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The Canadian Independent.

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

Vol. 31. No. 19
Toronto, Thursday, Nov. 17, 1881.

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[New Series. No 19]

CHURCH ENTERTAINMENTS.*

BY MR. JAMES MCDUNNOUGH.

The subject of church entertainments and their place as part of the Church's work is one of the questions of the day, as is evinced by its discussion at Conferences, Councils and Assemblies. A question, too, on which great diversity of opinion exists. Before the question proper can be taken up there are two points to be settled—first, What is a Church? Second, What is the true welfare of a Church? First, then, What is a Church? Good old Dr. Cruden's definition is at once scriptural and comprehensive; he says "a church is a religious assembly—selected and called out of the world by the doctrines of the Gospel, to worship God according to His word." There are two points in this definition worthy of notice; first, called out of the world; the idea is separation, and this truth is borne out by both Old and New Testament teachings. The chosen people of God, the Church in the Wilderness, were over and over again commanded to have no communication with the surrounding nations; not to inter-marry or form alliances, and the anti-type, the Church of the New Testament, is to be a church separated, see Paul's teachings, 1 Cor. vi. 14 to 17, where among other exhortations, we have this, "Come out from among them and be ye separate, saith the Lord;" in Rom. xii. 2, we read "Be not fashioned according to this world." John, in his first Epistle, chap. ii. 15, says "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Again, in 1st Peter, ii. 9, we read "Ye are an elect race, a royal priesthood, an holy race, a people for God's own possession," and James says, still more emphatically, "Know ye not that the friendship of the world is enmity with God."

The second point is, "Called to serve God according to His word." What are His teachings, they must be our guide, we cannot quote one hundredth part, but take by way of example two passages, 1 Thess. v. 22. "Abstain from all appearance of evil." Titus ii. 12. "Denying all ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world," and other passages bearing on the same subject are 1 Peter, ii. 12; 2 Tim. ii. 4; 1 Cor. vii. 29, 31.

The whole tenor of New Testament teachings is against church entertainments, and let any one who doubts this, carefully and prayerfully read for himself.

The second question is, What is the church's true welfare? It would seem almost as if the answer to this, (judging from what is seen all around,) was, fine buildings, large congregations, wealth, position, popularity—but when we appeal to the Law and the Testimony, and ask what is the Master's desire for his Bride, the Church, we find written in Eph. v. 25—"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify it, having cleansed it by the washing of water by the word; that He might present the Church to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." This then

we say is the Church's true welfare, this its aim, to be spotless, pure, undefiled.

Having thus seen what a Church is, and what its true welfare, we now present a few objections to entertainments being considered a part of its legitimate work.

First.—The true welfare of the Church being spiritual growth and increase in purity, and Christ likeness, these entertainments under its auspices and for its so-called benefit distract the mind from the great object in view, and give to young people especially the idea that the Church is a place where they can have a good time, rather than a place of a true service. You rarely find those frequenting and taking an active part in these entertainments active in the prayer-meetings, or taking part in Christian work. To prove this, announce an entertainment, and your place will be full; announce a special prayer-meeting and you will have a dozen or two at most. Straws show which way the wind blows.

Second.—The whole associations are worldly. Worldly people, because talented, are invited to assist, worldly songs, music, etc., form the programme. As a rule there is nothing elevating, nothing to lift the mind up, or to inspire noble thoughts and desires, but much that is frivolous, insipid, and even low. Read, too, the newspaper comments the day following, with accounts of "fashionable audience," applause, and encores, and this in buildings dedicated and set apart for the worship of God, for though all places should be holy, and God has no special dwelling place, yet church buildings are in an especial manner set apart for His service and for His worship, and should not be, as they too often are, desecrated by performances that savour of the world, the flesh, and the devil.

Third.—The influence on the world itself is bad, whatever they may say to the contrary, worldly people do expect something different from the Church than they do from their fellow worldlings. They will come to your entertainments and enjoy them, and go away and sneer at your Christianity, and ask what better are you than we? and where is the difference? Just here we would say we are not condemning amusements or entertainments in their proper place. Recreation is necessary and beneficial, the bow must be unbent at times, but the church is not the proper place for it, nor is it part of the church's place to provide it. The Church's work is to save souls and to build up believers, and no one can point to a single soul converted, or an enquiring one who received benefit at one of these entertainments, but we can point to many who have been hindered, and whose convictions have been stilled.

The plea is sometimes urged that we must meet the world on its own ground, that, while all very well to picture an ideal church, we cannot expect to attain to this ideal, so must just take things as we find them and do the best we can. This is false logic. Are we to be content to grovel here below like the man with the muck-rake in Bunyan's Pilgrim's Progress, while the crown hangs overhead waiting for us if we will only reach up and take it. There is too much of this spirit, and to its prevalence the Church owes much of her want of success. Our aim should be to uplift her and raise her nearer to the Master.

Another objection that might be urged, is Christian expediency. Even allowing that church entertainments might be

properly conducted the fact remains that in a majority of instances they are not, and are to many a cause of offence and stumbling, therefore it is not expedient to have them. The Apostle Paul's rule applies here, "All things are lawful, but all things are not expedient." 1 Cor. x. 23, and in carrying out this rule he says (Rom. xiv. 21): "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak," and again (1 Cor. viii. 13) "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Space will not permit of our enlarging on this and other points, but we trust enough has been said to stir up thought, and if our churches are set thinking and the resolve is formed to aim high, then the object of these few simple thoughts will have been accomplished.

News of the Churches.

MELBOURNE.—On Friday evening last a pleasant and most agreeable surprise was given to the occupants of the Congregational parsonage, Melbourne. About 6 o'clock between 60 and 70 of the pastor's friends took possession of the house, spread a sumptuous repast and invited him and Mrs. McIntosh to tea. A very agreeable evening was spent in music and conversation. A beautiful sewing machine, the "family singer," worth \$45, and a purse of \$17 were presented to Mrs. McIntosh in token of the esteem and confidence in which she as well as her husband is held. In replying to the kindness, Mr. McIntosh took occasion to refer to the many acts of kindness done him since he came to this place by the members of the church and his many friends of other communions. He spoke of the unity and harmony that now exist and the encouraging prospect that notwithstanding some losses and difficulties the church is in a better financial condition than in any period of its past history. At 10 o'clock the whole company bowed together before their common Father—the Father of all Mercies—in thanksgiving and praise for all His goodness, and then separated. A similar meeting took place in the same house some four weeks ago, when thirty of the young people of the Durham Congregational Church and their friends visited their pastor. Several teams loaded with provisions left the cellar, pantry, and oat bin well stored. Kind and earnest addresses were given by Messrs. Robertson and Skinner, students of theology, and a few words by Mr. McIntosh thanking the friends for their kindness and urging them to earnestness in the Master's work. Both of these visits were complete surprises and show the love and harmony existing between pastor and people. *Richmond Guardian, Nov. 4th.*

As that prisoner whom the French Revolution liberated from the Bastille, and who hung up his fetters in his English home, that, looking on them, he might bless the bitter discipline that taught him the sweetness of liberty; even so we, looking down and back on the quarries where we were hewn and sculptured, will thank God for every wound, and will bless Him for the sharp tools and stern blows that cut us loose from those coarse and selfish incrustations of the life of sin.

Obituary.

Another aged member of the Congregational Church has gone to his rest, in the person of the late John Fullbrook Howell, who died at his residence, 46 Maitland-street, Toronto, on Sunday morning, October 30, 1881, in his eighty-sixth year. Born at Southwark, London, England, in 1796, his parents were God-fearing people and led their only child in the paths of religion. At the age of seventeen he made a profession of faith, and united with the Independent Church, Silver-street, under the Rev. Wm. Jones. As a young man, it was his privilege to be connected with Surrey Chapel under Rev. Rowland Hill; and after marriage, he and his late wife were members of Grove Chapel, Camberwell, with Rev. Joseph Irons as pastor, and subsequently of Hanover Chapel, under Rev. Dr. Collyer.

In 1883 they came to Canada, with their family, and for a time took up their abode at Port Credit, then a promising settlement, where they lived until after the rebellion of 1837. The subject of this notice, with whom loyalty was a sacred principle, and the upholding of constituted authority a rule of life, was placed on military duty with others at the Credit, and rendered services to the Government in that eventful year. The only place of worship there was the Meeting house of the Methodist Church, in which Rev. Peter Jones, Indian missionary, ministered to his people. Here our departed father worshipped with his family, and gladly joined in the good work of disseminating the truths of Christianity among the Indians.

In 1845 he removed to Woodbridge, where the greater part of his life in Canada was spent. Keeping a general store and being postmaster of the place, he was widely known and highly respected for his strict integrity and consistent Christian life. Joining the Pine Grove Congregational Church near this place, with his late lamented wife, they gave their active sympathy and support to the cause of Christ, and did what they could to help on the good work, and are now held in kindly remembrance by the good people there.

