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[SPECIAL EDITION.]

# THE CHRISTIAN REPORTER

An Unsectarian Record of Christian Thought and Labour.

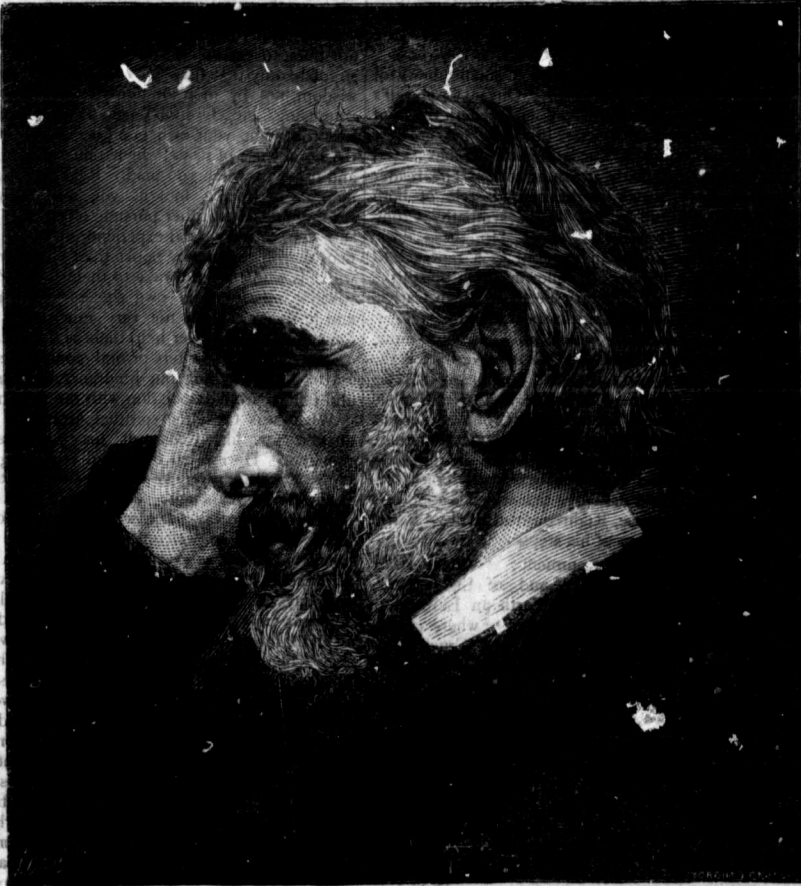
SECOND YEAR, No. 2.

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HON. VICE-CHANCELLOR BLAKE, Editor,  
Thomas Bengough, Associate.



THOMAS CARLYLE.

The life which closed on Saturday, 5th inst., was that of one of the most remarkable men of letters of this century, and was so strongly marked by an ennobling individuality, that our readers cannot but profit by a glance, however brief, into the inner workings of that mind which for more than half a century has so powerfully influenced Anglo-Saxon thought by its genius. Thomas Carlyle was born Dec. 4th, 1795, at the village of Ecclefechan, Dumfriesshire, Scotland. His father was a small farmer, and both his parents appear to have been persons of high moral character, and the solid home training influenced in a marked

degree their son, who grew up with an intense reverence for them. After a preliminary education at the parish school, and then at Annan, he matriculated in Edinburgh University, when about 15 years of age. His parents had designated him for the ministry, but during his college course he felt that he could not conscientiously subscribe to the Presbyterian confession of faith, and so he looked elsewhere for employment. This he found as a teacher in the Kircaldy grammar school, where he was associated with Edward Irving, afterward founder of the sect of the Catholic Apostolic Church. After teaching for sometime, he em-

braced literature as a profession, his first attempt being contributions to Brewster's Encyclopædia; he afterwards published a translation of M. Legendre's Geometry, to which he prefixed an original essay on Proportion, he having specially devoted himself to mathematical studies while at college. In 1823-4 appeared his Life of Schiller and also a translation of Goethe's *Wilhelm Meister*. German literature had a fascination for him, and he labored to introduce it to the English reading public. In 1827 he married Miss Welch, a lineal descendant of John Knox, whose devotion to him he has immortalized in the following characteristic epitaph:—

"In her bright existence she had more sorrows than are common, but also a soft invincibility, a capacity for discernment, and a noble loyalty of heart which are rare. For forty years she was the true and loving helpmate of her husband, and by act and word unweariedly forwarded him as none else could in all of worthy that he did or attempted. She died at London, 21st April, 1866, suddenly snatched away from him, and the light of his life is as if gone out."

There issued from his prolific pen quite a small library of books; but his "French Revolution," "Oliver Cromwell's letters and speeches," and his "History of Frederick II. of Prussia," rank as the principal ones. Probably his greatest work is that on Oliver Cromwell, whose memory he has saved from much of the odium formerly attaching to it. The reader of this remarkable book is struck by the rugged style of both speech-maker and author, and by the hearty sympathy Cromwell's sterling manliness excited in Carlyle. In these days, when the term "Christian Politician" is used as a reproach, it is refreshing to read a passage like the following from one of the pious Puritan Protector's parliamentary speeches, which Carlyle collected and bequeathed to the English-speaking race:—

"I did read a psalm yesterday, which truly may not unbecome both me to tell you of and you to observe. It is the eighty-fifth psalm; it is very instructive and significant. It begins: 'Lord, thou hast been very favorable to thy land, thou hast brought back the captivity of Jacob.' (Cromwell repeats the psalm, closing.) 'Mercy and truth are met together; Righteousness and peace have kissed each other. Truth shall spring out of the Earth, and Righteousness shall look down from Heaven. Yea, the Lord shall give that which is good, and our Land shall yield her increase, Righteousness shall go before Him, and shall set us in the way of his steps.'

Equally refreshing is Carlyle's comment: "What a vision of celestial hope is this: vista into Land of Light, God's Will done on Earth; this poor English Earth an Emblem of Heaven, where God's blessing reigns supreme; where ghastly falsity and brutal Cruelty and Baseness, and Cruelty and Cowardice, and Sin and Fear, and all the Helldogs of Gehenna shall lie chained under our feet; and Man, august in divine manhood, shall step victorious over them, heavenward, like a God! O Oliver, I could weep,—and yet it steads not. Do not I too look into 'Psalms,' into a kind of Eternal Psalm, unalterable as adamant,—which the whole world yet will look into? Courage, my brave one!"

Cromwell continues:

"The Church goes on there, in that Psalm, and makes her boast yet farther: 'His salvation is nigh them that fear Him, that glory may dwell in our land.' His glory; not carnal, nor anything related thereto; this glory of a free possession of the Gospel; this is that which we may glory in."

Upon which Carlyle writes:

"Beautiful, thou noble soul!—And very strange to see such things in the Journals of the English House of Commons. O Heavens, into what oblivion of the Highest have stupid, canting, cotton-spinning, partridge-shooting mortals fallen, since that January, 1658!"

Here is another passage which brings out the yearning of even

brave Cromwell—(and how much more that of weaker men?)—for rest in the midst of difficulty and opposition:—

"I can say in the presence of God, \* \* I would have been glad to have lived under my woodside, to have kept a flock of sheep, rather than undertaken such a Government as this."

This seeming complaint from Cromwell gives Carlyle an opportunity for impressing the ennobling nature of works of *which he may* be said to have been the apostle:

"Nay, who would grudge a little temporary Trouble, when he can do a large spell of eternal work? Work that is true, and will last through all Eternity! Complain not, your Highness!"

