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1 July 81  
Wm. Ross,  
478 City St.

# The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, APRIL 14, 1881.

[New Series. No. 41

## Current Topics.

—Liverpool has now forty-one cocoa-rooms; a dividend of 10 per cent. on the business of last year has been declared.

—Rev. Dr. Jessup's Sunday-school, in Beirut, employs a colporteur to visit the khans on the road to Damascus, where travelers and muleteers rest at night, and distribute Bibles and other religious books.

—The Glasgow *Christian News* says, "There has never been such activity among the churches of Scotland as at this moment. All denominations have extra services on the Sabbath day, as well as extra services throughout the week.

—More than one-fourth part of the income of the Basle mission, which now sustains 115 missionaries in India, Africa and China, and which has already gathered 13,245 church members, is derived from a system of penny collections. There are now about 120,000 persons who contribute a penny a week to this society. Their gifts amounted in 1879 to over \$33,000.

—The manager of the festival at the Crystal Palace in London, June 30, during the week of the Sunday School Centenary, has made his full report, from which it appears that it entailed a loss of about \$60. The cost of the great concert, which gave enjoyment to so many Canadians as well as others, was \$625; \$365 was paid as the expense of the London Sunday school choir, and the expense of the sports for the children is put down at \$85.

—An evidence of the success that has attended the work of Messrs. Moody and Sankey in San Francisco was the addition of one hundred and seven to Howard Presbyterian church, at their communion on the second Tuesday in February. Nearly all were adults and more than half were men. Calvary church received sixty-five, the United Presbyterian, twenty-eight, and other churches have received large accessions.

—A striking proof of the reality of Christian mission work was witnessed in the Church of St. Peter, Cornhill, on Sunday, 20th March, when the pulpit was occupied by the hereditary Chief of the Ojibbeway Indians, and President of the Grand Council of Indians, now the Rev. H. Puhtahquahong Chase, for eighteen years a missionary in connection with the Colonial and Continental Church Society.

—The Legislature of Wisconsin has passed and the governor of the state has signed a bill which imposes a fine and imprisonment upon any person who shall "treat" another by offering him intoxicating liquor free of expense, and also imposes a similar punishment upon any person who shall accept such a "treat" or free drink. This is carrying legislative restrictions to a very extreme if not doubtful length.

—Papacy is as intolerant as ever. A monument erected near the Vatican in 1600 to commemorate the abjuration of Protestantism by Henry IV. of France, was some years ago removed by city improvements. It has just been decided to re-erect it in one of the public places of the city. The Protestant press of France is earnestly protesting. In Rome an old man, a Protestant, was made by

the priest by force to kiss the crucifix, and was buried, against his wishes, among the Romanists.

—Insanity is on the increase in Great Britain. Last year, says the *Sanitarian*, the whole number of insane in England and Wales was registered as 69,885, of whom 62,108 were paupers. Twenty years ago there were only 35,762. In the last twenty-one years the ratio of insane to the population has increased fifty per cent., and this largely among paupers. Of men, twenty-one per cent. of the insanity is attributed to drink; of women seven per cent. The causes of this alarming increase of lunacy form an interesting study in social science.

—The report of the New York State Board of Charities shows that not less than 22,000 persons in that city are habitually dependent upon the public funds. Last year the appropriations from the city treasury were over two million dollars, and private contributions for the same purpose over a million more. While during the last thirty years the population has increased 134 per cent. The cost of charity has increased 539 per cent.

—The Lord Mayor of London, Mr. W. McArthur, M.P., is showing a most praiseworthy and indefatigable zeal in using his influential official position for the furtherance of good objects and the encouragement of good people. The latest announcements are to the effect that the Lord Mayor intends to give a banquet at the Mansion House, on May 2nd, in honor of the venerable Dr. Moffat, and that the annual Conversazione of the Evangelical Alliance is to be held at the Mansion House on the 13th of the same month.

—Among all its wealth of minerals, the United States cannot reckon tin. Wales furnishes most of what it used on this continent. At a recent meeting of the mineralogical section of the Academy of Natural Sciences of Philadelphia, Mr. Henry Carrill Lewis, a young scientist, but already of considerable celebrity, exhibited a small piece of tin ore, said to have been found in Surry County, N. C. The fact that it was a genuine native product was, however, received by the body with some hesitation.

—Among the princely philanthropists of the United States—of whom, happily, there are not a few—is Mr. Peter Cooper, of New York, who has given to the institution that bears his name not less than two millions of dollars. This venerable gentleman celebrated his ninety-second birthday last February by giving to the trustees of the Cooper Union 30,000 dollars in cash, and by handing them receipts for 70,000 dollars more, expended during the last year to enlarge and improve the building. A further sum of 10,000 he gave for the benefit of institutions aiding poor children.

—Romantic young ladies who believe in elopements have an illustration of their usually sad ending in the recent death of Lady Blanch, Murphy, at North Conway, daughter of the Earl of Gainsborough. She ran away with a poor Irish music teacher who proved unable to support her, came to America, earned a bare subsistence by writing for the press, and has died at the early age of thirty-five. Her father offered her a home if she would leave her husband, but she kept her pledge to the man to whom she unwisely made it at first.

Archbishop McCabe denounces the women who are raising money for the Land League movement and says to the priests "Reverend fathers, set your faces against this dishonoring attempt. Do not tolerate in your sodalities a woman who so far disavows her modesty as to parade herself publicly in a character so unworthy of a child of Mary." And yet women in this country who raise large sums for the Pope, for instance, Mrs. General Sherman, who is said to have collected \$100,000 for him, are accounted worthy of all honor. But money raised for the Pope is one thing, and for the Land League quite another.

Religious freedom is at length to find a home even in Spain. The newly organized Council of Ministers have resolved to give a free pardon and liberty to the native Protestant pastor who was some time since condemned to several months' imprisonment for holding prayer meetings in Catalonia; and the vexatious proceedings which had been set on foot against Protestants in districts remote from the capital have been summarily stayed. To the protests which the Papal Nuncio has made against toleration of Protestantism, the reply has been given that the Government will pursue its own course, and will not submit to any interference by the Bishops and the Papacy hostile to the rights secured to non-Catholic subjects by the Constitution.

—It looks as though there were a decided revival of what is known as temperance sentiment on this continent. From Canada to Tennessee there is hardly a large community in which this is not a living and burning question, and there are more pending bills on this subject than on any other. Every patriotic citizen who has faced this question seriously, and with a genuine appreciation of the mischief done to health and character by the popular use of intoxicating drinks, must feel a warm sympathy with the sentiment behind the crusade, even though he regard the legal methods of reform it proposes as wrong in principle as well as inexpedient.

One of the great religious institutions of Boston is the *Bible Class*, which meets every Saturday afternoon in Tremont Temple. It is a grand sight to see two thousand people come together on Saturday afternoon and spend an hour in the study of God's Word. It shows that the exposition of Scripture can be made attractive to the people. It seems desirable that something of the kind should be established in every town so as to cultivate a taste for the study of God's Word; as our only hope of meeting the skepticism of the age lies in making Bible students who shall be able to recognize error when it is presented to them.

—From the *Missionary Herald* we learn that at least twenty-nine exploring or commercial 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 travelers. 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 population of the interior.

—In Canada there is a Local Option Law, by which any county can make the sale and manufacture of such drinks illegal within its own boundaries. The number of counties which take advantage of this is increasing, and the *Globe* has sent into Maine two Commissioners to report on the actual workings of legal prohibition in its native home. In Ohio and Massachusetts the situation is not materially changed. In several Western States there is a disposition to adopt Prohibition, through the fear that the act of Kansas in making this a part of her Constitutional law will attract to that State the most desirable class of emigrants. In North Carolina the advocates of Prohibition are quite dissatisfied with the bill for that purpose which the State Senate has originated. It does not touch either wine or beer, so that toppers can still enjoy their brandy in the more or less diluted form of sherry; and it puts the matter to the popular vote in a shape which will not command the united support, even, of the friends of Prohibition. It looks as if the politicians had been managing matters so as to shut the mouths of the temperance people, without doing anything they wanted done. In Tennessee the law forbids the establishment of a liquor-store within four miles of a school-house, except inside the bounds of an incorporated town. For this reason, the town of Lebanon has secured the repeal of its charter by the Legislature, so that it comes under the rule.

