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SHORTENING DAYS.

VERY early comes the gloaming
At the fading of the day,
All too soon long hours of summer
Vanish from our hearts away;
Though the lights be fair and tender
Gathering in the distant west,
Soon the creeping of the shadows
Lures the weary ones to rest.

Shorter hours for joyous labour,
Lessening time for song and mirth,
Such the tale of waning summer
Every season tells the earth,
And our hearts, made sad by learning,
Say, perhaps, with silent tears—
This, the early close of beauty
Is the story of our years.

Yet we know an earlier fading
Means an earlier, longer rest,
And the weary spirit gladi-ly
Calls the eventide the best;
Welcome are the hours of darkness
To the eyes grown tired of light,
And, to the exhausted worker,
The repose of early night.

Only, Thou, to whom the darkness
And the light alike are good,
Be with us amid the shadows
That their use be understood;
Stoop toward us in Thy mercy
From the Land of Light above,
And, the hearts grown cold and fearful,
Comfort with Thy gracious love.

Does it matter if the darkness
Bring Thee nearer to the soul?
Light enough is in Thy presence
To irradiate life's whole.
Never lonely nor benighted
Is the heart that leans on Thee,
Saviour, Master, let Thy whisper
In the darkness solace me.

Shortening days bring ever nearer
The long quiet night of death,
Oh, thrice welcome is that evening,
And the passing of the breath;
For the morn that follows after
Shows to me that glorious Place
Where God's children are made happy
In the shining of His face.

MARIANNE FARNINGHAM.

Christian World.

LABRADOR MISSION.

The following extract from a letter of Student Gerrie, who has spent his vacation at Labrador, under the auspices of the mission, will be read with interest, particularly as following that of Rev. J. Squires in a recent number of the CANADIAN INDEPENDENT:—

BONNE ESPERANCE, LABRADOR,
August 10th, 1881

"Work here during the summer has been in a measure pleasant, and I trust profitable. Vessels in the harbour have not been so numerous, I understand, as formerly. The movements of the fish have been somewhat irregular, I think, and so consequently with the vessels. The largest number visited by me in one day was 27. Frequently the church was filled, numbers having to stand for want of seats. Now that the vessels have nearly all gone, our congregations are much smaller. Still they are not without interest, and I hope and pray that some seed sown in weakness may bring forth fruit to God's glory.

"I have collected from the vessels, for the mission, between nine and ten dollars, which is considerably less than that usually received.

"The carpenter is at present working at the church, which will, I hope, soon be completed. It is being boarded round the inside and above. The ceiling being in the form of an arch, will look quite

nice when finished. A porch is to be put up, and when all is done the church will be neat and comfortable, and then I presume it would be in order for warm-hearted friends in the west to present the church at Bonne Esperance with lamps, etc. An organ too, I imagine, would be an acceptable offering. A pulpit Bible has been provided for by the Rev. J. Squires, of Smith's Sound, Newfoundland, who paid us a visit in the latter part of June. Also some Sabbath-school, that is treating itself to new library books, might give pleasure to both themselves and us by sending the books already read, to the Sabbath-school here.

"The day school, under the care of Miss Warriner and Miss Wilkes, is progressing favourably. It is of course not large during the summer months, as the children are scattered round on the different islands at their summer homes, many of them being required at home to 'help the fish.'

"This school is an important part of the mission work here.

"The summer has been cold, with frequent thick fogs, the winter having been unusually mild.

"Yours truly,

"A. W. GERRIE."

News of the Churches.

THE address of the Rev. M. Lowry is changed from Strathroy to Watford. Friends will kindly note.

EMBRO.—The half-yearly church meeting was held on Friday last; the reports were encouraging. The treasurer had a balance on hand after meeting all liabilities. Seven were received into the fellowship of the church. The "Congregational Hymn Book" was substituted for the one now in use. It was also decided to pay off the balance of debt on Church building this fall. The church is in a most prosperous state.—*Courier*.

LONDON.—On Saturday, 10th inst., Miss Julia Tozeland, of St. James' Park, Westminster, was agreeably surprised by a number of her fellow-teachers in the Congregational Sunday-school. The object of the surprise was to present Miss Tozeland with a mark of esteem previous to her departure for Chicago, where she will make her home. Mr. A. T. H. Johnson, on behalf of the teachers, presented the article selected—a handsome marbled eight-day clock—at the same time expressing the regret the school felt at losing one so beloved. A suitable reply was made, and afterwards the evening was spent in a social manner.—*Advertiser*.

OTTAWA.—RE-OPENING OF THE CHURCH AFTER THE ALTERATIONS.—The changes which have been made in the interior of the Congregational Church, at the corner of Elgin and Albert streets, have so transformed that modest looking structure that its most intimate friends must have been taken by surprise at the appearance which it presented yesterday. The unpretending edifice which for years past has given accommodation to the members of the congregation certainly stood in some need of alteration. The members made haste slowly, and instead of constructing a new and pretentious edifice which might not be utilized to its full capacity for years to come, concentrated their energies over the renovation of the present substantial little church and the

construction of a permanent home for the pastor. The latter, which adjoins the church, which is now under course of construction and rapidly nearing completion, is highly creditable to the practical interest which the members of this body show in their church matters. The cost of the renovation of the church itself has been in the vicinity of \$700—somewhat less than that amount—and the whole sum, less some \$75, has been provided for. The present building being ample for the immediate wants of the congregation the exterior of the edifice was allowed to remain untouched and the alterations confined to the interior, and with such success that the building, if the smallest, is certainly about the most comfortable place of worship in the city. Without great size, stained glass windows, or massive organ to convey the idea of grandeur, it is particularly calculated to suit the wants of a body whose service is founded on the idea of love. The lancet windows of the walls still remain, but the light given by them is tripled by the light neutral tinting of the walls which now cease to be tedious to the eye with the glare of the former white. The ceiling has also been judiciously coloured, the neutral tints prevailing here also except in some slight but effective ornamentation. The exposed rafters have been finished in black walnut. On the main floor the pews have all been removed and the building reseated. The favourite auditorium plan has been adopted for the new sittings. Two aisles divide the seats—which are placed in arcs of circles—into three sections. They are all constructed of pine, finished in shellac, and furnished with black walnut caps and other trimmings, and cushioned in crimson repp. The aisles and other portions of the structure have been richly carpeted. The old pulpit has been removed, and a fine platform has been erected on which has been placed the pastor's reading-desk, and which affords room for the choir and the organ in the rear. The lecture room has also been considerably improved, but the work contemplated in it is not yet complete. The organ now in the Church is a new one, and, although last night complete as to its works, was not as far as its external parts were concerned, some of the most effective portions of the ornamental casing yet remaining to be placed in position. The opening services, which took place yesterday, were attended by very large congregations, crowding the church to its utmost capacity. The Rev. Thomas Hall of Kingston, Ont., late of St. John, Newfoundland, occupied the pulpit at both morning and evening services, and on each occasion delivered most interesting and effective discourses. His text in the morning was selected from the 4th chapter book of the Prophet Nehemiah, the last clause of the 6th verse, "the people had a mind to work." In the evening he selected for his text the last clause of the eighteenth verse of the fifth chapter of St. Paul's Epistle to the Ephesians: "Be filled with this spirit." These two subjects afforded the reverend gentleman themes for eloquent and appropriate sermons. The Rev. Mr. Wood, pastor of the church, assisted at both services, as also at the Sabbath-school service, which was held in the afternoon and at which addresses were delivered by both the rev gentlemen.—*Citizen*, Sept. 12.

AN ENLISTMENT CARD.

The North Congregational Church of Springfield, Mass., has struck a good idea, which is not patented. After the Summer vacation, it sends out to each of its members what is called an "Enlistment Card," which they are asked to sign and return to the pastor, each one putting a cross against the things he or she is willing to undertake to do. These are the pledges:

"Sunday Evening Service.

Will attend.

Will invite others who have no church-home.

"Sunday-school.

Will attend as a scholar. (If not already in the school.)

Will invite others.

Will teach a class, if needed.

"Thursday Evening Meeting.

Will attend.

Will invite others.

Will take part by prayer or remarks.

Will take part by recitation of Scripture or by singing.

"Monthly Missionary Meeting.

Will attend.

Will report from some field of missionary work.

"District Visitation.

Will serve as a visitor for one year.

"Correspondence.

Will assist in the work of correspondence with absent members.

"Ladies' Benevolent Society.

