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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, APRIL 21, 1881.

[New Series. No. 42

Current Topics.

—An altar of great beauty has been uncovered in excavating at Ostia in Italy. It has upon it illustrations of the birth of Romulus and Remus, sculptured in high relief.

In England the Roman Catholics in the past three years have gained 92 priests and 80 churches, having in all 1,962 priests and 1,175 churches. In Scotland they have gained 35 priests and 33 churches.

—A recent breach of promise case has attracted much attention in Edinburgh, as showing the efforts of the Romish priests to shape marriages according to their own desires, but the case was arranged privately, in time to prevent the details from becoming public.

—A society of Mormon girls, each pledged to marry only one man, has been broken up in Salt Lake City. It is said that five grand-daughters of Brigham Young belonged to it. If the women themselves will but take the right position the outlook is hopeful.

King John of Abyssinia will be crowned as Negus Negussim and Emperor of Ethiopia at Gondar, next month. At one time the city of Gondar had from fifty to one hundred churches and about 50,000 inhabitants. Its population numbers at present about 7,000.

—Mr. Hormuzd Rassam, who is exploring at Niveh and Babylon for the British Museum of London, has discovered an ancient Babylonian city, hitherto overlooked on the ancient canal called Nahr-Malka. He has found also many valuable inscriptions.

John Brown's Bible, which he read in prison, he gave to J. F. Blessing of Charlestown, Va. In it is written: "There is no commentary in the world so good in order to a right understanding of this blessed book as an honest, childlike and teachable spirit."

—Both houses of the Parliament of Brazil have adopted Article VIII. of the reform of the Constitution, "which gives to Protestants and their religion the same civil and political rights as the Catholics enjoy. In a word, the government has thrown the whole country open to the sowing of Gospel seed as never before."

—Mr. Carlyle left his estate of Craigenputtock, Dumfriesshire, paying about \$1,500 a year, to the University of Edinburgh for the founding of ten bursaries or scholarships, to be known, after his wife's father, as the "John Welsh" bursaries. Five are to be given for mathematical excellence and five for classical.

—It is estimated that of the one hundred and twenty thousand Mormons living in Utah nearly fifty thousand, men and women, are living in polygamous relations, while the rest, though not practising the system, believe in it. The Mormon leaders and priests encourage the practice. That this Government should tolerate the continuance of such an enormity is a burning shame.

—As showing the little interest that has been taken in the subject, it is stated that not more than a single page can be found on the pastor's work in the Sunday school in all the Yale Lectures

that are printed. But now that the demand begins to be made and reiterated for such work, and for better methods, there is no doubt whatever that more attention will be given to it by those who would naturally be looked to as leaders.

—The Romanists are advocating the starting of a new Catholic daily newspaper in New York, as they object to the secular newspapers, which, say they, foster a desire for scandal. The *Watchman* well replies that it is notorious that those papers most full of objectionable matter are those most favoring Romanists. Doubtless the daily press is opening the minds of the voters on the public school question and other matters, and if Patrick's vote is to be entirely controlled he must be confined to his own newspaper and to his own Bible.

—In the first fifty years of this century there were over 3,000,000 added to the Evangelical churches of the United States. The ensuing twenty years showed as large additions numerically as the preceding fifty. In the decade between 1870 and 1880 two-thirds as many additions to the churches were reported as in the previous twenty. In 1879 our population was estimated at 43,500,000, and the number of communicants in Evangelical churches had increased to 9,500,000, or one in five. While the population of the United States has augmented since 1800 nine times, the number of professing Christians has increased twenty seven times.—*Rev. M. M. G. Dana, D. D., St. Paul.*

—Protestants generally believe that the world is growing better and religion more diffused. But such is not the fact, if we may judge from the Pope's Apostolic Letter appointing an ecumenical jubilee, or, as we should call it, fast. He says that "they who bear ill-will to the Catholic name are now growing more than usually insolent, in number, strength, and audacity of purpose," and that "the contagion of iniquity is creeping more and more through the body of the Christian Commonwealth, and becoming more propagated." As the Pope says so, no Catholics can well doubt it. We are glad that there is no religious obligation resting upon us to be pessimists.

The prosecution of Herr Moet, proprietor of the German paper, *Die Freiheit*, published in London, by the English Government, is an indication that the home of the oppressed is not to be turned into a plotting ground against foreign governments, and especially that all hints of assassination of monarchs will be at once met with the strong arm of the law. This is to be rejoiced in, for however much all may be jealous of the preservation of the sacred rights of hospitality, no true Englishman will want his country to become the nursery of Nihilism and Communism.

—Mr. Collins, the head of the firm of William Collins and Son, well-known in this country, the Lord Provost of Glasgow, in an examination before the Select Committee of the House of Lords, said:—"There is a large district, inhabited entirely by working men, called Possil Park. There is a population of 6,000 people there, and there is one licensed grocer, and no public-house, and no crime.

There is one policeman, and no lock-up; but the superintendent told me yesterday that if there was a public-house they would require five police and a lock-up."

—At least twenty-nine commercial or exploring expeditions, to say nothing of missionary parties, are now moving from various quarters towards the interior of Africa. Business enterprises are being inaugurated, new lines of steamships established along the coast, and scores of commercial and scientific stations have been permanently occupied in regions which heretofore have rarely been visited by travellers. The Christian church in its various branches is doing much for the opening of Africa, but she must bestir herself greatly if she is to be in advance of commerce in reaching the native populations of the interior. *Missionary Herald.*

—The latest mails from West Africa state that the Rev. J. Milum, superintendent of Wesleyan missions in Yoruba and Popo District, has visited Porto Novo, Whydah, Abomey, and other places, and he reports that during his stay at Abomey the annual "customs" were being held. These were of the most horrible description, several hundred natives being killed in the most barbarous manner and offered in sacrifice. The "customs" were observed, notwithstanding the presence of Mr. Milum. Abomey is under the French protection, King Gelele being the reigning monarch. Mr. Milum had a conference with the king and the prince respecting the re-establishing of a mission house at Whydah.

—Cider has been placed in the category of intoxicating drinks by the Connecticut Legislature, and rightly, too, in the opinion of many. In the cider producing districts of the United States and Europe, the people are neither noted for health nor prosperity, which is attributed to the habits engendered by excessive cider drinking, while it is asserted by some that the desire for stronger liquor is provoked. As certain ciders are also very apt to disagree with some constitutions, it would appear by taking all things into consideration, to leave it alone or make vinegar out of it, though cider vinegar is a little too sharp for some people. Perhaps it would be better still to eat the apples, and when a country produces more than enough for its own use, export them. An apple in India, for instance, is regarded as great a luxury as grapes are in Canada in winter, if not more so. Send the apples to India instead of converting them into cider.

—Alexander II., the late Czar of Russia, was persuaded to adopt many devices to protect him from assassination. At one time he wore a chain breastplate under his tunic; but he could not bear its weight, so the expedient was adopted of causing his tunics to be padded with cotton wool, steeped in a preparation which rendered it, at least, knife-proof and difficult for even a bullet to pierce at long range. An attempt was made to poison the Czar, by sending him a petition covered with some noxious powder. After that he ceased to receive letters, papers, or petitions. For a similar reason, he gave up smoking, though he used to

like a cigar; and he drank no wine but from bottles uncorked in his presence. In the imperial kitchen the Czar's food was prepared by a French cook, who plied all his vocations under the eyes of two police guards; not that the cook himself could incur any suspicion, but because some conspirator might have got at the ingredients he was preparing. The food was always cooked in the simplest way, without sauces, and it was tasted by two officials before it was served at the Czar's table. Everything that Alexander II. ate or drank was tasted in his presence.

