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The Canadian Independent.

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

Vol. 29.]

TORONTO, THURSDAY, FEB. 24, 1881.

[New Series. No. 34]

Topics of the Week.

--The post-office saving banks in Great Britain have received deposits during the last year to the amount of nearly fifty millions of dollars. There are 6,016 offices that have received deposits.

-An effort is being made in the public schools of Cleveland, O., to interest children in instructive reading. The teachers write on the blackboard from day to day the names of such books as are suggested to their minds by the day's work. Already the Public Library is being visited to obtain this better class of books.

-Ten years ago evangelical ministers were imprisoned for preaching the Gospel in France. Now, all France is open to the pure Gospel. In some of the communes mayors preside at religious meetings and introduce the preachers. This is true, both in the cities and in the provinces. And the people show an eagerness to listen. Truly, the changes in France are wonderful.

It is reported that a third detachment, consisting of seventeen Roman Catholic missionaries, was recently dispatched by a single steamer to Zanzibar, destined for the northern sides of Lakes Victoria and Tanganyika. These men are sent by the Archbishop of Algiers.

-The *Catholic Mirror* pays Protestants this savory compliment: "From Luther down to Loyson, from Henry VIII. to Dollinger, pride and lust have been the only successful missionaries of Protestantism among real as opposed to nominal Catholics."

The manager of a large pottery establishment in Okayama, Japan, recently asked the missionaries to hold a service for his employes every Sabbath. In the afternoon books and papers are read to them. At the side of the large gate of the factory is this sign: "This is a rest day for this establishment." It is hoped that this is but the beginning of Sabbath observance among the manufacturer.

There is a movement in India to abolish the seclusion of Hindoo women, but the native papers oppose it on the ground that the young Hindoos are not moral enough to associate with unmarried women. One would naturally conclude that they are not worthy then to marry them. A society has been formed in Bengal for the encouragement of widow marriages.

-A report has been published by the Russian Red Cross Society showing the part played by this Society during the Russo-Turkish War of 1877-8. It appears that the Society established 13,120 beds, and that a total of no less than 24,973 were founded by voluntary agencies in conjunction with the Red Cross Society. The Society, moreover, gave succour to 116,296 patients, among whom were 1,238 officers. The deaths of patients under their care amounted to 2,863. The Society's staff consisted of 300 medical men, including sub-surgeons, and 1,214 attendants.

The "Scotch Sermons" have received a curious welcome from the infidel paper of Boston, thus: "One thing is noteworthy. You don't find these Scotch Presbyterians, when they leave the house of Egyptian bondage, and turn their faces to the promised land of absolute free thought, stopping in their travels, even for a night, at the rickety, old, half-

way house of entertainment called 'Unitarianism,' with its leaky roof and broken windows, its rotten and sinking floors, and its rooms cold and cheerless as death, and haunted by the small spirits of dissimulation and Miss Nancyism."

The list of the services rendered to shipwrecked crews by the lifeboats of the National Lifeboat Institution during the storms of the year which has just closed shows a total of 570 lives and twenty six vessels saved from destruction. In the same period the Lifeboat Institution granted rewards for saving 120 lives by fishing and other boats, and other means, making a total of 690 lives saved last year, mainly through its instrumentality. Altogether, since its formation the Society has contributed to the saving of 27,596 shipwrecked persons.

The efficient working of the prohibitory law in Cumberland County, Maine, is seen in a recent statement of the officers to the sheriff, that the number of arrests in Portland for drunkenness have decreased from 2,318 in 1876, to 1,447 in 1880. The amount of costs and fines paid for violation of the law, from Jan. 1, 1875, to Jan. 1, 1881, was \$125,231. Cost of enforcing the law for the same period, \$73,892.17. Thirty persons paid towards the fines and costs, \$68,528.54; the smallest, \$1000; the three largest paid severally, \$5,139, \$5,140, \$5,036.

The British and Foreign Bible Society of England began the systematic distribution of the Scriptures in France as early as 1819, and prior to 1850 had distributed not less than 3,000,000 of copies, entire or in part, since increased to 7,000,000, as reported by the French agent of the Society in December last. The expenditure for the last year, including the support of a general agent and fifty colporteurs, was something over \$10,000. This work has been almost wholly missionary work among the Roman Catholics. The Protestants have had two Bible societies of their own, one of them organized as early as 1818, and restricted by its Constitution to labor among the professed Protestants, and another organized soon after the new impulse given to the spread of the gospel by the Revolution of 1830.

