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The Canadian Independent.

ONE IS YOUR MASTER, I

AND ALL YE ARE BRETHREN.

Vol. 29.]

TORONTO, THURSDAY, JUNE 9, 1881.

[New Series. No. 49]

Current Topics.

—Rev. Dr. John Hall, of New York, said in a recent sermon that within a year his church has contributed half a million dollars for religious teaching.

—Rev. Joseph Cook has decided to remain in Europe for another season, and will return by way of India and Japan. He is to give a series of lectures in Spurgeon's Tabernacle in London.

—It shows the progress of true views in regard to the Sabbath as a rest-day, that 6,000 tradesmen now close their business houses in the St. Roch Quarter in Paris on the Lord's day.

—Father Hyacinthe wants the Protestants to subscribe \$18,000 for building him a new church in Paris; but the opinion prevails that a more simple and pure Gospel is better for France at this time than anything Father Hyacinthe has to offer.

—About 80,000 acres of land in Palestine between Jaffa and Jerusalem have been secured from the Turkish government, and a colony is being formed for the persecuted Jews of the continent. Several families have already established themselves on this land.

—Mr. Moody has gone to his home in Northfield, Mass. He will remain there during the summer and will be joined in August by the distinguished Scotch clergyman, Dr. Bonar, who will assist in the conference for Bible study to be held there. He may go with Mr. Sankey to Europe in October.

—There is reported a great ingathering of Indians in British Guiana in connection with the mission of the Society for the Propagation of the Gospel. In a few weeks in a place never visited before, no less than 1,398 Indians, including children, were baptized. The people for miles around come to be instructed, and offer to provide a house of worship and to support a minister.

—The gospel continues to spread in the Delta of the Niger in Africa. At Okrika, visited for the first time by Archdeacon Crowther last August, a church has been built by the chiefs and a congregation of 4,000 assembled. A village some distance from Bonny has been named by the inhabitants "the Land of Israel," because there is not a single idol in it.

—The *Church Missionary Intelligencer* gives a most interesting journal of the daily life of Rev. G. Litchfield in Uganda, Central Africa, showing that a missionary's life is full of interest as well as privation. One day he works hard at washing and ironing, much preferring spading. Whole colonies of rats are in his bed-room, racing over the bed and about the wall. The work detailed is hard and wearing but full of incident.

—The following is the number of the leading church organizations and their sittings in the United States. Roman Catholics have 4,127 churches and 1,990,514 church sittings. The Baptists 14,474 churches; 3,997,116 church sittings. Christian, 3,578 churches; 865,602 sittings. Episcopal, 2,835

churches; 991,051 sittings. Congregational, 2,887 churches; 1,117,212 sittings. Lutherans, 3,032 churches; 977,332 sittings. Methodist, 25,378 churches; 6,528,200 sittings.

—The *Catholic Mirror* announces to its readers the pleasant intelligence that on Trinity Sunday, June 12, all Catholics "who should have approached the sacraments of penance and the Eucharist" during paschal time but have failed to do so, will be excommunicated from the church, and "their souls will be dead." This sounds like the days of the Duke of Alva, in the Spanish Campaigns against the Prince of Orange.

—The late millionaire, Mr. Charles McAllister, of Philadelphia, bequeathed \$10,000 toward founding a Presbyterian church in Townsdales, N. J., as soon as a "respectable number" of communicants could be got together to form a church. Seventeen persons constituted themselves a church and claimed the money. The executors refused to pay it, alleging that seventeen was not a "respectable number." The courts have just decided that it is, and have ordered the executors to pay.

—Rev. E. O. Bartlett says in the *Christian Intelligencer* that the Jews are now estimated to number 12,000,000. Their increase in population is more rapid than that of Christians, being 5.5 to 3.8 among the latter. Their death-rate is smaller than our own, being partly attributable to their temperate habits and Sabbath rest. In all countries they are among the most wealthy and learned. A large proportion of German newspapers are either edited or controlled by Jewish influence.

—Princess Eugenie, sister to the King of Sweden, has recently organized a society of ladies who devote their time and means to the spread of Christianity in Sweden. Five centuries ago Margaretha, a Lapp woman, besought the Queen of Sweden for the gospel for her countrymen, but little was done. Sixteen years ago Maria Mattsdotter travelled on foot to Stockholm, asking for missionaries for the Laplanders. This work is now being prosecuted. The Princess holds a sewing class fortnightly at her home, the proceeds being devoted to missions and she personally assists in the various kinds of work.

—The Belfast Presbytery has followed the example of the Belfast Methodist District Meeting, in expressing its indignation at the action of the three Belfast magistrates, who recently found certain Methodist ministers guilty of "indecent behavior," because of their singing hymns in the streets. The Presbytery is determined to take steps to have the liberty of open-air preaching vindicated. Two other ministers of the Methodist Church in Belfast have been summoned for similar "indecent" behavior, although it has been their practice for years to conduct open-air services in the Protestant districts of Belfast without the slightest molestation or disturbance.

—A mob of 2,000 infuriated Roman Catholics, crying: "Death to the Protestants," assaulted the Methodist

Mission at Queretaro, Mexico, recently, for four hours. The disturbance arose from the effects upon the people of a pastoral circular from the Bishop of Queretaro which denounced any favoring the mission work, and threatened excommunication to any who read our Bible or tracts. The government of the city of Mexico promised protection in the future, but the Governor of Queretaro would give no such assurance and urged the missionaries to leave the city, which they did. The Federal Government has requested the missionaries to return, and they will doubtless do so, as the place is a stronghold of fanaticism and needs the gospel. The Methodist mission has sustained another trial in the brutal murder of one of its missionaries, Rev. Mr. Monroy. He was returning from preaching at Santa Anita, when he was killed by a band of fourteen Romanists. A friend with him was so severely wounded that he probably will not survive.

—The *Fountain* says:—It is a slight consolation, in view of the great prevalence of drunkenness in England, that in comparison with continental countries it stands in a favorable light. A hundred and twenty-two millions is an enormous sum to spend on one kind of beverage, and yet, great as it seems, the *Times* says that the amount per head is less than the proportionate outlay in France. Industrious Belgium, decorous Norway, would not stand the arithmetical test better. Germany might be demonstrated to be in the balance a nation of continuous drinkers. The countrymen of Gustavus Adolphus are much worse. In Switzerland, to which reformers of the condition of the working-classes point the finger of envy and emulation, the rate of alcoholic consumption nearly doubles that of England. Considering the strenuous and noble efforts put forth by the various temperance agencies, the enthusiasm of temperance men, and the general credit which now attends the temperance movement in all its multifarious forms, there need, we think, be no hesitation in ascribing this result as testifying to the success of the temperance cause.

—It is said that the heavy tax which the Government of Great Britain has recently imposed upon saloons has not only resulted in shutting up many low dens, but in a very material decrease in the quantity of spirituous and malt liquors consumed, although the population has increased. In 1878 1,190,886,401 gallons of wine, rum, and beer, were consumed, involving an expense of \$710,975,000. During the last year the quantity was reduced to 982,876,311 gallons, and the cost to \$611,396,375. The consumption *per capita* still amounts to 28.19 gallons. The room for further legislation is still very wide. But this estimate of the influence exerted by heavy taxation is misleading in these respects: it does not take note of the fact that the principle of voluntary total abstinence has, during the last decade, been pressed upon the attention of all classes of the population; nor that among its advocates and exemplars there have been many persons of great social and religious influence; nor that the number of total abstinenters on principle has therefore become very large. We do not deny that taxation has di-

minished the number of saloons, but the diminution in the amount of liquor consumed is chiefly due to the steady advance of the temperance or total abstinence sentiment.