Will attend and assist in the work.

"Young People's Association.

Will attend the meetings.

Will assist, if needed, in the literary and social work.

"Parish Fellowship.

Will spend one afternoon (or evening) every month in calling upon families of the parish who reside in the same parish district with myself, giving preference to families not in the circle of my ordinary intercourse."

That church does not believe in becoming an almshouse for the spiritually lazy.

WORDS OF WISDOM.

No house is big enough for two wits to live together.

The wild oats of youth change into the briars of manhood.

No one is ever fatigued after the exercise of forbearance.

That civility is best which excludes all superfluous formality.

Kindness is the golden chain by which society is bound together.

Let us always be cheerful, if life is a burden, let it be a burden of a song.

A house without newspapers and books is like a house without windows.

Ink is like a caustic, which sometimes burns the fingers of those who make use of it.

An indiscreet person is like an unsealed letter, which everybody can peruse.

THE numbers of *The Living Age* for Sept. 3rd and 10th contain Florence, and Walks in England, *Quarterly*; Edward Gibbon, *Blackwood*; Bonaparte, Two Theories of Poetry and Sketches and Reminiscences by Ivan Tourgenieff, *Macmillan*; A Quaker's graveyard, and The Last Journey of Pius IX, *St. James's Gazette*; A German Cremation Hall, and New Aspects of German Life, *Pall Mall*; with instalments of "In Trust," and "The Frere's," and the usual amount of poetry. Published weekly, \$8.00 per year.

OPEN AIR PREACHING.

BY REV. G. W. MCCREE.

I have great faith in open-air preaching. I think it requires the choicest men of the Christian Church. I think any man who becomes an open-air preacher, through whatever agency, should be a man of wisdom, of pleasant temperament, a man of ability, large knowledge, profound tenderness of heart, of impressive speech, with a great fund of anecdote, story, illustration, and poetry at command. One who has a thorough knowledge of and sympathy with the poor, who is well versed in ancient and modern scepticism, who understands his Bible, a man of prayer, who knows how to keep his temper when opposed, who has the zeal of an apostle, who is full of faith and of the Holy Ghost. I believe the Gospel, when preached in the open-air and in connection with prayer and faith, is sure to be the power of God unto salvation, as in the days of Pentecost. I believe in Christ Jesus as a living Saviour. I believe the Holy Ghost is given in answer to prayer, as in days of old. If a man will baptise his sermons with tears, and go forth in the name of God, he shall not have to return and say, "Who hath believed our report?" But he shall see souls converted to God round about him, and years afterwards shall gather golden sheaves to the everlasting garner. I honour the man—I love the man—who preaches the gospel in the open air. So much by way of explaining my position. Suffer me to say that you have not much open-air preaching of that kind, and that a large number of brethren who preach in the open air are not always the men who ought to do it. I think clergymen and Non-conformist ministers ought to undertake a part of this great work. I think Christian merchants, and tradesmen, and workmen of superior intelligence and eloquent power, and great piety, should do their part in this glorious work. I think the best man a Christian Church has who may happen to possess qualifications for this work should go and do it, because you may preach the gospel to your hundreds and thousands in your churches and chapels, but you often preach that everlasting gospel to those who have heard it hundreds and thousands of times, whereas the masses beyond your church and chapel are without God and hope in the world, and you ought to go and seek the lost sheep, and gather them into the fold. Therefore I honour my dear friend Mr. Spurgeon when he goes to preach in the open air, and I give great honour to the Bishop of London because he perched upon an omnibus for the same purpose; and I give equal honour to any brave working man who will give up a week night or part of Sunday to preach the gospel to his fellow-workers. Many do it who ought to go and fall asleep in bed. I do wish they were all married men, and their wives could keep them at home. I am serious in this matter. I have studied it for twenty-five years, but it is only within the last year or two I have trusted myself to speak about in public; I have never done so without having testimony to the truth of what I say. Many of these open-air preachers are mere boys, but there is not one boy in ten thousand who ought to preach the gospel thus. You may have them if you think proper, but not one in ten thousand is qualified to do it. I have seen them again and again in London, and have been a boy-preacher myself, having preached my first sermon when I was sixteen; therefore I have no prejudice against them. Although a lad working for his living, I never preached a sermon. I had not thoroughly studied. I was often up till two o'clock in the morning studying. I saved my money to buy the best books in our language, to educate myself for this great work.

By the time I was eighteen I was devoted to preaching the gospel, and walked over two counties, seldom sleeping two nights in the same bed. Let the boy-preacher study his sermon before he preaches it, and don't let him call this preaching.—"Come to Jesus; this is the time to come to Jesus; now, then, come to Jesus; now's the time to come to Jesus; if you come, He will save you just now." Then, turning to another boy, he says, "It is your turn now." That is not the kind of preaching that will conciliate the artisans of London. These boys ought to be got into a Bible class and prepared for their work.

It is not every man of older age who ought to preach the gospel. I have several photographs of open-air preachers. Here is one. A thin, tall man, six feet high, dressed in black—rusty black, I should think his black cloth suit formerly belonged to a clergyman, then to a waiter, after that to a cheap undertaker's man, and then he got hold of it. He wears a white choker, very yellow in its hue; he never seems to cut or pare his finger nails; he keeps a greasy Bible in his hand, great spectacles over his nose—a Roman nose; and there he stands, with his elbows fastened to his side, to preach, and when Sir Oracle opens his mouth, let no dog bark. If a man laugh he loses his temper, and looks over his spectacles in such a frightful fashion. Now, don't you think such a man will rather repel men than draw them to Christ?

Another photograph: he is a young man, especially in the brain. He seems to think he combines in himself the characteristics of Mr. Spurgeon, Mr. Punshon, Mr. J. B. Gough, and himself—himself being the noblest of them all. He stand upon a chair on a Sunday morning. He begins in the "My name is Norval" style. He says, "This way—now, listen, listen to me," and stamps his foot. "I am going to say to you—now, hear, what I was going to say is this—." But then he does not say it. And then, in a voice of thunder, this gesticulation goes on until a poor drunken carpenter, who has been leisurely smoking his pipe, looks at him. Jack can stand a great deal, but he cannot stand this. The youth proceeds: "Now, then, I tell you—," and Jack chimes in,—"How's your poor feet?" And so Jack perseveres, and by asking that question he puts down "Norval." If that young man had known how to preach the gospel he would have been modest, and he would have been quiet and solemn, and he would have remembered the saying of one greater than himself. "We preach not ourselves, but Christ Jesus the Lord." When poor Jack said, "How's your poor feet?" he would have stopped; though to a right man Jack would not have said it. The right man would have said: "How are you this morning? My poor feet are quite well, thank you; how is your poor head this morning? How is your poor pocket, how are your poor shoes, and your poor wife, and your poor kids? Jack, come along and shake hands; I know you when you are sober; shake hands; sit down here." Now everybody would be ready to listen.

Another sketch: I preach at Seven Dials every Sunday morning at ten—to thieves, soldiers, unfortunate women, navvies, passers-by, blacksmiths, tailors, Irish tailors, lots of them—to little boys and girls; and they are just as orderly as you are. When I had gone away on one occasion, there came up Seven Dials a good man, who happens to have leetle legs, which knock together as he walks; he has a werry large hat, on a werry small head; a pair of spectacles on his leetle nose; a very big choker, which comes under his ears; a ghee-ingham umbrella under his leetle arm, and he carries a Bible in his leetle hand. He comes up Seven Dials to preach to one of the shrewdest congregations in the

world. Some thieves saw him, and they thought to have a bit of fun, and do some business on their own account. One said, "You are going to preach this morning?" and the leetle man said, "Yes." "I hold your hat?" And the leetle man gave him his hat. Another said, "I hold your umbrella?" And the leetle man gave him his ghee-ingham umbrella. "You pray before you preach?" Mr. McCree always does. "Y-e-s," said the little man. "Rough lot 'bout here, sir; I'll stand behind you and take care of you." So the little man prayed, but when he opened his eyes his hat was gone, umbrella (the ghee-ingham) was gone, and the man who stood behind him had picked his pocket; and the little Jeremiah was quite woe-begone. That was his farewell sermon. Don't you think his wife had better have locked him up? I dare say I should see some of this stamp in this delightful neighbourhood. And I should find men of whom the world is not worthy. You have got the right men—only would to God they were all right men.

ON A MINISTER'S QUALIFYING HIMSELF FOR HIS OFFICE.

