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Vol. 30.] TORONTO, THURSDAY, JULY 21, 1881. [New Series. No. 3

The Canadian Independent.

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

Vol. 30.]

TORONTO, THURSDAY, JULY 21, 1881.

[New Series. No. 3

A PRAYER IN SICKNESS.

BY EDITH EDDY LYONS.

Jesus, wilt thou pass me by,
Where in pain and grief I lie?
Stretch me out thy gracious hand,
Help me, Lord, and I shall stand
In thy might.

This poor body, worn and weak,
Not of that, dear Lord, I speak,
But the sick and wounded soul—
Take it, Lord, and make it whole
In thy sight.

Bright to view these paths of sin
That my soul had wandered in,
But they led me far astray
Where the trackless desert lay,
And the night.

Fierce and cruel foes were there,
And my soul they did not spare.
Hope departed, life seemed o'er,
And I sank to rise no more
Without thee.

Through the terrors of that night,
Shone a sweet and heavenly light
Through the darkness and the storm,
Thou didst stretch thy loving arm,
Thou didst save!

Now, O Lord, I would abide
Evermore at thy dear side;
Thy wounds will move thy grace
Yea, the scars thou wilt efface
In thy blood!

—Advent.

THE MISSION OF THE CHURCH.

Last Paper.

2. The Church may promote its great purpose by defending the liberty, and thus developing the efficiency, of the individual members.

The limb that is denied free play of its natural energies ceases to render to the body the aid the body needs. History proves that more harm has been done by undue restraint than by undue laxity. The spiritual life of the English Church, and its permanent hold on the population of America were seriously interfered with by the determination of ecclesiastical authority to curtail the liberty of John Wesley and the Puritans of a day earlier than his. The lesson has been learned; for now clergymen may, without censure, aid even the wild enthusiasm of the "Salvation Army." Perhaps, too, the churches may yet learn that the repression of investigation and expression inside their bounds is helping to undermine themselves, and to fill the halls where Mr. Underwood and Col. Ingersoll pervert the truths that more spiritually-minded men would turn to the advantage of the Christianity they love.

Tennyson has expressed a great truth in the lines:

"He that roars for liberty
Faster binds a tyrant's power."

Liberty can be abused by both folly and vice; and liberty abused only renders the tyrant's heavy hand an imperative necessity. Yet the interests of society are not best consulted when men who love Christ, and long to spend in His service what energy, learning and time they have are forced into the companionship of men spiritually uncongenial, merely because, on points of criticism and scholarship, evidence seems to point in one direction in preference to another.

Facts and arguments are, after a healthful, spiritual life, the defences to which we must trust for the upholding of the truth. If Kuenen upholds the non-Mosaic authorship of the Pentateuch, on

what seems to him to be sufficient evidence, the error cannot be overturned by excommunicating Kuenen; but it may be by adducing evidence from Egyptology, that both many forms of Jewish worship, and the literary style of the Pentateuch, can be largely traced to the valley of the Nile, and the times in which Moses flourished. If the same author misapplies the theory of development in tracing Jewish Monotheism as a growth from primitive Jewish Polytheism, and not as the original form from which Polytheism was a degeneracy, the mistake will be corrected, not by depriving Kuenen of his right to say what he thinks, but by showing that the monuments of Egypt are against his theory, and that a certain form of Monotheism would have been known to Moses from "the learning of the Egyptians" alone, even if he had not imbibed it from his mother and her people, long before a supposed manufactured Torah could have awakened Josiah to the errors and evils of idolatry.

If the English and the American revisers of the Bible differ in their rendering of most important passages in the New Testament, harmony and the triumph of the truth could not be secured by preventing either the Americans or the English from recording their convictions; but they may be secured by a careful weighing of the arguments for or against the rules of Middleton and Sharp on the use of the Greek article.

If men wisely leave the crazy follies of Anglo-Israelism to perish without making martyrs of its advocates, surely men of learning and sense, who are open to conviction by the force of facts and legitimate reasoning, should be met, not by the loss of the liberty which is their birthright, but by arguments that may reach their understanding, and prevent the growth of error by converting the erring thinkers themselves to the right.

In matters where facts and arguments alone can convince, it is folly to attempt to force the judgment by ecclesiastical terrorism. There are principles in human nature, planted there by the wise Creator, that will never let good men wander far in error without producing a reaction; and the Church will best consult the interests of her work by trusting in no niggardly way to the Spirit of God in the hearts of good men, even when they may be open to suspicions of error in matters that leave intact their moral and spiritual integrity, their capacity for wise instruction, and their fruitfulness in turning men to righteousness. In educational and political systems, and in the opportunities afforded to inventive genius, encouragement to individual research and effort produces the happiest results for society; and, in religious thought, the progress of truth and righteousness depends upon the encouragement given, not on the repression manifested, to sincere and thoughtful individuals of even ordinary judgment and good taste. One main object of church government is the development and protection of individual liberty.

3. The Church may promote its aim in the world by a wise oversight of its component part.

In every healthy body there is not merely a voluntary surrender, on the part of the limbs, to the interests of the whole, but there is a check put upon the possibilities of action in the individual members, arising out of the unity of the

whole, and directing such action to the good of the whole.

In every organism there must be such centralized control. Ropes of sand accomplish nothing. When internal and external forces make them stone they are no longer sand. Combinations of individuals, each of whom may or may not, as his whims direct him, carry out plans adopted for the general good, can never be depended upon to do anything well. If a railway company cannot tell whether, to-morrow, its employees may be depended upon to carry out its wishes, the prosperity of a country is imperilled. The legitimacy of strikes must be conceded. There is truth in what the people of the United States call "the divine right of holding"; and it is a serious question how far any organization should force upon any number of worthy and conscientious adherents any measure which would reduce them to the necessity of "bolting" out of the house. Yet, even granting that circumstances may arise to demand a schism rather than the imperilling, perhaps for generations, of the true interests of a society or of individuals, it must not be ignored that chaos was not the divine ideal of perfection in creation. Order, system, control, are written on all God does. Free-will has its sphere within the Cosmos; but there is one central power in which the Cosmos lives, moves, and has its being. So should there be a control within the Church. How far that control should extend, what decisions it should give on the Church's belief and action, its relation to the questions of fellowship, ministerial education and mission-work,—in what form that control should be exercised, in pure Presbyterian and democratic form, in the simpler but less democratic form of Episcopacy, in a combination of the virtues of both, in councils suddenly called, to meet emergencies, and as suddenly dissolved when the emergencies are past, or in courts permanently established to meet cases that are morally certain to recur—are questions of detail which must be decided by considerations too numerous to be treated in a single paper.

Let it suffice to have pointed out, in general principles, that the mission of the Church is the promotion of righteousness after the divine type established in Jesus Christ, and that the organic means for the promotion of this end are Unity, Liberty and Oversight in the body which is sent to elevate the world to righteousness by the proclamation of the truth as it is in Jesus.

JAMES ROY.

Montreal, June 6th, 1881.

Denominational Notes.

—In 1880 there were in the United States 105 Congregational churches organized and 205 ministers ordained or installed. The death-list includes 70 ministers.

—A meeting of London Congregational ministers was held in the Weigh House Chapel on Wednesday, June 15, to consider what they could individually do toward raising a fund for benevolent purposes that should mark the jubilee as one of generosity as well as gratitude. All the Congregational ministers of the metropolis were invited; a considerable number obeyed the summons.

Dr. Allon occupied the chair, and opened the proceedings with some explanatory remarks.

Mr. Hannay made a lengthened statement, setting forth the objects the promoters of the meeting had before them. They wanted to raise money that should relieve the churches of present anxieties, and equip men for future evangelistic work. They wished the ministers who had it in their power to give, to set their people a good example, and wanted all to do their best to rouse their people to very liberal giving in all parts of the land; but it was thought the metropolis should lead the way. Our brethren in the thinly-populated districts must not be left to starve. If Congregationalism was to become a powerful factor in English church life, the strong must help the weak. We must not only aid existing churches, but go in for church extension on a large scale, and clear away some burdensome chapel debts. Those present might promise at once to give, if prepared to do so, and give hints as to how the money could be best raised.