Carlyle's abhorrence of all shams and superficiality finds forcible expression in a letter written to his nephew, Dr. Carlyle, of this city, in 1852, containing invaluable advice on the choice of books:—

"I calculate you will diligently, and of your own accord, devote most of your hours of relaxation, when severer pursuits are over, to reading whatever good books you can find; and I stipulate only that they be *good*,—written by men of talent and wisdom, not by men of flimsy sham talent and folly (called "amusing," etc., by fools),—in which essential particular there is nothing but your own good sense, growing better daily by the honest use of it, to which one can apply for the selection and order in which you read. Read no *fool's* book if you can help it; fly from a fool as you would from poison, in your reading and in all other pursuits of yours! \* \* I will assure you, on very good experience, it is far less important to a man that he read many books than that he read a few *well*, and with his whole mind awake to them. \* \* A man gathers wisdom only from his own sincere exertions and reflections; and in this it is really not very much that other men can do for him; but whatever help there is, he will find with the *wise* alone, whether as writers or oral counsellors and companions, and will get nothing but hindrance, confusion, and final ruin and failure, from association with the foolish."

What was Carlyle's spiritual attitude? His books must answer, for, like Cromwell, his works revealed his inmost thoughts. He has left on record a touching tribute to the power of the Lord's Prayer, in a letter written to a correspondent about eleven years ago:—

"I was agreeably surprised by the sight of your hand-writing again, so kind, so welcome! The letters are as firm and honestly distinct as ever—the mind, too, in spite of its frail environments, as clear, plumb-up, calmly expectant, as in the best days; right so. So be it with us all till we quit this din sojourn, now grown so lonely to us, and our change come! 'Our Father which art in Heaven, Hallowed be Thy name, Thy Kingdom come, Thy will be done'; what else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind, with an altogether new emphasis; as if written and shining for me in mild, pure splendor, on the black bosom of the night there; when I, as it were, read them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer; nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an 'after this manner pray ye?'"

He stands out in an age of shams as a true man to whom may fittingly be attributed his own words:—

"A great Light, one of our few authentic solar luminaries, going down now amid the clouds of death. Like the setting of a great victorious summer sun. So dies a hero! He died, this Hero, Oliver, in resignation to God; as the brave have all done."

## The Christian Reporter:

A RECORD OF CHRISTIAN THOUGHT AND LABOR.

TORONTO, FEBRUARY 15, 1881.

### PUBLISHERS' ANNOUNCEMENT.

This is a Special Edition of THE CHRISTIAN REPORTER, and quite distinct from the regular issue, which has been duly printed and mailed to subscribers. The ordinary monthly numbers of this journal consist of fourteen pages of reading matter and two of advertisements, the pages being stitched and trimmed.

The reading matter in this issue is taken from the regular monthly issue, and will give the reader an idea of the quality of that furnished to our subscribers, though the QUANTITY is considerably less, on account of the number of advertisements inserted.

Among the articles OMITTED are the following:—Report of the Perth Conference; the Introduction and Use of Opium in China; Report of Addresses at Meeting of Hospital for Sick Children; Missionary Work among the Indians; Bible Readings on "What hath God prepared for us?" and "Holiness"; and a number of other articles on various topics. See special terms for THE REPORTER and Opinions of the Canadian Press, on page 29.

This Special Edition of THE CHRISTIAN REPORTER is issued as the result of an arrangement made with the Li-Quor Tea Company, who desired to reach the ministers of all denominations in Canada, and a large class of the mercantile community. We took advantage of this opportunity for sending out to these classes, without any cost whatever to them, specimen pages of THE REPORTER, in the confidence that in this way the journal would become more generally known throughout the Dominion; that a large number of new subscribers would be added to the list; and that in any case good would result from the reading of these pages.

BENGOUGH, MOORE & CO.,

Printers and Publishers of "The Christian Reporter,"

35 Adelaide St. West, Toronto.

### CHRISTIAN UNITY.

God brings good out of evil. At a conference held in the city of Toronto last month there was discussed amongst other subjects, "The Attitude of the Church in this Country towards the Denominations." The title selected was unfortunate, containing as it does a preposterous assumption on the part of the Church of England; and the choice of the speaker who was to open the discussion was equally unhappy. It was not supposed generally that one who has been immured for the past thirty years in the cloisters of Trinity College, as has been its Provost, could speak otherwise than ignorantly of the real position of the Church of England in this country. His distant and exclusive attitude to the other branches of the Church in this land rendered him, if possible, less fit to deal with the position that members of the Church to which he belongs do and should occupy towards those outside of its pale. The atmosphere and surroundings of Trinity College, where this conference was held, were unfavorable to aught but a narrow and sectarian view of this grand subject, fraught with consequences of such moment to our Church at the present time. We wondered not that he, and the little band he has educated in the narrow lines of priestly intolerance, while aping the title of Catholics, should have declared

that even on the Bible Society platform they should refuse to meet their brethren of other denominations. But the position of the Bishop of Toronto disappointed very bitterly all but this little band of extremists, that has been trying to turn back the hands on the dial-plate of time some hundreds of years. He that should have led his clergy up to the royal platform on which they might and should have stood, descended to their narrow step, and joined with them in the exclamation, "the temple of the Lord, the temple of the Lord are we." The peculiar relationship, indeed, recommended by his Lordship will launch his ministers in fresh difficulties, for, as from time to time they meet in the streets their brethren whose chief officer is an elder or a moderator, in place of a bishop, they will have to calculate what number of fingers they should extend to preserve the episcopally-recommended street acquaintance. Fie upon thee, man, for such an un-Christ-like key-note to your clergy. Duty demanded that they should have been pointed to the Spurgeons, Guthries, McLeods, Duffs, and the thousands outside of the Anglican communion, whose crowns will shine resplendent with the many they have turned to righteousness. The Bishop should have directed those under him to be much in the company of the noble band of workers in the various branches of the Church other than the Church of England, and to seek to catch from them somewhat of their zeal, life, and power; and to mark well the lineaments and bearing of these street acquaintances forsooth! as they may sit so high in the golden city that no opportunity will be allowed for seeing them there. The world at large, which reads little of, and cares less about, these elaborate discussions, sees and recognizes in the life and work of these men a true and apostolic succession, and, loving reality and earnestness, gladly joins men thus nobly battling for the glory of God, to save souls and to better the world. Oh that the Spirit of the living God would recognize the bishops of to-day by giving them somewhat of the spirit of the bishop of old who displayed his call in the apostolic benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity, Amen."

But out of this conference and its utterances has good already come. Many in the Anglican communion are expressing very freely their entire disapproval of the views there propounded. Many are expressing in warm terms their admiration of, and desire to co-operate harmoniously with all their brethren engaged in the great conflict with sin and Satan. They feel it necessary now to take a more decided stand with the members of other communions, in order thereby to remove from their Church the odium that would be cast upon her by an exhibition that displays the absence of that most excellent gift of charity. Our enemies are powerful and united. To them we should present an unbroken front. The Master demands this of us. He taught it. He prayed for it. He now looks for it. In how much of our work, religious and philanthropic, can we, and should we, stand all shoulder to shoulder—not a man wanting when a great onslaught is being made on the battlements of Satan. Why not crowd the rooms of our Evangelical Alliance meetings, and with one heart and one accord, praise and pray to the Common Father through the one Mediator? Why not as one man come to the rescue of our young men, and in their rooms display to the world a harmonious work

—a work which is not being otherwise done and in which, if we take no interest, we may well doubt our own life? Why not as one man stand up on a common Temperance platform and strike here a blow which would be felt from one end of our Dominion to the other? Union truly is strength, and in this part of the work for God it would prove us to be irresistible. Why not meet as one in our Sunday School Conventions, Normal Classes and Teachers Meetings, a grand union in drawing the lambs into the Saviour's fold? If we feel the great benefit that would result from this united action in the Master's service in the City of Toronto, how much more need have we for union in the smaller places. Many of them with but a few hundred inhabitants cannot carry on separately these works, but united we should find good, healthy, living organizations, stirring up all the churches and drawing the various members out into work for the Master.

