this, been reckoned from Tisri, corresponding to a part of our September; consequently the ecclesiastical year would commence on the seventh month of the civil year. The Jews have kept up this two-fold reckoning—the civil year from Tisri; the ecclesiastical from Abib.

(3, 4.) *In the tenth day of this month they shall take to them every man a lamb* (or kid, v. 5)—a lamb for an house,—that is, one for every household sufficiently large to consume it. *But if the household be too little for the lamb, let him and his neighbour, &c., &c.* This paschal lamb was a type of Christ; hence no more life was to be sacrificed than was necessary to meet the requirements of the case.

(5.) *Your lamb shall be without blemish.* As this lamb typified Christ in whom there was no taint or blemish, so the type must, in this respect, be perfect;—compare Lev. xxii. 20-25. *A male of the first year*—(“a son of a year”). Female animals were sometimes offered in sacrifice, but not in this which was pre-eminently typical of the Son of God. *From the sheep or goats.* Either animal was acceptable—equally so, we must conclude—but the former was more frequently chosen.

(6.) *Ye shall keep it up.* That is, apart, or separate from others. This lamb, as soon as it was chosen for sacrificial use, was separated from its fellows. So God’s Lamb was separate from sinners—see Heb. vii. 26. *Until the fourteenth day*—that is, until it was sacrificed—Lev. xxiii. 5. *And the whole assembly shall kill it.* In other words, the head, or representative of each house in which it was eaten. There being no regularly constituted priesthood at this time, the heads of families or households were to act for those whom they represented. *In the evening*—or “between the two evenings,”—that is, any time between twelve noon and the end of twilight. *The afternoon, or the time between noon and sunset, was reckoned the first evening of the day, and that between sunset and dark the second evening.*

(7.) *And they shall take of the blood* (carefully collected for this purpose), *and strike it* (sprinkle it from a hyssop branch) *on the two side-posts and on the upper door-post* (the head-piece above the door) *of the houses wherein they shall eat it.* It is not likely that all the Israelites lived in houses at this time. In cases where they were in tents, the blood would be sprinkled at the sides and above the entrances.

(8, 9.) *They shall eat the flesh.* Safe, behind and beneath the blood, they should eat of the flesh of the victim. The blood typifies the blood of Christ by which atonement for sin is made. Eating the flesh typifies the partaking by faith of the body of Christ, the “Bread of Life”—(John vi. 51, 57.) *In that night, even while the sword of divine justice was abroad in the land of Egypt, there should be light, and safety, and sustenance in the dwellings of God’s people.*

*Roast with fire.* The Israelites usually boiled flesh for eating. This necessitated the division of the animal into parts. In this case, the body was to be kept entire—not eaten raw, nor sodden with water, but roasted with fire, his head, with his legs, and the purulence thereof, that is, whole. Compare v. 46 with John xix. 36. *With unleavened bread.* Leaven is a symbol of evil; it also implies corruption and decay. Unleavened bread was used because of the necessary haste with which their preparations had to be made; but this is the smallest reason. It is a type, and holds in itself a two-fold meaning. First, it typifies Christ’s own body which was not to see corruption; secondly, *Christ’s body, the Church*, which is to be holy by the putting away of sin. (Heb. ix. 26; 1 Cor. v. 7, 8). *Bitter herbs.* The literal reason of this would probably, could we discover it, be found in some current usage or custom; the typical reason is that the bitter herbs represent the sufferings of Christ, first, in His own body, and secondly, in His body the Church. *Eat not of it raw, &c.; but roast with fire.* Christ’s body must pass through the fire of divine justice before it could become food for the believer’s faith; this is the typical reason for roasting the body of the lamb; the literal, is the necessary haste with which it was to be done, as a part of their preparation.

(10.) (If possible) *let nothing of it remain until morning, and that which* (unavoidably) *remaineth of it, ye shall burn with fire.* It was a very sacred emblem; and if any of it should remain, it might, on the one hand, be treated with idolatrous reverence, or, on the other, be cast out as valueless, and so be treated with contempt.

(11.) *With loins girded, with shoes on, with staff in hand, and in haste.* These preparations were to be made, in order that there might not be a moment lost when the command to depart came; and they suggest the strength, protection, support, and eagerness, of those who will run the Christian race successfully.

(12.) *I will pass through the land of Egypt this night, &c.* God here forewarns Israel of what He is about to do. Hitherto, His judgments had been directed against the comfort or security of the Egyptians; now since these had all been resisted, they were to fall upon themselves and their gods. The most excellent, or those persons and animals held in most esteem, many of the latter regarded as gods, were to fall before the God of Israel. If neither the gods of the Egyptians nor the first born of their families could stand before the power of this great God, what hope was there for any person or any thing.

(13.) *The blood shall be to you a token, &c.* that is, a sign that those upon whose dwellings it was found, had voluntarily placed themselves under the protection of God, by accepting His own provision.

The Israelites were not compelled to place themselves under the blood. They had the choice to do it, or perish with the Egyptians. This is precisely the position of the sinner who refuses salvation through the blood of Christ.