—In an article on "The Mode of Slaying Animals for Food amongst the Jews," contributed by Doctor MAURICE DAVIS, to the *Sanitary Record*, attention is drawn to one important feature of the civil legislation of the Talmud, to the observance of which is ascribed the comparative immunity from scrofula and tubercle which is known to distinguish the Jewish community. The researches of modern science increasingly evidence the wisdom of the provision for draining from the food of man the blood which frequently contains disease-germs which have not to that time affected the mature flesh. The "careful inspection of the pathological state of the beast" slaughtered was specially directed to the state of the lungs, in "the air passages" of which, "with their moist mucous membranes," modern science recognises "highly probable inlets" of the sources of infection. If these points are, as we have no reason to doubt, fairly stated, the propriety of the *Nonconformist*.

—The *Nonconformist* says—Traffic in livings is, as we know, largely carried on by the clergy both as presenters and presentees, but considerable inconvenience attaches to an appeal to the law for the enforcement of the terms of such compacts. The benefic of Great Smeaton and Appleton, in the diocese of Ripon, may be regarded as by no means an ineligible acquisition for a clergyman who desires a comfortable income without any very considerable tax upon his energies—the revenue being returned at £650 and the population at 772, while there are three Nonconformist places of worship within the boundaries. The Rev. S. T. MOSE, who is the patron, was also the incumbent, but, for unexplained considerations thereto moving him, he thought fit in 1878 to transfer these advantages to the Rev. R. S. KILICK, with an alleged reservation—not a very onerous one, if that was the sole stipulation between the parties—as to the Rectory house, which which had been let for a term to a military man to recoup, it was urged, expenditure incurred in its repair. The new incumbent having received from the tenant £67 for rent, replied to a claim from the patron, that the claim was "simoniacal," and the Common Pleas Division has upheld that contention. The solicitors to the defendant have since published an intimation that "the action has been before the Court on a question of pleading only, and not on a trial of the issues of fact," and requesting a suspension of judgment until after the coming trial.

CLEAR THE WAY.

CHARLES MACKAY.

Men of thought, be up and stirring
Night and day,
Sow the seed, withdraw the curtain,
Clear the way.
Men of action aid and cheer them
As you may.
There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into grey.
Men of thought, and men of action,
Clear the way.

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper, aid it, type;
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought, and men of action,
Clear the way!

Lo, a cloud's about to vanish
From the day;
Lo, the right's about to conquer—
Clear the way!
And a brazen wrong to crumble
Into clay.
With that right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others great and small,
That for ages long have held us
For their prey.
Men of thought, and men of action,
Clear the way!

THE SHABBY SURTOUT.

I had taken a place on the top of one of the coaches which run between Edinburgh and Glasgow, for the purpose of commencing a tour in the highlands of Scotland. It was in the month of June, a season when travellers of various descriptions flock towards the modern Athens, and thence betake themselves to the northern or western counties, as their business or fancy leads. As we rattled along Princes Street I had leisure to survey my fellow travellers. Immediately opposite to me sat two dandies of the first order, dressed in white great-coats and belcher handkerchiefs, and each with a cigar in his mouth, which he puffed away with marvellous self-complacency. Beside me sat a modest and comely young woman in a widow's dress, and with an infant about nine months old in her arms. The appearance of this youthful mourner and her baby indicated that they belonged to the lower classes of society, and though the dandies occasionally cast a rude glance at the mother, the look of calm and settled sorrow which she invariably at such times cast upon her child, seemed to teach even them to disarm their coarseness. On the other side of the young widow sat a young gentleman of plain, yet prepossessing exterior, who seemed especially to attract the notice of the dandies. His surtout was not absolutely threadbare, but it had evidently endured more than one season, and I could see many contemptuous looks thrown upon it by the gentlemen in the belcher handkerchiefs. The young gentleman carried a small portmanteau in his hand, so small indeed, that it could not possibly have contained more than a change of linen; this article also appeared to arrest the eyes of the sprigs of fashion opposite, whose wardrobes, in all probability, were more voluminous—whether they were paid for or not might be another question.

The coach having stopped at the village of Corstorphine for the purpose of taking up an inside passenger, the guard, observing that the young gentleman carried his portmanteau in his hand, asked leave to put it into the boot, to which he

immediately assented. "Put it fairly in the centre, guard," said one of the dandies. "Why so, Tom?" "It may capsize the coach," rejoined the first, a sally at which both indulged in a burst of laughter, but of which the owner of the portmanteau, though the blood mounted slightly into his cheeks, took no notice whatever.

The morning being fine at our first setting out the ride was peculiarly pleasant. The dandies talked of horses and dogs, and fowling-pieces, and percussion caps, every now and then mentioning the names of Lord John and Sir Harry, as if their acquaintance lay among the great ones of the land. Once or twice I thought I saw an expression of contempt in the countenance of the young gentleman in the surtout, but in this I may have been mistaken. His attention was evidently most directed to the mourner beside him, with whom he appeared anxious to get into conversation, but to lack for a time a favorable opportunity.

While we were changing horses at the little village of Uphall, an aged beggar approached, and held out his hat for alms. The dandies looked at him with scorn. I gave him a few half-pence, and the young widow, poor as she seemed, was about to do the same when the young gentleman in the surtout laid his hand gently on her arm, and dropped a half crown into the beggar's hat, and made a sign for him to depart. The dandies looked at one another. "Showing off, Jack," said the one. "Ay, ay. Successful at our last benefit, you know," rejoined the other, and both again burst into a hoarse laugh at this allusion to his supposed profession. The blood again mounted into the young gentleman's cheek, but it was only for a moment, and he continued silent.

We had not left Uphall many miles behind us, when the wind began to rise, and the gathering clouds indicated an approaching shower. The dandies began to prepare their umbrellas, and the young gentleman in the surtout surveying the dress of the widow, and perceiving that she was indifferently provided against a change of weather, inquired of the guard if the coach was full inside. Being answered in the affirmative, he addressed the mourner in a tone of sympathy; told her that there was every appearance of a smart shower, and concluded by offering her the use of his cloak. "It will protect you so far," said he, "and at all events it will protect the baby." The widow thanked him in a modest and respectful manner, and said "that, for the sake of her infant, she should be glad to have the cloak, if he would not suffer from the want of it himself." He assured her that he should not, being accustomed to all kinds of weather.

"His surtout won't spoil," said one of the dandies, in a voice of affected tenderness, "and besides, my dear, the cloak will hold you both." The widow blushed, and the young gentleman, turning quickly round, addressed the speaker in a tone of dignity which I shall never forget. "I am not naturally quarrelsome, sir, but yet it is quite possible you may provoke me too far." Both the exquisites immediately turned as pale as death; shrunk in spite of themselves into their natural insignificance, and scarcely opened their lips, even to each other, during the remainder of the journey. In the meantime the young gentleman, with the same politeness and delicacy as if he had been assisting a lady of quality, proceeded to wrap the widow and her baby in his cloak. He had hardly accomplished this when a smart shower of rain, mingled with hail, commenced. Being myself provided with a cloak, the cape of which was sufficiently large to envelope and protect my head, I offered the young gentleman my umbrella, which he readily accepted,

but held it, as I remember, in a manner better calculated to defend the widow than himself.

When we reached West Craigsison, the second stage from Edinburgh, the rain had ceased, and the young gentleman politely returned me my umbrella; began to relieve the widow of his now dripping cloak, which he shook over the side of the coach, and afterwards hung on the rail to dry; then turning to the widow, he inquired if she would take any refreshment, and upon her answering in the negative, he proceeded to enter into conversation with her by asking: "Do you travel far on this road, ma'am?" "About sixteen miles farther, sir. I leave the coach six miles on the other side of Airdrie."

When we had entered Glasgow and were approaching the Buck's Head, the inn at which our conveyance was to stop, an open travelling carriage drawn by four beautiful grey horses drove up in an opposite direction.

The elegance of this equipage made the dandies spring to their feet.

"What beautiful greys!" cried the one.

"I wonder who they can belong to! he is a happy fellow anyhow," replied the other, "I would give half Yorkshire to call them mine."

The stage coach and travelling carriage stopped at the Buck's Head at the same moment, and a footman in laced livery springing down from behind the latter, looked first inside and then at the top of the former, when he lifted his hat with a smile of respectful recognition.