Having a few years ago retired from business and come to Toronto, he has enjoyed the membership of Zion Church, where his place was seldom vacant. During an illness of about three weeks, notwithstanding severe bodily suffering, he was resigned and submissive to the will of his Heavenly Father, relying on the Divine Word and promises, which were very precious to him, and which he frequently quoted with great satisfaction and triumphant faith. His pastor, the Rev. H. D. Powis, improved the occasion in an impressive sermon on Sabbath last, upon the text—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." The appropriate hymn was used before the sermon, commencing:—

"Behold the western evening sky,
It melts in deeper gloom,
To calm the righteous sink away,
Descending to the tomb."

11th, October. 1881.

—The Greek Testament in the ancient tongue is now, by order of the Greek government, read in its 1,200 schools that have 80,000 pupils.

*Read before the Young Men's Mutual Improvement Society of the Northern Congregational Church, Toronto.

FORWARD, MARCH!

SUNNER, to the Saviour clinging,
Trembling, trusting, smiling, singing,
Hark! Again His voice is ringing:
"Forward, march!"

Tarry not to count thy treasure;
He will deal it without measure
As thou doest His good pleasure—
"Forward, march!"

Art thou faint? He stands beside thee.
He shall help thee, guard thee, guide thee;
In His shadow He shall hide thee—
"Forward, march!"

Through the allurements of temptation,
Through the fires of tribulation,
Holding forth the great salvation,
"Forward, march!"

By ten thousand foes surrounded,
Mocked, opposed, assaulted, wounded,
Thou shalt never be confounded—
"Forward, march!"

Till thy bending head be hoary,
Till shall close thine earthly story,
Till thou step from grace to glory,
"Forward, march!"
—Theodore Monod.

THE DEACON'S DAUGHTER.

BY JOY ALLISON.

"Have you redd up the parlour, Margaret?"

"Yes, ma'am. I've swept and I've aired and I've dusted, and it's clean and it's tidy from Dan to Beersheby, which sounds like poetry, though its prosy work enough."

"There! Hush! I do wish, Margaret, you wouldn't be so frivolous. You may go and sweep the back stairs."

"I've swept them once to-day, Nancy."

"Don't be so pert, Margaret."

"Pert?" said Margaret, in a tone of exasperation. "What shall I say?"

"It isn't altogether what you say; it's your way of saying it. As if you were so full—so full of—I can't express it; but you make me think of a colt, forever pulling at the bit and dancing and prancing about. This is a world of trouble and sorrow. Misery and death are on every side. We ought to think of our latter end."

"I suppose I ought to draw down my face, as you do, and talk and act as if I was living to the tune 'Hark' from the tombs."

"Now, Margaret, you're positively wicked. How can you make fun of a good religious hymn?"

"Nancy! I didn't make fun of it! You always goad me on, and then make out that I am so bad. I don't want to be bad, and I don't mean to be; but it seems as if I had to be."

Nancy Pickering drew a long sigh. Her look meant unutterable things.

Margaret took down her shawl and hat, saying: "I am going down to Grandmother Pond."

"What are you going there for?" asked her sister.

"I'm going so I needn't be any wicker. I must go out of doors somewhere and walk in the cool air or I shall be; and as I said before, I don't want to be."

Margaret departed, and Nancy sighed more deeply, as she watched her walking down the path to the road. It was a great pity that she couldn't understand the child. She would have given her right hand to save her from material injury; yes, and her left hand too, and yet they were forever jarring, and Margaret had scarcely an idea that her step-sister loved her. She thought her a hard task-mistress, who delighted to thwart and hamper and repress her in every way.

Margaret was seventeen, and, despite her name, she was a damask rose, rather than a daisy. Her bright complexion, her large black eyes, her speaking face, her movements, full of life and grace,

showed that she was of a different type from the pale, blue-eyed, thin-blooded Nancy.

From her birth she had been the care of her elder sister, for her mother died when she was but two days old. Nancy had but one idea of the virtuous woman. She should be quiet, serene, submissive, self-controlled, economical, industrious; and she had tried to mould her sister after this pattern. She must not spoil the child. And so all her training had been repression, and Margaret could not be repressed. She was impulsive. She was uneven. She was often wilful. Sometimes she would work with tremendous energy, only that she might waste hours (her sister thought them wasted) in strolling over the hills and through the woods, in search of flowers, or even "dead leaves," as Nancy called the gorgeously-painted treasures of Autumn. Therefore, Nancy was often discouraged and vexed with Margaret, and irritated her with fault-finding and needless restraint.

And, therefore, Margaret was rude, and defiant, and willful to Nancy and utterly incredulous of her affection.

She walked down the road, sure that Nancy's eye was upon her, strict to mark any departure from womanly dignity and decorum. Then she turned the corner where the brook crossed the road, and was hidden from sight by the thick hedge of willows that grew along its borders.

The moment she felt herself free from all restraint, she ran and danced along the road. She sang; she whistled to the birds in the hedges; she took a knife from her pocket, cut a long switch from the willows, with which she snapped off the heads of the purple and white asters that grew beside the road.

It was a mile to the village where her grandmother lived. By the time she got there she had frolicked away some of the wild spirits that had been accumulating during the two rainy days that she had been shut up in the house, and walked down the main street with propriety, though with a free, elastic step.

She stopped at the bookstore, to feast her eyes upon the pictures in the windows and to read hungrily the titles of the finely-bound volumes displayed there. A boy, distributing hand-bills, gave her one, as he passed, and she read it as she walked along.

"GRAND GIFT CONCERT!"

\$2,000 GIVEN AWAY IN PRIZES!

First Prize: A Cottage House and Lot!

Second Prize: A Grand Piano!

etc., etc.,

Tickets one Dollar.

"A piano! Oh! I do so wish I could go! Only a dollar, and I might draw a piano and I have wanted one so long. If Nancy would only be willing; but she wouldn't. What does she care for a piano? It wouldn't make beds, nor sweep, nor even knit, and those things are all she lives for. I mean to ask Father if I mayn't go. A piano! If I could only get it!"

Her thoughts were full of the matter during her walk home, and she could not wait till the evening to talk with her father, but opened the subject with her sister as soon as she got home.

"It's a concert, and I'm going if Father'll let me; and there are prizes a piano and a sewing machine. Shouldn't you like a sewing machine, Sister Nancy?"

"I shouldn't like to have one that I got by gambling. What in the world are you thinking of, Margaret Pickering? And you a deacon's daughter!" Nancy replied, with virtuous indignation.

"I didn't think of it as gambling," said Margaret, with unusual meekness. "I suppose Father wouldn't approve it then."

"Of course he wouldn't approve it," said Nancy, with unnecessary acrimony.

Margaret was vexed by her sister's manner and disappointed in her hope of the piano.

"Why," she thought, "must I always be hampered and tied down because my father happens to be the deacon of the church? What can there be so very wrong in going to a good concert where gifts are distributed? 'Lotteries!' Well, what of it? It doesn't sound very well; but that's because I've been taught that it stood for something bad, and I don't really see the harm after all."

Every day she went down to the post-office, for the mail, and near the entrance was a flaming poster, to keep the Gift Concert in the minds of the people. Among the list of singers there were names of people that she knew, by sight and hearing, if not personally. Mrs. Crane was one. Mrs. Crane could sing delightfully. Margaret was always an admirer of Mrs. Crane. Surely, she would not sing in such a concert if there was anything very wrong in it.

"Tickets for sale at Eaton's Bookstore."

Every time Margaret read that, it was with a growing desire, a strengthening purpose.

But there were difficulties in the way of carrying any plan into execution. The concert was a mile from her home. She was never allowed to go so far in the evening.

She could stay at Grandmother Pond's all night. This thought, banished, returned again. Grandmother Pond was old and tender-hearted. Too indulgent sometimes, perhaps; but she may have thought Nancy made up that in needless restrictions. Whenever Margaret spent a night with her, she could go out in the evening, and no questions would be asked, if she were back before ten o'clock.

Saturday afternoon, when Margaret went down to the post-office, she put her purse in her pocket. There was a gold dollar in it, a pocket-piece that had long been in her possession.

"It's my own. It's nobody's business," she said, over and over, trying to convince herself.

It was a little cold and windy. Perhaps that was the reason she wore her thick brown veil. She scarcely pushed it aside when, standing with fast-beating heart at the counter in Eaton's Bookstore she held out the gold dollar and asked for a ticket to the Gift Concert. A boy waited upon her. She did not know him and she hoped he did not know her. She put the ticket in her purse and hurried out.

Now that she had gone so far, Margaret felt that she must go to the concert, of course; and the only way was through her grandmother's house. It would scarcely happen that a knowledge of the gift enterprise would reach the old lady, in her retired manner of life.

"There is no need of any explanation. It is only a concert that I wish to attend. There is no deception about it."

Margaret had to say this over often, to satisfy her conscience; for Grandmother Pond had some rigid notions of right and duty, that all her tenderness could not cause her to break over, and Margaret more than suspected that she would not approve of her plans and purposes.