The scandal to Christianity in Ceylon, where about £14,000 per annum is taken from a public fund to which two million Buddhists, Hindoos, and Mohammedans, the bulk of the inhabitants, are compulsorily made to contribute, mainly in the interests of the Ritualistic Bishop Colombo and his staff of Romanizing clergy, is marked for destruction. We learn from the *Ceylon Observer*, that the local government has received from the home authorities a semi-official communication sanctioning the gradual cessation of payments from the public revenue to Episcopalian and Presbyterian clergy men. The immediate effect of this will only be that the chaplaincies of Galle and St. Peter's, Colombo, will not be filled up by the government. The grants are, nevertheless, to be continued for five years, but surely there can be no case made out for such an utterly gratuitous expenditure.

A pleasing incident in connection with a visit by Bishop Ryle to his native place, Macclesfield, a few days since, is recorded. In Sunderland Street Wesleyan Chapel is a memorial tablet to

John Ryle, Esq., of Park House, who died in 1808, having been for many years a warm supporter of the society, and a liberal donor to the building fund. In company with his wife and daughter the Bishop of Liverpool visited this chapel to inspect this tablet, which, with the consent of the trustees, by his directions has received the following addition: "This tablet was cleaned and renovated, in the year 1880, by John Charles Kyle, D.D., first Bishop of Liverpool, in token of his deep respect for the memory of his grandfather, John Ryle, Esq., and for the memory of his grandfather's friend, the Rev. John Wesley." The Bishop, in a short address, expressed his regret that the bishops of a former day had not shown the requisite "wisdom and understanding" for retaining the Methodists within the Church of England.

One of the largest missionary societies in Great Britain, the English Wesleyan Methodist, has been laboring in France for over sixty years, and as long ago as 1850 reported 76 preaching places, 24 missionaries, and a membership of 950. The last report of this society gives 149 preaching places, 28 missionaries and assistant missionaries, 106 local preachers, and a membership of over 1,000 in connection with the French Conference, the field including a few places in Switzerland. The expenditure reported last year, including about \$3,000 raised on the ground, was \$58,165. In this connection, the Religious Tract Society of London should not be omitted. It has done much to distribute an evangelical literature. The amount expended for this purpose the past year was about \$8,000. As an illustration of the extent of this work, may be cited the fact that 700,000 evangelical tracts were issued from the Central Depot in Paris. These three English societies, the Bible Society, the Wesleyan Missionary Society, and the Religious Tract Society, have spent, at a moderate estimate, not less than two and one-half or three millions of dollars on evangelization in France. Other societies, as those of the Church of Scotland, and the Free Church of Scotland, have made grants to local bodies; while, not to mention others of less note, more recently what is known as the McAll enterprise has deservedly awakened great interest in Great Britain as well as, to a limited extent, in this country.

As most people know, Sir Henry Havelock, M.P., son of an illustrious sire, and himself taking some rank in the same profession, and as an advanced Liberal in Parliament, had a large fortune left him some time ago contingently on very curious conditions. The eccentric testator, Mr. R. H. Allan, provided that all his property should accumulate and remain untouched for twenty-one years, that after that interval Sir Henry should have a life interest in the estate, with remainder to his sons present and prospective, on condition that the name of the testator was at once adopted. This unreasonable scheme seems to have been devised with a view to perpetuate the childless Mr. Allan's name in connection with his property. When Sir H. Havelock-Allan comes into the enjoyment of the estate, which now yields £10,000 a year, and may, perhaps, be doubled twenty years hence, he will, if then alive, be seventy-one years of age, and his two sons (seven and nine re-

spectively) have to be educated according to their expectations. They being wards of Chancery, application was made to Vice-Chancellor Malins, with the consent of the trustees and guardians, to allow the sons £2,700 a year for education and maintenance during their minority. His lordship seems to have been a little perplexed with the novelty of the case and the conflict of legal precedents, but eventually he granted the application on the ground that it was best for the "infant plaintiffs," and he added that, at some future time, an increased allowance might be asked for. It is a good thing when the law is able to correct the monstrous vagaries of departed selfish men.