"Are all well at the castle, Robert?" inquired the young gentleman in the shabby surtout.

"All well, my Lord," replied the footman.

At the sound of that monosyllable the faces of the exquisites became visibly elongated; but without taking the slightest notice of them or of their confusion, the nobleman politely wished me good morning, and descending from the coach caused the footman to place his cloak and the despised portmanteau in the carriage, he then stepped into it himself and the footman getting up behind, the coachman touched the leaders very slightly with his whip, and the equipage and its noble owner were soon out of sight.

"Pray what nobleman is that?" said one of the dandies to the landlord, as we entered the inn.

"The Earl of H., sir," replied the landlord; "one of the best men as well as one of the richest men in Scotland."

"The Earl of H.," repeated the dandy, turning to his companion, "what asses we have been; there's an end to all chance of being allowed to shoot on his estate."

"Oh! yes, we may burn our letters of introduction when we like," and silent and crestfallen, both walked up stairs to their apartments.

"The Earl of H.," repeated I, with somewhat less painful feelings: "does he often travel unattended?"

"Very often," replied the landlord, "especially when he has any public or charitable objects in view; he thinks he gets at the truth more easily as a private gentleman than as a wealthy nobleman."

"I have no doubt of it," said I, and, having ordered dinner, I sat down to muse on the occurrences of the day. This, however, was not the last time that I was destined to hear of that amiable young nobleman, so early lost to his country and mankind. I had scarcely returned home from my tour in the Highlands, when I was waited upon by a friend, a teacher of languages in Edinburgh, who told me that he had been appointed rector to the academy at B—

"Indeed," said I, "how have you been so fortunatè?"

"I cannot tell," replied he, "unless it be connected with the circumstances I am about to relate." He then stated that about a month ago he was teaching his classes as usual, when a young man, dressed in a surtout that was not over new, came into his school and politely asked leave to see his method of instruction. Imagining his visitor to be a school teacher from the country, who wished to learn something of the Edinburgh modes of tuition, my friend acceded to his request; the stranger remained two hours, and paid particular attention to every department; when my friend was about to dismiss the school the stranger inquired whether he was not in the habit of commending his pupils to God in prayer before they parted for the day; my friend replied that he was; upon this the stranger begged that he would not depart from his usual and praiseworthy custom on his account. My friend accordingly prayed with the boys, and dismissed them; after which the stranger thanked him for his politeness, and also withdrew, and nothing more occurred. Four or five days afterwards my friend received a letter from the Earl of H., in which that nobleman, after stating that he had satisfied himself as to his piety and ability as a teacher, made him an offer of the rectorship of the academy at B—

"Was your visitor fair haired, and his surtout of a claret color?" said I.

"They were," replied my friend, "but what of that?"

"It was the Earl of H. himself," said I, "there can be no doubt of it," and I gave him the history of my journey to Glasgow.

"Well, he took the best method to test my qualifications," rejoined my friend. "I wish all patrons would do the same, we should have better teachers in our schools and better ministers in our churches."

"All patrons, perhaps, are not equally qualified to judge," said I, "at all events let us rejoice that though not many wise men after the flesh, not many mighty, not many noble are called, still we see one here and one there, distinguished by divine grace, to the praise and the glory of God the Saviour."

FAMILY WORSHIP.

Two men were once travelling in the far West; one was an infidel, the other a Christian. The sceptic was ready on every occasion to denounce religion, and accuse professors as impostors and hypocrites. He said he always suspected Christians, and took especial care of his horse and watch when the saints were around him. They had travelled late one evening and were in the wilderness. At length they came to a solitary hut, and asked for shelter and refreshments. Their request was granted. The family consisted of an elderly man, his wife and two sons; hardy, sunburnt and rough. They welcomed the strangers to such fare as the forest afforded. The house and surroundings looked anything but inviting; and the travellers became seriously apprehensive of danger. It was a lonely spot, well suited to deeds of robbery and blood. They told each other their suspicions, and resolved on retiring to barricade the door, have their weapons ready, and each alternately keep watch while his companion slept. Having made their arrangements they joined the family, partook of the homely meal and spoke of retiring to rest. The old man said it had been his practice in better times, and he continued it still, before his family retired to bow around the family altar and commend them to God; and if they had no objections he would do so now. They both consented, and the old man took down his well-worn Bible and read with emphasis a portion of the Sacred Scriptures. He knelt down and prayed

for protection, grace and guidance, salvation; he prayed too for the strangers, that they might be prospered in their journey, and when their earthly journey was ended that they might have a home in heaven. The travellers retired to their apartment. According to their arrangement the sceptic was first to keep watch, but instead of preparing for an attack he was for lying down to sleep, as though he had never thought of danger. The Christian said to him, "It is your turn to stand guard first, where have you lost your apprehension of danger?" "Ah," replied the infidel, "I feel as safe as at a New England fireside, where the Bible is read as that old man read it, and prayer is offered as that old man prayed."—*Rev. M. W. Ripley.*

INTERNATIONAL S. S. LESSON.

Sunday, May 1.

LOST AND FOUND.—LUKE XV. 1-10.

GOLDEN TEXT. V. 10.—Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Commit 4-7.

INTRODUCTION AND CONNECTION.

Between the last lesson and this, we find some of our Lord's most valuable teachings, a portion of which is found in the other Gospels, but the greater part is peculiar to Luke. Their connection, time, and occurrence can, however, be determined only approximately; and even that only after a careful comparison with other records.

LESSON NOTES.

(1.) *Then drew near to Him all the publicans and sinners for to hear Him.* Those were the people whom the Pharisees and the Scribes oppressed and who, following the example of their religious leaders, oppressed each other as far as they had the power; nevertheless, they came to Jesus with a less captious and a more teachable spirit than the others, and His condescension towards them in teaching them, healing their sick, ministering to their afflicted, and even eating with them, so unlike anything they had been accustomed to, led great crowds to follow Him, and eagerly to hang upon His words.

(2.) *And the Pharisees and Scribes murmured (found fault.)* Had Jesus fallen in with their ways, kept the poor at arm's length, and conformed his teachings and mode of living to their ideas, they would not have so much objected to His exercising His miracle-working power on them. But when He openly denounced not only their own teaching and practices, but themselves,—when He so far cast reproach upon their exclusiveness as to eat with the despised classes, their displeasure vented itself in hostile criticism and open fault-finding. *This man receiveth sinners, and eateth with them.* This reproach was, in their minds, fatal to Jesus' claims to be the Messiah; for, so confident were they of their own wisdom and holiness, that they were scarcely able to think of even the Messiah as better than themselves; hence, that which is Christ's highest glory—that He came into the world to seek and save sinners—they made a ground for the keenest reproach. This accusation, though uttered in contempt and scorn, was, like many others, most gloriously true.—Jesus did, and does receive sinners, and eats with them.

(3.) *And He spake this parable unto them,—that is, unto the Pharisees and scribes.* The Jews unwillingness to receive and appropriate to themselves the truth, led our Lord to veil much of His teachings under the form of a parable—a kind of discourse of which they were fond—and in seeking the meaning of which they often came upon truths too pertinent to themselves to be evaded or turned aside.

(4-6.) *What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulder rejoicing, &c.* Here was a comparison which all who heard—acquainted, as they were, with

shepherd life—could well understand. A shepherd, having a flock of an hundred sheep, in counting them, finds that one has strayed. Instantly his heart goes out after that one. He does not say—oh well, it is only one out of a hundred—it will not be missed from so many; but he leaves the obedient, the unstraying ones, and goes to seek the lost not indifferent, by any means, to his ninety and nine, but anxious, eager, longing for the wanderer. It is as if Jesus had said to the scribes and Pharisees—Now this is just what I am doing. My solicitude is not for the safe ones, but for the lost ones. You yourselves account these "publicans and sinners" as lost, shall not I, then, go after them, and save them? You do not think it strange when the shepherd rejoices over his recovered sheep, and, bringing it home in safety, calls upon all to rejoice too—saying—rejoice with me, for I have found my sheep which was lost. You do not think the shepherd's anxiety, his search, and his joy in recovering his lost sheep, at all strange—at all unworthy of him. And shall I be blamed for caring for men who have gone astray?