The Berlin correspondent of the *Boston Post* relates the following anecdote concerning the Emperor William:

Last year, while hunting in Silesia, with the Duke of Mecklenburg and the King of Saxony, the aged Kaiser proposed returning to their castle on foot; but, soon becoming weary of the walk, he hailed a passing waggon and requested the driver to take them home. The peasant complied, but could not long restrain his curiosity, and soon remarked: "I suppose it is all right, and you look all right; but will you please tell me who you are?" "I am the Grand Duke of Mecklenburg." "Oho o o!" exclaimed the rustic. "And who are you?" "I am the King of Saxony." "Oho! ahem!" ejaculated their driver. "And you, mister, who are you?" "I am the Emperor." "There, that will do, my friends," grinned the peasant; "and I dare say you would like to know who I am. I am the Shah of Persia, and when it comes to joking I can take my part as well as the next man." The three sovereigns were convulsed with laughter; but the peasant drew a long face when he found that he had been the only joker.

—The *N. Y. Independent* says:—Very great gains are to be credited to the temperance cause in the past six or eight months. In our own country there has been much good and practical legislation in various states, designed to suppress or, at least, to regulate more stringently the sale of intoxicating drinks. The new law in Kansas, if properly enforced, as it is expected to be, will effectually close all the drinking saloons and prevent an enormous needless waste of money. In Great Britain a greater degree of interest seems to be felt in the suppression of intemperance. The churches are putting themselves right on the question. It seems strange to American Christians, to whom drinking habits among members of the churches seem as much out of character with the profession of religion as violations of the Commandments, to read in the proceedings of the Synod of the United Presbyterian Church of Scotland a recommendation that the use of liquor at induction or ordination dinners be discouraged. Not long ago it was stated that total abstinence principles were professed by a certain number of English bishops, less than half, we believe, of the whole number, and that the cause was gaining. In the way of legislation, a bill has been passed for Wales for the closing of drinking-houses on Sunday, and it gives great satisfaction in that principality. Says a London paper:

"The measures of a similar character already in force in Scotland and Ireland have already produced secondary as well as immediate effects. In both countries they have reduced the sum total of drunkenness. They have also educated public opinion in the other parts of Great Britain. Now Wales is to come under the protection of similar legislation. The success of this experiment in Scotland, Ireland, and Wales is bound to influence opinion in England."

EVENING.

BY MRS. J. H. KNOWLES.

Slowly shadows creep over the lee,
Deep ning and lengthening silently,
Stretching away toward the setting sun—
If busy, bright day is almost done.

In the early morn we started forth,
When dew was fresh on the tender earth,
And the happy songs on sweet air borne
With an inspiration filled the morn.

Not alone were we in those bright hours,
For many and true the friendships ours;
And love grew ever more close and sweet,
As we trod life's way with eager feet.

But one by one they have stepped aside
Into a bark on a mystic tide;
We strain our vision, but catch no gleam
Of fading forms far over the stream.

Then we closer clasp the hands that stay,
And thoughtfully tread life's changing way;
And we watch the evening mists that rise
From landscape gray to glowing skies.

As night steals on I may not know
What loving hand from my clasp shall go;
When the fading light of day is done
I may stand by the river's brink alone.

But beyond the twilight, day will rise;
Eternal glory brightens the skies;
A new, glad morning will be begun,
Never to close with a setting sun.

A STORY OF THE ENGLISH
DERBY DAY.

(Continued.)

And what a sight these pleasure-mongers were in themselves! Here was a carriage load of men with masks, — masks of noses—red and purple and white noses—we will not say there were not blue and green ones, but mostly ruddy, vast, and impudent, giving a wonderfully ruinous air to the faces behind them. Here, hats garlanded with small wooden dolls over heads that must have been somewhat wooden too; there, with broad bands, on which the name of the winning horse was printed in large letters; here, a van load of men shouting and bowing to the female spectators on the road side, some with grotesquely sentimental faces, and with eyes that spelt out a five-lettered word, the fore-runner of all foolery, much too well-known to need naming here; and there was a bevy of men with peablowers, all earnestly engaged in the interesting task of blowing peas at the bystanders. In this dog-cart a well-proportioned and rather intelligent looking young man was shooting an intensely ugly jack-in-a-box into the faces of some children, who stood open-mouthed at the fun and wonderment; and in that, a tall, stout man with grey hair was turning round the handle of a child's twopenny toy, with the utmost gravity that drollery and drunkenness could assume. In this carriage rolled women with grand dresses, white lace parasols, white veils, blue dresses, staring crimson dresses, women that were beautiful, and that would have been more so in other places and in better surroundings, close by those who were not so, who were positively ugly with the ugliness of debauchery and sin. Smiles, ribands, red, white, and blue, paper roses, harlequin attire, pipes, drink, dirt, excitement, crime, folly, were everywhere in this rapidly moving crowd. The froth of humanity was there, very frothy, the wild tunder side of human nature was uppermost, the side that when a spark falls upon it is forthwith in a blaze, requiring the quenching waters of a gaol or an asylum so put it out. But there were far other expressions to be seen than these of jollity or inane merriment. Here and there Julia saw faces in the crowd that impressed themselves on her memory like a sorrowful dream, or

a tale of anguish. Here and there again, were faces that strove and strove in vain to smile and smile with the rest, and make believe they were happy. Intense excitement and mental pain had left traces round eye and mouth and forehead that were not to be brushed away by the leather brush of folly, and even pride itself staggered under the labor of putting misery out of sight for a few minutes. One young man made no such attempt. Pride was dead and buried for the time with him, and feathers could not well tickle the nerves of a corpse. He drove on amongst the noise and crowd with a sharp, pale face, utterly unconscious and unimpressed by all that was around him, his eyes fixed on an unseen something before him that was vast and terrible enough to fill his horizon with misery, and that left him nothing else to see. Men jeered at him as he passed by, but he did not hear them; they stared impudently into his ghastly face, but he knew nothing of it; he was seated in an abstraction of mental agony that was beyond their reach to disturb. That he managed to drive clear of wheels and horses' feet, to keep his course unharmed and unharmed, was a miracle; but he did it. His servant man by his side sat rigid as a statue, and gave him no help. Perhaps he knew that none was required, but to Julia's eyes it seemed every moment as if the reins must fall, the young man must sink down in a swoon, and the horse bound wildly among the crowd, mad with freedom. But it was not so. The young man with his misery went out of her sight like the rest, without any especial accident. He rolled on like a shadow into the gray twilight that already began to hang about the distance.

But where was her husband? he was to be back in good time and she had not yet begun to doubt his word. The shop shutters were put to by this time, the baby was in bed, she had no other care on her mind, so this care about the return of her husband had a little more force. It was, perhaps, well for her that there was so much life and movement close at hand to divert her attention. People were still returning—returning! What an endless stream it seemed! She began to be a little dizzy with so much whirl and bustle; would it ever end? and would George ever come home? What could he be about? Lifting up her head, she saw Mrs. Robert's pale face at her upstairs window, she, too, was watching for her husband's return, she, too, was anxious, but with more reason than herself. Julia almost longed to go up and comfort her with sympathizing words—if words could comfort. At last came Mr. Robert's carriage. The pony had lost his peonies and his ribands and the pride of his neck, and held down his poor tired little head as he brought the carriage to a stand against his master's door. He looked as if he had had nothing to eat the whole day, and Julia would have pitied him only that she was so busy looking at his master, who leaped from his carriage on to the pavement, and threw the whip towards the man-servant with a face white with anger. His companions of the morning were not with him. He had driven home alone, and as he strode up the steps and entered the great hall door of his house, Julia felt her heart beat with a sudden terror. What would he do and say to his wife when he got inside? But she had other thoughts the next moment, George's voice was at her ear. 'What are you thinking of?' he was saying. 'I've spoken twice to you; I'm tired and hungry.' His voice was rather cross, but she was too glad to see him to think much about that; when he had had his supper he would be all right again.

