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# The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, APRIL 28, 1881.

[New Series No. 43]

## Current Topics.

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

The outlook for Protestantism in Florence, Italy, is promising. There are now eight Protestant churches in that city, and the population numbers 5,000.

—Professor Proctor, who was lecturing in Toronto last week, is soon, it is reported, to marry an American lady, and, after a visit to England, will makethis country his permanent home.

—From a temperance census among the voters in the burgh of Denbigh, Wales, it was found that 664 voters were in favor of Sunday closing, twenty-four were against it, and thirty remained neutral.

—The Rev. Dr. H. Tyng, Jr., long the honored pastor of the church of the Holy Trinity, New York, has been obliged by the premature breaking down of his health to resign his charge. His resignation takes effect on the first Sunday of May.

—On Tuesday, 5th April, the regular census was taken in Great Britain in one day, an army of 35,000 enumerators being employed for England and Wales alone, and the Canadian census drags its slow length along, to be finished nobody knows when. How can it be expected to be reliable?

—The great zeal of the Mormons is seen in the fact that the Book of Mormon has been published in French, German, Italian, Danish, Polynesian and Welsh. Probably seventy-five thousand foreigners have already cast their fortunes with Utah and polygamy. This does not include those who are now being worked upon to be induced to come from other shores. Is the Mountain Meadow massacre already forgotten? This curse of polygamy needs to be extirpated.

—More than forty years ago Wm. H. Pratt under the patronage of the Society for the Propagation of the Gospel, went to Guiana to labor among the Indians there. He labored with little apparent success; but did a great pioneer work; and those who have entered into his labors are now reaping a rich harvest. Of late there has been a spirit of earnest inquiry among several of the tribes. Nearly 1,400 persons have been baptized by a single missionary. And "those baptized were immersed in the clear water of the river," we are told. "None were baptized who could not repeat the Lord's Prayer or the Apostles' Creed."

Cincinnati's new Mayor—may his tribe increase—seems to be of the opinion that when a man has been elected by the people to a high executive office, it is his duty to execute the laws. Cincinnati has, as Chicago and all other recently well-governed American cities have, laws which forbid theatrical and other similar places of amusement being kept open on Sunday. On Monday of this week a large number of arrests were made of proprietors, exhibitors and leading actors, who had defiantly violated the laws. Mayor Means, when he took his oath of office, meant what he said. We wish as much could be said for our Mayor Harrison. *Chicago Advance*, April 21.

—The average salary of the 451 ministers serving Congregational churches in Massachusetts is \$981. The average salary in the 298 parishes in Connecticut is somewhat over one thousand dollars. This is thought to be larger than in any state, and the tendency here now is toward an increase. But, the support in the United States of the whole clergy of all denominations is said to cost annually \$6,000,000, while the tobacco used in the United States costs over \$600,000,000. The United States spends a hundred times as much for tobacco as for clergy.

The New York Herald has brought out from the census report of 1870 as compared with that of 1880 some facts of special interest. In the old slave States with the exception of Texas, during this decade the increase of the colored population has been more than 33 per cent., showing that at the same rate of increase we shall at the beginning of the next century have more than ten millions of negroes in these States alone. During the same time the increase of the white population in these States has been less than 28 per cent., which will give them something over eighteen millions in 1900. The facts are a suggestive reminder of the "outraging of the Israelites under the discouragements of Egyptian legislation.

—The *Scotsman* states that the Free Church seems to be more divided than ever in regard to Professor Robertson Smith's case, "one section urging the settlement of the case on the basis of the decision of last Assembly, and another going the length of contending not only that Professor Smith should be relieved of his college duties, but that a manifesto should be published declaring that his views cannot be tolerated in the Free Church. Since the announcement of the publication of Professor Smith's lectures in Glasgow and Edinburgh on 'Elements of Biblical Criticism,' the leaders of the traditional party in the Church have, we believe, had under consideration the propriety of issuing the statement prepared immediately after last Assembly," which shows that the views of Professor Smith are not those of the Free Church.

—The new prohibition law of Kansas forbids the use of wine in the sacrament, and on this account is meeting with strong opposition from some of the churches. Last Sabbath an Episcopal clergyman administered the sacrament as usual, regardless of the consequences, having previously announced to the congregation his determination so to do. He said, "We are willing to render unto Caesar the things which are Caesar's but we will still give to God the things that are His. I say, as did Peter, 'Judge ye whether we should obey man rather than God.' Of one thing you may be assured, we shall never recognize for a moment the attempts of human legislation to destroy the great sacrament of the Christian Church." This action will probably arouse a storm from those pecuniarily interested in the liquor traffic, that may result in the complete overthrow of the new law.

—The Salvation and Hallelujah Armies have been assaulted in Ennis-killen whenever they attempted to hold their services. Disturbances occurred,

several persons being hurt with stones. One night the magistrates proclaimed the town and dispersed the Armies when they went to sing. The mob had to be charged by the police, and the streets cleared. Aide-de-Camp Gillas, of the Hallelujah Army, was arrested under the terms of the proclamation. He went to goal singing and preaching. There-after, accompanied by a Methodist minister, the Army and several leading merchants of the town proceeded to the Protestant quarter to hold a meeting. They were doing so when the constabulary charged and tried to disperse them. The people said they were in the right, and refused to go. A number of scuffles took place between the people and the police. The Methodist minister, the Rev. Mr. Quarry, then held a meeting, and the military were sent for, but before they arrived the meeting had concluded. Great excitement prevailed. The disturbances of the first nights were with Roman Catholics, those of the latter were with influential Protestants.

—The five Nihilists accused of complicity in the assassination of the Czar, four men and one woman, Sophie Pieoffsky, having been duly tried and convicted, were hanged on Friday in presence of an immense crowd of spectators. The other woman implicated is only waiting for the birth of her child, when she will share the same fate. In a measure the late Czar is avenged. Will this put an end to the Nihilistic mania? If the new Emperor shall show an intelligent determination to secure the general education and elevation of the eighty millions of his subjects, and bring in such reforms in the administration of the laws, and such extension of the popular responsibility for the national government, wisely allowing his own absolute autocracy to be modified somewhat by the principle that "government should be by the governed," the sympathy of all civilized nations will be with him. There is a grand history in store for Russia. But more effective to the safety of the Emperors and the advancement of the Empire than any league of European sovereigns, will be, as some one has suggested, the better moral training of Russian children.

—In the last number of the "Contemporary Review" Rev. J. H. Hopkins, of Williamsport, Pa., urges upon the English Church to give to "the lady in England the same position which they enjoy in the Church (Episcopal) in America." And with more force than politeness he ridicules those in America, who are striving to assimilate this American Church to the Established Church of England. "We have American students (bishops included) who, while abroad among you, talk of the superior advantages" (Heaven save the mark!) of a "union of Church and state; and some of our dignitaries bring back with them strings and rosettes in their hats, and braided coats, aprons, and leggings, and even call each other 'My Lord' on the sly, in a semi-jocular way, when no dangerous ears are within reach. We have a natural genius for making church lunders over here, and we have not done with it yet." Dr. Hopkins doubtless knows of what he affirms.

—Accounts vary as to the number of the killed by the recent earthquake in the island of Sico and on the main land adjacent, but there can be no doubt that the disaster was one of the most terrible in history. Occasional shocks still are felt, and the universal terror is so great that little has been done as yet for the relief of sufferers. The United States corvette *Galena*, and French, Austrian and English war vessels have been ordered to the island to render aid. Out of a population of fifty thousand, nearly seven thousand perished in the catastrophe. Those who survive are left with their homes in ruins. Scio (Skio, Khio, Chios,) is an island of historic renown, the reputed birth place of Homer, now belonging to Turkey, situated off the west coast of Asia Minor, four miles west of cape Bianco. It is thirty two miles in length, by eighteen in breadth, and contains only five hundred square miles. It is one of the fairest and richest of the islands of the Levant. Sixty years ago, some of its inhabitants having joined the Samians in a revolt, the "unspeakable Turk" who ruled at Constantinople, wreaked his utmost vengeance on the island, causing the massacre of over a hundred thousand of its people. In this instance of calamity the sympathy of the world will not be slow in reaching them. Collections have been opened in London, and English and American physicians are already on the ground to aid in caring for the sufferers.

