# The Family.

Forthe Personnellan Review.

OFFERED GLADNESS.

In the dimness of the marshland Brown and still the water lay,
Tinged by dark roots of the hembock,
Indden from the joy ous day.
But, one day, came glad escaping,
And to the shiring sea it pressed—
Yet e'en while rippling o'er the mosses,
It bore the shadow on its breast.

Eagerly it hurrled onward Till a sandbar crossed its tide, And a stream from grassy meadows
With my unshadowed came beside.
But refusing offered gladness,
Sullenly the dark-stream swept
O'er the shallows, while the other
Trindly beside it crept The tawny and the crystal stream, O'er rapids plunged to level pathway; Then shone their flood with golden gleam.

When from sorrow dark escaping,
And in our heart the shadows stay,
We doubly mourn if in our hasting,
Olstructure to athwart our way; Yet, in the turmoil and confusion Where difficulties group once more, Its offered joy shall yield the blessing Our sullen hearts refused before.

SV. P. Sf.

### A MISSIONARY STORY.

In the beautiful island of Ceylon, many years ago, the native Christians, who had long wor shipped in bungalows and old Dutch chapels, decided that they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But, to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girl's schools at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village.

In ner native village.

Not only was it all she owned in this world, but far more, it was her marriage portion, and in making this gift in the eyes of every native she senounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation.

"No," said Maria, "I have given it to Jesus, and as he has accepted it, you must."

And so to-day the first Christian church in

Ocylon stands upon land given by a poor orphan

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden, who was willing to give up so much in her Master's

Some one in the United States had been for years contributing twenty dollars annually for the support of this young Hindoo girl, but the donor was unknown. Rev. Dr. Poor, a missionary in Ceylon, visiting America about that time, longed to ascertain who was the faithful sower and report the wonderful harvest.

Finding himself in Hanover, N.H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated "Peabody; what Peabody?" "Mrs. Maria Peabody, who resides here, the widow of a former Professor," was the answer. "Oh! I must see her before I leave," said the

earnest man, about to continue his journey.

The first words, after an introduction at her house, were: "I have come to bring you a glad report, for I cannot but think that it is you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native conwert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your

"Alas!' said the lady, " although the girl bears my name, I wish I could claim the honour of eduexting her; it belongs not to me, but to Louisa Osborne, my poor coloured cook. Some years ago meeting, saying . "I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money, I can send a name, and I have come, mistress, to ask you if you would object to my sending yours." "At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving so much for one in her circumstances, as a time might come when she could not earn. I have thought it all over, she would reply, and concluded I would rather give what I can while I am sarning, and then if I lose my health and cannot work, why, there is the poor-house, and I can go there. You see they have no poor-house in heathen lands, for it is only Christians who care for the

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poor-house! Do

you believe God would ever let that good woman die in the poor-house? Never?' We shall see.

The missionary learned that the last known of Louisa Osborne, she was residing in Lowell, Mass. In due time his doties called him to that city. At the close of an evening service before a crowded house he related among missionary incidents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devotion, self-eacrifice and implicit faith and zeal of the Christian giver in favoured America had been developed, matured, and well nigh eclipsed, by her faithful protege in far-off benighted India. His heart glowing with zeal and deeply stirred by the fresh retrospect of the triumphs of the Gospel over Beathenism, he exclaimed: "If there is any one present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the sisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a coloured woman, and it must be Louisa Osborne. With quickened and it must be Louisa Osborne. With quickened step he reached her, exclaiming in tones of suppressed emotion: "I believe this is my sister in Christ, Louisa Osborne?" "That is my name," was the calm reply. "Welt, God bless you, Louisa, you have heard my report, and know all, her here was not seen to see the calm. but before we part, probably never to meet again Canada, in this world, I want you to answer me one ques-

tion. "What made you do it?" With downcast eyes, and in a low and trembling voice she replied: "Well, I do not know, but I guess it was my Lord Jesus."