(7.) *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.* The question may be asked, who are they that need no repentance? Certainly they who are saved need no repentance. But this does not seem the exact point of the parable. The Pharisees and Scribes claimed that they had no need of repentance. It was, doubtless, on this ground that they rejected John's baptism (ch. vii. 30.) It was at this that Jesus' words were pointed (Mark ii. 17. This claim, Jesus, for the moment, and for the sake of argument, appears to allow; but proceeds to show them that the special joy of heaven is not over those who are all right; but over those who, having been wrong, have become right—have repented. Allowing that they are as good as they suppose, the great joy of heaven is not over them, after all, but rather over those despised ones, if they but repent and return. (The joy in heaven will be considered in connection with v. 10.)

(8-9.) *Either what woman, &c., &c.* This parable is substantially the same in teaching as the foregoing. Something valued—something small and insignificant, it might seem to others, but, to its owner, of great consequence, and not to be given up as lost while any chance of its recovery remained—after long and anxious search was found. The finder rejoiced greatly; but, feeling that her joy should be the joy of all who cared for her, calls upon them to share it. *Rejoice with me, &c.*

(10.) *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.* This joy in heaven is usually spoken of as though it were primarily the joy of the angels. No doubt the angels do rejoice; but a moment's careful attention to the language shows that the joy is the joy of God—it is in the presence of the angels. The joy of the shepherd at the recovery of his sheep, the joy of the woman at the finding of her lost piece of silver was that of satisfied ownership; the joy of the friends was that of sympathy, tender love for those who rejoiced before them with such a great and peculiar joy. The great and special joy of God is in the recovery of His lost ones; and in this joy all the holy ones in heaven and all the redeemed ones on earth partake. God's joy is their joy.

SUGGESTED THOUGHTS.

The shepherd and the woman lost no means untried for the recovery of what they had lost. So God leaves no means untried for the recovery of lost men. If they perish, therefore, the blame is their own.

The righteous are always the objects of God's tender care, of His loving complacency. Hence He is not represented as rejoicing over them; but rather over those who, having been lost, are found.

The mother, who after long seeking and many tears finds her child who had strayed in the wilderness or in the city, does not rejoice over those that had remained with her; but over the found one; and all her other children rejoice with her.

That the Scribes and the Pharisees did not sympathize with Jesus in His efforts to save sinners, is conclusively proved that they were not righteous. God's children are in sympathy with God in His yearning over the perishing.

QUESTION SUMMARY.

(For the Children.)

(1.) Who drew near to Jesus to hear Him? (2.) Who found fault? Why did they find fault? Because they wanted Jesus to be and do like them. What did they accuse Jesus of? Was that true? Was it wrong in Jesus to do that? Should not the fact that Jesus received sinners and ate with them, make us love Him very much? If Jesus did not do so could you be saved? Could any body be saved? (3.) In what did Jesus speak to them? What is a parable? (4-6.) Give this parable in your own words. Who is represented by the man that owned the sheep? Whom do the ninety and nine sheep represent? Whom does the sheep that strayed represent? Which was the shepherd anxious and troubled about? Why? What did he do when he found it? What did he say to his friends and neighbors? Was he very, very glad? Why? (7.) When is there great joy in heaven? (8-9.) Give this parable in your own words. Whom does the woman represent? Who is meant by the lost piece of silver? What does her long and anxious search represent? When she had found it, was she very, very glad? What did she say to all her friends? (10.) When then, does God rejoice? In whose presence does God rejoice? Do you think angels rejoice with God over a poor sinner that repents and comes to Jesus? Does any one else rejoice? Yes, all good people who know about it. Jesus says to you *Come, come into me.* Have you listened and come? If you come, who will rejoice over you?

FELLOWSHIP WITH CHRIST THE SOURCE OF MINISTERIAL EFFICIENCY.

But the perpetual inspiration for life and for motive, for patience and for sacrifice, is conscious union with Christ. Christ at this moment is different to each one of us here. He differs in our idea of His perfection, in our attainment of His image, in our fruition of His presence, in our capacity for His love. And as Christ differs for us, His kingdom will differ by us. Oh, to get nearer to His face and to better see His glory and to be in deeper sympathy with the purpose of His cross. This at least is what He himself tells us is the one secret of glorifying Him in the world and of discovering His truth for ourselves. "He that abideth in me, and I in him, the same bringeth forth much fruit." Henceforth I call you not servants, but I have called you friends; for all things that I have heard of my Father I have made known to you." And this sustained holy fellowship will mean two things,—Peace for our own hearts and intercession for our people. "Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues." As the greatest of American preachers puts it, "God is even more jealous of His love than of His honor." "Let us run into the shelter of that Divine life, just creep across the threshold, where no trouble can pursue, and if we are really Christ's, then back again into the very bosom of His Father. He will carry us. We, too, shall look out and be as calm and independent as He is. The needs of men shall touch us just as keenly as they touch Him, but the sneers and strifes of men shall pass us by as they pass Him by, and leave no mark on His unruffled life." It will also keep us to intercession, and our ministry with our people will ever depend on our prayers for them. Hear Massillon, in the "Discours sur le Zele des Pasteurs":—"Accompany your anxieties with your prayers; speak still more often to God about the disorders among your people than to themselves; deplore more often to Him the obstacles which your own unfaithfulness often offers to their conversion than these which their own obstinacy can produce. Charge yourselves alone, before His feet, with the scanty fruit of your ministry; as a tender father,

excuse in His presence the faults of your children, and accuse only yourselves." Finally, look on seriously, steadfastly, solemnly, to the end of all. As I, for one, look back over a ministry of nearly thirty-two years, three reflections fill my spirit with wonder and with sadness; the awfulness of the responsibility which I have so feebly appreciated—the grandeur of the ministry which I have so coldly undertaken—the joy of the ministry which I so scantily taste. My brethren, my brethren, the cross of Christ is at once the measure of Divine love and human necessity, and the story of that cross we are to preach, and to live for the salvation of the world. Let us not grow accustomed to its awfulness, or wearied by its onerousness, nor indifferent to its reward. Let us preach our sermons first to ourselves, and let us humbly, eagerly, reverently, faithfully, use the means of grace for our own spirits, it we would pass them on to our flocks, which we are to feed for God. Let us remember the failing strength, the waning opportunities, the regrets on the death-bed, the inevitable summons to the judgment seat of Christ. You remember, perhaps, the dying regrets of Adolphe Monod, a saint of God, if ever there was one in our modern times. He regretted that he had not learnt to better purpose, that the secret of a holy, active and peaceable life is in an entire self-surrender to God, both of will and plan. He regretted his scanty, desultory, and broken study of the Word of God; he regretted that he had wasted time through not being sufficiently methodical and painstaking in the use of it; he regretted his prayers; he regretted the absorbing influence of trifles. And it was too late. Life was gone, and regrets could not bring back the irrecoverable past, nor experience the wisdom of yesterday. As I began, I end:—"Ministerial efficiency is dependent on the life and character of the minister." In St. Paul's way of putting it, "What a man soweth, that shall he also reap." It is souls we have to win; and we shall best win them, not only by ingenious dialectics, or vivid scene-painting, or massive erudition, or by pathetic appeals, but chiefly by the awful earnestness of men who are fired with zeal for God and with serious sympathy for their brethren, whose goodness is the breath of their speech and their consistency its rhetoric. We have presently to meet these souls in eternity; and these characters of ours, which are the personal forces of our ministry, we are ourselves forming day by day, to be our spiritual, indestructible inheritance in the everlasting future. If the fiery trial which is to try us is to spare our work, it can only be by our now welcoming the candle of the Lord to search us, and prove us; and the only guarantee presented for our personal acceptance and our public coronation is a "life hid with Christ in God."—*Bishop of Rochester.*

—An old Dutch dominie in the country, the Rev Dr. —, was a shrewd man, and he once had a balky horse, which always stopped at the foot of a certain hill and took his own time for starting. One pleasant morning the dominie concluded he would try his way of curing the horse, so he put a day's provision and a day's reading into his carriage, and started for the hill. At the foot the horse balked as usual. The Doctor laid down the reins, settled himself back, and took out his book. After waiting some time the horse concluded he would go, but with rein and voice the Doctor forbade it, so they stayed there all that day till it was too dark to read, when, hungry and thirsty and subdued, the horse went up the hill, and never balked again.

