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# The Canadian Independent.

Wm Reid  
478 Guy st  
1 July 81

ONE IS YOUR MASTER, EVEN CHRIST, AND A

Vol. 29.]

TORONTO, THURSDAY, MARCH 24, 1881

[New Series No. 38]

## Current Topics.

The Moravians have 65 churches and 150,000 members in America.

In the province of Swatow, China, are 1,500,000 women who never heard of God.

—Mr. Moody's sermons, in Arabic, are read every Sunday evening to converts in Syria.

—The merchants of Athens have resolved to close their places of business on every Sunday of the year, except two.

—The directors of the Ohio Central Railroad subscribed \$12,000 to build two churches and two school houses at Cananah, Ohio.

—There are at present three hundred and fifty Christian churches in Burmah, India, and nine-tenths of the work of evangelization is in the hands of native teachers.

—The outlook for Protestantism in Florence, Italy, is promising. There are now eight Protestant churches in that city, and the population numbers five thousand.

—The First Methodist Church of Atlanta, Georgia, has among its members the Governor, Chief Justice, a United States Senator, a member of Congress, a Secretary of State, Comptroller General, Solicitor General, and two Legislators.

—Just before David Livingstone went to Africa, he and his aged father talked over the prospects of Christian missions. They agreed that the time would come when rich men and great men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses.

—The *Record* of Feb. 23rd, states that the signatures to what is called Bishop Perry's Memorial against any toleration of Ritual practices amount to 5,250, and include three Bishops, ten Deans, ten Archdeacons, four Masters of Colleges, five Principals, twenty-two Canons, and eighty-seven Prebends and Honorary Canons.

—It is reported that the English Government proposes to grant the Boers a constitution similar to the Confederation Act of 1867, under which Upper and Lower Canada, Nova Scotia, and New Brunswick were merged into the Dominion. Each state will be allowed to elect its own legislature, and to return a certain number of members, on the basis of representation by population, to a Federal Parliament, which shall have supreme power, subject only to the Colonial Office, which will revise legislation.

—The preliminaries for the organization of a Protestant order in Ontario are being rapidly developed, and it is understood that the first meeting will be held in this city next week. It is said that many men belonging to both political parties intend to enrol their names as members, the main object of the order being to oppose Catholicism in every shape and form. The members will be bound by oath to vote against every Catholic, independent of party, who comes forward as a candidate for public office. The work of the order will be kept secret, even the officers' names will not be announced, and on no occasion will there be a public demonstration.

Not even Spain can wholly blockade all its intellectual and spiritual ports of entry" against the light of Christian truth and gospel freedom. In Spain even the nineteenth century is daring to look Medivalism in the face. The Papal Nuncio has been joining the Spanish Bishop in protesting against the appointment in schools and universities of any but rigid Romanists, and especially against a y extension of tolerance to Protestants. Nevertheless, after long deliberation the Council of Ministers has expressly and significantly informed the Nuncio that, "while respecting the Concordat of 1851, it is determined to maintain its sovereign right to "decree reforms."

—Mr. Mollmann, who has recently returned to Shanghai from his long and successful tour of exploration in the West of China, reports having seen the following proclamation at the town of Shui Fu, in January, 1878:—

"The books that the foreigner is selling are printed with ink made of stupefying medicine. When anyone reads them for a time, he becomes stupified and loses his natural reason, and believes and follows the false doctrine. This is to warn the Chinese not to purchase or read them. Again, the foreigners use much money to bribe over the poorer class of Chinese, who have no means to depend on. They also use the stupefying medicine in all sorts of food, in order to win over the little children. At times they use it for kidnapping children, whom they sell to foreigners. Again, they use it to befool them, and then take away their marrow. The children immediately die. In former years there have been law cases about stupefying and kidnapping children at Tientsin and Shanghai. Wherever foreigners come families ought to warn their children not to go out."—*Monthly Reporter of British and Foreign Bible Society.*

—In several of the State Legislatures the question of the proper regulation of the liquor traffic is under consideration. That of Massachusetts contemplates a return to the prohibitory law which was in force a few years ago. That of Ohio has before it a measure whose general character is expressed by the statement of its authors that they mean to "tax the business into respectability or out of existence." In North Carolina a very rigorous license law has passed one branch, while some hoped for a prohibitory law. It is reported that any action of this sort will give great offence, and will alienate votes in the western part of the State, among the mountain countries; and it is reported that the Republicans are watching their chance to make political capital in that quarter. If they did, they would be playing exactly the game adopted by the Democrats of Ohio, who expect to get back into office by the help of the Germans who will be offended by the enactment and enforcement of temperance and Sunday laws. This might be alleged as another confirmation of the somewhat fanciful theory that, in spite of theoretical differences, the Democratic party of the South corresponds in general character to the Republican party of the North, and *vice versa*.

—The *Fountain*, London, Eng. says. There is not a more touching political sign of the times than the solicitude manifested by the public of all classes for the personal well-being of the remarkable

statesman at the head of Her Majesty's Government. We believe there is a uniqueness in the public anxiety as to the health of Mr Gladstone which distinguishes it from the usual inquiries to which the indisposition of any prominent person gives rise. On the occasion of his recent illness the number of people who called in the course of one day was almost incredible, and their names showed them to have been of every shade of political opinion. On Thursday evening, the 24th February, Mr. Gladstone was returning from Marlborough House, where he had been dining with the Prince and Princess of Wales, and on entering his official residence from the park, slipped in the melting snow and fell, cutting the back of his head. Rising immediately without aid, he was assisted into the house, and his physician, Dr. Andrew Clark, was sent for. Fortunately the injury proved to be slight, and a few days' rest has enabled his physical constitution—an endowment almost as marvellous in his case as his intellectual gifts—to throw off the effect of the shock which his system sustained. The day after, several hundred inquiries were made as to the patient's state, and no one can doubt, so far as the feeling of the country can be gauged, that profound thankfulness for his speedy recovery is general.

—I have received, through the kindness of a correspondent, an extract from the journal of the Rev. John Smith Moffat, sent to his wife and children in Graham's Town, giving an account of the perilous experiences through which he has lately passed in South Africa. The extract shows, as my correspondent observes, that in a very trying hour the conduct and bearing of this son of the veteran missionary were worthy of the name of Moffat. Mr. John Smith Moffat, acting in his capacity as Government Commissioner to the natives, entered the little town of Zeerust, in the neighborhood of which he was staying at the farm of a friend, on Christmas-day, and to his surprise found the Transvaal flag flying and the Dutch in occupation. All the male population of the place had gathered in front of the Magistrates' Office, and that building was under the guard of a band of about fifty Boers, armed and mounted. Mr. Moffat, on drawing near, was summoned to a conference with some of the leaders of the movement, and was told to consider himself discharged from office, and that he must promise to remain absolutely passive and on no account to enter Kaffirland. He firmly and quietly stated that he would promise nothing except subject to the orders of his own Government. A great tumult followed: there were cries of "Shoot him!" and one or two persons struck Mr. Moffat. Some of the older men, however, seemed ashamed of this, and gradually the excitement cooled down. The situation was evidently perilous in the extreme, and Mr. Moffat's calmness and courage probably had a good deal to do with his escape from immediate death. He was nominally placed under arrest, but was liberated on bail, and got back to his friend's farm on the same day, when they "ate their Christmas dinner and smoked their pipes in peace." On the 25th (of December, I presume) Mr. Moffat wrote, "All well at present, with time and patience, all will be well."—*Christian World.*

—LADY LI, wife of the viceroy of the Province Peh-Chih, was very sick, and could get no relief from Chinese treatment. Miss Howard, an American missionary physician, was called in and Lady Li recovered. Full of gratitude for the results of Western medical skill, the viceroy established a dispensary, which has now developed into a fine hospital, established by native funds, for the benefit of sick and suffering Chinese, and in charge of Drs. McKenzie and Howard. The cure of Lady Li and the opening of the dispensary in the governor-general's own official residence are already known to our readers; but the erection and formal opening of the London Mission Hospital are an outcome of a most notable event in Chinese missions, not expected so soon. The Rev. Henry D. Porter, who writes for *The Advance* an account of the opening of the hospital, regards the movement as very auspicious, perhaps epochal. The opening took place in December, and was attended by the viceroy in state, many other Chinese officials and a number of foreign consuls being present. When the governor had been seated in the place of honor, an address, written in "elegant classical Chinese," was read by a young preacher of the London Mission. The viceroy received the paper after it was read, and said: "Truly, Dr. McKenzie, you make a fine account of my little effort to assist the poor. How am I worthy of your many compliments?" The viceroy then inspected the rooms and apparatus, and then he heard more addresses from foreign consuls. To these a reply was read by the viceroy's interpreter "in correct and elegant French." Following this came a feast, after which the governor left, amid the boom of cannon and the sound of music. On the Sunday following a union service was held in the hospital, at which the four societies at work in Tientsin, with their one hundred or more communicants, were represented. The building is in the Chinese order of architecture and cost 4,000 taels (about \$6,000). The whole amount, except about 500 taels, has been subscribed. The dispensary and hospital together involved an expense of 7,000 taels, of which the viceroy gave 4,000 and other high officials the remainder.