(14.) *This day shall be to you for a memorial.* A feast of memory. *Ye shall keep it a feast to the Lord—by an ordinance forever,* that is, in this form until Christ, the true Passover, should be offered afterwards, as suggested by Paul.—1 Cor. v. 7, 8.

### SINFUL JESTING.

A sense of the ludicrous was given to man for some wise purpose, and is not to be eradicated. Like other parts of our nature, it is capable of perversion, and its perversion may cause much harm.

There is “a time to laugh.” There is such a thing as an innocent jest. “A merry heart doeth good like a medicine.” Austerity and gloom are not the characteristics of piety. But while pleasantries and laughter are lawful at proper times, it is evident they are to be sparingly indulged in. The Scriptures are adapted to the nature of man; hence their varied contents are addressed to the varied elements of human nature. Man’s conscience, his sense of indignant wrong, his sympathy for sorrow, are addressed; but no passage in all the Bible is addressed to man’s sense of the ludicrous. There are examples of irony, but not of wit. This fact would indicate that the mirthful faculty is to be sparingly exercised.

The abuse of this faculty promotes habits of levity which are unfavourable to serious thought and devotional feeling. We believe that a keen sense of the ludicrous is often possessed by men of great capacity of thought, but an habitual laughter is not an habitual thinker. Levity and profound thought are incompatible. Much less are levity and true devotional feeling compatible. No one could pass from reading the works of Dickens, or from the circle of wit and laughter to the prayer-meeting. Christians should be serious. They have serious business to do, there are serious scenes before them, and they have a serious account to render.

The frequent exercise of this faculty leads to foolish jesting. Attempts at wit often result in folly. Ridicule and sarcasm are produced to the pain of those who are made the subjects. Anger and deadly hate often follow a foolish jest. Contempt is harder to be borne than injury; more strifes have resulted from foolish jesting, than from acts of inflicting physical loss or pain.

Sinful jesting follows foolish talking. All folly is of the nature of sin, but sinful jests are of a heinous kind. Impurity of thought often composes the staple of sinful jests. This is a species of wit sometimes indulged in by good men. The ludicrous application of a passage from the Bible is often made to court a grin. Is this right? Is it treating God’s solemn and holy word with due reverence to pervert it from its meaning and cause that to produce a laugh which was perhaps designed to extort a sigh? Is it not grieving the Spirit to trifle with His utterance?

While Christians should not, therefore, assume a sour, repulsive gravity, while they should rejoice with those that rejoice, they should be sober and watch unto prayer. No man ever utters a sinful jest while he is in a praying frame.—Baltimore Presbyterian.

### SIX BIBLE NAMES.

Say them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created, until the time Enoch was translated, was a thousand years.

2. From the time Enoch was translated, until the time Abraham was born, was a thousand years.

3. From the time Abraham was born, until the time Solomon dedicated the temple, was a thousand years.

4. From the time Solomon dedicated the temple, until the time Christ was born, was a thousand years.

5. From the time Christ was born, until the time John died, was a thousand years.

Thus the Bible history, of forty-one hundred years, may be divided.

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TORONTO, JULY 28, 1881.

### DOCTRINE AND POLITY.

The endeavour is sometimes made to sever church polity from church doctrine, to call the one comparatively indifferent, the other essential. This position, however, requires to be carefully noted, lest we fall into grievous error. If a number of independent churches band together, and because of what they deem special circumstances appoint one man to be their committee to look after some general interests, to examine candidates for the ministry, and to select individuals for their vacant pastorates, they have a right thus to do, only that individual office thus made is temporary, having no vested right, and terminable at any moment when any of those churches find themselves desirous of ending the arrangement, but invest that individual with sacerdotal power, you at once introduce a doctrine, *e. g.*, of apostolic succession, or of sacramental efficacy. Hence polity may be the embodiment of doctrine, in which case it ceases to be a question of expediency, but assumes the position of a principle.

Dr. Allon, in his noble address at the English Union last May, thus speaks:—"There is no principle, injunction, or precedent of the New Testament which demands any specific form of church government; its significant abstention from all Divine prescription or indication is a wise and purposed provision for various embodiments of church life, and for the exercise of those reasonable liberties and preferences which are the natural prerogatives and expression of intelligent manhood. We, at any rate, are bound by our cardinal principle to maintain this; we must concede to all others the prerogatives that we claim. Because we are Congregational we are of necessity Catholic." These utterances have been questioned, and the position maintained that the New Testament does present a church polity, which the New Testament church is bound to follow. Perhaps a consideration of the following root principle will manifest that both Dr. Allon's position and that of his challengers are, from the varied stand points of each, tenable, and tenable because true.

Congregationalism affirms a radical difference to be between the Church and the world; (understanding "world" as it must be understood, *e. g.* in 1 John ii. 15-17); the Church is in Christ, possessed of His spirit, His life, the world is without Christ, alienated from God. In the

New Testament sense of the word there is no such thing as a National Church, or a parish church, wherein every citizen, as a citizen, may claim his legal right to be found. None may be members of the Church of Christ who are not His in heart and in life. This is the Congregational doctrine, and from this its polity must grow. It was this which gave rise to the Separate churches of early English Congregationalism, and it is this, and this only which gives the right to any body of men to be a Church, independent of authoritative control on the part of Conference, Synod or Episcopate; it is this, moreover, which gives to true Congregationalism its Catholic tone, its independency to acknowledge a Christian Church wherever Christ dwells and His spirit gives life, and this irrespective of form of worship or administration.