After supper she asked, 'And what about the races, George?' 'Ladybird's won,' said he, indifferently; 'didn't you see it on the men's hats?' 'Yes, but, George, how have you gone on? Have you enjoyed yourself?' 'Oh, all right,' he said; but his tone did not sound all right. It was dull work to come home from the races in this way. What made him so dispirited? She sat silent for awhile, and he did not seem inclined to talk. All at once she colored up, looked him in the face, and asked, 'George, have you been betting?' George threw a quick, startled glance at her. He did not like the question; but he managed to answer it with a joke. 'Yes; I've bet that you are the prettiest woman out of London, Julia, and I know I shall win my bet.'

'But, George!'
'But Julia! If you will say no more about it, it will be all the better. What's that lad Biddles been doing all day?'
Biddles was the errand boy. 'He's been to the downs. He said you'd given him leave. I saw him come back, just now, half tipsy. What will his poor old grandmother say?'

'What she likes; but she'd better be quiet, and be glad he'd no money to lose, like some who are older.'

'Like Mr. Roberts,' said Julia, significantly.

Her husband looked at her in surprise. 'How do you know that Mr. Roberts has lost money?' he asked.

And then Mrs. Roberts's tale was told, not altogether. Julia suppressed some details, but told enough to impress him with its gravity. George looked very grave, and at length uneasy and distressed; and presently he rose up, put on his hat and went out, saying he would be back in ten minutes. He was pale when he went out, but when he returned in half an hour he was still paler. He tossed his hat upon the table, the green veil was still fastened to it, and as it streamed upwards in the fall it caught the blaze of the unprotected gas light, and was on fire directly. George did not at first appear to notice the accident, but Julia screamed and snatched the hat to throw it upon the floor that it might do no further harm. Her husband seized her by the arm and stamped upon both hat and veil with a savage earnestness that ensured the destruction of both. 'Who cares for a paltry hat?' he exclaimed, when she remonstrated with him. 'We're ruined, Julia. What does a hat matter?'

'Ruined, George? What do you mean?'

'Just what I say. Haven't I spoken plain enough? We are ruined, and there's an end of it.'

'Oh, George! you have been betting, then?'

'Of course I have,' he said snappishly. 'Did I ever say I hadn't? I've betted with your uncle's money and lost it, and now you know' and when he had said this he sat down in the arm chair, put his hands before his face, and remained silent for a long time, lost in misery, as it seemed.

Mrs. Meadows was thunderstruck. Her uncle's money was what had been lent to George to commence business with—or, at least, what was in the bank accumulating to return to him at the proper time. He would expect some of it very soon; he would be very angry when it was not forthcoming, and he might demand the whole more quickly than they had expected. If that were the case, how could they find it? They would have to sell up—they would be ruined, as George said. How could George be so cruel, so dishonest, so weak, as to gamble away money that was not his own? The money must be returned, for her uncle could ill afford to spare it. He would be in difficulties himself, if George did not repay at the right time. It was terrible! And the shame of having to confess how it had gone; of having her husband, that she

had been so proud of, lowered in the eyes of her relatives! And if they were sold up—thrown upon the world penniless—oh, how could she bear it? She saw in imagination the sale, the crowd of gapers and scandal-mongers—the flight from their little home. And then she thought of the baby and herself, and the tears struck into her eyes, and for a moment or two she felt too angry with George to wish to ease his sorrow, to say a word of forgiveness. Let him bear his trouble as he could. He deserved to be made to feel.

But this feeling did not last long, she was far too true and too loving a wife for that. George had done wrong, but how did she know his temptations? What snares had been set for his feet—what wicked men had been about him—what delusive hopes had been given him? So she came near him in awhile, put her hand on his shoulder, and, leaning over him, kissed his hot forehead. It was a sorrowful kiss, but it was a loving one; and he understood what it meant, and thereupon began to abuse himself, to talk of being unworthy of her, to ask her forgiveness, to call himself fool, and scamp, and scoundrel.

He told her how it all came about. The acquaintance with Mr. Roberts had been the beginning of all this trouble. Roberts had inveigled him into it, sometimes by the aid of wine and flattery mingled, sometimes by working upon his cupidity or cowardice. He had introduced him to his friends, and they had introduced him to a betting-book and when George became afraid, Mr. Roberts always assured him he would see him out of any trouble that might happen. He had been in this way induced to stake seventy pounds upon Loosestrife, one of the running horses, and to-day Loosestrife had been fourth in the race instead of first. The seventy pounds were gone; but he had hoped that Mr. Roberts would be as good as his promise, and lend him money for awhile. And now Mr. Roberts was ruined, and in custody! He had come home foaming with passion at the losses of that day. His wife had met him on the staircase and had reproached him for his extravagant gambling, and in his anger he had fallen upon her and beaten her till her life was despaired of.

'They say he's lost twenty thousand pounds this last year by betting upon horses,' George said. 'Anyway, he's been a villain to the woman he promised to love and protect. What'll she do now, if she lives? There isn't a penny left, the gardener told me, not a penny. As for him, I hope he'll have to work with a chain round his middle yet. He deserves it! Why should he want to ruin me as well as himself? My seventy pounds would seem like a drop in the bucket to such as he.'

But it was no drop in the bucket to the Meadowses. Long and painfully they both had to toil in after years, through the loss of that seventy pounds. Julia's pretty face became thin and pale with anxiety as time went on, and George's grey hairs came early. Both had reason to remember bitterly the great gambling table at Epsom.

THE END.

OUT OF THE MOUTH OF BABES.

BY A. M. M.

Elizabeth Wardlaw R. was the only daughter of Lady Anne and Mr. W. K. (of T—, in Scotland). She was a very beautiful, animated and affectionate child, though, when a baby, she sometimes showed an impatience of contradiction. When she was scarcely a year old, Dr. W., of Sterling, visiting at T—, took her up in his arms, kissed and blessed her, and placing her on her mother's knee, said: "I do not think it right to prophesy, but if ever I saw a lamb of the Lord's own flock, that is one."

When she was about two years old,

while sitting one morning with her mother, which she almost constantly did, she was desired to do something which she did not choose to do, and she replied, "No, mamma, I will not do it." and after being three times desired in stronger terms than at first, she still persisted in the same reply, that she would not do it. But while she was saying so the last time, she started and turned round with a countenance Lady Anne says she will never forget, and exclaimed, "Oh, dear mamma, what did I say to you? Oh, how very wicked I have been! Do you think God will forgive me for being so wicked?"

Lady Anne said: "Yes, my dear, if you ask Him. Don't forget to do so to-night in your prayers."

"Oh, but mamma, I may not be alive to-night; I will do it now." She then knelt down, and prayed most earnestly, saying, "Oh, Lord, forgive me, for I have sinned and made you angry with me, and take away my bad temper"—a prayer that, Lady Anne says, was abundantly answered, as, during the rest of her short life, she never was known to be angry again, but often very grieved for sin.

A short time after this incident took place, her two brothers, eight and ten years of age, were looking over some prints, and one of them asked the other whose picture that was. He answered, in a very abrupt manner, without the least solemnity, "Jesus Christ." Little Elizabeth ran to her mother in great distress, saying, "Oh, mamma, did you hear how Robert spoke of our Lord Jesus Christ? I cannot bear to hear it." Then, bursting into tears, she said, "Oh, mamma, may I pray to God just now, to forgive him such a sin?" She immediately knelt down and offered up a short and simple prayer that God would forgive her brother. The boy was affected, ran and kissed her, and left the room. She showed in this instance, as she did throughout the whole of her short life, her conviction that the present moment only is ours, and that we ought never to delay asking forgiveness of God for our sins, or for the sins of others. Her parents now declare that she often reminded them of their duty to God, when the world and the things of the world interrupted their progress toward heaven, while she showed them a bright example of running the Christian race with zeal and alacrity.

One day, when Lady Anne, who was in delicate health, was going from her bedroom to the drawing room, one of the boys who had been, contrary to orders, sliding down the stair-railing, fell past her down to the stone lobby and was severely hurt. Lady Anne fainted and was carried to her room, and when sensibility returned she could do nothing but weep. When little Elizabeth had been told, she said, "But, mamma, did you pray that God would forgive my brother such a sin in disobeying you?" "No, my love," she said, "I was too much overcome to be able to pray." "Oh, mamma, but what if you were to die just now, and you not able to pray?" She then climbed up into the bed, knelt down, and with her little hands clasped most earnestly, prayed that her brother might be forgiven, and might recover to love God better.