Every day she opened her purse, to look at the ticket. "Number three hundred and forty-one." It sounded well. It was an odd number, and somehow odd numbers were oftenest the lucky ones. At least, Margaret thought so.

"If it should prove the winning number!" She wondered how she should break the matter to her father and Nancy. How should she get the piano home. Would they ever consent to let her keep it? And if they wouldn't—but, if it was hers, her very own, they must. "Of course, they would. They couldn't be so cruel as to refuse," she thought.

(To be continued.)

WHAT IS THE "WORK OF THE LORD."

The work of the Lord is not what is popularly considered *religious* work—religious activity, bustle, exercise. It is these, indeed, but it is far more. It does not consist in something *external* to ourselves. To feed the hungry, to rescue the fallen, to visit the sick, to spread the Gospel, to enlighten mankind—these are among the "work of the Lord." But they are not first in importance. That which is first in importance must be first in order; and surely the first in importance is, and must be, His work in *ourselves*. The work of the Lord is a personal thing. It embraces *man's own soul*. Man neglects the first feature in the work of the Lord when he overlooks *himself*. In crucifying some unholy affection, in subduing some evil propensity, in overcoming some pernicious habit, in cultivating some holy feature, some heavenly principle in his mind or heart, the Christian is doing the work of the Lord as truly as the holiest saint that ever laboured in the Lord's vineyard, or the brightest archangel that stands nearest the throne of the Eternal. He is thus clearing away all that in him which would hinder the light of heaven from shining from within. He is clearing away all obstructions so that the glory of the Lord may shine through the earthen vessel.

And, let me ask, is not this "work of the Lord" of the highest order—yea, with which all other works dwindle into comparative insignificance? Surely it is! The work of the Lord must then with every Christian, "begin at home." In watchfulness over his own soul, and against the world and sin; in watchfulness unto private prayer and meditation on the Word of God; in watchfulness over the lawful indulgences of life; in watchfulness on every means that will tend to make him strong in the Lord; and above all, in watchfulness against the exceeding deceitfulness of his own heart. Oh, *this* is the work of the Lord! This is the sphere for its first and greatest exercise! Let all others be held secondary to this. Let all others fail, but never this. This is the great want of the age. Lord of light and love and mercy, give the writer and reader of these lines, to be always *abounding* in this work of the Lord! This is "work of the Lord" every Christian may do.

Shame that any one should say, "I have no sphere in which to labour for Christ!" Go within thine own heart and conscience and secret life, Christian, and there work for God, and may the Lord find you thus engaged when He sends for you! This is God's highest sphere of labour for Him. God's noblest workers may be in the *dungeon* or the *garret*, behind a counter or at a desk, the menial in a household, or the sweeper of a crossing. It is thus that true religion, like the sun in the heavens, shines in every place. It goes down to every depth. It sheds its rays in the darkest dungeon as purely as in the noblest palace—on sea and land, or forest and plain, on the meanest flower and the loftiest tree. Each unfolds itself to its influence, and reflects it in one form or another. So should the truth be in us. It is for all. It is for each. It is for the little and trifling duties of life as well as for its greatest. Thus we may each abound in the work of the Lord. Let us never suppose that there is any position in which we may not abound in God's work. The man after God's own heart was a king on his throne, and with all the cares of the nation on his heart. The man who was summoned to heaven without dying, had the testimony that he pleased God amid the bustle of daily duties, and the cares of domestic life. Embracing as it does *man's* individual growth in grace, it takes in every individual in whatsoever occupa-

tion or station of life. It is of such a nature in its very first requirement that none can say, "I have nothing to do for the Lord."

INTERNATIONAL S. S. LESSON.
November 27th.

LESSON IX.

THE SERPENT IN THE WILDERNESS. Num. xxi. 1-9.

GOLDEN TEXT.—And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.—John iii. 14, 15.

CENTRAL TRUTH.—Types and symbols point to Christ.

LESSON EXPLANATIONS.

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

We do not need to dwell on the introductory verses 1-3, except so far as is needful to the understanding of the circumstance in which this historic occurrence took place. The opening words are to be read in such a way as to make Arad not the name of a king but of the capital. See in confirmation Judges i. 16, where Arad is a place. The change is slight, and the meaning unaltered. "The Canaanite king of Arad," which was a royal city, named with Libnah and Hormah in Josh. xii. 14. The ancients—Eusebius, for example—placed it twenty miles from Hebron; and this agrees with Robinson's view. He found a hill, *Tell Arad*, eight hours from Hebron, which he conjectured to be the site of the place. So it is described generally as "in the south" (v. 1).

"The way of the spies"—taken thirty-eight years before—is described in Num. xiii. 21, and, as it includes the south and Hebron, it entirely harmonizes with the view given above. (See map.) This resistance to Israel by the king of Arad must have been very vigorous; it is mentioned again in Num. xxxiii. 40. His attack, favoured no doubt by his knowledge of the place, and perhaps the want of preparation of Israel, was so far successful that "he took some of them prisoners." So men, secure and at their ease, often suffer in the first instance; the temporary failure rouses them, puts them in the right temper, and drives them to the source of all strength.

V. 2 seems to show that this was the experience of the people; and it may indeed be on this account that the disaster is reported. The temptation to a compromise with the Canaanites was strong. The people here realized that such was not God's will for them; that He meant the rooting out of the people and the ruin of their cities. Israel was to be a new people to Him, with the national life built up afresh from the foundations.

So, after the example of the patriarch Jacob (Gen. xxviii. 20), the people vowed, accepting God's plan, promising to carry it out. As in Jacob's case, the vow does not dictate conditions to God, but receives His revealed will. ("Seeing that God will be with me," v. 15, the "if" is as in Phil. ii. 1, and probably Col. iii. 1.)

V. 3 states in general terms that God heard and answered the implied prayer. The enemy was defeated, their cities were destroyed, and the name Hormah ("utter destruction," see margin) given to the place. It is used in Num. xiv. 45 by way of anticipation. If that passage describes the defeat here mentioned, then the name acquires a special fitness. It is literally the place of banning, where Israel put the Canaanites under "ban" or vow of destruction. (See Lev. xxvii. 28, 29.) The whole of this passage, vs. 1-3, seems to be a summary of past events, mentioned here to show the perverseness of murmuring against one who was so faithful. The order of *time* is not closely

followed; but, as in the Gospels, parts are chosen for report that lie in the line of the writer's *object*. Israel did not at this time occupy this region. It was re-occupied by the Canaanites apparently, and reconquered in the time of Joshua (Josh. xv. 30).

V. 4 tells us that as Edom, keeping up the old feud, refused a way through his lands (Num. xx. 14-21), the people journeyed from Mount Hor by the way of the Red Sea; in fact, had to go round, as detailed in Judges xi. 18. Great discouragement was the result. Through rocky defiles they had for some days to traverse the Arabah, a high plain of sand, gravel, and little vegetation, occasionally visited with sand storms. It was very disheartening; but God had so led them that there was no excuse for the course described in v. 5. For the eighth time they mutinied against God and Moses. They dislike the way. Then, in a fault-finding mood, the food displeases them; the water is not satisfactory. So men, in a fault-finding or discouraged temper, quarrel with the gospel and the other means of grace. "This supernatural food is too light, the bread-crum of our human reason and profound discourse would better content us." They repeat the old cry, just as infidelity in each generation does the old objections. (See Ex. xvi. 3 and xvii. 3.) It is not republics only, it is the race that is ungrateful. Men must learn to be public spirited and brave for other reasons than the approbation and gratitude of their kind. See on the "light bread" Num. xi. 6. The chains and hard bondage of Egypt are forgotten; only the flesh pots are remembered.

V. 6 shows how, though Moses did nothing to vindicate himself, God showed His displeasure. Their stinging reproaches are resented, for "they had carried themselves like serpents to their governors. How often had they stung Moses and Aaron near to death" by their discontent and slanders! Venomous accusers now punish them.

It is God's way to take the natural and on it build up the supernatural. (See manna, "five loaves," etc.) There are poisonous vipers in the Arabah, of large size, mottled with fiery red spots, whose bite produces thirst, inflammation, fever, etc., described by Burkhart and Shubert. Hence they are called "fiery." So it was of old. Alexander the Great lost many soldiers in a similar region from snake-bites, according to Strabo, who mentions the peninsula of Sinai as thus infested. God's justice had but to extend a scourge already existing. How far the loss of life went we are not told, but now they have their heart's wish, "Would God we were dead in the wilderness!" The imprecations of unbelief are heard.

V. 7 shows us the people, convinced of their sin, humbled, penitent. They come properly to Moses, whom they had wronged, and own their fault, asking his intercession, as they had done before. So men need affliction to open their eyes, show them the reality of things, and bring them to sue for help where they have questioned or censured. Moses complied.

V. 8 reports the answer. It magnifies Moses; it keeps their sin and folly before their mind; it recalls dependence on God. The symbol of deliverance—resembles the means of their suffering. It is like a serpent, as Christ, the second Adam, is like the first; but it is harmless, as Christ is, and looking to it brings healing, as Christ, looked to by us, brings life. Christ has explained the symbol (John iii. 14, 15). No one could look at the brazen serpent without remembering the sin and the form of suffering consequent; and so with Christ. Penitence goes with true faith.