—Dr. Rule, a Wesleyan missionary in Spain, writes that the downfall of the Spanish Cabinet is the greatest event since the revolution of 1868, when religious liberty was proclaimed. "During the last six years, king, cabinet, and priests had been steadily, yet not quite openly united in an effort to reinstate civil and religious despotism, and gradually to extinguish liberty of worship; but in one day the king found himself compelled to give up the cabinet that would have provoked another revolution and overturned his throne. The members of the present cabinet, the leaders of public opinion and the most intelligent and influential Spaniards, are declared advocates of religious liberty; but the ground is open to the propagators of atheism and the preachers of the Gospel." The Spanish Liberals and Democrats are demanding more toleration for Protestants and Rationalists. The influence of the prelates and clergy makes it very difficult for the cabinet to pursue a policy of toleration. In March the cabinet resolved to give a free pardon and liberty to a native Protestant pastor condemned to several months' imprisonment, under the Canovas cabinet, because he held prayer-meetings in Catalonia, and the village authorities prosecuted him under the law of public meetings. The judicial proceedings against several Protestants will also be abandoned in the provinces, under the orders of the ministry. The reply given to the Papal Nuncio states that neither the Concordat nor the constitution is violated by the toleration the government is determined to grant to Spaniards who are not Catholics, and that no interference of the bishops and the Holy See against the rights of the government under the constitution will be tolerated.

## THE LITTLE CRIPPLE.

Though he was not sturdy, or strong as the others,  
 And aged before boyhood, decrepit and small,  
 Such depth hath the yearning of fathers and mothers,  
 They loved him at home, as their treasure, their all.

A cripple past hope, he was doomed to wear crutches,  
 And life promised nought save a burden of ills;  
 Yet his eyes had the light which softens and touches—  
 The look of the reindeer at bay on the hill.

He wistfully noted the sports and the gambols  
 His sisters and brothers enjoyed the long day;  
 Alas! not for him were the races and rambles  
 In the meadows so near, yet so far away!

For the sun might shine brightly, and breezes breathe mellow,  
 And earth laugh to scorn the dull thoughts of the sage;  
 Like some small pining bird, this poor little fellow  
 Drank in the glad life through the bars of a cage.

But days dawning sadly, and dimming so slowly,  
 Were brightened at last by affection's true worth;  
 For the love that all bore him was pure and was holy,  
 The love that can make a sweet garden on earth.

And when at His beck'ning this child and this cripple  
 Was summoned where sorrow and death hold no place,  
 The close of his life seemed the close of a ripple,  
 So peaceful the look on the wan little face.

How vain, then, the thought that His mercy is narrow!  
 How empty the doubt of the "sceptical mind!"  
 Each day brings its crumb for the snow-frozen sparrow,  
 And love for the helpers, the halt, and the blind!

—Cassell's Magazine.

## FOR LIFE.

A STORY OF LONDON EXPERIENCE.

## PART I. THE OUTER LIFE.

"Each man's life is all men's lesson."  
 OWEN MERRIDITH.

I hope I was no worse, I know I was no better than the average of medical students of my time; but as my story does not principally concern myself, I need not enter into details of my student-life further than to say, what may be well known to the experienced of my readers, that there were some among us diligent, many idlers, and many, who though really hard-working, liked the reputation of follies they seldom absolutely yielded to. In the frank horror of being thought "snobs" or "shams," they often became both; assumed a careless swagger and a reckless speech, lingered on the margin of the turbid stream of dissipation, dipping their feet in its foam, and with a wild bravado air were rather pleased to be thought to have plunged fully into its impurities. Some such phase of youthful perversity seized me twelve years ago, when I accepted an invitation to supper at a celebrated "wine shades" in the Haymarket. Two fellow students were my immediate companions, and we were to meet a set of "choice spirits," and "make a night of it."

Among our company was a young married man—a handsome fellow, with a frame my recent anatomical studies taught me to admire as a fine combination of strength and lightness. I did not like his face; there was nothing to find fault with in the features. The full blue eyes were so bright with natural spirits, they needed no artificial fires to add to

their brilliancy. The massive clusters of brown curls fell over a sufficiently high broad white forehead; but the animal predominated in that visage, and what there was of mind looked insolently and defiantly out of the eyes, and gave a scornful curve to the full lips. His name was Warner. He had, as I learned, made a bargain or transfer of some property that afternoon with the oldest and gravest, and, I may add, the worst of our company, and finished the business by a drinking-bout. Not that Warner looked anything but sober. As I dallied with my glass, qualifying my drink with soda water, while dreading the rattery of my companions, I saw with astonishment the way in which Warner drank; and some thoughts even in that reckless time, of the abuse of his glorious gift of strength, crossed my mind. He was the only married man of our party, and a host of jests, noisy if not witty, were levelled at "the Benedict." As the wine circulated, and the night reached the small hours, one of our company, a clever mimic, delivered in a well-sustained female voice a lecture to Warner on his late hours, bad company, &c.; and wound up with representing "Benedict's" contrition. I watched Warner's face narrowly while this scene was being enacted, and beneath his assumed good humor I saw annoyance. A red gleam, that gave his eyes a savage look, shot from them; his flexible upper lip curved from the white teeth, and putting, as I saw, a strong constraint upon himself, he laughingly offered a foolish wager, in words to the effect that none of the poor miserable bachelors among us, living in dread of waspish landladies or domineering spinster relatives, would go home, taking a friend with him, so certain of a pleasant reception as awaited "Benedict the married man." The wager was accepted: Warner looked round to choose a companion. "I promised a supper—by Jove I'd better call it a breakfast," he said, "and smiles, gentlemen: not only no murmurs, but smiles." As he spoke his gaze fell on me. I was the quietest, perhaps the soberest of the group, and so much of sense might be left in Warner that he recognized these qualities.

I wished to decline, but I was over-ruled in the boisterous clamor; and without thinking very clearly, or it might be being able to think clearly of the intrusion I was to perpetrate, our party broke up, half, selecting each a companion to testify as to their reception, but saying, "We promise no smiles; and yours, Warner, is an empty boast."

How freshly blew the clear night air on our fevered temples, as Warner and myself walked briskly towards a western suburb. It was the end of October, and a healthy breath of coming winter mingled in the breeze. I noticed that my companion, though well wrapped, shivered occasionally, even while he sang snatches of songs, and I had a suspicion that nature, ever in that stalwart frame, was avenging the transgression of her laws. Ah! how wise we are for others! How clear often is the justice of the sentence that we read in another's case!

I began to be heartily vexed with myself for my fool's errand, when we stopped at the door of a corner house in what seemed a new built street. A light gleamed from an upper room, and I thought I saw a curtain move.

"Here she is," said Warner, as he rang the bell, with a chuckle of satisfaction that made an indignant glow spread over me.

The window was hastily lifted up, but Warner shouted impatiently, "Come down Annie, what are you afraid of?"

In a minute after the door was unlatched, and a soft voice said, "Oh, dear! red! I feared it was not you, I thought I saw ano—" She had cautiously brought the light forward screened by her hand, and now saw me as she broke off in the midst of her sentence. "Yes,

Annie, a friend of mine has come home with me to supper," said Warner, entering, I, more embarrassed than I ever felt in my life, sheepishly following him.

There was a moment's pause, in which I did not see how Mrs. Warner looked, for I had the grace to be ashamed of my part in this folly, and I cast my eyes anywhere rather than encounter her glance.

Warner, stung by the silence, went on in a loud voice, and to me, insufferable manner. "Yes, Annie, and be quick; we know that as you don't expect company, you are not prepared; my friend will take pot-luck with us: be quick: what room are you in? We can't go where there is no fire this confounded cold night."

"The only fire, I regret to say," replied Mrs. Warner, bowing to me, "is up stairs in," she half whispered to her husband "the nursery."

Here I interposed, and said to Warner, "Pray allow me to bid you good night. I could not think of intruding further on Mrs. Warner;" and I added significantly, "all is fulfilled."