Dr. Stoughton, Revs. C. J. Viney, J. Viney, W. Marshall, C. B. Symes, Dr. Kennedy, Dr. Newth and others expressed their interest in and sympathy with the movement, and promised to contribute, with the understanding that their gifts might range over three or five years, and if they wished some portion devoted to some special work. Before the meeting closed, the following promises were announced:—Mr. Hudson Chester, £20,000; Mr. S. Morley, M.P., £5,000; Dr. Allon, £100; Rev. J. Viney, £100; Rev. W. Marshall, £100; Rev. C. B. Symes, £200; Dr. Kennedy, £100; Dr. Newth, £100; Rev. A. Hannay, £100; Two of Dr. Allon's deacons, £500 each; Rev. Thos. Davies, £25. It was also stated that similar ministerial gatherings would be held in Manchester, Bristol, and other large centres.

With reference to the above the *Non-conformist* says:—"A good start has been made with the Jubilee Fund of the Congregational Union—a few individuals having put down their names for an aggregate of £30,000, of which the munificent donation of Mr. R. S. Hudson, of Chester, is the foundation, and the special committee being almost able to see their way to another £10,000. It does not appear that any definite sum has been officially fixed upon as a limit, though half a million is not considered by many friends too large an amount to carry out the proposed objects of the Fund—the extension of the work of the Church-Aid and Home Missionary Society by means of local agencies; the increase of rural pastors' salaries under the auspices of county associations; the liquidation of chapel debts; and such other local or general purposes as donors may prescribe. It has, we believe, been provided that the payment of contributions to the fund can be spread over three or five years, at the pleasure of the subscribers. The work of last week was an auspicious commencement, and it will probably make substantial progress in proportion as Congregationalists clearly understand the full scope of the Jubilee Fund, which was, however, fully described by the Secretary in his address during the Conference in May at Union Chapel."

A LIFE of carnal ease, a death of stupor and an eternity of horror, are closely allied.

TRIALOGUE.

Gem.

Why was I taken from my rest
Deep in the earth's warm, silent breast?
Why dost thou vex and wound me so
With thy sharp edge, that hard and
slow
Goes cutting, cutting, all the day,
Now this and now the other way

Disk.

I do not on my errand stand;
I am a tool, and not a hand.
What if I fret, and grind, and wear,
And raise thine anger or despair;
It is not well or ill in me:
I do not shape my destiny,
I do but that which I am bid;
The reason of it may be hid.
I do not ask or seek to know.
Where that hand sends me, there I go.

Gem.

I bore the wrench from darkling sleep
When I was wrapped in peace most
deep;
I felt not anger or despair
When I was born: I knew not where.
But this slow nuck and fret all day
Wear my poor patience quite away.
A blow, a wrench, a final end.
Were the kind torture of a friend;
Cut so by atoms to expire
Is worse than wasting in a fire.
Why must it be—this daily grind
That ceases not, nor leaves behind
A precious promise for the morrow,
Nor offers me surcease of sorrow?

Lapidary.

Poor heart so hard! poor eyes so blind!
The graver's work seems all unkind.
Yet over thee, day after day,
I toil and strive, nor turn away
Though broken tool and weary hand
Thy flinty nature understand.
Know that thy hardness, by my art
Shall make thee master of the mart.
The petty anguish thou dost bear
Of daily trouble, hourly care,
Is that thy facets all may shine
Which lay so dull within the mine.
My gracious purpose is alone
To make a jewel of a stone;
Whenever ray of heavenly light
Shall flash to Heaven in answer bright
From thy perfected blaze and glow,
The use of sorrow thou shalt know.
Not by the hammer when it broke.
But by revolving stroke on stroke.
Thy worth and beauty grow to be
A wonder for the world to see;
And men shall say, who see thee shine,
A Master wrought it from the mine.
—Rose Terry Cook, in *Christian Art Work*.

THE REVISED VERSION.

Among the many criticisms of this famous book, the following may be interesting to our readers:

The *Guardian* remarks that the Revised Version will have to win its way against the strongest possible prepossessions. The Bishop of Gloucester's announcement that the alterations made amount to three for every two verses in the Gospels and to every single verse in the Epistles, suggests the dilemma that either the changes are important, and then the alteration is serious, or they are unimportant, and then the alteration is of questionable necessity. The necessity of forming a new Greek text as well as a new Version will account for a vast number of changes, as everybody acquainted with modern criticism must know. At the time of the Authorized Version Greek Scholarship was in its infancy, and many a schoolboy can now see further than good scholars of earlier days. The Revisers, therefore, could not have avoided considerable change except at the sacrifice of faithfulness. Still the Version is certain to encounter formidable difficulties. Passages, to the music of which our ears have been accustomed from infancy, will come to us changed in their whole tone and rhythm, and will seem to us to have lost their life and beauty. Some alterations, like the well-known changes in the Lord's Prayer—the alteration of the petition, "Deliver us from evil," and the omission of the doxology in St. Matthew—will create a feeling of repugnance

which is almost pain. If the Revision is really at once faithful and conservative, it will triumph over these difficulties. But, as it is not to be at present "Authorized," it will have to make its own way, and prevail, if it does prevail, by its own intrinsic merits.

The *Hatchman*, recalling the shock experienced by the Wesleyan body, when it was proposed to revise the Conference Catechisms and the Hymn book, says that a far more painful impression will be made by the Revised New Testament. It will make little difference to tell people that the Bible remains what it was. The English Bible has ever been to them the Word of God, and the English words were His words. To lose those familiar words would be to lose their safe foothold. For if God's Word can be changed at the will of men, however scholarly, who can assure us of the truth? If the words to which they have ever listened are not the right words, then who will guarantee that any other words are right? One result of the discussion on this subject will probably be to clear many minds on the subject of inspiration. Nothing that has yet been done interferes in the slightest degree with the firm belief that "Holy men of God spake as they were moved by the Holy Ghost," and that therefore whatever words were spoken were the words of the Almighty, inasmuch as they came with His authority. But when this is acknowledged the question remains, What were the words originally written, and what did these words mean? In order to answer the first part of this question much research has been necessary. It is enough to say that the Greek Text, which is now given to the public, represents as to all variations affecting the meaning of God's Word the accumulated wealth of ages. There is a consciousness of security when sitting down to the latest emendation it is found that nothing has yet been discovered which can affect in the slightest degree any single doctrine of the New Testament. Practically, therefore, the verdict of the combined scholarship of the two hemispheres is that we have without important difference the words of the original documents. Nothing now proposed will cause the New Testament of the future to differ in its truth from that of the past. The old doctrines are untouched, and the old promises are unchanged.

The *Christian World* cordially welcomes the new version, and thinks that those who looked forward to it with apprehension will be agreeably disappointed. They feared that they would have to exchange an old friend for a new acquaintance; what they meet is their old friend with some slight change of costume—or, rather, with a few stains brushed off his dress. The change, which the Revised Version has undergone, corresponds to the change that takes place in growth, not to the change that takes place in revolution.

The *Baptist*, in a general survey of the Revised New Testament, writes in a tone of approbation. A great work, it says, has been done—done reverently, nobly, and thoroughly; the Word of the living God has been anew interpreted for us by men of pre eminent gifts, and, most of all, men themselves deeply imbued with its holy spirit, and in the issue that Word now stands before us in still more full-orbed brightness than before. After all the sifting through which it has passed it remains substantially the same as of old; no doctrine of our holy faith shaken, no heavenly hope blasted, no dream even of our spiritual imagination cast aside. The *Baptist*, however, shares in the general regret at some of the alterations in the Lord's prayer, particularly the unnecessary substitution of "bring" for "lead," and the adoption of the phrase of "the

Evil One" instead of "evil," as the original would bear either expression, and the manner of the prayer seems to support the old rendering. It also regrets that so large a number of the suggestions of the American Revisers have been relegated to the Appendix.