V. 9. Moses did as directed. There were many destroying; there was one healing serpent. There are many tempt-

ers; there is but one Saviour. There are many roads to ruin; there is but one "way of life." It was only for the bitten to "look and live." (See the text, Isa. xlv. 22.)

We cannot pass from this without noticing the way in which man is inclined to abuse divinely-given symbols. The brazen serpent was a most interesting and in the time of Hezekiah a venerable relic. It was a divine appointment. So the people had taken to burning incense to it. So the "crucifix" and the elements in the Lord's Supper receive a special kind of homage by Christian image-worshippers. With the true spirit of a reformer, for which no doubt there were some to count him a barbarian and what not, Hezekiah broke it in pieces, and called it a "bit of brass," *Nehushtan* (2 Kings xviii. 4). It had served the end for which it was appointed. To turn it to other and forbidden ends was idolatry, no matter how much "reverence for antiquity," "sacredness," etc., could be urged in its favour. This is a lesson which much of Christendom has to learn. "God," says Bishop Hare, "commanded the raising of it; God approved the demolishing of it. Superstitious use can mar the very institutions of God; how much more the most wise and well-grounded devices of men!"

The points to be emphasized are such as the following:

1. We may look for some success in our ways when honestly trying to carry out the revealed will of God (vs. 1-3). "Acknowledge Him in all thy ways." Boys going into business should inquire if it is such as they can expect God to bless.

2. Injuries from the hand of our fellowmen, or their consequences, give no reason for our quarrelling with our true friends (as Moses was to Israel) or with God. One sometimes hears men rail against the church for some sin of omission or commission against them. If Edom was churlish was that any reason to murmur against Moses and God?

3. It is dangerous work to censure God's ways with us, and make light of the provisions He gives us. Discontentment, complaint, and angry censoriousness grieve His Spirit, and if not repented of, bring penalty here or hereafter.

4. But He is "ready to forgive." His grace is rich. He meets the suppliant, and brings relief. So here. So with salvation that is in Christ Jesus. (See Heb. vii. 26; 2 Cor. v. 21, and Gal. iii. 13.)

5. He has a sovereign right to chose the way of saving us. A hundred ways could have been devised by any ingenious Hebrew. God took His, and no doubt every bitten Hebrew was glad of it. They who did not feel the fever could criticise.

6. The serpent of brass, like the sacraments, had no virtue in itself, nor in Moses, who set it up, but in the appointment of the Lord and the faith of the people.

7. That a serpent of brass should cure them looked very unlikely. But it did. The way of life is foolishness to the wisdom of this world.

COMMONPLACE LIVES.

A good many people spend all their life hunting for the place in this world which they were intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny ideal of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright record. But in their present position they cannot do much of anything, and there is little use to try. Their life is a humdrum and prosy routine, and they can accomplish nothing really worthy and beautiful. So they go on discontented

with their own lot, and sighing for another, and while they sigh the years glide away, and soon they will come to the end to find that they have missed every opportunity of doing anything worthy of an immortal being in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. Some one has pictured the days as coming to us with their faces veiled, bearing only the commonest gifts in their hands; but when they have passed beyond our recall the draped figures become radiant, and the gifts we rejected are treasures fit for king's houses. No day is commonplace if we only had eyes to see its splendour. There is no duty that comes to our hand but brings to us the possibility of kingly service.—*S. S. Times*.

"A commonplace life," we say, and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings:
But dark were the world and sad our lot
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole."

HOW FREDERICK DOUGLASS GOT HIS NAME.

In the first number of *The Century Magazine* (November), Frederick Douglass tells for the first time the manner of his escape from slavery. The account takes him to New Bedford, where he first obtained steady work and where he got his name, as follows:

Once initiated into my new life of freedom, and assured by Mr. Johnson that I need not fear recapture in that city, a comparatively unimportant question arose as to the name by which I should be known thereafter in my new relation as a free man. The name given me by my dear mother was no less pretentious and long than Frederick Augustus Washington Bailey. I had, however, while living in Maryland, dispensed with the Augustus Washington, and retained only Frederick Bailey. Between Baltimore and New Bedford, the better to conceal myself from the slave-hunters, I had parted with Bailey and called myself Johnson; but in New Bedford I found that the Johnson family was already so numerous as to cause some confusion in distinguishing them, hence a change in this name seemed desirable. Nathan Johnson, mine host, placed great emphasis upon this necessity, and wished me to allow him to select a name for me. I consented, and he called me by my present name—the one by which I have been known for three and forty years—Frederick Douglass. Mr. Johnson had just been reading "The Lady of the Lake," and so pleased was he with its great character that he wished me to bear his name. Since reading that charming poem myself, I have often thought that, considering the noble hospitality and manly character of Nathan Johnson—black man though he was—he, far more than I, illustrated the virtues of the Douglas of Scotland. Sure am I that, if any slave-catcher had entered his domicile with a view to my recapture, Johnson would have shown himself like him of the "stalwart hand."

DARE to be true; nothing can need a lie.—*George Herbert*.

HEAVEN never helps the man that will not act.—*Sophocles*.

WHAT men call accident is the doing of God's providence.—*Bailey*.

ADVERSITY borrows its sharpest sting from impatience.—*Bishop Horne*.

ALL men's souls are immortal, but the souls of the righteous are both immortal and divine.—*Socrates*.

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TORONTO, NOV. 17, 1881.

CONGREGATIONAL WORK IN LONDON.

Tuesday evening, 27th Sept., under the guidance of our old mutual friend, J. P. Clark, Esq., in whose London office these lines are being penned, I seated myself on a tram-car and away to Highbury, which was a suburb, but now is thoroughly embraced in the octopus folds of all-devouring London. At the intersection of three roads was a triangular plot of ground which formed a garden, under the control of the surrounding dwellings, after the manner of many London squares. Some enterprising friends, among whom we may name without invidious distinction, Robt. Sinclair, Esq., of Highbury New Park, a name well known in the Congregational Churches of London, obtained the long leasehold of this site and arranged at once for a chapel building. School rooms were erected; in May, 1878, the building was opened, regular services established, Sunday-school and Mutual Improvement classes organized. The work grew, and now a commodious and imposing structure is being erected, which will, when complete, accommodate twelve hundred people. The occasion of my visit, as a spectator strictly, was a "social," at which it was expected funds would be raised. One could very readily have imagined themselves in America. There were the evergreen adornments, only instead of pine, hemlock, or cedar, the bay and holly did service; flowers of all hues, and paper mottoes. There was the chairman, selected from another denomination, ready at the proper time to head the subscription list with £100 and another *impromptu* (?) friend in the audience to follow with an offer of fifty guineas, provided nine others would do the same. There were speeches, singing and prayer, all duly preceded by tea and cake, over which the ladies presided with their silver and their smiles. There was very little claptrap in the speeches—scarcely any; perhaps because laymen spoke with but two exceptions, and they were, for the most part, those who were interested in the work. £4,000 has been expended on the buildings, which thus far were clear from debt; for immediate wants £700 was wanted, and that evening was expected to raise the same. The building will cost some £12,000, and as at least one half is unprovided for, there will, in all probability, be the usual debt for some poor unfortunate to groan un-

der, in addition to his pastoral labours, and to distinguish himself by extinguishing, should it not succeed in extinguishing him.

LONDON, as embraced within the Metropolitan Police Area, that is within twelve miles of Charing Cross, contains a population of four and three quarter millions (more accurately, according to the census just taken, 4,764,312). Seventy miles of new streets were added last year, and 30,000 houses built. This greater London, as it is called, during the past decade has annually added a Toronto population to its numbers. (Its tabulated annual increase is 87,867.) Is it any wonder that our brethren in London are standing aghast at the problem before them?

IN London there are 95,000 paupers, hopeless, homeless paupers; 30,000 habitual criminals, and a nightly expenditure of forty-five thousand dollars on places of amusement, exclusive of drink. Our Congregational friends are loudly calling for more Christian activity in view of these increased responsibilities. North of the Thames the population has increased 12 per cent., while Congregationalists have only increased their church accommodation 3 per cent. South of the Thames the increase of population during the decade has been 37 per cent., church increase 1½. It will be seen by this that our friends have practical problems before them, likely to tax their energies and resources to the utmost. That they are boldly making these facts known is an earnest of their resolve to overtake the work, and their determined advance to something very like organization is an apparent necessity in this mercantile age, in the overtaking of that work. I may here say that among the laity, whether at Liverpool, Birmingham, Salisbury, or London, where I have been, one sentiment prevails, "We are too isolated, we must consolidate." Of course I know one readily finds that which seems to accord with their own sentiments, but as I have simply been an observer, I do not think myself altogether mistaken therein.