When a young minister sets out, he should sit down and ask himself HOW HE MAY BEST QUALIFY HIMSELF FOR HIS OFFICE.

How does a physician qualify himself? It is not enough that he offers to feel the pulse. He must read, and inquire, and observe, and make experiments, and correct himself again and again. He must lay in a stock of medical knowledge before he begins to feel the pulse.

The minister is a physician of a far higher order. He has a vast field before him. He has to study an infinite variety of constitutions. He is to furnish himself with the knowledge of the whole system of remedies. He is to be a man of skill and expedient. If one thing fail, he must know how to apply another. Many intricate and perplexed cases will come before him. It will be disgraceful to him not to be prepared for such. His patients will put many questions to him: it will be disgraceful to him not to be prepared to answer them. He is a merchant embarking in extensive concerns. A little ready money in the pocket will not answer the demands that will be made upon him. Some of us seem to think it will, but they are grossly deceived. There must be a well-furnished account at the banker's.

But it is not all gold that glitters. A young minister must learn to separate and select his materials. A man who talks to himself will find out what suits the heart of man: some things respond; they ring again. Nothing of this kind is lost on mankind. It is worth its weight in gold, for the service of a minister. He must remark, too, what it is that puzzles and distracts the mind: all this is to be avoided: it may wear the garb of deep research, and great acumen, and extensive learning; but it is nothing to the mass of mankind.

One of the most important considerations in making a sermon is to disembarrass it as much as possible. The sermons of the last century were like their large, unwieldy chairs. Men have now a far more true idea of a chair. They consider it as a piece of furniture to sit upon, and they cut away from it everything that embarrasses and encumbers it. It requires as much reflection and wisdom to know what is not to be put into a sermon, as what is.

A young minister should likewise look round him, that he may see what has succeeded, and what has not. Truth is to be his companion, but he is to clothe her so as to gain her access. Truth must never bow to fashion or prejudice; but her garb may be varied. No man was ever eminently successful in his ministry who did not make truth his friend.

Such a man might not see her, indeed, in all her beauty and proportions; but certainly he saw and loved her. A young minister should remember that she does not wear the dress of a party. Wherever she is, she is one and the same, however variously men may array her. He who is ignorant of her prominent and distinguishing features, is like a musician who plays half score: it grates on every well-formed ear; as fatal error finds no corresponding vibration in the renewed heart. Truth forms an immediate acquaintance with such a heart, by a certain fitness and suitableness to its state and feelings. She is something different from the picture which a Churchman draws of her. A Dissenter misses her perfect figure. A Frenchman distorts her features one way, and an Englishman in another. Every one makes his own cast and colour too essential to her.

Knowledge then, and truth, are to be the constant aim of a young minister. But where shall he find them? Let him learn from a fool, if a fool can teach him anything. Let him be everywhere and always a learner. He should imitate Gainsborough. Gainsborough transfused nature into his landscapes, beyond almost any of his contemporaries; because Gainsborough was everywhere the painter. Every remarkable feature or position of a tree—every fine stroke of nature—was copied into his pocket-book on the spot; and, in his next picture, appeared with a life and vivacity and nature, which no strength of memory or imagination could have supplied.

There is a certain wise way, too, in which he should accustom himself to look down on the pursuits of all other men. No man of eminence in his profession is destitute of such a partial feeling for his profession; though his judgment may remonstrate with him thereon, as an unfounded partiality. The Minister, however, is REQUIRED so to view all other pursuits. He alone is the man, whose aim is eternity. He alone is the man, whose office and profession, in all their parts, are raised into dignity and importance by their direct reference to eternity. For eternity he schemes, and plans, and labours.

He should become a philosopher also. He should make experiments on himself and others, in order to find out what will produce effect. He is a fisherman; and the fisherman must fit himself to his employment. If some fish will bite only by day, he must fish by day: if others will bite only by moonlight, he must fish for them by moonlight. He has an engine to work, and it must be his most assiduous endeavour to work his engine to the full extent of its powers: and, to find out its powers, is the first step toward success and effect. Many men play admirably on the organ, if you would allow to them that there is no difference between an organ and a harpsichord; but they have utterly mistaken its powers. Combination is the unrivalled excellence of the organ; and therefore he only can display its powers, who studies the chords and stops in all their infinite variety and resolution and composition, rather than the rapid motion of his fingers only.

But all the minister's effort will be vanity, or worse than vanity, if he have not unction. Uction must come down from heaven, and spread a savour and relish and feeling over his ministry. And, among all the other means of qualifying himself for his office, the Bible must hold the first place, and the last also must be given to the word of God and prayer.—Richard Cecil.

—The gospel of Christ is going literally to the ends of the earth. The Missionary ship, *Morning Star*, in a recent trip to Micronesia, took out 3,278 volumes in the language of the Gilbert Islands, of which 678 were New Testament.

International S. S. Lesson.

October 2nd.

FREE GIVING.—EX. xxxv. 26-35.

(From the S. S. World.)

GOLDEN TEXT.—God loveth a cheerful giver.—2 Cor. ix. 7.

CENTRAL TRUTH.—All are stewards.

LESSON EXPLANATIONS.

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

In ch. xxxi. God had been giving directions to Moses as to the setting up of the sanctuary. The sin of the people described in ch. xxxii, and its consequences, detailed in the following chapters, interrupted this course of instruction. It is now resumed, and we find the people responding to the call made upon them for the materials needed. The opening part of the chapter (v. 4, onward) contains the appeal of Moses to the people. The lesson is part of the narrative of the people's contribution. It begins at v. 20 and runs on to the end of the chapter.

I. It will be convenient (first) to explain anything that appears to be obscure in the language, and then (secondly) to set out in order the general features marking this early church collection.

The making of cloths, ornamental and otherwise, and the division of labour had been carried to great perfection in Egypt, the "fine linen" of which (see Ezek. xxvii. 7) is famous in ancient literature. Hebrew women, with the capacity which has ever marked the race, even though in slavery, had acquired these arts and now used them. They were spinners and dyers. The "blue and purple," etc. (v. 25), were their handiwork and gift. "Goats' hair" (v. 26), according to Virgil, was used for tents by the Romans, as well as by the nomadic races, like the Arabs. The tent for worship was to be covered, as were the tents of his people, with goats' hair cloth. The "onyx stones," of v. 27 is the uniform translation for *shohum* in our Bible and the Vulgate, though called *sardonyx* elsewhere. We need not spend time over the exact kind of these several jewels, which only experts can commonly define. It is of more importance to know that they were to bear the names of the tribes, and be on the garments of the high priest (Ex. xxviii. 9-12). Nothing else needs explanation until we come to v. 30, where Bezaleel (already named and appointed by the Lord) is mentioned. His family and tribe are again given, as in Ex. xxxi. 2. He was of Judah, as Aholiab was of Dan. (v. 34 and Ex. xxxi. 6) When it is said (v. 31) that he is "filled with the spirit of God," etc., the idea is not the same as when we speak of the "fruit of the Spirit" in the New Testament. It is true that every good and perfect gift comes from God. God the Holy Ghost—the creating Spirit—gives genius, inventive power, intellect, and every other natural gift. In a true sense we may call them all divine gifts, just as we call the sun, the stars, etc., the divine handiwork. But when the Holy Ghost works spiritual work, it is not as the creating Spirit working as when brooding over the formless earth. It is as the Comforter proceeding "from the Father and the Son," in the plan and terms of the covenant of grace, carrying out the gracious mind of God, because Christ has become the Mediator and satisfied the law of God. It is one thing for God to work as creator of all; it is another for Him to work in us to will and to do, in grace through Christ. It is one thing for the Son to make the world; it is another to bring in eternal redemption for us. It is one thing for the Holy Ghost to move on the waters bringing out order and life; it is quite another to "create us anew in Christ Jesus." There is a natural work and there is a spiritual work. Bezaleel was probably grandson of that Hur who appears in Ex. xvii. 10, staying the hands of Moses. He had understanding, etc., and dexterity of hand in all metal work, and also in the department (implying also some chemical knowledge) of the composition of the anointing oil (Ex. xxxvii. 29). All the textile work, on the other hand, was in charge of Aholiab (v. 35). Both were not only skilful to work, but also to teach and direct others.