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TORONTO, APRIL 21, 1881.

NOTICE!

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

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

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

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

THE Scott Act has been defeated in Hamilton by a large majority. Some are assuming to be wise now, and saying, "We told you so." We had no means of forming an opinion as to the probabilities of its success, so indulged in no prophesying. We can say now, let not the friends be disheartened—the work has to be done and will be done, but there needs more preparation. The communities must be leavened with the temperance leaven, the work of seed-sowing must go on, earnestly and vigorously. Then when the time comes there will be no doubt as to the result.

MR. ALLWORTH'S letter, and our few remarks thereupon, have brought us, as will be seen, a batch of correspondence. We shall say but a few words on these letters, as, really, there is a great deal of beating the air and attacking an imaginary foe in some of them. Mr. Allworth says that his previous letter was not intended for publication. We can only say that we think no one on reading it would have had any thought but that it was so intended, how, otherwise, could Mr. A. ask from any one who could give it "a list," &c.? To Mr. Elgar's letter no exception can be taken on the score of tone and temper; he, however, supposes that Mr. Hannay received his impression of Canada from others. As we said last week, there was no reason for this; as Secretary for some years of the Colonial Missionary Society, he knew the field, the men, and the circumstances better, probably, than many here. Mr. Burton's letter touches that point, and we need say no more. As to the reference to the "Good Samaritan," we can only suggest that if that wounded man, when the Good Samaritan came up to him and began sympathizing with him, had said, "yes, I'm hurt, that's a fact, and you can help me if you like, but if you don't I guess I can walk alone as well as any of you," we have an idea the parable would never have been spoken. This is practically what the Bond street brethren said—though, perhaps, they did not mean it in that light. As for Mr. Hall's letter, we would remind him that, as it is a law of life that "no man liveth to himself," that he must ex-

ercise an influence for good or for evil whether he will or no, so, likewise, the principle is true of bodies of men, churches. If he thinks that the action of Bond street was helpful to the churches and the cause of Christ's kingdom, we can say no more, if it was not helpful then it was damaging. A final word, once for all. We desire the true success of the Bond street Church; it was a power for good, we would see it the same again. Its success will not harm, but strengthen the other churches. Let the friends dismiss from their minds all thought of jealousy, it is as baseless as it is absurd, but let them remember that confidence is a plant of slow growth, and when it is revived they will not have to complain of lack of sympathy.

SIR CHARLES REED

A good man has passed away in the prime of life—genial, kindly, fondly attached to our principles, and one who was not ashamed of his Congregational Father, and who did not condemn that Father by going to a more aristocratic denomination; yet of a broad and catholic spirit, and an earnest worker in every good cause, social and religious. Such was Sir Charles Reed, whom our English brethren are just lamenting, and a sketch of whose life we find in the last received *Nonconformist*. He was known to many of the Canadian brethren by his visit here in 1875, a visit he himself did not forget. When at the Sunday School Centenary last year, in London, the writer was welcomed by Sir Charles, his hearty, "We have met before, in Toronto," and his repetition of the words when introducing us to Lady Reed, showed alike his kindly nature and remembrance of Canada.

While it is impossible for us to give even a sketch of his busy life, instructive as it might prove, we may call attention to the fact, that alike during his more pressing business years, and afterwards when taking an active part in political movements, he regularly gave his Sunday afternoons to Sunday School work. It may be interesting, and shame some of us who have no time for Christian or philanthropic labors to note the work of a really active man. He was Chairman of the Sunday School Union, a member of the Corporation of the City of London, a member of the Committee of the Religious Tract Society, one of the Vice-Presidents of the British and Foreign Bible Society, a member of the Committee of the City of London School, he took an active interest in the philanthropic institutions founded by his father, the Asylum for Fatherless Children, the Asylum for Idiots and the Hospital for Incurables, Chairman of the London School Board. Beside these he was a Conservator of the River Thames, Deputy Lieutenant of London, Magistrate and Deputy Lieutenant for Westminster and Middlesex, President of the Irish Evangelical Society, one of the Directors of the Abbey Park Cemetery, Chairman of the National Provident Institution, and a member of the Imperial House of Commons. Truly a man of work, and now he rests from his labors. Would that we here in Canada had some like him, men of means, of untiring energy, full of zeal and good works.

DR. PUNSHON.

We sympathise with our Methodist friends in the loss they have sustained by the death of this earnest preacher. His long residence in Canada, with his activity and popularity, made him well known in all parts of the Province; while his catholicity and large heartedness won him the esteem and affection of other denominations than his own. We heard him speak at the grand meeting in the London Guildhall in June last, (when Sir Charles Reed, whose death we mention elsewhere, spoke also), and noted at the time that his was *the* speech, the most eloquent of the meeting. Dr. Punshon was eminently a preacher and lecturer; his books were, we believe, reports of his pulpit or platform addresses, and will be lost sight of soon, but his memory will live in the affection of multitudes. His great work in Canada was the part he had in the erection of the Toronto Metropolitan Church, but for him, we suppose, it would either never have been built, or been a very different structure. Would it be considered impertinent if we suggested to our Methodist brethren the association of his name with that building, and that in some way "Punshon" should be introduced into the title. There need be no fear of a suspicion of man-worship; our Presbyterian brethren—than whom none can be further removed from this failing, have their Knox Church, and their Cooke's Church, why not the Methodists their Punshon Church?

ROWLAND HILL'S CHAPEL.

Another historical edifice in London has had attention drawn to it within the past few weeks. In this case, however, it has passed away from its original purpose, and will probably soon be pulled down for the erection of business places. Erected a hundred years ago, in connection with the Countess of Huntingdon's work, the scene for many years of the labors of Rev. Rowland Hill, afterwards of Mr. Sherman, and subsequently of Newman Hall, it has done a work in that neighborhood of vast power. Those who know London are aware that some parts of the locality where it is situated are in a very degraded state, and it would appear almost as if they had only been saved from utter rottenness by the leaven of that Church. Christ Church, as the present building of Newman Hall is called, is the antipodes, architecturally, of the old structure, but the same work goes on, and while there is a sentimental regret at the severing of old associations, we can yet rejoice that it means not less, but increased efficiency to the work of the Master.

EXETER HALL.