The *Rock* points out the clear gain that by the changes made accrues to the Evangelical interpretation of the inspired volume, and regrets that many of the suggestions of the American Committee have not been adopted, particularly the proposal to strike out S from the title of the Gospels. Episcopal American Churches have long ago set us an example in Prayer Book revision, eliminating as they have done all that seems to savour of a Popish age, and in their recommendation they have been evidently moved by the same spirit.

In a second article, the *Rock* comes to the conclusion that the Revisers have not adhered to the wise rules laid down by them for their guidance. In too many cases the language of the Authorized Version has been changed by the Revisers apparently for the sake of change, without any possible or conceivable gain.

WON BY KINDNESS.

The following story is related by John B. Gough in his autobiography:—

At a temperance meeting in a town in England, a man and a woman came forward together to sign the pledge. Their appearance was wretched in the extreme. The man was bowed down, his hands twitched nervously, and he had a silly look, as if the drink had scorched up his intellect. The woman was fierce-looking, dirty and slovenly; the ragged remains of her garments were tied round her waist by a bit of rope, and above these nothing but an old shawl twisted and brought over one shoulder and under the other. While they were scrawling their names in illegible characters, the secretary and other gentlemen were busy making out certificates for those who wished to join the society. These certificates were very attractive, fit for framing, being printed in colours; the price of them was sixpence each. The man looked dreamily and wistfully at them, and Mr. Gough said to the gentlemen, "Please do not say anything to this couple: I wish to see what they will do."

After a few moments, the poor fellow remarked to his wife: "I would like to join and get a 'stiffkit.'" "There's sixpence to pay for them things, now you come long o me, repeated the woman, pulling him away. "No I won't," he answered, almost whining; "I won't go 'long o' you; I want a 'stiffkit.'" The woman gave a fierce look, and the man was stupidly dogged, and it seemed as though a quarrel was commencing, when a gentleman stepped up and said: "Well, good people, I hope you will sign the pledge." He spoke very kindly, and the man looked up and said quickly, "We have signed the pledge, me and my missus—she's my missus—and we want to get a 'stiffkit and join the society.'" "Well, why do you not?" "There's sixpence to pay for 'em." "That need make no difference," said the gentleman, cheerily. "Here, Mr. Secretary, make these good people out a couple of certificates, and here is a shilling for them."

The man and the wife were very differently affected by this act of kindness. The former stood erect, with a more manly air, but the woman put on almost a savage look, as if resenting the first approach to kindness. The secretary asked their names, as they could not be made out on the pledge. The husband gave his name, and with a pleased expression received the embossed card of membership. When it

came to the woman's turn, she stood sulky; her eye grew cold and hard; she returned no answer. Again she was kindly asked to give her name. No reply; but her brows knit and grew dark as if a storm was brewing. She gave a quick, nervous glance around her, but no reply. "Come, madam, if you please, we will take your name. Your husband has his certificate, and we have one for you; we only wish you to give us your name; it is a rule for those who receive cards to give their names; we are willing to wait for you."

Still no reply; but the mouth twitched nervously, and her fingers twitched nervously. Suddenly she lifted her arm, as if to strike a blow; but no! it was to dash away a tear! Then another—and another—but they would come; so, covering her face with her hands, she let them come. The tears ran over her hands, she could not, nor did she try to, keep them back. The eyes of those who stood near were dim, but not a word was spoken. At last she hastily let fall her arms, and shaking out the shawl drew it over her shoulders, and with both hands held it down upon her breast, and stood with bowed head. The words of kindness had recalled the womanly nature in her. She gave her name; the certificate was handed to her; and the two poor creatures looked bewildered, and almost lovingly, at each other; the man at her and she at him.

The gentleman who had paid the shilling laid his hands on the man's shoulder, and said:

"Now remember, you are one of us. You have signed the temperance pledge, you belong to the society, and you must always remember you are one of us."

"Did ye hear that, old woman?" cried out the man. "Did ye hear that? He says we're 'one of us.' Come away wi' me—'one of us,'—the gentleman—'one of us.'" And they went out of the hall.

Three years and more had passed from the time when the above scene occurred, when, at the close of a lecture in a town at some distance, a person told Mr. Gough that a man wished to see him.

"Who is it?" he asked.

"He is a mechanic; he has been living here some time, and is an active member of our society. He says, if I tell you 'it's one of us,' you'll know." "Show him up."

A man, clean, tidy and healthy, entered, and shook hands with Mr. Gough. Mr. Gough told him how glad he was to meet him; and that he should not have known him; and then asked:

"Have you ever seen the gentleman who said, 'you're one of us?'"

"No, sir," replied the man; "you see I don't move in that class of people, and I left the town soon after and got work here, but I'll never forget him, if I never meet him till I meet him in heaven. I'll tell him how his good, kind words helped me when I needed help. Ah! Mr. Gough, you ought to see my wife; she's a changed woman now, and she remembers him, and when she teaches the children to say their prayers, she weaves in little bits beautiful, that God would bless him. She's a knowing woman. Well, good-bye, Mr. Gough, wish ye a safe voyage home; and come back and see us again. Good-bye, God bless ye!"

At the sale of a part of the Brinley Library in New York city recently, a copy of the Guttenburg Bible, probably the first book printed from movable types, was sold for \$8,000.

MIRACLE AND LAW.

The miracles of Jesus Christ profess to be supernatural interpositions for the accomplishment of an immediate benevolent purpose, while in combination they afford a body of evidence testifying to the power and benevolent mission of a divine Saviour of the sinful. Their directly benevolent aim is conspicuous throughout. Jesus never performs any wonderful work for display of power; when a desire is indicated for signs in the heavens these are refused; when His own wants are concerned there is no exercise of power to deliver Himself from suffering, but when a poor sufferer appeals for deliverance, He is ready to act; or when the feeble, oppressed condition of one who has been a long time in this case comes under His eye, He is moved to compassion and gives unexpected deliverance, even without intervention of request. All this is done, not as if it were any part of the divine purpose to keep men exempt from suffering, nor as if it were inconsistent with the divine benevolence to allow its return and continuance, for He is at pains to warn that even a worse thing may come; but as if deliverance from suffering were in harmony with the mission, and peculiarly appropriate, as illustrative of a Saviour's design as well as of His divine power. By way of sign, He would rescue from disease, in order thereby to point to a grander deliverance, even from sin, which causes all the world's sorrow.

The question here calling for attention is, "How do these miracles stand related to the laws of nature which we now recognize as fixed and unchangeable?" The first portion of the answer must be that they are incapable of explanation under these laws. They are veritable examples of results incapable of being attained under the operation of natural law. The effects secured were indeed only such as would have been attained had medical science been able to accomplish the result, for the great majority of them belong to the region in which the grand healing art works out its beneficent contribution to human well being. But in respect to the mode of execution, they were in no sense analogous to what is achieved by unexpected advance in scientific knowledge and skill. There was nothing in the whole course of our Lord's life bearing resemblance to the work of him who laboriously ponders the varied aspects of some selected form of disease, and ultimately finds the cure in a new mode of treatment, or a dangerous form of operation. The word spoken to the leper or paralytic: the anointing of eyes with clay, and sending the blind man with clay-covered eyes to wash in a pool; the command to Jairus' daughter, "Maid, arise;" and the call to the man of Bethany, "Lazarus, come forth," present no likeness to the conduct of one merely exercising a deeper knowledge of the remedial measures which are constantly being employed in some mode or other for the relief of suffering. What we witness in the varied form of His works is supernatural exercises of divine power. There is no competent vindication of the sacred narrative by reduction of our Lord's works to the level of those forms of knowledge and skill which are within the reach of human discovery. The sacred writings offer no suggestions pointing in this direction; Christian faith in the defence it offers for its recognition of the miracles in Christ's life, does not shelter itself behind such a poor breast-work as that which is gained by eliminating the supernatural, seeking to defend itself by surrendering all that is distinctive of the God-man, who not only spake as never man spake, but who, with profuse liberality performed works of healing that made the ears of the nation to tingle, compelling reluctant witnesses to testify that it was never so seen in Israel. The

supernatural works of Jesus belong to the same place in history as that which records the supernatural attributes belonging to His personality.