They parted only to meet in the streets of the New Jerusalem, for the missionary returned to his adopted home, where, ere long, the loving hands of his faithful native brethren bore him to his honoured grave. The humble handmailen of the Lord laboured meekly on awhile, and ended her failing days, not in a poor-house verily, but, through the efforts of those who knew her best, in

through the efforts of those who knew her best. In a pleasant, comfortable Old Ladies' Home. "Ilim that honoureth Me I will honour."

The seal of Calvin, one of the great apostles of the Reformation, represents a hand holding a burning heart, illustrative of his life-principle: "I give Thee all; I keep back nothing for myself." Centuries afterward, two humble followers of the Master caught a kindred inspiration from the same Divine source. Shall we, to whom so much of privilege and bounty is granted, lay down this marvellous story of self-renunciation, and let its lesson be lost on our own lives? To whom much is given of them much also is required. —The Christian Giver. Christian Giver.

### DRESS IN THE SCHOOL

Wirii boys the question of dress is one of minor importance. The members of a class of boys may vary largely as to the costliness and cut of their clothes, and yet sit comfortably together. If the difference is noted, it yet does not ordinarily produce any great amount of discomfort, unless there be some other ground for alienation. The better dressed boy is not greatly clated, nor is the shabbier one greatly depressed or embarrassed. Sym-pathy at other points overrides the question of dress. With girls this is not the case. Naturally, and not improperly, they are more sensitive as to their appearance. Dress is to them a serious matter, and broad distinctions at this point attract at-tention and create feeling. Vanity is awakened on the one hand, chagrin and envy on the other. It the one hand, chacrin and envy on the other. It is no uncommon thing to see a class cleave and drift apart at the dreas line. The first evidence of discomfort will ordinarily be on the part of the poorer girls. An upturned nose and a scornful gathering of the little mouth will be bestowed upon "those proud things," as the humbler fancy the richer to be. Mortified by the inferiority of their own clothes, irritated by this sense of inferiority at so sensitive a point, they attribute to their richer companions feelings and intentions of which they may be wholly innocent. They will draw apart, with a "you-may-sit-by-yourself-if-you-want-to" air, which will soon be met by an answering anger; and so the class is rent in its spirit, and the and so the class is rent in its spirit, and the teacher's power for good is sorely damaged. Or, with no show of passion, the chagrined girls will quietly stay away, and be lost to the saving influences of the school and the church. So small a matter—apparently so small—may do, and does, mischief that is never remedied.

What can be done about it? If girls of varying

social position and wealth are in the same class, the teacher can do something by watching for the first appearance of this trouble, and seeking to counteract it. Vanity and ostentation on the one side, and envy on the other, can be kindly represent. without being formally named. The kisses, bestowed upon prettily dressed little Lizzie, in her becoming new hat and dress, will not be without from the poorer Polly. Lizzie will not be reposed to enjoy the covered seat next the teacher, whose arm and the will fall a margine on Polly and whose arm amiles will fall as warmly on Polly, and whose arm will go as naturally around her waist. So far as the teacher is concerned, the dress line will not be suffered to become a line of cleavage.

But the mothers can do what the teachers can-not; they can control the dress of their daughters. The teacher may suggest to the girls that it is not well to bring their finery for display to the house of well to bring their finery for display to the house of God, or to excite the envy of others by a show of dreas, but the mother can command. Girls must the photograph of those with whom you are at have new clothes; the spring bonnets and the fall dresses are as irresistible the seasons themselves; but let parents see to it that the first shock of these as the boyish likeness of one who in after-life had novelties fall not on the Sunday school class, where novelties fall not on the Sunday school class, where the fresh bravery will awaken envy and ill-will. On

house of God simplicity, absolute simplicity, is the rule. May we not copy Europe in this respect with advantage? Would not the worship of grown people, as well as that of the children, be beloed, if simplicity in dress were the rule for the church and Sunday school.—Westminster Teacher.