The narrative then describes how her childish interest was excited soon after in the heathen of India, and having heard for the first time that the people there "had no Bible, and did not know about God," and her distress at not being asked to give anything to a missionary box that had been passed round in the family—the child of three years old not being supposed to have anything to give. She took her few treasures down to her mother and laid them in her lap, expressing her sorrow that she had not been asked to give.

"But, my dear," her mother said, "I thought you had nothing to give." "Mamma, I have these red shoes, and

all these chains, and this gold watch." Lady Anne said, "You must not part with the watch, as it was given you by your aunt, but these chains you may do with as you please, only remember, after you part with them you cannot have them back again; consider that." "I know it, mamma, but I don't care. I will give them to God." The chains were immediately sent to a jeweller to be converted into money, which money arrived at T— as her hearse drove from the door.

One day she was amusing herself in the drawing room beside her mother, who was lying on the sofa, not attending to her. All at once she was arrested by hearing her talk to herself: "What a nice room this is, and nice fire, and out there are such pretty fields and pretty houses, and I got breakfast to-day, and will get dinner, and I have got a papa and mamma and brothers. All these things come from God. And God gave His Son Jesus Christ to be killed for our sins, and yours, too, mamma." Lady Anne said, "Yes, my dear, we believe in Jesus Christ and trust Him." "But, Mamma, I believe that He died just the same as if I had been at the cross, and I feel, mamma, that I cannot serve Him as I would like to do, but God will make me do it." One day she was skipping about the room, when she suddenly stopped as if thinking of something and said, "Oh, mamma, I have got a verse of the Bible from you, and from Dr. W—, and from papa; but mamma, I have got no verse of my own. Will you read me some, if you please, that I may choose one for myself?" Lady Anne did so, and read many, and at last came to "God is Love." "Oh, mamma," she said, "that will just do for me. That is my verse." Her mother said, "I think you have chosen well." Soon after she was walking with a lady residing in the house, when she said, "Oh! Mrs. M—, what a beautiful day, and what a beautiful gravel walk! This is all from God, and God is Love!" On the day of her death she came downstairs in the morning in perfect health, lovely and smiling as usual, but soon after she complained of great pain. The doctor was sent for, but he apprehended no danger, and when he returned in the evening he did not think her worse; but Mrs. M— sat up with her, and thought her suffering more than the doctor knew. About twelve o'clock she called Mrs. M—. "I am dying. I shall not see dear mamma again in this world" (her parents were not at home); "but tell dear mamma that though I am in great pain, I never was so happy. Oh, tell mamma that I know God is Love." She then clasped her little hands together, and holding them up, cried, "Lord, I am coming to Thee, for Thou art Love." She then expired. "Of such is the kingdom of heaven."

I know there are many who dislike to hear of "very good children," especially of those who die early. Yet when God so evidently perfects praise out of the mouth of babes, is it not doing Him dishonor to turn away with dislike from what is so evidently His own work? Are we not too apt to take it as too much a matter of course that the children even of Christian parents should be "naughty" up to a certain age? And if children in whom the spirit of Christ is so remarkably manifested are often early removed, why should we murmur that He should "gather the lilies" so early matured by His wonder-working grace?—*Christian Union.*

—"Cold, dead formalism," says Mr Moody to a San Francisco reporter, "is what is making infidelity. There is too much formalism in both the Catholic and the Protestant churches. Healthy Christianity is not formalism. The adoption of the principles of Christ is what we go in for."

Contributed Articles.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

XI.

What has the Holy Spirit, under the sovereignty of Christ the Head, really established as the constitution of this church? What our age and the church needs is something definite to be believed and practised as from God. That something must be so simple and plain that all can understand it. It must be so spiritual as to stir the deepest depths, and command all the powers of the human soul. Thus, it will lay the foundations of a truly Catholic Society. With one hand it will grasp the Sun of righteousness, with the other it will stretch out to the widest extremities of humanity. That something is contained in the one word—Love. The Bible sets it forth as the essence of the character of God; as the dominant disposition of Jesus Christ, and as the thing above all others to be communicated to men by the Holy Ghost. Established in human hearts, it will claim its kindred in the Godhead, and flow to all humanity in unselfish or self-sacrificing likeness to the divinity from which it sprung. It will "love as a brother." It will love as Christ loved. It will do as it desires to be done by. It will "work no ill to its neighbor." It "suffereth long and is kind; it envieth not, vaunteth not itself, . . . seeketh not its own, is not easily provoked, thinketh no evil, . . . beareth all things, believeth all things, hopeth all things, endureth all things." Of faith, hope and love, this is the greatest. It is, as we have already said, in the New Testament economy, *supreme*.

Yet, enjoined by so many commandments of Christ and His apostles, revealed in the character of God the Father, supremely illustrated in the life of the Son, and the principal fruit of the Holy Spirit, for the supplanting of evil in men, when professedly Christian men are called to meet evil among themselves, especially they too commonly fly to everything else as a means of overcoming it, save this supreme good. They can love and pray for enemies among the heathen, but if a professed brother turns an enemy, they abandon this weapon of their warfare and adopt "weapons" which are carnal. That there is a steady advance in regard to the law of love, we are quite ready to admit; and much confusion arises from the want of knowing how to apply this divine remedy. The law that governs the sun and planets in their courses, governs also the apple falling from the tree, and the marbles with which school boys play; and it is often quite as difficult to be understood in the minor, as it is in the major cases. So many a one can understand the necessity of Jesus loving as He did, and the minister acting as he preaches, but they do not quite understand the necessity of *their loving* those who injure them, or of praying for those who persecute them. On the other hand, too, ecclesiastics can see and admire the excellency of those members of their flocks who humbly and patiently triumph over evil in others by the fruits of the Spirit simply; but when *they* are called upon to overcome evil, they like something more

definite, something stronger. In short, society has conceded to them the right to rule, and ecclesiastical law and church discipline put them in the position to demand obedience on the part of those under them, rather than the more scriptural one of being "ensamples to the flock."

But has not the time come when, especially Congregational Churches should take their stand solely on the spirit, the law and "*ideas*" of the divine kingdom as a means of advancing it among men? "Let us throw aside every weight, looking unto Jesus" only. We already possess much light and great advantage in this respect. "Let us go on unto perfection." Is it safe for us to enter into more complicated incorporations from the civil power, when the New Testament Church knows nothing about them? If it shall be thought best to establish a Church Building Society, let it by all means adopt the recommendation of Dr. Wilkes with reference to its Trust Deeds, and also the position of Dr. R. W. Dale of Birmingham, regarding them. Of what service was the doctrinal declaration in the deed of Zion Church, Montreal, when the Rev. A. J. Bray was settled over it? A deed should be framed in which the Supreme law of Christ's Kingdom shall be recognized by both the Church and the State. Then, as it works no ill in a man to his neighbor, it could work no ill in a church to its members; and the State and Church working it together, it would work no ill to either the one or the other. Doctrinal truth cannot be enforced in a trust deed any more than it can by subscription to a creed. The purpose of both is constantly evaded or ignored.

But how can a church or a denomination rid itself of unworthy members and ministers by the working of this law?

The Bond Street Church case, Toronto, has produced uneasiness in the minds of some of our brethren and churches. It would certainly be strange if it were otherwise. But one thing I claim for that case, and that is, that Mr. Handford was *effectually* dealt with. It was unpleasant to see such a terrible moral catastrophe, even as it was unpleasant, no doubt, to see Ananias and Sapphira carried out dead, as the result of their sin against God. Let men be warned—ministers and churches—that to those who accept the gospel *honestly*, it is the savor of life unto life; but to those who do so *dishonestly*, it is the savor of death unto death.

