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1 July 81
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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, FEB. 10, 1881.

[New Series. No. 32

Topics of the Week.

—The brewery of Mr. Bass at Burton, England, requires the product of 70,000 acres of land to furnish barley enough to run the works for one year. How much bread for the poor this grain would make!

—Two singular bequests have been made recently in the Old World. Mr. Isidor Kraft of Berlin has left 500,000 marks as the foundation of a fund for poor needle-women without regard to sect. Miss Lisetta Reist of London has left funds to be used perpetually in sprinkling Tower Street Hill with sand to keep horses from slipping.

—A letter in the *Missionary Herald* says: "There is evidence in China of the greatly increasing production and use of opium." The writer says: "I think there is four or five times as much as I have ever seen before. It is so extensively used by the official class, and even in the palace itself, that any government decree against its growth or use falls almost powerless to the ground."

—What is to be the effect of the disturbances in Ireland upon the hold of the Romish Church upon the Irish people? The fact is significant that the Pope has taken decided ground against the course of the Irish Land League and has issued an official letter bidding all Irish Catholics obey the laws and abstain from excesses, and the Romish priests in Ireland are said to be urging the same thing very generally. In view of the excitability of the Irish, and of the immense popular enthusiasm which the Land League has awakened, it is a problem whether the priests and their church will lose influence by opposing the popular current of opinion and conduct, or gain it by the good sense of their position.

—The *Alliance News* publishes the terms of a memorial forwarded to Mr. Gladstone by the Executive Committee of the United Kingdom Alliance expressing the trust of the memorialists that "nothing will be allowed to delay the introduction and enactment of a measure securing such protection from the evils of the liquor traffic as a direct popular veto would afford." A similar document was forwarded to the Home Secretary. Mr. Gladstone's reply, sent 31st December, promises to bring the memorial "under the attention of his colleagues." The apparent result is the decision of the Government to postpone the licensing question until Irish affairs are smoother. Sir Wilfrid Lawson announces his intention of proposing a resolution urging the immediate introduction of a Ministerial Bill giving effect to the now famous Local Option resolution.

—The Christians resident in the Urumiyah district of North-western Persia are in imminent danger of massacre at the hands of the Persian Mohammedans. Owing to the good offices of the English Consul and the American missionaries, the Kurdish Chief who invaded that district of Persia undertook to spare the lives of the Christians. This promise was for the most part observed, although twenty-five Nestorian villages were plundered and burnt. The Persians, who suffered unspeakable outrages at the hands of the Kurds, having repulsed the invaders, are now bent upon wreaking their vengeance upon the

native Christians, whose immunity they set down as the reward of treachery, and upon the English and American missionaries who befriend them. What was spared by the invaders is now being wrested from them by crushing taxes and military violence, and their lives will probably be sacrificed unless British influence can avail to produce an interposition of the Shah for their protection.

New York has refused to patronize a Passion-play; how would the people of London, asks the *Fountain*, like the introduction of that kind of thing? "The Sisters of the Poor" enacted the play, entitled "Bethlehem" representing the nativity and Adhhood of Christ on Sunday week at the schools belonging to St. Michael's, Finsbury, under the superintendence of the vicar, and—says the *Morning Post* in the presence of a number of the members of the Church and Stage Guild. The scenes are said to have been "prettily mounted, the properties having quite a realistic effect." The performance lasted three hours and included "The Adoration of the Three Kings" (frankincense being represented by burning incense in a censer), "The Presentation in the Temple" (each member of the chorus holding a lighted taper), "The Flight into Egypt," and "Christ among the Doctors in the Temple." It is the fashion to revive old fashions. Does that apply to superstitions? Ritualism, a sort of attempt to revive Romanism. Will the play also revive the impious miracle-play of the mediæval age?

The latest miracle hoax has taken place in Russia. Some peasants were drawing water from a well in Gadiatch, when one of them discerned a picture on the surface of the water, which picture presently took to itself the shape of the Virgin Mary. Then they were joined by two girls of the village, who, in response to a narrative of the wonder, declared that, two hours before, they had seen the picture floating in the air, and had watched it settle down into the well. All miracle stories spread fast, and finding his well growing "holy" and popular, the owner speedily built a chapel above it. The priesthood are somewhat partial to miracles, but in this case the deflection of their congregations to the chapel of the Holy Well became so serious that they applied to the police authorities for an investigation of the supposed miracle. The Stanovi of Gadiatch secured the miraculous picture and lodged it in the police-office. Then began a rigid inquiry, and as inquiry is fatal to priestly miracles, it soon transpired that the presentment of the Virgin had been purchased of a pedlar by the proprietor of the well, who had connived with his peasantry to increase the value of his estate by the institution of a shrine. The offerings of the pilgrims had already brought him a handsome remuneration, which, however, may not, after all, compensate him for the results of a trial for sacrilege which he is now awaiting.

—Several facts mentioned in recent Japan news indicate that a reaction has begun to set in there against the tide of rationalism that was felt so strongly in that empire two years ago. First we have the report of an immense open-air Christian meeting at Tokio. Next we find that Mr. DeForest of the American Board, on a recent trip to the north coast, addressed large audiences for three days in a theatre at Totton. Meetings were

held during the day and the evening, sometimes with an attendance of 1,200. Another straw is seen in the recent organization of a church of forty members at Immakari under direction of the American Board. The company had been worshipping in a heathen temple, but being turned out of that they raised \$700 in four days, and built a house of their own. A cultured Japanese, far from being a Christian himself, seeing this, remarked: "This is Christ. This is the power that is to save our nation." There are now 117 Protestant missionaries in Japan, twenty nine of this number being under the American Board. The Methodists have the next largest number, fourteen. It is believed that there are now not less than 3,500 professed Christians in that empire.

—We are no doubt experiencing an unusually severe winter, and it is feared that a great deal of suffering will result, especially in cities and large towns where there is to be found, generally, a number of the very poor; but we have not had, comparatively, such a trying time as appears to have been felt in England and on the continent of Europe. There have been storms and snow in a manner almost unprecedented. A couple of weeks ago a tremendous storm visited England and France and even the shores of the Mediterranean. In England the snow is said to have accumulated in some places to the depth of twenty feet, and to be four feet (one statement says five feet) deep in the London streets. Nearly all railway and other traffic was suspended for days, throughout the kingdom; trains were not only blocked but buried; and the rivers overflowed, the Thames rising ten feet above high water mark at London, and flooding the whole Lambeth and Southwark district. It is estimated that in London alone ten millions dollars' worth of damage was done, while the hindrance to business caused immense loss. Many vessels were lost. Dover pier was damaged to the extent of fifty thousand dollars, and the whole coast was a scene of great suffering and loss. Many people perished, and as communications were re-opened, the terrible effects of the storm became increasingly evident. No such weather has been experienced within the memory of the present generation, if ever. In Paris so much snow has fallen as to be a serious annoyance, but there has been nothing like the disastrous weather in England.

At last we are getting an insight into the cost of that stupendous act of Imperialist unrighteousness the Afghan War. The total expenditure, excluding that incurred for frontier railways and telegraphs, is put down by the Indian Government at £17,500,000, and probably, judging by precedent, there is more to come. A great deal of this was so uncalled for and extravagant the estimates being understated last spring to the extent of two millions—that the SECRETARY OF STATE FOR INDIA has found it necessary to put on record in a formal despatch that there was "no justification" for a great deal of the expenditure. Yet EARL LYTON has had the effrontery to stand up in the House of Lords to justify the Afghan War. Probably the British tax-payer will have to pay some six millions of this lavish outlay. What has been gained by it? Our Eastern Empire, which has to cope with a debt of £240,000,000, has been impoverished at a criti-

cal juncture. We have withdrawn from Afghanistan, with the exception of Candahar, which is to be evacuated, but will cost us, says Lord Northbrook, a million and a half per annum so long as it is retained. Our puppet, the Ameer of Cabul, is recognised over only a limited district. He is developing the arbitrary tendencies of Afghan rulers, and any day we may hear of his downfall. Anarchy prevails over a great part of the country, and it is quite possible that Ayoub Khan may reappear with a military force to contest the claims of Abdur Rahman. All this is the outcome of the policy of adventure devised by Lord Beaconsfield and carried out by Lord Lytton, his *pro tege*.—*Nonconformist*.