Thus polity is associated necessarily with a characteristic theology, and to parade a polity without the possession of what that theology indicates is to take Ezekiel's valley of dry bones shaken together, for the living army clothed with flesh and breathed upon by the Spirit. When a Church manifests an un-Christlike spirit, departs from the truth as the truth is in Jesus, ceases to be a fount of spiritual power and of moral regeneration, ignores the New Testament requirements of a body of Christian men, it is no longer a Church in the Congregational sense of the term; but, rejoicing in the presence of Him by whose name it is called, the smallest band of believers can challenge the most powerful ecclesiastical organization in its right to discharge lawfully all the functions of a true Church of the Lord Jesus. Where regenerated men are not, you may have a club, you cannot have a Congregational Church.

### COURTESY.

"To show deference to age, to worth, and to dignity, is a duty; to show deference to equals, to strangers, and to unknown persons, is true refinement and courtesy," writes one discoursing upon good manners: but is not the latter equally a duty with the former? Yet a subtle, but not meaningless distinction may have led the writer (M. Joubert), to apparently distinguish between "duty" and "true refinement and courtesy." Duty often, perhaps most often, applies to specific acts and maxims. We meet a superior whom we have been specially taught to reverence, we yield the honour where the honour is due; but our bearing to equals, strangers, the unknown, will be regulated by our prevailing habit, for the law of true refinement and courtesy is written not in "Chesterfield," but in the heart. Duty may be constrained, courtesy freely flows, it is among the "counsels of perfection."

You know, kind reader, Tennyson's lines:—

"The churl in spirit, how'er he veil  
His want in forms for fashion's sake,  
Will let his coltish nature break  
At seasons through the gilded pale.  
For who can always act? but he  
To whom a thousand memories call,  
Not being less, but more than all  
The gentleness he seemed to be."

I'm a plain man, some will say,  
and know nothing of your laws of  
politeness,—which may or may not

be true, but is in no case an excuse for want of courtesy, for roughness if unaffected is but the "coltish nature breaking" through, perhaps, an ungilded pale, but the coltish nature still. Abraham Lincoln, than whom no ruler more deserved a civic crown, was a backwoodsman, a giant in strength, Jack of all trades, lawyer and bargee, yet no nurse could more gently soothe a ruffled infant than he; a loving heart made him truly refined; courteous, though his action might seem uncouth. Nature's courtesy is the highest, and the martyred President's character therein finds its secret in the notes by one of his biographers "Nothing made him so angry as cruelty."

Has sufficient attention been given in Bible readings to the gospel grace of courtesy? Christ's humanity is many-sided, and perfect from whatever point of view you gaze. Listen, "When ye come into a house salute it," *i. e.*, use the customary form of politeness, "and eat such things as are set before you," don't upset the arrangements of a household to minister to your special wants, as the wont of some is. "If ye salute your brethren only, what do ye more than others? Do not even the Publicans so?" "Simon," said the Master to one who had with patronizing air invited Him to his house, "I entered into thine house, thou gavest me no water for my feet—thou gavest me no kiss." Simon would have done his duty to acknowledge dignity, but here he deemed himself not as receiving but as conferring an honour, and gave a somewhat ungracious and therefore ungentlemanly admission to his table, true refinement and courtesy were wanting, therefore there was no water for the dusty feet, nor refreshing perfume for the head, and Christ noted the omission which "a sinner" supplied. It may be more than suspected that Christ takes notes still.

The want of courtesy is, we fear, a common sin among Christian churches and Christian people, and arises from a serious defect in our Christian life, leaving its rough words and domineering spirit to fester and to divide.

We shall all be the better of remembering the lesson of "OUR FATHER." Not mine only, but thine, and all mankind. Therefore the question we are to ask is not, How am I to treat my servant, boot maker, master or customer? but, How ought I to bear myself towards my fellow-man? The only higher question is, How am I to bear myself towards the truth? Paul, the model of courtesy, withstood Peter to the face because he was to be blamed, sternly rebuked the Galatians for their backward steps, but never forgot the dignity of brotherhood, nor the regard due to man as man. We may do worse than direct our attention to the Christian virtue of courtesy, of true refinement.