But Warner was peremptory. "I must stay, and the nursery was as good a room as anywhere." The wife evidently saw that her husband was not sober, and with a dread of thwarting him and making his condition more humiliatingly apparent to me, she added her entreaties to her husband's, and I followed them upstairs into a cosy little room where there was a cheerful fire, and a table before it, with a supper-tray neatly laid. A pair of embroidered slippers were toasting on a stool on the hearth-rug, and a warm dressing-gown lay over the back of the easy chair at the fireside. The room was a picture of home comfort, not by any means lessened by the appearance in a snug recess, close to the arm-chair, of a child's cot, decorated with snowy drapery; and as we entered, Warner still talking and laughing loudly, there was a movement in the cot, and a little curly head rose up, rested a flushed cheek upon a chubby hand, and opened languidly two blue innocent eyes where sleep yet lingered.

With a laugh and a shout the father took his cherub boy from the cot, and the child uttered a frightened cry. Then, for the first time, I ventured to look at the mother, a delicate, fairy-like little creature, with a face made to express love and grief. I took no note of her features except that they were small; but the anxious, fond, tremulous look in her startled eyes, and the flexible eyebrows gave a varied expression to the young face, and to the pliant grace of the form, as she ran to her child and releasing him from Warner's arms hushed him on her bosom, cooing out pretty indistinct words of maternal endearment. I am glad to remember that as I looked at mother and child, I felt myself a very sorry fellow, with a soul that would have gladly crept into a nutshell to have escaped the ordeal of their presence. Warner seemed wholly unimpressed, and merely said, "Annie, what's the boy afraid of that he squalls that way?" tossed the dressing-gown from the back of the chair across the room, saying with a wink at me as he kicked the slippers off the stool, "You women are such precious coddles." He then pointed to a chair opposite and bade me be seated, and began helping the supper. I complied mechanically, though shame, indignation, or a something that blended both, which I never felt before, utterly prevented my eating.

Mrs. Warner, having stilled her boy, came to the table, and with a smile—a struggling smile, that smote me like a stab—apologized for the servant having retired, and for the slight refreshment set before me.

I stammered out something I know not what, and the child, now thoroughly awake, turned his face half shyly to me, gave a furtive glance like a bird, and then

quickly nestled again to his mother's bosom.

"Give me the boy; give him me, I say; and go you down, Annie, to the cellar. My friend must have better stuff than this 'poor Will,'" touching a mug as he spoke. There was a struggle, I saw, as I kept interposing apologies, in Mrs. Warner's mind between the wifely and the motherly feelings. She would go down; but as the child, with the instinct of infancy, screamed at the thought of being transferred to the father's arms—a flush that was neither confusion or anxiety came to her face. It looked like anger; and streams of light seemed to pour from her eyes; but she put a strong constraint on herself, and resolutely keeping the boy in her arms, down stairs she went, returning in a few minutes with a liquor stand. I employed the interval of her absence in entreaties to be allowed at once to retire. "The wager was fairly won, I could testify. There had been surely," I choked at the word, "a very kind reception." I felt a strong impulse to dash the glass of water that stood beside me in the face of my host, who, lolling back in his chair, and lazily laughing a cool satisfied laugh, said, "Benedict, indeed! the fools: don't they know there's no slave like a fond woman? I should like to see the day or the hour she wouldn't give me, and any one I choose to bring to my home, a kind reception; I should like to see that," and his clenched fist came down on the little table with an impetus that made the tray and glasses clatter. I rose, not daring to trust myself another moment, and as Mrs. Warner entered the room, I bowed, passed her hastily as I called "Good night" to Warner, and was down the stairs, and out of the house, while he was shouting after me, and as I heard by his lumbering tread, preparing to follow me. I knew, however, that in his present state, that was not likely.

Once again out amid the quiet of the night, the few stars that gemmed the darkness looking brightly down, reminded me of the eyes I had just seen: the innocent child and mother in the power of a brute whose reason was over-mastered by his appetites. Yet who was I that I should condemn him? I had helped to make him what he was. I had been the instrument of an insulting intrusion, most painful as I well knew to that young loving wife, whose very virtues were to add to the sum of her miseries. I knew how to honor a good woman. However unworthy I had proved, I had been the son of one; and the incident of that evening tortured me. I saw—I still see—the looks of mingled love, pity, dread—the constrained courtesy, the motherly anguish rising into holy anger, that had flitted over her face, and made it readable as an open volume.

It was the turning-point in my history. I wrote as briefly as possible my testimony to decide the wager, among the wild companions I knew Warner would meet again; and from that time I took seriously to my studies, and was glad to be "cut" by my "fast" friends. I could avoid and escape them; the very ease with which I did so, frequently brought to mind the condition of those for whom no escape from evil association is possible. The living body, tied to the putrifying corpse, seemed to my newly-awakened perceptions a less dreadful doom. The Warners, what was to be their future? I had had a glimpse of their outward life. It was so unpromising, and yet, as I knew, so common, that I often caught myself uttering the platitude, mentally, "Poor thing! she must make the best of it—it is for life."

(To be continued.)

—Twenty-six persons united with the Congregational church at Salt Lake City March 6th. Ninety-two have been received into this church the past year.

INTERNATIONAL S. S. LESSON.

Sunday, May 8.

The Prodigal Son, Luke xv. 11-24.

GOLDEN TEXT, v. 18.—I will arise, and go to my father, and say unto him, — Father, I have sinned against heaven, and before thee.

Commit 21-24.

INTRODUCTION AND CONNECTION.

Our present lesson follows the last in immediate connection; and while it may be understood to teach, in the main, the same lesson—the yearning of the Father's heart over the erring—His gracious welcome, and overflowing joy at their return—yet there seems a greater breadth of meaning in this parable than in the others. Hence it has been applied in a number of different ways, nearly all of which seem to be more or less in accordance with its plain teaching, yet not all equally satisfactory.

There is always danger of straining the meaning of a parable too far, and making out of it more than it was ever intended to teach. As a rule, that interpretation which is best suited to the persons to whom it was spoken, is the safest and most satisfactory.

LESSON NOTES.

(11.) *A certain man had two sons.* To understand this parable aright, we must keep in mind the *two classes* who were before our Lord when it was spoken. One class represented the *holy* of the nation—the law-keepers, the law teachers, the law-enforcers. The others represented the opposite class—the “sinners” of the nation. We say *represented*, for the Scribes and Pharisees were far from being all they seemed, but, representatively, those were their respective positions as they stood before Christ.

(12.) *And the youngest of them said, &c.* This disposition to have their own way, to run into idolatry and excess, had always characterized the Jews; and yet, there had always been some who held by the law, and preserved the forms of divine worship. God had always kept some true witnesses, and such, *representatively*, were the Scribes and Pharisees, for Christ cautioned His followers to *observe and do* what they commanded, but to be careful how they copied their works—(Matt. xxiii. 2). These, then, stand in the parable as the *elder son*,—the others as the *younger son*. *And he decided to him his living*—his patrimony. God does not cut off the willful—those who are dissatisfied with Him and His ways with no portion. He gives them prolonged life, health, talents, enterprise, and worldly possessions, often in great abundance. Nor does He force them into obedience; but leaves them as free to wander from Him as it is possible to be, under law—that is, they may sin, but they may not escape the consequences of sin. If they wish to test the value of their own notions of freedom, they are allowed to do so—within such limits.

(13.) *And not many days after.* These words are mournfully true. It is not many days after God removes the restraints under which He has held men, before they turn from Him, and go their own ways into a *far country*. Oh, how awfully far from God is the country of Sin! None but God Himself can truly tell the immeasurable distance! *Wasted his substance.* Every moment spent in sin is so much *wasted substance*. Every Bible student must elaborate this terrible thought for himself; and in doing so, he will find that it will expand into tremendous proportions. Instead of economizing his substance, health, appetites, endowments—physical, mental, and spiritual,—time, money, and influence, they are *all*—WASTED. How? *In riotous living!*

(14.) *And when he had spent ALL*—that is, all his available resources for riotous enjoyment—*there arose a mighty famine.* Ah! who shall picture the famine of a human soul that has rioted in sin, until even sin has lost its power to satisfy? *He began to be in want*—began truly to realize his position. Hunger, and thirst, and cold, and nakedness, homelessness and utter destitution were upon him, and his resources were *all wasted*. In this forlorn state he looks about for something to do to better his condition.