We would not have touched upon this Anglican Ecclesiastical Conference did we not feel that the whole Church is interested in this topic, which is, to our mind, a matter of the most vital moment to all who have at heart the building up of Christ's Kingdom. We most earnestly commend it to the prayerful and serious consideration of all Christians. Already there is "the sound of a going in the tops of the mulberry trees;" then let us bestir ourselves. May we often read and ponder over the Lord's last prayer for His disciples, in the seventeenth of John—What a *measure* of union! "That they all may be one; as thou, Father, art in me and I in thee!" What a *sure means* of union, "I in them!" What a grand *object* to be attained! "that the world may believe that Thou hast sent me!" Diversity and yet a true actual living union. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." 1 Cor. xii. 13, 14. How thankful should we be that this is no illusion, but that many members of the one body are now enjoying this union with the Son and, through Him, with one another. A union of soul to soul never to end, nay rather to be more plain and close throughout eternity in the glories above where life's poor distinctions vanish for ever. May God for His Son's sake shortly fulfil His prayer, "That they may be one, even as we are one."

TORONTO has reason to rejoice that an active Christian has been elected to the position of Chief Magistrate. Mayor W. B. McMurrich is Honorary Treasurer of the Canadian Evangelization Society, an Elder of the West Presbyterian Church, and Superintendent of the Sunday School connected with that church. But Mr. McMurrich is not the only S. S. Superintendent among the civic representatives and officials. There are no fewer than seven, viz: Aldermen Boustead, Lake, Evans, and Clarke, and Messrs. Coatsworth, Kimber and Awde.

THE inmates of our prisons eagerly welcome tracts, books, and papers sent them by friends. In the quietude of their cells they are very susceptible to good impressions. The opportunity of well-doing in this direction is

not sufficiently employed. Will Christian friends bear in mind the cases of our prisoners? Perhaps at the very moment that a gospel story or appeal meets the eye of the condemned one, he is eagerly longing for the light which the printed page brings. Do not destroy religious newspapers, or tracts, or magazines with healthy stories, or sell them to the paper maker; but see, rather, that they are given to those who will read and profit by them. If friends in the city will simply drop us a postal card, we shall be happy to send for old books, papers, etc., and see to their distribution where they will do good.

IT IS VERY GRATIFYING to note that a very large number of our Canadian newspapers are strenuously opposed to the liquor traffic, and are earnestly warring against it. The following remarks are quoted from the Exeter *Times* of the 24th ult., in reference to the petition of the Licensed Victuallers' Association to have bar rooms open till eleven o'clock on Saturday nights, instead of seven o'clock as at present—the alleged reason for the said change being that it will result in destroying the sale of liquor in unlicensed grogeries:—"The time allowed is long enough, and there are many good reasons why Saturday night should not be given up to Bacchus. The plea urged by the L. V. A., that the standard of morality would be raised, is all moonshine. It may be true of Toronto, but those who remember the Saturday nights of old will view the assertion with suspicion. In all other parts of the Province there is only one opinion among disinterested people as to the result of the early closing; and that opinion will sustain the Government in deciding to keep the law as it stands. At the same time, the Licensed Victuallers' Association have a right to expect the Government to employ its most effective agencies for the suppression of the unlicensed traffic—and to deserve this assistance the Association should see that none of its members are themselves guilty of the offence which they seek to put down in others."

How shall Christians deal with Infidel literature? It is rapidly gaining foot-hold in Canada. It may be had in many of our book stores, and has a large sale. One book-seller on Yonge Street makes a specialty of what he calls "Liberal Literature." He tells us that Bradlaugh's and Besant's writings are in constant and increasing demand, while Paine's works have a steady sale. He boasts that he is the first person who has been bold enough to announce by printed placard on the public street the sale of Bradlaugh's works. The Free Thought Association, of which he is a member, holds meetings on the evening of the Lord's Day and discusses secular and religious questions. Its membership includes a number of writers connected with the city press, and the meetings are now reported in the evening papers. A pamphlet of over fifty pages has been written by a well-known "Free Thinker" in Eastern Ontario, in defence of Ingessoll, and replying to Wendling and others. The author states that the book is intended for "quasi Liberals, and Christians who have read Wendling and the others replied to, and are in an inquiring mood after truth." In less than five months this book has reached its *second edition*, the total issue being 6,000 copies. These, no doubt, will have a ready sale, the

price being only ten cents per copy. In the face of these facts—which are only a few out of a great many that could be noted—is it not incumbent on Christians to be more diligent in the circulation of literature having special reference to the doubts and denials of sceptics? Why should there not be a Christian, or Pure Literature Association, possessing means and facilities to meet the new phases of modern unbelief?

WE NOTICE a decided tendency in some Canadian secular newspapers towards irreverence in dealing with sacred subjects, as well as a low tone of morals on the part of their editors in the selections found therein. Evil thoughts are insinuated in the guise of poetry, or humor, or anecdote, while many of the stories are of a sensational character. Newspapers which carry into the homes of readers the news of their neighborhood, cannot well be dispensed with in the present day; but when they are conducted in such a manner as to make them dangerous, especially to the younger members of the household, it were better to discontinue them altogether. Newspaper publishers print that which is most acceptable to the majority of their subscribers, and if a pure and healthy sentiment could be created among the readers a reformation would follow in due time. There is no individual, especially in a country-town or village, who wields a more constant and larger influence on the thoughts, desires, aims, ambitions, and plans of young people than the newspaper editor; but how many of his Christian subscribers ever speak to him a word of friendly counsel calculated to govern his public actions? or send to him for publication stories and clippings for family reading whose influence is calculated to be healthful? We are sure there is no editor who would not receive kindly any hint, or suggestion, or help, calculated to raise the moral tone of his paper: Let the Christian reader try to do something in this direction in his or her own locality. The "power of the press" would thus be turned to good account in many localities in which it now exerts, either negatively or positively, an injurious influence.

### REV. THEODORE MONOD ON CHRISTIAN UNION.

ADDRESS DELIVERED BEFORE THE DUBLIN CHRISTIAN CONFERENCE.

My dear friends, a little while ago—no matter whether what I am about to say is history or parable—I was visiting a family, and found all the children (there were seven or eight of them) met together in one room, sitting quietly and orderly, and talking to one another about the unity of the family. This took place, it appears, once a week. They were explaining to one another why they ought to love each other; one said, because they bore the same name; another said, because they had the same father and mother; another, because they had pretty much the same prospects in life; and yet another said that, as they would *have* to live together, they had better live in unity and harmony, and so on. Well, what would be the first thought arising in your mind on hearing them making so much ado about the unity of the family? You would think it was a family where there was not very much unity, and where there might be a good deal of quarrelling going on. That feeling takes hold of me whenever I hear a good deal said about all the various reasons why Christians must love each other, and that they are

members of one Body. To be sure we are! But, my friends, we never feel that so much—at least, I think so from what I have oftentimes witnessed—as when we do not talk about it. I do not mean to say it is wrong to talk about it; it is a beautiful and most important subject. But I mean that when men are full of Christ, and talk about Christ, and of work for Christ, it so happens that coming out of such a meeting, one hardly knows what is a Presbyterian, or an Episcopalian, or anything else.