II. We now come to the general features of this contribution.

(1). *This was not capricious benevolence.* The people did not enter upon it because they had a taste for it, or wanted something to do, or liked the "society" into which it would bring them. They did it at God's

bidding. He ordered every item of the furniture of the tabernacle, and of the dress of the priests. Nothing was left to caprice, or taste, or sense of fitness. And the materials were called for according to the nature of the articles to be made. The women's work was needed for the curtains of the tabernacle, as we see in Ex. xxx. 1-4. The women did the spinning. Dyeing was greatly and successfully practised in Egypt. This, also, they did. Aholiab and his assistants did the weaving. The women did what they could (vs. 25, 26).

Then the precious stones and spices were brought by the richer rulers, but not for the gratification of their own taste, or the perpetuation of their own names, but for a want indicated expressly by God, as we see by Ex. xxviii. 9, 10. The ephod and the breastplate were very important. So the spices were expressly ordered (see Ex. xxx. 22-38).

So Bezaleel and Aholiab did exactly as they were told. They had no margin allowed them. They did not inaugurate or illustrate a school of art. They did as the Lord commanded.

We need to learn this in our time. We have none too much benevolence and generosity; but it is to be feared some of it is thrown away through whim and caprice. That is service to God which is clearly done according to His will and in obedience to Him. He indicated clearly the service to be set up. It was rich and costly of its kind. But—

(2) *It was not an unreasonable demand God made.* They had nothing that they had not received. In bondage they learned arts to which they would have been strangers, probably, if they had continued simply a race of wandering shepherds. And as for this wealth of jewellery, &c. (in which, indeed, riches consisted in a good measure before coinage and banks became general), it cost them little. They had spoiled the Egyptians. The wealth of their oppressors had come into their hands in the terror produced by the plagues. They had received freely; they were bound to give freely.

God makes no unreasonable claims on us now. All we have is His. We but use for Him, as stewards, what is His own. And we are to serve Him with our best things.

(3) *This generosity was widely diffused.* The women are especially mentioned. It is encouraging to the sex to the end of time. And it is to the credit of woman that wherever Christian and humane work is to be done, she is foremost in it. Nor did the women refuse to spin because they were not to plan, and contrive, and execute the whole. They filled their places. And the men—the rich men and the poorer—gave in their places the jewels and the spices. This is mentioned twice (vs. 21 and 29).

The weakness of many congregations is that the women are left to do the work, and the rich are left to do the giving. It is a good sign when all do something, according to their ability. All natural powers, all genius, all artistic skill, are God's gifts, and to be used for Him. We are thus to exercise and develop spiritual graces. The strength of Samson is God's gift. When he uses it at God's bidding he is displaying grace.

(4) *All was willingly done.* This is emphasized and enlarged upon, and the cheerfulness which God loves is traced to His movement on the heart. Men naturally love their possessions, and want to keep them. But when His grace works on the heart, it is felt that the highest use of what is not needed is to devote it to God's service. They offered willingly. They did not go into debt for the tabernacle, or leave a part of its cost to be paid for by their successors, nor mortgage it, nor make it conspicuously inferior to their own tents, as though saying, "We must be comfortable and tasteful, but for God's house anything is good enough." They were not like the communities in which, in order to get a meeting, it is prudent to advertise "no collection."

(5) And, finally, *it was all orderly.* Bezaleel was presented by Moses to the people as appointed by God to receive and use their gifts. He was a man of mark, and enjoyed the confidence of all. And he and Aholiab were responsible for all they did and for all they received. There was no temptation to any one to say, "I would give, but I do not know if the gift will ever reach its object; it may never get out of the hands of these people." All this was arranged and provided against. And in this an example is set us: Givers have a right to be assured that they do not throw away their money. Hence, "reporting," "auditing," and "selection of officers" who

enjoy the confidence of the community have their places; and while mistakes have been made, and money losses incurred in benevolence, one is bold to say that they are light compared with the errors, losses, and mismanagement in joint stock companies, mines, railroads, and the like.

Now, the lesson for us is, we are God's spiritual Israel. We are brought out of Egypt. We are each to build a tabernacle for the Lord. (1) Let us give ourselves to Him according to His will. (2) Let us feel that He does not ask too much. He redeemed us as well as made us. (3) Let us keep nothing back, of memory, imagination, affections, will, body, or soul. Head and heart—let all be His. (4) Let us do this willingly. So it is with true saints (Pa. ex. 3). (5) Let us do it in an orderly way. He has a church, with membership, sacraments, services, privileges. Let us be it "the footsteps of His flock," numbered with His people here, and with the hope of being numbered with them forever.

NATHANIEL UNDER THE FIG TREE.

There are moments when the grace of God stirs sensibly in the human heart, when the soul seems to rise upon the eagle-wings of hope and prayer into the heaven of heavens; when caught up, as it were, into God's very presence, we see and hear things unspeakable. At such moments we live a lifetime; for emotions such as these annihilate all time; they

"Crowd Eternity into an hour,
Or stretch an hour into Eternity."

At such moments we are nearer to God; we seem to know Him and be known of Him; and if it were possible for any man at such a moment to see into our souls, he would know all that is greatest and most immortal in our beings. But to see us then is impossible to man; it is possible only to Him whose hand should lead; whose right hand should guide us, even if we could take the wings of the morning and fly into the uttermost parts of the sea. And such a crisis of emotion must the guileless Israelite have known as he sat and prayed and mused in silence under his fig-tree. To the consciousness of such a crisis—a crisis which could only be known to Him to whom it was given to read the very secrets of the heart—our Lord appealed. Let him who has had a similar experience say how he would regard a living man who could reveal to him that he had at such a moment looked into and fathomed the emotions of his heart. That such solitary musings—such penetrating, even in his life, "behind the veil"—such raptures into the third heaven during which the soul strives to transcend the limitations of space and time, while it communes face to face with the Eternal and Unseen—such sudden kindlings of celestial lighting which seem to have fused all that is meanest and basest within us in an instant and forever—that these crises are among the recorded experience of the Christian life, rests upon indisputable evidence of testimony and of fact. And if any one of my readers has ever known this spasm of divine change which annihilates the old and in the same moment creates or re-creates a new-born soul, such a one, at least, will understand the thrill of electric sympathy, the arrow-point of intense conviction, that shot through the heart of Nathaniel, and brought him, as it were, at once upon his knees with the exclamation, "*Rabbi, thou art the Son of God, thou art the King of Israel!*"

We scarcely hear of Nathaniel again. His seems to have been one of those calm, retiring, contemplative souls, whose whole sphere of existence lies not here, but—

"Where, beyond these voices, there is peace."

It was a life of which the world sees nothing, because it was "*hid* with Christ in God;" but of this we may be sure, that never till the day of his martyrdom, or even during his martyr agonies, did

he forget those quiet words which showed that his "Lord had searched him out and known him, and comprehended his thoughts long before." Not once doubtless, but many and many a future day, was the promise fulfilled for him and for his companions, that, with the eye of faith, they should "see the heavens opened, and the angels of God ascending and descending upon the Son of Man."—*Canon Farrar.*

REASON AND FAITH; THEIR CLAIMS AND CONFLICTS.

"Reason and Faith," says one of our old divines, with the quaintness characteristic of his day, "resemble the two sons of the patriarch. Reason is the first born, but Faith inherits the blessing." The image is ingenious, and the antithesis striking; but nevertheless the sentiment is far from just. It is hardly right to represent Faith as *younger* than Reason, the fact undoubtedly being that human creatures trust and believe long before they reason or know. The truth is, that both Reason and Faith are coeval with the nature of man, and were designed to dwell in his heart together. They are, and ever were, and, in such creatures as ourselves, must be, reciprocally complimentary; neither can exclude the other.