The record of Scripture presenting the narrative of Christ's miracles, does not in any sense represent our Saviour as interposing to stay, for a brief period, the action of fixed law, or to prevent the application of such law in the history of a particular individual. In all these wonders of healing nothing more happened as to actual result, having a general bearing on procedure in the physical world, than does happen when a cure of a particular phase of disease is accomplished by means of some newly discovered appliance at command of medical art. These two cases are essentially different as to modes of action, but they are strictly identical as to result, and this identity amounts to a demonstration of harmony with scientific requirements, as these actually guide men to the discovery of new methods. That there is identity of result only in some cases does not affect the argument, but arises from the essential features of the comparison, as a product of supernatural invention is not an interference with the laws of nature, such as would be involved in suspension or subversion. There is a great difference between recovery from suspended animation and resurrection from the dead as in the case of Lazarus, but the fixed order of the universe is no more disturbed in the latter case than in the former.

A further consideration bearing on the miracles of Christ needs to be stated, though it comes more directly into relation with philosophy than with science properly so called. Every one of these miracles was performed avowedly for moral ends, and under applications of moral conditions, while for immediate physical effects. There is moral law as well as physical law, and our Saviour subordinates the latter to the former in determining the use He makes of supernatural agency. The evidence of this is interwoven through the very texture of the narrative, so that an attempt to sever His miracles from their moral purpose can result only in tearing the narrative into fragments—mutilating the record which must be studied and interpreted as it has been put into our hands. Moral law is as unchangeable as physical law, though the character and form of its sway differ from those of physical law, and it is easier for a man wilfully to violate the higher law of life than to violate the lower. Yet so closely are the higher and lower connected in human history, that the easy violation of moral law is followed by painful consequences under the reign of the physical law. It lay within the purpose of Jesus to deliver from both, and it is only in recognition of this combined or complex purpose that we discover the rational basis on which supernatural deliverance from disease becomes a natural vehicle for presenting to rational beings requisite evidence of divine intervention in their behalf as they are entangled in the disastrous consequences of violating unchangeable moral law. If, on other grounds, it be apparent that supernatural interference for restoration of health or life does not involve interference with physical law by which the government of the Universe could be in any degree affected; on the grounds now contemplated we come to recognize a harmony of a higher and lower order of fixed law bearing on the history of the human race, and for this harmony of law our Saviour manifested a deep concern.—*Prof. H. Calderwood, in Science and Religion.*

—Preserve your conscience always soft and sensitive. If but one sin force its way into the tender part of the soul and is suffered to dwell there, the road is paved with a thousand more iniquities.

INTERNATIONAL S. S. LESSON.

Sunday, July 31

Moses and the Magicians, Ex. vii. 8-17.
B. C. 1491.

GOLDEN TEXT, Ps. cvi. 27.—They showed his signs among them, and wonders in the land of Ham.

Commit vs. 15-17.

INTRODUCTION AND CONNECTION.

Our last lesson ended with Pharaoh's insolent and positive refusal to let the people of Israel go. This was immediately followed by a cruel edict of oppression, more grievous than any that had preceded it. The Hebrew officers, whom the Egyptian taskmasters had set over their brethren and beaten for not seeing that their tasks were performed, remonstrated, but the king only drove them from his presence with reproaches and threats. Then, in their distress, the Israelites revolted against Moses, whom they accused of having made their position worse instead of better; and Moses, having appealed to the Lord, was encouraged to persist in his demands, but, at the same time, forewarned that Pharaoh would not comply until many and severe judgments had been visited upon him.

LESSON NOTES.

(Chap. vii. 8, 9.) *And the Lord spake.* In what way God expressed His will to Moses—whether by an audible voice or a spiritual communication—we are not told. It seems reasonable, however, that it was the former. *When Pharaoh shall speak unto you, saying, Show a miracle for you,—that is, in proof of your being divinely sent then shall thou say unto Aaron, &c.* In v. 1 we are told that God said unto Moses, *See, I have made (set or appointed) thee a god (God's representative), and Aaron shall be thy prophet (one acting in the name of another, a speaker, a wonder-worker).* Aaron, then, at Moses' command, was to wield the rod by means of which signs were to be wrought. It is always reasonable that one claiming to have a divine commission should be able to satisfy others of the authority under which he acts. *It shall become a serpent—not appear to be a serpent, but become a serpent.*

(10.) *And it became a serpent.* This was a real miracle. Nothing but the direct putting forth of God's power could cause a dry piece of wood to become a living, animated creature. *Aaron cast down his rod, &c.* This was a long, slender piece of wood, varying from three to six feet in length. Rods, in Egypt, were not only emblematic of authority, but were often the means of enforcing it. God armed Moses with this well-known symbol. *His rod—not Aaron's, but Moses' rod which Aaron wielded at Moses' command.*

(11.) *Then Pharaoh also called the wise men and the sorcerers—those who resorted to secret arts, incantations, charms, &c.* Of these magicians Dr. Jamieson says:—"The magicians of Egypt in modern times have long been celebrated adepts in charming serpents; and particularly by pressing the nape of the neck they throw them into a kind of catalepsy, which renders them stiff and immovable, thus seeming to change them into a rod. They conceal the serpent about their persons, and by acts of legerdemain produce it from their dress, stiff and straight as a rod. Just the same trick was played off by their ancient predecessors, the most renowned of whom, Jannes and Jambres, were called in on this occasion (2 Tim. ii. 8)." Again, in speaking of this art, he says: "It is a secret which has been transmitted from father to son for centuries. . . . It is probable, therefore, since the work of the magicians in the presence of Pharaoh is expressly said to be the result of their enchantments, that it was analogous to, and perhaps not more remarkable than the wonders still performed by the jugglers of modern Egypt, India, and China."

(12.) *But Aaron's rod swallowed up their rods.* Whether (as some think) the serpents of the magicians were produced by demonic agency permitted by God for a special purpose, or, as is suggested above, real serpents under the spell of jugglery, their being truly serpents is unquestionable; and their being overcome and swallowed up by the serpent of Aaron's rod, was ample proof that he was acting under a power infinitely superior to any they had as yet conceived of.

(13.) *And he hardened Pharaoh's heart.* We are not to suppose from this language that God infused into Pharaoh any hardening element, for the hardness of man's na-

ture is always in him as the result of sin. But when God sets before men evidences of His being and power, by refusing to yield their minds to those evidences, they become hardened against them. When the sunshine, which only softens the surface of the snow-drift, is withdrawn, the surface becomes the harder for having been temporarily softened. It was his own innate hardness asserting and re-asserting itself against the temporary effect of God's light upon it. *He hearkened not unto them as the Lord had said (chap. iv. 2).*

(14.) *Pharaoh's heart is hardened.* God, who knows what passes in the human soul, had seen all the working of Pharaoh's thoughts, and the mental comparisons he had been making between Himself and the gods of the Egyptians. Pharaoh must have recognized the superior power of Moses' God as seen in the destruction of the serpents of the magicians; but he probably discerned in Him no special difference of nature; and as for His power, he had made up his mind to defy it. This was the first effect of resisting conviction, and each act of resistance made the hardening process more complete.

(15.) *Get thee into Pharaoh in the morning . . . and the rod which was turned to a serpent shalt thou take in thy hand.* A whole night was given to Pharaoh for reflection; and in the morning, when he went out to the water (probably to sacrifice to the river-god), Moses was to present himself again; and, by the rod which had prevailed over the serpents of the magicians, he was to prevail in a most signal manner over the sacred river, turning its waters—held in such reverence by all Egyptians into blood, and thus rendering them loathsome.

(16.) *Say unto him, the Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, &c.* It is as though he had said:—I came to you with a message from my God; I delivered it to you in His name; I gave you the signs you demanded; but behold hitherto thou wouldst not hear. Moses does not say, *You could not hear, but you would not.* It was Pharaoh's will opposing itself, not only against God's will, but against the evidences of His power, that had prevented him from hearing (paying attention to) God.