ARTHUR PENRHYN STANLEY, Dean of Westminster, is no more, having passed away after a brief illness at the not very advanced age of sixty-six. Son of Dr. E. Stanley, late Bishop of Norwich, favourite pupil and biographer of Dr. Arnold, of Rugby, friend of the late Prince Consort, confidant of the Queen, companion of the Prince of Wales during his tour through Palestine and the East, a man of letters, his-

torian, ecclesiastic, and through all the friend of the poor and toiler for the education of the working classes, few men enjoyed more of quiet honour, and, may we trust, few pass away with a more peaceful hope. "I have laboured amidst many frailties and much weakness to make Westminster Abbey the great centre of religious and national life in a truly liberal spirit," are said to have been his last audible words, and they are true; he sought to make the old Abbey, notwithstanding the divisions of theologies and politics, truly national. Whether his efforts in that direction were always wise is a question we shall not discuss, but his motives as well as his religious trust are indicted by the lines he caused to be engraved on Lady Stanley's tomb in Henry VII. Chapel:—

"Uniting many hearts from many lands,  
And drawing all to things above.  
We know that we have passed from death unto  
life, because we love the brethren."

In theology he was liberal, most will say, even to a fault; the writer of these lines must be permitted to remember him as the unweaver of the bust in Westminster Chapel, of the late Samuel Martin, whom we revere as the pastor of our youth; and also to call to mind the readiness with which facilities, not accorded to the general public, but to any who manifested a more than mere sight-seeing interest, were granted by the Dean for a survey of the antiquities of the Abbey. It appeared to be a special pleasure to the Dean to wander with visitors through the cloisters and chapels of the Abbey, which was his home. He could be often seen directing the workmen in the renovation of its mouldering parts, or in the arrangement for some special service, dignified yet easy of approach, and with a fervour that made his fine and sharp-lined face in the dim religious light of the Abbey Church suggest the mediæval saint, rather than the courtly Dean.

No churchman of the present day has done more to bridge the social gulf in England between the Established and non-conforming churches, and as such the late Dean demands this notice from our hands, a notice the more feelingly given from the personal reminiscence above referred to. The Abbey Church at Westminster enjoys peculiar immunities, being under no Episcopal jurisdiction, therefore, unlike the Deans of Cathedrals who are, with the chapters, the bishops' counsellors, the Dean of Westminster has no ecclesiastical superior but the Sovereign. Hence the late Dean opened the Abbey pulpit to Dr. Moffatt, the African Missionary and Congregational minister; to Max Muller, a distinguished layman; and to Principal Tulloch, of the Scotch Established Church. He took legal advice as to the liberty allowed by the law of the realm in this particular, and went to its extreme limit in the matter. It was the intolerance of the English statutes, not the inclination of Dean Stanley, that kept the nonconformist leaders from the pulpit of Westminster Abbey.

THE last time we heard Dean Stanley preach, was a year ago, one of the Sundays in last July. The occasion was a special one, being a sermon to some corps of volunteers.

The spacious nave was crowded to its utmost, and numbers could find seats only on the base of the monuments. The sermon was far from what would be termed eloquent. The preacher read closely, and his language never rose into fire or enthusiasm; but it was chaste, polished, and no doubt to his audience was forcible. Speaking to the volunteers he put before them the advantages of the discipline to which they were subjected, and carried on the idea to the discipline of the soul, keeping the passions under, living and working as servants of the Lord Jesus, ready to obey His commands, and do His work, it was thoroughly practical and common sense. Many beside ourselves, we are sure, will today recall his words, and it may be that the seed then sown will fructify and fruit in some hearts.

We clip the following from an old paper heap we were giving over to the flames. Memory fails as to how it came into our possession, but we often cast a look outside, and this doubtless came from thither. It is from the columns of a paper confessedly in the interest of free-thought:—

"It is devoted to science, morals, freethought and human happiness, and it believes in every one's believing just as he chooses, thinking just as he chooses to think, in fact, it advocates liberty of speech, liberty of conscience, liberty in everything."

We are at a loss to know what "morals and human happiness" may be where there is "liberty in everything." Certainly the look we gave again through the articles ere we assigned it to the fire convinced us that their character amply justifies the jubilant declaration made regarding liberty, free love, free goods, free everything. And this is the cry of our popular "liberal views," deny who may; this the infidelity, noisy, blatant, and such the inevitable tendency of the demagogue's teaching from platform and press, who seek only to catch the loitering, ready ear. And they who stand back aghast at the precipice before them in this liberty march are "craven," they who would stem the tide "obstructionists and narrow." Nevertheless, men to whom Christ is precious, women to whose hearts there are objects of a woman's or of a mother's love, youth whose lives have as yet been unwounded by care, and who have early cried, "My Father, guide of our youth," may calmly, yet fearlessly, meet the issue, and to the empty cry of liberty present "the way, the truth, and the life," with this watchword,

"He is the freeman whom the truth makes free,  
And all are slaves beside."

A CORRESPONDENT to the English *Nonconformist* makes a suggestion which is as applicable to our Dominion as to the United Kingdom. Candid men of all classes see that truly Christian work is done by churches not of the Anglican fold. Sometimes we hear this fact heartily acknowledged by clergymen of that special church organization, and regret expressed that no opportunity is given for interchange of denominational courtesy such as the pulpit affords. Does the Anglican Church sincerely desire fraternity

with those other denominations which hold substantially the evangel owned in the Thirty-nine articles? The suggestion made will, if followed, without revolution, or the abatement of a single rule or doctrine, bring about the desired result. Let the bishops, either of their own accord, or by lawful pressure impelled, take the names of the clergy of the evangelical churches within the bounds of their respective dioceses, and send to those ministers, or to any approved number of them, licence to preach in an Anglican church when invited by the incumbent to do so. This would interfere with no right, force no one into the pulpit against the desire of those whose right it is to guard, and be an act of simple Christian consideration and courtesy. We venture to say that the adoption of this suggestion would do more to bring about true Christian union than any "apostolic succession" bravely told, or stilted ecclesiasticism, which is simply ridiculous. Our pulpits are open, because catholic, some are shut because sectarian.