Then, let all concerned bear in mind that while, for instance, a church has full liberty to choose its own pastor; when it exercises that liberty on one concerning whom there is a sufficient *fama clamosa* to render him unacceptable to the church's associates, they have, by the very same liberty, a right to speak against him and withdraw from the church's fellowship on his account, if ultimately satisfied that the *fama* is true. Ministers and sister churches have no power to say you shall not have such a minister, and the church choosing him has no power to compel others to fellowship him. If an individual or church has a right to speak for, individual or church has a right to speak against, but both

(Continued on page 6.)

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TORONTO, JUNE 9, 1881.

NOTICE.

Mr Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2618, P. O. Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

Mr A. Christie, 9 Wilton Avenue, will continue to attend to the business of the Congregational Publishing Company, including arrears for the INDEPENDENT and the Year Book.

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

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

THE MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The meeting of our brethren in the old land appears to have been pervaded by a spirit worthy of those whom we rejoice to call our fathers. Noble principles were enunciated, frank confessions made, earnest resolves also, and the putting into execution begun. Our Union will be meeting as these lines come into the hands of our readers. God grant that we may write our record in as noble a spirit as our friends in England have written theirs.

The election for chairman promised a storm, which happily subsided as the result became known. Mr. McFadyen, of Manchester, as our friends already know, having received a very large majority of votes. Speaking of the interchange of deputations between the Congregationalists of England and America, the Union Committee recorded their conviction that great "advantages would come to Congregationalism on both sides of the Atlantic if closer and more frequent intercourse could be established between the churches of the two countries." May we not hope, though "a little sister," to have a share in such advantages?

The year past has witnessed the removal of some notable worthies from the Congregational ranks to the church triumphant. Dr. John Waddington, the church historian; Wm. Cronfield, a merchant prince; Sir Charles Reed, who served his generation faithfully, and manifested the possibility of an active Christian politician; Edward Miall, too, a sketch of whose life, crowded out of two successive issues of the INDEPENDENT, appears this week: and we can only echo the prayer of our English brethren, "May the places of these and other good men, who, during the year, have been called to their reward, be in due time filled by men who will serve Christ in the Church and in the world with energy and faithfulness equal to theirs!"

The address of the present chairman, Dr. Allon was upon "Congregationalism," which he justly declares "has no mean record in religious annals." Drawing attention

to the fact that this is the jubilee year, and that the Union which was launched forth as an experiment, has proved its right to be by the fact that the fifty years of its existence have witnessed the doubling of Congregational strength. Dr. Allon says, "The fitting note of our jubilee celebration is the one hundred and third Psalm."

Of church organization the remark made, "they are more than churches, they are organisms which the life shapes for itself and through which it performs its functions—not identical with life, nor essential to it, but developed congruously with it, and presumably in the fittest way expressing it." Speaking of union Dr. Allon wisely says, "All association involves compromise, some exercise of individual liberty is surrendered for the sake of concerted action, but the surrender of church autonomy is impossible without the surrender of Congregationalism itself."

Complaint is made that the papers which represent the denomination are doomed to a painful and precarious struggle for existence, we hardly think, however, from their vigorous look that they are reduced to such a starvation allowance as has been measured out to the INDEPENDENT during our eighteen months occupancy of the editorial chair.

Speaking of the relation of Congregational churches to orthodoxy and free thought, Dr. Allon says, "No great heresy of the Church has been generated by us. Romanism boasts of no converts from us, Rationalism very few; evangelical Episcopalians have become converts to both, Unitarianism passes into the latter. Neither boasts of evangelical Congregational churches as a nursery or preserve. Our theology has been both reverent and free. If to accept the revelation of Christ as our final authority in all fundamental facts be bondage, in this bondage were our fathers held, and we are not ashamed of their bonds. Subject to this exclusive authority, we stand fast in the liberty wherewith Christ makes us free." The closing lines of the address are worthy of prayerful study. "Our sole faith and hope in Congregationalism are in its religious life, in the spiritual relations to God upon which it insists, in the responsibility of the individual man which it recognizes, in the spiritual pieties and fine-toned purities which are its sanctions and its bonds, and in its broad conception of the religiousness of life, and of the consecration which it demands of us. It has no sanction, no calling, but the life that it can inspire. Failing the inspiration of a true life, it must signally perish; falling short in this inspiration, it must take with shame the lower place. Greatly realizing this, no weapon formed against it shall prosper. It is a church of the living God, the pillar and ground of the truth."

The curse of church debt lies upon our English brethren as on us; they confess to burdens upon church buildings to the amount of \$2,500,000, which means \$100,000 annually spent on interest. When did Christ commission His Church to enrich the money-lender? There is to be a jubilee effort to wipe out these debts. Can we antedate our jubilee thus?

The Church Aid and Home Missionary Society is working nobly, and an effort is to be made to raise the minimum salary of pastors to £150, or \$750. The receipts for the year were \$200,000. Many aided churches have become truly Independent, and acknowledge the true independency of gratitude by turning round and helping others, and a gratifying increase is noted throughout the whole body. The London Missionary Society, which is really the Foreign Missionary Society of English Congregationalism, reports an income during the past year of in round numbers \$500,000.

A perusal of the proceedings of the Union give confidence in the present and future of our brethren at home, and the fearlessness with which they expose their weak points is a sure indication of moral strength. May some of their spirit and prosperity be ours, and as we draw the lines closer with them, may we prove as worthy of their confidence and esteem as they assuredly are of ours. Our space forbids more.

EDWARD MIALL.

In the short notice we gave when the news of Mr. Miall's death reached this country, we promised a fuller sketch when the materials came to hand. The *Nonconformist*, of May 5th, supplies, as might have been expected, a very full biographical memoir of its founder, its first, and many years, editor. It is, of course, much too long for insertion here; we can only insert a few general facts, and the outline of his life.

Mr. Miall was born in Portsmouth, in 1809, and consequently was seventy-two years of age; and, his family removing to London, was educated at St. Saviours Grammar School, Southwark.

Having made up his mind to enter the ministry, he went to Wymondley College, Suffolk,—afterwards Coward College, and subsequently merged in New College, St. John's Wood. In 1831, at the early age of 22, he accepted an invitation to the Independent Church at Ware—a small sphere that facilitated his studious habits—and in the following year he married Louisa, daughter of Edward Holmes, Esq., of Clay-hill (treasurer, we believe, to the college he had lately left). Here, as subsequently elsewhere, Mr. Miall won the esteem and affection of his people by his devotion to his duties, his sound judgment, prudent bearing, and amiable qualities. After his three years' pastorate in this small town of Hertfordshire, Mr. Miall was called to a wider sphere of usefulness, having in 1834 accepted an invitation to the Independent Church assembling in Bond Street, Leicester. Relative to his settlement in Leicester—he was then 25 years of age—we may quote the following from an excellent biographical sketch, published as far back as 1852, in the *Monthly Christian Spectator*:—

In this town he soon formed a close friendship with the Rev. J. P. Mursell, the successor of Robert Hall. Mr. Mursell's vigorous character seems to have exerted a timely influence on the less practical intellect of his friend. Their intercourse turned much on the ecclesiastical and political topics of the day.

Both by Mr. Miall and Mr. Mursell, the State-Church question, in its relation to New Testament Christianity, the actualities of religion, the polity of nations, the nature of the human mind itself, was deeply pondered. The professional convictions thus enlarged and deepened by reading and thought, they expressed with an unprofessional emphasis.

The idea of starting a new paper to take up a more uncompromising attitude in ecclesiastical matters did not actually originate with Mr. Miall, though it at once enlisted his ardent sympathies and co-operation. The first requisite was to find a competent editor. An attempt to secure the services of a gentleman of the highest eminence and of tried experience as a public writer—failed. Mr. Miall and Mr. Mursell had gone to London for that purpose, and returned home disappointed.