—The Waldensian Church reports that progress has been made in all departments the past year. Matteo Prochet writes of changes in public opinion as follows: "At Pignerol, at the very gates of the Vaudois Valleys, clerical agitation, which has for its centre the pulpit of the Catholic cathedral, has had the effect of bringing hundreds of hearers to the meetings of our evangelist and to the funeral services conducted by him in the cemetery. All honor to the authorities who have done away with the distinction between a Protestant and a Catholic cemetery! The good examples which they have given in this matter has greatly contributed to remove the prejudices of the middle class of society. At Susa the gross attacks of the Canon Peinetti have also served to bring us a number of hearers. At Aosta the front of our chapel, decorated with the inscription *Capella Evangelica* and the escutcheon of the Vaudois Church, is set exactly opposite and in contrast to the famous fountain erected in memory of the flight of Calvin. At Ivrea a pastoral diatribe of the bishop, directed expressly against the evangelicals, has called forth on the part of our evangelist a pamphlet, 800 copies of which have been sold. At Favale (Liguria) where itinerant evangelization is pursued with success, many thousands of copies of the most beautiful of our hymns have been bought up, and may be heard sung in stables, houses, schools, in the fields, and even in certain Catholic churches."

## A SERMON IN RHYME.

[The following piece is well called "A Sermon in Rhyme." It is moreover a Sermon which everyone can preach—in his life.]

And it's wonderful what attentive listeners we should all find, along our daily paths! And how many weary hearts would be glad, and tearful eyes be made bright; if we were all preachers after this sort!]

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, e'er life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead.

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it! Do not let the singer  
Wait deserved praise long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you,  
By its humble, pleading tone,  
Join it. Do not let seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From the brother's eyes,  
Share them. And by sharing,  
Own your kinship with the skies,  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh is rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land,  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go—  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow;  
So, until its happy end,  
Your life shall never lack a friend.

## NO PLACE LIKE HOME.

BY HESBY STRETTON.

## CHAPTER VIII.—GOING HOME.

When Ishmael had obeyed her, and gone away from her death-bed, Ruth had for a little while lain still in utter solitude. After the echo of Ishmael's and Elsie's footsteps had died away, not a sound had reached her ears. She was accustomed to be alone; but this loneliness seemed terrible in her last hours. An unutterable yearning came upon her to see her boy once more, to know what he was doing, and what was befalling him. He had gone into danger at her bidding; and until she knew what became of him, she felt as if she could not turn her thoughts even to the God in whom she trusted. If only Humphrey would come home, she would prevail upon him to follow Ishmael to the cave, and bring back word, or send some one to tell her what was going on. How could she die in peace while her boy was in instant danger? She lifted herself up, and strained her ear to catch some distant sound of voices or footsteps, but there was nothing save utter silence and solitude.

Then a feverish strength, the strength of the dying, came to her. To be somewhere near where Ishmael was, to have faces about her, and hear the voices of her neighbors, seemed absolutely needful to her. With feeble, yet hurried hands, she dressed herself in the poor old clothing she had laid aside for the last time, and with faltering feet she descended the steep ladder. The fresh air of the evening blowing softly in her face revived her, and made her feel as if it had only been because she had been lying in bed, in the hot, dark loft that she had thought herself dying. But as she crept on through the tangle of brushwood, with barely strength enough to part the hazel twigs which beset her path, the numbing hand of death weighed more and more heavily upon her. She

heard the voices of her neighbors passing to and fro in the woods, but she could not catch loud enough to make them hear. The thrushes sang in the topmost branches of the trees where they could yet see the lingering sunset light, but below her path was all in darkness, and the power of seeing was fading out of her eyes. Half-blind, stumbling over the roots of the trees, fainting with weariness, yet urged on by her passionate love for her son, Ruth reached the cave at last. She was come to die somewhere near where Ishmael was.

"Didn't he say his mother lay a-dying?" exclaimed some of the crowd, as they fell back to make way for her. But as soon as they caught sight of her face by the light of the lanterns they knew that she was dying. She tottered forward with stumbling feet to the end of the cave, and sank down on the ground breathing fitfully, whilst her sunken eyes gleamed with a bright light. Nutkin shrank away in awe of her; but she smiled faintly, and beckoned with her hand that he should watch and listen still at the post he had held since Ishmael had entered the old quarry. But he stood, pale and panic-stricken, looking down upon her as if she had been one come back from the dead.

"Ruth," cried Mrs. Clift, the schoolmistress, coming forward from among the villagers, "how did you get here?"

She sat down on the ground beside her, and drew the grey old head upon her lap, and Ruth looked up thankfully, and summoned all her failing strength to answer.

"I was afeared," she whispered, "never to see Ishmael again. And God helped me. The poor lad 'ud fret so if he never saw me again; and it'll be easier to die here than all alone at home yonder."

"Some of us ought to have thought of you," said the schoolmistress.

"It's best here," she whispered again, "near Ishmael. God's been very good to me all my life; and He's very good to me now I'm dying. I'd rather wait here for him to come back than anywhere else in the world. Only I shall miss seein' Humphrey, and he was a good husband to me once."

"Ruth Medway," said the squire, speaking slowly and distinctly that she might hear him, "don't you be troubled about your son. I will see after him, and make a man of him; I promise you solemnly."

Ruth looked up inquiringly into the squire's face; an unfamiliar face, looking blurred and misty to her failing eyes.

"Who is it?" she asked.

"The squire," said the schoolmistress, gently.

"I thank you humbly, sir," she said, making a great effort, "but it's too late now, I'm afeared. He's goin' away to a country where there's a better chance for him as soon as I'm gone. He won't leave me, sir, not as long as I live, if he starves for it. But he'll go as soon as I'm dead."

"I'll make it worth his while to stay at home," said the squire.

"There won't be no home when I'm gone," murmured Ruth, "he's never had a home these five years; like Him that had no place to lay His head."

She closed her eyelids, and lay still, breathing heavily and fitfully; whilst all around her her old neighbors looked on in mournful silence.

"He's long in coming," she murmured at last, "and it's growing dark, very dark. It's time to sing 'Glory to Thee,' it'll cheer him, may be, wherever he is. Only I can't begin."

"She wishes us to sing 'Glory to Thee,'" said Mrs. Clift, looking round at the circle of grave and sorrowful faces surrounding them; she says it will cheer Ishmael; and it will if he can only catch a distant sound of it. Some of you belong to the choir; please start it, for I cannot."

Her voice was broken and low, and for the first two or three lines the hymn was sung very tremulously by the villagers. But Ruth's eyes brightened, and a smile broke over her grey and withered face, as the familiar strain and old words reached her dull ear. Her lips moved, and now and then the feeble whispering of a word or two was heard by the schoolmistress. But when the "Praise God, from whom all blessings flow" had been sung in a loud, clear, hearty chorus of every voice, there came, in the silence that followed, a sound as of an echo repeating it in the winding galleries of the old quarry. Ruth lifted up her head, and with sudden strength, raised herself to her feet, and leaned against the opening to listen.

"I can hear him," she said, joyously, "and I shall see him again. I bid him go, for I was afeared he hadn't forgiven

Nutkin; but my heart went with him. He's the only one of 'em all as cares for their old mother; it's the way of young folks," she added as if to excuse them herself; "but Ishmael was loth to leave me, for fear I should die afore he got back. But I'm here, Ishmael, my lad; I'm close beside thee. Thee and me'll see each other again."

She sank back, slowly back to the ground; and the neighbors gathered round her again. She was only a poor, old, toiling woman, for years well known to them all, and little thought of; but there was not one of them who did not grieve for her, or say to themselves how they could have made her hard life a little easier for her. Nutkin knelt down beside her, and his red, sunburnt face looked more full of life and health than ever beside her thin, pinched, pallid features.

"Ruth, forgive me," he said. "I'd rather have had my right hand shot off, if I'd ha' known it before. It were my wicked hate as did it. I'd ha' winked at any other lad robbing a pheasant's nest; but I hated the very name o' Medway."

"I never thought myself as there were anything to forgive," she answered. "It's the law, I know; and the justices are wise men. But Ishmael couldn't forgive it, not till now."