If we may believe Professor Max Muller, the touch of nature that makes the whole world kin is to be found in the science of language. Zeus, Bel, Thor, Brahma, Jehovah, are to be accepted as but differentiated articulations of the one supreme thought common to all humanity, the Omnipotent. Revelation, he teaches, invented no new names but gave new meanings to old ones; and thus *deus*, from the sanscrit *div*, the sky—the beautiful, the measureless, the unreachable—became, in course of time, the word to express the revealed God of Christianity. All this, of course, may or may not be true; the great appellate Court of Time may reverse the decision even of an Oxford Professor. An interesting protest against a recent application of this theory is contained in a letter printed in the *Times* of the 30th ult., addressed to Professor Max Muller by a number of Chinese bishops and missionaries. In Professor Legge's "Sacred Books of China," forming the third volume of "The Sacred Books of the East," now being issued by the Clarendon Press under the general editorship of Professor Max Muller, a term or title "Shang-ti" has been translated God, in the sense of the God of revelation. The attachment of this meaning to the term is thought by the signers of the letter in question not only to be a literary mistake, but one which will seriously add to the embarrassments of missionary labor in China. To us the term "Shang-ti" means anything or nothing, we should not recognise it if we saw it in Chinese; and it may stand for the abstract spirit of philosophy or the Prince of Destruction for aught we can tell. But whatever may have been the ideas connected with the term in the mind of Confucius, or those which prevail in the minds of his followers to-day, if the Chinese are presented with the Christian "God" as the English equivalent of "Shang-ti," they will naturally be led to think the two are one in all but name, just as an unguarded reading of Prof. Legge's text by an English reader might lead to the astounding discovery that the revealed God was also known to the great Chinese philosopher. If, therefore, "Shang-ti" returns to China re-coined, and stamped with the assay mark of Oxford University as "God," how can missionaries in China teach their converts to regard Him whom they preach as other than their familiar deity, whose attributes are limited by their own puerile conceptions. This seems to be the motive of the protest entered by the missionaries against the Professor. It is a curious criticism from a wholly unexpected source, both upon Professor Legge's book and also upon the larger subject of the science of language as taught by Prof. Max Muller.

THE MYSTERY OF THE SEED.

Children dear, can you read
The mystery of the seed,
The little seed, that will not remain
In earth, but rises in fruit and grain?

A mystery, passing strange
Is the seed, in its wondrous change,
Forest and flower in its husk concealed,
And the golden wealth of the harvest-field.

Ever, around and above,
Works the Invisible Love
It lives in the heavens and under the land,
In blossom and sheaf, and the reaper's hand.

—Sower, you surely know
That the harvest never will grow,
Except for the Angels of Sun and Rain,
Who water and ripen the springing grain!

Awake for us, heart and eye,
Are watchers behind the sky:
There are unseen reapers in every band,
Who lend their strength to the weary hand.

When the wonderful light breaks through
From above, on the work we do,
We can see how near us our helpers are,
Who carry the sickle and wear the star.

Sower, you surely know
That good seed never will grow,
Except for the Angels of Joy and Pain,
Who scatter the sunbeams and pour the rain.

—Child, with the sower sing!
Love is in everything!
The secret is deeper than we can read:—
But we gather the grain if we sow the seed.

KASHEBI.

SOME FACTS IN THE LIFE OF KASHEBI, A
BRAHMIN WOMAN, AS AN INTRODUCTION
TO A LETTER WRITTEN BY HERSELF.

On the Western side of Hindoostan directly North of the Mahratta Province, where our Missionaries are laboring, is the Province where Kashebi lived. This woman like most women in India, had been married at the age of five years. Her husband, a *widower*, was married to Kashebi when he was ten years old. This girl's education had been mostly of a kind which modesty forbids our describing. Her religious training had been left to her mother, who was accustomed to take her to the god's room, and teach her to pray for such things as wealth, male children—and that her next appearance upon earth, might not be in some vile body: for the new birth of the Hindoos is the returning after death into some other body which may be reptile, beast or bird. Kashebi and Dowlutram, the husband, saw each other the day of the wedding and met again only once until the age of twelve, when she was removed to the house of her mother-in-law. She was a beautiful woman, and notwithstanding the severity of her mother-in-law, did win the love of her husband, and she loved him with the fullest affection. Her amiable and noble ways made her a favorite in the house. When an event drew near upon which her hopes of life-long misery or happiness depended, more than once every day she fell down before Mata the great mother goddess, weeping and praying for the only gift which would prove her worthy the respect of the family. She even employed a Brahmin to stand in the sacred river, with water up to his neck, half a day at a time, and the sex of the little coming stranger was the important part of the event. But the prayers were all unavailing for the baby was a girl. For two long months of ceremonial confinement, she was kept apart in a little damp room, having no sympathy and not a visitor, except the attendant who brought her food and gave her such attention as was absolutely necessary. Even her husband could only look at her through a grating, and in his anger and disappointment he did not even do that. When poor Kashebi was restored to her place in the family she found herself despised. Before the little stranger was a year old plans were laid for her marriage, but the beautiful Moti was not fully wedded until she was six years old, and in three

years more her husband died of small-pox. When Kashebi heard of this she was almost frantic with grief, tearing her hair and beating her breast, crying, "My poor Moti, my lost child, no sons, only a girl and she is a widow." The most fearful of curses had fallen upon her, and the years of sorrow and abuse can never be told. When Moti arrived at twelve years of age, priests were called and she was deprived of all her rights of caste and the endearments of home. Her beautiful hair (of which every Hindoo woman is proud) was shaven off. Her handsome clothes were exchanged for a coarse, black wrapper. All her ornaments were removed from her arms, neck, ears, nose and ankles. From that day forth, according to the Hindoo custom she must sleep on the ground and be both prisoner and slave. Even her mother would be condemned if she should show any signs of tenderness towards "one whom the gods had cursed."

Just at this time Dowlutram, the father, made the acquaintance of an English gentleman, who asked him if he would not be happy to invite his wife to visit the ladies of his secluded family. Many excuses and delays were invented, but finally, after some years had elapsed, the Missionary's lady found her way to the proud Brahmin's house. She was never allowed to see the hated Moti, who after a time found a way of escape, and, years afterwards, was heard of in a disreputable house, having chosen a life of shame, rather than endure the bondage of her father's house. I should like to tell you more of the poor mother's trials, in the introduction of a new wife, to whom was transferred the love, attention, jewels and fine clothes she had once delighted in. But I must hasten to tell you that the two years of faithful instruction by the Missionary had revealed to this poor, crushed, but noble minded woman, the truth that a woman has a soul—an immortal soul—and that even sinful woman may go to Heaven, and that the way is provided by Jesus Christ, the Son of God Himself. I have not time to tell you of the experiences and perils that made her a member of the Missionary's family, and of the "household of faith" but I will send you part of a letter written by her to her husband.

Kashebi's letter to her husband from the Mission House.

My husband will please receive the salutation of Kashebi his wife. Through the mercy of God our Father I am well and hope you are well also. The reason of my writing is this: I want you to know where I am and that I am now baptized, and a member of the Christian Church. It was not true what you told me—that the Missionary when baptizing a convert put beef into his mouth, whispered a charm in his ear, and makes him drunk with wine. Neither is it true that all the people are low caste or out-cast people; but whatever they were *before* they are very kind now and far happier among themselves than Hindoos are; and just for the reason that they are far holier and purer. Nor was it true that I became a Christian in the hope of being married again. I am your lawful wife still and never can be anything else while we both live. I had no Comforter while I was a Hindoo, and in my sorrow now I have an Almighty Comforter, who is more precious to me than all the wealth and friends of the world. I am not blaming you for saying those things, for perhaps you said them in ignorance, and even if you did not I would not reproach you. My dear Saviour when He was reviled, reviled not again, and shall not I do like Him? You offered me a thousand dollars and ornaments and honor if I would forsake my Lord. I would not take a million of money and an ocean full of jewels, nor the crown of all India and forsake Him! What! He gave His life for me and I barter away His love and my soul for worldly treasure? Never! I am now

one of His people and I mean to serve Him with my whole soul till I die. Do not blame my friend the Missionary's wife, for what I have done. She knew nothing of my resolve till it was carried out. She advised me to try and serve Christ in my own family, but I saw I could not do this. I am very sorry I cannot love you or your mother as Christians; but I love you still and shall never cease to pray for you, that you may see the folly of worshipping idols and turn to the only true and living God, through His Son Jesus Christ.

Kashebi's letter to Christian ladies:
SISTERS IN JESUS CHRIST, Kashebi sends to you her Christian greetings. I am not worthy to address you I know, but I think you will not be angry with me. I am only a babe in Christ yet, but I hope to grow strong by and by. I want to speak to all my Christian sisters in England, Scotland, Ireland, and America, for now I know that all these countries exist and are full of Christ's people. Indeed of most of those countries I had never heard till my dear teacher told me of them. I suppose that your children, even your little girls know all about the countries of the world from their childhood. Happy for them that they were allowed to learn and have good educated mothers to teach them from their infancy. And now my dear sisters why do not more Christian ladies come to our country to teach heathen women about Jesus and His salvation? If you only knew their need of teaching of every kind, as I know it, you would almost leave your husbands and families, and home work, and come at once. I see quite plainly that nothing but the knowledge of Christ will raise our native women from the deep ignorance and degradation in which they now live. Those of them who have met English women feel as a Hindoo man once said "like ducks among swans." They wonder what has made you so superior to them. I know what has done it. It is your holy religion, and Christian education, for I think wherever women enjoy these, men will not trample on them as they do in this country: but alas! our women are still without either. I am like one who has spent half a life in a vile prison—myself a prisoner, I have been among prisoners and have seen all the badness of their natures, and of their daily actions, and the harshness and cruelty of the jailers: and, if I had a thousand tongues and a thousand lives, I would employ them all to deliver those unhappy prisoners. Will you not help to deliver them? In my country there is a tree called Lemandu. It is a bitter tree, root, branch, bark, leaf flower and seed, all are bitter. So is sin, the bitter sap that flows through the heathen tree, and it has made them all bad. Can you not change the heathen tree into a sweet one? The love of God is the new sap that is needed for this, and you can carry it out to India in the pitchers of your hearts. Will you not do it? Again, I want you particularly to know that gentlemen (Missionaries I mean) cannot do much for our Hindoo women. So Christian work must be done by Christian women, and if they are doctors as well as teachers so much the better. What can I say more to you? If the love of Jesus will not constrain you to pity our oppressed and ignorant women, my poor words, I am sure, will be of little worth. You will not find our women rude or uncivil, but you will find them in a dreadful state of ignorance, and many of them prejudiced and opposed to learning, but do not be discouraged. The same God who opened the door to my family, shone into my sorrowing heart, and became my Comforter, will open other doors, shine into other hearts, and in His own time will turn all India from its idols to serve Him and His dear Son.