THERE are curious and startling changes going on in the population of England. In the inner circle of London the population decreases, the buildings once used for dwellings being needed for business purposes. The agricultural districts are also gradually diminishing in their population, the towns and cities gaining. Thus in Buckinghamshire, which reports a net increase of 398, reports also in three towns an increase of 2,064, which means that the rural districts have lost thereby 1,666. Also in Wiltshire, with an increase of 1,790, whilst two towns have gained 12,389, the country has lost 10,528. The same remarks apply to other counties. Many once flourishing country churches have been seriously reduced in numbers and influence, and have to be sustained in part from without, whilst around such centres as London, Liverpool, and Manchester, the people gather. The old land, where scarcely a generation past families like serfs were almost tied to their old homes, witnesses now such constant and repeated changes as those with which we are ever familiar. The conditions

of life are ever varying, and energies are continually being spent in the needed adaptation of means to ends. The mere wear and tear of nineteenth century life is enormous.

ONE cry at home and abroad rises from earth's teeming millions to the Christian Churches, Give us light! and for my own part I see nothing for our Churches but constant unremitting toil, and he that is not prepared therefor had better turn back and not dishearten the advancing host.

J. B.

RITUALISM IN ST. PAUL'S, LONDON.

Passing the great Cathedral of St. Paul's we read on the notice board that a short service was held at 8 o'clock p. m., in the Crypt Chapel. About 7:45 we wended our way thither. The Crypt is a basement storey, where one gets an idea of the massive foundation of this immense structure. The floor is made up of grave stones and tiles, square pillars of masonry and arches form its architecture, several mural monuments adorn the walls which are whitewashed, there is a communion table or altar with a simple Mosaic pavement around, a gilded cross, chased, and two large wax candles in candlesticks thereon. On either side and some few feet in advance of the table, or altar, two small reading desks and behind each desk a chair. Arranged in one of the open spaces are three groups of rush bottom chairs with a small cushion in front of each. We entered through a low and narrow door, down stone steps into the crypt. Every step echoed as we paced the floor. Save the usher we were alone, under the great Cathedral floor, in the underground city of the dead. A small service book and a copy of Hymns Ancient and Modern was placed in our hands, and we were directed to the seats on the right, those on the left being reserved for females. Gas lights with the plainest of the plainest of fixtures gave light and cast dim sepulchral shadows. A female entered, her garments plain and black, not craped, bonnet after the Quaker type, long veil, face pale, which paleness was heightened by the white lining of the bonnet. Was it a Sister of Charity? And yet this is the crypt of a Cathedral of the Protestant Church of England. She approached with measured step a seat, placed in position the small cushion standing on edge against the chair in front, knelt and devoutly crossed herself, then opening a little book remained thus until the service commenced. Young men came in, about ten, a few middle-aged also, all dropped on their knees as this female, and some crossed themselves. Three other females, similarly robed, entered, and went through the performance already described, the crossing was most unmistakable. At eight o'clock the officiating minister entered, robed in the short surplice, under which was the priest's gown or black petticoat completely hiding the feet, the hood of his academical degree and the black stole. The service was begun "In the name of the Father, and of the Son, and of the Holy Ghost," when all rose, and the worshippers for the most part made the sign of the cross in the most approved papal style, the prayers and respon-

sive service all intoned, and a short address given on the Saintship of Matthew. During the address the priest stepped out before the altar, devoutly put his head a little on one side, fixed his eyes apparently on a tombstone near his feet, held a short manuscript in his hand, and read away. The entire exercise lasted about forty minutes.

This is part of the Anglican revival, not Protestant. Crypt services amid martyr relics and saintly shrines are mediæval, certainly not apostolic, and had I not known the dome of St. Paul's, London, was arching somewhere overhead, I could readily have believed myself in the crypt of St. Peter's, to which, from St. Paul's, as elaborated to-day, the step seems short and easy. Female retreats, services in crypts, robed priests all manufactured to order, with other mediæval mummeries, are slowly creeping in, and Protestant England, by law, establishing and supporting the same.

A VERY pleasant welcome was given to Rev. A. McGregor, on his return, 29th ult., from the jubilee gatherings at Manchester, by his friends and Church at Yarmouth. We quote from the address given on behalf of the Church and congregation:—

"To the Rev. Alexander McGregor:

"DEAR SIR,—The members of your Church and congregation have met on this occasion to extend to you a hearty welcome on your return from the Congregational Jubilee, lately held at Manchester, England, and present you with this address as a slight token of the affectionate regard in which you are held by them. . . . They are also reminded that during your absence the tenth anniversary of your Pastorate over the Congregational Church at Yarmouth has passed; and upon looking over the past decade of its history, they cannot but feel how much its present standing as a Church in this community is due to your faithful labours and unceasing devotion to its best interests; and it is the hope of one and all that your connection as Pastor of the 'Tabernacle' may not be severed for many a year."

We had the pleasure of our brother's companionship in Manchester, and upon the platform, and feelingly congratulate him upon his return and Church welcome. We know experimentally how the latter gives spirit and encouragement.—J. B.

REV. ENOCH MELLOR, D. D., who was known, no doubt, to some of our readers through his long ministry at Halifax, England, or his shorter, though important, work at Liverpool, has been added to the list of eminent men who have passed away during the year. Not an old man, having barely reached his forty-eighth year, he had made a strong mark in Congregational history. In 1863 he was chosen chairman of the Congregational Union. From his address on that occasion we quote a paragraph which appears in the *Nonconformist*, and which we would commend to some of our friends. He says, referring to the Nonconformists of the seventeenth century:—

"If, on some points connected with the polity of a church, and the functions of the civil power in relation to spiritual matters, we have chosen to differ from them, it has been because the events of two hundred years have been educational in their character, and have given to us

an experience which it was impossible for them to possess. The next two hundred years may develop a new class of circumstances, which will impose upon our successors the duty of readapting and modifying the details of our church polity; and we trust that, instead of feeling any obligation to preserve it untouched in all its parts, however unessential, they will mould it freely, as the times may seem to demand. Those will be the best Independents, not who perpetuate in a coming age the exact model of polity which their fathers left, but who, conserving its distinctive principles, modify its details with a wise regard to exigencies as they arise. Should they fail to do this, they would be Independents only in name. They will be worshippers of prescription, and wherever such men may be found, it surely ought not to be in a denomination which can only live and flourish as it keeps its eye and heart open to God's Word, God's Spirit, and God's Providence in the world."

For several months past the state of Dr. Mellor's health was so indifferent that he was unable to occupy the pulpit except at intervals. He, however, made a determined effort to take part in the missionary services held on Sunday, September 18th, and felt so much encouraged that he again preached on the following Sunday morning, and administered the sacrament on the first Sunday in the present month. Finding the unfavourable symptoms still continuing, he subsequently determined to consult two eminent London physicians. Both were agreed as to the dangerous character of the disease. Dr. Mellor performed the return journey to Halifax on the day which was marked by one of the most disastrous gales which have visited this country for many years, and at night a relapse occurred. Throughout his illness he was, for the most part, exempt from severe pain, and his intellect was preserved unclouded. Hopes of his ultimate recovery had at length to be reluctantly abandoned; and yesterday morning his spirit quitted its earthly tenement.

MISSIONARY MEETINGS, AND DEPUTATIONS.

CENTRAL DISTRICT.

- Bowmanville, Thur., Dec. 1st, 7.30 p.m. Rev. A. F. M. Gregor.
- Manilla, Tuesday, Dec. 6th, 7.30 p.m.
- Stouffville, Wed., " 7th, " "
- Unionville, Thur., " 8th, " "
- Rev. Messrs. Powis, Ebbs and Kinmouth.
- Newmarket, Tue. Nov. 29th, 7.30 p.m. Rev. Messrs. R. Hay, and J. A. Hindley.
- Pine Grove, Mon. Dec. 5th, 7.30 p.m.
- Humber Summit, Tue. Dec. 6th, 7.30
- Rev. Messrs. Wrigley and Warriner.
- Alton, Wed. Dec. 7th, 7.30 p.m.
- N. Erin, Thur. " 8th, " "
- Rev. Messrs. Warriner and McGregor.
- Georgetown, Tue. Dec. 6th, 7.30 p.m.
- Caledon, Wed. " 7th, " "
- Church Hill, Thur. " 8th, " "
- Rev. Messrs. Unsworth and Burton.
- Toronto, Rugby and Edgar have been by request left to the several churches.
- Notices have been sent to the different pastors, it is hoped the arrangements will be not only convenient, but that they will meet the hearty sympathy of all concerned. May the Spirit with power be present.
- On behalf of the Central District Committee of the C. C. M. S.
- JOHN BURTON, Sec.

If we had no faults ourselves, we should not have so much pleasure in discovering the faults of others.

Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—In last letter I endeavoured to lay before the churches the financial position of the College as to its endowments; in this, I wish to lay before them some facts in reference to the annual contributions.