As they returned, they were pacing together the railway platform at Rugby, waiting for the Leicester train. Suddenly, as the circumstance is told, Mr. Mursell said to his companion, "You must do it yourself." The answer of Mr. Miall, was that the idea was altogether new to him; and it was easy to conceive much of what would immediately come to the lips of a man committed to the Christian ministry, settled, to his mind, as the pastor of a church, and with a rising family to be considered.

Mr. Miall finally made up his mind to undertake the onerous duty, after taking counsel with reliable friends, among whom may be mentioned John Foster and John Childs, and the first number of the *Nonconformist* was launched on the 14th of April, 1841.

To his other labors the editor of the *Nonconformist* added those of preaching on Sundays. He was in great request as a supply in many of the pulpits of London, especially at the Gravel Pits, Hackney, where he took a monthly service. As his public labors increased, Mr. Miall found it necessary to discontinue for the most part his pulpit services.

One of the earliest practical results of the establishment of the *Nonconformist* was the foundation of "The British Anti-State Church Association," the name of which was changed in 1847 to that of "The Society for the Liberation of Religion from State Patronage and Control," or, as it is now popularly called, "The Liberation Society." Mr. Miall's chief aim was to produce in the minds of Nonconformists, in the first instance, a deep conviction of the evil nature, and the pernicious results of State interference with religion, and to urge the duty of strenuous and persistent aggressive efforts to strike at the root of the tree, instead of only seeking, and that but occasionally, to destroy its branches.

The first Anti-State-Church Conference was held on the 30th April, 1844, and two following days, and, considering the circumstances of the times, was extraordinarily successful. Nearly 800 delegates were appointed; there was unanimity, earnestness, and enthusiasm, and the intention of the Conference was realized in the launching of the new organization. While, however, there were present some of the ablest Nonconformists of the time, many others held aloof from the movement, and

only the Baptist Union and the Congregational Union of Scotland, among the dissenting representative bodies, sent delegates.

The holding of the Conference produced no perceptible impression on the public mind at the time, but it satisfied and encouraged its projectors. Mr Miall himself described it as "the season of blossoming;" declared it to be a fact out of which "something real and tangible must hereafter grow."

The first borough which Mr. Miall contested was that of Southwark, in 1845, a contest in which the editor of the INDEPENDENT took an active part in support of Mr Miall, as he is proud to remember, and on this occasion the principles of what is now known as the "Liberation Society" were, for the first time, brought before any constituency. 1845 was not, however, 1880. The constituency which, in the latter year, returned two anti-State men to the House of Commons, rejected Mr. Miall in favor of Sir William Molesworth.

After several contests Mr. Miall was elected for Bradford, in 1868, without even being present.

It is impossible, with the space at our command, further to follow the very full and interesting sketch. Never resting, keeping the one object of his life steadily before him, in the press, on the platform and in Parliament Mr. Miall had the satisfaction of seeing a mighty change come over the minds of Nonconformists themselves in relation to the great question of a State-Church. Disestablishment took place in Ireland, the "entering wedge" as it was termed, but constant strain and labor told upon a never robust frame, and gradually he had to give up all literary work.

On the anniversary of his seventieth birthday, in May, 1879, Mr. Miall was much cheered by the visit of a deputation of his political friends and colleagues at his residence at Forest-hill, who came to present him with an address of congratulation on his having attained this age. Amongst the visitors on this occasion were Mr. Bright, who spoke in very warm and touching terms of Mr. Miall's past career, and of his long personal acquaintance with him, and Mr. Henry Richard, his life-long friend. This interchange of friendly sentiments at that time was not only pleasant but beneficial to Mr. Miall, who, while losing none of his interest in the course of political events, was beginning to feel rather keenly the isolation which was involved in his continued retirement. The result of the General Election last spring also favorably affected Mr. Miall's general condition of health. He was no exception to the rule in being taken aback by the overwhelming force and unanimity of the national response to Lord Beaconsfield's challenge.

Mr. Miall's illness was of short duration, life slowly ebbing away, he died almost without pain on Friday, April 29th. And so he passed over to join the great company who rest from their labors and whose works do follow them.

THE REVISED NEW TESTAMENT.

The majority of our readers have no doubt had the long-looked-for

Revision of the New Testament in their hands before this, and have more or less made up their minds as to their attitude towards it—approval, condemnation, or a more extended and patient investigation before a conclusion is reached. The excitement caused by the issue of the book has been unprecedented—never before was any book awaited with such widespread anxiety; never before were so many copies, or even, perhaps, a hundredth part so many, prepared before the issue, reaching, it is said, no less than two millions, while the number of unauthorized copies already printed, or to be printed, on this continent, will probably soon exceed the first issue. We are told that a Chicago newspaper had a large portion of it telegraphed from New York, and published on the day after its issue there; while more than a week ago we saw it complete in two issues of the "Seaside Library"—and, by the way, it was very conveniently arranged, as the old and the new versions were printed side by side. We would not, however, advise our readers to possess themselves of these American reprints;—they have been issued at such an excessively high pressure to be in the market first, that without very careful examination we should hesitate to receive them as strictly accurate. Here, however, is the great fact, that for a time a tremendous impetus has been given to the reading of the New Testament, and this may be, who knows, the precursor of a development of its power that shall exceed anything that has gone before.

But, it is asked on all sides does it make any changes in doctrine? does it affect any of the denominational ideas? A moment's reflection would show that this is not likely to be; all texts which may have been used for theological or ecclesiastical artillery, have for centuries been examined with the keenest criticism by friend and foe, have been analyzed, dissected, turned inside out, and if there has been really any question about them, their authenticity or correct translation, they have long ago been abandoned as useless weapons, and their disappearance from the text was a foregone conclusion which disturbs no one. Such texts as Acts viii. 37, and 1 John v. 7 (we see the revisers divide v. and vi. so as to retain the same number of verses; better have omitted that number as in Acts) are of this character.

There have also disappeared some texts which have troubled readers that did not know their doubtful character, transcribers' comments which crept into the text, as John v. 3, 4. One portion which we regret to lose is the doxology at the close of the Lord's prayer, Matt. vi. 13. It has always seemed to us a fitting close to that divine series of petitions; but it is, without doubt, we suppose, an interpolation, and not a very early one.

On the other hand, we find that some texts, respecting which doubts have been expressed, are acknowledged by the revisers as genuine, and find an unquestioned place in the text, such as 1 John ii. 23, the last clause, which in our authorized version is printed in italics, as doubtful, why, it is difficult now to say.

Some little violation of ideas as derived from texts will be found in the change of tense in many passages which the original absolutely requires, as in Romans v. 1, 2, though in all three of the changes made in these two verses the original is retained in notes as alternate readings.

Perhaps it would be best to take one chapter to serve as a specimen of the changes made, and why made; and we select just because it is a well known chapter, the third of John's Gospel, containing the conversation with Nicodemus. In this chapter of thirty-six verses, there are fifty-nine changes, nearly ten to every six verses. Large as we may think this number compared with what we had expected, it is yet below the average of the whole book, that being, according to the Bishop of Gloucester, nine changes to every five verses, or not far from two in every verse from Matthew to Revelation, a startling statement on the face of it. By way of comparison we may say that Dean Alford's New Testament, thought by many to be far too radical in its changes, gives in this same third of John forty-six variations from the authorized version. Of these fifty-nine changes in the revised text, the bulk are grammatical corrections, some are transpositions of sentences, some a change of word, and some a slight change of statement, not one affecting the teaching of the gospel in the remotest degree. A natural question will be asked, Why all these alterations if nothing is gained, if none were absolutely needed? The answer to that question will depend upon our ideas as to the intention and duty of the revision; if for us alone, why disturb texts and associations of ideas that are interwoven into the texture of our religious life and thought—why touch what has become sacred to us? But if it is to be a work for posterity, if it is for our children, whose association of words and phrases is yet unformed, then it may be said, Let us give them these Scriptures in the most exact counterpart of the original that we are able. On such grounds, and on such grounds alone, is so extensive an alteration in minor details permissible. Will, however, our children be benefited by the changes? Still with this chapter before us, let us examine in v. 2 "signs" is substituted for "miracles." Seeing that Alford retains "miracles," and that "signs" is an ambiguous word, we can hardly think that the translation of the passage imperatively required it. The phrase in vs 3 and 7, "born again," and which has become a part of the phraseology of our literature of regeneration, is changed to "born anew." We confess ourselves unable to see what compensating advantage will follow from the change, to be "born again" conveying in its fullest sense the idea of the new birth, in no other way is it used. In verse 8 we have "canst not tell" changed to "knowest not," a change that is really no change, and only disturbs a strong, terse utterance. Again, in v. 11 we have "testify," changed to "bear witness," on the principle of rendering the same Greek word uniformly by the same English word; but