(17.) *Thus saith the Lord,—in this thou shalt know that I am the Lord: behold I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood.* Observe (vs. 19-21) this plague was against the waters of the Nile, whether they were in vessels for domestic use, in the streams into which the river was divided, either by natural or artificial means, and in the tanks or reservoirs into which they had been drawn off. This was more than a sign—it was a direct attack upon the false religion of the Egyptians through one of their most revered divinities—the Nile. It was equivalent to asking them, *Will you not now fear Him who is able to turn this water, deemed so sacred into blood—to make it so loathsome that, the innocent creatures that inhabit it shall die of its horrible impurity? and, more than that, cause that what you have put aside of it for domestic uses shall become blood in the vessels that contain it?* It was probably the water obtained by digging (v. 24) upon which the magicians expended their skill, as all the Nile-water appears to have been turned to blood at once. Their apparent success sufficed, however, to satisfy Pharaoh, and again his heart was hardened against God.

SUGGESTED THOUGHTS.

The hardest men are, as a rule, those who have resisted most persistently the power of God's Spirit. The conscience that resists much and often becomes seared as with a hot iron.

God's dealings with Pharaoh, although special and peculiar, were the same in design with those with which He visits impenitent men at all times. Their object was to make Himself known, in order that He might be feared, honoured, and obeyed.

The hardness of Pharaoh's heart was there before God began with him. There were periods of momentary softening before God, but as soon as the pressure was removed the old will asserted itself again, and he became harder than ever. The self-same processes are still going on. Thousands of wicked men, although striven with often and long by God's Spirit, like Pharaoh, are growing harder continually.

The solemn lesson of all this is, that God will not always strive with man. "Ho that, being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy."

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

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All communications should be received not later than Monday. Short items of news may be in time on Tuesday morning.

TORONTO, JULY 21, 1881.

IS DENOMINATIONALISM WRONG?

Exception has been taken to the letters of a "Practical Man," on the ground that they advocate "denominational aggressiveness" with a view to monopoly and absorption. As a "Practical Man" does not need our pen to defend his positions, we do not propose to speak for him, or on his behalf, but to present a few thoughts on "denominational aggressiveness," as having a lawful place in Christian work, and as all work implies order, which is the basis of organization, "organized denominationalism, with its officers, order, constitutions and discipline," if thus organized for work, cannot be all wrong, as has been suggested.

Necessity knows no law; denominationalism is a necessity, cry against it as we will. If the sun ever shone from the zenith we should not be troubled with shadow; if we all thought alike, or with diversity every one thought and acted truly, there would be no call for denominational witnessing for the truth, but those who are stubborn, they are there. The Brethren discard denominationalism, they do so very much after the fashion of the High Churchman who consistently maintains the unity of the Church, by unchurching the entire Church of God outside his own stripe.

To be called a Christian is to be denominated, to be called "undenominational" equally so. We hold what we deem essential truth, and band together to propagate it that is assuredly essential to Christian work, we go forth to propound that truth. What truth? A ball of wax which moulds, especially in hot weather, to any form? or definite principles? But if we have definite principles which others do not hold, those principles are our *differentia*. Is it the unity of God as distinguished from Polytheism, can we object to the denomination Monotheists? or where the doctrine which we assert is denied can we discard the position of Trinitarian?

Men of unsettled views, of loosely held principles, may feel equally at home in a Pagan temple or Papal cathedral, but as long as principles are held firmly, men must say so, and labour for their extension. This the Apostles did, this, also, the Martyr Church in all ages, and these principles named gave rise to denominationalism. Denominationalism is fellowship in work and principle, and until we attain where angels dwell, the stature of perfection in

Christ, we must define the lines within which we fellowship, otherwise as a contemporary puts it we shall so enlarge our system as to be a receptacle for rag-tag-and-bob-tails of every description, be the practices and ologies what they may and against this we at least have a protest to enter.

WORK; NOT WHINE.

For some months past the tone of some of our most esteemed brethren—both of the desk and the pew—has been very dolorous. That there have been occasions enough in our denominational life to justify general lamentation, no observant person can deny. But is it not now time to cease wailing, and away with a new heart and holier purpose to the work which God provides? Is not every one glad that the book of Lamentations is so short, and that the Psalms are so long? Even genuine lamentation may soon degenerate into a whine, and that eats out the heart to work.

More than once in the history of Israel were they thrown into a desponding mood. Their wail grew louder and deeper. And as often as they were in that state, did the voice of Divine wisdom command them to "Go forward." Activity, movement, was the saviour to them in these junctures. And ever since in the history of God's children, work has solved many a vexing problem, and untangled many a snarl.

As in the experience of the individual, so in the experience of a denomination, there may be an introspection leading to dissatisfaction and disheartenment. And as to the individual in such a plight the pastoral advice is given, "Cease from looking within, and look off unto Jesus;" so to the denomination is the counsel opportune, "Cease looking at self, and look up to Jesus, the enthroned Redeemer, the adorable Christ, the fountain of blessing and hope!"

In this spirit—brethren all—let us enter upon our new ecclesiastical year. To our pulpits, to our Sunday-school classes, to our private individual effort, let us bring more and more reliance upon Christ, and when we come to total up the work next summer, it will be found that cheering advances will have been made.

As a rule, that body of men succeed best who work hardest and wisest. That is the rule in worldly matters, and in churchly matters too. A holy rivalry as to who will bring more souls to Christ, and more families who are churchless, into some Christian fold, and who will lead in holy benevolence for the cause of the gospel, would not be an unblest good among us. Leave lamenting and discussing and criticising severely alone for one twelvemonth, and take to harder work, and stronger faith in Christ, and see if when the next leafy June shall come, we shall not meet under the glow of a blessing so pronounced, that we shall know it to be divine.

LONDON CHURCH ATTENDANCE.

London proper (Eng.), is for the most part given up to business, few permanent residences being found therein, its population being 75,919,

all told. Our readers must know we are not speaking of Post Office London, or London on the maps, but the city proper which has regularly defined limits. There are sixty-one established churches therein, not counting St. Paul's Cathedral and the Temple Church, with clergy at an average annual income of \$3,000. Sunday, May 1st, the attendance at all the churches was noted by that ubiquitous person, the newspaper reporter. At thirteen churches the attendance did not reach over a score, thus, 2, 4, 8, 9, 10, 11, 12, 13, 13, 18, 19, 20, 20. The clergyman who thus ministers to two souls in a church whose seating capacity is 350, and parochial population 478, receives \$3,500. Only eleven of these churches had over the hundred, the largest being 440. The total attendance counted that day in the sixty-one churches was 3,853. There are within the same limits fifteen Nonconformist churches with a total attendance of 3,772, of which 2,572 were found in the six Congregational chapels. The attendance at Dr. Parker's being 1,255; at the old Weigh House, 426. These figures present food for reflection, and manifest the work and struggle of our brethren in the old land. We give the facts which were collected by a Church and Tory journal, *St. James' Gazette*, and leave our readers to their own reflections.

MISTER HORN'S CONVERSION.