It is impossible to exercise an acceptable faith without reason for so exercising it,—that is, without exercising reason, while we exercise faith,—as it is to apprehend by our reason, exclusive of faith, all the truths on which we are daily compelled to act, whether in relation to this world or the next. Neither is it right to represent either of them as failing of the promised heritage, except as both may fail alike, by perversion from their true end, and depravation of their genuine nature; for, if to the faith of which the New Testament speaks so much a peculiar blessing is promised, it is evident from that same volume that it is not a "faith without reason," any more than a "faith without works," which is commended by the Author of Christianity. And this is sufficiently proved by the injunction "to be ready to give a reason for the hope,"—and therefore for the faith—"which is in us." If, therefore, we were to imitate the quaintness of the old divine on whose dictum we have been commenting, we should rather compare Reason and Faith to the two trusty spies, "faithful amongst the faithless," who confirmed each other's report of "that good land which flowed with milk and honey," and to both of whom the promise of a rich inheritance there was given—and, in due time, amply redeemed. Or, rather, if we might be permitted to pursue the same vein a little further, and throw over our shoulders for a moment that mantle of allegory which none but Bunyan could wear long and wear gracefully, we should represent Reason and Faith as twin-born,—the one, in form and features the image of manly beauty,—the other, of feminine grace and gentleness; but to each of them, alas! is allotted a sad privation. While the bright eyes of Reason are full of piercing and restless intelligence, his ear is closed to sound; and while Faith has an ear of exquisite delicacy, on her sightless orbs, as she lifts them toward heaven, the sunbeam plays in vain. Hand in hand the brother and sister, in all mutual love, pursue their way through a world on which, like ours, day-breaks and night-falls alternate; by day the eyes of Reason are the guide of Faith, and by night the ear of Faith is the guide of Reason. As is wont with those who labour under these privations, respectively, Reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while Faith, gentle and docile, is ever willing to listen to the voice by which, alone, truth and wisdom can effectually reach her.—*Henry Rogers.*

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HENRY J. CLARK, Managing Editor
REV. JOHN BURTON, B. D., Associate Editor.
WILLIAM REVELL, Business Manager.

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TORONTO, SEPT. 22, 1881.

PRESIDENT GARFIELD.

The hopes of a nation—we may say of the Christian world—have been disappointed. The prayers that went up from so many thousands of lips, earnest, faithful, heartfelt prayers, have not—we will not say been answered, but not answered as those who prayed sought. President Garfield died at Long Branch, at 10:35 on Monday evening, 19th September. Stricken by the bullet of the assassin on the 2nd July, for eighty days he maintained the struggle against death, aided by the skill of the most eminent physicians, and the loving devotion of one of the grandest of wives. But recovery did not come. "Only a miracle can save him," said his physicians some time ago. "Then that miracle will be performed," said his heroic wife: but it was not to be. The law of life and death took its course, the frame was strong, and the will stronger still, but both had to succumb, and to-day a nation mourns with the truest sorrow a chief, whom the noble Christian endurance of these weary days and nights of pain, has done more to enshrine in its heart than would, perhaps, the four years of a most successful administration. As neighbours, as brethren, we sorrow with the bereaved people, and can now only pray with them that this dark providence may prove a blessing, that the memory of the dead President may be a bond of unity, healing their dissensions, uniting them more thoroughly in the great work before them, and binding up the still open wounds between the two great sections lying North and South. Should this result follow, even in a degree, the America of the future will find that this cloud was fraught with blessings, and that the prayers unanswered in their direct application have been answered a thousandfold in God's own way. We copy from the *New York Tribune* a short tribute to Garfield:—

"After the struggle which has kindled admiration in his heroic manhood, President Garfield has gone. Worthier men than Lincoln and Garfield this country has never seen in high station, and each was taken in the early term of his power, and in the prime of manhood. Toil and poverty, hard life and iron fortune, had not put out the fire of genius; foul disease had spared them, the deadly bullets of many battles had missed the life of Garfield, but the shot of the assassin took each from a sorrowing nation, the goodness of the infinite Father to this nation being so great that even in

speechless sorrow and wondering the people can only bow, submit, and faintly strive to learn the lesson which their great loss teaches, blessing meanwhile the power which has given to this nation so grand a specimen of true manhood to be an example for all time to its youth. The President's death will cause less shock, but far more sorrow, than if he had been shot dead on the 2nd of July. There has been time to learn that the Government cannot be shaken by the death of any man, however high, great, or good. But there has been time, too, to learn how great and good a man was lifted to the Presidency by the votes of last November. Eleven long weeks fifty millions of people have sat by him as he lay in the presence of death, watched each pulse and breath, and caught each word that fell from his lips. No man has ever been better known by the people than the President whom they have just lost, and none has ever been more loved. The President has shown himself so grand, so true, so patient, and living so brave and faithful, that the pain of losing him is infinitely greater to-day than it would have been when first he fell. A great nation holds him in its heart of hearts, and there he will live forever. The President held the helm only four months, but the work done in that short time will bless the land for ages. No other administration has ever done more for the good of the country than this which has just begun. The cold and passionless verdict of history, though it may find fault or flaw, will more than satisfy those who loved Garfield most, and will place his name far toward the highest in the list of human rulers."

THE YOUNG MAN PROBLEM

"More than four-fifths of the young men of America are not under the immediate influence of the Church; and more than half of them are not under the direct influence of Christian or even moral homes." Such is the report made to a Lutheran Synod by a committee appointed to examine the facts. One feels like asking, Can it possibly be true? And yet it cannot be seriously questioned. Our observation, at least so far as our cities are concerned, corroborates the report. Let any one who wishes to acquaint himself with the facts go out into the streets while the churches are at worship, and he will find them thronged with young men intent on their own pleasure, as if there were no church-doors open, and no privileges of Christian worship in which they might profitably engage. Let him visit the wharves and watch the numbers of young men crowding upon the Sabbath excursion boats. Let him visit the week-evening meeting for prayer, and count the young men there, and then let him compare this sparse number with the multitudes disgorged by the manufactories each evening, and he will begin to see how small a percentage of this class love God's house and its soul-transforming and life-helping worship. The facts of this Synodical report will be found true; lamentably true, yet true.

How can it be accounted for? What is the reason that the hearts of so many of our young men, at the time when it would seem that Christ's religion should win their respect and love, turn away from the religious life and from the society of the godly, and give to the devil of self their strength of desire and service? The reasons are many, but plain. Many parents, unfortunately, have not taught their boys religiously, have

not built up in their souls a love for the house of God and the Christian life it teaches. Parental compulsion (we use this word in its best sense) has not been laid upon the boys to attend Christian worship, but pretexts—of which the boy mind is somewhat prolific—have been listened to, and they have been excused from attendance at God's house. Then, so many young men in our cities have crowded in from the country, leaving behind them the restraining associations of home and friends, and been thrown, as strangers, in the midst of a large population, where they will pass about without the glance of a friend's eye, or the touch of a friend's hand. Then there is such a feverish pressure in our week-day life, and such a plethora of pleasure provided by the ungodly for the Lord's day, that the young men think they are justified in yielding to the offers of pleasure, and neglecting the summons to religious duties. Besides these, there are other reasons obvious enough not to need enumeration.

Now what can be done to remedy this alarming state of affairs. If a remedy be not speedily found, then consequences most disastrous will follow. These young men are rapidly moving along from youth to maturity. They will soon be husbands and fathers; they will be voters; they will adopt some line of business: perhaps some will be legislators. And the question sweeps in upon Christian churches and the thoughtful in every society, can you afford to let four-fifths of these young men drift into irreligion, and rank with the enemies of the Christ? That question comes with a terrible incisiveness to every Christian heart. Every Christian pastor should hear it, and try to attract the young men by his preaching. Every Christian parent should hear it, and endeavour to furnish every young man's heart with good principles. Every Christian young woman is implored by it to speak of Christ to the young men of her acquaintance. Every Christian matron must make her house a resort of young men for the sake of Christ. Every Christian employer must say something to the young men in his employ about the Christian life. And there must be no jealousy between the churches and the Y. M. C. A. What! jealousy, when four-fifths of the young men are becoming entangled in the snares of the devil! Never! And journals which have a spark of common-sense remaining must cease alluding to the efforts of the Y. M. C. A. as a "religion of gush." A religion of gush and sensationalism is a thousand-fold better than no religion at all. Every agency must be called into service for the rescue of this endangered four-fifths.

Mr. Spurgeon was once asked, "Will the heathen be saved if we do not send them the gospel?" And he answered, "Will you be saved if you do not send them the gospel?" And the question strikes home to every Christian, Will I be saved if I neglect to do my duty towards these four-fifths?

CONFIDENCE.

One thing which the Congregational Churches of Canada now need for their peace and prosperity is con-

fidence—faith in, and with one another. It is said of the late Dr. Arnold, of Rugby, that he inspired confidence in his pupils by his own exercise of confidence in them. The boys feared to tell him a lie because they knew he would believe them. The philosophy of that great teacher was as wise as it was successful. Confidence begets confidence, the want of it begets the want of it. Words alone will not produce it, for they may be a mere vain covering meant to deceive. It is only where the thing itself lies at the bottom of the homily—the life of our confidence breathing through our words, as the life of the plant through its leaves—that it becomes effective. Our real confidence may be misplaced or abused. It may be so even in the high-toned honour of our Congregationalism. We have not yet arrived at that state of perfection when it may be reasonably supposed that instances will never occur in which it will so transpire. But we trust there are few amongst us who would not greatly prefer to be the abused than the abusing party.