In the Queen's household service at Windsor, was a young Highland servant twenty-three years of age. He died, and his remains were removed to Scotland for burial. A short service was held in the Castle at Windsor, prior to the removal of the body to the railway station, by Rev. T. Orr, Congregational minister. The father and brother were present and the Queen's servants. Her Majesty, with her lady-in-waiting, also attended, and another bond made between our sympathizing Queen and her humbler subjects. But oh! the scandal to the High Church party. Where is the Sergeant-at-Arms? The Queen at a dissenting service! It was scandal enough for the old Duke of Kent to be found occasionally there, but the Queen—"God save our noble Queen."

We clip the following from the *Boston Congregationalist*, and would add to it our full and hearty endorsement. We do believe that there is a power in prayer, in true, earnest, faithful prayer. We may not understand it, but we believe it, and we rejoice that in these days of hesitation and doubt a paper like the *Congregationalist* has issued such a paragraph. Through this Canada of ours, as well as in the United States and England, thousands of hearts were as one in earnest petitions for the life of President Garfield. And we have the assurance that those prayers were heard and answered. Let us not be faithless but believing.

"We regard the physical improvement in the condition of President Garfield during the past week, as an answer to prayer. There is no denying the very serious nature of the wound, and the extreme solicitude of the surgeons, so that the danger in which he lay on the morning of the first Sabbath of this month was great. But on that day the united and fervent prayer of thousands of congregations—of the entire Christian heart of the land—went up to God for him; while the same was true of probably nearly every Non-conformist church in the Fatherland. And from that hour to this millions of requests have besieged the throne of grace that—if it be possible—this cup may pass from us. Is it too much to think—nay, are we not

bound to believe—that it has been in tender answer to these supplications, that, so far, the sufferer has been so wonderfully carried over the imminent dangers which so thickly beset him?"

We would call the careful attention of our readers to the calm Christian letter of our correspondent "Mnason," it contains truths that we all need to ponder and act upon. We shall be glad to publish others from the same pen.

## Correspondence.

MANILLA.

To the Editor of the *Canadian Independent*.

SIR,—The Congregational cause here is at present undergoing a state of purification through the furnace, and after the hay, straw, and stubble that was piled upon us in 1874 will be burned away, and the few good seeds then gathered, in conjunction with the old tried ones, get united, we may expect the cause to prosper. Then, and not till then, can we expect to rise from the dust and rubbish.

In your last issue I notice a letter from the pen of Rev. R. McKay, of Kingston, relating to his visit amongst us. His reflections on the Rev. D. McKinnon, who is at present on a tour through Scotland on account of ill-health, are neither becoming, brotherly, nor Christian.

Though Rev. D. McKinnon is absent from Canada, I am confident that he has many warm friends amongst the Congregational ministry who will take up the pen to defend him from such attacks.

To state that "one reason Mr. McKinnon gave for resigning his charge was that he no longer believed in infant baptism," is not correct, and whoever gave the information to Rev. R. McKay knew that he or she was not telling the truth, and I am confident were it known to the party who told this to Rev. R. McKay that it was going to be published detrimental to the interests of Rev. D. McKinnon, it never would have been said.

This is the first time I ever wrote to you, and I hope to get space in your columns for this article, and trust that Revs. Silcox, Ebbs and others, with Professor Fenwick, will bear testimony that Rev. D. McKinnon does not deserve such treatment through the columns of the *CANADIAN INDEPENDENT*, as he received from the pen of Rev. R. McKay in last week's issue.

JUSTICE.

Manilla, July 18th, 1881.

## THOUGHTS ON OUR POSITION.

To the Editor of the *Canadian Independent*.

MR. EDITOR,—As an old Congregationalist, who has long taken a deep interest in the welfare of the Churches; and who has thoughtfully studied their condition, and prospects; will you allow me to offer a few remarks on the present outlook?

The opinion has been frequently expressed that, especially of late years, comparatively little progress has been made, either in the increase of membership, or the multiplication of churches; and this opinion has been based on facts which appear conclusive. If true, it certainly is suggestive. Is it not, therefore, high time that earnest and prayerful thought should be employed to discover the cause?

Reasons have been assigned; but these, for the most part, have been purely circumstantial.

Our distinctive principles must be sadly defective, if they have produced the spiritual inaction, which want of progress in the conversion of souls too plainly indicates. It does not, however, appear

that these principles have been so zealously inculcated, as to have interfered with the preaching of the Gospel. Possibly a closer search may reveal causes more vitally operative.