(15, 16.) *So he went and joined himself to a citizen of that country; and he sent him into his fields, to feed swine.* Hitherto he had *serv'd himself*—had had a

good time, as some would say; now, he turns himself openly and undisguisedly to serve Satan; and he gave him employment—*feeding swine*. To the mind of a Jew, no more repulsive picture could be drawn than this. *And he would fain have filled his belly with the husks*—(empty pulsed-pods, used sometimes in the East as food for cattle and swine, and, in times of great distress, by extremely destitute people) *that the swine did eat, but no man gave unto him*—gave him anything better—(Rom. vi. 28—first clause).

(17-19.) *And when he came to himself*—not that he had not had his reason, but his judgment had been perverted. It is no wonder that such destitution and such degrading service brought him to his senses. Once, because his father would have restrained him, he thought him a tyrant, and his home a place of bondage; now, by the very stress of his misery, he is brought to think very differently of both. Now, he recognizes the tender love and generous kindness of that father. Now, he recognizes his own folly and sin, and cries out in bitterness of heart—*How many hired servants of my father's have bread enough and to spare, and I perish with hunger!* When one realizes he is *perishing*, he is no longer making up his mind to escape if possible; when the sinner *believes* it, he is not long in fleeing to Christ. Hence, we are not surprised at hearing the prodigal say, *I will arise, and go to my father*. But it is not merely to go, and, if possible, be taken in—he has a confession to make (Rom. x. 10.) *Father, I have sinned against heaven and before thee; and am no more worthy to be called thy son. Make me as one of thy hired servants.* Only take me back, forgive me, let me be near thee, and I will not ask or expect the name of son. If I may be only as a *servant* with thee, I will be more than content.

(20.) *And he arose, and came to his father.* But when he was yet a great way off his father saw him, and had compassion, &c. &c. Such is the compassion and love of God. It outruns the returning sinner's greatest haste, and anticipates his most earnest confessions.

(21, 22.) *Father, I have sinned, &c.* The father saw the sincerity of his son; and, without waiting for *all* he had thought to say, he called for the best robe to be put on him, a ring to be placed upon his hand, and shoes upon his feet; (slaves went barefoot;) and thus, he received the threefold symbols of dignity, honor, and freedom. He was neither to be a servant, nor as a *servant* in his father's house; but a child restored to all the privileges of sonship.

(23, 24.) *And brought hither the fatted calf, kept for festive occasions, and kill it, and let us (the father and his household) eat and be merry, for thus my son was dead, and is alive again, he was lost and is found. And they began to be merry.* The father rejoiced and his household rejoiced with him. *There is joy in the presence of the angels of God over one sinner that repenteth.*

SUGGESTED THOUGHTS.

The Scribes and Pharisees had said, *this man receiveth sinners, and eateth with them.* In three successive parables Jesus meets the charge, and accepts it as true; thus turning it to His own glory and praise, and to the shame and dishonor of His accusers.

The tender love and compassion of God are nowhere more richly exemplified than in these parables. It is because men *are sinners*, that He follows them, seeks them, waits for them, and welcomes them with such overflowing joy when they turn from sin to Himself.

They that be whole need not a physician. Christ came not to call the righteous, but sinners to repentance.

QUESTION SUMMARY.

(For the Children.)

(11, 12.) How many sons had the father in this parable? What did the youngest ask his father to do? Did his father do it? (13.) What use did his son make of his inheritance? Who are represented by the *younger son*? All who disobey God and run into sin. How did this son *waste his substance*? (14.) What happened when he had spent all he had? What is a *famine*? (15.) What did the poor prodigal do then? Did the Jews consider that a great degradation? (16.) Did the prodigal son get very hungry? What would he have been willing to eat? Did any one give him food? (17.) When he came to himself,—that is, realized his awful condition—what did he say? (18.) Where did he say he would go? What did he say he would tell

his father? (19.) What more was he going to tell him? Did he think it would be better to be a *servant* at home than not to be there at all? (20.) Did he do as he had thought he would? Who saw him coming? Had he got very near when his father saw him? Did his father just *happen* to see him, or was he looking out for him? Have not you gone a great way from God, into the *far country of Sin*? Is God looking out for you, all the time? What is He saying to you? (Matt. xi. 28.) What did the prodigal's father do? Will God be as glad if ever you come back to Him? (21.) Did the son say all he had intended to say? Why not? Because his father did not wait for him to say it? (22.) What did the father tell his servants to put on him? (23.) What next were they to do? (24.) Why did he make this great feast? What did the father say about his son? If you come to God, can he say the same about you? Will you not, then, if you are *dead and lost* in sin, do like the prodigal; and come back, believing that God loves you, and is waiting to receive you?

TOTAL ABSTINENCE AND CHRISTIAN LOVE.

Christians of every name! to you this appeal is made. Not to the drunkard to persuade him to become sober, but to the temperate man, that he may be induced to relinquish a small indulgence for the good of others. As followers of Him “who went about doing good,” you are ready to take up your cross and follow Him whithersoever He summons you. And you believe, also, that He *does* summon you to every act and every sacrifice which the welfare of your fellow-men demands. You are convinced that any gratification ought to be relinquished, which, even if harmless to yourselves, is pernicious to others, especially if it leads them into sin, and impedes the work of the gospel. To you, on the ground of Christian obligation, the cause of total abstinence appeals.

Many admit: “Total abstinence is necessary for the *drunkard*, but why should *we*, who have never been intemperate, deprive ourselves of a moderate indulgence, which to us has never proved dangerous?” In reply—think—suppose that none abstained entirely from alcoholic beverages but drunkards. Would not such abstinence at once become a badge by which such persons would be known? Would not the abstainer, whenever he refused the cup, publish his shame? Would not such refusal testify: “The power of evil habit is so strong within me that I must resist the very first impulse, lest I be overcome. The animal nature has gained in me such power over the moral, that if once I drink, it will be beyond my control.” Would many be willing to give such an account of themselves to every one in whose company they might be thrown? Is it not a trial too great to impose on a poor inebriate longing to break away, and regain, if possible, the position he has lost? Would he not avoid such a stigma by flattering himself that he would be able to allow himself a slight indulgence without being again drawn into excess? But does not *all* experience prove that is all but morally impossible?

The remedy is obvious. Let total abstinence be practised by multitudes who never were suspected of excess, then will their unblemished character convert abstinence from a badge of disgrace to the sign of an honorable confederation, and many a poor inebriate, whom shame would otherwise have kept aloof, will be encouraged to take shelter in the only asylum which can offer him safety. And it cannot be admitted that he who keeps within the limits of moderation in no sense encourages another to go farther than himself. Were all constitutional and acquired tendencies exactly similar in all persons, this might be the case. But it is far otherwise. And he who, by encouraging with example to a

slight indulgence, arouses the dormant propensity of another, cannot escape responsibility for the consequences. He cannot justly plead that his moderation has had no influence in leading the other to excess. If we act or speak as though the indulgence gave us pleasure, unattended with peril, can we be so likely to influence those who are in jeopardy as if we ourselves wholly abstained? Does not our very sobriety afford an additional sanction to those who imitate us? Who would relinquish the privilege of “converting the sinner from the error of his way” from any personal indulgence or to avoid singularity?—*Newman Hall*

LITTLE THINGS.

As an encouragement to faithfulness in attending to little things, the *Sunday School Times* remarks: “How little can the shrewdest of us tell which of our doings are to have the largest influence upon our future lives or to open to us the broadest ways of usefulness! Mr. Alexander Strahan, the London publisher, who has begun to write a series of personal reminiscences in the English magazine, the *Day of Rest*, tells us how he happened to think of the late Dr. Norman Macleod for the editorship of his magazine *Good Words*, when that famous periodical was as yet but a possibility. While bearing the selection of his editor in mind, Mr. Strahan happened to light upon a report, in an Edinburgh newspaper, of a chat by Dr. Macleod upon “Cock Robin,” and other nursery ballads, which the good doctor had held with the children of an Ayrshire school, after examination.” “I was so struck with the mingled wit and wisdom of the words,” says Mr. Strahan, “with the broad humanity as well as the rich humor of the speaker, that I at once said to myself, ‘Here is the very man, if I can buy him.’ And out of this little talk on nursery ballads, thus grew Dr. Macleod's engagements as editor of the most widely circulated magazine in Christendom. After all, it is not for us to presume to say, without any possibility of mistake, what are our most important doings, or those most likely to affect our future usefulness to the great world about us. If we do our duty, whether we are directing the councils of a nation, or telling nursery stories to a group of little listeners, God will take care of the rest.