surely our older translators were wiser who thought it permissible to use a perfectly synonymous word to avoid a repetition of the same. If the same principle is to be rigidly carried out in the Old Testament revision, and the narrow range of the Hebrew is to limit the translation, our whole Bible will be a very shallow well of pure English. In v. 15 we have a transposition which is disturbing, to say nothing of the omission of the antithesis, which Alford retains, "that whosoever believeth may in Him have eternal life." The form and the antithesis are, however, preserved in the next verse. Why, again, in v. 20, substitute "ill" for "evil?" it is only a weakening of the idea. We do not pursue the analysis after the close of the conversation with Nicodemus. It is not too much to say that many of the changes are unnecessary—do not improve the thought, and with either idea of the object of the translation were not desirable. There are changes in other parts to which we strongly object, for instance, Matt. iv. 19, the call of Peter and Andrew, we read—"Come after me," instead of the old, vigorous, comprehensive "Follow me." To follow—to be a follower of Christ has a meaning and an association which we look for in vain in the substitution. In John i. 43 the old form is retained, as in some other places.

That light will be thrown upon many passages by the revision is undoubted. Take as an instance the S. S. Lesson of Sunday, May 22—Luke xix. 13—"Occupy till I come," is more correctly given—"Trade ye herewith till I come;" the word "occupy" has lost its old meaning, though we retain it in occupation; also in same verse, "ten servants of his" (why not "ten of his servants?") for "his ten servants?" So, again, in Matt. xiv. 8, "instructed" gives place and properly to "put forward"—that is, urged on. It would take a volume—more than one—to give anything like a comprehensive review of the changes made, many of which are undoubtedly excellent, and by which the revisers have laid the Christian Church under a lasting debt of gratitude, others, we venture to think, bold as may be the suggestion, while critically exact, perhaps, bring in disturbance without giving fresh light, strength, or beauty.

These remarks are from the standpoint of our common English tongue, we hope to present shortly a critical review from the pen of a competent Greek scholar. His opinions may in some points be at variance with our own, none the less would we ask attention to them. The condition of the whole matter, to our mind, is this, although we present it with some hesitation, as a complete analysis is a work of time, that the present revision will not be acceptable to the great body of English-speaking Christians, especially in the Old Country, that it will not be authorized as it is, but that extensive modification will have to be made before its universal reception—that, in fact, this revision will have to be revised.

HONOR TO MOFFAT.

A unique gathering, so far as regards the place, was held at the

one and the other should be done. Mansion House, the official residence of the Lord Mayor of London, to do honor to Dr. Moffat, the veteran African missionary, on Saturday, 6th May. The guests included many of the active men of all denominations, lay and clerical. The speech of the Lord Mayor in proposing the health of the guest, was an excellent one, imbued with a Christian catholic spirit, and manifesting a knowledge of, and interest in Missions, which one would oftener like to see in men filling such positions. Thank God, it is not so rare as it was fifty, nay, twenty years ago. "Dr Moffat's reply," says the *Christian World*, "was received enthusiastically, though, as was to be expected, the Doctor was not a little overcome at the distinguished honor done him. In a few words he retold the story of a career with which most of us are tolerably familiar. In his own case the result of kindness, perseverance, and prayer, had, under God's blessing, appeared in remarkable success. They had now the Scriptures translated, printed, and circulated amongst a people covering 700 miles of country in South Africa, and besides numerous conversions, natives had been trained to preach and defend the Gospel." Though far up into the eighties, we trust the venerable patriarch may be spared long to rejoice in the success of his son, who is laboring in his old field.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH

(Continued from 3rd page.)

sacredly as a duty to Christ, bearing in mind that He is upon the throne to succor the right and overthrow the wrong. Paul "withstood Peter to the face because he was to be blamed" for the violation of this law, Gal. ii. 11-14.

I see nothing that the church needs that may not be secured by the recognition and carrying out of this constitutional law. It will carry the gospel to the heathen, feed the poor of the church, it will allay doctrinal strifes and denominational differences, change bitter controversy into the pleasant exercise of brethren comparing experimental truths, abolish exclusiveness, bring in holy living and thereby aid right thinking; clergymen and people will be less frequently placed in false positions before the world because of the present laws and disciplines violating the supreme law of God, and the church will soon find that if God's law is adopted, instead of the horrid compromises with the world which *note* disgrace so many church court records, she will speedily regain her power of the early times, and the world be gathered into one flock under one Shepherd.

COUNTRY PARSON.

(Concluded)

Correspondence.

LETTERS OF A PRACTICAL MAN

To the Editor of the Canadian Independent.

DEAR SIR, While reading with much interest the Letters of "a Practical Man" on the slow growth of Congregationalism in Canada, I am struck with the omission of one point which seems to have an important bearing upon the question; a point, however, which very naturally sug-

gests itself to one in thinking of the future of Congregationalism. I mean the absence of all distinctive Congregational teaching for our children. We are supposed to be Congregationalists on principle. Do we instil our principles into the minds of our children? Do we teach them in the Sabbath school or in the home? Do our children understand why either they or we are Congregationalists? While Episcopalians and Presbyterians are diligently training the young of their flocks in the particular forms and tenets of their denominations I think I may safely affirm that one might go from Sabbath school to Sabbath-school, and from class to class amongst ourselves, and find it impossible to tell whether we were in a Congregational school or not. That we have grasped the grand idea of a Christianity larger than all sects or creeds, which it is our duty to instil into our children, may be one reason of our laxity in this regard, still, if our form of church government be worth anything, if there be growth and vitality in those principles which we hold dear and worthy of retention, principles for which our fathers sacrificed so much, shall Congregationalism be to our children as a dead letter, an effete and worn-out form, which they may take up or disregard at pleasure? Nor does our home training supplement the lack in our schools. Amongst our wealthier Congregationalists it is often the custom to send their young people to Episcopalian educational establishments; at the same time desiring that religious influence should be brought to bear upon them. This influence is of course presented in an Episcopalian form, and what wonder if in those years when the mind is as wax, to receive impressions, the young heart grasps the truth in the form in which it has been presented? "Oh, but after all, what does it matter?" said a lady to me, who, though herself a Congregationalist, has sent her daughter to an Episcopalian school, where the young girl had just been confirmed: "what does it matter? we are all Christians alike." Well, if Congregationalism has no *raison d'être*, it does not matter, only the natural result will follow; the belief of the parent will not be that of the child,—Congregationalism will be so far weakened, Episcopacy strengthened. There is in a certain city a highly attractive ritualistic service, very popular with the young. Here they, meet the most fashionable society, listen to the best music, and sit at the feet of a æsthetic individual who preaches exquisite sermons on the "doctrines inculcated by our holy mother Church." "Not much harm in it," you say. But what if after attending these flowery festivals, the church of the parents seems somewhat bare and homely,—the whole thing in fact rather "slow"—suited more for the "old folks" than for the cultivated and advanced taste of the rising generation? Yet I have met with parents amongst us who are flattered at the fact that since their children have attended these services they have been introduced to such and such a desirable *part*,—a sentiment which the children fully appreciate, and which will not fail to affect their future conduct. If half the anxiety were manifested by some parents as to the religious creed of their children which we see expended on their entrance into good society, defections from our ranks would not be so common as they are to-day. The fact is we are not in earnest in this matter of our Congregationalism, we think little of it ourselves, and it is dying out amongst our children from sheer inanition. One suggestion I should like to throw out, with regard to good music, and all those refining and subtle influences obtainable in Episcopalian churches, and to which the best educated of our young people will be the most sensitive. Ought we not to endeavor, when we can do so

without a sacrifice of principle, to emulate those churches in rendering them attractive to the younger portion of the community? In England this necessity has been felt and grappled with more definitely than has hitherto been the case in Canada.