You know Mister Horn, gentle reader? His conversion is worth considering. This is the account his biographer gives of it:—Mister Horn, it is to be remembered, was an old-fashioned (don't start at that word old-fashioned) Methodist, and had a mania for giving. "In his case conversion he was converted in early life, meant the breaking in of a wonderful love upon his cold and lonely life. It was a love that lifted him right out out of his hardships and poverty. It made the blue heaven bend over him in tender care: it sent the sun to shine for his joy, and the cooling breeze for his refreshing.—The truth had burned its way into his innermost being. 'The Son of God loved me, and gave (that word gave was emphatic) Himself for me.' From the first he began to think about the claim of God's work. His favourite maxim was this: 'A man ought to think as much about giving as about getting.' He felt that his giving was none the less acceptable because it cost him so much, and in later times was wont to say, referring to his early habit, 'There's one thing that lots of good people never will know in this world—and 'tis one o' them that we shan't know any thing about in heaven itself—the joy of really pinching yourself to give. I often think that that is the blessed thing about being hard up when you do give—then you feel it.' We would not object to being deluged with Mister Horns, and having his conversion multiplied a hundred-fold. Brethren, do we possess Mister Horn's gospel? It is in both the Old Testament and the New. "All things are possible to him that believes." Having no faith in certain lines, nothing we should think was possible to Mister Horn therein; we have no personal objection to socials, concerts and readings for their own

proper ends. Sociality needs to be cultivated, taste to be corrected, and the tone of life raised; nor do we see any good reason why *incidentally* churches should not take such needs into consideration, but for money raising they are an abomination, at least Mister Horn would think so. We are free from State control, are we as free from the world's? Should a rubric be imposed, or a church's autonomy interfered with, we are up in arms; let the world smile blandly, its policy promise a financial success, and we are hand in hand at once. As Dr. Bruce said at the English Union in May last, "Instead of trusting to the beauty of holiness, the charity of the Holy Spirit, and the power of truth, there is readiness to resort to stage tricks and carnal devices to draw the crowd or draw their money. Cleverness is magnified above character, and genius above grace. The world presides at a good many religious meetings, holds the collecting box at a good many anniversaries, gives the key note and tone to many of our operations. And so the church shuffles along, leaning on the world's arm of flesh. Fancy Paul asking Felix or Agrippa to take the chair at a public meeting or anniversary, getting up a bazaar for the poor saints at Jerusalem, or asking Simon Magus to perform a few simple juggling tricks, the proceeds for a mission to the Romans." In the interest of evangelical truth we need to preserve purity of action in our church movements and enterprises; and if financial pressure is felt, as it really is in the matter of missions, church buildings, work, and of the CANADIAN INDEPENDENT, the removal of such pressure is to be sought, not by tricks, catch-pennies, capers to draw from the public purse, but by thorough, old-fashioned conversions, such as those our friend Mister Horne rejoiced in all the days of his Christian life.

THERE is a Baptist Union in England as here. A Mr. Bompas, Q.C., was a member thereof at the last annual meeting, he was also present, as a member, at the Congregational Union, a state of things we have not yet in Canada. There are a number of "Union Churches," i.e., churches wherein neither membership nor tenure of office is dependent upon opinions held regarding the subject or mode of baptism, and each Union allows representatives from such. Is Canada too strait for such Christian comprehensiveness? We pause for a reply.

A MEMORIAL has been presented by the fellows, graduates, and undergraduates of the Universities of Oxford and Cambridge, requesting arrangements to provide teaching in the form of lectures from nonconformist divines, on nonconformist subjects. Think of this from universities that a few years ago were virtually closed against nonconformity! The world moves verily.

EXCEPTION has been taken to the fact that the editorial and business management of THE INDEPENDENT is in the hands of friends out of one church. But the matter is not of our seeking, nor its continuance that for which we would contend; moreover, its partizan effects, if such might be,

will be rendered *nil* if pastors and friends will respond to our request, and write—as some friends have already done—a leading article for us, which article we shall insert editorially, with an asterisk or initial. We reap no reward, nor expect any save the consciousness of endeavouring faithfully to serve Christ through the denomination. We have no jealousies, no axe to grind, and whilst conserving our own self-respect, we again express ourselves, 'Your servants for Jesus' sake.'

CONGREGATIONAL COLLEGE OF B. N. A.

The Session of 1881-82 will be opened with the usual public service, to be held in the lecture room of Emmanuel Church, Montreal, on Wednesday, September 21st. Candidates for admission are requested to forward their applications and testimonials to me, on or before August the 15th, that time may be afforded for necessary correspondence.

My address till September 8th will be *Cacoma, Quebec.*

GEORGE CORNISH, I. L. D.,
Secretary.

CACOMA, July 12th, 1881.

"SECOND THOUGHTS ARE SOMETIMES BEST."

It cannot but strike the thoughtful mind, that nearly all Christian communities in Canada have of late displayed no small amount of irritability when dealing with questions affecting their individual welfare. Congregationalists have not been entirely free from following the contagious example.

In some instances, misdirected zeal on the part of undoubtedly good men has evoked soreness in the minds of men equally worthy.

Then again, there has been a tendency to impute motives to one another, not calculated to sustain harmonious feeling. Of all the causes, however, which have produced this irritability of feeling, none have operated so largely and widely, as the disposition to *rush into print* at every conceivable opportunity.

Not only have the various denominational journals been used for this purpose, but the secular press has also been diverted from its legitimate channel, for a similar end. Would it not oftentimes be well for those upon whom "the itch for writing" has fallen, to pause, and ask themselves:—Shall I effect any real good by my letter or editorial? Am I actuated by pure motives in this matter? Am I battling for principle? Am I doing unto others as I would they should do unto me?

It is more than possible that if such questions were fairly asked, and frankly answered, many a hasty article and letter would have been strangled in the birth, and feelings would probably not have been engendered, which when once aroused, are very difficult to allay.

H.

Correspondence.

A PASTOR TO TRAVEL.

To the Editor of the Canadian Independent.

DEAR BROTHER,—Our little church at St. Catharines is like a thrifty child, unable to stand alone. We have not much money, but if unity of spirit, showing itself in mutual forbearance and brotherly love, is a test of prosperity, we are a prosperous church. I clip the following from the St. Catharines *Journal*, and propose to hunt up our brother Silcox.

Faithfully,
W. WETHERALD.

"PLEASANT REMEMBRANCE.—Through the courtesy of Mr. James J. Hill, of the Pacific Syndicate, and General Manager

of the St. Paul, Minneapolis, and Manitoba Railway, Pastor William Wetherald, of the Congregational Church, in this city, leaves on Monday, July 18th, for a month's vacation at St. Paul and in the Canadian North-west. Many years ago Mr. Hill was Mr. Wetherald's pupil at Rockwood Academy, and in loving remembrance of the influence and training received there sends his old teacher railway passes both ways and other supplies to cover the incidentals of travel. Plainly Mr. Hill has a good memory and a large heart, and proves possession of these qualities in a most excellent way.

DR. JACKSON'S ADDRESS.

To the Editor of the Canadian Independent.

DEAR SIR,—Was not Dr. Jackson's paper, read at the Union, to be printed in pamphlet form, at ten cents? Can you answer, and favour?

I have been waiting for the issue. I want fifty copies to distribute among our young people.

A CONGREGATIONALIST.
July 15th, 1881.

News of the Churches.

YORKVILLE CONGREGATIONAL S. S. PICNIC was held on the 4th inst. at Shuffle Hill. A hearty invitation was extended to the School by Mr. John Wightman, Jr., to a lovely sequestered spot where everything was that could be desired—hills, dales, sweet shades, groves, and cosy nooks, and the running creek that supplies the village of Yorkville. The day was lovely, the scene most joyous. Over two hundred and fifty were present, dressed in holiday attire. Everything was done that contributed to happiness. Youth, cheerful old age, room to play, lots of amusements, and the good things that are to be found on picnic grounds. Groups of grandfathers, grandmothers, fathers and mothers, reclining under the grateful shade were lappy spectators. Kindly visitors were heartily welcomed, among whom were Mr. Parker, Bloor St. Methodist; Mr. John Wightman, Sr., Zion; Mr. Tom Webb, Northern; Mr. Thos. Edgar, Bond St. The kindness of our host and hostess was boundless. The children's chorus is, *Long live to Wightmans on Shuffle Hill.*

July 15, 1881.

EMBRÓ gave their Sunday-school a picnic on July 1st. There was a good attendance and the young people enjoyed it much.

STOUFFVILLE.—According to the *Stouffville Record*, the Ladies' Sewing Society realized over \$80 from their bazaar held on 1st July.

BRANTFORD.—The Rev. J. W. Cutler was installed as pastor of the Congregational Church, Brantford, on June 16th, the Rev. Dr. Wild, of Toronto, Rev. Mr. C. Griffith, of Hamilton, and Rev. Mr. Allworth, of Paris, taking part in the services.

Sunday, July 13th, 1881.