—When any one out West relates a circumstance that takes more than ten men to believe, they interrupt him by asking if he has a photograph of the occurrence.

—Teacher—"Suppose that you have two sticks of candy, and your big brother gives you two more; how many have you got then?" Little boy (shaking his head)—"You don't know him. He ain't that kind of a boy."

—A reporter for a Buffalo paper, in giving an account of the burning of an ice-house in that city, says that "the power of the raging flames was irresistible, and soon reduced twenty thousand tons of ice to ashes!"

—The *New York World* makes neat definitions. "Mr. Longfellow can take a worthless sheet of paper, and by writing a poem on it make it worth \$50. That's genius. Mr. Vanderbilt can take a sheet of paper and by writing fewer words on it can make it worth \$50,000,000. That's capital."

"THE CHILDREN LAUGHED  
AND SANG"

(From Chambers' Journal)

It was in the chill December  
That the Angel of Death came by,  
And he rustled his wings of darkness  
As he swept through the wintry sky;  
A household of happy creatures  
Dwelt quiet, and free from care,  
And the Angel stole in softly,  
And stood all silent there.  
(But the children laughed and sang at their  
play;  
Never a fear nor a pang had they.)  
And the Angel swiftly in silence  
Struck home the mortal blow,  
And in the wintry morning  
He laid the father low;  
And wildly the sorrowful mother,  
Bewildered and stunned with woe,  
Wailed in her lone bereavement,  
And wished that she, too, might go!  
(But the children laughed and sang at  
their play;  
Never a fear nor a pang had they.)

Cold in the lonely chamber  
Lay the father's form at rest,  
And they laid the delicate flower wreaths  
Upon his quiet breast;  
And forth from his home they bore him,  
And hid him from sound and sight,  
And they heaped the cold earth above  
him  
While the children's feet trod light.  
(But the boys went home to their happy  
play;  
Never a fear nor a pang had they.)

And often the childish footsteps  
Are turned to their father's grave  
Where the grass, with its glistening  
hoar-frost,  
Lies o'er that heart so brave;  
And sometimes they watched their  
mother  
Bending in sorrow and pain;  
And they say in their childish voices:  
"Will papa never come again?"  
(But soon they laugh and sing at their play  
Never a fear nor a pang have they.)

So God in His infinite pity  
Shuts the eyes of the children dear,  
And they see not the fell Destroyer,  
Though their eyes are so bright and  
clear.  
And I said: "There's no Past for the  
children,  
With its terrible pangs and stings;  
And for them no brooding Future  
Spreadeth its threatening wings.  
All they see is the Present—To-day;  
And so they laugh and sing at their play."

NO PLACE LIKE HOME.

BY HESHA STRETTON.

CHAPTER IV.—THE MAGISTRATES' MEET-  
ING.

Uptown was not worthy of the name of town; it could hardly be called a large village. But it was the centre of a wide agricultural district, and a small market was held in it once a week, chiefly for the sale of butter and eggs, as the farmers carried their corn to a more important market farther away, in the county-town. A magistrates' meeting was held at Uptown at stated intervals; and there was a police-station just outside the village, provided with two cells but seldom occupied, in one of which Ishmael had been safely kept since noon-day on Saturday.

Heavy-hearted still, though with a fund of secret courage bearing her up, Ruth entered Uptown on the Monday morning. There was more stir than usual about the single street, as there always was on the days when the magistrates came to hear the trivial cases which awaited their judgment. Round the inn where the justices' room was, there were several groups of somewhat discreditable folks hanging about in readiness. Nutkin was in the inn-yard, eagerly talking to one of the magistrates who had arrived before the others, and had just dismounted. Ruth saw him, but it was as if she did not see him, so absorbed was her whole soul in watching for Ishmael to come along the road between the town and the police-station. She was half-unconscious of the increasing crowd and stir, as the magistrates rode in one after another; and the magistrates' clerk bustled down from his house with his blue bag full of papers. Mrs. Clift had arrived too with Elsie; and Squire Lansdowne had gone into the large room of the inn; but she only half knew it. At last Ishmael appeared, walking beside

a policeman, who kept his hand lightly on his collar as if to remind him it was of no use to try to escape. But could this sullen, scowling bud, with rough, uncombed hair, and tear-stained face, be Ishmael? He was close beside her, yet he never raised his eyes; and he would have passed her by, if she had not cried out in a very lamentable voice, "Oh, Ishmael, Ishmael!"

"It's my mother," he said, as the policeman tightened his grasp of his collar. "Don't you come inside, mother dear. It 'ud do no good, and it 'ud make me cry. You go home again now you've seen me to say good-bye. You'll loose me to kiss my mother," he added, looking at the policeman.

"Aye, if you're sharp about it," he answered.

For a moment the young boy, scarcely more than a child, and the bent, grey-haired woman stood with their arms fondly clinging about each other. Ruth felt as if she could not let him go; it seemed but a few days since he was but a baby in her bosom; and now he was a prisoner-charged with an offence against the laws of his country. But Ishmael loosened his hands, and let himself be led away inside the magistrates' room. Then she sat down on the lowest step of a horse-block below its open window, through which she could hear the hum of voices coming indistinctly to her ear. How long it was she did not know, but a gaily dressed, flaunting young woman came to her at length, and spoke in a pitying tone.

"Don't you take on, Mrs. Medway," she said; "you're a good woman, I know, but luck's agen you. Nutkin was very hard on him; and they've give him three months in the county-gaol."

"Is it my Ishmael?" she asked, looking up with a wandering and vacant expression in her eyes.

"To be sure," answered the young woman. "Ishmael Medway, thirteen years of age; three months for stealing pheasants' eggs."

Ruth heard no more, saw nothing more. But bending forward, as if to lift herself upon her feet, she fell heavily on the pavement, in a deep swoon. There was a crowd clustering about her when Ishmael was marched out of the inn by the policeman; he looked round in vain for a last glance at his mother's face.

"It were best for her to go away," he said to himself, with a sob, "but I should ha' liked to ha' seen her again."

He felt as if he was going to die in the prison to which they were sending him; and as if he should never see his mother's face again. His young soul was in a bewilderment of grief and amazement. He had heard himself described as an incorrigible thief and poacher. Everything had gone against him: the notorious character of his father and elder brothers; his own admission of having haunted the woods until he knew every spot in them; even his tearful confession that he knew he had no right to the eggs, and did not know why he should take them then for the first time. All had been against him. He was going away to gaol, a shame and disgrace to his poor mother. To-day too; the very day he was to have begun to earn his own living, and relieve her from the burden he had been upon her. He would be a worse trouble to her than any of the others had been, even than his father, who came home every night either drunk or angry. What could he ever do to make it up to her now? He could do nothing better than to die.

It was late before Ruth reached home in the evening and she found her husband awaiting her return, sober and sullen; a hard, tyrannical old man, who looked upon her as a silent and spiritless drudge.

"So," he exclaimed, as she stepped feebly and wearily over the threshold, "this is what it's come to; thy fine lad's got hisself into gaol. 'Tis comes o' book-learnin' and psalm singin', eh? He brings shame on all on us. Ne'er a one on us was iver up afore the justices till now; and they say at the 'Labour in Vain' as he's got three months. And serve him right, I say. I takes sides with Nutkin, and th' squire, and the justices, as are ivery one on 'em gentlemen. If I'd a bit o' land, I'd hang ivery poacher as set foot on it. And a young, little lad o' his age! What'll he be when he's a man? I'd ha' sent him to Botany Bay, I would. I'm on the side o' justice. And if iver Ishmael crosses o'er that door-sill agen, I'll thresh him to within an inch o' his life. I'll break ivery bone in his body. And thine, too," he shouted, with growing fury, "if thee don't open

that cursed mouth o' thine, and say some-thing!"

"I'm ill, Humphrey," she answered meekly; "I swooned away dead, when they told me on it."