But before any one could speak again, there came a shout through the narrow opening, and the sound of a child's voice calling "Father." Ruth lifted up her head again, and turned her smiling face to the opening.

"He's coming," she said. "God is very good to us."

Yet a few minutes passed away, long slow minutes, before they could hear Ishmael's footsteps, and his voice speaking gently to the child, who was chattering back again, as if he felt no fear of him, or of the strange place they were in. Very soon the child's tear-stained face was seen crawling back through the archway; yet no one stirred or spoke but Nutkin, who caught his boy in his arms, and hushed him into silence. Ishmael was coming back; and his old mother was leaning forward with her eager, dying face, waiting to see him once more. The lad crept out slowly and reluctantly, unwilling to face so many of his old neighbors, and anxious to get away out of sight. His dazzled eyes saw nothing but a cluster of faces about him; and he did not perceive his mother until her feeble voice broke the utter silence which astonished and affrighted him.

"Ishmael!" she called.  
"Mother!" he cried, in a loud, shrill tone of surprise and gladness, as he flung himself upon the earth beside her, and put his arm about her, drawing her head down upon his breast.

"I couldn't keep away," she murmured, "and God helped me to come. Be good, Ishmael. God sees us, every one, always. I shall watch for thee on the door-sill—to come into the Father's House—boldly—and then we'll be at home again—with Him."

The words dropped slowly, one by one, from the failing lips which were growing stiff with death; and the bright light in the sunken eyes flickered and died out. But there was still a faint, patient smile on the wrinkle face, and as Ishmael called to her for the last time, in a voice of bitter grief and loneliness, she tried to raise her head, and look again into her boy's face.

"Ishmael," she whispered, "because the Lord has heard thy afflictions."

## CHAPTER IX.—A NEW HOME.

It was a solemn and almost speechless procession that marched through the midnight woods, waking up the sleeping birds in their nests, and frightening timid rabbits in their burrows. The moon shone down from the cloudless sky, filling the open spaces with a white light, but deepening the shadows where the high hazel bushes grew thickest. Elsie walked beside Ishmael with her hand in his; remembering, oh! how keenly, that day five years ago, which had laid the foundation-stone of all his sorrow. But beyond the present sadness there shone a bright hope in the future, though he could not at this moment catch its light. Only a few days and she and her mother were going to sail for America; and now, when Ishmael had seen his mother's feeble worn-out body laid in the churchyard, he would be free to go with them, and begin his new life in a new country.

They found old Humphrey lying in a drunken sleep on the damp floor of the hut, at the foot of the ladder, which he had not been able to climb up, and they had to drag him on one side to carry their burden to its resting-place in the loft overhead. He was an old man, with a brain softened and soddened with drink, and he could not be made to understand what had happened, or be persuaded to let Ishmael remain even for a few hours in his old home. It was only now and then when his father was away during the few days that intervened before the funeral, that he could steal in to look at his mother's calm and placid face, from which the wrinkles, 'graved sharply on it by many troubles, seemed almost smoothed away. But every house in the parish was open to him, the cast-away who had been driven from his home, and thrown upon the world. He followed his mother to the grave; and stood for the last time amid his father and brothers. There was a whole crowd of villagers and neighbors gathered about the grave; and Nutkin was there, with the little boy whom Ishmael had sought and found in the windings of the old quarry.

"I'd like to shake hands with all the Medways," said Nutkin, as the crowd began to melt away, "and let bygones be bygones. And, Ishmael, the squire bid me say, is there nothing as he can do for you; nothing as 'ud make it worth your while to stay at home, 'stead o' going to America?"

"Nothing," answered Ishmael, "there's no home for me now mother's gone. It was her as made home sweet, and I shall never have another."

But ten years after when Ishmael came back to England, not to stay but only to visit the old place, he had made a home for himself, with Elsie in it for his wife. He owned a farm of his own, and was prospering in every way. He found the old hut fallen into ruins, for his father had died in the work-house the year after he left England and no one had lived in the desolate hovel since. The old door-sill was there yet, though the thatched roof had long ago mouldered away; and he could almost fancy he could see his mother sitting there, and looking out for him. The trees behind the ruins tossed their green branches in the wind, and the blue sky, flecked with clouds, shone above them, as in the bygone days. There were the old pleasant sounds, the song of the birds, and the hum of insects, and the rustling of myriads of leaves; but still it was no more home. His mother, who had made this poor hut a home for him, was no longer there.

"I remember," said Elsie, softly, with her hand in his, "how she said 'I shall watch for thee on the door-sill, to come into the Father's house, boldly, where He's gone to prepare a place; and you and me'll be at home again, with Him.'"

THE END.

## FACTS IN REFERENCE TO CHINA.

Now that a revision of treaties between the United States and China is under consideration, the newspapers are presenting many statements concerning the Chinese, some of which seem to be made to order, and for the purpose of affecting public opinion with reference to the proposed treaties. It is not strange that there should be some uncertainty with respect to a people so distant from us, and until recently so little known. Yet there are men who have lived in China, not merely on the outposts, like Hong-Kong and Shanghai, but in the interior, and who have scanned the whole Empire, not solely in the interests of trade, but of a broad philanthropy, and it would seem as if their reports should be credited. Dr. Legge, now Professor of Chinese at Oxford University, England, who is admitted to be the best authority on the religions of China, said at the Mildmay Conference, "I have met with travelers who had been in India and China, and who would give me almost the lie to my teeth when I was telling of what God was doing there. They had been to these countries, they had seen nothing of such things as I and my missionary brethren reported. How

could they see that which they took no pains to discover? How could they believe that which they denied when it was told them?"

Among recent statements made by the public press about China are these: 1. That not much has been accomplished by missions save by the early Jesuits, and that there is little hope of reaching the Chinese by any foreign religion; 2. That there is no liberty for foreigners to travel in China, even on what may be regarded as among the principal lines of travel; 3. That the use of opium in China is by no means the terrible evil it has been represented to be. Without any attempt to fully meet these points, we will here present as briefly as possible some recent testimonies bearing upon them.

1. It is sufficient to refer to the statistics of missionary bodies now working in China to show the remarkable progress of Christianity in recent years. In 1843, the numbers of converts in all Protestant missions in China did not exceed six. At the Shanghai Conference, held in 1877, the church members were reported as 13,035, while the adherents were reckoned at not less than 50,000. From only ten of the twenty-six societies, whose reports were embraced in the summaries presented at Shanghai, have late reports reached us. But these ten are the principalsocieties, British and American, and they included more than two-thirds of the Protestant church-membership reported in 1877. Out of the 13,035 communicants enumerated at the beginning of 1877, these ten societies had on their rolls 8,740. They had at the beginning of 1880, as shown by their last printed report, 12,344, making a gain within three years of 3,804, or over 41 per cent. If a like rate of increase has been made by other societies, and we know of no reason why it should not be so, the number of Protestant communicants a year ago was not less than 18,300. The indications are that the accessions for the year just closed will exceed anything heretofore received. The missionaries find the Chinese accessible, and reasonably steadfast. The argument against attempts to Christianize them, drawn from the instability and poor success of Jesuit missions, ought not to have the least force with Protestants. What can be expected of a Christianity without the Bible, which counts as its converts not those who intelligently apprehend and accept the truths of divine revelation, but all who can be persuaded to submit to the external rite of baptism? Protestant missions, based, not on Confucius, but on the Bible, are bringing forward a new class of men in China. The Chinaman is conservative, but the gospel touches and transforms him, as it does the men of every race. Sir Rutherford Alcock, a competent authority in this matter, says, in an article in the *Contemporary Review* for December, 1880: "It is singular, indeed, to observe how slowly, yet surely, the Chinese as a nation, and their rulers are realizing the fact, all important to them, that Confucius did not teach everything good to know."

2. That there is freedom to travel and locate in China may be learned from the following extract from an official report made last year by the English consul at Han-Kow to his government. He says: "Numerous parties have gone inland either on business or pleasure, and the invariable testimony has been, that although the conveniences and comforts of European travel along established routes are not to be met with, you can travel through China as easily and safely as you can in Europe when and where you leave the main road." In corroboration of this statement, it is enough to say that two female missionaries traveled more than a thousand miles

through the interior of China, far away from the "open ports," and this without European escort. They have settled quietly, and are at work, without the least molestation. The China Inland Mission has its men located in eleven provinces, and itinerating somewhat in four other provinces.