That the time may come quickly is the prayer of your redeemed sister.

KASHEBI.

MASSACRE OF CHURCH MUSIC.

BY THE REV. F. DEWITT TALMAGE.

There has been an effort made for the last twenty years to kill congregational singing. The attempt has been tolerably successful: but it seems to me that some rules might be given by which the work could be done more quickly and completely. What is the use of having it lingering on in this uncertain way? Why not put it out of its misery? If you are going to kill a snake, kill it thoroughly, and do not let it keep on wagging its tail till sundown. Congregational singing is a nuisance, anyhow, to many of the people. It interferes with their comfort. It offends their taste. It disposes their noses to flexibility in the upward direction. It is too democratic in its tendency. Down with congregational singing, and let us have no more of it.

The first rule for killing it, is to have only such tunes as the people cannot sing. In some churches it is the custom for the choir at each service to sing one tune which the people know. It is very generous of the choir to do that. The people ought to be very thankful for the donation. They do not deserve it, and if permitted once in a service to sing, ought to think themselves highly favored. But I oppose this singing of even the one tune that the people understand. It spoils them. It gets them hankering after more. Total abstinence is the only safety; for if you allow them to imbibe at all they will after a while get in the habit of drinking too much of it, and the first thing you know they will be going around drunk on sacred psalmody. Besides that, if you let them sing one tune at a service, they will be putting their oar into other tunes and bothering the choir. There is nothing more annoying to a choir, than at some moment when they have drawn out a note to exquisite fineness, thin as a split hair, to have some blundering elder to come in with a "Praise ye the Lord!" Total abstinence, I say. Let all the churches take the pledge even against the milder musical beverages, for they who tamper with champagne cider soon get to Hock and Old Burgundy.

Now, if all the tunes are new, there will be no temptation to the people. They will not keep humming along, hoping that they will find some bars down where they can break into the clover pasture. They will take the tune as an inextricable conundrum; and give it up. Besides that, Pisgah, Ortonville, and Brattle-street are old-fashioned. They did very well in their day. Our fathers were simple-minded, and the tunes fitted them. But our fathers are gone, and they ought to have taken their baggage with them. It is a nuisance to have these old tunes floating around the church, and some time, just as we have got the music as fine as an opera, to have a revival of religion come, and some new-born soul break out in "Rock of Ages, cleft for me!" What right have people to sing who know nothing about rhythmic, melodies, dynamics? The old tunes ought to be ashamed, when compared with our modern beauties. Let Dundee, and Portuguese Hymn, and Silver-street hide their heads beside what we heard not long ago, in a church just where, I shall not tell. The minister read the hymn beautifully. The organ began, and the choir began as near as I could understand, as follows:

Oh—aw—gee—bah
Ah—me la he
O pah—saw—dah
Wo—haw—gee—e-e.

My wife, seated beside me, did not like the music. But I said: "what beautiful sentiment! My dear, it is a pastoral. You might have known that from 'Wo haw gee'; you had your taste ruined by attending Brooklyn Tabernacle." The choir repeated the last line just four times. Then the prima donna leaped on the first line, and slipped and fell on the second, and that broke and let her through to the third. The other voices came in to pick

her up and got into a grand wrangle, and the bass and the soprano had it for about ten seconds; but the soprano beat (women always do) and the bass rolled down into the cellar, and the soprano went up into the garret, but the latter kept on squalling as though the bass, in leaving her, had wickedly torn out all her back hair. I felt anxious about the soprano and looked back to see if she had fainted; but I found her reclining on the arm of the young man, who looked strong enough to take care of her.

Now, I admit that we all cannot have such things in our churches. In the church of the Holy Bankak it costs one hundred dollars to have sung that communion piece: "Ye wretched, hungry, starving poor!" But let us come as near to it as we can. The true "Pisgah" has been standing long enough, on "Jordan's stormy banks." Let us pass over, and get out of the wet weather.

"Good-bye "Antioch," "Harwell," and "Boylston." Good-bye, till we meet in glory."

But, if the prescription of new tunes does not end congregational singing, I have another suggestion. Get an irreligious choir, and put them in a high balcony back of the congregation. I know choirs that are made up chiefly of religious people, or those at least respectful for sacred things. That will never do, if you want to kill the music.

INTERNATIONAL S. S. LESSON.

Sunday, Feb. 13.

THE PREACHING OF JESUS.—Luke iv. 12-21

GOLDEN TEXT.—The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,—to set at liberty them that are bruised.

Commit—16-19.

INTRODUCTION AND CONNECTION.

The Baptism of Jesus. His Anointing, or setting apart by the Holy Ghost, (ch. iii. 21-22), and His Temptation are the three great events that intervene between our last lesson and this. Having passed triumphantly through the latter, He returned to Galilee, His own country, as Mark terms it, and at once entered upon His great work of teaching, and preaching the Gospel of the Kingdom of God.

LESSON NOTES.

(14.) And Jesus returned from Judea, whither He went to be baptized, tempted, and fully endowed with power from on high. In the power of the Spirit—filled with the Spirit, for the working of miracles, and otherwise setting forth His divine character and claims. Unto Galilee. Galilee was much despised by the Jews—John vi. 41-62; for at this time it was peopled to a large extent by Gentiles, (Matt. iv. 15) by whom the Jews' religion had been modified or corrupted; yet it was to this despised region that Jesus first went with the Gospel. And there went out a fame, etc.—a wide-spread report of His teaching, preaching, and miracles—(See Matt. iv. 23-25).

(15.) Taught in their Synagogues—those of the Galilean Jews. The account of Jesus' teaching and miracles while passing through Galilee on His way to Nazareth, is omitted here; but related by the other evangelists, or elsewhere by Luke. Being glorified by all. This accords with Matthew's account alluded to above.

(16, 17.) And He came to Nazareth where He had been brought up. It is supposed by many that Jesus visited Nazareth twice; but, from a careful comparison of accounts given by the different evangelists, it seems probable that they all refer to this, and that this was His first and only visit there. And as His custom was—not as it had been in former years, but as it was at that time, or since He commenced His public teaching. There is no reason to suppose He had ever taught in Nazareth before. He went into the synagogue, etc. Jesus' fame had gone before Him (see v. 23); consequently the people seem to have been looking for some special exhibition of His power.

And stood up for to read. The Rabbins usually conducted the worship in the synagogues; yet others were not unfrequently permitted to do so (Acts xiii. 15). So when Jesus stood up, thus signifying His willing-

ness to teach on that occasion, there was delivered unto Him the book of the prophet Esaias (Isaiah)—the prophet who more pointedly and emphatically than any other spake of Himself. This did not occur by chance. God knew that the men of Nazareth would reject His Son, but He would have their horrible guilt without excuse. They had known His pure and holy character from His childhood up; they should hear His own testimony to the truth of prophecy in regard to Himself; they should listen to His gracious words (v. 22);—in the judgment of the great day they should not be able to say—we had no means of knowing Him. He found the place. We are not told He happened upon it, but He found it—evidently turned to it by design—to show those people how greatly they had been privileged by hearing from His own lips the prophet's testimony in regard to Himself.

18, 19.) The Spirit of the Lord is upon me. Esaias uttered these words some seven hundred years before this, and now He whom Esaias personated stands before the people of Nazareth repeating them in their ears. He (the Lord) hath anointed me. Anointing was the special act by which the high priest under the Levitical law was set apart to his sacred office. Jesus had been anointed (Acts x. 38) by the Spirit to a spiritual High Priesthood, and He here in the prophet's words announces His own mission. This mission was (1) to preach the gospel to the poor; (2) to heal the broken-hearted; (3) to preach deliverance to the captives; (4) recovering of sight to the blind; (5) to set at liberty them that are bruised.

The great distresses of humanity are poverty, heart-brokenness, bondage, blindness, bruisedness. To the first Jesus brought soul-ripeness (Eph. iii. 8); to the second, soul-healing (Mal. iv. 2); to the third, deliverance (2 Cor. i. 10); to the fourth, sight (John ix. 11, 30-33); to the fifth, release from crushing bondage (Rom. vii. 15; Heb. ii. 15); and to all He was to preach (or proclaim) the acceptable year of the Lord—that is, the Gospel era, then opening upon the world, in which God would accept, first of all, the sacrifice He had Himself provided in Christ, and through Him, all who came to Him in faith trusting in that sacrifice.