"Swooned!" he repeated, sneeringly, "don't tell me. It's only born ladies as can do that, not a workin' woman like thee. But swoond or no swoond, just hearken to my words. Ishmael niver sets his foot over yon door-sill. I'll harbour no poachers or gaol-birds under my roof."

Very quietly Ruth went on lighting the fire, and boiling the kettle. It was a relief to her to be at home again, out of the stir and buzz of the little town, and out of sight of inquisitive eyes. Even her husband's threats and jeers could not altogether spoil the sense of having found rest at her own fireside. And when he was gone, the unbroken silence of the dark hut suited her. Her harassed soul could re-collect itself. Even in dense darkness her eyes by eager gazing begin to see a little, and so in the deepest trouble the soul by its earnest yearning towards God, begins to discern light. As Ruth sat alone in the dark hut, there came back to her memory the old story in the Bible, from which she had taken a name for her youngest boy. She thought of Hagar in the wilderness, a runaway slave, fleeing from her mistress, and how God heard her affliction; and how once more she was driven into the wilderness, wandering up and down homeless, until her son Ishmael was dying of thirst, and his mother cast him under a shrub to die, and went away out of sight—a good way off—lest she should see the death of her child; and how God heard the voice of the lad, and once again sent His angel to succour Hagar. Ruth shut her aching and swollen eyelids with a feeling of comfort and awe, as she whispered, "Thou, God, seest me."

Yes, God saw; God knew. There was unspeakable consolation in that. She felt no bitterness of heart, even against Nutkin. She had nothing to say against the law that had sent Ishmael to prison. She did not try to justify her boy; he had done wrong, though in lightheartedness and thoughtlessness, not in malice.

None of these things occupied her simple mind. God had seen all; and He knew all about it. It was in that thought she was to find consolation and strength. She must endure, as seeing Him who is invisible.

(To be continued.)

ECONOMY IN READING.

The long winter evenings and the dull days give much opportunity for readings. A few practical suggestions on how to make the most of the time devoted to it, may not be considered inappropriate. Time and the power of application are limited, and it is important that a true economy of both should be practised. But this cannot be left to chance; it must be thought out and closely followed. The objects attainable by reading are knowledge, mental and moral improvement, and pleasure. It is to be regretted that so few have any motive in reading other than amusement; and that books which weaken the power of reason and pollute the imagination are too often the only books sought by them. Studious persons can find in the newspapers, the better class of magazines, the purer works of imagination, and in the writings of poets and travellers, all that they need for pleasure and intellectual recreation. They may be benefited by hints concerning a correct theory of reading, just as temperate and prudent persons will learn from a judicious discussion of the subject of food and digestion, though drunkards and gourmands care nothing for it.

To be well-informed, a man must be acquainted with the outlines of the history and the civil and political geography of the world, and of its various forms of religion and government. He must, also, be minutely versed in the history of his own country and of the Christian religion. He must be familiar with the literature of his own language, and to a considerable extent with the best works in the literature of other languages. He must know the meaning of the different sciences, and their

fundamental facts and principles. If he does not know these things, he cannot be said to be well-informed. He may be a fluent talker, but is liable at any moment, though unconscious of it himself, to be exposed to the contempt of the well-read.

What is this information to be obtained? Much of it can and should be obtained in school and college; but it has been demonstrated very often that persons may be graduated from the best institutions, and be grossly ignorant of many of these things. Much of it may be derived from conversation, newspapers, lectures, sermons, and political addresses, and collected by observation. Hence many who read no books, or but few, appear unusually intelligent. The defect in such cases is, that their knowledge is fragmentary, and that they believe and utter, without being aware of it, many absurd and untrue things. A true theory of reading for intellectual improvement should recognize these conditions.

A young man or woman, whether graduated or not, may be benefited by a course of reading substantially identical. It should include two distinct lines—one historic and the other scientific. Let it begin with any good outline history, of which the dates and principal events should be committed to memory; then a volume of lectures, such as Tytler's, may follow. Next may be taken Smith's "History of the Ancient World"; then Gibbon's Unabridged, with notes; then Hallam's "Middle Ages"; finally, a good history of England, such as Green's full work, and the best and most detailed history of his own country. These should be read slowly, say thirty to fifty pages per day. Meanwhile, he can be reading a popular work on science at another hour, or on alternate days. If he like science, let him task himself on history; or if he like history, let him task himself on science, according to Bacon's famous suggestion. Such a course will, in three years, carry the reader over a vast field, and not require more than one hour per day. It is desirable to mark striking passages, and before relinquishing the volume, to read them slowly again. It is valuable to make an outline of the contents of every book read. We have found this a great help to understanding and memory, even though we never referred to the outlines again. As the course progresses, light is reflected on many allusions seen in contemporaneous literature, and heard in sermons and addresses, and in conversation. The great point we urge is, that it should be systematically pursued. Fifty pages a day for six days makes 300 a week; 300 per week are more than 15,000 per year. Useful books are not read and mastered by chance. Nineteenths of contemporary publications are not worth reading at all.

Another principle must be, never to pass a page without comprehending it. Coleridge said, "Force yourself to reflect on what you read, paragraph by paragraph." Montaigne says, "I do not bite my nails about the difficulties I meet with in my reading, after a charge or two I give them over." The precept of Coleridge is wisdom; the declaration of Montaigne is folly. It is as useless to read that which is not understood as to eat that which is not digested.

We would recommend to the reader by course that he take about one day in six for an intellectual excursion. Those who always make up haphazard excursions seldom learn much of value. Those who work wholly by course become dull. Five days to the course, one day for random reading, Sunday for special devotional reading, study, and good works, will make a man learned, even if he give but an hour a day to his six days' work. If a person, already quite well informed, will pass over this course, two things will follow: he will

be surprised to find how much is new to him; and he will feel a peculiar pleasure as he strikes a vein with which he is familiar.

We shall close this article by controverting a passage from "Todd's Student's Manual." Before doing so we wish to observe that that treatise is the most useful small book we ever read, and to recommend it to all who seek mental improvement. It advises the reader to criticise every sentiment of other books, and to accept none which do not seem to be sound. In applying that principle, we cannot accept the following statement:—"You can never read to advantage unless you feel well, and the mind and spirits are buoyant. Otherwise, any author will be stupid." This is far too strong. Of course, no one can read to advantage who is very sick, or in acute pain; but as a man who feels dull and disinclined to walk, after a few minutes' exercise, finds his dullness gone; as a person not inclined to write can begin, as Dr. Johnson said, "with dogged determination," and after awhile can write easily and strongly, so after reading a few minutes the apathy of the mind disappears, the indisposition is forgotten, and the reading is accomplished. We have sometimes read the same pages three times, till the mind moved easily, and afterward unconsciously went beyond the prescribed task.—*Christian Advocate.*

**INTERNATIONAL S. S. LESSON.**

Sunday, April 3.

**GOLDEN TEXT, v. 62:**—And Jesus said unto him: No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

Commit—57-58.

**INTRODUCTION AND CONNECTION.**

Still following Luke's narrative, we find in the portion of Scripture intervening between our last lesson and this, the account of the miraculous feeding of the multitude; our Lord's announcement to His disciples of His rejection by the elders, His death, and resurrection; the story of the transfiguration and the subsequent casting out of an unclean spirit; and the lesson of humility He taught His disciples.—v. v. 46-48.

Beginning with our present lesson and extending to ch. xviii. 14, we find a portion of Scripture of surpassing interest, the greater part of which is peculiar to Luke. Dr. Brown says of it:—"As there are scarcely any marks of time and place in all this peculiar portion, it is difficult to fix these with any certainty. But there is reason to believe that the earlier portion of it belongs to the period of our Lord's final journey from Galilee, which was probably a circuitous journey with the view, perhaps, of ministering in localities not before visited; and that the latter portion of it belongs to the intervals between the Feast of Tabernacles and that of the Dedication, in our Lord's last year, and between the Feast of the Dedication and that of His last Passover—during which intervals He appears to have sojourned chiefly in Perea, within the jurisdiction of Herod Antipas."

**LESSON NOTES.**

(51.) *And it came to pass that when the time was come (drew near) that He should be received up, (to the Father), He steadfastly set His face to go to Jerusalem.* Jesus had almost reached the end of His earthly mission. He had demonstrated by His word and His works both (John xv. 22-24) that He was the Messiah; John the Baptist had witnessed to Him, stating the proof he had received, (John i. 32, 33); God had twice proclaimed Him from heaven to be such (Matt. iii. 17; Mark ix. 7); and now He is about to finish His work by a voluntary death. To die, was part of His pre-appointed work—such was His Father's command as well as His own purpose. (John x. 10).