3. As for the influence of opium in China let the following extract from a letter from the interior province of Shensi, dated August 14, 1880, suffice: "If any need to be persuaded of the evils of opium, they should spend a week here, and listen to the daily histories of women, on the most trivial pretexts, trying to put an end to their lives. Mr. King is at this moment called to another case. One little girl of seven was brought who had followed the example of her seniors, but, happily, had got too little from the ashes of her guardian's pipes to injure herself much. There are two hundred places where opium is sold on this short street."

### INTERNATIONAL S. S. LESSON.

Sunday, April 24.

COVETOUSNESS.—Luko xii. 13-21.

GOLDEN TEXT.—v. 15.—And He said unto them, take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

Commit 13-15.

INTRODUCTION AND CONNECTION.

Judging from Luke's account, we might suppose that the words that constitute our present lesson were uttered in close connection with those of our last; indeed, the opening words of our present chapter seem clearly to imply that it was during the time occupied by the meal in the Pharisee's house, that the multitude had increased without, until they literally trod one upon another; and that our Lord's previous conversation furnished the key-note for the opening portion of this chapter. But that all that is given in this chapter was uttered at this time, is very doubtful; and it seems hardly necessary to the ordinary purposes of instruction, to attempt to determine the exact connection of the various parts in regard to time and place, since after all that is said, there will be differences of opinion in regard to a good deal; and at the best, much that is attempted will be merely conjectural.

LESSON NOTES.

(13.) *And one of the company.*—one, probably, who, from the authoritative teachings and extraordinary works of Jesus, took Him to have, like Moses, divine authority to judge and decide in regard to worldly matters—said; *Master, speak to my brother, that he divide the inheritance with me.* This abrupt and ill-timed request, so out of harmony with the spirit and tone of Christ's discourse, reveal the character of the man as that of one intent only on personal and worldly profit.

(14.) *Man—not friend,* as He said in v. 4, for the character and object of the applicant were clearly seen to be selfish and sordid, *who made me a judge and a divider over you?* This is one of Christ's pointed interrogatories which clearly suggests its own negative. It is as if He had said,—such is not my work. You have your own lawfully constituted authorities to whom to appeal in all such cases. I neither claim nor attempt to exercise any such authority. With His wonderful tact, however, for turning every incident to profit, the Lord makes the covetousness and greed of this man the basis for a most important and valuable lesson.

(15.) *And He said, take heed, (be on your watch,) and beware (be wary, be afraid of) of covetousness.* As love, whose root is unselfishness, is the spring and source of all good, so covetousness, whose root is selfishness, is the spring and source of all evil. (1 Tim. vi. 10.) *A man's life consisteth not in the abundance of the things which he possesseth.* Our life is a thing of vast importance, since upon it hangs the happiness or misery of Eternity. What madness, then, to forget the true value and end of life in heaping up a superabundance of the things that minister to it.

(16, 17.) And He spake a parable to them, saying: The ground of a certain rich man brought forth plentifully. And he thought within himself, saying—what shall I do, because I have no room where to bestow (store up) my fruits?

This man was already rich; but God added still more to his riches by sending him a bountiful harvest. Piety toward God would have reasoned thus:—All I have is God's gift—He gave me life, and breath, and all things that I possess. Now, as He has already given me all I need and vastly more, I will give this year's superabundance, all of it, back to Him. I will feed the hungry, clothe the destitute, educate the ignorant, solace the aged and infirm who have none to look to,—in short, I will spend it all in doing good and advancing God's cause in the world. But far otherwise did this man reason.

(18.) *He said:—this will I do, I will pull down my barns, and build greater; and there will I bestow all my fruit and my goods.* I will store them up. True, I have not room enough for them just now; but I will make room; and then I will heap up my treasures, and keep them all for myself. There was no thought of God, no thought of his fellow-men, no thought of anybody but himself.

(19, 20.) *And I will say to my soul, Soul, thou hast much goods laid up for many years; eat, drink, and be merry!* But God said to him, THOU FOOL! In what did this man's folly consist? First, in resolving to give himself up to unlimited animal pleasure;—and, secondly, in counting upon any period of time as assured, much less upon many years. A horse or an ox, could it reflect, might not be despised for making such a resolution; the pleasures of mere animal existence being all of which it is capable. But for a man, with an undying nature within him, a nature capable of knowing and loving God, and rendering to Him intelligent service, to look no higher than eating, drinking, and amusement, is indeed to be a fool. But God said something more something that he should have remembered God might say at any time—THIS NIGHT shall thy soul be required of thee! Awful warning! this night, this very night, thy soul shall be required of thee! Oh, how unlike to this were the many years he had been counting upon! Oh, how valueless are riches, or pleasure, or mirth, in the face of such a warning; and yet every one knows that in even a less time than that his soul may be required of him. Then *whose shall those things be which thou hast provided?* He had provided them all for himself; and yet when God's call came, they must be left behind. On that awful journey he must go forth empty-handed, penniless, alone!

(21.) *So is he that layeth up treasure for himself, and is not rich toward God.* In a moment, in the twinkling of an eye, God may call; and who can imagine the awful poverty of him who is thus summoned to appear before God, with no Saviour to receive him, no robe of righteousness to cover him, no peace of God within him, no refuge in which to hide him—a homeless ruined, lost soul!

SUGGESTED THOUGHTS.

When God says *fool*, there is awful meaning in the word. It is not that one lacks ability to reason and discriminate, but that, having such ability, he prefers the worse to the better; and, with heavenly riches offered to, and urged upon him, he chooses his own way here, and eternal ruin hereafter.

Riches are valuable and important when used for the glory of God and the advancement of truth and righteousness; but they are a curse and a blight when used only for self, and the promotion of selfish aims.

The man whose treasures are all for this life, is poor, though rolling in luxury—the man whose treasures are all in Heaven, is rich though not having where to lay his head.

QUESTION SUMMARY.

(For the Children.)

(13.) What did a man of the company ask Jesus to do? (14.) What did Jesus say? What did He mean? That He did not come to this world to settle disputes about property.

(15.) What did he tell the people to beware of? What is covetousness? Is it forbidden in God's law? Where? Repeat the tenth commandment. (16-19.) What is this little story called? What is a parable? What is this one intended to teach?

Give the parable in your own words. (20.) What did God call this man? In what two ways had he shown himself a fool? Has God made us for something better than being lazy, eating, drinking, and being merry? What do you consider better? Can we be sure of living even *one hour*? Then, what ought we to be prepared for? What did God tell this foolish man would happen that very night? Would his riches, then, do him any good? Could he not take anything with him? (21.) Who are like this man? What is it to be *rich toward God*? It is to have God for your friend, Jesus for your Saviour, the Holy Spirit for your guide, the Bible for your rule, and Heaven for your home. Are you rich toward God? What will be your end if God calls you away tonight?

### ENGLAND AND AMERICA.

Mr Green, in his admirable history of the English people, has the following in regard to the relations of England and the United States:

From the hour of American independence the life of the English people has flowed not in one current, but in two; and while the older has shown little signs of lessening, the younger has fast risen to a greatness which has changed the face of the world. In 1783 America was a nation of three millions of inhabitants, scattered thinly along the coast of the Atlantic Ocean. It is now a nation of fifty millions, stretching over the whole continent from the Atlantic to the Pacific. In wealth and material energy, as in numbers, it far surpasses the mother-country from which it sprang. It is already the main branch of the English people, and in the days that are at hand, the main current of that people's history must run along the channel, not of the Thames and the Mersey, but of the Hudson and the Mississippi. But distinct as these currents are, every year proves more clearly that in spirit the English people is one. The distance that parted England from America lessens every day. The ties that unite them grow every day stronger. The social and political differences that threatened a hundred years ago to form an impassable barrier between them grow every day less. Against this silent and inevitable drift of things the spirit of narrow isolation on either side of the Atlantic struggles in vain. It is possible that the two branches of the English people will remain forever separate political existences. It is likely enough that the older of them may again break in twain, and that the English people on the Pacific may assert as distinct a national life as the two English peoples on either side of the Atlantic. But the spirit, the influence of all these branches will remain one. And in thus remaining one, before half a century is over it will change the face of the world. As 200,000,000 of Englishmen fill the valley of the Mississippi, as fifty millions of Englishmen assert their lordship over Australasia, this vast power will tell through Britain on the old world of Europe, whose nations will have shrunk into insignificance before it. What the issues of such a world-wide change may be, not even the wildest dreamer would dare to dream. But one issue is inevitable. In the centuries that lie before us the primacy of the world will lie with the English people. English institutions, English speech, English thought, will become the main feature of the political, the social and the intellectual life of mankind.