### THE OBSTRUCTIVE POWER OF THE R. C. CHURCH.

THE non-progressive character of French civiliration on this continent is due partly to the feudal institutions introduced by the early settlers, but mainly to the concessions granted by the victors to the vanquished when Canada became a British colony. By the terms of the treaty with France, and by the Quebic Act passed by the Imperial Parliament on the eve of the struggle with the Thirteen Colonies, the French population of Canada were granted the free exercise of their religion, and were allowed to retain their language, customs and laws. By the conquest they secured all the privileges of British citizenship, without losing any of their cherished rights and privileges. Through the prodigal liberality of the British Government, the Church of Rome became the established church of Quebec, vested with all the powers which it pos-sessed it France in the days of the "great monarch," to collect tithes and enforce its decrees. The clergy were not slow to avail themselves of those enormous powers for their own aggrandizement and to strengthen their influence over the people. The policy of the Church from the first, but more especially of late years, has been to isolate its people from their Protestant and English-speaking fellow-citizens. It controls all the public schools and most of the higher educational institutes in the province, and from their childhood it instructs the reach Canadians jealously to guard their treaty rights—to preserve their language, their laws, and their institutions. The education of the people in the public schools consists mainly in memorizing the doctrines and dogmas of the Church, and the time which is devoted in the free schools of Ontario to acquiring secular knowledge is spent by the French children in devotional exercises. The masses of the population are kept in ignorance, while the few who can afford to attend the colleges are trained by the Jesuits. Thus the press, the

### NOBLESSE OBLIGE.

A singular story has lately been brought to ight concerning the death of the Duke of Richnight concerning the death of the Duke of Richmond, who was Governor-General of Canada in the early part of this country. The Duke was bitten while hunting by a fox that proved to be mad. Two months later, while in Quebec, he felt the fatal symptoms of hydrophobia, and hastened back to Montreal, where his wife and son were, without making his terrible discovery known to any of his suite. any of his suite.

any of his suite.

Pinding that he grew worse on the road, he wrote a farewell letter to his wife and placed it in the hands of his alife. While crossing a river he was reized with convulsions, and for three days was kept in a hut in the wilderness, suffering frightful agony. But through it all there were sane moments, during which he upbraided himself, crying, "Richmond, a coward!" "Charles! Charles! remember you are a Lennox!" This thought invariably quieted and controlled him. thought invariably quieted and controlled him. until the end.

In the life of Prince Gallitzin there is an account of one of his ancestors who incurred the displeasure of the Crarina Anna, one of the most cruel of Russian princesses. She had built a magnificent ice palace, with drawing rooms, banquet halls, chambers, etc., all made of glittering ice. To one of these last the unfortuitate nobleman was carried in a triumphal procession, and placed upon an ice bed. The opening was then closed, and he was left to freeze slowly to death. Finding that he made no mean nor movement, the Empress, it is said, being disappointed, looked in and inquired,—

"Do you like your couch, Boyar?"
"It is not," he replied, proudly, "for a Gallitzin to complain."

The remembrance that he has had brave, hon-ourable ancestors is a strong motive to make a man

brave and honourable. "Gin I should tell you a lee," said the poor clansman, "a' the deid Cawmiles in the Hielands would rise agen me."

But how can the American, who often does not

### A HOLY ALLIANCE.

"Will, oh why, cannot there be a holy alliance between the athlets and the Christian? an alliance against the common enemies of both—against in-temperance, and indolence, and dissipation, and effeminacy, and sesthetic voluptuousness, and heartless cynicism, and all the unnatural and demoralizing elements in our social life? Why will some take so narrow a view of the true aims of physical training, that they bound their horizon by the vision of prizes and athletic honours, not seeing that in themselves and by themselves these things are as worldly and as worthless as unsanctified wealth, or knowledge, or literature, or art? Why will others, again, who would not willingly break any of God's commandments, who would not pass a day without prayer, who believe and trust in a risen Saviour—why will they not regard sedentary habits, and softness of living, and feebleness which might have been strength, and delicacy which might have been hardinood, as physical sins? Why will they not devote to the service of the kingdom of heaven blood as pure, limbs as supple, condition as fit, energies as buoyant, as if they

presented unto God the full harvest, not only of his mental, but also of his physical powers? If you can the other hand, let the mothers of the poorer homes tell to your children's children the story of a life, seek to awaken contentment, thankfulness, and superiority to the mere externals of finery and style.