Every one who takes an interest in religious and philanthropic objects in England knows something of Exeter Hall. Fifty years ago it was opened as a place of gathering for the anniversaries of those great religious organizations which have since that time done so much to spread the gospel through all lands. It was built on a portion of the gardens attached to Exeter House, in which Cecil, Lord Burleigh, died,

and where the first Earl of Shaftesbury for a time resided. The first temperance meeting ever held in London took place within its walls, and there, during his first visit to England, John B. Gough delivered 104 of his lectures. Our own memories of Exeter Hall are many and varied. We have heard from its platform statesmen, as Brougham; divines, as Angell James, Parsons, Harris, and Binney; refugees, as Kossuth and Gavazzi; missionaries, as Williams and Moffatt; lecturers many; and all the principal oratorios as given by the far-famed London "Sacred Harmonic Society," when among the soloists were Braham, Phillips, and others who have passed away, and later on a young man called Sims Reeves. Many of those who felt an interest in the building were anxious as to its disposition when the ground lease for fifty years drew to a close, and that anxiety was not lessened by the reports that there was a probability of Exeter Hall being converted into a monster restaurant, with concert rooms, or something of that kind, attached. In this emergency, Mr. Geo. Williams, the treasurer of the London Y. M. C. A., well known to many in Canada, suggested that the Hall would be a good place for the head-quarters of that institution. It was found that \$125,000 was required to purchase the property, and this large sum was given by six gentlemen, Messrs. Williams, Samuel Morley, Allcroft, Bevan, T. A. and E. M. Denny. Another \$125,000 was required for alterations and adaptation, and of this \$90,000 was subscribed, leaving \$35,000 still to be raised, towards which some amounts were promised at the re-opening on the 29th March. It was a time of rejoicing and gladness, and none felt happier, we are sure, than those gentlemen by whose munificence Exeter Hall has been saved to the religious world. It is a matter of deep thankfulness to think that it will still be the centre of aggressive Christian work, and that in its spacious hall the generations to come may hear, as their fathers heard, of the triumphs of the Gospel and the march of the Kingdom of God.

THE WESTERN ASSOCIATION.

ORGANIZED A. D., 1848.

"The Western Association of Congregational Ministers and Churches" held its semi-annual meeting in Listowel, on the 5th and 6th of this month. The following ministers and delegates were present, viz.:—Revs. W. Hay, W. H. Allworth, C. Duff, J. Griffith, D. McGregor, H. D. Hunter, H. Hughes, W. F. Clark, C. Pedley. Delegates: Messrs. P. Campbell, A. McMillan, J. Gemmel, A. Foere, J. Goldie, G. Skinner.

At their own request letters of dismission were granted to Revs. H. J. Cuthbertson and A. F. McGregor.

Revs. H. D. Hunter, H. Hughes, and C. Pedley were received as members on application.

Rev. H. D. Hunter preached the associational sermon from 1 Tim. ii. 5, and Heb. xiii. 8, after which the Lord's Supper was observed, the pastor presiding. The following papers were read, viz.: "Ecclesiastical Associations," by Rev. W. F. Clark; "The Pulpit of the Age, its Power and Weakness," Rev. W. Hay; "Jesus the One Master," Rev. C. Duff; "Our College, its Work and its Wants," Rev. J. Griffith; "The Dia-

conate," Rev. W. H. Allworth. A very animated discussion followed the reading of each paper.

At the closing "platform meeting" ten-minute addresses were made as follows:

"Our Denominational Outlook," Rev. W. H. Allworth; "Feeling, Principle, and Christ as Forces in the Christian Life," Rev. C. Pedley; "Foreign Missions and our Churches," Rev. D. McGregor; "The Work of the Spirit," Rev. W. Hay; "Entire Consecration," Rev. H. Hughes.

This brought a very interesting meeting of the Association to a close. The next meeting will be held in Hamilton in October.

D. MCGREGOR.
Secretary.

MANITOBA MISSION.

PILOT MOUND CONGREGATIONAL CHURCH.

A beautiful hill, rising above the rolling prairie, one hundred miles west of Emerson, is appropriately called Pilot Mound. Until two years ago it was known only as a landmark for the hunter and trader. It is, however, now the guide to many a settler, as he wanders over the boundless prairie; a welcome object to tell him, when many miles away, the direction of his home. It suggests to him hopes of his accustomed privileges, schools and churches, in the town which he expects is yet to be. It furnishes a beautiful village site for a large section of country, chiefly settled with an intelligent and industrious people, many of whom have enjoyed the privilege of fellowship in Congregational Churches.

The Rev. J. Brown has preached here and at different stations during the past winter, and for some time there has been a desire on the part of the people to organize a church.

With this in view Rev. W. Ewing was requested to visit the field and assist in the work. On March 22nd, he preached to about eighty persons, in the house of Mr. Fraser, which has by his kindness been used as a meeting house.

On Monday evening a large number again gathered, and it was decided to meet the following afternoon and form the nucleus of a Church. The beautiful spring weather, bringing with it, hurry and bustle, did not prevent an earnest company from assembling for this purpose, in the house of Mr. R. Blackburn. After devotional exercises W. Robertson, Esq. was called to the chair. An exposition of Congregational principles was given by Rev. W. Ewing, after which a little band of ten, all of whom had been members of Congregational Churches,—with united hands to symbolize the union of hearts, in prayer led by Rev. J. Brown, covenanted to walk together in Church fellowship, according to the law of Christ as set forth in the New Testament.

The doctrinal statement of the Congregational Union of Ontario and Quebec was then adopted as a declaration of the fundamental doctrines held by the Church to be Scriptural. A unanimous call was extended to Rev. J. Brown, who consented to become pastor of the Church. Deacons and officers were nominated, and the name Pilot Mound Congregational Church was chosen.

A delightful season was enjoyed at the Lord's table, after which the members and several friends sat down "with gladness and singleness of heart" to a bountiful supper provided by Mrs. Blackburn. This, as well as the other parts of the service, appeared to be clearly apostolic.

It is estimated that at the different stations, there are about thirty who have been members of Congregational

Churches, and many of different denominations are interested. Mr. Brown and the little band enter hopefully upon the work.

Land for the Church site is kindly offered by Mr. J. Fraser, and we trust that a church home will soon be erected. May this and the Church at Winnipeg, both so hopeful, be but the beginning of that planting which shall grow up to be a mighty power for the extension of the kingdom of Christ in our vast new territory.

THE UNION MEETING.

TORONTO, April 19, 1881.

The joint Committee of the Toronto Churches on reception and entertainment, request that the ministers and delegates coming to the Union Meeting will notify the undersigned at the earliest date, not later than 17th May.

W. FREELAND,
71 Bay Street,
Secretary of Committee.

Correspondence.

THE REV. A. HANNAY'S LETTER, AND THE REV. W. H. ALLWORTH

To the Editor of the Canadian Independent:

DEAR SIR. In Mr. Allworth's letter of 7th inst. reference is made to a "Conference" which met with Mr. Hannay, the members of which "he naturally supposed to be representatives of Congregationalism in Canada." As the one in the Northern Church was that which met the respected Secretary of the English Union, and as I have heard other insinuations thrown out as to the undue influence exerted thereby in the formation of Mr. Hannay's opinion, I would give your readers—as far as memory serves, no record having been kept—an account of its personnel. We who planned it were shut up to Monday evening by Mr. Hannay's personal convenience, therefore no one could come from the East further than from Belleville, without spending Sunday in Toronto. Such consideration necessarily limited the invitations. The entertainment was provided by the united diaconates of the Zion, Northern, Western, and Yorkville Churches, who were nearly all present, as were the four pastors (Mr. Silcox was then pastor of the Western). Invitations were sent, or arranged for to be sent, to all the ministers connected with the Central Association, and to Messrs. Heu de Bourck, Allworth, Griffith, and McGregor (Guelph), as being within possible reach of that Monday evening gathering. The Association was well represented; Mr. Heu de Bourck was there, and though Mr. Allworth did not respond, I venture to think your readers will agree with me that the brethren present did fairly represent the Congregational elements of central Ontario.

As I am one of those who believe the denomination has been weakened materially and morally by "trust in clerical adventurers," it may be permissible to say my opinion was given on that and other matters at the very commencement of the Conference, and, as I spoke but once, there was abundant opportunity to correct any wrong impression my decided conviction might have made.

Like you, Sir, I thoroughly deprecate the washing of ecclesiastical dirty linen in the columns of a paper destined to fall into the hands of our children, or to give publicity to troubles Christian charity would cover, and therefore add nothing save that Mr. Hannay's remarks were general—if the cap is fitted, he is not responsible therefor.

JOHN BURTON.

To the Editor of the Canadian Independent.