Mind one thing. We may be agreed that we are one Body—the Body of Christ; but that is not enough. We want something more, without which all our meetings will come to nothing practical in the way of Christian union. What does the Apostle say? What goes before the passage we have been studying? "Endeavouring to keep the unity of the Spirit in the bond of peace." There is, then, something to be kept, and we must endeavour to keep it. And what goes before that? (v. 2.) "With all lowliness and meekness, with long suffering, forbearing one another in love." Now, if we practise that second verse the third verse will practise itself, and so will the fourth. We will remember all about the Body of Christ if we are prepared to forbear one another in love. There is something to be borne. We must bear and forbear. If we meet with something that is perhaps peculiarly disagreeable to us in another denomination, what are we going to do? Are we going to let that bitter spirit that is hateful everywhere—especially so in religious matters—take hold of us? If we see anything going wrong in another church, shall we say, "I am very sorry," but with a smile on our face all the time, which belies our words? There is often very little reality about the love that is said to exist among Christians of various churches. We are told this afternoon that we must rejoice at the work of other denominations going on among the Polar regions and in the Fiji Islands. Why, to be sure! we would be worse than the yet unconverted Fiji Islanders themselves if we did not. But do you rejoice in the success of another brother in Dublin? That is the point; that is the test. You don't have to use any forbearance toward the Methodists at the North Pole, but you have to use plenty of it towards your next door neighbor.

Perhaps, after all, the great difficulty, after hearing much about Christian union, is this: we go home and say, Very well and good, but we must be faithful to the truth, faithful to our church, and so on. And somehow the old spirit comes back again under the name of faithfulness to the truth and to the church. We must be faithful to the truth and to the church to which we belong, and we must uphold the purity of Christian doctrine. But may we not be faithful to these, and yet have the spirit of love? If we put Christ first, then all other things will appear comparatively insignificant. What did Christ say? "If any man hate not his father and mother," etc. Hate our father and mother! Why, we are to love our enemies! Yes, but it means that compared to our love of Christ our love to our family must seem like hatred. If a man does not thus hate his denomination in comparison with the love he bears to Christ, then there is something wanting in his faith and in his love. Those who hate their denomination in that sense, love it best, and do most for its progress and its prosperity.

I heard in the United States an aged Presbyterian minister—you have heard his name, Dr. Plumer—saying: "If God gave me my choice, and said I might be the instrument of the conversion of 999 souls and have them all into my church, or of 1000 souls and see them all go into other churches, I would choose the 1000." That is the right spirit. In that spirit, my brethren, we shall find that in putting Christ first and foremost we shall get all in Him. And among these good things we shall find, first the life of our own souls, and then brotherly love. Oh! brotherly love! It is not so much a thing to talk about; it is the fruit of the Spirit, and it cannot be mistaken

for anything else. Brotherly love will make us rejoice in the welfare of all our brethren, to whatever denomination they belong; it will make us really sad over scandal in any church; it will bind us together; it will strengthen us each and all; it will enable the whole Church to promote, as never before, the glory of God and the salvation of men.

FOR THE CHRISTIAN REPORTER.

**THE HOSPITAL FOR SICK CHILDREN, 245  
ELIZABETH STREET, TORONTO.**

A WORK OF FAITH.

BY L. J. H.

The Christian women interested in this institution held their fifth annual meeting in one of the hospital wards on the 24th ult. The little patients had been removed for the time being, and the room tastefully decorated with flowers. The chair was taken at 3 o'clock p.m. by Hon. Vice-Chancellor Blake, and long before that hour the wards and corridors were crowded with warm and sympathizing friends of the charity. Associated with the chairman were Rev. Dr. Potts, Rev. W. S. Rainsford, Rev. W. Brookman, Rev. H. M. Parsons, Rev. A. Baldwin, Rev. D. J. Macdonnell, Rev. P. McF. McLeod, the Mayor, (W. B. McMurrich, Esq.,) Henry O'Brien, Esq., Dr. Wright, and others.

The meeting was opened with a hymn of praise, Rev. A. Baldwin reading the *seventy-third* psalm, and Dr. Potts engaging in prayer, after which the chairman read the

FIFTH ANNUAL REPORT,

which stated, *inter alia*, that, with only a few dollars on hand, and hardly sufficient furniture for the accommodation of six little patients, with no capital, no collectors, and no subscription list, the Hospital for Sick Children was opened March 1st, 1875, since which time God had been graciously pleased to send, through His people, the large sum of \$12,566.68.

Since the establishment of the hospital 228 intern patients have been treated, — 127 discharged cured, 7 unimproved, 9 removed by death, and the remainder are still under treatment, or have been returned to friends with improved health, and in many instances with splints, and other costly apparatus necessary for the favorable progression of surgical diseases. During this period 1,399 extern patients have been treated, and, when necessary, visited at their own homes, and within the last two years 2,057 prescriptions have been dispensed. The classes of children admitted to the Hospital are as follows:—

1. Sick children, whose parents, owing to poverty, are unable to care for them.
2. Sick children, destitute and friendless.
3. Sick children, who, from various circumstances, cannot receive the necessary care and attention at home, but whose friends are willing to pay, (partially or wholly) the cost of their maintenance.

The year just closed has been one of peculiar trial, especially during the last six months, since when, the gifts at times have not been sufficient to meet the current expenses, and this together with improvements and alterations in the building, leaves the treasury empty, with unpaid accounts to the amount of \$368.62. Nearly one-half of this amount, however, has been paid since the beginning of the year 1881.

Eleven "Cots," at a nominal cost of \$100 each per annum, are supported in the Hospital by individuals, Sabbath Schools or "Clubs," viz: "The Rolleston Cot," "The Consolidated Cot," "The Ethel Cot," "The Violet Cot," "Freddie's Cot," "May's Cot," "The Orillia Cot," "The Preston Cot," "The Faith Cot," "The Children's Cot," and the "Canadian Children's Cot."

The Treasurer's statement, read by the Mayor, showed that

during the year nearly \$2500.00 had been contributed voluntarily for the support of the charity, and though at the close of the year the indebtedness amounted to \$368.17, since that date it had been reduced \$202.61, leaving at present a cash balance of eight cents with which to carry on the work.

The Trustees' report, as read by Henry O'Brien, Esq., stated that at the close of the year, there were on the Hospital premises, sixty-eight monthly instalments of \$25.20 yet to fall due, amounting in all to \$1,713.60, but which might be redeemed by a cash payment of \$1.250.

TEMPERANCE ITEMS.

CHICAGO HAS introduced the coffee-cart scheme. Every day a certain number of gallons of coffee and loaves of bread will be disposed of near the tempting saloons whose influence is thus scouted to be counteracted.

DR. MOXLY has been in the United States and gone back to Scotland a total abstainer. He corroborates Professor Flint's statement, that all the time he was in the States, he never saw intoxicating drink upon a table but once.