Our services, with the "long prayer," (very long in many cases,) often followed by a tedious sermon, have proved "burdens grievous to be borne" to the young of the flock. Their ears have been tortured by miserable music, their sense of devotion dissipated by the undevotional attitude of the worshippers. Though so needed are some of these old established "pillars of the church" to these old established abuses, that they accept them as it they were articles of their faith, "in all of which they do steadfastly believe."

And yet our hope for Congregationalism must rest upon the rising generation of to-day. They, if any, must carry on the work when our heads are laid low. What are we giving them to bequeath in turn to their children?

Our little systems have their day,
They have their day and cease to be;

and it does not need the foresight of a prophet to see that the languid interest taken by our children, and which we at all events tacitly encourage them to take, in the "traditions received from our fathers," must wax fainter, and fainter, until it wanes into one of "the things that were."—

A CONGREGATIONAL PARENT.

News of the Churches.

We noticed in our last the paralytic stroke sustained by Rev. S. T. Gibbs, while preaching at Rowmanville on Sunday, 29th May. Before that number was in the hands of our readers he had passed away. He died at the house of Mr. McMurtry on Thursday, June 2. We presume that we shall receive a sketch of his life and labors from some of his co-workers.

TORONTO, Northern.—The Church at its monthly meeting on 1st inst., resolved to send its pastor, Mr. Burton, to England, to attend the Annual Meeting of the English Congregational Union in October.

SPEEDSIDE.—The church here had its usual social on the 24th of May. It was given by Mr. Thomas Carter and his wife and family, at their own residence. A large attendance was present. The day was fine. Everything went off well, especially the good things provided. Net proceeds \$36.

LITERARY NOTES.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending May 7th and 14th respectively, contain articles on The Unity of Nature, by the Duke of Argyll; Old Scottish Society, *Blackwood*; Jewish Home Life, *Fraser*; Mrs. Barbauld, *Argosy*; The Eucalyptus in the Roman Campagna, *Chamber's Journal*; The Use of Relations, and the Mental Effect of Earthquakes, *Speaker*; The Extraordinary Papal Jubilee, *Saturday Review*; The St. Petersburg Dynamite Mine, *Saturday Review*; with chapters of the continuous stories, other matters of interest, and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each for more than 3,300 pages a year, the subscription price (\$8) is low. Littell & Co., Boston, are the publishers.

POSTHUMOUS INFLUENCE.

The heart of David Livingstone was laid under the moola tree in Ilala, and his bones in Westminster Abbey; but his spirit marched on. The history of his life is not completed with the record of his death. The continual cry of his heart to be permitted to finish his work was answered, answered thoroughly, though not in the way he thought of. The thrill that went through the civilized world is,

death and all its touching circumstances became known, did more for Africa than he could have done had he completed his task and spent years in this country following it up. From the worn-out figure kneeling at the bedside in the hut at Ilala an electric spark seemed to fly, quickening hearts on every side. The statesman felt it; it put new vigor into the dispatches he wrote and the measures he devised with regard to the slave trade. The merchant felt it, and began to plan in earnest how to traverse the continent with roads and railways, and open it to commerce from shore to centre. The explorer felt it, and started with high purpose upon new scenes of unknown danger. The missionary felt it, felt a reproof of past languor and unbelief, and found himself lifted up to a higher level of faith and devotion. No parliament of philanthropy was held but the verdict was as unanimous and as hearty as if the Christian world had met and passed the resolution—"Livingstone's work shall not die; AFRICA SHALL LIVE!"

A rapid glance at the progress of events during the seven years that have elapsed since the death of Livingstone will show best the influence he wielded after his death. Whether we consider the steps that have been taken to suppress the slave-trade; the progress of commercial undertakings, the successful journeys of explorers stimulated by his example who have gone from shore to shore, or the new enterprises of the Missionary bodies carried out by agents with somewhat of Livingstone's spirit, we shall see what a wonderful revolution he effected—how entirely he changed the prospects of Africa. In glancing at the results of Livingstone's influence, we must not forget that of all his legacies to Africa by far the highest was the spotless name and bright Christian character which have become associated with its great missionary explorer. From the first day of his sojourn in Africa to the last "patient continuance in well-doing" was the great charm through which he sought, with God's blessing, to win the confidence of Africa. Before the poorest African he maintained self-respect as carefully as in the best society at home. No prevailing relaxation of the moral code in those wild, dark regions ever lowered his tone or lessened his regard for the proprieties of Christian or civilized life. Scandal is so rampant among the natives of Africa, that even men of high character have sometimes suffered from its lying tongue; but in the case of Livingstone, there was such an enamel of purity upon his character that no filth could stick to it, and none was thrown. That early and lifelong prayer of Livingstone's—that he might resemble Christ—was fulfilled in no ordinary degree. It will be an immense benefit to all future missionaries in Africa that, in explaining to the people what practical Christianity means, they will have but to point to the life and character of the man whose name will stand first among African benefactors in centuries to come. And when preachers and teachers speak of this man, when fathers tell their children what Africa owes to him, and when the question is asked, What made him so great and so good? the answer will be, that he lived by the faith of the Son of God, and that the love of Christ constrained him to live and die for Africa.—*Blaikie's "Life of Livingstone."*

—Five ministers of Woodstock, N. B., have resolved not to attend funerals on Sundays except in case of necessity.

—"The World's Conference of the Young Men's Christian Association" is to be held this year in London, at Exeter Hall, commencing August 3rd.

LOCAL NOTICES.

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

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Pastor of St. Andrew's Church, Quaker Hill, Uxbridge.

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THOMAS ARCHIBALD.

QUINSEY AND SORE THROAT CURED.

164 Bay St., Toronto, October 2nd, 1878.

I beg to certify that I have used your Holy Land Green Oil and find it an invaluable medicine. I am an auctioneer, and was suffering from a severe sore throat, so much so that I was unable to follow my occupation, and could hardly eat anything, my throat being so swollen. I used the Oil as directed. After two or three days I was enabled to sell. You are at liberty to use this certificate if you feel disposed.

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Toronto, Ont., Oct. 22nd, 1878.

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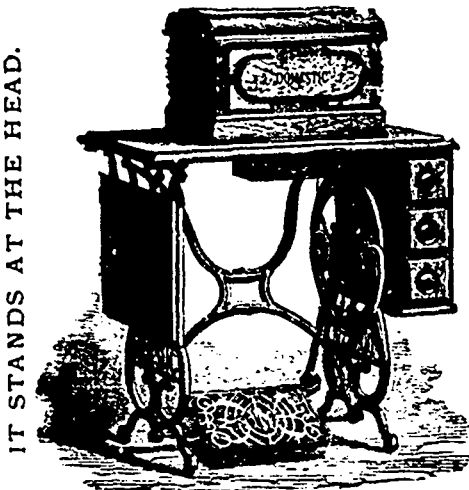
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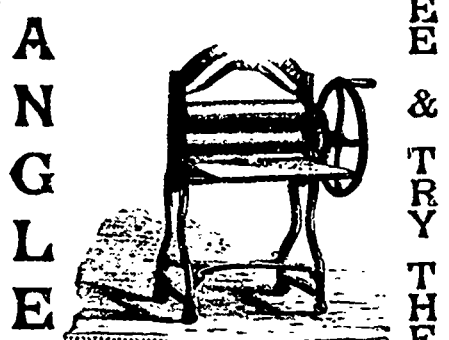
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