The City of London Chamberlain recently spoke at some length on the national sins of England, and referred particularly to what has long been a source of sorrow and humiliation to philanthropists, the profitable opium trade with China and Burmah. The Society of Friends has just issued an appeal to the public on the subject of this deleterious trade. The evil effects of opium eating and opium smoking are too well known to need recapitulation, but its prevalence among the people of China is something appalling. A great deal of this is chargeable, says the Society, on the cupidity of the East India Company, who deliberately smuggled the noxious and intoxicating drug into the Flowery Land, against the distinct prohibition of the Emperor, a war with China arising on this account. India being transferred to the Crown, the Government still continued to raise the revenue by licensing the growth of opium and shutting their eyes to the persistent smuggling of the produce into China. A second war with China was brought to a termination under a treaty by which the Chinese Government consented to allow the importation of opium on payment of an import duty. Since then they have frequently protested against the enforcement of the opium trade, and in a treaty negotiated in 1866 by Sir Thomas Wade containing provisions for the benefit of British commerce, the Chinese Government stipulated for a clause allowing them to enforce internal taxes on opium of such a nature as would enable them to discourage the consumption of the drug. It would appear that while the clauses of this treaty favorable to English commerce have been faithfully carried out, the prohibitive powers asked by the Chinese have never been agreed to by our Government. But a yet more serious matter stands against us, according to the City Chamberlain. Referring to the report, which is known to have lain for more than twelve months in the House of Commons, and which has been referred to in many religious newspapers, he declares that its statements as to our government of Hong Kong make it about the most awful report ever submitted to any legislative assembly, Pagan or Christian. It declares that in our five ports out there a slave trade of the most repulsive form is permitted, women being enabled to sell their children for a few shillings when they want money, the authorities being aware that the sale is for the basest purposes. Of course, the country cannot judge the matter without adequate and accurate information, but there seems, *prima facie*, a strong reason why the Home authorities should take the matter into serious consideration. *T. C. W.*

THE BATTLE OF LIFE.

Go forth to the battle of life, my boy,
Go while it is called to day,
For the years go out and the years come in
Regardless of those who may lose or win,
Of those who may work or play

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of the falling feet
Going down to the river where the two
worlds meet,
They go to return no more

There is a place for you in the ranks, my
boy,
And duty, too, assigned;
Step into the front with a cheerful face,
Be quick or another may take your place
And you may be left behind.

There is work to be done by the way, my
boy,
That you can never tread again,
Work for the loftiest, lowliest men—
Work for the plow, plane, spindle and pen,
Work for the hands and brain.

The serpent will follow your steps, my boy,
To lay for your feet a snare;
And pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers,
Enwreathing her golden hair.

Temptations will wait by the way, my boy,
Temptations without and within,
And spirits of evil, with robes as fair
As those which the angels in heaven might
wear,
Will lure you to deadly sin.

Then put on the armour of God, my boy,
In the beautiful arms of youth;
Put on the helmet and breast-plate and
shield,
And the sword that the fallest arm may
wield,
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the Gospel shod,
And before high heaven do the best you can
For the great reward and good of man,
For the kingdom and crown of God

Our Story.

HER SON'S WIFE.

BY MARY L. SUGGILL.

"Oh! Tom! Tom! I did not think
she could be so cruel!"

The speaker was an elderly woman, in
widow's weeds, and the picture she was
gazing at showed a girlish face, fair and
delicate, with dimpling cheeks and a pair
of soft blue eyes.

Tom Raymond was his mother's idol
— at least, as much of an idol as was
consistent with her devout adherence to
the Decalogue; but her love for him
had that unselfish quality that always
characterizes true mother-love, and when
he brought home his young wife, she
took the girl to her heart at once, thank-
ing Tom with genuine pleasure for giving
her so sweet a daughter. And for a
time everything went smoothly, the
young people making it a point to go to
"Mother's" at least once a week, to take
tea and spend the evening. Just how
the alienation began it would be diffi-
cult to tell. To Tom and his mother it
was always a mystery, neither of them
being conscious of harboring any un-
kindly feeling. Perhaps an untimely
suggestion in regard to the hygienic
treatment of the baby had something to
do with it, for Lita was a warm advocate
of "Mrs. Winslow's Soothing Syrup," of
which nostrum Mrs. Raymond, Senior,
had a wholesome abhorrence, and per-
haps it was partly due to Tom's frequent
allusions to his mother's skill in prepar-
ing his favorite dishes young husbands
are prone to afflict the souls of inexperi-
enced wives by their outspoken allegiance
to the traditions of their mothers in culi-
nary affairs; but, whatever may have
been the entering wedge, the breach had
gradually widened, until all intercourse
between the old home and the new was
practically at an end.