HINTS TO THOSE VISITING THE SICK.

Enter and leave the room quietly. Carry a cheerful face and speak cheerful words. If the sickness is serious, do not fall into gay and careless talk in the attempt to be cheerful. Don't ask questions, and thus oblige the invalid to talk. Talk about something outside, and not about the disease of the patient. Tell the news, but not the list of the sick and dying. If possible, carry something to please the eye and relieve the monotony of the sick room—a flower, or even a picture which you can loan for a few days. Highly perfumed flowers, however, should never be carried into the sick room. Some little simple delicacy to tempt the appetite may be well bestowed. Stay only a few minutes at the longest, unless you can be of some help.

— It is stated that during the year of famine in Ireland, the people there consumed over \$50,000,000 in whisky. In view of this fact the *National Baptist* says: “It is not the landlords or the land laws that keep Ireland down, it is whisky, ignorance and superstition.”

## The Canadian Independent.

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TORONTO, APRIL 28, 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 2048, 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.

### BOGUS DIPLOMAS.

We regret to find that the letter of "Pastor S.," published in the INDEPENDENT of 14th inst., has been thought by some to have a personal reference. We need hardly say that if we had for a moment supposed such a thing, the letter would never have been published. We regarded it simply as the enunciation of a general principle; as such we were in sympathy with the views of our correspondent, and had no hesitation in letting him speak through our columns. That it was not intended to be personal our correspondent himself asserts in a private letter, from which we make the following extracts:—

"I have been surprised to find that the article written by me and published in the 7th of April issue of the C. I., has been regarded as a personal attack. The question of spurious diplomas was one which of late has been thoroughly discussed through the press. I regarded it as a public question, and my remarks were intended to bear on the general principle of these sham credentials.

"All the newspapers I take, or nearly all, were commenting on the trial of Buchanan, and his bogus diplomas, and I regarded it as a fit time for our denominational organ to say a few words against this kind of thing."

We trust that this will remove any suspicion in the minds of brethren as to a supposed personal application of the remarks. We should deeply regret that a slur should be suspected where only esteem is due.

Two papers of considerable importance occupy a large portion of our space to-day, to each of which we ask the patient attention of our readers. The first is a letter on the work of our churches up to 1855, from the same able pen whose letter to the *Nonconformist* we reprinted lately. We think that many of our readers will be surprised to find what vigor and energy were thrown into our work during that period. We shall look with much interest for the second letter, with the details of the work for another twenty-five years. We shall be mistaken if these letters do not form the basis of a thorough examination of all our departments of work, and a "new departure" in some of them. The other subject, "Church Extension," and in connec-

tion, a Church Building Fund, we leave in the able hands to which it has been entrusted. If we are to live as a body, we must be up and doing.

Our early issue of last week prevented us noticing the death of the Earl of Beaconsfield, which occurred in London on the 21st inst. All the papers have given more or less lengthened sketches of his life and works so that we need occupy but little space in our remarks respecting him. He was undoubtedly a man of genius, of steady determination of purpose, with unconquerable faith in himself and in his destiny. Although it is not much more than a century since his grandfather settled in England, Lord Beaconsfield was as thorough and loyal an Englishman as the representatives of the most ancient noble names. The greatness and glory of England was a passion, and for it he sacrificed much, too much as some thought. The time has not come when it is possible to speak without some bias, for or against, so prominent a man, yet we are mistaken if the impartial pen of the later historian does not record that the policy of his successor, based upon peace and righteousness, was the policy that more glorified and exalted England amongst the nations of the earth.

### THE CENTRAL ASSOCIATION.

The Central Association will meet in Edgar, Oro, May 24th and 25th, 1881.

#### PROGRAMME.

May 24th. Union Social Tea at 5 p.m. Speeches by the brethren at 7 p.m. Short session of the Association.

Wednesday, 25th. Prayer meeting and reports from the churches, from 9 to 10 a.m., led by Rev. H. D. Powis.

10 a.m. Essay by Rev. R. Hay, "How to obtain more abundant Christian life."

10.30 a.m. Essay by Rev. M. S. Gray on "Our Missionary Society's Work."

P.M. session at 2 o'clock. Discussion on "Our Congregational College," led by Rev. H. D. Powis.

Discussion on "Indian Missions," led by Rev. J. Burton, B.D.

Evening meeting at 7.30 p.m.

#### SPEECHES.

(1) "Our Outlook," Rev. J. Burton, B.D.

(2) "Our Principles," Rev. W. H. Warriner, B.A.

(3) "Our Obstacles," Rev. J. Unsworth.

(4) "Our Successes," Rev. F. Ebbs. J. J. HINDLEY, M.A., Secretary.

N.B.—Brethren may reach Barrie via the Northern, or Hamilton and North-Western Railways. They will be met at Barrie at noon on the 24th, and conveyed to Edgar.

### ST. FRANCIS' ASSOCIATION.

The next meeting of the St. Francis' Association will be held at Waterville, Que., on the second Tuesday, 10th day of May, 1881. Preacher, Rev. J. G. Sanderson, or Rev. R. K. Black.

Essays on "War and Christianity," by Rev. W. McIntosh; "The Sabbath," Rev. P. Adams; "Evangelists and Evangelistic Services," Rev. G. Purkis; Subject to be selected, Rev. J. G. Sanderson: Exegesis, Eph. i. 4, Rev. A. Duff; General texts for plans, John viii. 56. Public meeting on Wednesday evening, addresses by the brethren present on subjects of their own selection.

A. DUFF, Sec'y.

Sherbrooke, April 21, 1881.

### STATISTICS.

I have now sent out the blank statistical forms. Pastors and secretaries of churches will greatly oblige by immediately and carefully filling up, and returning them to me. If by any oversight or misdirection any pastor should not receive a form, he will kindly inform me, and it shall be sent at once. We want the list to be as perfect as possible, and every church to appear.

W. H. WARRINER.

Yorkville, April 22, 1881.

## Correspondence.

### THE BOND STREET CHURCH.

To the Editor of the *Canadian Independent*:

DEAR SIR,—Your editorial remarks upon the contents of my letter seem to me to call for a word or two in reply. The statement or implication that the church, in approaching the rest of the city churches, assumed an independent position and expressed itself as content to remain so if they refused fellowship, is incorrect. The church never so expressed itself. Dr. Wild said in effect, "We shall be glad to work in harmony and fellowship with you if you will, but if not we will do our best without you." This, however, is quite different to your version of the case. The church was then and is to-day willing and anxious to be upon terms of fellowship with all who love our Lord Jesus Christ in sincerity and in truth.

If it were otherwise we should be unworthy of our profession as a body of believers in Him.

Yours truly,

THOMAS ELGAR.

Toronto, April 22nd, 1881.

[Not a quite correct quotation of Dr. Wild's remarks—those were personal, and referred to his own views and feelings in the matter. But beyond anything the pastor may have said there has been very free talk by some of the Bond Street members, not only in the spirit, but almost in the exact words we put into the mouth of the wounded man in our last. That would not, however, we imagine, of itself, be a serious obstacle to fellowship; as we said before, let confidence be restored, and there will be no lack of sympathy. We think that there are few Congregationalists in Toronto who have not a tender spot in their hearts for the old Bond Street Church.—ED. C. I.]

### THE POSITION AND WORK OF OUR CHURCHES IN CANADA.

To the Editor of the *Canadian Independent*.

SIR,—The visit of Mr. Hannay, with the suggestive article from his pen which has been reproduced in the INDEPENDENT, has led to the consideration of questions as to our history and work in Canada, which cannot fail, if wisely pursued, to be profitable.

Amongst the many noticeable remarks of this gentleman, none was more pregnant with meaning than the query: Have we a policy? It is a query which involves a review of the whole position we occupy now and have occupied in the past in this country, and goes at once to the root of sundry divergencies of idea and opinion which have their appropriate outcome in different lines of action.

You did me the honor recently to reproduce a letter I addressed some time ago to the *English Independent* on the subject of Aggressive Congregationalism. May I be permitted to occupy your space now with some considerations bearing on the same subject as it affects us in Canada. In so doing, let me ask a fair, candid, and unbiassed hearing for the facts that may be pre-

sented, and the observations these facts suggest.