(52.) *And sent messengers.* Previous to this, Jesus had rather courted obscurity—now He sends messengers before His face—to make ready for Him. His advance to Jerusalem is heralded by His own appointed servants; amid shoutings and hosannas He is going to be formally proclaimed as THE KING THAT COMETH IN THE NAME OF THE LORD; and entering His own

temple, is going to assert, and for a time maintain His kingly authority. He is going to Jerusalem, not as a victim but as a king, and as a king to be rejected and slain.

(53.) *And they (the inhabitants of the Samaritan village) would not receive Him, because His face was as if He would go to Jerusalem.* There was much hostility between the Jews and the Samaritans, and they maintained no friendly relations beyond buying and selling when it became a necessity (John v. 18). Josephus tells us that it was customary with the Galileans, when going up to the sacred feasts, to go through Samaria; and it would seem that, as a rule, they were not inhospitably treated. But it was, doubtless, taken as an affront to be asked to extend hospitality to one claiming to be the Messiah, who so far ignored their claims to preference (John iv. 12, 20) as to be journeying to Jerusalem.

(54.) *And when James and John saw this, they said, Lord, wilt thou that we command a fire to come down from heaven, and consume these disciples of us?* These disciples evidently felt that they were not only the Lord's messengers, but were called to avenge any insult that might be offered to Him. This fiery zeal, when tempered and mellowed by the indwelling Spirit of God, was a most valuable characteristic. As Elias did—an example which, in their resentful mood, they would, doubtless, gladly have copied.

(55, 56.) *But He rebuked them, and said—Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them.* Christ's work was not one of destruction, but of salvation.—not one of wrath, but of mercy; and this was but a small part of the contempt and scorn His disciples must see Him bear before His work was accomplished. How different the character of the "Boanerges" from that which grace was destined to make it! *And they went to another village, —our Lord thus adhering to the rule He had Himself laid down for His disciples—(Matt. x. 23.)*

(57.) *A certain man (a scribe, Matt. viii. 19, said, —Lord, I will follow thee whithersoever thou goest; —a rash promise, this, for Jesus was not going to an earthly crown, as probably this man supposed, but to a crown of thorns and a cruel death.*

(58.) *Jesus saith unto him: Foxes have holes, and fowls of the air have nests, but the Son of Man hath not where to lay His head.* Homeless, a wanderer, just refused the hospitality of a poor Samaritan village, on His way to a cruel death, Jesus had no earthly advantages to offer this man—no, not so much as a place whereon to lay his head. Mark:—Jesus does not reject this man,—He only shows him what he must expect. Few words of Christ have such mournful and touching interest as these. It is not likely this man followed Him with such a prospect as this before him.

(59, 60.) *He said unto another, follow me.* This was an imperative call; and it was, undoubtedly, obeyed; but not without a momentary hesitation. There were earthly claims upon him—an aged father, soon to die, to whom he owed the duty of a son. That his father was not yet dead, we gather from the fact that, as the Levitical law made a dead body unclean, it was customary to bury it as soon as possible; and further, from our Lord's reply, which otherwise would have appeared harsh and unsympathizing. *Let the dead bury their dead* (attend to those last offices for those they have lost), but go thou, and preach the gospel. This command was not to be turned aside, or put off; and, as in the case of the Apostles, was, undoubtedly, obeyed.

(61.) *Another also said Lord, I will follow thee, but let me first go bid farewell &c.* This man had made a formal kind of resolve to follow Christ, yet even in doing so had begun to look back longingly towards what he was leaving behind. He was wishing to do the very thing that would, most likely, unsettle his mind, and turn him from his purpose. Hence the Lord's answer—

(62.) *No man putting his hand to the plough and looking back, is fit for the kingdom of heaven.* Jesus had seen the backward look, the longing for what he must needs give up if he became a true disciple, and here announces a principle applicable not only in this case, but to all similar cases and for all time. Looking back regretfully upon anything that has to be given up for Christ's sake, reveals the radical unfitness of him who does it to be a subject of Christ's kingdom. *He who gave up all for us, would have us willing to give up all for Him.*

**SUGGESTED THOUGHTS.**

The case of the Samaritan is suggestive of many in our own day who reject Christ because there is a something, either in Himself or His claims, that does not quite suit them. If His face is not as though He would go to Jerusalem, it is something equally as frivolous, possibly more so.

James and John, had Christ said the word, would gladly have destroyed the Samaritans at once. Jesus in rebuking their spirit, sets before them His own better spirit of long-suffering and tender compassion; and that sweet patience which only resorts to judgment when mercy has waited long and in vain.

From v. v. 57-62 we learn (1) that they who follow Christ closely, must count upon privation. If God gives them the opposite, it is of His sovereign goodness. The servant should not expect to be better than his Lord. (2) God's service often takes us away from what seem to be urgent earthly claims. Obeying Him we may, however, safely leave all the lower duties to those whom he does not call to the higher. (3) Christ's call is imperative, urgent, and admits of no delay; and he that finds himself looking back from it to the world, may fear lest he has made a very serious mistake.

**QUESTION SUMMARY\***

(For the Children.)

(51.) What time had almost arrived to Jesus? What is meant by *received up*? Towards what city did Jesus set His face?

(52.) In going to Jerusalem from Galilee, what country must He pass through? What were His messengers to do in the cities near to which He travelled?

(53.) Why did those people reject Him? Why did that displeaseth Him? See note. (54.) Who were very much displeased? What did they ask Jesus? What did Jesus say to them? (55.) What did Jesus say He did not come to do? What did He say He came to do? Were the people very wicked in rejecting Jesus? Why, then, did not Jesus destroy them? Because He wanted to give them a chance to repent, and become good. Does He do the same now? Will He always do so?

(56.) What did this man say to Jesus? (57.) And what did Jesus tell him? Why did Jesus tell him that? Because He did not want him to look for any earthly comforts or pleasures as a reward for following Him. Does Jesus not give anything to those that follow Him? See Matt. xix. 29.

(58.) What did Jesus say to another? What did this man ask to do? What did he probably mean by that? To ask if he might go and take care of his father until he should die. (59.) What did Jesus tell him? What did He mean? He probably meant to say—let the worldly ones—those who are spiritually dead—do that. What then was this man to do? (60.) What did this man want to do before he followed Jesus? (61.) What did Jesus say about it? What did He mean? He meant that those who will follow Him must go right ahead, and not as soon as they are started be sorry, and want again the things they gave up for Him. What does Jesus say about such people?

(62.) What did Jesus say to another? What did this man ask to do? What did he probably mean by that? To ask if he might go and take care of his father until he should die. (59.) What did Jesus tell him? What did He mean? He probably meant to say—let the worldly ones—those who are spiritually dead—do that. What then was this man to do? (60.) What did this man want to do before he followed Jesus? (61.) What did Jesus say about it? What did He mean? He meant that those who will follow Him must go right ahead, and not as soon as they are started be sorry, and want again the things they gave up for Him. What does Jesus say about such people?

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\*Parents are urged to help and encourage their children to study these questions until they can answer every one of them.

**HUSBAND AND FATHER AT HOME.**

How many among ourselves require some patriarch to come to us, and, as it were, reintroduce us to our wives and children! We live beneath the same roofs as our families; we do some of our eating and all of our sleeping in the house beside them; we pay the bills; we say now and then an honest word of commendation to one or other of the household band; we preside at the breakfast table and the dinner table—and what else? we cannot honestly add much more. Yet we lay "the flattering unction" to our souls that we are model husbands and fathers; and we imagine, too, that we are training our children into habits of industry and frugality. What a miserable delusion.