—Mark Twain says he has just received a letter from one of our "fellow-savages in the Sandwich Islands." It appears to be a most interesting epistle. One passage runs:—"A certain legislator was very much put out on account of the recent riot. He was put out of a two-storey window."

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TORONTO, APRIL 14, 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 insert on, 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.

### WINE AT THE COMMUNION TABLE.

It is well known that reclaimed drunkards, and now established Christian men (we could name some, such as John B. Gough), refuse the cup at the Communion table lest the *slumbering appetite* for intoxicants should be awakened, and that which is intended as a comfort and strength should prove a temptation, if not a first step down again towards the drunkard's fearful death. We may say such is a groundless fear, if men would only use their will and exercise their strength, all would be well, but *ifs* are oftentimes the difference between life and death, heaven and hell. Hypochondria is as truly a disease as consumption, and an imaginary weakness, for practical purposes, equally unfitting for work as a broken limb. Let us acknowledge the potency of faith. Besides, men like Mr. Gough are entitled to speak with some authority upon matters, to them, of living and painful experience. When, as in perhaps the least hopeful aspects of intemperance, the periodical craving returns, even the smell of the wine cup may be the feather which turns the scale, and overcomes the overstrained resolution. And if this is a weakness, "We who are strong should bear the infirmities of the weak," and not please ourselves. This article leaves out the question of total abstinence entirely; meets the question of wine at the Communion table simply on its own merits, on ground that may be common to both total abstainers and advocates of moderation. On testimony of men who have been or are reclaimed drunkards, and, as far as man can judge, thoroughly Christian men, we are emphatically told that the sip of strong wine at the Communion table is a *temptation, not a comfort*, and does tend to awaken an appetite in their ease of the utmost difficulty to resist; so much is this felt, that many such allow the cup to pass them untouched. Just so, you reply, the simplest remedy, let such abstain. A ready solution, and were they demanding as their right the disuse of intoxicating wine from the ordinance, at least a defensible reply; but the writer has never been a

drunkard, nor apparently at any time in danger thereof, and, with many who think with him, simply acts in the extension of Christian Charity to those who are working out—as we all must work out—their own salvation with fear and trembling, is there any reason why, if the cup of the Lord is dear to ourselves, we should not so order it that our trembling brother may with us partake and not be ensnared thereby?

Let us examine the question somewhat. We *must* have wine, otherwise the appointed symbol and seal is not there is the position in theory maintained by most of our churches. How is the practice? In fact, conscience is satisfied by the use of "wine" procured almost anywhere under that name, though the moral conviction is overwhelming that the probabilities are equal between the mixture so used being wine in the Palestinian sense of the word, and a compound of cider, brandy, logwood, and rhatany root. It is called wine, however, and the conscience rests therein. Some time ago, in a district far from telegraph and railway lines, with roads over which travel was simply impossible over six miles an hour, and two days' journey from even a village of moderate size, a congregation was to gather from a circuit of at least twenty miles to the yearly visit of a minister for the dispensation of ordinances. Late on the evening of the day preceding the morning for which the services were announced, and to which the people would be gathering, it was discovered that there was no wine. What was to be done? Was the ordinance of the Supper to be disallowed, an entire community disappointed, and a solemn convocation of people under the dispensation of a spirit which declares that the letter killeth be parted, so far as the object of gathering was concerned, because a dubious mixture was not to be procured? One suggested a tavern, some eight miles away, where the sure commodity was whiskey, and wine (?) might be. We remembered, as we heard thereof, Toby Tinpot's straits:

"Sour vinegar will do,  
Anything to help me through."

A reverent common sense prevailed, however, the ordinance was dispensed without the wine of commerce, and a day of refreshing enjoyed.

The wines of Palestine, even to this day, are represented as of excellent quality, and we may safely conclude that they were equally so when the Lord's Supper was instituted. Our Saviour used wine, the "fruit of the vine;" as a matter of fact we in nine cases out of ten do not know what we use only that it is called wine. We ask no questions for conscience sake. Now, for a brother's sake let us break the silence and the spell and inquire: If by constraint of circumstances we are willing to take doctored brandy, chemical compounds, *commercially* called "wine," and use it unquestioned in our Communion Feast; why, for the sake of a brother who mutely cries "lead me not into temptation," are we not willing to take a less harmful mixture, call that *religiously* "wine," and use it with comfort and sincerity?

At many of our Communions

wine is used which, having been kept over from time to time, has by age increased to a strength that would satisfy a toper's palate, and generally light wines are ruled out. As a fact the Passover wines, and it was at a Passover table the Lord's Supper was instituted, "water was mixed with the wine, because it was considered too strong to drink alone." The Gemara say, "The cup of blessing is not to be blessed *until it is mixed with water.*"

There are some who advocate the simple use of water instead of wine; others have suggested two cups, one of wine, the other of water, which would be simply to draw an unwise, even invidious distinction at a gathering where all meet as one in Him whose death is commemorated. In reality, none of these expedients are needed; grapes are not impossibilities here, scores of our housewives can and do make therefrom a wine which first is virtually un-intoxicating and pleasant to any but a vitiated taste, and which with ordinary care can be kept over the season when grapes are practically unattainable. To sum up.

We have men, our brethren, who virtually say, "don't needlessly tempt our weakness at the table of our Lord, and make a religious ordinance in which we desire to join ensnaring." In listening to them, which we are bound in charity to do, we are not bound by a ritual from which departure is a crime; indeed our prevailing custom and procuring departs as much from the letter of the law as any course urged by an extremist in their behalf; we have, with a little extra trouble, at our hand the means whereby we may meet their wants, depart no further, to say the very least of it, from the letter of the ordinance than we are practically doing all the time, will not the spirit of our communion be manifestly strengthened as we take away every occasion of offence from a brother's way as we draw with him around the table of the Lord?

An objection has sometimes been raised to the use of unintoxicating wine, on the ground of the difficulty found in procuring an article not obnoxious to the taste. To this we make the following remarks: When, as in practice, the lips are no more than moistened, the quality of taste, so long as not offensive, is of comparatively small moment; besides, we have, under the name of wine, tasted some of the most villainous compounds at the Communion table under the present prevailing regime. Mishaps in the quality of the element used under any practice may obtain. This we plead for, and with this sentence we close: Let a general and honest attention be directed to this subject, and an earnest care exercised in the selection of a wine for our Communion services which will satisfy all the reasonable requirements of our simple ritual, and remove at the same time from some tender consciences and trembling hands a cause of stumbling, if not a temptation to sin.

THE visit to our city of the Rev. E. P. Hammond has been characterized by the marked interest that has been awakened among a large number in connection with the various denominations, although his advent

was under circumstances not, perhaps, the most favorable or encouraging to him. But to those who have attended more than one or two meetings, the depth and sincerity of the work is manifested in the many from among the classes who are seldom, if ever, seen within church walls, who have been led not only to ask "What must I do to be saved?" but who have gone farther, and are now asking "What can I do for Jesus?"

The writer knows personally of more than one instance in which those who were perfectly satisfied with their morality have been led to see that not morality—but Christ—is the way to God.

Although the means used by Mr. Hammond are not the same as those to which we are accustomed, let us remember that Paul said, "I am made all things to all men, that by all means I might save some;" and so by whatever method or means God sees fit to carry on His work we can rejoice and be glad that souls are being saved.

THE following paragraph, which we extract from the *Religious Herald*, of Hartford, Conn., is so much in the line of what we have been saying for some time past, and so full of hope in that direction, that we gladly insert it.