Permit me therefore to suggest one or two subjects for earnest enquiry; not to excite controversy, but close self-examination; and may the Lord Jesus enable churches and pastors seriously to ponder them.

1. Has there been that fraternal confidence and hearty co-operation among the brethren, confessedly requisite to success? It is matter for devout gratitude that there have been no clearly defined party divisions; but are there not symptoms that the moral condition of the body is such that at any moment these may arise, with all their evil consequences? And is it not too apparent that there is the absence of cordial unity—the disposition to magnify differences, and to bandy words, more caustic than charitable?

I fear the pages of the "C. I." do not bear a favourable testimony on this subject.

The tender words of the Master, uttered to His Father in earnest prayer, may still be heard across the ages:—"I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me." May this prayer hush every jarring word, and unite the hearts of all in mutual sympathy, and mutual effort.

2. Has not the desire for numerical increase, without due regard to spiritual qualification, frequently done harm to the tone of the churches and the denomination?

In Scriptural Congregationalism, there is something more vital than congregationalism. Church principles, however important, are of vastly less importance than spiritual life and character. We may add to the church roll without augmenting its spiritual life and character. It is possible to increase the list of the members of the Union, and thereby only diminish the conscious oneness and fraternal co-operation of the body.

3. Have the churches, amidst their laudable endeavours to build places of worship, and to pay for them, been as anxious to engage in the direct work of saving souls, and of building themselves up in their most holy faith, as they ought to have been? Has individual responsibility been sufficiently felt to induce personal effort? Has not Israel been "an empty vine, bringing forth fruit unto himself?"

4. Have all our ministers preached the saving truths of the Gospel, as simply, as directly, as earnestly as they might have done? May they not have rather too often sought to refute scepticism, to preach on "modern thought," with somewhat of modern latitudes, to indulge in doubtful speculation, and to attempt the enlargement of their congregations by avoiding the offence of the cross? I do not charge them with these errors, I only suggest their possible existence, and would urge them as points for serious reflection.

5. To win souls to Christ is unspeakably the noblest of all human efforts, but success, to a large extent, will depend on intimate fellowship with Christ—on deep spirituality of heart, and earnest travail of soul. Christ, mighty to save, must be clearly preached, but there must be more than this—there must be the sympathetic action of the soul of the preacher, to produce the life of God in the soul of the impenitent.

Should you be willing to afford space, you may again hear from

MNASON.

One great reason why the work of reformation goes on so slowly is because we all of us begin on our neighbours, and never reach ourselves.

## MISSION NOTES.

—There are in China 18,516 Christian converts. The gain within three years has been 42 per cent.

—Twelve Chinese converts have been ordained to the ministry of the Church of England, and of these nine are still living and doing faithful work for the churches.

—The contributions of the Methodist Woman's Foreign Missionary Society last year amounted to \$107,934.45, exceeding the contributions of the previous year by \$31,650.02. Of the total amount, \$12,156 were contributed by the Philadelphia branch.

—The first Christian church ever built by the Chinese for themselves and by themselves was in Honolulu in 1879, when \$5,500 were collected for that purpose. The chief subscriber, a Chinese merchant and rice planter who gave \$500, came to the island twenty years before as a coolie in a slave ship.

—A Presbytery has been organized in Greece, and immediately ordained two men to the full work of the ministry. One of the ordained is preaching at Salonica, the ancient Thessalonica, to whose Christian inhabitants in the first century Paul wrote, exhorting them to hold "the traditions which ye have been taught, whether by word or our epistle." The Presbytery grew out of the mission of the Southern Presbyterian church in Greece.

—The city of Lagos, on a lagoon west of the Bight of Benin, on the coast of Africa, was formerly a synonym of all the horrors of the slave trade, by and for which it was built. It is now the great emporium of the coast trade; exporting yearly \$2,000,000, and is called the "Liverpool of Africa." The clue to the change is found in the fact that "the landmark which now guides seagoing vessels into the opening of the lagoon is the spire of a Christian church rising gracefully over the city."—*Christian Intelligencer*.

—Writing from Marseilles, M. Sailens gives some details of the work there. He says: "We have now seven stations in Marseilles and one in Nice, and we are about to open another here. The work in both cities has given encouragement. In Nice it was feared that Romanism on the one hand and frivolity on the other—both of which live very well together—would be serious obstacles; yet the meetings, small at first, have steadily increased, and some fruits have already been seen, although we began there only three months ago. The medical branch here is doing well. About sixty patients attend weekly; some of them have derived spiritual benefits from our intercourse with them. Three Bible ladies attached to the mission show them up in their houses."

## MISCELLANEOUS NOTES.

—It is reported that the Khedive of Egypt will shortly decree the total abolition of slavery throughout the Dominion.

—The "expiatory" church, to be built on the spot where the late Emperor of Russia was slain is to be raised by subscriptions from the whole empire. St. Petersburg alone has paid near \$50,000.

—Peter's Pence do not flow in quite so freely as formerly. In the days of Pius IX., they amounted to \$5,000,000 annually. Now the sum is about \$700,000, and yet the annual household expenses of "The poor prisoner of the Vatican" are \$1,500,000.