A "TOTAL ABSTAINER," writing to the *Globe*, holds that the revenue derived from the liquor traffic should be drawn upon to defray the expenses of an Inebriate Asylum, which is one of the natural results of the sale of intoxicants. He argues that this could be done, according to the report of the Provincial Secretary, which shows that there were issued in 1879 in this Province the following licenses:—Tavern, 3,083; shop, 715; wholesale, 38; vessel, 20;—total, 3,856. (The six months and the extended licenses are not included in the above.) If the revenue derived from 3,856 licenses is not sufficient—being capitalized—to defray other expenses incident to them besides erecting and supplementing the amount necessary for the maintenance of an Inebriate Asylum, he suggests that an additional sum might be imposed on each person engaged in the traffic, to be called "The Inebriate Asylum Tax." The payment of this yearly tribute by the publicans and their brethren in other departments of the trade, would be a gentle and feeling reminder of the sad and deplorable effects of the traffic in which they were engaged.

JAMAICA RUM THAT IS NOT MADE IN JAMAICA.—Several curious businesses were discovered by the census deputies of the United States, the inside history of which is not generally known. The superintendent of the Brooklyn, N. Y., census was much puzzled at the traffic in old shoes, and undertook to investigate the mystery. It was found that old shoes were collected in large quantities by ragpickers and junkmen, and sold to certain mysterious persons. After much inquiry and investigation, it was found that the old shoes were made into Jamaica rum. When they came from the ragpickers, the good pieces were cut out and sold to small cobblers for patching purposes. The rest was distilled with spirits, colored with burned sugar and sold for Jamaica rum, and the most singular fact about the business is that it is bought, lot by saloon-keepers, but by druggists, who pride themselves on the purity of their articles.

THE VALUE OF TRACTS.—Rev. E. G. W. Hall, in the *Canada Christian Advocate*, says:—"Several years ago we consecrated \$1.50 to the distribution of tracts. We placed them on a table near the door with a small money box by them, telling the people as they passed out of church to take a tract and read it, and if the spirit prompted them they might place a piece of money in the box to be used in purchasing other tracts, to be distributed in the same way. The \$1.50 has repeated and re-repeated itself till we have distributed over \$130 worth of tracts. Thousands upon thousands of these leaflets have gone into many houses with healing in their wings." This plan of spreading the gospel is so practical and easy that every church should adopt it.

For THE CHRISTIAN REPORTER.

## AN HOUR IN GOD'S PICTURE-GALLERY.

BY MRS. J. C. YULE.

Among the many exquisite studies in that grand old picture-gallery—the Bible—there is one which has, perhaps, been studied more, yet understood less, than any other. Let us enter to-day, and glancing along the walls we shall see it hanging there,—not in shadow, but in clear sunlight, neither too high nor too low for accurate examination, but in such a position that the tallest need not stoop, or the lowliest climb, but where all may see and examine it for themselves. Yonder it is, small in size, sad in coloring, and utterly destitute of any approach to embellishment.

On this side the canvas a woman is sitting in the dust, weeping bitterly, while at her feet is a dead child. The sky is in shadow, the sun has set, withered leaves are falling around her, and a melancholy mist that gathers with the night has already blotted out every object save the solitary mourner and her dead. As we gaze upon the sorrowful picture, our eyes wander mechanically to the inscription beneath, and we read—*MANY ARE THE AFFLICTIONS OF THE RIGHTEOUS.* How is this? we ask, turning to one at our side. Are not the righteous God's best beloved, and dear to Him as the apple of His eye? Are not their names graven upon the palms of His hands, and kept in everlasting remembrance before Him? How is this?—and the answer falls sadly upon our ears—“*I do not know.*”

Suddenly an unseen hand reverses the picture, and what a change! It is morning. The mists are gone; the clouds are rolled together in wreaths of snowy whiteness; the trees are clothed in green; the hill tops are bathed in sunlight; and on a fair and flowery eminence, with folded hands and brow uplifted into the glory of the risen sun, is the same face we saw before, but how changed! Kindling with the light of unuttered hopes, and flushed with a joy too deep for words, it speaks of a gladness born of grief—a rapture new and strange, and till then uncomprehended. Her eyes are following a beautiful bird that is soaring sky-ward, its snowy plumage all alight with glory, and as we half suspend our breath in admiration and surprise, we glance below and there written in letters of gold we read—*BUT THE LORD DELIVERETH HIM OUT OF THEM ALL!* And is it so? we cry, turning again to the glory-side of our picture, is it true that the Lord delivereth him out of them all?—and a voice answers—“*Yea, the Lord delivereth them out of ALL their troubles. The eyes of the Lord are upon the righteous, and His ears are open to their cry. He redeemeth the soul of His servants, and none of them that trust in Him shall be desolate!*”

“*But why,*” still murmurs unbeliever, reversing the picture and gazing with tearful eyes upon it, “*why are they afflicted? Surely the wicked prosper in the earth, they spread themselves abroad on every side, the treasures of this world are theirs, its best and choicest gifts are lavished upon them, while many, oh how many and varied are the afflictions of the righteous!*”

“*Remember,*” the voice replied again, “*that the wicked have their good things here—and only here. They seek nothing beyond, and they need no affliction to prepare them for a future in which there will be no joy. Surely thou wilt not grudge them the only felicity, if such it may be called, that can ever be theirs!—and wilt thou revolt against the only woe that can ever be thine, especially since its whole aim is to fit thee for eternal felicity? Behold what I will show thee!*”—and suddenly the picture is removed and another is suspended in its place.

Before us is an orchard set with many trees, and interspersed with vines and all manner of fruit-bearing shrubs.

In the centre stands One who is directing the movements of

many servants, each supplied with some sharp instrument for cutting away the superabundant growth, or with cords to bind the straggling vines to their proper place; and as we look closer we see not a tree or shrub or vine that has escaped. One tall tree has lost more than half its heavy branches, and the unsightly stumps look almost ghastly in the sunlight. Yet still the work goes on, and turning again to the one at our side, we ask, “*Why is this? Doth not the Lord of the vineyard love and cherish the trees His own right hand hath planted? Doth He not water them with refreshing showers, and strengthen and stimulate them with the sunshine and the dew? Why then doth he wound them so, leaving them scarred and bleeding from the stroke of the cruel knife?*”—and again the answer comes—“*I do not know.*”

And now this picture is reversed. The great orchard is before us still, but what a change! On every branch of yonder tree, lately so dismembered and defaced, hang many heavy clusters of ripe and ruddy fruit. Yonder vine, so strangely despoiled of its branches, bound to supports to which, of itself, it would never have clung, its superfluous growth checked and its tendrils cut away from the objects which they had grasped so tenaciously, is now heavy with luscious fruitage purpling in the sunshine. How beautiful! we exclaim. How wonderful, that out of such seeming waste should have come such superabundant fruitfulness,—from such apparent wantonness of severity, such a wealth of blessing from the hand that inflicted the wound; and while we gaze with wonder and delight, again the voice of the gracious Interpreter falls on our ears.