(20.) He closed the book—gave it to the minister—and sat down. He announced in the prophet's words Himself, His work and for whom it was to be done; and then left His hearers to reflect for a little while upon His meaning. The eyes of all—were fastened upon him. They undoubtedly saw that He was applying the words He had just read to Himself—virtually announcing Himself as the one who was to fulfil all that the prophet claimed Messiah would do; and they gazed at Him with amazement.

(21.) But He did not leave them in doubt as to the meaning He Himself gave to the prophet's words; for He proceeded at once to declare that this day is this scripture fulfilled in your ears. Here, then, Christ evidently claims to be the Messiah,—God's anointed. Happy, indeed, would Nazareth have been, had she that day accepted her own prophet. But no;—scorning His pretensions, and enraged at His words, they thrust Him out of their city, and would have taken His life, but could not, for His time was not yet come. We have no satisfactory proof that Jesus ever again returned.

SUGGESTED THOUGHTS.

Nazareth and Judas Iscariot, clearly prove that mere association, even with the Son of God Himself, when there is no change of heart, makes men worse instead of better.

Nazareth, that had known His holy character and life for thirty years, fell upon Him with murderous fury and would have slain Him;—Judas, who had been with him for three years on terms of the closest intimacy, betrayed Him. How must it be, then, to bring men into Heaven with no preparation of heart for such holy companionship?

There are some who claim that Jesus was a good man and nothing more. Had He not been what He here and elsewhere claims to be, the Christ of God, He would not have been a good man even; but the greatest deceiver that ever lived.

QUESTION SUMMARY.

(FOR THE CHILDREN.)

(14.) What country did Jesus return from? What three very important things had happened to Him there? See introduction. What country did He return to? What went out through all that region

What is fame? (15.) Where did Jesus teach? What is a Synagogue? (16.) What city did He come to at length? How many years had He lived at Nazareth? To what place did He go on the Sabbath day? Had it been His custom to do so in other places? Why did He stand up? (17.) What portion of the Bible was given Him to read from? How long before had it been written? Why did Jesus turn to that particular place? Because it had been said about Him, and He wished the people to know it. (18-19.) Who did He say, in the words of the prophet was upon Him? What did He say the Spirit had done to Him? When was Jesus anointed by the Spirit? (ch. 3: 22) What had He been anointed to do? Name the different classes of people spoken of. Do all people belong to one, or more than one of these classes? To how many of them do you belong? When did Jesus come to bless all people? (20.) What did He do when He had finished reading? Why did the people look at Him so? Because they saw that He applied the prophet's words to Himself, and they were astonished. (21.) What did He mean by this day is this scripture fulfilled in your ears? He meant that He Himself was the very one that the prophet had written about. Did the people believe it? What did they try to do to Him? See v. 29. It is not likely Jesus ever went back to Nazareth. Let this teach you then, each time you reject Christ, that He may never come to you again! Hear and obey Him whenever He calls lest He leave you forever.

THE OLD PATHS THE BEST PATHS.

It is often highly important that we should pause and reflect. Human nature is so depraved, the flesh is so weak, the influence of the world is so binding, corrupting, deadening; Satan, the great adversary of souls, is such an artful deceiver, that there is great danger of our being tempted into forbidden and sinful paths. Even amid our most spiritual exercises and in our most guarded moments, we are conscious of being on enchanted ground, and of a strong gravitating tendency to the world.

Besides this, there are no errors into which we are so apt to fall as those of adapting ourselves to existing habits and customs, of adopting popular views, and of going the way of the multitude. That this view is generally entertained, that this doctrine is currently believed, that this custom universally prevails, that this amusement is popular and fashionable, are considerations that have sufficient weight with most of us to influence and control our conduct. It should be borne in mind, however, that might is not always right—that the many have most frequently erred—that, in all ages, Truth has had comparatively a few true adherents, while Error has always had hosts of deluded worshippers—that,

'Broad is the road that leads to death,
And thousands walk together there;
While Wisdom shows a narrow path,
With here and there a traveller.'

To catch the spirit of the age, then, and tamely and blindly to follow the multitude, is to be animated by the spirit of error and sin. There is need that we shall examine for ourselves. Religion is a strictly personal matter. "Ask for the old paths; where is the good way." We should ask for the old paths not the new, because in true and undefiled religion there is nothing new. Truth and righteousness are coeval with the existence of Jehovah himself, for they constitute essential attributes of His character. Righteous has ever been the habitation of His throne, and His law has been the truth. And when, in the fulness of time, He was pleased to reveal Himself in Christ, and to transmit to us the system of religion known as the gospel, He gave us a code of laws and a system of doctrines perfect and complete in themselves, and consequently susceptible of no improvement whatever. It was a revelation made once for all, and is adapted to all ages and to all conditions of society. If we would know what the right way is, we must ask

for the old paths. If we would know what truth is, we must go back to the fountain. We must seek it where it comes fresh, pure, radiant from the sure word of prophecy—from the unsullied page of inspiration. Seek it as held and exhibited among men, and you find it perverted, distorted, caricatured. Look away from existing beliefs, from prevalent practices. The question is not or should not be, what are the opinions and practices of the age? but, what is my duty as revealed in the Scriptures?

There is a widely prevailing notion that, as this is an age of progress and improvement, new practices and principles in religion should be adopted—such as are more congenial with the cultivated taste, high refinement, and social habits of the people. As if poor, weak, erring, sinful man, ascending by an effort of his own to a higher plane, may lift religion after him—elevating it in proportion as he elevates himself improving upon God's plan as he improves his own understanding, character and conduct. He would elevate what is really the only means of his own elevation!

I will not dwell upon the new departures of the present day, so prevalent in the churches—such as the offer of salvation without self-abasement, humiliation of soul, contrition of heart—the toleration and even the sanction of such frivolous and worldly amusements as tend to obliterate the line of distinction between God's friends and His foes—the setting aside of the simplicity and devoutness of church worship for a formal, pompous, ritualistic service—the substitution of quartette performances, most artistically rendered by hired, and, in many instances, irreligious men and women, for the far more inspiring and enrapturing scene of a whole assembly worshipping in the service of song—pandering to a vitiated, worldly taste, by holding, fairs, festivals, tableaux, &c., in churches, making God's house a house of merchandise, and a place for the exhibition of theatrical performances, to raise money for religious purposes, instead of the old, Scriptural method of taking collections and of making regular contributions.

But enough of this—enough to convince us that we are not in the old paths in the paths most plainly and luminously set before us in the Scriptures, and hallowed by the footsteps of patriarchs, prophets, apostles, martyrs, saints. In all deference to the wisdom of the age, we do not hesitate to affirm, with the apostle Paul, that the foolishness of God is wiser than men. All their attempts to improve upon His plan, are as foolish and futile as would be the attempt, by the aid of a flickering taper, to light the glorious sun along the luminous track through the heavens.

It is only by walking in the way of God's appointment—in the good old way that we may expect to find rest for our souls. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Many professors of Christianity have just enough religion to make them unhappy. They have no experimental knowledge of what is meant by rest of soul. They are tossed hither and thither on a stormy sea, with no sure and steadfast anchor. Or, to recur to the imagery of the language just quoted, they do not walk so fully in the way of God's appointment as to realize that Wisdom's ways are ways of pleasantness, and that all her paths are peace; nor do they go far enough into the path of the ungodly to reap "the pleasures of sin." They walk where light and darkness blend, and a cheerless twilight is ever brooding over their souls.

Reader, the path of happiness lies in the line of duty. Christian enjoyment is the sure reward of Christian fidelity.—L. W. Moore, in Religious Herald.

The Canadian Independent

Published every Thursday, and will be sent Free to any part of Canada or the United States, or delivered Free in the City of Toronto, for

One Dollar per Year.

Remittances to be addressed to THE CANADIAN INDEPENDENT, Box 2648, P.O. Toronto. All communications for the Editorial, News of Churches and Correspondence Columns should be addressed to the Managing Editor, B. 2648, P.O. Toronto.

TORONTO, FEB. 10th, 1881.

To overtake the press of matter, we this week give an eight-column Supplement to the INDEPENDENT. We trust this will be acceptable to our readers.