LANARK VILLAGE.—A very successful strawberry festival, under the auspices of the ladies of the Congregational Church, was held on July 1st, the proceeds of which, after paying all expenses, amounted to over fifty dollars. The week previous a concert was also held on behalf of the Sunday-school, which resulted in adding twenty dollars to its funds. In fact, there has been a general advance in every department of finance, for the Church has not only given up the missionary grant and become self-supporting, but has also contributed more liberally than ever to the College Missionary Society, Indian Mission, and other objects; while there has also been fifteen added to the Church during the past nine months,

with other cheering indications of enlarged spiritual life. To God be all the glory. Amen.

LITERARY NOTES.

The Sunday-school lessons for the next six months go back into the Old Testament, taking up the history of the chosen people just at the most interesting period when they passed from being a race of slaves to a nation of free men. About the best help obtainable in getting a full and clear conception of this period and the events touched upon is to be found in *The National Sunday-School Teacher*. Its treatment of the lesson is full, complete—satisfactory. It leaves nothing to be desired—condensing a wonderful amount of matter into small compass, and giving the results of the latest Christian scholarship. Begin with the July number. Chicago: Adams, Blackmer & Lyon Publishing Co., 54 and 56 Franklin St.

BENGOUGH, MOORE, & Co. have issued the first number of the *British American Workman*. Of course a first number cannot be taken as a criterion of what a paper is to be, yet if the succeeding numbers are equal to this it will fill a valuable place in the literature for distribution. We imagine that it will be specially welcome in many of our Sunday-schools. It is principally filled with sketches, all of which are readable and of a character calculated to do good. The illustrations are good but want better working—we are accustomed in these days of superb wood-cuts to see the lights and shades well brought out by very careful preparation for the press, that the ordinary style of newspaper cut is unsatisfactory. However, as we said before, this is a first number, and no doubt improvements will appear as the work goes on. We very heartily wish it success.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* dated June 18th and June 25th, contain articles on *The Sword, Blackwood*; *Autobiography of an Agnostic*, and *A Lancashire Poet's Corner, Fraser*; *A Dialogue on Poetic Morality, Contemporary*; the "Silver Strake," by Admiral Lord DUNSTON, and *George Eliot, Nineteenth Century*; *Statius, Fortnightly*; *Spring Wanderings, Cornhill*; *The Revised New Testament, Spectator*; *Refugees, St. James's Gazette*; with an instalment of "The Frere's," by Mrs. ALEXANDER, "A French Speculation," and "Molly; a Sketch in Three Tones," and the usual amount of poetry.

Also the Title and Index to Volume CXLIX.

A new volume begins with the next number, making this a good time to subscribe.

HEART AND VOICE.—John Church & Co. Cincinnati, O.: Copp Clark & Co. Toronto. A new candidate for Sunday-school favour. We feel like quietly protesting against so much change in our Sunday-school song, but we know our protest would go for nothing, therefore, accepting the inevitable, we seek only to discriminate in the choice of new books. This book from a hasty glance we commend to the notice of Sunday-schools seeking change, or a pleasing and sensible collection. It is edited by Mr. W. F. Sherwin, who is also a contributor. Mr. Sherwin is known and well known as a specialist in this department, the pieces marked W. F. S. are not the least beautiful in the collection, and his name is a guarantee that the book as a whole is Evangelical, suitable for the School, and full of beauty.

THE OATH KEEPER OF FORANO, by the American Sunday-school Union of Philadelphia. This volume, like to the one last noticed in these columns, "Through the writer," is a well-printed and handsome volume, and also worthy of a place on the shelves of our Sunday-school libraries. The story is historically true "giving a picture of struggles and sufferings on the part of the Vaudois Church, and presenting to the young a truthful study of Italian life, and Protestant earnestness." Its perusal may lead us to prize more highly than we are wont to do the heritage of freedom we have received from our fathers.

THE PERSIAN QUEEN and other pictures, by Rev. E. P. Thwing being No. 65 of the Standard Series (octavo) of I. K. Funk & Co. is a profitable volume of Sunday reading and Bible pictures. The character of the series is well-sustained in the last volume, and that is saying much for its character.

SECRET OF A TRUE LIFE

Dr. Arnold, of Rugby, gives in one of his letters an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib, never once could she change her posture for all that time "And yet," says Dr. Arnold, and I think his words are beautiful, "I never saw a more perfect instance of the spirit of power and love, and of a sound mind. Intense love, almost to the annihilation of selfishness; a daily martyrdom for twenty years during which she adhered to her early formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child; but of herself, save as regarded her improving in all goodness, wholly thoughtless, enjoying every thing lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fullness of the promise and preserved through the very valley of the shadow of death from all fear of impaired reason which might mar the beauty of Christ's glorious works. May God grant that I might come but within one hundred degrees of her place in glory!"

—From the last published reports of the Winnipeg Young Men's Christian Association we learn that though the Association was only organized about two years ago it is in full and active operation. There are free reading-rooms in Mackay's block, Main street, to the use of which all are welcome, while the immigrant sheds are regularly visited and all possible help given to new comers in the way of seeking employment for them and directing them to respectable lodging places, etc. When so many young men are turning their steps to the North West we advise all to take advantage of the kind services of the Young Men's Christian Association in Winnipeg, and let those who do not need help themselves try to assist those who do. A kind word and helping hand are mighty factors for good everywhere. If every professing Christian who goes to the North West were doing his best in this respect, what a grand result there would be for good.

—Dr. Cuyler writes from Jerusalem to the New York *Evangelist*: "New ideas are working into Palestine. A new city is going up on the west side of Jerusalem, outside of the gates. Along the turnpike to Jaffa runs the telegraph wire, and on the plain of Sharon stands the large 'Jewish Agricultural College,' surrounded by a model farm and thrifty nurseries. Bethlehem is a thriving town—largely it is nominally Christian—and it carries on extensive manufactures in mother-of-pearl. The Bethlehemites brought back from our Centennial Exhibition at Philadelphia about \$70,000 as the net profit of the sale of their beautiful wares. If Palestine were only delivered from the tyranny of the Sultan, or were ruled by such a man as the Pasha Rouff (the Governor of Jerusalem), it would rise rapidly into a new era of economic progress. The Sultan's touch and tread are death."

—Dr. Knox, of Belfast, is credited in his address before the Presbyterian Council with the following which is too good to be lost: A member of the Church was seeking the office of elder. On being asked: "Could you, being an elder, conduct a prayer-meeting?" "No, I am not qualified for that," he said. "Well, you could at least teach a class in Sabbath-school?" "No, sir; I have no aptitude for giving instruction to the young." "But you could go and visit some of the sick?" "No, sir; that is just the thing I am not fitted for." "Well, what could you do?" To which general question he replied: "I think I could, if a matter were brought up for determination, manage to raise an objection."

SUNDAY SCHOOL NOTES.

At the General Conference in Springfield, one Sabbath-school was reported as occupied three quarters of an hour in the opening exercises.

The Sabbath-school at Chicopee. Rev. Wm. L. Gaylord, pastor, has a teachers' meeting Saturday evening that has not omitted a session for ten years.

The following is a table compiled from the reports presented to the Robert Raikes Centenary, London, Eng., 1880, by E. Payson Porter, Statistical Secretary of the International Convention.

Table with columns: Schs., Tchs., Schs., Total. Rows include regions like England and Wales, Scotland, Ireland, Total Great Britain, Norway, Sweden, Denmark, Germany, City of Berlin, Holland, City of Amsterdam, City of Rotterdam, Belgium, France, City of Paris, Switzerland, French Switzerland, German Switzerland, Italy, Spain, Portugal, In Europe, not enumerated, Persia, Other portions of Asia, AMERICA, NORTH AMERICA, United States, British American Provs, Other portions of N. A., SOUTH AMERICA, BRAZIL, Australia, City of Melbourne, Tasmania, New Zealand, Reported in the London Union, Hawaiian Islands, Other portions of Polynesia.

MISSION NOTES

(From Missionary Herald.)

—Rev. John Milum, of the English Wesleyan Missionary Society, writes that the monarch King of Dahomey continues to sacrifice captured men and women to his ancestors.

—There are ten million members of evangelical churches in the United States, and they are reported as giving \$2,121,731 for foreign missions.