Nova Scotia, New Brunswick, and Newfoundland have occasionally sent both men and money to the College, and once or twice their contributions have been handsome. It is highly desirable that, if possible, they should be induced to take a livelier interest in the institution; and that they should understand that its Canadian supporters are anxious that it should be true to its name, "the Congregational College of British North America." I am confident that I only express the real sentiments of the Canadian churches and ministry, when I say that the cordial co-operation of their brethren in these provinces would be greatly prized.

The main dependence of the College for pecuniary support must nevertheless rest on the churches of Ontario and Quebec: hence in the following tabular statement they are alone represented. The churches in both Provinces contributed—in 1876 the sum of \$1,895; 1877, \$1,715; 1878, \$2,330; 1879, \$2,051; 1880, \$1,576; 1881, \$1,309; being last year (1881) a decrease on 1876 of \$586; and on 1878 of no less than \$1021.

This may be partly accounted for by the collapse of two of our once liberally contributing churches; and especially by the fact, that during the last two years nothing was done to bring the claims of the College before the churches. A closer inquiry into this matter brings out the following rather startling facts. In 1881 the entire contributions from Ontario amounted to \$714, from Quebec, \$595; total, \$1,309—of which sum Emmanuel Church, Montreal, gave \$442; Kingston, First Church, \$292—together, \$734—more than one-half of the entire amount—exactly \$80 more, leaving only \$575 as the amount raised by the whole of Ontario and Quebec outside of these two churches, or it may be thus put: Emmanuel gave *three-fourths* of the whole sum raised in Quebec; Kingston First, only *one-half* less than *one-half* of the entire amount contributed by the churches of Ontario. It is a matter of regret, and may produce some confusion at next annual meeting of the corporation, (as none but subscribers have a right to vote) that some of the churches failed to send lists, and only reported the sum total which they remitted to the treasurer. On an examination of those sent we find *first*, that eighteen churches in Ontario contributed last year—thus:—one, between \$250 and \$300; two, between \$60 and \$70; two, between \$40 and \$50; two, between \$30 and \$40; two, between \$20 and \$30; five, between \$10 and \$20, and four under \$10—and that only five in Quebec contributed— one, between \$400 and \$450; one, between \$40 and \$50; one, between \$20 and \$30, and two under \$10—and *secondly*, that twenty-two ministers contributed \$120.75—relatively a handsome sum, being fully an eleventh of the entire amount. Of these, 13 were alumni, whose united contribution amounted to \$71.75— one, \$20, one, \$15, one, \$10, two, \$5, one, \$4, and seven under \$4. *Nineteen* alumni, pastors of Canadian churches, however, are unreported, although possibly three of them may have given in the list not sent. This would reduce the number to *sixteen*, exactly the same number as the number of contributing alumni. This fact I leave to speak for itself.

Had it not been for certain providential advantages gained in connection with the Endowment Fund, not likely again to occur, and for certain repayments,

Collegethis year would have been involved in a serious debt. Now I do not, *cannot* believe that there has been any concerted plan or understood arrangement to bring the College into deep water. Christian men would never encourage the Board to assume responsibilities, and then adopt the "starving policy." Assuredly Christian ministers would never sanction such an un-Christian course—one which might so disastrously recoil upon themselves. Nor do I believe that the deficiency has, to any large extent, resulted from the influence of those who have unwisely and unjustly spoken in a depreciating tone of the College, although possibly to some extent, in certain quarters, this has had its natural effect. The real causes, I believe, are identical with those which have produced a similar decline in the contributions of the Missionary Society—want of energy at the helm, and want of system in the churches.

The Colonial Missionary Society has nobly helped the College. Its contributions have varied, but they have always risen or fallen with the number of students on the roll. But already, I understand, the Society has given notice that its scale of contributions is to be lowered; and should this notice be followed by actual reduction, the result will be painfully felt. I trust, however, that the visit of our delegates to the Congregational Union of England may prevent this issue. But even should the Colonial Society continue its rate of assistance; to keep the College up to its present state of efficiency, to say nothing of future advancement or the possibly increased expenditure, incident on changes in the teaching staff which *must immediately* take place, the churches will have to be more systematic, and more liberal in their contributions. Were the real condition of the College known, and its claims fairly presented, I have little doubt that the churches would rally round an institution on which the future prosperity of the denomination is so largely dependent and do their duty towards it well and even nobly.

Yours truly,
MNASON.

INDIAN MISSION.

To the Editor of the Independent.

Allow me a few words in your paper. I have not seen my special tour, to appear in the CANADIAN INDEPENDENT, since I came home—it was my desire to have it out in the paper, so the good people who support the mission at large, might have chance to read for themselves and see the good work they have done in sending the gospel, and the means which have been used already, and that they might be encouraged to support the mission largely, when the result of investigation appears in public. I believe the brethren and sisters know very little about what the gospel is doing at this present year. I mean the brothers and sisters at large, not including the board. We know what the Methodists are doing in their work, but I am talking about Congregational Indian Mission, as I am a Congregationalist. I was asked if I were a Methodist once. A gentleman asked me on my way up to my missionary tour this summer. I told him I never was a Methodist, and another one asked me if I made any distinction in my church? I said yes, I do. I call my church a Congregational church, we have our own deacons and our choir, organist and Sunday-school and teachers. We conduct our own meetings, but we want to love all Christians, so let our denomination know that we are Congregationalists, but I have preached in the Methodist churches, and preached where ever men are willing to listen to the wonderful story, and sang and prayed in doors or out doors. I could not help myself but think of those whom I have met and preached to this summer, when they beg of me to stay longer with them. The cause up at the North Shore is

growing, the seed at last has sprung up. Let the good people arise and look at the young plants as they grow, and let the good people send proper men to go and labour there. I never think as much as I do at this hour while I am writing. I have asked myself have I done much for the Lord? I have the answer at a moment saying, no, not as much as I ought to do, so I am convinced at this hour I must do more for my Lord whilst I live, and may the Lord help me, and His church everywhere do more for the Lord. To be continued. I may take too much space. WM. WALKER.

French Bay, Nov. 4, 1881.

[Mr. Walker asks that we correct this. We prefer that he should tell his simple story in his own style.—ED. C. I.]

FOREIGN MISSIONS.

To the Editor of the Canadian Independent.

DEAR SIR,—Pursuant to notice, a meeting of the Provisional Board of Directors of the Congregational Foreign Missionary Society of B. N. A., was held in Kingston, on Thursday, the 3rd inst. The principal business done at that meeting was to agree upon a Constitution and By-Laws for the new organization. In due time we will lay these before your readers. In the meantime there are two or three provisions of the Constitution, that the Churches should be made acquainted with at once; (1.) It is provided that the District Associations of Ontario and Quebec, the Congregational Union of Nova Scotia and New Brunswick, and the Home Missionary Society of Newfoundland, or similar organizations of Congregational Churches in British North America, may each elect five directors to represent them on the Mission Board. The names of those so elected shall be forwarded to the Secretary before the annual meeting of the Board, which, for the present, will hold at the same time and place as the Congregational Union of Ontario and Quebec.

2. That churches or individuals making donations to Foreign Missions, may specify any particular Society or field to which they wish their donations applied. It is very desirable that the amount given by our churches should appear in the annual statement of our Treasurer. He will forward, as requested, the subscriptions, donations, or collections of Churches or individuals to any other Foreign Missionary Society, or particular field.

3. The Board was unanimous in the opinion that it was neither desirable nor wise to amalgamate with any other Missionary Society. We are greatly indebted to many of the brethren, who were not able to be with us, for their valuable suggestions sent through the post. Judging from the interest manifested in this and other ways, we are very hopeful for the future of the Foreign Missionary Society. It will be observed that we as a Board have no desire to discourage those who have been in the habit of supporting existing Missionary Societies. Yet, we are fully convinced that we can most successfully develop a Missionary spirit in our churches, and best advance the Missionary cause, by labouring as an independent organization. For this end we intend to work, and before long hope to send forth the first messenger of the Canadian Churches to some of the dark places of our earth. Men and brethren, help! those who are already pledged to assist kindred institutions may do a little for this new enterprise also. The greater number of the Churches have done little or nothing for Foreign Missions.

Let all begin at once. The smallest gifts are better than none. A growing zeal for God, an increasing interest in His work at home and abroad, together with ability to do more, will be among the first results.

I remain, &c.,
T. HALL, Secretary.

Kingston, Nov. 11th, 1881.

SUNDAY-SCHOOL NOTES.

—To December 1 the number increased to 438 new Sunday schools, and enlisted 1802 men and women in the work of giving Bible instruction to 15,224 children and youth, who otherwise would not have been cared for.

—In about one-third of the reports gathered on Sunday-school work in the Congregational churches in Massachusetts, the past year, the pastor has a Bible class. He ought to have one and a large one in every case, as a rule, where he does not preach a second sermon.

—A correspondent communicates this item, which throws some light on Sunday-school work in the Far West: Team consecration, as a sequel of heart consecration, is illustrated by a remark of a superintendent of a union mission school recently organized in Dakota. Speaking to a missionary of the American Sunday-school Union, of some who said their teams must rest on Sunday, and so refused to take their families two or three miles to a Sunday-school, he said, "Well, my team belongs to the Sunday school just as much as I do."