“*And dost thou not yet read aright the mystery of my love?*” it asks. “*Hast thou not understood that she who wept in the dreary night over her dead, led by my love through the dark valley of bereavement, won from her anguish power to rise into the sunshine of a steadfast faith, and, from higher grounds and a clearer vision, to discern the blessed truth that her child was not dead, but gone before to wait in my bosom for her own coming?*”

“*And canst thou not gather from the picture thou hast just beheld, the true lesson of my gracious dealing with my own children? Said I not to thee in the weary year of my earthly sojourn, that every branch in me that beareth fruit, my Father doth purge that it may bring forth more fruit? Discernest thou not, oh soul, that it is not enough that thou be somewhat fruitful? He would see more and more, more and more with every year of thy spared life on earth. Herein is my Father glorified that thou bear much fruit, for only so shalt thou be my disciple. Dream not that I do not love thee because I afflict thee. Whom I love I chasten, and every son whom I receive I scourge. Not that I delight in their tears, for, as a father pitieth his children, so do I pity thee; but rather that so I may purify and ennoble thee, and make thee fit to be a partaker of my glory. Dream not that I hate my vineyard because I prune and cut my trees until their beauty seem to thee hopelessly marred,—it is thus I make the trees of my planting fruitful, thus I prepare them for the day when I will transplant them to bloom forever in the fair garden of my Paradise above. Say no more, oh soul for whom I poured out my own soul in death, that thou knowest not why many afflictions are meted out to the righteous! Is it strange that, when I have loved thee so much as for thy sake to take upon myself thy anguish and thy death, I should now seek to ... thee for my service on earth and my glory in Heaven? If I wash thee not thou canst have no part with me. If I purge not away thy dross, even though it should require the furnace of affliction seven times heated, thou canst not shine among the jewels of my crown. If chastisement and tears be thy portion here, it is that so thou mayest be prepared for the exceeding weight of glory that awaits thee beyond. Many, indeed, are the afflictions of the righteous; yet rejoice and be exceeding glad, for the Lord delivereth him OUT OF THEM ALL!”*

### A CHAT ABOUT THE LI-QUOR TEA COMPANY.

John Cassell set up in Fenchurch Street an establishment for the sale of tea and coffee in packets and tins, and these were supplied to agents throughout the country, and in the premises now occupied by *House and Home* he commenced as publisher by the issue of his *Working Man's Friend*, a periodical useful in itself, but notable as having been the pioneer of the vast mass of literature, all educational and elevating in its tendency, subsequently issued from the press of John Cassell or that of his partners and successors, Messrs. Cassell, Peter and Galpin. His packet tea was useful in stimulating and extending the trade, and in increasing the use of the harmless beverage, while his books and publications have been important factors in the education and elevation of the people during the last generation.

John Cassell perceived the value of the two agencies of progress, tea and books, and did more than one man's work in bringing them within the reach of the masses. Put the idea of uniting the two, of making the dietetic article, tea, while it administers to the creature comforts of the people, carry with it, as it were, the healthy stimulant of food for the mind—literature—so that wherever the one goes, by a law as certain as that of gravitation, the other follows, was reserved for Mr. George Clarke, the founder of the LI-QUOR TEA COMPANY. This gentleman has been in the tea trade for many years, and some years ago, the idea struck him of devising a scheme for presenting a volume by some standard author with every ten pounds of tea purchased. He reflected that, while "to the multiplication of books there was no end," yet that by the operation of School Boards throughout the country, a new generation was growing into life, with an increased capacity for reading; a generation educationally capable of reading and appreciating the best works of our best authors. This presented a grand opportunity for the distribution of sterling literature, as a taste for the pure and elevating once implanted is seldom obliterated. Besides which, literature of a pestiferous kind was increasing, and this, if read, would render the work of the School Board only a questionable benefit. Having had considerable experience in the tea trade, and being a good buyer of an article the purchase of which requires fine taste, good judgment, and great discrimination, the founder devised a plan under which the public could be supplied with sound, genuine tea, of fine flavour and quality, at a price as low, or lower, than that charged by ordinary dealers, while at the same time the retail purchaser would receive standard books as bonuses, and the agent a remunerative profit.

Naturally, the question would arise, under what name shall the new project be floated? For, although the great English bard has asked "What's in a name?" still the matter is one of considerable importance. The name should be in a measure descriptive of the thing for which it stands, and although the LI-QUOR TEA COMPANY may at first appear inappropriate, still, when we remember that the usage in the tea trade with all careful buyers is to "liquor," the samples submitted for sale to them, it is easy to understand how Mr. Clarke, foreseeing that success would depend upon the quality of the article sold, rather than on any adventitious circumstances, and that that success could only come by the exercise of the utmost caution and care in the initial step of purchasing, having resolved to "liquor" all samples before buying, hit on the happy expedient of dividing the word by a simple hyphen, and thus produced the appropriate and suggestive cognomen:

### THE LI-QUOR TEA COMPANY.

The name itself is a guarantee to the consumer that a sample of each parcel of tea bought has been submitted to the "liquor" test.

The palate of the tea-drinker is capable of cultivation. In some districts within the United Kingdom, a rough tea is preferred; in others, a taste for a finer flavour prevails; in one locality green tea is popular, in another black is most held in esteem. Again, in some regions the tea with leaf unbroken is alone popular, while in others it is used broken and reduced almost to a powder. It is a business and an art so to blend the various kinds of teas as to meet these tastes, and we cannot be expected to reveal what are valuable trade secrets. But we may say, as a result of a personal inspection of the establishment on Tower Hill, that we were completely astonished by what we saw during our visit. We looked at the Company first with suspicion, expecting little from it but trashy books and bad tea. Our visit was a critical one. We saw the tea emptied from the original packages as received from China or India, and traced its progress through the various processes of grinding (to slightly break the leaf) blending, mixing, weighing, making up into packets, labelling, and finally packing in response to some agent's order. We examined for ourselves the Congou, Moning, Caper, Assam, Orange Pekoe, Hyson, Gunpowder, Japan, etc., and were surprised to find only teas of the soundest character being used, while about the quality there could be no question. We have since "liquored" the samples then abstracted for ourselves, with the result of amply confirming the judgment of the buyer. We have no hesitation in stating that the teas sold by the "Li-Quor" Company at 60c., 70c., and 80c. per lb., are quite equal in quality to the article sold at corresponding prices by ordinary stores, and in many instances much better. One element of success, then, is secured—the tea is good.

We now turn to the books: and in reply to a question addressed to him, the founder informed us that the customers select their own books, and that the range of choice now extends to over 800 distinct works! The books most popular (of which most are selected) are the Bible (in the English, Gaelic, and Welsh languages), "Robinson Crusoe," "Uncle Tom's Cabin," and cookery books, etc., etc. The works of Dickens and Lytton are very popular, as are also some of the leading magazines. In many cases volumes, the retail prices of which are \$2.00 or even more, are in stock. The edition of Dickens available, is the well-known "Charles Dickens' edition"; and that of Lytton "The Knebworth Edition," both of which sell at \$1.25 per vol.

Having seen room after room, and floor after floor, of warehouses, filled with books from floor to ceiling (the stock on hand numbering some half-a-million of volumes), and having examined the books for ourselves, we can only come to the conclusion that the proprietors possess equal ability and discrimination in the selection of books and in the purchase of tea, and, consequently, it is no wonder that in little over four years they have 5,000 agents, many of whom are grocers, actively employed in selling the LI-QUOR TEA, or that 30,000 HOUSES AND HOMES in our land are made richer each month by the addition of a volume of such sterling worth as those distributed by the LI-QUOR COMPANY—*House and Home*.

Mr. Clarke is now in the Dominion for the express purpose of developing the business and explaining the objects of his company, and desires to draw special attention to prospectus on back page of this journal. He will be glad to see any storekeepers willing to accept agencies, at 295 Yonge Street, Toronto.



TESTIMONIALS.

The following are selected from a number of testimonials we have received:—

We have received from Professor Croft, F. C. S. a certificate of the Chemical Examination of the two grades of Li-Quor Tea, purchased without our knowledge of the purpose for which they were intended. Of one sample he says:

"The Tea is pure; no facing or adulteration could be detected." And of another sample he says:

"No facing or adulteration could be detected, and the article is of excellent quality, consisting entirely of pure tea leaf.

(Signed) H. H. CROFT, F. C. S.