DEAR SIR,—My letter which appeared in your last week's issue was not intended for publication, much less does it

call for the exhuming of anything in the past, or the stirring up of dirty puddles, which your strictures assume to be in existence. My letter does not fairly admit of such a construction. I should have been destitute of common sense to have asked such a thing. But believing that we are just now being misrepresented by other denominations, and that some of our professed friends are helping to make the impression that we are suffering for want of creeds and councils, I privately requested a LIST, or, in other words, the name and number of the churches in Ontario who have been ruined by clerical adventurers. It would not have occupied many lines. I have known our churches for the last forty years nearly—I commenced preaching in 1842—and I boldly assert, that I believe we have not been so often imposed on as the congregations of other denominations.

Our system assumes that a Congregational church can be trusted to choose its own minister without outside dictation. Assertion to the contrary, is without proof to sustain it.

Presbyteries, Conferences, Bishops, Councils, and Churches have each in their turn been deceived, and have trusted the wrong man. I appeal to the record and history of our own and other churches in Ontario for the last forty years. I say that our record will compare favorably with that of any other denomination.

Yours, &c.,

W. H. ALLWORTH.
Paris, April 9, 1881.

To the Editor of the Canadian Independent.

DEAR SIR.—It appears to me that the judgment Mr. Hannay formed as to the causes of the weakness of our denomination here, was not his own. He had but scant opportunity for observation, and what he saw was chiefly through other people's spectacles. Mr. Allworth's supposition that the respected Secretary of the Colonial Missionary Society received his impression from the brethren who met in conference with him, is doubtless to a large extent correct. Had he been favored with an interview with such as the respected Paris pastor and others, a different or very much modified opinion would have been recorded on the special cause dealt with in Mr. Allworth's letter in your last issue.

The case of the Bond Street Church is introduced as an illustration, and, as one who has taken a perhaps too prominent part in its affairs—a part, however, honestly and conscientiously pursued—I beg space for a word or two with regard to it. That the damage done to the whole body through the mistake of recalling to the high and responsible office of the pastorate, a man who had once confessedly fallen as their late pastor had, was serious and far-reaching in its effect, I sorrowfully admit; and the Church by a resolution, has unanimously expressed its sorrow and regret therefor. Mr. Allworth scarcely realizes the extent of the evil results of the extension of that call, or I am sure he would not call them "imaginary." You, Sir, are correct in your verdict thus far. But here I must part company with you, and agree with Mr. Allworth in his remark that in this unhappy trouble the Bond St. Church has been "more sinned against than sinning." This is true, Sir, not only as charged against the late pastor himself, but as against those who, subsequently to the erasure of his name from the membership of the Church, did not extend their sympathy and fellowship. I cannot express my meaning in more fitting language than that of a much esteemed deacon of a sister church, who has authorized me to use his words as I think well: "If the sister Churches of Toronto in their united reply to your Church were faithful, and I won't say they were not, but I must say this: that

it was a faithfulness that was *hard* and *bare*, without a kind or brotherly word in it. Would that they had acted the part of the good Samaritan when they found Bond street bruised, wounded, bleeding, and nigh unto death. If it was their duty to pour the wine to cleanse, it was quite as much their duty to pour the oil on the wounds to soothe and to heal. Did it not look as if they 'passed by on the other side?' Well, there is balm in Gilead, and a physician there. I am glad, Sir, that you do not assail Mr. Allworth's position in this respect. The evil wrought in this instance, Sir, was not unmingled with good. The church edifice has at any rate been saved to the body, and by a rigid revision of the church roll, the church itself has been set in such order that the exact position of every member remaining is known, and for holy zeal and aggressive Christian work, its membership will compare favorably with that of any church in the world. I hope that the denomination will rejoice at this fact, and when the proper time arrives secure to the church that *status* that will enable it to take its old time lively interest in the various institutions of our denomination.

I do trust, Sir, that at the communion service that will be observed at the close of the coming meeting of the Union, Bond-st. Church may rejoice, and with it the representatives of all the churches, that she is once more in sympathy with the whole body. Bond-street will not then be cited as an example of a cause of weakness to Congregationalism—but so much lost ground will have at least been recovered. No church on earth is perfect. It is only in Christ that we are entitled to meet in fellowship with each other as brethren. Let us be kind and forbearing. We cannot afford to be antagonistic to one another in a city like Toronto. United, a glorious work may be accomplished, divided, and far more serious harm will be done to our common cause than ever the serious mistake referred to has wrought.

Yours truly,

THOMAS ELGAR.

550 Church-st., Toronto, April 9, 1881

To the Editor of the Canadian Independent

DEAR SIR. In the last issue of your paper appears a communication from Rev. W. H. Allworth, and which is the ground of my writing to you at the present time. I pass over all of that communication except the paragraph relating to "Bond St. Church Mistake," as it is called. That Bond St. Church made a grievous mistake in the settlement of our late pastor, none will attempt to deny, and none regrets it more than the membership of Bond St. Church. But I feel quite satisfied that Mr. Allworth is correct in stating that the damage done the churches in the body "is more imaginary than otherwise," Bond St. Church herself being the sufferer (as she ought to be), but there seems a determination in certain quarters to sneer at and belittle Bond St. Church and everything connected with it and its present pastor.

I would advise the Editor of the C. I. "and all those who are in the best position to pass judgment on Bond St. Church," to consult with the Town Clerk of Ephesus, he is a sensible man and will give good advice, which I would advise you all to follow. Meantime please discontinue sending my paper.

Yours truly,

F. HALL.

Toronto, April 7, 1881.

To the Editor of the Independent.

SIR,—Has Dr. Hannay got to the right cause to account for the weakness in the Congregational body in Canada? Is he right to lay all the blame on the ministers for that weakness he speaks of? Is there no blame to be attached to its members? Are there not a great

number who take no interest in the extension of our church polity, and who never second the earnest efforts of the ministry as they ought, by earnest work, and earnest prayer, and earnest giving? Is there not a kind of a feeling among a great number of our church members that the minister ought to do all the work, as a teacher in a day-school, and that they are masters and the minister a lacquy or servant of all, instead of looking at their minister as an ambassador for God? How many there are in all churches like the good old member in the Scotch Kirk, who, when his minister asked him to engage in prayer, looked up and said, "That is what you are paid to do." Is there not too much of this kind of talk of paying ministers, instead of giving to God and for His work? Would not the Congregational body grow stronger and more aggressive in the world if it looked at the matter in this way? No matter how good a captain a ship may have, if his crew are not willing to work and obey his just commands, he cannot manage it by himself; and how can it be expected that a hundred men can manage to till every field in a vast dominion like Canada, without help, no matter how good they may be; I believe the ministers of Canada will compare favorably with the English both in character and intellect, and if all the Church members would unite with the minister and follow him, there would soon be brighter days and more prosperity in our churches in Canada, for unity with determination is strength.

W. P.

THE PRAYER MEETING.

To the Editor of the Independent.

SIR,—Any one who is in the habit of going to a country prayer meeting cannot fail to notice how few business men attend. And why? Just because they won't close their stores an hour earlier one night in the week. They give of their substance to the Lord, but of their time they will not even bestow an hour in six days. Brothers, should a message come from heaven that Jesus would be in your church (in bodily form) next week, would you not be there? Yes indeed you would be ready and there before the time, for fear the Prince of Glory might pass and you not see Him; and why not now? Though your eyes cannot behold Him, He has promised to be there every week. Is it not a great insult? Oa! think of it and give Him at least that one hour; then you will have His blessing and peace which passeth all understanding.

OBSERVER.

News of the Churches.

FROME.—This Church has secured the services of Mr. Vivian, as pastor.

PERSONAL.—Rev. James Howie, of Zion Church, Guelph, preached his farewell sermon there, on Sunday, April 10th.

SARNIA.—The Church here held a very successful social on the 6th inst. The attendance was large and the programme interesting. Upwards of \$40 was realized.