Even after matters had reached this
unhappy pass Tom continued to make
his mother's name a household word;
but one evening, when, with little Phil
on his knee, he began talking of "Grand-
ma," Lita angrily interrupted him.

"I wonder that you ever consented to
leave that mother of yours! One would
think there was not another such on the
face of the earth!" she cried, a red spot
burning on either cheek.

Tom looked at her for an instant, his
fine gray eyes widening to their utmost
limit.

"There are not many like her," he
said, quietly, but after that he never
praised his mother in Lita's hearing.

One day Aunt Truesdale, a relative
whom Lita had not seen for years, walked
in, with her satchel and umbrella, and
announced her intention of making a
week's visit.

"What a sweet-looking old lady!" she
exclaimed, the next morning, holding up
a photograph that she had found buried
under a heterogeneous collection of dis-
carded *bric-a-brac*, from which Lita had
told her to help herself to whatever she
fancied.

"Who is she, dear?"
"That! Oh! that's Tom's mother!"
said Lita, indifferently.

"Your husband's mother? Why,
child, you must take me to see her. I
know I shall like her."

"We are not on visiting terms," an-
swered Lita, coldly.

"Not on visiting terms?" repeated
Aunt True, anxiously. "My dear child,
I hope it is not your fault."

"I am sure I don't know whose fault
it is," said Lita, pettishly. "Aunt True,
I mustn't forget to show you my musical
album. It is a real curiosity." But
Aunt True was not to be turned from the
subject in hand.

"Whoever is to blame, it is all wrong,
dear," she said, earnestly. "A wife who
sets herself against her husband's friends
loses what she can never regain in her
husband's regard. Especially ought his
mother to be sacred to her. Remember,
he can never have another mother; and
for his sake, no matter what the trouble
has been, you ought to be friendly with
her. I beg of you, dear child, not to let
it go on another day."

But the good words fell on stony
ground; and when, on the day before
Thanksgiving, Tom ventured to hint
that he would like to ask his mother to
take Thanksgiving dinner with them,
Lita promptly answered that she had al-
ready invited as many guests as the table
would accommodate.

The same morning, while they sat at
breakfast, a note was received from Mrs.
Raymond, begging Tom to bring his wife
and boy to spend Thanksgiving with her.

"You will go, won't you, dear?" said
Tom, eagerly.

"No, I will not," answered Lita. "You
can go if you like; but, as I told you be-
fore, I have invited company to dinner,
and it would be somewhat awkward to
have you absent."

Tom, pushing back his scarcely tasted
breakfast, rose from the table in grim
silence and marched off, without even
giving her the usual good-bye kiss.

"Poor Mother!" he said to himself, and
though he intended to write at once, he
put it off until the last thing before leav-
ing the office, hoping for some message
from Lita that might change the tenor of
the answer; but none came, and when at
last he took up his pen he was strongly
tempted to say that he and little Phil
would come, but, in doing that, he would
necessarily make Lita seem at fault. So,
using as an excuse the fact that his wife
had made other arrangements before her
invitation was received, he expressed his
hearty regret and promised to drop in to
see her as soon as practicable.

"Poor Mother!" he said again, as he
dropped the letter into the lamp post.
"She will be disappointed!"

And could Lita have peeped into the
old home the next day, perhaps she too
would have said "Poor Mother!" for
Tom's letter, owing to his having, in his
pre-occupied state of mind, directed it to
the wrong number, did not come to hand
until dinner was ready to be served; and,
sitting down alone, with those empty
seats staring at her Tom's own high-
chair, that he had used when a baby,
waiting for little Phil the widow could
not keep back the tears. She had so
longed to see them all, and especially
"her boy."

"Just for one look from his dear, brave
eyes!" she sighed that evening, as she
stood gazing at Tom's portrait. From
the little easel beside it Lita's girlish face
smiled up at her.