One very clear indication of health and vigor in the Congregational churches of our country is seen in the fact that while here and there a church or a minister is found protesting against any concerted action or utterance on the part of these churches, the generality of both ministers and churches desire and favor special methods for promoting increased fellowship and co-operation. There is a growing spirit of fraternity, which demands for its expression group meetings, conferences, consultations, and outward visible signs of what Paul calls "fellowship in the gospel." We are beginning to see the moral treason that looks under a professed desire to fellowship all believers, while it decries the chosen methods for promoting fellowship in our own denomination. Liberty without fraternity is cold and fruitless. Liberty and fraternity, like sunshine and rain, bring ample harvests.

We reprint from the *Nonconformist* a letter from Montreal on "Congregationalism in Canada." We commend it to our readers in connection with the article of Mr. Hannay and our own remarks thereon, it is an able, thoughtful production. We ask attention especially to the last paragraph, it shows that the points upon which we have been insisting are viewed in the same light by others, that order, organization, and co-operation is the great need of our churches to-day. Cannot we rise above our petty jealousies and touchiness into this denominational "higher life.?"

### NOTES OF AN ADDRESS

GIVEN TO THE WESTERN CONGREGATIONAL CHURCH, UPON THE INSTALLATION OF THE REV. A. F. M'GREGOR, B.A., INTO THE PASTORATE THEREOF, BY REV. J. BURTON, B.D., OF THE NORTH-EAST.

In considering your duty to your pastor, consider your duty as a Church, and the work required at your hands. Read Matt. v. 13, 14, as the mission placed before you; also Philip. ii. 15, 16, which

was not a pastoral address but "to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons," to, in short, a Church complete as you are now. Remember a Congregational Church must from its very nature be either living or not at all. Systems may hold together in form even after life has departed, keeping a name perhaps, until reanimated. A Congregational Church is nothing unless it has vital union with its King and source, Christ Jesus. There is avowedly no strong government nor cable to hold to duty, nor groove nor flange to guide it; it is less than nothing and vanity if a godly life be not behind it, having not even the machinery for covering up its dead. How needful that its members accept the condition of its existence. In light of popular misapprehension let us inquire *negatively*, What are not some of your requirements as a Church?

1st. A Church, faithful, is not a corner where some fastidious individuals may have their own way, or attain a certain pre-eminence; look not every man on his own things, but every man also upon the things of others; therefore work for those around you as well as yourselves. Don't be an Adullamite Cave or a sect cut off.

2nd. Nor estimate success by the gathering of a gaping crowd. Not the surging mass of human heads in the streets of Jerusalem, but the one hundred and twenty in the upper room gathered from fishing-nets and toil, planted the gospel the wide world over. If few, living.

3rd. I do not under-estimate financial success. Conversion is a myth unless a man's pockets are converted also. Nevertheless, the treasurer's balance sheet is not the criterion of true Christian Church success. If a crowd, and a paying crowd, are ends, you had better open an opera or something worse, that pays; but a Christian Church has other aims and should estimate its pastor's success by other standards than these, or any such as these.

Look into the bright eyes of your darlings, parents! Do you estimate the spirits that gleam there through at any such valuation as these? And if your pastor leads these little ones to the Great Shepherd, is he not doing what crowds cannot do and money cannot estimate? Think, too, of his sympathy in trouble, and of his finger which, at the dread grave of your loved one, can and will point to the everlasting rest. Take a high view—a Bible view—of your work and of his with you.

Positively—make your pastor! You can do it by upholding his hands (pastor and people have reciprocal influences the one on the other). Pray for him—not at him. The next lower meanness to preaching at a man is blasphemously to pray at him. Therefore pray for him, remembering his New Testament right to your support. (1 Cor. ix. 11-14; Gal. vi. 6.)

Aid him, e.g., in visitation. In olden times if any men were sick they sent for the elders of the church (James v. 14), and did not expect an invisible telephore to reach from every house to the minister's ear by spontaneous action. Give him a kindly information and refrain from telling him "It will be good for sore eyes to see him there." In short, be kindly affectionate to each other and to him.

You may have differences—a strange church if you do not. Get rid of them by looking to Christ and asking not what you would like Him to let you do, but what He would have you do. In short, make in truth Christ your aim—your life—your all—and then fearlessly, faithfully pray—

"Cleanse out the temple, Lord,  
Scourge out, O Christ, the hireling train;  
And scatter far the robber horde,  
That crowd thy courts for gain!"

Give zeal and holiness;  
The calm, brave energy of love;  
Shed down the freshening dew of peace,  
The life shower from above."

#### WESTERN CONGREGATIONAL CHURCH.

INSTALLATION OF THE REV. A. F. MCGREGOR, D.D.

The installation of the Rev. A. F. McGregor as pastor of the Western Congregational Church, on Spadina-avenue, took place on the evening of Monday, 4th inst. The church was crowded with the congregation and friends from other churches. The Rev. D. McGregor, of the Congregational Church, Guelph, presided, and the Rev. H. D. Powis, of Zion Church, Rev. John Burton, of the Northern Congregational Church; Rev. W. H. Warriner, Yorkville, took part in the installation services.

The opening services, conducted by the Rev. D. McGregor, consisted of singing a hymn, prayer, and reading the Scripture.

Mr. Flint, one of the deacons of the Church, then read a short address on behalf of the congregation. It contained a notice of the work they felt they had to perform, and recognized the divine blessing on their efforts in the past. They put their trust in God, and sought His blessing in this renewal of the obligation they took in the change of pastor.

The Rev. A. F. McGregor, the new pastor, then rose and made a declaration of his faith, according to the doctrine recognized by the Congregational Church. He was, he said, sincerely attached to the Congregational form of Church Government. He believed in the efficacy of prayer. His aim would be to point the old and young to Him who is the life and light of the world. His whole endeavor would be to aid the congregation to attain to grace. He asked their forbearance towards him in this endeavor, and there, in God's presence, he prayed that together they might consecrate themselves to the high duties they were assuming. The new pastor's address was characterized by a catholic and earnest spirit, simplicity, and power.

The Rev. Mr. Burton then offered up the installation prayer, an impressive invocation of the divine blessing on the congregation, the late pastor in his new and distant field, the present pastor in the new relation now formed, and the work of true gospel unity and truth upon which the church, now again complete, again was entering.

A hymn was sung, after which, the Rev. H. D. Powis rose and addressed the newly installed pastor. He spoke of the delight a true pastor feels in his work, notwithstanding there were periods of depression. A minister, he said, must have credentials like an ambassador, but his credentials were his calling and love for Christ. He should not so much seek the ministry as feel himself pressed into it. The spiritual condition of his flock should engage all his attention, which should not be diverted by attending to secular affairs. The Rev. H. D. Powis recapitulated the duties of the pastor, including Sunday School work and pastoral visits, and expressing his own confidence, founded upon both personal acquaintance and repute, in the fidelity and blameless character of his brother whom he now addressed, and enjoined upon him to take courage and go on making full proof of his ministry.

The Rev. W. H. Warriner then gave the new pastor the right hand of fellowship, with words of welcome and encouragement, referring in most happy terms to union in college days both at study and at play, as now to union in the solemn work in the same city in the toil of the ministry.

After the singing of hymn 845 the

Rev. J. Burton addressed the congregation on their duties to the pastor in an appropriate and excellent address, which we give elsewhere.

This closed the ceremony of installation voluntary. The remainder of the evening was taken up with addresses by the other clergymen present in the following order:—Revs. Dr. Wild, of Bond Street Church; H. M. Parsons, of Knox Church; Cochran, Queen Street Methodist; R. Cade, Primitive Methodist; W. Jolliffe, Bible Christian; and Gilray, College Street Presbyterian. Letters of apology were read expressing the kindest feelings from several who were unable to be present.

### Contributed Articles.

#### THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

VII.

The New Testament Pentecost was the fitting sequel to the Feast of the Passover that witnessed the death of Jesus Christ. The Feast of Harvest, whether perceived or not, was for centuries in Jewish history significant of what now took place,—the gathering of the "first fruits" of the gospel, a gracious harvest of souls from the fields declared already white thereto, John iv. 35. It had also had reference to the giving of the law on Mount Sinai, fifty days after the exodus from Egypt. It was, then, a fitting time, now fifty years after the resurrection of Christ, for the inauguration of His law.