TO THE MANAGER OF THE LI-QUOR TEA COMPANY:—

SIR,—I have much pleasure in forwarding the following testimonial:

In my late visit to England my attention was directed to the Li-Quor Tea Company of London. I became acquainted with the proprietor and originator of the scheme, and through him made myself familiar with all the workings of the Company. I was so much taken with the scheme that I considered it would be welcomed in Canada, as I am glad to find it has been. Since the Company opened their store in Toronto I have purchased their teas and find them of uniform and excellent quality, and have added to my library works of such sterling merit as commend themselves to every educated mind.

Yours faithfully,

W. J. SMYTH,

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

MRS. H. T. NORTHROP writes:

I am pleased to state we have used your tea for about two years and have always been well satisfied with both your tea and books.

DR. OLDRIGHT says:

I am using the Li-Quor Co's. teas and find them of excellent quality.

TO THE LI-QUOR TEA COMPANY.

GENTLEMEN,—Having used your tea for twelve months, I have much pleasure in testifying to its excellency of quality and flavor. I have found both the tea and the books to be all you represent them to be.

MRS. R. W. LAIRD,  
232 Carlton Street, Toronto.

Office of "The Christian Reporter,"  
35 Adelaide St. West, Toronto, Feb. 12, 1881.

GEO. MANN, ESQ.,

Dominion Agent Li-Quor Tea Company.

DEAR SIR,—I have been deeply interested in the progress of your unique enterprise, and am pleased to learn of the great success which has attended its introduction into Canada, for I see in it the germ of a great movement for the elevation of the masses. To those who understand your method of operation, the practical philanthropy which underlies it is plainly visible. No doubt, the business of distributing books freely with tea is profitable to your company, possessing, as they do, immense capital and unlimited facilities for securing the best articles at the lowest price; but the fact that the business "pays" does not, in my mind, detract in the slightest from the credit due the originator of the idea. Though I do not profess to understand all the mysteries of the tea trade, I do know that ordi-

nary grocers make a handsome profit on it, and that it is a staple article of commerce; and if your company choose, in the goodness of their heart,—an organ which is proverbially lacking in the anatomy of corporations,—to share their profits with consumers, giving them discounts in the form of books, I do not feel like questioning either the Company's ability to give good tea, or their motives in giving, with it, good books. It is a simple and practical way of carrying out the humane principles of co-operation. The theme is one that might be enlarged upon indefinitely, but I cannot refrain from suggesting to philanthropic and charitable societies the advantage of obtaining good books for nothing,—or rather, for the money that would, in ordinary cases, go to the profit side of the grocer's account. Working men, also, might, by purchasing through your agencies, form Circulating Libraries, and thus effectually destroy the evil influence of the taverns. My library is now graced with four handsome volumes from your store—"Good Words," "Sacred Scenes in Bible Lands," "All about Everything," and "Sunday Magazine."

Yours truly,  
THOS. BENGOUGH.

160 HURON STREET, TORONTO.

TO THE MANAGER,

Toronto Agency,

Li-Quor Tea Company,

London, Eng.

Dear Sir,—Having used your Tea for the past three years, both in London, England, and Toronto, Canada, it gives me great pleasure to speak of the excellent quality of the Tea, which I have always found equal, if not superior, to that sold at higher prices. I have now a splendid assortment of books by using Li-Quor Tea, and would recommend every one who is fond of a good cup of tea and good reading of pure literature to try it.

Yours truly,  
W. SOPER.

GEORGE MANN, ESQ.,

Li-Quor Tea Company:

SIR,—Hearing that you are about to establish a branch of your business in Montreal, I would like to express to you a wish that you would open one in the West end of this City. For considerable time I have been purchasing my tea from you, and have always found it of most excellent and equal quality.

Yours faithfully,  
SID. ADLARD.

MRS. J. A. WHATMOUTH, of 24 Rose Avenue, writes:—

I have great pleasure in testifying to the quality of your Li-Quor Tea. We have used it now nearly two years, and consider it equal to any in the market.

GEORGE MANN, ESQ.,

Dominion Agent Li-Quor Tea Company,

295 Yonge St., Toronto.

DEAR SIR,—I have great pleasure in bearing testimony to the uniform good quality of the Teas which I have purchased of the Company you represent. They have been used in my family for some time, and in all cases have given entire satisfaction; therefore I confidently recommend your system of business to all lovers of good tea and first-class reading matter. Wishing you much success,

I am, yours, &c.,

JAMES LANGSTON,

173 Victoria St., Toronto.

MR. G. MANN,  
Toronto.

SIR,—I beg to state that having drank your tea for some months, I feel justified in saying that I consider the Li-Quor Tea to be unsurpassed by any that I have tried, at the same prices, and unequalled by very few. The books which you present to your customers are works of real merit, and worthy a place in the home of the intelligent and refined.

Yours, &c.  
WM. TOTTERDALE.

MR. TABRAHAM, of 16 St. Charles St., writes:—

I have now been using the Li-Quor Tea for more than a year, and have much pleasure in testifying to its uniform good quality, and as being equal to any other tea at the same price.

Lancashire Insurance Company,  
Canada Permanent Buildings, Toronto St., Toronto  
MR. GEORGE MANN,  
Li-Quor Tea Company, City.

I would state that since about the opening of your branch here, I have purchased our family teas from you, and have much pleasure in certifying as to its purity and good value. I have no hesitation in saying that the tea, as supplied to us by you, is equal in every respect to what we were in the habit of purchasing elsewhere before at the same price, and, apart from this, we have had a peculiar pleasure in being the recipients of many of your valuable books, that I am sure have been a source of great pleasure and great instruction.

Yours truly,  
EDWARD ROGERSON.

MR. S. J. MOORE writes:—

I have been using your Li-Quor Teas for some considerable time, and have always found them of first-class quality, equal, if not superior, to any teas sold at the same price elsewhere, and the value of the books received as gifts has been astonishingly good. I have much pleasure in heartily commending your business as worthy the support of all who value their own interests, and especially of those who desire to see an increase of intelligence among the masses.

SUNFORD, Feb. 9th, 1881.

TO THE MANAGER OF THE LI-QUOR TEA COMPANY:

DEAR SIR,—I have made several purchases at the Li-Quor Tea Store, and was much pleased with both Tea and Books. I consider it an excellent system, thus to combine two such essentials as Tea and Books. I learned of your system from a friend who saw all the working of it, on a prodigious scale, in England; and as soon as I found that you had opened in Canada, I lost no time in giving it a fair trial. I am more than satisfied with the results.

Yours truly,  
GEORGE SMITH,  
Reeve of Township of Scott.

UXBRIDGE, Feb. 10th, 1881.

TO THE MANAGER OF THE LI-QUOR TEA COMPANY:

SIR,—This is to certify that on several occasions my family have purchased at the Li-Quor Tea Store, in the city of Toronto, and were much surprised each time to get tea which was superior to what we purchased in other places, and in addition got books of very great worth. We shall, hereafter, make it a point to purchase our tea from you, as we consider that we get two values for our money.

A. BAGSHAW, J. P.  
An Old Resident.

MR. W. J. GREEN, of Peterboro', writes:

I find that your tea gives universal satisfaction and the sale of it is rapidly increasing. Several of my customers speak of it as being far ahead of the teas they get elsewhere, besides having the book thrown in, (not ten cent novels, as some of the merchants would have you believe, but well-bound books of the very best authors, etc.). Whoever takes a package for trial, always becomes a constant customer.

PORT HOPE, February 3rd, 1881.