In speaking of the churches of Canada, I may observe at the outset that it is intended in this letter to confine the term to Canada as it formerly was, viz. as comprising those two provinces of the Dominion which were formerly called Canada East and Canada West, and are now known as Ontario and Quebec.

The history of these churches, for several reasons, divides itself naturally into two periods, each distinguished by its own conditions and peculiarities. The first is from the beginning of things to the year 1855. The second embraces the period from 1855 to the present.

In the year 1854 the churches of the two provinces of Canada East and West united their energies and missionary organizations into one, and—so far as I have been able to gather—the first complete statistical table of the churches of United, Canada was published in 1855.

In 1854, too, the churches of Canada made their final protest against the continuance in any shape of a connection between church and state. In 1855 the last semblance of this connection was abolished by the secularization of the Clergy Reserves. Since then, the legal status of a Congregational Church and its minister has been on an equality with any other church or ministry in the country.

The same year, 1855, may also be taken as the beginning of the new era of railways in Canada, and all the extraordinary development and progress to which they have given rise. The period antecedent to this was that of slow and painful toiling over imperfect roads, through vast regions of partially cleared forest, the only exception being the travel by steamboat in summer—and only in summer—between the towns on the shores of Lake Ontario and the St. Lawrence.

The period since has witnessed incessant activity and constant pushing on of lines through every district of Upper and Lower Canada, until now the land is girdled and gridironed in all directions by railways. Communications that used to occupy days and weeks can now be made within the compass of a few hours. Of the immense increase in our population, wealth, extent of business, and every possible form of material development since 1855 it is not necessary to speak at present.

The year 1855 then commends itself to me as one where a dividing line may be drawn, and from which a reasonable outlook may be cast both backwards and forwards. The statistics of that year tell a most suggestive story of what had been accomplished up to that date. The reports in the last *Year Book*—that for 1880-1881—tell with equal suggestiveness of whatever has been accomplished since. Let us take the first of the periods, and see what it has to say for itself.

The first annual report of our missionary society, presented in 1854, gives the following interesting information as to the early days of our existence in Canada:—

"The primary movement of a missionary character in Canada connected with the body to which we belong, was made on a catholic basis, Independents, Presbyterians, and Baptists practically uniting in it. In the year 1826 the Canada Education and Home Mission Society was formed in Montreal, its Directors consisting of members of the above-mentioned three denominations. Under its auspices, as connected with our body, the Rev. A. J. Parker was introduced to Shipton as the first missionary of the Society, the church at Granby was originated, also the church at Eaton, and pastors obtained for them."

Mr. Parker entered the country in 1829. One or two previous attempts had been made to establish Congregational churches in the country, at

Quebec, for example, and at several points in the Eastern townships. At Southwold, too, in Upper Canada, under a somewhat curious title, a church was formed as early as 1819.

But of organized effort, the commencement may properly be placed in the year 1829. Mr. Wilkes, now the venerable Dr. Wilkes, of universal fame and respect among us, was a Director of this home mission as a layman, and, while such, assisted in laying the foundation, fifty years ago, of what has since become the Congregational College, of which he is Principal.

The Colonial Missionary Society of England was formed in 1836. Under its auspices Mr. Wilkes—by that time in the ministry—was sent to Montreal, and the Rev. John Roaf to Toronto.

During nearly twenty years the work of establishing Congregational churches went on with great activity and success, and when, in 1855, the first summary of the labor of the previous quarter of a century was presented, the following gratifying results became apparent.

1. A foothold had been established in all the primary centres of population in the country. There were churches in every city. These cities it need scarcely be said were:—MONTREAL, TORONTO, KINGSTON, QUEBEC, HAMILTON, LONDON. Montreal and Toronto had each two churches; and it was universally acknowledged that the first churches of each of these cities stood in the very front rank of Protestant congregations for numbers and influence.

2. A certain number of the towns had also been occupied. These were as follows:—Belleville, Brockville, Brantford, Bowmanville, Cobourg, Owen Sound, Paris, Simcoe, Sarnia, Stratford, Sherbrooke, Wintby.

3. A large number of settlements, both in the older and newer portions of the country, had also been occupied, together with not a few of the rising villages of that period.

Thus for example—In the eastern townships there were churches at the following villages or settlements:

Cowansville, Danville, Durham, Eaton, Granby, Melbourne, Inverness, Philipsburg, Springfield, Standstead.

This region was, on the whole, well covered by our operations.

Between Montreal and Toronto there were churches at the following places:—Coldsprings, Hawkesbury and Vankleek Hill, Indian Lands, Lanark and Lanark Village, Martintown, Newcastle, Russeltown, St. Andrews.

In this tract of country there were considerable numbers of places that had not been occupied.

Westward and northward from Toronto there were churches at Albion, Caledon, Chinquacousy, Colpoys Bay, Eramosa, Esquesing, Georgetown, Markham and Unionville, Newmarket, Nottawasaga, Oro, Innisfil and Rugby, Pine Grove, Port Stanley, Saugeen, Scotland, Simcoe, Southwold, Stouffville, Warwick.

This region is of immense extent; but, considering the difficulties of travel in the ante-railway period, it must be evident that great progress had been made up to 1855 in the work of evangelizing and leavening it with our churches.

In summing up the work in a statistical form, and especially in comparing one period with another, it is necessary to make allowance for the returns of churches which have been omitted. It is also important to remember that numerous changes of names have occurred during the last thirty years, so as to avoid counting in as new churches those who date their existence from an early period, but whose designation is different from that under which its returns formerly appeared. Strict arithmetical accuracy, also, is not attainable. But returns are sufficiently accurate for practical purposes.

Bearing in mind these considerations,

the following appears to have been the sum of net results realized up to the year 1855. (See statistics May, 1854, to May, 1855).

Of churches, there were organized. (Some of these were at two or more points, but are counted as one.)	59
Of preaching stations, apart from churches, there were occupied in addition	83
Total points occupied	142
These churches had a membership of	3080
In addition to church members, there were in attendance persons, old and young, to the number of	9520
Total members and adherents.	12600
There were Sunday Schools in connection with our churches and stations	60
In these schools there were scholars	3450

I make no reference here to church buildings or contributions, or other matters. The primary point to consider is the number of persons or souls brought under our influence.

The College had been established, and was proceeding with its work in Toronto year by year, though with defective appliances. The whole training of the students, both literary and theological, was conducted in the Institute, as it was then called. The great advantages enjoyed by students of colleges affiliated with the National Universities were not then available.

A careful consideration of the foregoing facts must lead to the conclusion that the first twenty-five years of our existence in Canada was one of great enterprise, large aims, devoted courage, and a most considerable success. It is, however, noticeable that during this period a majority of the important towns of the country had been left unnoticed.

Thus, in the region between Montreal and Toronto, there were no churches at Bytown (now Ottawa), Lindsay Napanee, Oshawa, Perth, Prescott, Pembroke, Peterboro, Port Hope.

And in the region north and west of Toronto, there were none at Barrie, Collingwood, Chatham, Windsor, Kincardine, Ingersoll, Galt, Berlin, Woodstock, Goderich, St. Mary's, St. Thomas, St. Catharines, Thorold.

The entire absence of a foothold in these places is the more remarkable when it is considered that in the neighborhood and round about a number of them, rural settlements had been occupied, and village churches established.

In spite, however, of those omissions, a great work had been done. A good beginning had been made, and the churches and pastors of that time might well look forward with hope that the whole land in time would be covered. Especially might they do this in view of the abolition of all connection between Church and State, and the consequent inauguration of an era of perfect religious freedom and equality.

To what extent these hopes have been realized, and what the developments of the next quarter of a century have shown us, will be set forth, with your permission, in a future communication. Meanwhile, I subscribe myself as before,

A PRACTICAL MAN.  
Montreal, April 18th, 1881.

CHURCH EXTENSION.

To the Editor of the Canadian Independent.

DEAR SIR.—At the last Union meeting in Montreal a paper was read by Mr. Wallace, late of London, on Church Extension. A communication was also received from the Central Association upon a similar subject. The Union appointed a Committee to take the subject matter of these communications in hand, and frame, if possible, some scheme in accord therewith. Of that committee, which met at the close of the Union, I was appointed Secretary, with instruc-

tions to make inquiries and to bring the matter before the churches. Two communications from me have appeared in your columns (July 1st. and Sept. 2nd.) but no response has been given, though I trust the subject will not be lost sight of. I would again, through you, Sir, direct attention thereto.