—On the last Sabbath in September, Mr. B. F. Jacobs of Chicago completed his twenty-fifth year as a Sunday school superintendent, fourteen of them having been spent in connection with two mission schools and eleven with his church school. Five foreign missionaries, fifty preachers, and over fifty Sunday-school superintendents have gone forth from his training, while the number of converts is estimated at 750. He has been absent from his post but twice on account of illness. Few workers can show a more honourable record.

—From March 1 to Aug. 1, the missionaries of the American Sunday School Union in the North west established 314 new Sunday schools, in frontier settlements and destitute communities. These schools have 1,347 teachers and 9,983 scholars. The society has recently commissioned additional missions in Michigan, Minnesota, Iowa, and California, and arrangements are completed for sending men to Utah and Oregon. Missionaries will be sent to other Territories as soon as the funds can be secured. A Christian lady has furnished Superintendent Ensign the means to sustain a new missionary one year. Many more men could be employed, only means are wanting.

—The thirty-seventh annual report just issued of the Church of England Sunday-school Institute for 1880-81, forms a bulky 12mo volume of 360 pages. The greater part of this space is taken up with condensed accounts of the centenary celebrations observed by the church associations, and by statements of the results of such celebrations. The Sunday school centenary was made the occasion of compiling the statistics of Church of England Sunday schools. Complete returns were obtained from 8,405 out of 14,466 parishes. These showed a total of 1,289,273 scholars and 113,412 teachers. The total number of scholars, including those in the parishes which have no returns, is estimated at 2,222,891. A detailed table of statistics is given in the reports.

TEMPERANCE NOTES.

—A prize of two thousand francs is offered by the French Temperance Society for the best essay on the question, "Do alcoholic drinks introduced into the physical economy undergo any modifications there?" The competition remains open till January, 1882.

—It is a curious fact, that the eight States which have a prohibitory liquor law make United States revenue returns amounting to nearly one sixth of the retail liquor sales in the whole country, viz., \$122,000,000.—*Christian Intelligencer*.

—The net results of prohibition in the State of Maine are summed up by ex-Governor Dingley, who states that the number of dramshops has been reduced from one to every 225 inhabitants, in 1833, to less than one secret groggery to every 1,000 inhabitants in 1881, while the sales of these secret shops are less than one-fourth what they would be in openly licensed saloons. He also states that the criminal records afford convincing proof of the benefits of prohibition; there being in Maine only one State prison convict to 2,7000 inhabitants. That proportion is lower than obtains in seven States which he mentions. The proportion in New is one to 1,400.

—The Rev. Henry Clay Trumbull shows in *The Sunday School Times*, that it is possible to travel through Europe without being reduced to take wine as a beverage. We have no doubt of it. He quotes so distinguished a medical authority as Sir Henry Thompson, who said in a recent letter to the *London Times*: "I can affirm, without hesitation, that the ordinary traveller need never run the risk of drinking poisoned water. I may also add here that it is equally unnecessary to drink alcoholic liquor of any kind. . . . During the last ten years, of which a total of more than two has been spent in Continental hotels, I have never consumed any other liquids than tea, coffee, and mineral waters."

—The moderate use of lager beer was advocated in a letter of Senator Blair's read before the Conference of the National Prohibition Alliance in New York on Wednesday. We had thought that the question of lager beer as a "temperance" drink had been finally disposed of, but it seems that there are some people, and amongst them even delegates to a prohibition convention, who will still labour under the absurd delusion that lager is non-intoxicating. Not only is the beer intoxicating, notwithstanding the fact that some obese Germans are able to drink a gallon or two of it without becoming absolutely drunk, but it was conclusively proved by investigations set afoot last summer by a respectable New York newspaper that for the greater part it is most vilely adulterated and consequently prejudicial to health, while the great increase of late years in kidney complaints and that terrible and deadly disease known as Bright's disease was attributed by a large number of the most eminent physicians in New York city to its use. Therefore, even if lager beer were not intoxicating it is in other ways a disease-producing drink. *Montreal Witness*.

GENERAL RELIGIOUS NOTES.

—Messrs Moody and Sankey have commenced their work in Great Britain. They are holding meetings in Newcastle-upon-Tyne.

—In the Methodist Council at London a French Methodist pastor said that the France of today is no longer Papist, and the France of today is not yet atheist. The opportunity is open to the Christian church.

—Ten years the Patriarch of Constantinople sent an *ultimatum* to President Washburn, of Robert College, to the effect that all Christian instruction must cease, or the Armenian students would all leave. He replied that the Faculty proposed to "run" the College, and that Christian instruction would be maintained. The Armenian students were withdrawn. But they so insisted at home on returning that all but seven or eight were soon in their classes again. And that same Patriarch has since commended the College in almost unmeasured terms.

—The "Old Believers" of Russia are being freed from persecution by the new Czar. Three of their Bishops who have been imprisoned since 1858 have been set at liberty. They refused to accept

the belief and practices of the orthodox Greek Church, but adhered to their ancient faith which, as well as their form of worship, is purer than that of either the Greek or the Roman Catholic Churches. The Czar is pursuing a wise policy in this course, and will make his throne and his life more secure by so acting as to secure the affection and not the fear of his subjects.

—The Evangelical movement in Russia under Colonel Basil Pashkoff, a lay preacher, and one of the richest men of Russia, is attracting considerable attention. Earnest Gospel meetings are held on Sabbath evenings in the Colonel's own house, the "splendid apartments which were formerly open only to the elite of Russian society for balls, are filled to overflowing by crowds belonging to the lowest orders of society, who are anxious to hear the good news of salvation, and who are moved to tears and supplications for relief from the burden of sin."

—There are ministers who suffer for conscience' sake without going to prison, as witnesseth the Rev. F. J. Wood, M.A., vicar of St. Michael's, Headingly. He received a communication from the Prime Minister, offering him the Deanery of Carlisle. Mr Wood took a week to consider the proposal, and then replied that he had been accustomed to hard parish work all his public life, and preferred to continue in such work. Mr. Gladstone, in acknowledging this letter, commended Mr. Wood upon his self-denying and devoted spirit. The value of the Deanery of Carlisle is £1,250 per annum, or upwards of £800 a year more than the living at Headingly.

—Another case is that of a Congregational minister who recently died at Graham's Town, the Rev. H. N. Smit. Some years ago the then Lieutenant-Governor and Commander-in-Chief of Her Majesty's Forces at the Cape, anxious to recognize and reward his long and faithful services to a cavalry regiment, in church, hospital, barracks, and at the grave-side, obtained the consent of the Imperial Government to the offer of an allowance of £100 per annum, with £1000 as ten years' back pay. The offer was declined with these words: "It would be a welcome addition to my salary, if I could conscientiously accept it, but my principles will not allow me to do so."

—Rev. H. Davis, of Samoa, thinks it utterly absurd to talk of commerce preparing the way for Christianity. He says: "It may do so in another planet, but certainly not in the groups which, during the past nineteen years, have been evangelized by our Samoan natives. On my former visit some of these islands had no trader, and in no case more than one or two. Heathen Nanumea had none for a time. Christian Nanumea has on its shores agents for four large commercial houses, in addition to the store of his Majesty King of Apemama. No less than thirty-seven stores compete for the trade of these islands, besides occasional vessels from Fiji, Sydney, California, etc. Now the people are Christians, they want clothing, books and other things, and are in consequence far more industrious."

—While we in Canada are gradually but surely giving up our Sabbath rest, and allowing wealthy and unscrupulous corporations to do very much as they please with the Sabbath laws which still, apparently as a matter of form, remain on the statute book, the people on the European continent are trying to struggle back to the old state of things, which, by sad experience, they have found to be better than the everlasting drive which modern cupidity and ungodliness have thought indispensable. Minister Meybach of Germany has drawn up several regulations, designed to secure rest on the Sabbath for railway officials, which,

if faithfully executed, will produce beneficial results. The assembly of German paper-makers, lately held at Nurnberg, unanimously resolved to discontinue all work on the Sabbath at once. In Cassel a great many citizens have requested that no papers or letters be delivered to them on the Sabbath by the post-office, except those marked "express." A Sabbath Union has been formed in Lunenburg and in Griefswald to reduce Sunday work as far as possible. The French Minister of the post-office and telegraph department has made inquiries whether a law cannot be enacted giving rest to all his officials on every alternate Lord's day. The French paper makers are more and more observing the Sabbath. The great Paris-Lyons-Mediterranean Railway Company has granted rest on every alternate Sunday to their servants at all stations. In Switzerland the Jure-Berne-Lucerne Railway has done the same, and the radical Canton of Appenzell have prohibited public dancing on Saturday evenings and on the Sabbath. A considerable number of merchants there have begun to close their shops all day Sunday. In Austria, the Minister of Worship and Instruction has issued a decree forbidding all public work on the Sabbath and holy-days, and Count Chorinsky of Salzburg has issued a similar order to all workmen under his control. Only work of necessity is to be allowed, and that only after mid day.—*Canada Presbyterian*.