On the continent of Europe a gay dress is deemed utterly out of place in church. In going to the poorer for a simple and influence of food simplicity, a should be seen added no solid to the processible by the resources of inherited. ence, aided possibly by the resources of inherited or well-gotten wealth, introduced the city clerk or artisan to a more wholesome and manly life, less prone to disease, less accessible to vice? or of another, who shall have carried the banner of the Cross to distant lands, and whose strong arm and iron will and earnest purpose shall have won Christian victories among ignorant natives and coarse British traders, which learning and charity and refinement cast in a feebler mould might have failed to gain?

# A MAN.

SCHUMACHER, the Ohio catmeal king, who has recently suffered greatly by a fire—to the extent of the entire loss of his immense flour mills at Akron —is a man of power, pluck and principle; and hence is a very hard man to kill by reverses of any sort. A few days after the fire two men from Cincinnati appeared in Akron, and called on Mr. Schumacher for the purpose of buying a vast quantity of grain which had been more or less damaged by the great conflagration. The matter was at once talked over, a price for the entire lot was agreed upon, and a check was being drawn for the purchase amounting to thousands of dollars, when one of the buyers, as the check was about to be handed to Mr. Schumacher, carelessly remarked that the damaged grain "would make a very large amount of whiskey.'

"What I Do you want this grain to make whis-key of?" inquired Mr. Schumacher, stepping back a few feet.

"Yes; we are distillers in Cincinnati." "Then, gentlemen, you cannot buy any grain of me. I have no grain to sell to be made into whiskey. Good-day."

We have no personal or business relations past or prospective with him, and do not know him at all, except from this incident; but we predict that the mills of Mr. Schumacher will be rebuilt, and that his oatmeal will, with a better and purer flayour than ever before, be in very great demand; for all buyers and consumers of this healthful and popular food will be sure that Mr. Schumacher's popular food will be sure that Mr. Schumacher's principles are not mixed up and sold with his oatmeal. Readers of The Independent hereafter should not, and we know will not, fail in making their purchases in this line, to call for the "Schumacher's brand." Three cheers for Schumacher macher's brand." Three cheers for Schumacher of the labouring class will hail with delight. Beynoth his catmeal 1—N. Y. Independent. bar, the bench, and the Legislature, are controlled should not, and we know will not, fail in making by the pulpit — From "The French Problem in their purchases in this line, to call for the "Schumacher's by George H. Clarke, in Popular Science and his oatmeal |—N. Y. Independent.

#### A LIGHT IN THE DARKNESS.

IN Moffat's account of one of his early African journeys on the Congo River he says:—" We had travelled far, and were hungry, thirsty, and fatigued. The people at the village roughly directed us to halt at a distance. We asked for water, but they would not supply it. Then as twilight drew on a woman approached. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter she handed to us, without opening her lips, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand and water in the other. She sat down without a word, prepared the fire, and put on the meat. We asked her again and again who she was. She stole down her black cheek, as she replied, 'I love lim whose servants ye are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you here.' We then asked her how she managed to keep up the life of God in her soul, when she drew from her bosom an old Duich New Testament, saying, 'This is the fountain a ence I drink; this is the oil which makes my Jamp burn,' Taught in former years to read the Word of God in a mission school, she was a branch of the True Vine bearing fruit amid the thorns and thistles of the wilderness; a light in the world, like a city set upon a hill which cannot be hid."