"Oh! Tom! Tom! I did not think
she could be so cruel!" she said, sorrow-
fully, "to rob a poor old mother of her
only boy."

II.

One bleak afternoon, some two weeks
after Thanksgiving, Mrs. Raymond, Sen-
ior, had just stepped from a toy-shop,
with her arms full of Christmas bundles,
when she heard a glad little voice shout-
ing: "G'an'ma! G'an'ma!"

"Why, Phil, you darling!" she cried,
springing toward the boy; but before she
could reach him, a horse, of which the
driver had lost control, dashed upon the
side-walk, and the next instant the child-
ish figure lay bruised and senseless on
the pavement.

"Give him to me!" cried Mrs. Ray-
mond, dropping her bundles and snatch-
ing the little fellow from the stranger who
had taken him up.

The crowd pressed about her, some
full of solicitude, other simply curious.

"What could they do for her?" "Was
the child seriously injured?" "Would she
have a carriage ordered?" But she did
not seem to hear them.

"Permit me, Madam," said a tall,
elderly man, who was evidently a physi-
cian; and, bending down, he passed his
hands carefully over the manimate form.
"Not fatally hurt, I think," he said;
"but his arm is broken. Take him home
and have it set as quickly as possible."

Her own carriage was in waiting on the
opposite side of the street, and, the
stranger having summoned it and lifted
her in, with the boy still in her arms, she
directed the driver to lose no time in
reaching home.

"It would take so much longer to
carry him to Tom's," she said to herself,
and then for the first time she wondered
how it happened that the child should
have been on the street alone.

Where was Lita? Where was the
nurse? She must telegraph to Tom at
once.

Fortunately, her physician was her
next-door neighbor, and fortunately, too,
they found him in. Once or twice the
child had opened his eyes; but only to
close them with a moan.

"Poor little man! He has been pretty
badly shaken!" said the doctor. "And
I am afraid he won't be able to hold up
his head again very soon. He must be
kept as quiet as possible." And Mrs.
Raymond, hearing it, could not help feel-
ing, in spite of her sorrow and anxiety,
thoroughly glad that, since the accident
had happened, she had the darling under
own roof, where no one could hinder her
from caring for him.

At Tom's, meanwhile, the household
was in a state of woeful alarm, Maggie,
the nurse, having made her appearance
some two hours after the time fixed for
her return, weeping hysterically and de-
claring that little Phil had been "stole."

"Shure an' he was standin' forrint me,
lookin' in at the windy at the wee Christ-
masses, an' whin I turned meself to
spake to him, he was nowheres to be sane.
An', sez I, the saints bliss the darlint!
He's went inside. So I walks in mes-
self, thinkin' loike as not he was at some

o' the counters; but never a sight could
I could catch of the charub, though I
wint from one end of the store to the
other. And whin I comes out, there
was an ould ledly (shure, an' she had
the look of a ledly, Mom, had as she
is), jest alightin' into her kerridge, wid
the darlint in her arms. May the
blessed Vargin save him! An' afore I
could spake the driver was off like a
feyther anint the wind; and whin I
scramed to the poulice to stop 'im for a
thafe, he just laughed in me face. Och!
shure, an' I wish I was dead, Mom,
ruther than have the bad tidin's for yeas,
Yeas kin bate me to a jilly, if ye loikes,
an' I'll not say niver a word."

But her mistress sat looking at her
with a frightened face, too overwhelmed
to speak or act. Tom had disappeared
before the girl had half-finished her story,
and was already telegraphing in every
direction that saddest of messages: "A
child lost." Instinctively his heart turned
to his mother. "But why trouble her?"
he said to himself. It would be time
enough to tell her when the suspense
was at an end, in whatever way the end
might come.

Late in the evening, Lita, watching
for him in a state bordering on frenzy,
was startled by a sharp peal of the bell.

"Shure, an' it's a telegraph, Mom.
I'raps ye kin tell by the writin' who 'ts
from," said Maggie, hurrying in with the
inevitable yellow wrapper. The mistress
tore it open with quaking hands. "Quick,
Maggie! Put on your shawl and come
with me," she cried. "And tell Bidget
to tell Mr. Raymond that we have gone
to Mother's." And half an hour later
they were at Mrs. Raymond's door.