The disciples at this time numbered "about an hundred and twenty." All the needful evidence of the resurrection of their Master had been given during the forty days succeeding its occurrence. At the end of that time He had ascended to heaven from Mount Olivet, Acts i. 9, 12. The remaining ten days were spent by the disciples "with one accord in prayer and supplication," (v. 14). At the close of this period, on the second first day of the week since the resurrection, (Jerusalem full of pilgrims attending the Feast), the Holy Ghost descended upon the disciples, at the time of the morning sacrifice, while they were all with one accord in one place, Acts ii. 1.

The significance of this divine effusion will be more apparent if we call to mind a few facts relating to the Holy Spirit's work. If there is one all-pervasive element in the work of redemption—above, around, beneath, like the atmosphere of the globe—it is that of the divine Spirit. "Jesus was led up of the Spirit into the wilderness, to be tempted of the Devil," Matt. iv. 1. He came into Galilee and began His public ministry in the synagogue at Nazareth "in the power of the Spirit," (Luke iv. 14-21),—the anointing of the Holy Ghost, Acts x. 37, 38. Through Him, He offered up Himself without spot to God, that His blood might purge men's consciences from dead works to serve the living God, Heb. ix. 14. And in all He did He had the Spirit without measure, John iii. 34.

Again, hear what He says to the disciples, concerning the Comforter, which is the Holy Ghost, whom He will send to them from the Father, John xv. 26. "When he is come, he will reprove the world of sin, of righteousness, and of judgment," John xvi. 7, 8. He shall "dwell with you and shall be in you," xiv. 17. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," xiv. 26. "He shall testify of me," xv. 26. "He shall abide with you forever," xiv. 16.

This company of disciples, especially the apostles, had been fully instructed by Him for the last three years. They had had every chance to observe His private life, and public acts, from the

commencement of His ministry until His ascension, Acts i. 2. And nothing can exceed the intimacy with Him, to which he had admitted the apostles, John xv. 15. Such a company, endowed with the powers of the Holy Ghost above described, were to do what? "Greater works" than those which their Master had done previous to His death, John xiv. 12. This "hundred and twenty" so endowed, "filled with the Holy Ghost," was truly the "first-born" Christian Assembly—THE CHURCH OF JESUS CHRIST—baptized by one Spirit into one body, 1 Cor. xii. 13.

This community, with all who shall hereafter believe on Christ through their word, must henceforward represent Him among men—stand "in Christ's stead" (11 Cor. v. 20.)—until He come again. How much of the past, from heaven and earth, concentrates in this natal hour! How much radiates from it to the future! Would that subsequent eras of the Church had borne its important lessons in mind!

COUNTRY PARSON.

(To be continued)

#### NOTICE.

The Rev. J. Burton has been appointed Secretary *pro tem* of the Middle District Committee, in room of Rev. E. D. Silcox, now removed to Embro. Mr. Burton's address is 129 Isabella Street, Toronto, or simply Toronto.

### News of the Churches.

BRANTFORD. The Rev. E. A. Kinmouth, formerly pastor of the First Congregational Church, has resigned his charge. His farewell sermons were preached Sunday, April 3rd, to large and attentive audiences. Mr. K. came from New York State, and during his sojourn in Brantford he not only won the esteem and respect of his parishioners, but of his brother ministers as well.

LANARK. The Congregational Church had a very successful social a few days ago. The ladies as usual in that place made ample provision and as everybody went with a desire to be social they had a pleasant evening. The entertainment was excellent, several fine readings were given by the pastor and Mr. Anderson, the village school master, the choir filling up with the sweetest singing. The spirit of unity is a very marked feature in this church.

SOUTH CALEDON.—The parsonage was visited by a number of friends on the evening of the 8th inst., and a substantial present made to the pastor, in kind.

April 9, 1881.

NEWMARKET. Rev. W. W. Smith having accepted the pastorate of this Church, began his regular ministrations on Sabbath last, the 3rd inst. His family, who remain at Eaton, Que., for the present, will join him about the first week of May, on the opening of navigation.

YORKVILLE.—Our friends in Yorkville have just held their fifth anniversary. At the social on March 31st it was stated that \$930 had been raised for current expenses, and nearly \$500 paid on the school building, while \$122 were needed to cover all possible liabilities (except a note of \$260 remaining on the school), and in a few minutes more than that amount was raised with great gladness. After revision, there remain 85 names on the roll, of which 15 were added during the past year. On Sunday last Professor McLaren preached in the morning, and Rev. D. J. Macdonnell in the afternoon, and in the evening addresses were given by George Hague, Esq., and the Pastor, W. H. Warriner. It was a time of great refreshing, and the Church enters on its sixth year with much joy and hope.

### CONGREGATIONAL PROVIDENT FUND SOCIETY.

To the Editor of the Canadian Independent.

DEAR SIR,—I have much pleasure in acknowledging receipt of the following contributions to the retiring ministers branch of the Provident Fund:

George Robertson, Esq., Kingston, \$10; H. W. Powis, Esq., London, England, \$20; Northern Church, Toronto, \$20.

Hoping I may have to make further acknowledgements soon.

I remain, Dear Sir,

Yours Respectfully,

CHAS. R. BLACK,

Sec.-Treas.

Montreal, April 4, 1881.

## Correspondence.

### CONGREGATIONALISM IN CANADA.

To the Editor of the Non-conformist and Independent.

SIR,—The last mail from England brought us that issue of the *Non-conformist and Independent* which contains a very suggestive comment on Mr. Batchelor's paper on the aggressive power of Congregationalism—a subject quite as germane to this side of the Atlantic as it is to yours.

It is specially so to us in Canada, inasmuch as our aggressive power is demonstrably weaker than that of other Christian bodies, all of them working under conditions of perfect religious equality. We fought the battle of disestablishment and disendowment twenty-five years ago, and won it. But it is a fact, much to be pondered over, that the Congregational churches in Canada have been left entirely behind in the race, and are at this moment, as compared with other religious bodies of the country, far, indeed, from being relatively as numerous and influential as they were twenty-five years ago. This state of things gives special value and interest to any suggestions which may be made by our brethren of the mother land on the subject.

It was, however, with no little amazement that I read in your comments such a sentence as this.—“A religious England, all Congregational, or Baptist, or Presbyterian, or Methodist, is hardly likely to be dreamed of by the most sanguine of these bodies, and is a consummation as undesirable as it is impossible.” Is this the case? Do leading members of the Congregational churches of England, then, think it *undesirable* that all England shall be covered with Congregational churches? If this is their deliberate opinion, does it not suggest a fundamental reason why they are deficient in aggressive power? The first condition of successful aggressive work is a conviction that we are right, and our principles are true, and that it is our bounden duty to extend them.

With regard to our own Church system, do we not hold and proclaim that Congregationalism is Scriptural? If so, is it not desirable? The fundamental point of the whole matter is this—Is Congregationalism right? If not, what right had we to separate from the Church of our fathers, and to organize in this mode and fashion? And what right have we to remain so now? We have withdrawn our religious force, our energy, talents, and means, from an organization which once covered the whole country, and was undoubtedly the Church of the land. And we have not simply separated and remained separate; we have organized, we have built up another system; and we have organized, not on the ground of what is politic, or prudent, or apparently suitable to circumstances, but what is right, what is scriptural, what is, in fact, the will of God and the command of Christ.

Now, are we prepared to say that Christ commanded one thing to us and another

thing to another portion of the people of England? Was there a revelation of Church order for the rich and titled, another for the commercial and middle classes, and another for the masses of the poor? Charles II., of pious memory, once said that Episcopacy was the only religion fit for a gentleman. I am not aware that Congregationalists have any particular reverence for the witty sayings of that “most religious” prince, but do they not unconsciously acquiesce in them when they quietly submit to the idea that it is vain to expect that Congregational churches can ever make their way amongst the noble and the titled? In our heart of hearts do we not feel and act as if we felt that Congregationalism is not a thing for lords and gentlemen? And yet we profess to have a Divinely-ordained polity.