Business is important enough in its own place, and public work for the city and for the country is not to be neglected. But it seems to me that in these days, men—ay, even Christian men—are too largely forgetting that their first obligation is to their homes. When

the apostle wrote, "It remaineth that those that have wives be as though they had none," he did not mean that when you sit down to the morning meal you should bury yourself in the newspaper, and become entirely oblivious of those who are seated at the table with you, and of her who is even at the moment ministering to your comfort; neither did he mean that you should come home, after your weary business day, cross, testy, and cantankerous, such a son of Belial that you cannot be spoken to; and that when dinner is over you should go to sleep on the sofa, or adjourn with a masculine friend to the smoking room, utterly forgetful of her whom you have solemnly vowed to make the companion of your life and the sharer of your lot; and indifferent, also, to the welfare of the children, who are left to be dragged up by some fount-tongued nurse or some cynical tutor. How many of the domestic tragedies which are constantly snacking the community and rending households in twain, have had their origin in just such thoughtless indifference as that! Oh, my friends! we could do with a little less counting before marriage, if we only had a good deal more after it; and if parents were to be slightly less solicitous about getting the very most out of every bargain they made in the store, and a great deal more anxious to become acquainted with their own children, and to lead them into ways of holy happiness, the profiting would appear unto all men. What is the good of your money to you if you neglect your son, and let him grow up unregulated and revengeful, so that at the least provocation he shoots down the imagined author of the offence? Would you not, when that occurs, willingly offer the half of your fortune to wipe out its consequences? And yet it would have been far more sensible to have sought to prevent its causes; even if you should not have made the half of those thousands which you now call your own.

Let me ask every father and husband to ponder well the appeal which I am now making. Your wife and children are of infinitely more importance than success in business, or the gaining by you of some public office; yet is it not true that you are largely a stranger to those under your roof? You give them no confidences; you never say a word of endearment to them; you only want to be let alone and left to yourself when you come home; and so you know just as little of the inner life and disposition, just as little of the dangers and temptations, just as little of the aptitudes and tastes of the members of your own family, as if they were in Kamschatka and you in New York.

Think how the sons of Eli brought his grey hairs with sorrow to the grave; remember that the sons even of Samuel lived to shame the name of their father; and learn, I beseech you, this great lesson: that even public usefulness, as well as business success, is too dearly purchased by the sacrifice of the highest welfare of your children.—*W. M. Taylor, D. D.*

—A certain legal "inn" has got a reputation that would destroy any inn for the accommodation of man and beast, namely, for bad wine. When a certain bencher, with the reputation of being a wit, was told by a member of that inn that he "didn't think much of the wine," the only answer he got was, "You'll think more of it to-morrow."

RECENTLY a whole family, consisting of nine persons, were baptized in the Free Church, Calcutta. The head of the family was brought to Christ through the influence of his wife, and she received her instruction through the zenana missionary.



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TORONTO, MARCH 25, 1881.

**NOTICE!**

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

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

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

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

**THE LORD HATH NEED.**

Our lips no doubt are often singing

"I need Thee, precious Jesus,"

and no tongue can tell the utter helplessness of that need; woe to him who feels it not, but in proud defiance says, "I can stand alone." Can the stream say to the fountain, "I have no need of thee?" Neither can the soul say to God "I need Thee not."

There is a supplemental truth, our God hath need of us. How, say you, can His glory be heightened, His heaven be brightened by such as we? Assuredly, and the greater the devotion we bring to lay at His feet the more that glory shines. Read 2 Thess. i. 10, where not the purpose but rather the effect is presented, the ransomed being the objects on or by which the glories of Christ are to be exhibited.

"Thou shalt see my glory soon  
When the work of grace is done."

Does not the shepherd need the "one on the hills away" notwithstanding the ninety and nine which safely lie in the shelter of the fold? And the prodigal boy is needed to make the father's joy complete. The gospel is for the saint, moreover, as well as for the sinner, and in the father's house the father's will is to be wrought by his children. Here and now our life and our work is to be found, and in the vineyard the Lord hath need of laborers. You are redeemed—for what? Consider the entire consecration the gospel works in ready hearts; freedom is assuredly man's birthright, and our hearts have thrilled at the memory of those who heroically struck "for their altars and their sires, God, and their native land"; yet 1 Cor. vii. 20-24 impresses the truth that there are higher aims than liberty, and that if by remaining a slave the master may be won to God, it is a Christian act thus to remain, the Lord hath need of that slave service. We very much need, in this enterprising self-seeking age, to learn again what be the first principles of the doctrine of Christ; and it may be that a consideration of how the early Christians manifested their sense of the Lord's needs, thereby implanting Christianity throughout the Pagan Empire, will teach

us some needed lessons in the matter of devotion and sacrifice. Read the light in which a patriotic Roman in martyr times might well view the progress of what to him was a delusion, undermining old forms, and causing the temples to be deserted. Would he not narrate somewhat thus:—A strange mystery hangs over that sect which seems to live and work underground. Every member seems a missionary of a doctrine for which they are ever ready to testify even unto the death, yet no duty is left undone, nor any marked peculiarity pressed; only the meek and gentle slave that waits upon your children has won their confidence, and their God Jesus is thus commended; the daughter, now endeared by an especial tenderness and grace, turns out to have learnt her charms from the gospel of the Nazarine. The most attentive soldier and faithful captain in these degenerate days, is, when pressed, found to be of the hated race, who seem to have a monopoly of all virtue. In these circumstances, who or what is safe? What power can defend the majesty of Rome from such an invasion. Then these sectaries are as hateful by their absence as by their presence; games, shows, combats, fetes of every kind are shunned by them as the plague, and though consecrated by the presence of the high and noble are by these despised. Read again this picture, not overdrawn, of early Christian life, and ask, Have we that quiet working power now, or faith in it when manifested? for the Lord hath need of such. Christian life is not utopian but practical, and possible, if we only realize that heaven is higher than earth and eternity more than time. Nor does this demand require spasmodic effort, nor sounding a trumpet at the street corner, nor that self-assertion which deserves Job's sarcasm, "No doubt ye are the people and wisdom will die with you"; but the quiet walk and consistent life, day by day.

The Lord hath need of you—children. Hearts that have been unmoved by strong appeals have melted before your sweet voices singing:

"Jesus said of little children, suffer them to come to Me.  
Yes, we hear Thee, blessed Saviour, and we come dear Lord to Thee,  
Singing with the angels, Thine we would for ever be."

Your little voices lighten trouble, strengthen joy, and the Lord hath need of and a place for you.

Of you, man of business, to declare that the world's ways and Christian uprightness are wide asunder as is the East from the West. The largest store in Philadelphia is where a child will be served as honestly and as attentively as a man; and the millionaire obtain the same bargains, neither more nor less, as the artizan, and whose proprietor superintends one of the largest Sunday Schools in America.

The Lord has need of you, mother—that the remembrance of your prayers may track the wanderer in long years to come, and draw the prodigal home. Of your strong, manly walk in Christ, father, that its recollection may nerve your son in after years as he meets the taunts and jeers of revilers, enabling him to repel them all by an argument the devil himself could not gainsay—a father's upright walk.

The Lord hath need of us all, and of all that we possess, of our voice in the sanctuary's praise, of a kindly presence at the prayer meeting, an appreciative drop-in at the Sunday School as though some interest were there, and if not a more active participator in Christian work, at least, of an encouraging look and presence when that look and presence may give strength.

The Lord hath need of us all, somewhere and sometime, and that somewhere is where our lot has been ordered, and that sometime is now, and ever now.

In view of the low standard that prevails of public morality and commercial faith, of paths that lead astray, and of seductions that ruin, in view of eternity and eternity's God, of the cross with its sacrifice, the empty grave and risen Lord, of the Gospel freighted with promises to cheer, hopes to anchor heavenward, instructions to guide, we ask you, reader, to consider how the Lord hath need of you.

Of toil and offering at the devil's shrine, of all self-seeking, as of the wine-cup's glow it must be said, "At the last it biteth like a serpent, and stingeth like an adder"; of the ready compliance to the Lord's need there is also an "at the last," it has, however, a different refrain, for after struggle—

"The Prince of Life shall come;  
The Church be glorified;  
The sleeper shall awake;  
The living shall be changed;  
Death shall at length be shut,  
And the grave spoiled for ever:  
At last—Amen!"

OUR readers who are interested in the "Scott Act" will have observed with deep regret the amendment adopted in the Senate, which, if it passes the Lower House, will render the Bill practically worthless, which, no doubt, was intended. All that can be done now is to hold meetings and earnestly petition the Lower House not to let the Bill go forth in its emasculated shape but to restore the prohibitions which the Senate has expunged.

BERNHARDT, the notorious French actress, as immoral as she is clever, has visited Toronto, travelling with two Pullman coaches for herself and attendants, just as royalty itself might travel. We don't know what success she met with in Toronto, we are inclined to think—scant—as she richly deserves. We are glad that one minister, at least, Rev. Mr. Rainsford, of the the English Church, had the courage to speak a word of warning through the press. Well would it have been if it had been spoken earlier, and by more ministers. The idea of such a woman finding any one to sit at her feet in this city of churches is intolerable.