What words of reconciliation passed
between his mother and his wife Tom
never knew; but when at midnight he
walked in, wan and haggard, he found
them sitting hand in hand, watching,
with troubled faces, little Phil's uneasy
slumbers. He was too overwrought to
trust himself to speak; but, going down
on his knees, he put his arms about them
both and the three wept together. Dur-
ing the anxious days that followed, while
nature was knitting together the poor
little broken bones in the baby arm, a
knitting together of hearts was also in
progress, and by the time the child was
pronounced "out of danger" Mrs. Ray-
mond had found a daughter and Lita
a mother.

On Christmas Eve little Phil sat up
for the first time, and on Christmas Day
he was brought to the table and placed
in Tom's high-chair, where he sat "king
of the feast," Grandma having come be-
hind him and dropped a wreath of holly
on his yellow curls. "For a little child
shall lead them," she said softly to her-
self.

THE SUNDAY SCHOOLS OF
TORONTO.

In this city there are 19 Episcopalian
Sunday Schools, having 6,064 scholars
and 604 teachers; 17 Presbyterian, with
3,519 scholars, requiring 356 teachers;
14 Methodist with 4,352 scholars and
406 teachers; 8 Primitive Methodist,
showing 1,062 scholars and 135 teachers;
10 Baptist, with 2,083 scholars instructed
by 211 teachers; 7 Congregational, with
1,463 scholars and 161 teachers. There
are 15 miscellaneous schools, number-
ing 1,530 scholars and 118 teachers.
The total number of schools is 90; of
scholars, 19,222; and of teachers, 1998.
Of the scholars, 10,700 are girls, and
8,522 are boys, and of teachers 1,094 are
ladies and 904 are gentlemen.

— A training school for nurses, in con-
nection with the Montreal General Hos-
pital, has been opened under the charge
of a competent lady instructor. Special
instruction in various departments of
technical work will be given by members
of the Medical staff.

INTERNATIONAL S. S. LESSON.

Sunday, March 6.

(Specially prepared for the Christian 'Helper' by Mrs. J. C. Wade.)

WITNESS OF JESUS TO JOHN Luke 7:18-28.

GOLDEN TEXT. John 5:35. He was a bright and a shining light, and ye were willing for a season to rejoice in His light.

Command—26 28.

INTRODUCTION AND CONNECTIONS.

Several things of importance are recorded by Luke between our last lesson and the present one—such as the call of Levi, or Matthew, (Matt. 9:9-13), the formal setting apart of the twelve Apostles; a portion of that "Sermon" of which Matthew has given us so much, (Chs. 5-7)—besides much other important matter. But it is not likely that all are related in the precise order of their occurrence; hence it is difficult to determine the exact time that intervened. At the opening of this chapter, we find Jesus again at Capernaum, where He healed the Centurion's servant; and, the following day, at Nain, a small village some twelve miles southwest of Capernaum, where He raised from the dead the widow's son. The account of these miracles was carried by some of His disciples to John, who had been for several months in prison. These wonderful things led John to take a step which, probably, he had contemplated for some time, but never before had had courage to take.

LESSON NOTES.

(19.) *And John, calling two of his disciples—two certain disciples—probably two specially trusted ones—sent them to Jesus, saying, art thou he, &c., &c.* These questions plainly indicate the state of mind into which John's imprisonment, the interruption of his work, and the disappointment he must have felt, had involved him.

Many are unwilling to suppose that John had become doubtful as to Jesus really being the Christ; and to suppose that it was in order to convince his disciples, that he sent. This opinion is not confirmed by the narrative. John sent the message in his own name, and the answer was returned to John. It is easy to understand how John, who, like other Jews, had, doubtless, occupied his mind mainly with the national hopes that clustered around the Messiah, seeing Jesus making no move towards establishing a temporal kingdom, occupying himself only as a religious teacher and healer, he himself, shut out from what had seemed his life-work, and Jesus making no effort to deliver him from imprisonment and probable death, should, in his loneliness and disappointment, seriously question whether there might not be some mistake; and this great teacher and healer be, after all, like himself, only a forerunner, or messenger of another yet to come. Others see in John's message an element of impatience, amounting almost to fault-finding in view of his own position and danger. This may be true; yet the evidence of John's doubt remains still in the question he asked, and is confirmed by the message Jesus returned.