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 2648, P.O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

THE McALL MISSION

Pastor George Fisch, D. D., of the Free Church in France, presented a paper at the Presbyterian Alliance (the report of whose proceedings is noted in our literary column), on "Recent Evangelistic Work in Paris." That paper is taken up for the most part with an account of the McAll Mission in Belleville there. In the *Canada Presbyterian* of 21st ult., Dr. Reid, the agent of the Presbyterian Church in Canada, acknowledges, among moneys received, "for McAll Mission, Paris—Western Congregational Church, per Mr. Silcox, \$9.80." It must be pretty well known that Mr. McAll, himself a Congregational minister, is also the son of a Congregational minister, who again was the son of a minister in the Countess of Huntingdon's Connexion. If the mission of Mr. McAll is in any sense denominational it is Congregational also, and therefore it has struck us as rather anomalous that a semi-official report thereof, and contributions thereto, should be made through Presbyterian channels and the Congregationalists virtually be silent thereon. We have no fault with our Presbyterian brethren for their taking that most successful mission under their wing. Nay, we admire their catholicity in so doing, but we assuredly ought not to lose sight of our brother, who, we may say, single-handed entered upon Christian work in a most unpromising field in the gay, tumultuous capital of France. We again draw attention to this work. Hiring a little shop on the *Talieu Lacoux*, Mr. McAll put up a linen sign on which these words in French were printed: "To the anxious! Come to hear a friend who will speak to you of the love of Jesus." He bought sixty straw chairs, they were soon filled. He opened other shops; the work grew. As the places became too small halls were engaged; these were filled. Our friend, unrestrained save by the love of Christ, entered upon and continued his work with a due appreciation of the life-long association of others. As Pastor Fisch tells us, friends from other nations bring too often their native soil with them, forgetting that they themselves are the foreigners. They address a Papal or infidel audience as they would a nominally Christian audience in London or New York,

speaking a Protestant language, which is no more understood by their hearers than Chinese. Mr. McAll knew that the Parisians among whom he was called to labour detested religious *sermon*; he therefore abstained from giving his appeals or meetings the form of a service; he did not carry a limp Bible even under his arm, or pull it out before his auditors and take a text. He eschewed cant in word and action. It was to him the substance, not the form, and he willingly let the form go according to the prejudices of his hearers. The amazing success of his work proves that he was right.

Much use is made of singing in these meetings. The songs "are swift, keen, full of impetus," not funeral dirges; hundreds who have sung little else than common songs and bacchic measures, not only join in the song of the meeting, but repeat the same at home, or whistling by the way. The present number of the meetings during the week is thirty-five in twenty-four places. About 8,000 adults listen there weekly. 80,000 children and 95,000 young men have been reached by this mission. Dr. Bonar's son-in-law, Rev. G. M. Dodds, and a M. Rouilly are associated in the work, which has few paid helpers, but finds speakers from Parisian laymen and ministers of all denominations. "This work is an evangelical alliance on practical grounds," each meeting now being under the oversight of a Parisian minister, who also conducts a Bible-class there.

The mission is now extending, opening halls in Bordeaux, Lyons, and others large towns, and as it extends some of the energy has to be directed in such simple organization as will utilize labour, preserve unity, and carry the prestige of the mission to other districts. Others are stimulated, and Christian work in all quarters is being strengthened hereby.

Last spring Mr. McAll hired for several weeks a dancing-hall, which was haunted by the worst part of the dwellers in that ill-famed district. It was a daring enterprise, but the experiment succeeded and the work still grows: very many have entered the narrow way, profligate habits are being abandoned, and one who confesses himself to have been guilty of every sort of crime has now the care of a meeting hall.

The Rev. M. Gibson, a well known Methodist minister, has taken a daring step in hiring for Sunday evening a hall devoted to scientific and literary lectures. This hall is attended by an *élite* of three hundred from the educated class. That hall is filled and evangelical lips proclaim the simple story of the cross; one of the favorite orators is M. Réveillaud, an advocate, and a convert from Roman Catholicism.

Dr. Fisch, from whose report in the volume above-mentioned these facts are taken, is well known in England and America as one of the most devoted and evangelical pastors of the French Free Protestant Church. He speaks as a Parisian of a work with which he is not ecclesiastically, but sympathetically connected, and his closing appeal may, *mutatis mutandis*, be urged in all our ears, to all our hearts:

"When a fortress is the key of an enemy's territory, a good general un-

derstands that he must storm it at any cost. When Germany invaded France, Moltke saw, with the eye of genius, that to take Paris was to conquer. Paris was impregnable. Never mind! he formed the gigantic enterprise of furnishing a city presenting a line of defence of seventy miles. He did it with so much decision and patience, that after twenty weeks the capital surrendered, and the war was at an end. I ask now, will our Christian brethren do less for the kingdom of their Master? Will they not besiege Paris with the same energy and firmness of purpose? Will they not effect, by their prayers and Christian efforts, that sooner or later this immense city may fall into the hands of Christ, and become an unspeakable blessing for the world."

IONA.

Off the Western coast of Scotland, at the south-eastern extremity of the Hebrides, lies a rocky isle, in length about three miles, and breadth from one to one and a-half, around which many memories cluster, about whose early inhabitants much controversy has raged. About one-fourth of its two thousand acres is under cultivation, and its crops mature somewhat earlier than in most parts of Great Britain. It has many ruins, the largest, though not perhaps the oldest, being those of the Cathedral or St. Mary's Church, which was the seat of the Bishop of the isle. In the burial ground one or two old stone crosses still survive the elements and the more destructive hammer of the vandal tourist. The Cathedral walls are standing in a fair state of preservation; the tower, which is square, about eighty feet high, is over the centre of the transept; there are remains of the old chapter-house and monastery near, the whole presenting a picture of rugged desolation, contrasting vividly with the ivy-mantled ruins such as Dryburgh and Tintern, on the main land of Scotland and England. These Iona ruins are comparatively modern, dating not earlier than the latter part of the eleventh century, about contemporary with the older part of the Abbey at Westminster. The real interest of Iona to the ecclesiastical student dates much earlier, and associates inseparably the island with the name of Columba. To this day among the Hebrides the legend lingers how yearly from out of the misty west, in the pale light of the full moon, a boat without oar or sail, bearing a solitary and mantled man, glides silently on down through the seas, by Skye, Ronan, and her sister isle, under the shadow of the giant crags of Mull, past Fingal's Cave to Iona's shore, into the old chapel of St. Oran. The slumbering dead in those lone sepulchres come forth, mitred abbots, cowled monks and mailed vikings accompany, and there at the high altar, ruined, St. Columba stands to implore heaven's blessing upon the Isles, that evermore—

"Plenty, and peace, and Christian love,
Might smile on every shore,
And that their mountain glens might be
The abiding places of the free."

How, when, or by whom Christianity was first introduced into Britain and the Isles are questions, we fear, hopelessly involved in legend, fable, and controversy. It is strong presumptive evidence against the authenticity of legends which

modern churchmen seek to respect regarding the apostolic planting of the Church in Britain, that the old Anglo-Saxon Chronicle and Bede's Ecclesiastical History go no further back than A.D. 167, as the time when "Lucius, king of Britain, sent letters to Rome, praying that he might be made a Christian. And they, (*i. e.*, without doubt, his subjects), continued in the right faith till the time of Diocletian." There is probability in the suggestion, according to the evidence nothing more, that, in the persecution under Diocletian, British Christians were scattered and planted the cross where they had been driven for refuge, among the Celtic tribes in Ireland and the Western Isles. Columba was born, A. D. 521, of royal parentage, and Christianity was known in Ireland, where he was born, at that time. If we may credit the historical reality of St. Patrick's life, that saint had brought over the story of the cross at least a century before. Columba, or, as he was called, by way of distinction, Columbkille, or Columba of the Churches, became a devoted missionary monk, founding two centres of mission work in the monasteries of Dair Calgach at Lough Foyle, and Dair Magh, or Derry in Leinster. When in life's prime he went on his mission to North Britain, receiving from the Christian king of the Scots, Conal, the island of Hy or Iona, where he founded a monastery, and thence went forth to the heathen kingdom of the Northmen or Picts. It is difficult to separate even in his biography by Adamnan, who a generation later was Abbot of Iona, the fabulous from the real, but it seems certain that all the North of Scotland, through his labours and those of his companions, were brought to own allegiance to the crucified One.

Among these who—is it for lack of personal faith in the truths held?—are ever seeking ecclesiastical pedigrees, there has been long and bitter controversy as to the precise form of faith and polity held by the monks of Iona, who have been identified, but apparently without good reason, with the Culdees. There appears, however, no good reason for impugning Bede's account which we give. The italics are ours to draw attention to facts which seem to indicate either the oriental origin of the Celtic Church or its planting before the Latin Church assumed its distinctive form. "The island has for its ruler an Abbot, who is a priest, *to whose direction* all the province, and *even the bishops*, contrary to the usual method, *are subject*, according to the example of their first teacher, who was not a bishop, but a priest and monk, of whose life and discourse some writings are said to be preserved by his disciples. But whatsoever he was himself, this we know for certain, that he left successors renowned for their continency, their love of God, and observance of monastic rules. It is true *they followed uncertain rules in their observance of the great festival Easter* by reason of their being so far away from the rest of the world; wherefore *they only practised such works of piety and chastity as they could learn from the prophetic, evangelical, and apostolical writings.*" Only! Of course an ecclesiastic of pedigree wrote that "only." Would that even in Protestant Christianity, only those prac-

tics were followed which prophets, evangelists, and apostles approve.

There are no authentic monuments remaining of Columba's time in the island, but he was buried somewhere there, and as the stranger treads the shores of that sea-washed island from whence savage clans and fierce sea rovers derived the light of charity and the blessings of the gospel, he must own the force of the sentence wrung from the sturdy Englishman, who certainly was not drawn by anything merely Scottish: "The man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

IRELAND.