MISCELLANEOUS NOTES.

—St. Margaret's church, near Westminister Abbey, is being restored. A stained glass window is to be contributed by Americans and dedicated to Sir Walter Raleigh.

—Dr. Schliemann's Trojan antiquities, including all the gold and silver ornaments of the so-called treasure of Priam, have been presented to the Emperor of Germany, and are placed in the museum at Berlin.

—It is stated as a fact, that no President of the United States, from Washington to Garfield, was born in a city, and but one, John Quincy Adams, was ever a resident of a city, at the time of his election.

—The Turkish Minister of Police has forbidden the Constantinople ladies to wear the thin, narrow veils which have become fashionable, in public places and crowded streets, but requires them to have more secure protection for the face.

—A memorial window of richly stained glass is to be placed over the pew occupied by President Garfield in St. James' Church, Long Branch. The pew in which the President sat is also to be indicated by a silver plate with an appropriate inscription.

—One of the few "relics" of which Methodism can boast is the well-known pocket Bible which each successive President of the English Wesleyan Conference is permitted during his year of office to have. It was used by Wesley when engaged in field preaching.

—"Ichabod" is now written over the doors of the building once known as Surrey Chapel. It is to be used as a show room and warehouse for agricultural implements. Notwithstanding the fact that two pastors have succeeded Rowland Hill, and well sustained the traditions of the place, it is still familiarly called Rowland Hill's Chapel, and I suppose will so continue to be as long as it stands.

—It is said that the private fortune of Queen Victoria amounts to \$80,000,000 and she possesses an annual income of \$3,250,000. Before her birth her parents were so poor that they had to borrow the money to pay their passage to England, that the expected princess might be born on British soil, and she remained in comparative poverty until she ascended the throne.

A FULL CUP.

When the saintly Payson was dying he exclaimed "I long to hand a full cup of happiness to every human being." This was the language of a heart thoroughly purged of all selfish affection, and filled with the spirit of that love which led our adorable Jesus to give his life for human redemption. If every Christian would go daily out among men filled with such longing for human happiness, what marvellous changes would soon be wrought in human society! The selfish element would be eliminated from the dealings of the Christian business man. Not justice merely, but benevolence would enter into his everyday trade. The same spirit would rule his home and church life. He would become an incarnation of good will toward all and would so preach the gospel by his good deeds that man would see his good works and glorify his Heavenly Father. The spirit of Payson is worthy of every man's imitation. Happy he who can truthfully say "I long to hand a cup of happiness to every human being."
—*Zion's Herald.*

A CANADIAN SPEAKS.

When anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Campden P. O., Lincoln Co., Ontario. Mr. Haist says: With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also instantly relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits.

THE QUESTION SETTLED.

There's no use in arguing the question of the potency of some substances for especial service in emergencies. They will do all they promise, and more, if judiciously used. The following from Mr. P. Murphy, of No. 1 Fire Station, Ottawa, bears upon the point stated above. Mr. Murphy says: I had occasion to use St. Jacobs Oil recently, and must say that it is the best Liniment I ever saw used. I caught cold from getting wet at a fire, and it settled in my shoulder and down my back to my hip. I suffered a great deal from the pain. I was advised to try St. Jacobs Oil. I did so, and after the fourth application I was entirely free from pain. I cannot speak too highly of it, and advise others to use it.

MAGIC'S WONDERS.

"While in London, England, a short time ago," said the professor, "our Oxford-street water was made the victim of a practical joke. One morning, as this tonsorial artist sat reading his newspaper, he was startled by seeing a young man enter in a very excited manner, who throwing rather than seating himself in the chair, demanded a shave *instantly*. The barber, who was a ready fellow, at once set about obeying the commands of this excited and hurried guest. With a rapidity that surprised himself, he shaved the right side of his customer's face, and then immediately turned to the left. That side he also shaved with cleanliness and despatch, but, judge of his surprise, when his customer demanded to know in tones anything but pleased why he did not shave the right side. The poor bewildered barber was almost certain that he had done so, but perceived to his

surprise that the side in question was covered with jet black hair. Again he shaved it, but while he did so, to his surprise and horror, the hair was growing on the other side. Thus it continued for an hour. While he shaved one side, he could actually see the hair growing on the other side. Terrified beyond expression, he stood motionless; hereupon the young man leaped from the chair, and, snatching the razor, drew it across his throat, and fell to the floor covered with blood. The barber flew into the street hallooing "Murder!" at the top of his voice. A crowd soon gathered, and, with the affrighted barber, beheld the supposed corpse quietly arranging his tie before the mirror—turning very pleasantly, he paid the barber and departed. A theatrical gentleman among the lookers-on soon gave it out that it was Professor Hermann the great American Magician. I went to my hotel and awoke next day to find myself the talk of London," concluded the Professor, for it was I who did it. I gave the poor barber fits. "Did you ever hear how I gave a friend of mine the snakes?" asked the professor. On receiving an answer in the negative, he said: "A friend of mine, who was as great a drunkard as an actor, and that is saying a great deal, was one morning seen by me to enter a drinking-saloon when he was almost on the verge of delirium-tremens, and knowing his horror of 'snakes,' as *mania-a-potu* is vulgarly called, I resolved to save him. I entered just as he raised a glass of whiskey to his lips, and rushing forward I snatched the glass from his hand, crying, at the same time: "Hold, S., until I take this fly out." Pretending to take the fly out, I held up a serpent. C. cried out: "My God! that is a snake!" "Not at all," said I; "it is a simple house-fly. See? you are covered with them," saying which I approached, and from his sleeves, and hair, etc., I proceeded to pull snakes, protesting all the time that they were flies. "They are snakes!" cried C. again. "My God! that is a snake; I tell you, Hermann, they are snakes!" "Nonsense," said I, "they are but flies." "Then," said he, "I have the snakes myself!" and he rushed from the saloon. He was not seen for more than a week after; but when next seen he was sober, and has been so since." "Professor," asked the interviewer, "were you, who are so fond of surprising others, ever surprised yourself?" "Once," was the answer: "then the surprise was a very great and agreeable one, I assure you. It came about in this way: I was for a number of years a sufferer from cramps in my left side, immediately under the heart. I suffered regularly at the close of each performance, and very often was compelled to cancel engagements which I had made, owing to my inability to fill them, being prostrated with cramps, and being in a very weak condition, I entertained very serious thoughts of giving up my profession and spending some years in travel, and would have done so but for an attendant of mine, whose head I had cut off occasionally while performing my wonderful decapitation act. The individual to whom I complained of the pains and the cramps in my side on one occasion said it was curious—that I, who could decapitate another and replace the head at will, ought certainly be able to cure myself. I told him how some of the best doctors in Europe and America had failed. He laughed at me, and said he could cure me in a week. That night he presented me with a bottle of St. Jacobs Oil, the Great German Remedy; saying that its use would produce an effect more magical than I could readily believe. I laughed at the idea of St. Jacobs Oil doing what had baffled the greatest doctors, but said that I would try it, simply to convince him that trying it would do no good. That night, on retiring, I rubbed my side with the Oil, and, sure enough, its good effect

was instantaneous—magical, in fact: I felt relief at once. I slept better that night than I had done for a long time before. Again in the morning I rubbed with the Oil, and at the close of the afternoon performance I noticed a great diminution of the painful cramps. Was I surprised? Well, I was very much surprised, and I told my attendant so. In less than a week, and before I had finished using my third bottle, I was entirely and permanently cured. The effect of St. Jacobs Oil was indeed magical, so much so that I could scarcely believe my senses. I have never felt a cramp since—nor is there prophet, seer, soothsayer or magician who can perform such wonders as St. Jacobs Oil. —*Cincinnati Enquirer.*

AT A LOSS FOR WORDS.

The pleasure which I hereby attempt to express cannot be half conveyed by words. Physicians of very high character and notoriety have heretofore declared my rheumatism to be incurable. Specifics, almost numberless, have failed to cure or even alleviate the intensity of the pain, which has frequently confined me to my room for three months at a time. One week ago I was seized with an attack of acute rheumatism of the knee. In a few hours the entire knee-joint became swollen to enormous proportions, and walking rendered impossible. Nothing remained for me, and I intended to resign myself as best I might to another month's confinement to my room and bed, whilst suffering untold agonies. By chance I learned of the wonderful curative properties of St. Jacobs Oil. I clutched it as a straw, and in a few hours was entirely free from pain in knee, arm and shoulder. As before stated, I cannot find words to convey my praise and gratitude to the discoverer of this king of rheumatism.

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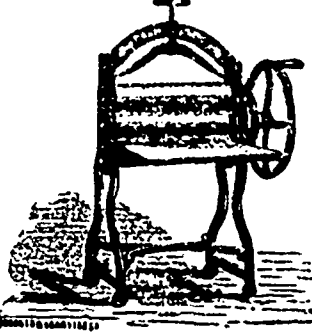
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