—A statue, believed to be 4,568 years old (we like precision in such cases, and are charmed that the believer didn't make it an even 4,600), has been found lately in a mound on the Egyptian government

railway line. It is about being removed to Cairo.

—Once at Stockholm, Jonny Lind was requested to sing on the Sabbath, at the King's Palace, on the occasion of some great festival. She refused, and the King called personally upon her—in itself a high honour—and as her sovereign commanded her attendance. Her reply was: "There is a higher King, sire, to whom I owe my first allegiance." And she peremptorily refused to be present.

—The Irish Land Leagues are stern and vindictive. An Irish farmer found one of his cattle very sick. A cattle doctor prescribed castor oil. How to get the medicine was the difficulty, for the only drugstore in the vicinity was "Boycotted." At nightfall the farmer ventured into the shop and procured half a pint of oil. He was not unobserved, however, and had not proceeded far on his way home when he was met by some Land Leaguers, who asked him if he did not know that Reilly's shop had been "Boycotted." He pleaded dire necessity, but in vain. The bottle was taken from him, his mouth held open, and the whole contents drained slowly down his throat.

—For the first time in a hundred years, a state prisoner has escaped from exile in Siberia, and he is now in Switzerland. This is Mokrievitch, who was condemned to fourteen years servitude in 1879. He escaped from his guards, and after walking four thousand miles, seven hundred of which were through forests deep with snow in the heart of Siberia, he at last reached European Persia, through which he was conducted by friends.

## GENERAL RELIGIOUS NOTES.

—The Fiji Islanders are church-goers—102,000 out of a population of 125,000 being regular attendants at church.

—An amusing misprint in one of the cheaper American reprints of the revision is this: "And they laughed him to corn."

—In Catholic Italy there are to-day at hundred and thirty-eight Protestant churches and about a hundred and fifty pastors and evangelists.

—E. F. Miller, formerly a workman in the car shops at Denver, Colorado, succeeds Mr. Sankey as Mr. Moody's assistant in the service of song.

—The Rev. Charles H. Spurgeon took occasion in a recent sermon to urge the necessity for evangelistic work in London, which, he said, was getting to be the most heathenish city under the sun.

—The *Record* states that it is understood that at a late meeting of the bishops the subject of the Revised Version came somewhat fully before them, with the result that "certainly no encouragement was given to a departure from the Authorized Version in public worship."

—It is beginning to dawn upon the minds of many, that the adoption of the New Revision involves the revision of a good deal of liturgy, of the Westminster Catechism, dropping out some proof texts and the removing of the question:—"What doth the conclusion of the Lord's prayer teach us?"—and also the answer.

—In presiding at the annual meeting of the Staffordshire Bible Society, Lord Sandon, M. P., maintained that it was impossible to say that the Bible was losing influence in this country with the progress of education and intellect as long as they found Bible societies receiving generous and increasing support from all classes of society.

—The receipts of missionary, educational, and publication societies reported at the May anniversaries in London make a grand total of \$8,686,195, against \$8,640,625 last year. The combined receipts of the principal foreign missionary societies were \$3,388,805. For col-

onial, Jewish, and other missions, \$806,940 was received; for home missions, \$1,967,715; for religious educational objects, \$402,115.

—Let it not be forgotten that the work of Old Testament revision is not yet completed, but goes steadily on. The first revision of the Old Testament books has been accomplished, and the revisers are now going over them for the second time. Four or five more years will be spent before we get the results in print, and the differences between the English and American companies are expected to be greater than ever.

—Mr. H. H. Booth reports in the *W. M. C.*, the organ of the Salvation Army, that the prospects of the work in Paris, where so much opposition was at first manifested, that the civil authorities had to interfere, are now brightening. If a fair degree of success should follow the work in the metropolis, the army will immediately extend its operations to other parts of France. Meanwhile the McAll Mission is prospering, its fiftieth hall in France having been opened but a few days ago.

—The "Salvation Army," according to its general, Mr. Booth, holds 1,300 open-air meetings weekly and occupies 227 stations. He says the annual contributions of the people who have been rescued from the dregs of society amount to about \$200,000. Everywhere the roughs flock to their meetings, and they have the testimony of policemen and magistrates to prove that a great and good work is being accomplished. At Reading there has been no police case for eight days, which the mayor attributed to the work of the Salvation Army.

—The successor of Dr. Cummings, the famous prophetic preacher of the Crown Court Scotch Church in London, has been inducted with something like a state demonstration. To welcome the Rev. Donald Macleod, the Earl of Aberdeen, Dean Stanley, Canon Fleming, and others were present and spoke. The Archbishop of Canterbury wrote, regretting his inability to attend, sympathizing with the object of the meeting, complimenting the Established Church of Scotland on its efforts to provide accommodation in London for those of her members who, on coming south, did not care to throw in their lot with the Anglican Church.