STOFFVILLE.—On April 3rd the Rev. J. Howie, of Guelph, supplied the pulpit in Grace Congregational Church. Subject in the morning, from 2 Cor. iii. 18; in the evening from Rom. iii. 20, 21. Both subjects were well reasoned out, and the message was well received by an attentive and large congregation. On Sunday, 10th inst., Mr. George Flint supplied; subject, Paul at Athens. Mr. Robinson, Presbyterian student, preached in the evening from Revelations xxii. 17, with great earnestness.

WESTERN CONGREGATIONAL CHURCH. A large congregation assembled last evening in the above church to welcome

the new pastor, Rev. A. F. McGregor. A substantial tea, provided by the ladies, was partaken of, after which Mr. Flint, senior deacon, read a statement showing that the Church, while without a pastor, had been well sustained, and in a few well chosen remarks set forth the aims of the Church, and concluded by welcoming the pastor to the Church and to the homes of the members. Short addresses were delivered by other friends on the Sabbath School and the work among the young, etc. Mr. McGregor happily responded to the hearty reception accorded him, and the happy meeting was then brought to a close.—Toronto Daily Globe.

Denominational Notes.

—The committee of twenty-five to draw up a Confession of Faith in accordance with the action of the National Council has been selected, and the list will be made public as soon as vacancies can be filled in case of any who may decline to serve.

—It is understood that Dr. Storrs, of Brooklyn, is to be invited to preach the annual sermon of the Congregational Union in Manchester next October. This is a happy idea, but a happier idea still would have been to invite Henry Ward Beecher to do the work. He is the one American minister who stands head and shoulders above all others: a fact about which there is no doubt, even among his brethren. The Jubilee services of the Union are to extend, intermittently of course, from May, 1881, to May, 1882. If good use be made of the time the country ought to know something of Congregational principles on the completion of the Jubilee year. We hope there will be a good deal of evangelistic preaching during the period. Whilst the press and the platform are vigorously employed the pulpit should not be neglected.—Mountain.

—Sunday evening, 13th February, the Rev. Dr. Hitchens preached in Eccleston-square Church, London, on "Lessons from the Life and Death of Thomas Carlyle." The text chosen was Ecclesiastes ii. 16. After remarking on the advantages of secular wisdom, the teacher proceeded to show that there are some respects in which there is no distinction between the wise man and the fool. One of these particulars is that of the common lot—death. The life and character of the Chelsea sage were then sketched briefly, the various excellences of the great historian finding prominence. Among his excellences conscientiousness and honesty were conspicuously treated of. These were early manifest in Carlyle declining to enter the Christian ministry because of his change of views on some doctrinal points "Better," said Dr. Hitchens, "would it be for the Church of Christ in all her branches to-day, if some who have entered her ministry had followed Carlyle's example. A man enters the service of Christ ostensibly because he accepts the teaching of and concerning Christ, and desires to defend, enforce, and inculcate what he as a Christian has come to believe and feel. He does not—or at least, he ought not—to enter the pulpit in order publicly to ventilate his own doubts nor to sow the seeds of doubt in the minds of anxious hearers." The question of Carlyle's religious life and opinions was dealt with, and many extracts from Carlyle's works were given to prove that the departed philosopher was the subject of much religious thought and feeling. "Everywhere," said the preacher, "everywhere throughout his writings one conviction is evidently prominent—namely, that obedience to God is the secret of individual and national happiness and prosperity. The life of such a man should influence us to right living—living with

a noble and heavenward purpose—living with a resolution to effect that purpose only by God-approved means—living in imitation of Jesus, whom Carlyle pronounced our divinest symbol, a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into and anew made manifest."

MISSION NOTES.

—One church in Lagos, Western Africa, has contributed during the past three years £3,412 for church purposes.

Four missionaries have sailed from England for the Congo, West Africa, to reinforce the Livingstone (or Congo) Inland Mission. This new expedition took with them a steam launch for the navigation of the lower river, and a seven-roomed house, in sections, to be erected as a depot and mission station at Banana, at the mouth of the Congo.

—The latest news from the mission of the London Missionary Society in Uganda, Central Africa, is up to July 1. Mr. Pearson, one of the missionaries, writes that King Mtesa had a dream in which he was asked why he had given up saying "Allah Akbar," and ordered to resume it again. Mr. Pearson adds: "Mtesa then ordered all the court to say Allah Akbar, and he has proclaimed himself a Moslem again. The flag is not to be hoisted on Sundays nor the gun fired, the two things in which his Christianity consisted."

—As showing what the natives themselves do towards the support of the gospel on missionary ground, it is stated that in New Hebrides, in 1879, the native converts contributed about \$200; in Blytheswood, South Africa, the Fingoes gave \$15,000 for mission buildings; in South Ceylon the Church Missionary Society received \$3,500 from native Christians. Fifteen churches of the Madura Mission of the American Board in India are self-supporting and in Central Turkey many of the churches meet all their own expenses. Many of the Karen churches in India, though very poor, are self-supporting. In fact, wherever Christianity gets much hold upon the hearts of the people self-support will be reached, or at least there will be great effort to do this.

—In 1818 Raiatea, one of the Society Islands, was in fall the darkness and degradation of idolatry, and Opao was the metropolis for the offering of human victims from all the South Pacific Islands within the limits of 500 miles. Through the efforts of the missionaries the people are now civilized and Christianized, and in May last a church costing \$8,760 was dedicated, which the Raiateans had been two years in building. The gathering was a very large one, multitudes coming from neighboring islands, and the choirs of singers alone numbered 500 persons. It is said that the amount expended on the church averages \$8 for each man and woman and each child of fifteen years of age on the island.

—The London Missionary Society is now discussing the advisability of changing their route into Central Africa. Hitherto all parties for Lake Tanganyika have started from Zanzibar, and have made the long land journey, transporting their goods by pagazi, or hired porters, a vexatious and extensive method. The route now proposed is by way of Quilimane, the Shire River and Lake Nyassa, on which lake the Scotch Free Church Mission has a small steamer, the "Ilala." From the northern end of Nyassa, Tanganyika is only 220 miles distant, and a road might be built there making a much quicker and easier

transit. By the present route, however, tidings from Ujiji reached England in thirty-five days.—Missionary Herald for March.

—ZALIM SINGH'S ARGUMENT.—One day, when Zalim Singh, a Christian convert, was crossing the Ganges in the same boat with two Brahmins, they began to reproach him for having become a Christian.

"What do you know, you ignorant fellow, of your own religion, or of Christianity?"

Zalim replied, "What you have said, Pundits, about my ignorance, is all true, but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house, he was beautifully made, and cost me some money, for the man who made him was a skillful workman, and I paid him handsomely. But, look here, Pundits, suppose I had my thakur here in this boat, and in my left hand this little dog, and cast them both into the Ganges, whither would they go?"

The Pundits were silent, but the people said, "Why, the god, being of stone, would sink, and the dog would swim ashore."

"If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do. Do not expect me, Pundits, to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship Him who made the stone. I worship the Lord Jesus, who died for me, and Him only will I serve."—Church Missionary Instructor.

LITERARY NOTES.

A number of representative New York clergymen, including Dr. John Hall, the Rev. H. C. Potter, D. D., Robert Collyer, Father Thomas S. Preston, Drs. Chapman, Armitage and Crosby and Henry Ward Beecher, contribute to THE CHRISTIAN UNION for April 6th, their views upon the alleged decline in church attendance and church work. All of them concur in the opinion that these have not declined, and their comments upon the religious situation will be found interesting reading.

A paper by R. W. Emerson, on his personal impressions of Thomas Carlyle, made up from his unpublished letters written at the time of his first visit to England, will appear in SCRIBNER for May. The publication is made by special arrangement with Mr. Emerson and the Massachusetts Historical Society, before which the paper was read, and in the minutes of which it is to be printed after its appearance in SCRIBNER.

DEATH.

In Sheldon, Vt., at the Congregational Parsonage, on the 7th April, of consumption, Isabella Massie, wife of Rev. C. P. Watson, and only daughter of Mr. John Massie, Sr., Cowansville, P. Q.

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Yours faithfully,

W. J. SMYTH,

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

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