Having had some communications on the subject I felt little could be done before the next Union meeting save bringing the matter before our churches in the manner I now do, and it rests with them to say whether the project is to fall still-born or go on a blessing and a power. Let friends remember on my behalf, *it is hard to work alone*, even grumbling in some cases is better than solitude. Mr. Wallace having kindly placed his paper at my disposal, I hand it in for publication, simply scoring out some local references, and leave it to do the urging at this particular time; its statements and advice are well worth careful and practical consideration. For my part, I submit for criticism and consideration a draft of a constitution based upon the constitutions of the English Societies, and inasmuch as stipends are for the most part very limited I have ventured to include manses in the proposed movement.

CONSTITUTION.

I. This Society shall be called "the Congregational Church and Manse Building Society of Ontario and Quebec."

II. Its field of operation shall be the provinces named in its title, and such missionary districts as may from time to time be included under the mission work of the Union.

III. Its objects in general shall be:—

(1.) The providing of practical directions by plans and otherwise regarding church and manse building, and the undertaking, where deemed necessary, of the entire erection of such building.

(2.) The establishment and management of a fund for the rendering of monetary aid for the purposes mentioned, when such aid is possible and necessary.

IV. Annual subscribers of not less than four dollars, the pastor and two representatives from any Congregational Church that shall annually contribute not less than ten dollars, shall be members of this Society, and any donor of eighty dollars or upwards at one time shall be a life member, it being understood in all cases that the eligibility for office in the Society shall be conditional upon *bona fide* connexion with some recognized Congregational Church.

V. The management of the Society shall be vested in a Committee of not less than fifteen members, of whom not more than seven shall be ministers; the committee shall be appointed at each regular annual meeting, and shall continue in office until their successors are appointed.

VI. The Annual meeting shall be held at the place, and during the time of the meetings of the Congregational Union of Ontario and Quebec, unless for urgent reasons ordered otherwise, and shall be convened in all cases by circular as directed by the Committee already provided for, which circular must be issued and posted at least fourteen days before the time appointed for the meeting. Special meetings may be called at any time upon similar notice by order of the Committee.

VII. The Committee to whom is intrusted the management of the Society and its funds, shall arrange for its own meetings, provided that in no case where monetary aid is to be granted shall such aid be voted unless that special object has been named in the circular concerning the meeting, nor shall aid be given until the plans and locations of the proposed buildings have been submitted to and approved of by the Committee; nor shall encouragement be given to the erection of churches or manses in local-

ities where a reasonable prospect is not given of continuous occupation.

VIII. The constitution is not to be changed except at the annual meeting, after notice lodged in the Secretary's hands one month before such meeting.

Some general directions will be needed for the government of the Committee *e. g.*, as to free grants, and the interest upon loans, or whether existing debts should come under the operation of the Society in any case, and I can only hope some suggestions, *practical*, will find their way into your columns. No one can be more conscious than I am of the fact that unless this matter is earnestly taken hold of, no constitution, however wise, will be worth the paper on which it is written. I can but express for myself a willing readiness to do what in me lies to aid this or any other enterprise which a living church or union of living churches may engage in for the furtherance of legitimate work.

Faithfully Yours,  
JOHN BURTON.

Northern Congregational Church,  
Toronto, April 12th, 1881.

CHURCH EXTENSION.

READ BEFORE THE UNION AT ITS LAST MEETING IN MONTREAL, BY REV.

R. W. WALLACE, B. D.

In submitting the following thoughts for your consideration, I do not claim completeness for them. I can only hope that they have enough value in them to secure the attention of the denomination, to which, in my judgment, they are entitled. Firmly believing that all our people are interested in the enlargement of our work, and in securing more and better centres from which to disseminate our principles, and believing, too, that they would gladly welcome any feasible plan for extension, I throw out the following hints, as some humble contribution to the important problem.

I suggest the propriety of organizing a society to be designated "The Congregational Church Extension Society," the purpose of which shall be to erect new buildings in important centres where the prospects seem good, and also to loan money at a minimum rate of interest to churches which might need temporary assistance. This society, I need scarcely say, is to be under our own denominational auspices and control.

This proposal at once raises the question, "What need is there for such a society?" I reply, because as a denomination we lack just what such a society as I propose could supply, *viz.*, efficient aid to the building projects of our churches. I think this will not be disputed, that our efforts for extension in the past have been sadly hindered, and in some instances swamped, through the lack of efficient help. There is a thriving town of 8,000 inhabitants. Quite a number of these people are attached to our principles, having been members or adherents of our churches in other places. They would prefer a Congregational church to any other. Several attempts have been made to found a church of our order there, and I mean no discredit whatever to the brethren who made the attempt when I chronicle their failure. For their failure did not arise from personal disqualifications, but from the fact that they had *no denominational backing*. Now I contend that our efforts have been frustrated through the lack of efficient denominational help, similar failures are likely to occur again.

Good opportunities are now presenting themselves to occupy some important towns, but, so far as I can see, we are quite unable to embrace them. Had we such a society as the one I propose, we would not be so abjectly helpless as we now seem to be.

Then again, some of our churches are

compelled to effect a loan on their property, for which they have to pay to outside parties from 6 to 10 per cent. interest. But if a Society was organized purely and simply for denominational interest, instead of private speculation, money might then be advanced at a very low rate, or even free in some cases, which would be an immense boon to the churches, and whereas now money is made out of our churches, then money would be saved to our churches and thus made for them.

Another necessity seems to arise out of the fact that our Missionary Society is only organized to render assistance to pastors. It has no scheme for helping building projects. The much needed complement to our present missionary operations would be found in some such a society as the one I propose.

But here another and all important question starts up: "Whence would you get the supplies for your new organization, and how do you propose to man it?"

In answer to that I would say that the only source of income available is in voluntary offerings to such a project from our people. Annual subscriptions and collections from the denomination would have to furnish the required funds. It is possible that some wealthy friends might make a generous donation to its support, and an occasional legacy might be received such as that from a Mr. Goucher, of Baltimore, who gave \$10,000 to the M. E. Board of Church Extension in the United States. But the great burden would have to fall upon our members and adherents. Of these we have in round numbers 20,000. The receipt from these of twenty-five cents per head would furnish us 5000. Of members alone we have 7000. The receipt of fifty cents per member would realize \$3,500. I calculate that if the matter were earnestly pushed in our churches, the sum of \$4000 at least might be received, a sum which would greatly assist and relieve many of our churches which need help. Making then a modest calculation, the society would have an income which would be a great boon to our Canadian Churches.

Objections would undoubtedly be raised against my proposition. How would I answer them?

There are only two serious objections which, in my judgment, could be plausibly advanced against the scheme. (1) You would be unduly multiplying our denominational machinery, and thus would prejudice the interests of our Missionary Society and our College, neither of which are too well sustained.

In reply to that I would say that our friends in other lands do not consider themselves thoroughly equipped with such a society as the one I am advocating. The American Congregational Union has such an organization, which built last year over 300 churches. In the mother land there is the London Chapel-building Society, which has built or enlarged 141 chapels, having made grants and loans to the amount of \$800,000, and whose annual income is \$30,000. Then the English Building Society has assisted 509 churches, and has a revenue of \$65,000. Then the Lancashire and Cheshire Society is raising \$150,000 to build 50 chapels in the next five years. Then our Scotch friends have such a society, with an income of \$3,000. The Colony of Victoria has its Building Society, with a capital of \$15,000. South Australia also has such an equipment, with a loan fund of \$10,000. It would appear, then, that elsewhere Congregationalists find such a scheme necessary to their efforts for extension, and are not afraid of multiplying their machinery, and there seems to me no good grounds for fear among us on that score.

As to this Society being sustained at

the expense of other efforts, in my humble judgment there is no danger of that. I think there is room for all, and the sustentation of all is not a heavy burden by any means upon our people. It has long been my conviction that the main reason for the rather meagre support which our Missionary and College schemes receive from our people is because they are not sufficiently known to them. Many of our adherents know next to nothing about them, and many more do not know enough to enkindle their interest. If some means could be taken to convey more explicit information, and if our people were to see us making a bold venture for success such as the organization of the Society I propose I misread most woefully the disposition of our Canadian friends, if they would not loyally and benevolently come forward to assist. I think each one of our treasuries would be fuller than they are now.