Now, unless we are prepared to take the ground that kings, rulers, and titled personages are not according to the Divine will and ought to be abolished, we should seriously reflect upon the incapacity (for it is practically incapacity) of our church system to exist and maintain itself in these upper regions of the body social and politic. For the same phenomenon is observable in this country, free as all churches are. Further, we sometimes say that our system is not well adapted for the poor and uneducated. We cannot make progress in that direction. Methodism does, Anglicanism does, Romanism does, but we do not. Yet we are firm believers in the book which tells that the common people heard Him gladly, and that the poor had the Gospel preached to them.

We then, with our Divinely-ordained church system in our hands, deliberately say that it is not desirable that this system shall generally prevail. We are content that it shall strike a certain stratum of society, and leave all the rest untouched. It is evident, then, that we have not the courage of our convictions. And it becomes a question whether we have such convictions at all. For men who are thoroughly persuaded that they have a Divinely-ordained system are found to be thoroughly bent on extending it as far as their influence reaches.

But to come down from this high and scriptural ground to the mere ground of wisdom and expediency. Let us ask ourselves, Have we a good system of church government or have we not? A good system, some will say, but it has its defects. Let us, then, amend the defects. We are perfectly free to do so. A good system for us, others would say, but not for others. Then let us modify it until it is good for all, rich and poor alike. Meantime, ought we not to do our utmost to spread it among the class for which it has an undoubted affinity. And when, by amendment, we have made it suitable for the rich and noble (for I suppose the gentlemen of England have souls), let us endeavor to spread it to them. And when suitable to the poor, to them also.

What is the value of our freedom or flexibility unless it gives us greater power to work, greater possibilities in every direction of doing good. We speak of the evils of Connexionalism. But is not this mere verbiage? Are not the Congregational (or, if you prefer it, the Independent) Churches a “connexion”? We constantly call ourselves a “denomination.” We act together in that most vital matter of connexional arrangements, the education and ordination of ministers. Our churches are bound together in close fellowship, for, practically, a member of one is a member of all, and the minister in one is a minister of all. Freedom, when it means freedom from the necessity of labour and sacrifice, is mere license and abuse. And flexibility, if it reuse the restraints of co-working, if it will not submit to the judgment of others, insisting on either working, or sitting still, or following its own course, independent of

what may be done or advised by others, such a flexibility as this is a thing to be dreaded and avoided, not valued and cultivated.

I have been a member of Congregational churches in England and Canada now for nearly forty years, and have taken a tolerably active part in their proceedings, and I have long come to the conclusion that the great want amongst us is not more freedom and flexibility, but more of order, organization, and co-operation. Are we thoroughly convinced that we are right, that is, that our churches are organized in the main according to the Divine Will? And do we believe, as an inevitable consequence, that all others should be organized after the same general model? If we do, then let us amend defects in matters of detail (modes of worship, for example); let us purge out our weaknesses, and strengthen everything that is vital and good amongst us. Then let us make up our mind to go up and possess the land. It is time we had done with sentimental cant. It has done enormous mischief hitherto. In God's name, let us either take our rightful place, or return to the folds—Anglican or Presbyterian—that we have left. We have, undoubtedly, plenty of talent, influence, wealth, and leavening power. We should, then, utilise them all in acting with those who have convictions; and who, being convinced, are doing all that in them lies to spread their principles through the country.

A PRACTICAL MAN.

Montreal, Canada, Dec. 9, 1880.

To the Editor of the Canadian Independent.

DEAR MR. EDITOR,—We take great pleasure in writing a few lines to your journal, just to tell you and the many readers of THE INDEPENDENT, what good times and refreshing seasons we are receiving from the Great Giver of all love, joy, and peace. We have been holding special services in the Congregational Church, Alton village, for two weeks, during which time we were greatly encouraged, built up, and blessed; after which we held special services for two weeks in the Congregational Church, North Erin, with large congregations, and the ever blessed Spirit of God was with us both in our house-to-house, Prayer and Bible meetings, as well as in our public services in the church, and that He may own and bless our work of faith and labor of love for the extension of the Redeemer's kingdom, and the salvation of precious souls, remember us in your prayers, so will we give all glory to the Father, Son, and ever blessed Spirit.

We have been favored with a short visit from the Rev. Stephen King, of Toronto city, who came amongst us with his heart full of love to Jesus and souls of men. Glad to meet—sorry to part—it is not for ever.

We held our tea meeting at Alton on the 22nd of March, after which Mr. W. H. Parsons, of Hamilton, gave us an account of his trip to the Old World and back, which was well received. The choir was on hand with choice music, not a bit behind our city churches.

Wednesday night, the 23rd, tea was served to the S. S. children and others. All had a grand time together, and of course it was a good success. Object—Sheds for the Alton Church.

UNA VOCE.

Alton, March 30th, 1881.

### LITERARY NOTES.

MARION, OR SAFE IN THE SHADOW OF THE ROCK.—American Sunday School Union, Philadelphia. “This little book has been written solely to illustrate the way in which a child may come to Christ,” writes the authoress as a very brief preface. The story is simple—a little orphan girl cast upon the charity of a poor family in one of the poorest parts of a great city led through a house of refuge to an opulent and Christian home, converted during a

revival, and proving a blessing in the home and circle where she had been adopted. We confess ourselves not in a position to impartially review this work, having little sympathy with the numberless children's stories in the hands of our Sunday School Scholars with the inveterate “moral” to be gathered therefrom. We cannot hail with delight any addition to the supply which only stimulates the demand already unhealthy, and which finds expression in the constant experience of our librarians. The children won't read anything else but stories. “Marion” as a story is unobjectionable, is simply and truthfully told, has no thrilling adventure, and is decidedly religious in tone, though it may be questioned whether the minister's summing up of what constitutes a Christian is much nearer the apprehension of a child than the old deacon's appeal, which is thus given: “Got religion, little girl?”

“No, Sir.”

“Why, don't you get it?” “Any Achan in the camp, eh?”

“Any what?”

“Anything you won't give up, vanities of the world, pride of the eyes, lusts of the flesh. We've got to come to Christ empty handed, give up everything and then you'll find Christ.”

Indeed we are old fashioned enough to believe our gospel to be yet, with their history and parables, and the twenty-third psalm, to be about the best milk for babes yet, and a simple exposition thereof the best way under God of leading children to Christ.

Having thus unburdened our conscience we feel free to say that “Marion” has excellencies, and submitting to things as they are, we should certainly catalogue the work with those comparatively few from which a selection can safely be made.

LITTEL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending 26th March and April 2nd respectively, contain the following articles: The Progress of Ship Building in England, *Westminster*; Lord Herbert of Cherobury, and Ophelia, *Blackwood*; Voltaire and Shakespeare, and The Origin of London, *Cornhill*; Singular Connection between Dust and Fogs, Effects of Frost and Thaws upon Plants, and Recollections of a Highland Census, *Chamber's Journal*; The Lesser Barbarians, *Spectator*, with instalments of “Don John,” “Visited on the Children,” and the “The Freres,” and the usual amount of poetry.

A new volume begins with the number for 2nd April.

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THE PREACHER AND HOMILETIC MONTHLY, published by I. K. Funk & Co., New York, for April, is received. It is full of excellent matter for the study, the pulpit, the prayer-meeting, and the Sunday-school. For \$2.50 per year it gives a large mass of helpful reading.

THE GOOD GRAMMAR LESSON.—School-mistress: “What is an object?”—Spiteful Young Lady:—“You are, Miss,” (Has her ears boxed, and properly too.)

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Yours faithfully,

W. J. SMYTH,

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

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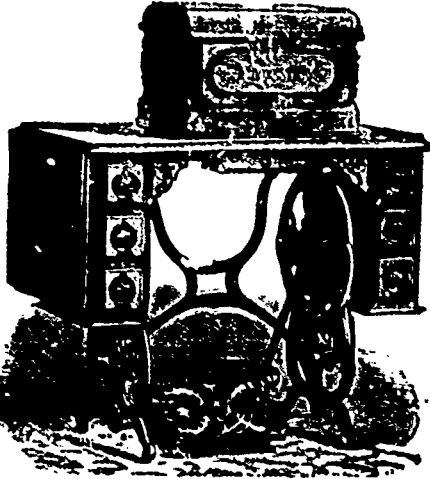
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