THE second interdenominational exchange of pulpits took place in Toronto on Sabbath last, not less than forty-seven ministers speaking to congregations of other denominations. We feel sure that this manifestation of fraternal spirit will be productive of good. It will prove that in all essentials of Christian faith, Methodists, Presbyterians, Baptists and Congregationalists are one. Such a conviction cannot but draw closer the bonds of union, soften the asperities of ecclesiastical

controversy, and exhibit to corrupt forms of Christianity and the world the essential unity of the Protestant faith. We shall be glad to hear of the same thing in other cities.

We have lying on our table for some weeks the report of an address on "The Teacher before his Class," by Rev. Professor Wrench, delivered at a S. S. Convention, held in Claremont on 27th January last. We regret that it is impossible for us to report the address; it is too long for our columns. We quote, however, a resolution based upon it, and some remarks of the Rev. G. J. Dingham, from the report of the *Port Hope Guide*. The following resolution was then passed:—"The Rev. R. Wrench having shown the necessity of Sabbath School teachers being trained for their work according to the principles of the normal training system; resolved,—That the Executive Committee consider the subject, and report thereon to the next Convention."

This committee will confer with Mr. Wrench, and it is expected that something practical will be the result.

We call attention to the brief endorsing speech of the Rev. G. J. Dingham, delegate of the Methodist Church, who said that as varied commissions had their training colleges for day school masters, it would be quite in harmony with facts accomplished to appoint a trained clerical agent to train Sabbath School teachers. Such a one should give himself entirely to this work; while, from the paper just read, it was pretty clear that Mr. Wrench was the proper person for the great work of normal training, he having been a trained master; and having also had much experience in school and college life, not only in England, but also on two Continents.

In our issue of the 10th inst., containing an account of the opening of the new Congregational Church, at Granby, P. Q., there was an error which we are asked to correct. It was not Mr. Frederick Miller who gave \$300 to the church debt, but Mr. Henderson Miner.

**Contributed Articles.**

**THE SON OF DAVID.**

BY REV. JAMES DAVIES.

What a mighty influence and power the name of Jesus bears, as the King of Kings and Lord of Lords. Well might the multitude of old throng His way when entering upon that momentous occasion into the ancient city Jerusalem. How meek and lowly! "Sitting upon an ass, and a colt the foal of an ass." Yet He wielded a kingly power, and sway'd with a mighty influence the hearts of men, women and children. We know that earthly monarchs have reigned with great pomp and power in their day, but alas it ceases at death, to be succeeded by others. Not so with Christ. His reign and power extends from day to day, gaining the most glorious achievements by the conquest of His redeeming love.

The vibration of that song, "Hosanna to the Son of David," is now felt in every land. Thousands and millions of hearts are ever ready

to testify of their love and faith in Christ Jesus, as the Prince of Peace.

The greatest victory of this monarch was accomplished upon the cross. Not as our earthly monarch who stands upon the field of battle to witness the deadly struggle of two contending armies. Great and glorious victories have been won by earthly kings; none so great, none so powerful in their influence as the victory that has been achieved on Calvary.

So appalling was the scene that even the sun withdrew its light. It had been witness of many dark, revolting scenes, *but none compared to this*. Never before had it thrown a veil of darkness to hide the actions of wicked men. The destiny of a kingdom may hang in the balance upon a field of battle. It was the destiny of a whole world that was laid in the balances during the mighty struggle of Calvary. Heaven and hell, angels and men, Christ and the devil were arrayed in hostility against each other. At last the victory was accomplished by our Lord Jesus Christ. The Captain of our salvation cried at the close of that bitter conflict, "It is finished." Yes, it was the Son of God. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel travelling in the greatness of His strength? I that speak in righteousness mightily to save. Wherefore art thou red in thine apparel, and thy garments like Him that treadeth in the wine-vat; I have trodden the wine-press alone, and of the people *there were none with me*; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." With joy and gladness we exclaim: "Hosanna to the Son of David!" He is worthy of our joy, our praise, our highest adoration. All who love His name—men, women, and children (yes, bless the Lord for the infants' praise)—lend your highest notes of praise in swelling the anthem of song: "Hosanna to the Son of David!"

May all be a witness of this same Jesus. May our faith entwine itself around Him, as the chiefest among ten thousand. Although we cannot follow Him like the multitude of old, or be permitted to add our garment or a branch cut down from the trees, yet we may manifest to that same Jesus, and unto the world by deeds of love, our loyalty to His name. "Hosanna to the Son of David." That same Jesus shall come again; come to claim His own; and with one united voice offer unto Him unceasing praise for ever and ever. "Even so, come Lord Jesus."

#### THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

V.

The correct knowledge of an object materially aids in the right understanding of the agencies, means, or institutions which seek its accomplishment. A correct knowledge of the design or object of the New Testament Church is not an exception to this rule. What, then, is that

object? I answer: To reconcile men to God. Such was the declared object of its Founder's visit to our world: "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10); "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19). It will scarcely be denied that the object for which God sent His son into the world is the object of His Church on earth. But this object includes what is usually regarded as two separate and distinct things, namely, (1) Man's conversion or union with Christ, and (2) Edification or upbuilding in their proper relationship to God and to their fellow-men.

Without raising any discussion as to what precedes conversion, the thing itself—union with Christ—is personal and voluntary—that is, men "come," through "the grace and truth" (John i. 14), of Jesus Christ, to the faith and love of Him individually and of preference. Hence, the Gospel was to be preached "to every creature" (Mark xvi. 15). And in so preaching it, the true messenger of Christ commends himself "to every man's conscience in the sight of God" (2 Cor. iv. 2).

Nor are men to be "edified" differently from the divine procedure in bringing them to the knowledge of the truth. They are to be built up as they became Christ's, (1) by denying themselves, Rom. xv. 2; Tit. ii. 12; Matt. xvi. 24. (2) By an intelligent apprehension and understanding of the truth, 1 Cor. xiv. 2, 3, 16, 17. (3) By faith, Jude xx. And (4) by love, 1 Cor. viii. 1; Eph. iv. 16. These *subjective* qualities of believers are all needful in conversion. Edification is simply their unfolding or development. The instruments of upbuilding are also the same as those of conversion: "the truth of the gospel," (Eph. ii. 14), and the faithful ministrations of it by men who have embraced it, Eph. iv. 10-14. And the *one subjective* principle of advancement or upbuilding in the divine life is, that, according to the measure, as conversion is according to the fact of personal preference for his Saviour and Lord, the believer grows in likeness to Him.

When a man-of-war ceases to be in rebellion and yields itself up to the will of its rightful sovereign, it may be said to be *converted*; and it may be said to have entered upon the course of its *edification* when every rebel sympathizer has been expelled from cabin and hold, deck and rigging, gun and magazine, and it is officered and manned by those only who are loyal to their king and country.

It is no mean object that is attained when men are induced to disclaim allegiance to self and sin and openly avow their allegiance to God; and every power and capacity of the soul is cleansed and appropriated to His service.

But what if the man-of-war's work should cease just when it comes into the power of its rightful government? It would be saved destruction. But if it were a moral agent and chose to cease its services here, it would incur the serious responsibility of another rebellion, and would be liable to be destroyed for this. Conversion, then, is not salvation, only as it implies and includes such a preference for

Christ's service as to lead the converted one to the consecration of all his powers thereto. In that service Christ is his model and his end, his law and his life; and to stop with simple union with Christ is an impossibility. To be rational, logical, consistent, a professedly converted man must either disavow union with Christ, or go on unto perfection in Him. He must follow Christ in his obedience to God, and in his service of his fellow men; but he cannot do this except in the Church, which is His body.

The object of Christ and His Church, then, is the perfecting of men on the model of His own character. This accomplished, both in relation to God and themselves, they will be restored, individually and socially they will be what the Church now aims to effect, (Eph. iv. 10-14), and God's will "will be done on earth as it is done in Heaven." Matt. vi. 10.

COUNTRY PARSON.

(To be Continued.)

#### THE WESTERN ASSOCIATION.

"The Western Association of Congregational Ministers and Churches," will hold its semi-annual meeting in Listowel, Tuesday and Wednesday, April, 6th and 7th prox.

EXERCISES.

Tuesday Afternoon.—Opening—minutes read—reports—business.

Tuesday evening.—Sermon, by Rev. H. D. Hunter of London,—Lord's Supper.

Wednesday am.—Papers read and discussed as follows:—"Ecclesiastical Associations," by Rev. W. F. Clark; "The Pulpit of the Age; its Power and Weakness," by Rev. W. Hay; "The Permanent and the Temporary in Church Life and Work," by Rev. C. Duff, M. A.