### "GOOD-BY."

COURTESY and respect to one's employer, whether in his presence or out of it, is good policy, even if one has no higher motive. A somewhat grim, but strictly honest, merchant, named Griggs, heard a ring at the telephone one day, and as there was a rush of customers, attended to the call

was a rule of costoniers, attended to the can himself.

"Is that you Susie? Has that old hound of a Griggs got home yet?"

Mr. Griggs called Susie, and said, "Just inquire through the 'phone who this young man is that wants to epeak to you."

The grid trade of the time the important clerk a but

The girl tried to give the impertinent clerk a hint by calling through the telephone, "Mr. Griggs wants to know who you are."

But the young man, instead of catching the idea, retorted. "Tell the baldheaded old idiot that it's Charlie

Spry "
"Young man," replied Griggs, in his most sepulchral voice, "you are talking to the Old Idiot now,
instead of Susie, and the venerable fool won't need

### ONE WAY TO GET MARRIED.

your services after to-day, Good-by."

THE two young people are not at all rich. They are going to live in four rooms upstairs in a little suburban house. Neither one had a home, and when they made up their minds to be married they began first of all to save from their earnings to furnish for themselves a corner which they could call home. Several weeks before their wedding they engaged their rooms, and enjoyed furnishing their and visiting them together quite as much as if they were arranging a mansion to live in. They moved their trunks the morning of the wedding day, and in the evening they had a few friends come in to see them in their new little parleur, where the minister married them. The bride them served the guests to a supper she had prepared before putting on her white dress, and everybody was very happy and merry. It seemed almost as if they thought this way of doing was as pleasant and homelike and lovely as if they had rushed off and homelike and lovely as if they had rushed off to spend their savings on a wedding journey.—The National Presbyterian.

# AMUSEMENTS AND MISS MARSH'S RULE.

MANY years ago (says the biographer of Hedley Vicars) four simple thoughts as to the vexed question of how far those who desire to live for God should join in social amusements, seemed to me to reduce every mountain of difficulty to a molehill. They were these: As I belong to the Lord Jesus by creation, by redemption, by His choice, and by my choice, I will not go to any entertainment where I could not ask for His presence to go with me: where I could not as opportunity might occu give a message from Him to any one who should converse with me; where if He were still on earth, I could not have expected to meet Hun; and where, if he should return suddenly, I would rather that he should not find me. - The Christian Leader.

STRENGTH AND COURAGE.-To call to mind often that we are the redeemed of the Lord; that often that we are the redeemed of the Lord; that we have been born of the Spirit; and that we are watched over by angels; that God has sworn by Himself that we shall not fall of Heaven; that Jesus is in Heaven preparing a place for us; that the Holy Ghost is in our hearts preparing us for Heaven; and that we shall in a little while be welcomed into the glorious presence of the King of Glory, ought to make us strong both to do and to endure for Christ. Moreover, when we remember that in His high and majestic place at the right that in His high and majestic place at the right hand of God our Lord is not ashamed even now to call us brethren, ought to encourage us to confess Him before men on all occasions, and shame us from doing anything which would make it hard for Him to confess us before His Father and the angels. - Words and Weapons.

FOR WAGE-BARNERS -Our counsel to workingmen is not to trust to eight-hour laws, but to follow the advice of Mr. Arthur, the Chief of the Brotherhood of Locomotive Engineers, which is as follows: hood of Locomotive Engineers, which is as follows:
"Be sober, be frugal, be industrious, and practice
a little self-denial for the benefit of those who are
dependent upon your daily earnings. Above all,
keep out of whiskey shops, shun dens of infamy
and the gaming table, and spend your time with
your wife." Workingmen can help themselves
more in this way than in any other way of which
we can think.—N. Y. Independent.

WELL DONE!-The Knights of Labour deserve credit for one thing, which perhaps is not generally know. They refuse to receive into membership any salcon keeper or liquor dealer, or any man whose habits point to a drunkard's life. This is an excellent provision, and if carried out will do