Readers of secular newspapers are kept fully informed of the deplorable position of affairs in Ireland to-day. Whatever may be said as to the misgovernment and oppression of the Irish people in the past—and we are not of those who would deny that there has been both—nothing can justify the action of the leading agitators to-day. The Government in power is most unquestionably one that is sincerely desirous of doing justice to Ireland; it has given the surest proofs of its desire, it has advanced toward the work with no hesitating step; but because its leaders refuse to inaugurate what would be really revolutionary measures, practically to give the affairs of the kingdom into the hands of a knot of reckless incendiaries, the worst passions of the people have been excited, the whole land is volcanic and may break forth in fire and smoke at any moment, outrages against life and property have alarmingly increased, and some of the best friends of Ireland, its truest benefactors, are leaving it defeated in purpose and sick at heart. The attempt to bring some of the leading agitators to justice failed, as there was no doubt it would fail, and authority is powerless. The land is held by an army. Not only so, but the effects are felt throughout England. There are constant rumors of Fenian outrages; guards are being doubled over all the armories and magazines where there are guns or ammunition stored, and there is a feeling of disquiet and apprehension almost universal.

We in Canada have so far felt no effects of this present agitation, but we do not know how long we may be exempt; it is quite possible that if this agitation continues until the summer the Fenians may repeat the tactics of 1866, and endeavor to strike England through Canada. Of the final result there will be no doubt; but we cannot tell what disturbance and suffering there may be in the mean time. What can we do? Just this; remember unhappy, distracted Ireland before a throne of grace; pray that a better spirit may be turned upon it; that the counsels of bad men may, like the counsel of Ahithophel, be brought to nought, and that peace, order, and righteousness may return to the land. Let us not forget the head of the Imperial Government;—the violent attacks made upon him by the Home Rule party in the House of Commons may lead some poor deluded man to think that Mr. Gladstone's life is the obstacle to "justice to Ireland." He would not

be the first prime minister that has fallen by the hands of an assassin. God save him, and all true men like William Ewart Gladstone.

The evils of Ireland are deep and manifold—they do not come within our sphere to discuss; but of one thing we are sure, that the signal for the resurrection of Ireland practically, will be its conversion from Popery. God speed the day. What can we do towards it?

THE NEW TESTAMENT, OR "HOLY CATHOLIC CHURCH."

I.

It is a good sign of the times to see churches or denominations restive in relation to the present state of things affecting the interests of the Redeemer's Kingdom, and referring to the New Testament for light in regard to them. As Congregationalists we ought to have, not only nothing to fear, but very much to hope from such an appeal. With some sense, I trust, of the importance of the subject, I propose to contribute a few brief articles to the columns of THE CANADIAN INDEPENDENT, on the "Holy Catholic Church" of the New Testament, with the lessons to be learned therefrom for the shaping of our "policy" of the future.

There is no expression in the original language of the New Testament which can be translated by the phrase, "The Holy Catholic Church." It may, however, be regarded as embodying what is very clearly taught therein concerning the Church of Jesus Christ. The attributes ascribed to that Church, especially in the epistle to the Ephesians, fully sustain or bear out all that it may be justly claimed to include. The Church as "the body of Christ," to which God "gave him to be head over all things," is clearly the *Universal Church* (Eph. i. 22, 23). Such also is the Church which Christ "loved," and for which "he gave himself" a sin offering (Eph. v. 25); in reference to which also, he says, "I will build my Church" (Matt. xvi. 18). It is referred to as *Holy*, having been the object of Christ's love and sacrifice; "that he might present it to himself a glorious Church; not having spot or wrinkle or any such thing; but that it should be *holy* and without blemish" (Eph. v. 27).

The principal figures by which this Church is represented in the New Testament are *the vine* (John xv. 5), *the sheepfold* (John x. 1, 7, 16), *the natural body* (1 Cor. xii. 12), *a Kingdom* (John xviii. 36), and *the family* (Eph. iii. 15).

Portions or sections of this Holy Catholic Church are addressed severally as "the church of God which is at Corinth" (1 Cor. i. 2), "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ" (1 Thes. i. 1), "the saints and faithful brethren which are in Christ Jesus, which are at Colosse" (Col. i. 1). Then, simply as "the Church of Ephesus" (Rev. ii. 1), "the Church in Thyatira" (ii. 18), "the Church in Sardis" (iii. 1), and "the churches of Galatia" (Gal. i. 2).

This Church, be it observed, is not an "*e pluribus unum*" (one thing from many) as a nation formed from many states, but rather an "*e uno plura*" (many from one) as the family or the flock (Gal. iii. 16), (Heb. xi. 12). Not a conglomerate; wythed, hooped or corded together, but a life flowing through numerous channels, and in numerous directions; "from which all the body by joints and bands, and knit together, increaseth with the increase of God" (Col. ii. 19).

COUNTRY PARSON.

BOND STREET CHURCH.

To the Editor of the Canadian Independent.

DEAR SIR, In pursuance of the order of the Church, I have pleasure in enclosing, for publication in your next issue, the answer of the Church to the resolutions of which a copy appeared in the INDEPENDENT of the 20th ult.

Yours truly,

THOMAS ELGAR, Sec.
Bond Street Congregational Church,
Toronto, Feb. 5, 1881.

On the 26th January, at the annual meeting of the Bond street church, the resolutions were taken into consideration, and the new Deacon's Board submitted the subjoined reply, which was adopted unanimously:

"That in review of the recent action of the churches of our faith and order in this city in response to the efforts of this church towards a renewal of fellowship, be it hereby resolved:

"1. That to the Western Church and its late pastor, the Rev. J. B. Sisson, we beg to express our high appreciation of the Christian sympathy and fellowship extended at a time and under circumstances when such sympathy and fellowship were most needed, and for the renewed expression of its confidence so recently tendered. The Church assures their brethren of its hearty reciprocation, and pledges itself to earnest co-operation with them in every good word and work. It gladly avails itself of the opportunity thus afforded to further assure the Western fellowship of its hope and prayer that an under shepherd may ere long be settled over them in the gospel who shall worthily succeed their late esteemed pastor.

"2. In response to a resolution of a conference adopted by the Northern, Zion, and Yorkville churches, this church records its opinion that the proceedings of the said conference were un-congregational, inasmuch as definite action was taken, which action should have been left to the respective churches referred to.

"3. That the church emphatically repudiates the suggestion of 'wrong doing' conveyed in the resolution, and considers the imputation as unworthy of a body of Christian brethren, themselves subject to error and mistake.

"4. With regard to the withdrawal of the church from the Congregational Union of Ontario and Quebec, the church regrets that the conference alluded to felt itself called upon to pass judgment. This is a subject entirely between the church and the Union, and will be considered at the proper time and place. In the meanwhile, the church would place on record that no discourtesy whatever was shown towards the committee of the Union appointed to confer with it, but the very reverse, as the following correspondence will prove:

LETTER FROM DR. WILKES, DATED HAMILTON, JUNE 21ST, 1878.

To the Secretary of the Bond Street Church:

DEAR SIR, Your communication from the Bond street Church, withdrawn from the Congregational Union of Ontario and Quebec, was in accordance with rule referred to the Membership Committee, which, after due consideration, reported a resolution as follows: *Resolved*, that the letter of Bond Street Congregational Church, Toronto, be laid upon the table meanwhile, and that a committee be appointed to confer with the Church and report thereon to the Union as soon as possible, because it is due to a Church that has held the position which this Church has for so long a time, to make all reasonable efforts to retain it in the Union; said committee to consist of the chairman of the Union, the Rev. R. K. Black, Revs. Dr. Wilkes, Dr. Cornish, and K. M. Fenwick.

"Prior to leaving London this committee met, and appointing me convener

requested me to address you as secretary of the church, stating our appointment, and that as it would not be possible for us within any reasonable time to confer with the church otherwise than by written correspondence, we should feel obliged by any communication from the church to us which they may deem it proper to make in view of the design mentioned in the resolution. I return to Montreal probably next week, and may be addressed there at any time.

"Yours very truly,

"HENRY WILKES."

The following letter was sent in reply. —

"BOND STREET CONGREGATIONAL CHURCH,
Toronto, August 9th, 1878.

"The Rev. Henry Wilkes, D.D., L.L.D.:

DEAR SIR, Your letter of the 21st June came duly to hand and was read to the church at its last church meeting on July 31st. The church instructed its officers to address a letter to you as convener of the committee appointed by the Union at London in June last, to the following effect: First of all, the church begs to express its full appreciation of the kindness that led to the appointment of that committee, at the same time the church begs to assure the committee that it was in no spirit of childish irritation that it resolved to withdraw from the Union. It was not a pleasant task to sever associations that had been cherished for more than a quarter of a century. But the church was compelled by self respect and urged by the reasons already assigned to break away. The church did not desire to compromise the Union nor any of its members, nor did it desire to be the occasion of strife, but it did desire for itself, that it might be permitted to perform undisturbed the work the Master assigned it. The church quite clearly understands that severance from the Union is not severance from the denomination."