Wednesday Afternoon.—"Our College; its work, and its wants, by Rev. J. Griffith; "The Diaconate; its Duties and Responsibilities," by Rev. W. H. Allworth; "Our Churches, and the Temperance Question," by Rev. A. E. Kinnmouth.

Sermon Sketch.—On Heb. vi. 4-6.

Wednesday Evening.—Platform Meeting, at which ten-minute addresses will be made on the following subjects:—"Our denominational Outlook." "Christ, Principle and Feeling, as forces, in our Church Life." "Foreign Missions and Our Churches." "Our Young People, and Our Churches." "Our Sabbath Schools." "The Work of the Spirit." "Entire Consecration." Churches will please appoint delegates, and take up a collection to defray expenses. Ministers and delegates intending to be present will please forward their names to Rev. W. F. Clark, in order to their accommodation.

A full and interesting meeting is anticipated.

DUNCAS MCGREGOR,  
Secretary.

Guolph, March 12th, 1881.

#### CONGREGATIONALISM IN CANADA.

BY REV. A. HANNAY.

(From Congregationalist.)

I was happy on my return from America in having a public opportunity of rendering an account of my mission, and of communicating to those who had entrusted me with their salutations to the Congregationalists of America the response which those salutations evoked, and the impressions which my passing intercourse with "our kind beyond sea" had left on my mind. There were some things, however, which, much as I put the patience of my audience to the test, I found I could not include in the statement I then made. I am glad, therefore, to avail myself of the access allowed me to the pages of *The Congregationalist* to supplement the record which has already been given to the public.

The first place is due to Canada. I

spent a considerable portion of my time in the Dominion. To this I was moved—first, by my strong personal interest in the churches there, and secondly, by the request of the Committee of the Colonial Missionary Society that I should seek conference with the churches in its name, carrying to them the greetings of their English brethren, and gathering, as I might be able, information which would serve to guide the Society in the distribution of the funds at its disposal. I was received with the warm and affluent hospitality which is characteristic of colonial society, and had opportunities not a few of meeting the pastors and other representative members of the churches, both individually and in meetings to which they were called to confer with me.

Congregationalism does not bulk largely among the Christiana denominations of Canada. There are in round numbers a hundred churches which hold steadfastly by the Congregational way. Those churches are, as a rule, except in the leading cities, comparatively small communities, and the progress made during the last twenty-five years, if one may not speak of it as discouraging, has, it must be admitted, been on the most modest scale. It is not surprising in the circumstances that the question has been raised by some officious members of the more popular denominations in Canada, or even that it has been echoed here and there by an ingenious Congregationalist, whether it is worth while to attempt to uphold and perpetuate Congregationalism in the colony. This is not likely to be gravely treated as an open question by intelligent Congregationalists on either side of the Atlantic. The service which a church or group of churches renders to the religious life of a community cannot always be measured by the number or the social distinctions of the congregations it plants. The theory of a National Church, according to which church membership is an accident of citizenship without respect to spiritual qualifications—a theory which has affected the practice of many churches which have no national status—leads in the colonies, as elsewhere, to a large amount of merely nominal Christian profession. The Congregational churches of Canada have no doubt many imperfections, but they have borne witness to their own hurt so far as numbers are concerned, to the scriptural idea of the church as a congregation of the faithful. They have further, alike by teaching and practice, asserted the responsibility of the Christian people associated in the fellowship of the church for the ordering of all the affairs of the house of God according to the law of Christ, as opposed to government by a privileged or official class. In regard to both these contentions Congregationalism in Canada, as elsewhere, has exerted an influence which has materially modified the order and administration of other ecclesiastical bodies in the direction of scriptural fellowship and government. Both for its direct service of Christ, which has been according to a measure of zeal and fidelity of which the churches of the mother country have no reason to be ashamed, and for its influence in promoting primitive church order and usage beyond its own pale, it is, I believe, not only desirable, but of great moment that Congregationalism should be maintained in Canada, and be, if possible, strengthened and extended.

But the question recurs, how is its comparative weakness to be accounted for? I cannot pretend fully to answer or even consider the question, but it is due as well to those in England who are interested in colonial missions as to the churches of the colony that I should frankly state my impressions.

It is not uncommon to attribute the want of progress in churches at home to the inefficiency of the ministry. Dulness in the pulpit, languid pastoral oversight,

inattention to the young, want of tact in dealing with men, loss of nerve in handling practical difficulties, or some other form of pastoral incompetence, is supposed to account for the stagnation which is deplored. No one will pretend that this explanation accounts for all cases of failure here; neither will it account for all cases of failure in Canada. It is true that the colony is more exposed than the mother-country to the intrusion of clerical adventurers, men practised in the art of entering the fold otherwise than by the door; and some churches, with a credulity which it is difficult to understand, putting their trust in men of this class, have fallen with them into the ditch. The annals of Congregationalism in Canada contain some surprising records of this kind. But these are after all exceptional, however some of them have been prominent cases. The pastors of the Canadian churches are as a body worthy of the frank recognition and sympathetic confidence of their brethren in England. At their head is the venerable Dr. Wilkes, who for the space of nearly half a century has held with honour a foremost place in the Christian service, and the moral enterprizes of the colony, and who, though sorely crippled by physical infirmity, still serves the churches as Principal of the College, and Secretary of their Home Missionary Society, with unabated courage and manifold competence. The rank and file of the ministry seemed to me to be worthy of their distinguished leader; and I observed with satisfaction that should his years ere long disable Dr. Wilkes, as is perhaps inevitable, for the representative position he has so long occupied, there is no lack of men qualified for promotion to the vacant place. A denomination with men such as Professor Cornish, Professor Fenwick, and Dr. Stevenson in Montreal, and the Revs. H. D. Powis and J. Burton in Toronto, to speak only of the leading city in each of the two provinces, should not fail for want of wisdom in council, or for want of energy and promptitude in adapting the work of the churches to changing circumstances.

Congregationalism in Canada, as in other colonies, has been placed at a disadvantage as compared with what are now the leading denominations, by its inability to avail itself of the provision made for Christian worship from public funds. There have no doubt been compensations. The churches have been free to testify against corrupting alliance with the State, and to enforce the obligation under which, according to the Congregational system, all the members of the churches lie to support Christian ordinances and maintain missionary enterprizes out of their own proper substance. It is not to be supposed that the churches suffered directly as religious communities from the independence of the State aid, which they practically asserted. They probably owe much of the spiritual vigour they have, and of their power to cope with the difficulties of their position, to the Christian self-reliance to which their principles shut them up. But specially in the years of their planting and earlier growth, when population was sparse and pressed upon by the numerous and urgent claims which come upon new settlements, with money scarce and the materials for effecting church organization scanty, the advantage in all that concerned numbers and general popular acceptance was sure to lie, as in point of fact it did lie, with those denominations which, without infidelity to their avowed principles, only giving effect, indeed, to their avowed principles, were able to relieve the strain upon the resources of their congregations by availing themselves of the bounty which the State offered.

To be Continued.

DEATH.—At the Congregational Parsonage, Edgar, on the 4th inst. Phoebe Alice Ethel aged 10 months, youngest child of Rev. J. J. Hindley.

### MISSION NOTES.

(From the *Missionary Herald*.)

#### AFRICA.

THE HEREROS.—It is reported that in the Herero Country, just South of Benguela and Bihe, there has been an incursion of Roman Catholic priests, who have sought permission from the chief to locate at each station now occupied by the missionaries of the Berlin Society. Permission was refused, the chief saying that there were teachers enough, and the coming of others would lead only to confusion. The Heretos already have the New Testament and other religious books in their own language, and Romanism seems to be forestalled.

BASUTOLAND.—The French missions among the Basutos are passing through severe trials by reason of the conflict between the tribe and the English Colonial government. The Paris Missionary Society, which has been laboring for nearly fifty years in Basutoland, has recently forwarded a petition to England in behalf of peace. In the petition the following picture is given of the state of the people previous to the recent troubles: "The country which our missionaries had found, in 1833, nearly desert, as a consequence of dispersion caused by war and famine, has been repopulated. The way to close, peaceful, and beneficial intercourse between the Basutos, the Colony, and the English government, was opened. Commerce and agriculture have made such progress that Basutoland, by its importations and exportations, has become a most valuable province. Thirteen stations or centers of public worship and primary instruction were founded by our missionaries; also, seventy outstations, where native catechists preached regularly, and schoolmasters taught the children. One hundred and twenty young men and thirty young women received instruction in two large Normal schools. Some of them had already undergone, with success, the examinations prescribed by the Colonial law. The whole of the sacred volume, hymn books, and elementary manuals have been printed in the native language, and were readily purchased. English was also taught to a great extent. Among the many thousands who daily acquired a greater knowledge of the Gospel, more than 6,000 have become Christians. About 20,000 natives were regularly instructed."