Many know the disastrous influence of the want of confidence in commercial circles. In every worldly industry and enterprise it is essential to prosperity. How much more so to that of the Church of Jesus Christ!

Other denominations partly compensate its lack by civil enactments; but the Congregational denomination assumes its existence as a Christian virtue, and throws itself upon its genuineness as a main artery of its existence. While the life blood courses through it, there will be the corresponding normal upbuilding of the body; but let it be severed, and, in proportion, it must ooze away.

With us mere forms of worship, theological thought, or denominational organization are not essential; they may vary, and vary widely. But confidence in one another as Christians is absolutely essential; in the Church, in the Union, and in missionary work. Behold the man! "I call you not servants, but friends: for whatsoever I have received of my Father, I have made known unto you."

The evil to which the following paragraph from the *Montreal Witness* refers, is unfortunately not confined to Montreal. It is rampant in Toronto, and in other cities and large towns; some gardens are so systematically stripped of fruit that the owners have concluded it is not worth while to have the labour and expense of raising fruit to fill the pockets and stomachs of the hoodlums. Every Sunday, going and returning from our school in the afternoon, we do not fail to meet gangs of boys making for the suburbs, with just one idea to rob any orchard they find unwatched; it is but right to say that they bear stamped on their features, as it comes out in their talk, that they are principally of one nationality, and presumably of one church:—

"This is the season when small boys may be seen, at any time of day, making their way down all the streets which lead to the mountain with noticeable artificial paunches, the result of shirts loaded with apples. Some substitute sacks which they carry home in open

daylight. Our lower classes seem to be without any feeling that it is wrong to steal apples. They will indulge in it before any one's eyes, and though orchard property is heavily taxed we do not seem to have any police to protect it. Possibly the policemen themselves think stealing apples rather a pastime than a sin. The result is that Montreal, which might be the greatest fruit-growing city in the world, finds that it is not worth while to cultivate a fine fruit-tree for a year only to see its burden removed in a single night, and that before it is fit eating for anybody."

We trust, however, that all the teachers in the Sunday-schools of our churches took occasion of the late lessons on the Commandments, to impress one or two truths strongly upon the minds of their scholars. The average boy, who would scorn to steal a cent has a difficulty in understanding that it is equally wrong to steal fruit, but we think it may be put in a way to make it clear. Said a teacher of the lesson alluded to, "If you came into my house and took money from my table, what would it be?" "Stealing," was the prompt reply. "But if instead of money apples were taken, would that be stealing?" "Yes." "But—suppose again that the apples, instead of being on my table were on a tree in my garden, would that be stealing?" "Yes" again, promptly. Whatever may be the effect upon them those boys touched bottom as to right and wrong in the matter.

BUT the Eighth Commandment is not the only one that requires impressing upon the minds of our young people. The state of society in which we are living, the precocity of independence, the rapid development of secular education, alike help to beget a forgetfulness of the command, "Honour thy father and thy mother." It is distressing, offensive, to hear the way in which some young misses and masters speak to and of their parents, the superciliousness, the scarcely-covered contempt, the insolence, are unpardonable. No doubt parents themselves are much to blame for permitting the growth of such vice. It is a growth, and in its earlier stages might with little difficulty be checked and uprooted. None the less is it the duty of the Christian teacher to insist that no one who despises this commandment can be a follower of Jesus. It is a command transferred to the New Covenant, and no grace sits more beautifully on a young disciple than a loving honouring of parents.

If the following, which we clip from the *Toronto Globe*, is true, our good Brother Silcox would enjoy it as much as any one:—

A Winnipeg paper tells the following incident:—Rev. J. B. Silcox visited Rat Portage recently, and spent a Sunday there. He was naturally invited to address the Sunday-school, and he did so. The lesson for the day led him to make some observation respecting the fourth commandment, and, in order to make his teachings the more impressive, he asked the children several questions. One of these was something like the following:—Who are the people who break the Sabbath Day? The little innocents, thinking that they knew all about the matter, answered, "The people of Winnipeg, when they come to visit Rat Portage."

IT is to be regretted that the managers of our Annual Exhibitions have not sufficient faith in the attractions of what is legitimate to such an occasion, to enable them to dispense with "side shows," some of them of quite a questionable character. We are speaking now of our own city of Toronto and its Exhibition; when games, racing, whether of horses or men, and such things are added, there is the peril of bringing in practices surrounded with evil—betting, trickery, and roguery of various kinds. That we are not imagining evils may easily be seen by a perusal of our daily papers. These annual gatherings to study the progress of art and science in their various departments should be kept as free as possible from the defiling pitch of gambling.

OUR printers were last week engaged in removing their office to another building. Incidental to such work there was some confusion, and as a result one or two errors appeared in the current issue of the INDEPENDENT. The only one we would note here is that the number and date was not changed from the previous week, these should have been "No. 10," and "September 15th" respectively. Those who preserve their papers for reference had better make the correction.

As we mentioned before, there are thoughts of returning to the monthly issue of this paper. Will friends take note and tender advice. In view too of an intent to comment on the volume, be it weekly or monthly, with improvements at the New Year, we endorse the following from an old C. I.:—

The editors of the CANADIAN INDEPENDENT desire to impress upon the Congregational Churches of the Dominion, with their pastors and deacons, the importance of a simultaneous and vigorous effort to increase the subscription list of the Magazine. While several of the Churches have cordially supported it, the larger number have never extended to it that help which so intelligent a body would warrant us to anticipate. May we not now hope that through the kind and earnest advocacy of its claims by one or more active friends in each locality, an addition of 500 names at least, if not 1,000, might be procured at once?

They very much wish the name of one person in each Church to be furnished them, who will kindly undertake to collect subscriptions for the Magazine, and canvass for new subscribers. Each pastor will please send on the name of some suitable person, as soon as possible, that a complete list of Agents may be published.

They are also earnestly requested to bring the claims of the magazine under the notice of their congregation from the pulpit, many friends might thus be induced to subscribe at once. Prompt attention to this matter will greatly oblige. And then, delinquent subscribers, *that dollar!*

Correspondence.

THE CONGREGATIONAL COLLEGE OF R. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—The present scheme of study, sanctioned by the corporation of the College, embraces provision for two classes of students—full course men—and those who only take the theological course—the former having five sessions, the latter, three.

My remarks in this letter will be confined to the *first class*. During the *first* and *second* sessions, these students attend the University alone. They may be present at the Homiletic exercises; and on those of them who wish to obtain a summer appointment, attendance is obligatory. During the *third* and *fourth* sessions, besides doing their University work, the students have to attend the afternoon lectures in the Theological department. During the *fifth* and last session, having completed their attendance at the University, they are expected to devote themselves wholly to the work of the Theological College. This arrangement, so far as the *third* and *fourth* sessions are concerned, is based on mutual concession, both on the part of the University, and on that of the College; the former making certain "exemptions" in view of theological study, the latter, in view of University work, being compelled to restrict its hours of teaching within extremely narrow limits.

Let us briefly look at the practical working of this arrangement. To the extent of "the exemptions," which are supposed to be *equivalent* to the work done in the College, a deduction is made from the full University course; and hence, the degrees taken, however justly and honourably gained, to the extent indicated, do not represent the full amount of University work accomplished by non-theological students. Its chief defect, however, comes out most clearly when we trace its bearing on the work of the College. During the first two sessions, only two hours, in the afternoons of five days in the week, can be obtained for theological instruction in all its departments—hours which come after the freshness of the student has been exhausted, to be followed in the evening by preparation for next morning's work in the University. It will not, if this be so, be very difficult for any one to perceive how sadly the work of the College is thus sacrificed to that of the University. Nor, so long as the present system is continued, can this, by any possibility, be obviated.

Is it wonderful that, during the first two sessions in theology, the students are only able to listen to the lectures, take notes and "*exam*" for the examinations at the close of the session? Certainly our Professors have a poor opportunity for giving, and the students for receiving a sound professional training, during *two thirds* of the entire theological course. The final session is the only one in which the young men belonging to this class have the chance of leisurely prosecuting their theological studies—the only one in which the Professors have a fair opportunity of "doing their work effectively. Until the appointment of a second Professor no special occupation was or could be provided for the students of this year. Since then, however, more especially within the last three years, morning classes have been established. Thus, a broader study of Historical Theology, and the introduction of Old Testament Economy, Historical Criticism, and Hebrew Exegesis have been made possible; still no arrangement can compensate for the loss of time, the perfunctory work and the utter destruction of enthusiasm resulting from the arrangement of the first two years.