—Rev. Arthur T. Pierson, D. D., of Detroit, Michigan, thinks that it is perfectly feasible, during the remaining years of the century, to put the Word of God into the hands of every living human being, in his own tongue, and to proclaim the good tidings to every creature.

—At the great Mohamedan missionary university at Cairo, in Egypt, there are at this day ten thousand students under training, ready to go into any part of the world to teach the doctrines of Islam.

—A series of ten small books has been prepared in Japanese by Rev. Mr. De Forest, based upon the ten commandments, and comparing the teachings and the fruits of Baddhism and Christianity respecting the several moral duties enjoined in the Decalogue.

Kalakaua, King of the Sandwich Islands, while at Japan, declined all invitations to visit consuls and prominent persons, calling first upon "mother" Gulick to converse upon Hawaiian affairs.

We heartily congratulate the Presbyterian Board of Foreign Missions on the fact that it closes its financial year with a balance in the treasury of between nine and ten thousand dollars.

—It is an interesting evidence of the growing power of Christianity in Japan that the people feel it necessary to bolster themselves up by mutual pledges so that they may be kept from becoming Christians.

The recent convention at Chicago in behalf of Home Missions augurs well for the progress of the kingdom of God not in this land alone but in all lands.

The recent earthquakes and other disasters that have visited Smyrna and vicinity are said to have greatly impressed the people. The governor, Midhat Pasha, recently proclaimed a day of fasting and prayer, and sent officers through Smyrna calling upon each religious body to meet at a certain time for confession of sins and for prayer.

The Turkish government would seem to be bringing down destruction upon its own head. Travelling is quite as dangerous in and about Constantinople as in the remote parts of the Empire, and the authorities are doing little or nothing to enforce order.

—Robberies are becoming much more frequent throughout the Turkish Empire. Since the story of the assault on Mr. Pierce, of Nicomedia, tidings have come

that Mr. Montgomery, on his way from Aintab to Marash, and Dr. Barnum, while passing between Harpoot and Sivas, have been robbed by highway-men. In the latter case, after the Circassians had taken all they could find—money, watch, coat, etc.—Dr. Barnum preached so effectually of righteousness and a judgment to come that the robbers restored article after article until they finally retained only five piasters (twenty-five cents) for themselves, and bade the surprised and grateful missionary to go on his way.

The readers of the Herald will remember the report of a sad fight between two parties of natives on Tapiteua, one of the Gilbert Islands, given in our issue for February last. Certain newspapers on the other side of the Pacific have recently set afloat the statement made by two or three drunken traders in that quarter of the globe that our missionary vessel, "The Morning Star," sold to the combatants the bowie knives with which they fought.

MISCELLANEOUS NOTES.

The Nihilist, Sophie Piesoffsky, who recently was hung at St. Petersburg for complicity with the assassination of the Czar, was the first and only woman who ever has been hung in Russia.

—Cardinal Manning calls the permission of a parliamentary affirmation instead of an oath an evidence that the Christian world is going to wreck, but he holds that the Romish church is flourishing as never before.

—An advance guard of sixteen Jesuits, who have been expelled from the Republic of Nicaragua, have arrived in Panama and the others are expected shortly.

Gessi Pasha, the man who was most efficient in breaking up the Nubian slave-trade, has just died in the French hospital at Suez. A few hours before his death he was visited by the Khedive and M. de Lesseps.

It is said that the earthquake at Chios destroyed the prison wherein the Turkish mollah named Khoja Ahmet was imprisoned for life for having helped a missionary translate the Bible into the Turkish language.

—A lady in New York, well known for her good works, whose rule it has been to investigate before granting the applications for alms at her door, reports that in seventeen years' experience she has never found a deserving case among persons thus applying, a fictitious ad-

dress having been given in every case. This does not prove that there are no deserving poor, but it does show the folly and wickedness of indiscriminate giving.

—We lately called attention to the talmudic evidence that the old translation "deliver us from evil" is better than the "deliver us from the Evil One" given by the revisers. Mr. A. Neubauer, a competent Jewish scholar, writes to the same effect to The Academy, referring to the discussion of the subject in Dr. J. Ch. Taylor's collection of rabbinical ethical sentences, entitled "Sayings of the Jewish Fathers."

"May it be thy will, O Lord, our God, and the God of our fathers, to deliver us from the shameless and the shamelessness, from evil man and evil hap, from hard judgment and a hard adversary, whether he be the son of the covenant or not a son of the covenant." The original short petition, as found in the Lord's Prayer still exists in the ritual of the Karate Jews, in which it stands as follows:—"And bring us not into the hands of temptation, but deliver us from all evil haps."

TEMPERANCE NOTES.

—The Chicago brewers say of Dr. Crosby's Calm View of Temperance: "One million copies to be circulated by the brewers. You can afford to circulate this sermon. The circulation is worth more to you than money in government bonds and will bear better interest."

—The Salem Register tells of a Lowell liquor dealer who advertised a free lunch at his restaurant every day. A lady took seven ragged and hungry boys to the saloon the first day, nine the next and twelve the next. The beer seller concluded that the free lunch was an expensive advertisement.

—The Business Men's Moderation Society in New York has voted to abandon the pledge and principle of total abstinence, it is stated. We feared it would come to this. Self-constraint for the good of another is not a thing usually acceptable to unredeemed human nature.

Secretary of War Lincoln has prohibited the use of tobacco at West Point. It is stated that four-fifths of the students are addicted to its use. It may be difficult at first for them to break the injurious habit, but the government which educates men for its service has a right to demand that their bodies shall not be weakened or their brains injured by a worse than useless fashion.

—The bill providing for the closing of public houses in Wales on Sunday, so far as concerns the sale of liquor, is remarkably popular with the Welsh people. In North Wales a voluntary and informal vote on the subject has been held and 75, 510 votes in favour of the bill were cast, and only 2,925 against it. In South Wales the feeling is the same.

In the matter of converting a soul to God all human power is reduced to zero.

LOCAL NOTICES.

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

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CIRCULAR LETTER.

We the undersigned have read the prospectus and examined the first number of the *British-American Workman*, and cordially recommend it to Sabbath School, Temperance and Christian workers generally, as a worthy effort on the part of its promoters and publishers to resist the flood-tides of infidelity and the evil effects of pernicious literature by supplying from our own Canadian press a truly interesting and attractive magazine, suitable alike to children and adults. Just such a periodical is needed in every Canadian home.

(Signed)

- H. J. CLARK, Editor *Canadian Independent*
- J. COOPER ASTLEIGH, M.A., Pastor Carlton St. P. M. Church, Toronto.
- T. A. BOYD, M.A., Chancellor of Ontario.
- ROBERT BOYD, P. M. Minister, Brampton.
- GEORGE COCHRAN, Pastor Blenheim, Meth. Church, Yorkville.
- C. S. GZOWSKI, Jr., Toronto.
- WM. H. HOWLAND, Toronto.

- H. D. H. STUBBS, M.A., Congregational Minister, London.
- JOHN D. KING, Baptist Minister, Toronto.
- H. M. PUGH, Pastor Knox Presbyterian Church, Toronto.
- H. D. POWERS, Pastor Zion Congregational Church, Toronto.
- J. P. SHERATON, B.A., Editor *Evangelical Churchman*.
- W. J. SMYTH, B.A., Pastor Presbyterian Church, Uxbridge.
- F. J. WOODHOUSE, Toronto.
- HON. WM. M. MASTER, President Toronto Baptist College.

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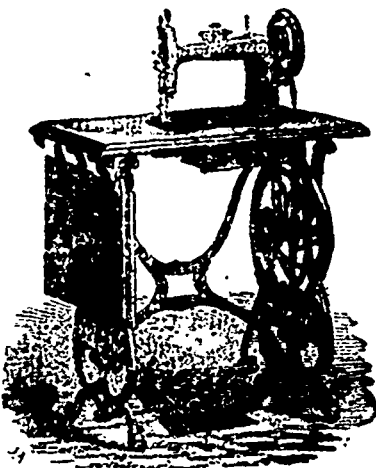
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