"The Year-Book for 1873-4 says, p. 14, that 'It is not necessary to the good and regular standing of a minister or church to be connected with the Union.' This church came to its decision deliberately and prayerfully, and if it had ever entertained a doubt of the wisdom of its course, the July issue of the denominational organ would have settled that doubt.

"While the church maintains as warmly as ever its attachment to the denomination, and desires to give to its uttermost the cause of Congregationalism in Canada, it is fully and unanimously of the opinion that withdrawal from the Congregational Union of Ontario and Quebec is its only honorable course.

("Signed) Thomas W. Handford, pastor. James Fraser, James Thomson, Edward Beckett, James Farquhar, Francis Robinson, deacons."

"5. While desiring fellowship with all Evangelical churches of its own and other denominations, this church resolves that under no consideration will it revive the discussion of those unhappy mistakes into which it fell, and for which it expresses its sorrow and regret. Such a course will, it is believed, soonest allay differences that necessarily exist with respect thereto.

"6. While forgetting the things behind, we desire to press forward in the spirit of the Gospel, which invariably cherishes 'peace and good will' towards all; and may the Divine Head of the Church ever be our strength, and use us as a people for the furtherance of His Kingdom in the hearts of men.

Signed by order of the church,

THOMAS ELGAR,

Secretary Bond street Congregational Church.

THESE SIX—the peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' means—are forever unhappy.

MISSION STATION, MISSIS SAGUA, ALGOMA DISTRICT.

FIRST CHRISTMAS AND NEW YEAR'S EXPERIENCE OF THE MISSIONARY AND HIS FAMILY.

He describes it as being "most unique." "The morning having arrived, from previous assurances from neighbors that the Indians would not visit them until New Year's morning," he says "we did not arise very early; after a late breakfast, the good housewife thinks it necessary to attend to the old English habit of making the universal plum pudding. But as for roast beef or turkey they are (in this region), only things heard of in the past, so the deficiency is supplied by a good juicy joint of corned beef, which is duly placed upon the stove to cook. Before the pudding is ready to keep the other company on the stove, the door opens, and in walks a stalwart Indian, three squaws and two papooses. This is the first instalment of the days visitors. They just retired to make room for six more, and after an hour's leisure twenty-three arrivals in one company. The wife and I look at each other for a moment in dismay: at last we concluded it is of no use, we may as well let them have it, and do the best we can for ourselves. The meat cut up and bread also, and a slice of each was distributed to all, and was gratefully received by every one. Each company had to get their proportion of music; and here our organ did us good service. As soon as we could secure a little respite, we disposed of our pudding, and it was none the less sweet, from the consciousness that we had made so many of our fellow creatures happy. Forty-seven visitors made our entire Christmas day's company.

"New Year's morning arrived in due course, and at an early hour our sable visitors arrived again in companies, but larger than before. This time we had made provision for the day or rather for our visitors. Each one there, old and young on their entrance gave the usual salute 'hoohoo' 'hoohoo' only this time, with the addition of 'happy noo-ee.' It is mutually understood that the same object brings them all, for as soon as another company is seen approaching, the others take their departure.

"All things considered, we have realized the meaning of the usual wishes at this season of the year, viz. "A Merry Christmas and a Happy New Year." These blessings no doubt our own friends and the friends of the mission have been desiring for us as well as these too much neglected red skins, and which we desire fully to reciprocate with them and all for self and family."

I. NICOL.

Mississagua, Jan. 3, 1881."

Obituary.

E. H. BURNABY, ESQ.

Death among the Nova Scotia veterans has been very busy during the past year; and were it not for the hope that "instead of the fathers shall come up the children," Congregationalism in the lower Provinces would seem to have been weakened very considerably during 1880. Among the deaths noticed in THE CANADIAN INDEPENDENT have been those of Captain G. McLeod, of Brooklyn, Hon. F. Tupper, of Milton, and Captain N. R. Clements, of Yarmouth. Now, just as the decade was taking its departure, the subject of this brief memoir passes from his place on earth. Eldridge H. Burnaby, in a green and vigorous old age of about 76 years is, after a brief illness, borne with Christian fortitude and resignation, called home in the ripeness of faith in Christ.

Deceased was a native of Liverpool, N. S., but many years ago removed to the northern district of Queen's County and

settled as a farmer, where he was soon instrumental in making that wilderness and solitary place blossom as the rose. Industry, skill and taste must have combined with nature to render the homestead one of the most picturesque in N. Brookfield. Here, too, ministers of the gospel were ever welcome guests, and everything that politeness and a hearty good-will could do to make them comfortable was resorted to.

Deceased was for many years a member of the church at Pleasant River, and of late years, especially, has very regularly attended its meetings, irrespective of a minister's presence. He felt he had a duty to perform and did it. Always looking on the bright side of things he did much by his cheerful manner and frequent exhortations to encourage others when, from long absence of pastoral oversight, the cause seemed languishing. He was chosen as delegate to attend the meetings of the Congregational Union in his native town last summer, and while there his voice was often heard. He was not only Congregational in his sentiments, but also remarkably so in his family connections. His wife, who now mourns her severe bereavement, is the sister of Rev. J. Whitman, of Manchester, N. S. He leaves a daughter who is the wife of the pastor of a Congregational Church in Maine, and two sons, the elder of whom, an active Christian worker, is united in wedlock with a daughter of a Congregational minister; while his second son has graduated B. A. at college, and is now completing his final year in a theological seminary, with a view to entering the Congregational ministry.

As a magistrate of extraordinary intelligence Mr. Burnaby was often resorted to, and his decisions were generally respected and unquestioned. He will be much missed both by the church and the community.

Literary Notes.

THE MIDWINTER (FEBRUARY) SCRIBNER has always been a special number, as rich as the choicest literary matter and the most beautiful wood engravings can make it. Of last year's midwinter number the London *Times* said "It is a really magnificent triumph of American pictorial art and literary genius." The English publisher of *Scribner* has telegraphed for 17,000 copies of the present number, an advance of 6000 upon his orders last year, and the largest edition of an American magazine ever sent to England. In fact, it is said to be larger than the monthly sales of any English magazine. The American edition of *Scribner* has grown during 1880 about 20,000 copies.

In the same ratio that *Scribner's Monthly* is prospering, ST. NICHOLAS, the famous magazine for girls and boys, issued by the same publishers, grows apace. About 100,000 copies of the Christmas (December) number were sold, while the January number has been for some time out of print. In February, there is a full account of the Obelisk, richly illustrated from sketches and photographs, showing the great monolith in all stages of moving.

REPORT OF PROCEEDINGS OF THE SECOND GENERAL COUNCIL OF THE PRESBYTERIAN ALLIANCE, convened at Philadelphia, 1880. The Presbyterian Publishing Company, Philadelphia. Apart from its denominational interest, this volume presents papers and discussions upon subjects of value to all Evangelical Christendom, e.g., two papers on the Inspiration and Interpretation of Scripture as separate treatises might well stand on the shelf of any religious library. The relation of Science and Theology, by Dr. Calderwood, of Edinburgh; How to deal with young men trained in science in this age of unsettled opinion, by President McCosh of Princeton; Apologetics by Dr. de Pressense of Paris; and Agnosticism by Dr. Flint of Edinburgh; are papers and names of more than denominational import. So are the treatises on the Vicarious Sacrifice of Christ and on the aionian and future retribution of the wicked. Nor can the Foreign Mission work which embraces under its care 250 missionaries, over 100,000 members and 50,000 children in Christian Schools be without interest to any Evangelical Church. And these are but samples of subjects treated of and discussed in a volume of 1150 pages

apart from these occasions in which the mere distinct e Presbyterian polity and doctrine are stated and maintained. We believe we are doing our readers a benefit in introducing to their notice this volume, full of the living utterances of our most conservative churches, as they are brought face to face with the issues of this restless, unsettled age. The book need not be read consecutively, but snatched up at any moment will be found to afford suggestive utterances on almost all the burning questions of the theological life of to-day, the index and table of contents directing thereto.

The work is published in three forms: Essays and debates in full, paper cover \$1.00, cloth \$2.00, with introductory narrative and appendix containing unread papers and reports, and coloured plates of badges worn \$3.00. The last is the official volume, fit for the parlor in appearance, for a standard library in its contents.

MADAGASCAR.

The opening of the Palace Church at Antananarivo, Madagascar, which took place on April 8th last year, was an occasion of much joy and rejoicing. The foundation stone was laid by the Queen (Banavalomanjaka), eleven years ago, and since that time services have been regularly held in one of the rooms of the palace, conducted by a native pastor.

This royal church has for some years past joined with the other churches of the city in Home Mission work, and has taken a leading part in what may be fairly termed foreign mission efforts, as a result of which four native missionaries are now laboring among the distant heathen tribes of this immense island.

No foreigner had hitherto been invited to take part in the services of the Palace Church, but at the opening of this new place of worship all foreigners were invited, and the members of the Norwegian and London Missionary societies, some merchants, and the medical staff connected with the Government were present.

The services were long, two sermons being preached both in the morning and in the evening.