These facts taken into account, it will not excite surprise that so little is done in the practical development of the minds of the students. Lecturing, however important, should only form part of a theological education. The student ought to be made to *think*, to *write*, and *express himself*. Besides, the system of exclusive lecturing will be sure to cultivate the critical faculty without exciting independent thought, and too often the student will imagine himself master of the subject discussed, while he has only acquired a dim—a very dim and frequently a very erroneous conception of

its outlines. *Viva voce* examinations at the close of each lecture, the preparation of essays and conversational exercises, would not only lead to a more thorough acquaintance of the topics discussed, but would create more thoughtful habits, give greater facility and correctness of expression, and might occasionally induce a wholesome measure of humility and self knowledge. We are credibly informed that at present it is scarcely possible even to find time for the production of the indispensable sermons and sermon plans in the homiletic class. What will be done, should the proposed new lectureships be established? If the lecturers could place the valuable time requisite for their production and delivery at the disposal of the College, a richer boon would be conferred than by any amount of learning. In fact, so far as the present scheme is concerned, the grand desideration is *more time* for study. As to the ability or fitness of the present staff, that is another question, which, if discussed, must be discussed by those who are consciously more competent, and in those matters more at home than,

Yours truly,
MNASON.

LITERARY NOTES.

WE ought to have noticed earlier No. 3 of *Welcome Songs*, a laudable attempt to provide good fresh music for the Sunday-school at a low price. There are Thirty-two Hymns, nearly all new and some of which, certainly, are of a character to be readily learned by an average school and sung heartily. There is no question that but a small proportion of the hymns in every book are used (true of the Church as of the School,) and if the usable ones can be fixed upon then there is a saving of outlay to a considerable amount in a large school. \$5.00 per 100. F. H. Revell, Chicago.

THE "Advance" Company have reprinted from its pages an *Epistle to Paul* containing in four chapters "some of the reasons, Paul, why I do not believe in Tobacco." This epistle puts in a plain, forcible, common-sense way the objections to the use of the weed. The writer is no fanatic, does not denounce in unmeasured terms those who differ from him in this matter—but he shows very clearly that it is an expensive habit, that it is hurtful, that it is offensive, that it is selfish, and that it is vulgar. A strong indictment temperately sustained, and with a full disposition to admit that there may be cases where, at any rate, it may not be all these. The pleas in favour of its use are examined, some of them are shown to be very weak, and one at least, instead of its being a merit is found to be a serious objection. We hope the "*Epistle*" will have a wide circulation, it is the best "counterblast" we have seen for a long time. Price 5 cents, Twenty-two by mail, free for one dollar. Advance Publishing Co., Chicago.

THE PREACHER AND HOMILETIC MONTHLY for September contains the first of the lectures by Dr. Joseph Parker, of London, in reply to Ingersoll's lectures, "What must I do to be saved," which we noticed last week, and are glad to see reprinted. We have also, in this number of the HOMILETIC MONTHLY, a powerful discourse, by Dr. R. S. Storrs, on the "Joyfulness of a Christian Life." Dr. Storrs is, beyond dispute, in many very important respects, the foremost pulpit orator in America. Then we have a timely discourse, by Dr. J. P. Newman, on "Religious Education, the Safeguard of the Nation." Dr. Crosby continues his able papers on "Light on Important Texts." Spurgeon's "Lectures to my Students" are also continued. Every theological student in the land should read these lectures of Spurgeon. They will guard him against many a grievous error. The departments "Preachers Exchanging Views," "Sermonic Criticism," "Around the Editor's Table," etc., are instructive reading, especially to the clergy. Subscription price \$2.50 per year, 25 cents a single copy. I. K. Funk & Co., 10 and 12 Dey Street, New York.

[The above appeared last week, but to correct an error we reprint it.]

MISSION NOTES.

—Of the 689 missionaries in India the United States sends 117. Of these Ohio sends 18, New York 16, Pennsylvania 12, Massachusetts 7, Connecticut, 5, Indiana 5, Illinois 4, Kentucky 3, Maine 2, Vermont 2, New Hampshire 2, Virginia 2, Tennessee 1, Michigan 1, Wisconsin 1, Iowa 1, other States (or unknown) 1.

(From the Congregationalist.)

—Notwithstanding the larger opportunities for usefulness granted to the medical missionary, only 28 of the 689 foreign missionaries in India are physicians. Here is a hint for the young men entering upon that profession.

—Dr. Jessup of Beyrout affirms that a small newspaper is being printed in London in Arabic, Turkish, Persian, Hindustanee and English, and posted free to all parts of the Mohammedan world, calling upon the Arabs everywhere to rise and throw off the Turkish yoke.

—The Rev. P. J. Mzimba, the minister of the Kaffir church, at Lovedale, writes that at the last communion six hundred natives sat down at the holy table. On the 13th of March the Rev. R. Ross baptized thirty adults at Cunningham, at Transkei station; and on the following day he opened a new church in the district. The collection was £20, three cattle, thirty-three sheep and goats, ten bags of grain, and three hens. It is evident that the Transkei districts are recovering from the effects of the war, and that things are hopeful again for Christian missions in Africa.

—A Chinese gentleman of rank and wealth has published two books on engineering and chemistry, and frankly confesses his indebtedness to the works of missionaries on these and kindred subjects. He adds, "If we attended to their instructions our women would cease to frequent the temples, and we should waste no more money in idolatrous processions; monasteries would be converted into private residences, and their yellow-capped occupants would not be seen fleecing the people by their deceptions; their services and their charms would be laughed at, and this would indeed be a great gain." Truly our God is not as their gods, "even our enemies themselves being judges."

—A touching story of martyrdom is told in the *Church Missionary Gleaner* of a Chinese woman who was cruelly beaten by her father-in-law because she persisted in attending Christian services. At length she begged for baptism for herself and three little children; though warned that such an act would be likely to invite fresh persecution, she confessed her willingness to suffer anything for Christ's sake, and the rite was administered. The enraged father-in-law cut a branch from a tree called the "Bird-not-rest" tree, because it is so covered with thorns that birds cannot alight on its branches, and beat her with such severity that she was obliged to flee to the mission house for protection. The foes in one's own household, spoken of by our Lord, were sadly verified in her case.

—In Turkey, where success in Jewish missions would be least expected, there are schools at Salonica, Smyrna, Alexandria and Constantinople, with from 22 to 160 pupils in each, under the care of the Church of Scotland alone. In Jerusalem a traveller found a Pharisee's synagogue lighted with lamps and oil from Gentile New York. The latter city is the stronghold of American Judaism, with 80,000 Israelites among its population; one synagogue has lately decided to hold services on Sunday. Missionary effort among them takes the form of a day and an industrial school, one with 78 and the other with 50 pupils, and of visits to houses and hospitals, and tract distribution. Last year there were 56 inquirers, but the late persecutions in

the Old World have embittered Jews everywhere against the Christian faith.

—The natives of New Hebrides have paid the entire expense of having the Bible translated into their own tongue.—Chinese immigration to the Sandwich Islands is rapidly increasing, there being fully 13,000 Chinese now on the islands, or nearly one-fourth as many as there are of the native Hawaiians. But this flood from China seems likely to abate soon.—Pilgrim's Progress is being translated into the Korean language by a native convert.—Over a hundred copies of the New Testament were recently sold in a single day at Florence.—Mozambique is about to establish a telegraph.—Forty-two carriages for Natal, South Africa, are being made in New Haven, Conn. Some have canvas tops instead of the usual leather covering, all have longer axles and stronger wheels than usual, and many are provided with a brake.—The Church Missionary Society has received an anonymous donation of £1,000 for sending Rev. T. H. Canham as a missionary to the Mackenzie River and the Polar Sea.

GENERAL RELIGIOUS NOTES.

—It is reported, as an evidence of the revival of religious feeling in Prussia, that theological students are increasing in the universities of that country faster than any other class.

—An English exchange states that the income of the Orphanage founded by Mr. Spurgeon was about \$108,000 for the last fiscal year, and the expenditure \$75,000. The buildings now have in them 242 children, and the admissions from the first have been 646.