CONGO.—From the Congo Mission of the English Baptists tidings have been received that Mr. Comber, who was wounded and driven back by the people of Makuta, while attempting to reach Stanley Pool, has quite recovered from the wound, as well as from a fever which subsequently attacked him. The people about San Salvador and Moila are very friendly, and the natives of the towns surrounding Makuta are having a contention with the people of Makuta for having shot at the white man. The Sultan of Zanzibar has undertaken a military expedition, consisting of five hundred men, under command of an English officer, towards Mirambo's country, for the purpose of suppressing the slave trade. There is a better way to suppress the slave trade than by war, as Livingstone so well showed, and an attack from without upon any African chieftain would be greatly deplored by all friends of missions.

#### INDIA.

ONGOLE.—This place is the center of the American Baptist Mission among the Telugus, which has been so remarkably blessed within recent years. From a letter in the *Missionary Magazine*, it appears that this station has oversight of ten thousand square miles of densely populated country. Between January 1 and October 11, of last year, not less than 1,880 persons were received to the church, making, since January, 1867, the total number of baptisms 15,902. These converts came from the lowest castes, the four great castes being practically unmoved. The missionary on the ground affirms that those who have been received to the church have passed a thorough and threefold examination. On the 10th of October last 327 candidates, coming from more than fifty villages, were thus received. While there is but this one station occupied by missionaries from this land, there are employed within the district 51 preachers, 31 ordained, 85 lay helpers, and 114 school teachers.

The camp meeting has been introduced as a feature of missionary work by the North India Methodist Conference. At Shahjehanpore the tents numbered eighty, and the attendees from five to eight hundred persons. At the close of the interesting meetings all joined hands, to indicate that they were one in Christ. When those who retained the spirit of caste were

asked to leave the ring, the answer came back, "There are none such now."

#### JAPAN.

The remarkable demand for the Scriptures throughout Japan has given Dr. Gulick, the agent of the American Bible Society, abundant labor. He writes: "Our successes in Tokio with the Bible cart continue; about 5,500 Portions were sold in the first month. I am having another handcart made use in Osaka and surroundings. In... days Mr. Goble is to start for Osaka overland by the middle road (the Naka-surdo) with the Bible carriage. I start to-day, per steamer, for Kobe, Okayama, etc., and shall meet Mr. Goble when he appears at Kioto, to take part with him in initiating the work in those regions. I give up going to China this fall. The work presses too hard in Central Japan."

#### FRANCE.

A recent letter from Marseilles reports the remarkable progress of the evangelistic work in that city. The work is under the superintendence of Mr. Saillens, who is a Baptist, but who affirms that the basis of the work is simply that of the Evangelical Alliance. He says:—

"We have now in Marseilles 7 mission-halls, with 1685, sittings in all, 11 general adults' meetings per week, 6 Bible-classes, 4 Italian meetings, 7 children's meetings. The general attendance at the adults' meeting is 2880; children, 515; 3,395 weekly. Of course these numbers do not represent the totality of the persons more or less under our influence; we may think that at least 5,000 people know of the meetings, attend them from time to time, and have fully heard the gospel of Christ. Since the beginning, a number of about 120 have been to our knowledge brought to the Saviour, or at least have professed to have believed in Him."

#### POLYNESIA.

SOCIETY ISLANDS.—Next to Tahiti, Raiatea is the largest of the Society Islands, and its chief town, Opoa, was sixty years ago the metropolis of idolatry among the South Pacific Islands. To this place human sacrifices were sent from all the islands of that region, to be offered to Oro, the god of war, and the horrors witnessed in connection with the idolatries of Opoa beggar description. The kings of the island were regarded as gods, and received divine honors.

But in May last the kings of Raiatea, Tahiti, and Rurutu, and the queens of Poropora and Rimatara, assembled with hundreds of persons, officials and others, at Opoa, to celebrate the opening of a fine church, capable of seating 1,100 people. The gatherings were immense. On one day—the Sabbath—five services were held in the church, to accommodate the large numbers present from the different islands. The two choirs alone numbered over five hundred. At interesting missionary meetings held during the week, the collection of the adults amounted to \$321, and the offerings of the children were \$317. The cost of the church, \$8,785, was entirely met by the people before the day of dedication. Among all the Society Islands, leaving Tahiti out of account, there is but one English missionary, Rev. Albert Pearce, of the London Missionary Society, although there are 184 native preachers and 1,773 church members. There are few more striking illustrations than these islands furnish of the might of the gospel in overthrowing error, and of its self-propagating power.

### QUAINT ADVICE.

Parson Swan had great practical wisdom and for years had been a power among the churches. He was a faithful adviser, and his influence in council was great. Ministers, deacons, and church officials, made pilgrimages to Greenmount for consultation. An accident gave him great renown. He wrote two letters in one day, the one to his farmer, the other to a church in trouble. The letters got mixed. The farmer got the church letter, and the church the one intended for the farmer. The church assembled to hear the voice of the parson on matters submitted to him. The church listened with wonder as the clerk read: "Don't let the thistles get the best of you; keep the fences up; keep a sharp look out for the old black bull." A deacon interpreted the words of sententious wisdom. The letter was evidently an allegory. It was a way Parson Swan had, to use similitudes. Thistles were dissensions; fences were neglected dis-

cipline; and the old black bull was evidently the devil. Grace accompanied the missive. The troubles were healed, and Parson Swan won new laurels for his practical common sense. The eight-page letter on church troubles was not as profitable to the farmer.—*Ex.*

### Literary Notes.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending February 26th and March 5th respectively, contain the following articles: John Milton, *Modern Review*; The Moral Influence of George Eliot, and The Unity of Nature, *Contemporary*; Notes on "Endymion," by Lord Houghton, *Fortnightly*; The Moral Element in Literature, *Cornhill*; Village Life of George Eliot, *Fraser*; Frank Buckland, *MacMillan*; The Great Snow-Storm of London, and The New Treaty between Russia and China, *Spectator*; Antiquarian Travelling in Central France. Among Aldines, the Fall of Lima, and Curling, *Pall Mall Gazette*; with instalments of "Don John," "Visited on the Children," and "The Freres," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

SCRIBNER for April contains a paper on Father Hyacinthe, by the Rt. Rev. Wm. Crosswell Doane, Bishop of Albany, illustrated with a fine portrait, engraved by Cole. This is the third page on Evangelical movements in Europe. Also a paper on "Mary, Queen of Scots," second of Mrs. Oliphant's stories of English queens in *St. Nicholas*. It is begun in April to run through two numbers, and will rival in interest the article on Lady Jane Grey, so charmingly told in the March issue, together with a large variety of exceedingly interesting reading as usual.

I. K. FUNK & Co. are continuing their Octavo Standard Series. We have just received "Culture and Religion," by Principal Shairp, of Scotland. A thoughtful and interesting series of five lectures to students of the University, maintaining that as culture aims at developing the faculties of men it must lead to God, seeing that the religious and moral faculties are essentials of our being; religion too must be in accord with true culture, inasmuch as these which God has bestowed ought in simple faithfulness to be improved. Thoroughly reverential, we commend the work for careful perusal. Also "The Diary of a Minister's Wife," Part. The first moiety of a humorous yet instructive story, just enough overdrawn to draw attention to a foolish tendency among church members of claiming propriety in the time and services, not only of the minister, but also of his wife. There had been a previous minister and his wife, who were not angels until they had taken their departure, and now were held up as models to the present incumbents of the parsonage. We commend the study of this volume to our churches, it will do many of them good.

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

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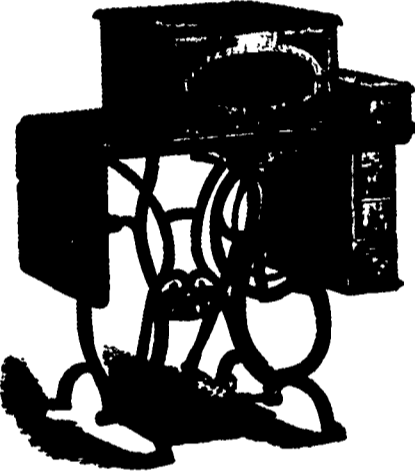


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