—The World's Convention of the Young Men's Christian Associations, to be held in London, England, July 30-Aug 4, bids fair to be a gathering of very great interest. There are now 2,400 Associations in all lands, 1,100 of which are in this country. Over 100 delegates will go from this country. The following gentlemen have been elected to represent the Chicago Association: Rev. A. C. George, D. D., pastor of Centenary M. E. Church; Dr. W. C. Gray, editor of the *Interior*; A. T. Hemingway, Gen'l Sec'y of the Y. M. C. A.; George Eckart and A. M. Delight, the Gospel Temperance worker.

—The Rev. T. Kendall, Free Methodist Minister of Market Rasen, Lincolnshire, received from the Rev. T. W. Mossman, the vicar of West Torrington, an invitation to take part with him in a funeral service of a young person whose parents are Free Methodists. To this courteous invitation Mr. Kendall promptly and heartily responded. He read the first lesson in the church. The Vicar officiated at the grave and then invited the mourners and people to re-enter the church to hear an address from Mr. Kendall. There was a general compliance with the request; the sacred edifice was filled, a hymn was sung, and an address was given by the Methodist minister. At the close the Vicar pronounced the benediction.

—The Irish Methodist Conference re-

ports a net decrease of 226 members the past year. It is said that, however, according to the decennial census, the Methodists have gained 4,228 since 1870, being the only religious body which did not suffer a decrease during that period. An interesting debate on the subject of church membership was held, and resolute setting forth that the return of members of society should only embrace persons enrolled in the class book; that a return be also made of the number of persons who are regular communicants; also, that a list be kept in each circuit of the children of members and communicants under fourteen years of age, were voted down.

## A FEW FACTS ABOUT TEA NOT GENERALLY KNOWN.

To the Editor.

Tea, the dried leaves of Chinese shrubs belonging to the genus *Thea*, nat. ord. *Ternstroemiaceae*. They are natives of China, Japan and Tonquin, flourishing most in valleys, the sloping sides of mountains, and the banks of rivers exposed to the southern rays of the sun. There are two species of the tea plant, *Thea viridis*, with broad leaves, and *Thea bohea*; the former being considered by some as the source of green, and the latter of black tea.

There is also a variety termed *Thea Assamensis*, which seems to resemble both the others. The names given in commerce to the different sorts of tea are unknown to the Chinese, the Imperial excepted, and are supposed to have been applied by the merchants of Canton. The black teas are Bohea, Congou, Campoi, Souchong, Caper and Pekoe; the green teas are Twankay, Hyson skin, Young Hyson, Hyson, Imperial and Gunpowder.

The quality of tea depends very much on the season in which the leaves are picked, the mode in which it is prepared, and the district in which it grows. Green tea is said to owe its colour to an extract of indigo, to Prussian blue, and gypsum; and the flowering kinds their rich tint to the leaves of the *Olea fragrans* and other plants.

The most remarkable substances in teas are *tannin*, an essential oil to which it owes its aroma, and an alkaloid named *theine*. 100 parts of dried tea contain, on an average, about 6 parts nitrogen; the largest amount, by far, that has been detected in any vegetable.

Tea taken in moderation is beneficial to the body; but in most constitutions, if taken in excess, produces considerable excitement and wakefulness. Tea and coffee owe their energy to two substances, *Theine* and *Caffeine*, which differ in name but are identical in nature. The tea plant is the growth of a particular region situated between the 30th and 33rd degrees of north latitude.

The trees are planted four or five feet asunder; they have a very stunted appearance, and are not allowed to grow higher than is convenient for men, women and children to pick the leaves.

When this is done the leaves are put into wide, shallow baskets and placed on shelves in the air, wind, or mild sunshine, from morning till noon. They are then placed on a flat cast iron pan over a charcoal stove, ten or twelve ounces being thrown on at a time, and kept stirred quickly with a hand broom. After this they are brushed off again into the baskets in which they are equally and carefully rubbed between men's hands to roll them and then are again dried over a slower fire. The tea is next laid upon a table to be drawn or picked over.

The smallest leaves are called by the Chinese Pha-ho, the second Pow-chong, the third Su-chong, and the fourth or largest Tay-chong.

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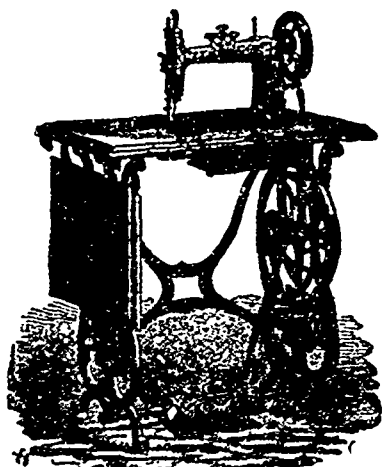
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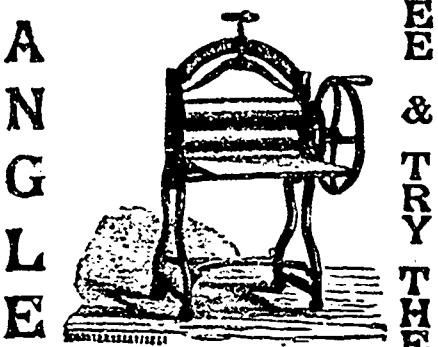
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