MESSRS. HINKS & BAIN write:

We have been Agents for the sale of the Li-Quor Co.'s Teas since July last. We find that the Black and Mixed Teas, the highest grades of Green Teas and Japans are all well spoken of as being excellent.

COLLINGWOOD, Feb. 9th, 1881.

GEORGE MANN, ESQ.,

Dominion Agent Li-Quor Tea Company, Toronto.

DEAR SIR,—I have much pleasure in stating that I have been using the Li-Quor Tea for the past nine months, and am perfectly satisfied with both its strength and flavor; and being agent for the same at this point, the best test of its merit is in the fact that sales have increased two hundred per cent. during the above-mentioned time.

I am, Sir, yours respectfully,  
W. A. PETER.

THE AUTHOR OF "ENQUIRE WITHIN" writes—  
TO THE LI-QUOR TEA CO.,

Tower Hill, London.

GENTLEMEN,—I have tried your Li-Quor Tea; given it a good and impartial trial; having no interest in the matter other than my desire to facilitate domestic comfort and promote economy and health. As an old author, whose works upon domestic matters have circulated to the extent of millions of volumes, whose life has been chiefly devoted to the study of household science and the arts of peace as opposed to the horrors of war, I have no hesitation in pronouncing your Li-Quor Tea to be a genuine and agreeable article, alike worthy of the cottage and the palace. And I regard with especial favor the inducement you hold out to purchasers, by the presentation of really good books, to elevate and gratify the thoughts that are roused to action by the healthful decoction obtainable from your Li-Quor Tea. May Book-leaves and Tea-leaves extend their comforting alliance through your enterprising instrumentality; and under the stimulus of the "cup that cheers but not inebriates," may the writings of good authors shed noble influences round aspiring minds and loving hearts.

(Signed)

THE AUTHOR OF "ENQUIRE WITHIN."

ANTHONY TROLLOPE, in the *Nineteenth Century* of January, says—

"It came to my ears the other day that 18,000 volumes of Dickens had just been ordered for this purpose."

The following names are selected from those of a large number who have authorized us to use their names as approving of the Li-Quor Tea Company's system:—

Mrs. Loudon, Breadalbane st.; Mrs. Rordan, King-st.; Mrs. Laird, Matron Mercer Reformatory; Professor T. H. Smyth, M.A., B.Sc., Trinity College; Dr. Buchan, Gould-st.; Mr. H. M. Graham; Mr. H. J. Cox, 443 Yonge-st.; Mr. W. H. Mulkins, 54 Seaton-st.; Mr. J. S. Russell, 2 Prospect-place; Mrs. Hunter, Victoria-st.; Mr. W. H. Stone, Yonge-st.; Mr. H. Stone, do.; Mr. A. Clarke, King-st. E.; Mr. W. E. Patente, Mammoth House, King-st. E.; Mr. J. Langstone, Wilton-ave.; Mrs. Butcher, De Grassi-st.; Mrs. Hobson, do.; Mr. Charlesworth, do.; J. Langstone, do.; Geo. Morris, do.; Mrs. Fowler, do.; Mr. P. Lawson, Ontario-st.; Mr. Lees, Jarvis-st.; Mrs. Heldir, 73 Oak-st.; Mr. W. Phillips, Yorkville; Mrs. Groves, Vanauley-st.; Mrs. Wilson, King-st. E.; Mrs. Follist, Bleeker-st.; Mrs. Wyman, Edward-st.; Mrs. Lushan, Bleeker-st.; Mrs. Fatt, E. Park Terrace; Mr. R. Bullen, Major-st.; Mr. J. Hare, do.; H. W. Sewell, James-st. North, &c., &c.

## "THE CHRISTIAN REPORTER."—OPINIONS OF THE CANADIAN PRESS.

In introducing to the attention of our readers the following notices extracted from the columns of the public press of the Dominion, the publishers of THE CHRISTIAN REPORTER have great pleasure in acknowledging the encouragement received from the fraternity. All editors to whom we sent copies of the first number of the new volume of THE REPORTER were invited to carefully examine its aim, scope, contents, etc., and to express freely any criticisms which their experience suggested. The reader cannot fail to be struck with the variety of these notices—each one bringing out some new point, and yet all warm in their appreciation of the object and character of the journal. We trust that the reader's scrutiny will be as critical, and that a sympathy at least as warm, may be aroused and practically expressed by sending in the subscription price. Copies of the January number are already scarce, and we cannot promise to supply them to subscribers after the 15th of March.

It ought to be generally patronized.—"Daily News," Berlin.

We can heartily recommend it to our readers.—"Times," Picton.

A high-toned sixteen-page monthly.—"Guide," Port Hope.

It is just the publication that is wanted.—"Advocate," Paisley.

It fills a place which denominational newspapers do not occupy.—"Packet," Orillia.

Among its contributors are the names of a number of the most able writers of the day.—"Advertiser," Orangeville.

Devoted to the cause of religion and temperance, and should be liberally patronized.—"Herald," Georgetown.

All the more necessary since Atheism and Ritualism are too rapidly spreading in our country.—"Enterprise," Lunenburg.

Sermons, addresses, sketches, selections and leading articles give an interesting variety of reading matter.—"World," Toronto.

It is non-denominational, published monthly in the interests of all classes, and all creeds, irrespective of sect or color.—"Herald," Campbellford.

As a paper devoted to the furtherance of every Christian and philanthropic movement, it should enlist a large share of public attention.—"Saturday Night," Whitby.

Among the contributors to its columns are many of the leading clergymen and laymen of all denominations, it being non-sectarian.—"Herald," Omeo.

It is pre-empted by a healthy moral tone, and is not the organ of any particular denomination or sect. Temperance receives due prominence.—"Advertiser," London.

It is full of interesting reading matter for all those who feel an interest in evangelical work, and is highly commended as a household paper.—"Herald," Morrisburg.

It is neatly published, ably edited, and its contributions are such as should commend it to the home of every Christian in the land.—"Valley Record," Wallaceburg.

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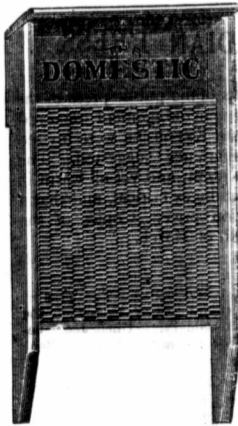
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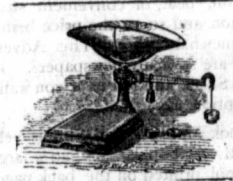
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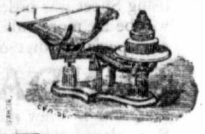
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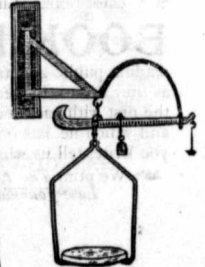
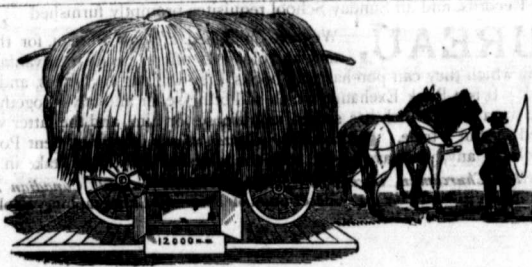
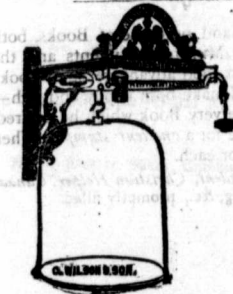
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