—There are now 10,000 Protestant Christians in Mexico. The Presbyterian Church began to work in 1872, and now claims 4,000 members. The Methodist Episcopal Church sent missionaries in 1878, has 337 in full connection and 378 on probation. The Protestant Episcopal Church, 3,500 members. Bibles were introduced by the soldiers and chaplain of the United States Army in 1847.

—In New England, according to a late investigation, the Universalists had 170 fewer churches in 1880 than 1850, and the Unitarians had only 23 churches more than in 1850, while the increase of members of evangelical denominations in the same region, which in 1850 was as one communicant to 6.82 inhabitants, is in 1880 as one communicant to 5.46 inhabitants—a decided gain.

—The Bishop of Ossory and Ferns, Ireland, said at the opening of the Synod of Ferns, recently, that not a church had been closed in the diocese during the ten years that have passed since the disestablishment, except that one old church had been replaced by a new one, while an additional church and three glebe-houses had been erected. Great progress had been made in the religious education of the young.

—Russia has, besides the cathedrals, about 35,000 churches, of which 30,000 are parish churches. The services are carried on by 37,718 priests and 11,857 deacons; there are 65,951 lay church servants, such as sextons, etc. The State contributes to the support of 17,667 churches—a little more than half the whole number—about £657,000 annually. The total amount contributed by the State for maintaining churches is about £780,000.

—There is a great awakening among the Jews at Hamaden, Persia. Forty men are believers, besides women and children, though some of them are now deterred from confessing their faith by fear of persecution. Five men have been received into the Church. It is of no ordinary interest to know that close by the reputed tomb of Mordecai and Esther, a company of the children of Israel should be meeting regularly twice a

week to examine the Law and the Prophets, and to consider the Christian faith.—*Baptist Weekly*.

—The *New York Evangelist* says: "If we are rightly informed, the venerable Bishop of the wealthy Episcopal diocese of New York, though in office for about twenty-six years, has during all that time consecrated but a single church! Scores of fine churches have meantime been erected within his ecclesiastical jurisdiction, but Dr. Potter's inflexible rule is not to consecrate a church until it is entirely out of debt; and hence the surprising paucity of his official duties in this regard. He expects to consecrate his fine church in New Rochelle in September."

—The increase of students at the Prussian universities during the past year has been larger in the theological faculty than in any other. While the philosophical and juristic faculties have only increased the number of their students six per cent., and the medical faculty sixteen per cent., the evangelical theological faculty has increased during the same interval no less than twenty-one per cent. For several years the universities in Prussia have found it impossible to meet the demand for parochial clergy, on account of the unwillingness of the academical youth to study theology. It is evident that there has been a very noticeable reaction in this respect.

MISCELLANEOUS NOTES.

—It is said that, on a recent Sunday at Marseilles, a bull-fight took place, in which twenty-seven persons lost their lives and 306 were injured, and yet that the French people are not satisfied.

—Mr. Moody wishes to build five houses for boys on his school-farm at Northfield, which will cost \$5,000 each. He last week received two gifts of money sufficient to cover the cost of one house.

—A wise woman, whose son was about to enter the ministry, urged him to remember two things as essential to his ministerial success: first, "It is never safe to marry a woman whom no woman likes. Second, it is never safe for a church to call a minister whom no minister likes."

—A thousand more Mormons from Europe this season, already. Eight hundred of these deluded "converts," attended by Mormon "missionaries," landed in New York recently. They are mostly ignorant, simple-minded and poor, with just enough of religious fanaticism in their natures to render them the dupes of designing emissaries. It certainly must be possible for our Government to prevent in some way the treasonable Mormon hierarchy from thus systematically and by wholesale recruiting the forces of their polygamous abomination.—*Advance*.

—John Day was a printer and publisher of the time of Edward VI., Mary and Elizabeth, for whom John Fox, the martyr, worked at one time as author, translator, and editor. In Edward's reign he was even known as a printer of Bibles, and towards the end of his life he printed Fox's edition of the Saxon Gospels with a font of Old English type, of which he alone of all his trade was the possessor. A full and valuable new edition of his works has now been prepared by A. R. Bullen of London, but only one hundred and fifty copies have been printed.

—Dean Stanley enjoyed his trip in the United States two years ago like a school-boy; but he was more or less of a shock to good Conservative men on three accounts. He wore the most shocking hat ever seen on the head of a prominent clergyman, let alone a dean of the established Church; his handwriting often made it hopeless to tell, when he sent an answer to an invitation, whether he accepted or declined—one ancient dignitary in New York calling what was very like a

council over a disputed text, to determine the true reading; and the Dean was perpetually asking for the graves of men no one else knew of.

—King John, of Abyssinia, is still proceeding with the conversion of his kingdom to Christianity upon the Islam principle. He is a Coptic Christian of the most fanatical sort and will not tolerate European missionaries of any sect, and persecutes those who hold different views with a brutality rivaling that of the King of Dahomey. He has forbidden his subjects from visiting the agents of the Mission Society at Galabat, on the Abyssinian frontier, under the penalty of having one leg and foot cut off, and has in several instances inflicted the punishment. He prefers to carry on the work of evangelization himself, and by his order all the Moslems and pagans of his kingdom have been baptized into the Christian faith. Lately he has given orders to subject all the Galla tribes to the same rite. Fortunately he is not opposed to the circulation of the Bible and religious books in his domain, and the Mission Society is scattering both in large numbers by means of native agents.

TEMPERANCE NOTES.

—We have bad news for the lovers of those "light wines," which are to aid in the suppression of the desire for the fierier liquids. The police have lately seized 300 casks of "stuff" called Rhine wine, manufactured for a market—a manufacture which, it is said, is spreading to an alarming extent. Teetotalers will sleep undisturbed thereat.

—"Prohibition of the liquor traffic," says Principal Grant, "is rigorously enforced in Keewatin, but the whiskey trader evades all laws. The demand secures the supply. He brings his keg of alcohol to some convenient islet, and there, by means of pain-killer, tobacco juice, and other ingredients, not forgetting water, turns the keg into puncheons. A confederate on the line watches the policeman, and the moment he moves off to some other point a flag is hoisted. The trader at once pushes off in a canoe with his case, and he soon finds men by the score willing to pay twenty-five cents for a glass of 'whiskey,' or \$4 or \$5 for a bottle. When a thousand dollars can be made out of a cask of whiskey men will be found to engage in the business."

—One of the daily papers of this city not long since contained the following statement:

"It is affirmed by the collectors of statistics in regard to intemperance that in the year 1879 there was paid out for intoxicating drinks by the people of Germany the sum of \$650,000,000; and by those of France, \$580,000,000; of Great Britain, \$750,000,000; and of the United States, \$720,000,000, making \$2,700,000,000."

This is about the amount of the debt of the United States at the close of the War of the Rebellion, and even this huge sum does not by any means represent the whole cost incident to the use of intoxicating drinks. To this must be added the loss of time thus occasioned, the expense of ill-health and actual disease consequent upon rum-drinking, the cost of punishing crimes committed by drunkards, and numerous other items, making in the aggregate an actual cost to society fully equal to the amount directly spent for intoxicating liquors. Add, also, the fact that there are no profits that compensate for this enormous cost. Can there be any doubt, as a matter of sound political economy, to say nothing about good morals, that society should arm itself to the teeth for the suppression of a most expensive vice? The most stringent prohibition would be the highest wisdom. Why tamper with such an evil? Why not cut it up root and branch?

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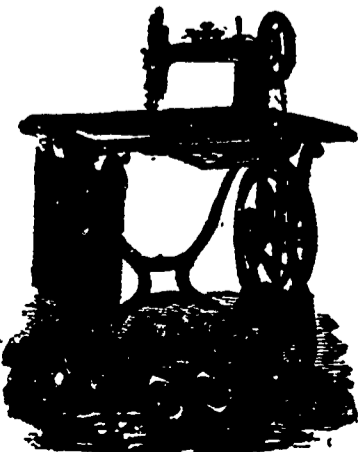
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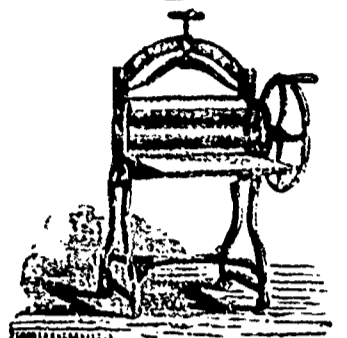
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