(2.) Another objection might be offered of this nature: The movement would have so humble a beginning, that it would fail to inspire our friends, and so might have a short life. True, we should have to begin humbly. We have no Canadian Samuel Morley to give the scheme a good send-off. And further, we have enough of those spirits among us who would depreciate it, dub it "visionary" and "impossible," and wait until it succeeded before they would give it a lift. Many a disappointment, and many a hard day's toil, would unquestionably be in store for those who undertook the task. But what signifies a tithe of care and work in view of the good which would be accomplished. As Congregationalists in Canada, we are accustomed to humble beginnings and hard work. And we will not lose heart if we should have to meet these again. And the more honor to us if through difficulties we enter the kingdom of our hopes.

The imposing is not always the most real or useful. There is a snug little bark skimming over Atlantic billows, and she pays her stockholders better than the Great Eastern with all her majesty pays her owners. And so such a society as this I plead for, limited as it might be, because our means and opportunities in Canada are limited, might still be a strong helper to our churches.

## News of the Churches.

**SARNIA. ZION.**—This church held its Anniversary Tea Meeting on the evening of the 6th inst. The tables were filled by eight o'clock, and the sympathetic crowd soon relieved them of the burdens under which they groaned. But the efficient waiters very soon made them ready again for others who were patiently waiting their turn in the church. After the appetites of all had been thoroughly satisfied, they retired to the church to regale their mind. The choir furnished several choice anthems, &c., and the Rev. H. Ross, M. A., of Port Huron, spoke in his usual racy and instructive manner upon crossing the lines to help one another. After a few words from the pastor the meeting was closed with the benediction.

On Thursday evening the Sunday School children were given a free social. The lecture room was filled to overflowing with happy faces. The children soon gave ample evidence to any who may have been skeptical that they could appreciate what was good at the tables, and also that with a little assistance they could furnish excellent music and other entertainments for the mind. The proceeds in all amounted to nearly \$50.

W. H. A. C.

**TORONTO. THE FORTHCOMING UNION MEETING.**—At a recently held preliminary meeting of pastors and deacons of the city and Yorkville churches, con-

nected with the Union, the following arrangements were approved of, namely: That a committee composed of one representative from each of the churches, with representatives from Zion Church, co-operate in the reception and entertainment of the ministers and delegates attending the Union meeting, Rev. H. D. Powis to be chairman, and Mr. W. Freeland Secretary of the Committee; that a sub-committee in each church ascertain what accommodations can be provided by the members of their respective congregations, and report to the joint committee; that those coming to the Union meeting be requested to send notice to the Secretary, Mr. W. Freeland, 71 Bay street, at the earliest date, not later than May 17th, if possible; that cards be sent to such giving the addresses in the city where they will be received and lodged during their stay at the meeting, namely, from Wednesday, June 8th, to Tuesday, June 14th inclusive; that the choirs of the several churches be invited to assist in rendering efficient music at the public meetings; and that the Sunday Schools be asked to hold a mass meeting, Mr. W. C. Ashdown to be convener. A general opinion was expressed in favor of holding a special public meeting during the session, an effort to be made to secure some able speakers, and the claims of Congregationalism to be brought prominently before the community. Since the meeting, information has been received that Rev. Zachary Eddy, D.D., of Detroit, has consented to take part in the proceedings of such a meeting. Others are yet to be heard from.

## THE SILENCE OF LOVE.

"Rest in the Lord" (margin, "Be silent.")  
—PSALM XXXVII.

An invalid was left alone one evening for a little while. After many days of acute pain there was a lull. "Now," she thought, "I shall be able to pray a little." But she was too wearied out and exhausted for this; feeling that utter weakness of mind and body which cannot be realized without actual experience, when the very lips shrink from the exertion of a whisper, and it seems too much effort of thought to shape even unspoken words. Only one whisper came: "Lord Jesus, I am so tired!" She prayed no more; she could not frame even a petition that, as she could not speak to Him, He would speak to her. But the Lord Jesus knew all the rest; He knew how she had waited for and wanted the sweet, conscious communing with Him, the literal talking to Him, and telling Him all that was in her heart; and He knew that, although a quiet and comparatively painless hour had come, she was "so tired" that she could not think. Very tenderly did He, who knows how to speak a word in season to the weary, choose a message in reply to that little whisper. "Be silent to the Lord!" It came like a mother's "hush" to one whom his mother comforteth. It was quite enough, as every Spirit-given word is; and the acquiescent silence was filled with perfect peace.

Only real friends understand silence. With a passing guest or ceremonial acquaintance you feel under an obligation to talk; you make effort to entertain them as a matter of courtesy; you may be tired or weak, but no matter, you feel you must exert yourself. But, with a very dear and intimate friend sitting by you, there is no feeling of the kind. To be sure, you may talk, if you feel able: pouring out all sort of confidences, relieved and refreshed by the interchange of thoughts and sympathies. But if you are very tired, you know you do not need to say a word. You are perfectly understood, and you know it. You can enjoy the mere fact of your friend's presence, and find

that does you more good than conversation. The sense of that present and sympathetic affection rests you more than any words. And your friend takes it as the highest proof of your friendship and confidence, and probably never loves you so vividly as in these still moments. No matter that twilight is falling, and that you cannot see each other's faces, the presence and the silence are full of brightness and eloquence, and you feel they are enough. Even so we may be silent to the Lord, just because we know He loves us so really and understands us thoroughly! There is no need, when very weary, bodily or mentally, or both, to force ourselves to entertain Him, so to speak; to go through a sort of duty-work of a certain amount of uttered words or arranged thoughts. That might be if He were only to us as a wayfaring man that turneth aside to tarry for a night, but not with the beloved and gracious One who has come in to abide with us and is always there! If this is His relation to us, there is no fear but that there will be, at other times, plenty of intercourse; but now, when we are "so tired" we may just be silent to Him instead of speaking to Him.—*Frances Ridley Havergal.*

## HOW TO LOVE GOD.

In a beautiful New England village a boy about ten years old lay very sick, drawing near to death and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession; but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which was worth more to him than all the gold of all the western mines.

One day I came into his room. I sat down by him, took his hand, and looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all."

With a surprised look, he exclaimed: "What did you say?"

I repeated the exact words again; and I shall never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him. That is what Jesus always asks us to do first of all; and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, although His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth; and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour. And so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.—*Illustrated Weekly.*

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

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(Signed),

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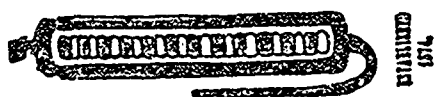
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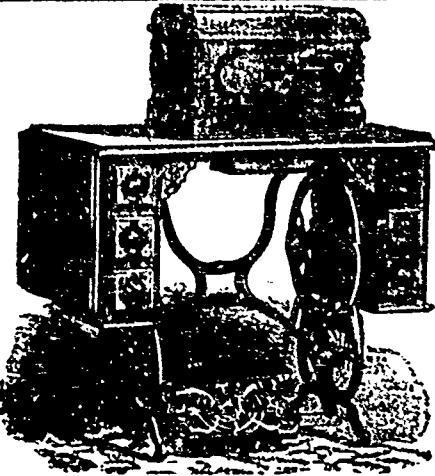
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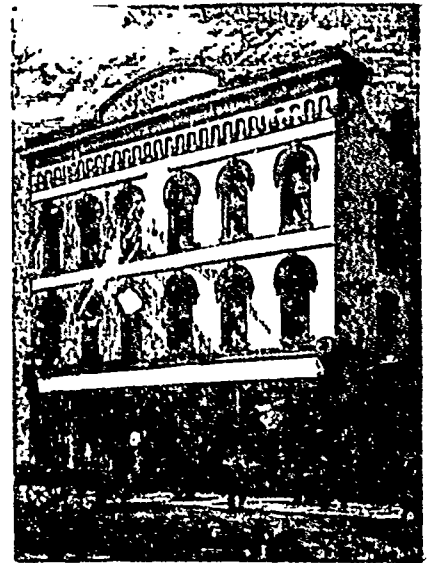
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