It is a point of Malagasi Court etiquette that the sovereign must occupy a higher seat than all else; the royal pew therefore is higher than even the pulpit, and is elaborately carved and ornamented. The Queen appeared in a dress of green and white satin, with abundance of gold and jewelry, but she wore no special insignia of royalty, as she does on public occasions connected with government business. She had a number of children with her, and the prime minister, who is also her husband.

After a hymn had been sung and prayer offered, the prime minister rose and read a printed paper, containing the Queen's declaration that she had laid the foundation stone of that house, "to be a house of prayer and praise and service to God, the King of kings, and Lord of lords, in the name of the Lord Jesus, who died for the sins of the people, and rose again for the justification and salvation of all who believe in and love Him." It further declared, "If any one destroy this house of prayer to God he cannot be sovereign in Madagascar."

The prime minister also read a paper prepared at the request of the people, giving a statement of the origin of "the praying within the palace." "It was not through any human instrumentality," said the speaker, "that the Queen first became a Christian, but through the influence of the Word of God, blessed by His Spirit; and I will show you the very Bible by which she was led to believe." He here took from the table in front of the Queen a not very clean copy of the Bible, and holding it up said, "This Bible was in the house of Rasoherina (the Queen who preceded the present Queen), and was considered of no importance. It received no honor of any kind, and whoever had any time to spare might take it up, spell through a verse or two, and put it down again. When Rasoherina died, the present Queen remained within the palace, as is cus-

tomary at a time of mourning, and she took up this Bible and read it, and, as she had a good deal of leisure at that time of sorrow, she read in it frequently; that very Bible," he said, holding it up again, "was blessed by the Spirit of God to change the mind of the Queen and make her love the praying, and the word in Isaiah lv. 11, was accomplished, which says "So shall My word be that goeth forth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

Soon after, the Queen sent for the three eldest officers, and told them she was convinced there must be a God, who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her and said, "it was good!" but their faces were very doleful.

Some of the pastors were sent for, and regular instruction in Christianity was given to the Queen and prime minister, and a service commenced on Sundays within the palace, attended by a few of her slaves and children; and that was the beginning of the palace church and congregation, for which the present stone building has been erected.

The opening services of this church lasted for a fortnight, as the Queen was anxious that all the nine churches of Antananarivo with their country branches, should take part in it. Each church had their appointed day, held as many services as they liked, and how they liked. One of these congregations, composed of very poor people and slaves, was treated with special kindness. The prime minister told them they were not to think of the Queen as invested with royalty in that place of worship, for she as well as they all wished to be a servant of God; they were not expected to salute the Queen there, for all had come to worship and reverence God. Outside, on other occasions she was their Queen, but here she was one of them as a servant of God. No restriction was placed on those who might attend as the Queen's word put it "Even the slave of the slave would be welcome."

These rejoicings afforded an opportunity for exercising an act of royal clemency, and many prisoners in chains in the city were liberated.

Every tenth barrel of rum landed in Madagascar is handed over to the Custom House, because it is the plan there, that duty should be paid in kind; but the authorities will not handle the evil thing; they will not commute it for a money payment, and so the rum is poured upon the sands. The Hova Government of Madagascar disapprove the importation, and would gladly place it under heavy restrictions, if not stop it altogether; but their hold over the coast tribes is limited, and they fear a collision with the French on the subject.

Thus, while the civilized Frenchman pours his flood of drink into the country, the simple inexperienced native Prince stands silently by, unable to resist, but refusing to soil his hands with the unhallowed gain!

Ought not Christian Churches and Christian governments to help them in their difficulties.

A SHIP coming home from Australia took fire in mid-ocean. In their haste to escape the sailors put several barrels of gold in one of the two boats in which they escaped, and the other contained most of the provisions. When they examined their stores they discovered their error, they had several barrels of gold, each worth fifteen thousand pounds sterling, but very little food. Before night came on, when the boats might be separated, a sailor stood up and shouted across the water to his companions: "We'll give you fifteen thousand pounds for a barrel of bacon!" That was now the value of the money.—*Herald of Mercy.*

FEBRUARY NUMBER IN THE PRESS.

Send 3c. for Sample Copy.

THE CHRISTIAN REPORTER FOR 1881.

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In assuming the control of THE CHRISTIAN REPORTER, the present publishers hope that the knowledge gained during the past year in regard to the wants and wishes of those for whom the journal is intended will enable them to make it increasingly useful.

The aim will be to publish a journal thoroughly impartial and unsectarian, which shall serve as a medium for the best thought of Christian thinkers, and as a record of the varied labors of Christians regardless of denominational distinctions.

As evidence that the field for THE REPORTER is very extensive, we may mention the following societies and institutions, to whose interests we shall give special attention during the year:—Young Men's Christian Association, Young Women's Christian Association, Canadian Evangelization Society; Hospital for Sick Children; Home for Incurables; Ladies' Mission and Relief Committee; Evangelical Alliance; Toronto Ministerial Association; The Prohibitory League for the total suppression of the Liquor Traffic; Protestant Orphan's Home, House of Industry; News-boys' Lodgings; Boys' Home; Girls' Home; Infants' Home and Infirmary; The "Haven," and Prison Gate Mission; Prisoners' Aid Association in connection with the Andrew Mercer Reformatory, Central Prison and Gaol; Conference of City Charities.

In addition to these, there are organizations in the other cities and the larger towns of Canada, a record of whose work would be suggestive and valuable to those who are similarly engaged. We shall secure frequent reports from all such, in other countries as well as our own, where we have not already done so, and there, we trust, will make THE REPORTER a valued and welcome visitor to those who desire to learn the best and most practical method of conducting Christian work.

We shall be able to command the services of reporters as occasion requires, and furnish PHOTOGRAPHIC REPORTS of Lectures, Addresses, Experiences, etc., such as will be profitable to our readers. The International Sunday School Convention will meet in Toronto in June of this year, and we propose to publish full reports of the proceedings of that important assembly.

The increasing boldness of Infidelity demands attention from Christians of all creeds and classes, and we shall secure and furnish articles, addresses, lectures, etc., bearing on the latest phases of skepticism.

In short, our aim will be to publish a journal which shall inspire Christians to greater devotion in the service of our common Master, which shall aid them in choosing that work in which they may render

most acceptable service, and which shall furnish them with the methods of doing that work, as tested and recommended by prominent Christian workers.

As a medium of communication between those societies and institutions which depend for their support, humbly speaking upon the financial aid and practical co-operation of Christians in general, and the Christian public, we trust THE REPORTER may be made increasingly useful as the work and wants of the organizations are made known. We shall always be happy to receive contributions and forward them as directed by the donors.

While THE REPORTER will be read chiefly by Christians, it is hoped that the illustrations, biographies, reports, addresses, &c., which it will contain, will make the publication one of interest also to the unconverted, many of whom, it is hoped, it may reach on its mission of mercy.

With this view we shall publish Gospel Stories, accompanied, when practicable, with illustrations, and will make special rates for copies for gratuitous distribution in Hospitals, Prisons, the Reading Rooms of charitable institutions, and the homes of the poor. THE REPORTER will be specially adapted for such distribution, being neat, compact, and permanent in form; while the evangelical character of its articles will secure the distributor from any charge of proselytizing, such as might be made in the case of denominational newspapers.

The special dangers that beset young men and women coming to our cities will be exposed in the columns of THE REPORTER, not in a general way simply, but in detail, and where institutions are found whose object is to deceive the young and lead them astray, they will be made known, in order that Christian parents and guardians may be able to have an intelligent watch-care of those under their charge.

The publication of THE CHRISTIAN REPORTER is a labor of love on the part of the Publishers, as well as of the Editor and Contributors; and we therefore the more boldly urge its claims on fellow-Christians, believing it will help them to greater usefulness in the service of our Lord and Master. The journal can be increased in size, interest, and value, just in proportion to the extent of encouragement received from our friends.

THE REPORTER will be issued promptly on the 15th of each month, and will contain at least 16 pages in each issue.

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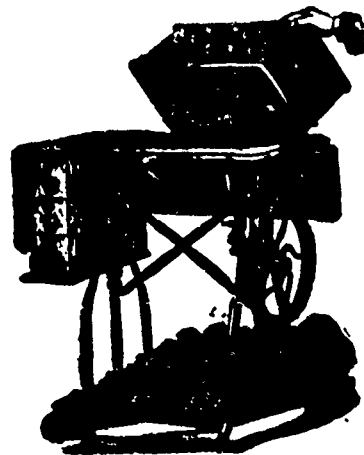


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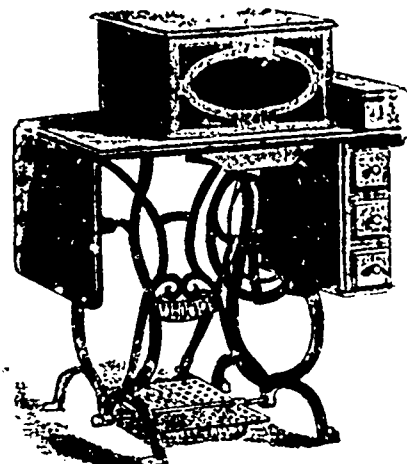
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