(20.) *They said—John Baptist hath sent us unto thee, saying, &c.* John's message was carefully delivered, but as Jesus' rule was to prove His Messiahship by His works, rather than by His own testimony, (John 5:36,) he gave them the opportunity of first witnessing some of them, and then gave them the answer they should return to John.

(21-22.) *In that same hour—that is, while John's messengers were waiting—He cured many infirmities, of plagues, of evil spirits, of blindness.* Such were the things they had seen, and could personally testify to. Of some others, of some others, of which they had only heard, they now received Jesus' own testimony in confirmation. And now comes the message: *Go and tell John what you have seen, and heard.* Tell him the blind see; the lame walk; the lepers are cleansed; the deaf hear. These were the outward, or sensible proofs of Jesus' Messiahship. But there remained the moral evidence which John, of all men then living, was best able to understand and appreciate,—to the poor the gospel is preached. Who, but those commissioned by God, had ever cared for the poor?—had ever attempted to raise them?—to teach them the good news of salvation? Was not this the special thing in the prophets' testimony to Christ, (Is. 61:1-3,) with which John must be familiar?

(23.) *And (tell him that) blessed is he*

whoever shall not be offended, &c. The word offend means here to stumble; i. e. into a false estimate or opinion. This is clearly a rebuke, yet such a rebuke, in its patient tenderness, as none but Christ could give (compare John 20:29)

(24.) *And when the messengers were departed—not before—He began to speak.* It was not best John should know the Lord's opinion of him. He would know afterwards, in His "Well done, good and faithful servant," it was best for John that, for the time being, both faith and patience should be having their perfect work. But Jesus must speak of John to those who had been standing near; lest, from the peculiarity of his language, and his withholding any expression of personal interest in him, they should infer that He under-estimated him. *What went ye out into the wilderness to see? A reed shaken by the wind?* Jesus' meaning is obvious. *If so, you greatly mistook!* Unlike the reed, weak and bending before every breath of wind, John is strong in faith; unbending in loyalty to God and truth; always firm, upright, steadfast.

(25.) *Went ye out to see a man clothed in soft raiment?* If so, how greatly again you mistook! *Behold, they who are gorgeously apparelled and live delicately are in kings' courts:* not in the desert, clothed in camels' hair, and feeding upon locusts and wild honey.

(26.) *But went ye out to see a prophet?* If so, thine was no mistake. *A prophet? Yea, I say unto you, and more than a prophet!* How more than a prophet?

(27.) *This is He of whom it is written, &c.* He is not only a prophet, but was himself the burden of prophecy.—*Behold! I send My messenger before thy face, to prepare thy way before thee!* No other prophet had such a work to do as that.

(28.) *I say unto you* A pointed and emphatic form of assertion—*among those that are born of women there is not (there) hath not risen, Matt. 11:11.) a greater prophet than John the Baptist.* This is not saying John was the greatest man that had ever lived; nor yet that he was the greatest prophet. The comparison is between John and other prophets; and simply is that (as a prophet) there has been none greater. *But he that is least in the Kingdom of God is greater than he.* By the Kingdom of God, is meant, the Spiritual Church of the new dispensation. The comparison here is between prophets, even the greatest, under the old dispensation, and Christians, even the least, under the new. But how is such an one greater? He is greater in *privilege* (Heb. 11:40); in knowledge (Rom. 16:25, 26); in experience (Heb. 8:10), than John who, in all these respects, was on the same footing as the old prophets (1 Pet. 10:12), but yet under the old dispensation.

SUGGESTED THOUGHTS.

John, under severe trials, gave way to doubts concerning that of which he had once had the clearest evidence, (John 1:34). In this respect he does not stand alone. Every Christian has experienced a similar, if not far less excusable, darkening of mind through unbelief.

Jesus knows our frame, and remembers that we are dust—witness His patient and tender dealing with John. He first demonstrates His Messiahship to him, and then, with a gentle rebuke, leaves him to infer from the proof he had given, that, notwithstanding seeming difficulties, all must and would be well.

Jesus was very tender of His servant's character. Leaving John to finish his course by faith and not by sight, and win his martyr-crown by an unjust and shameful death, He left, in few words, a testimonial to him which covers his name with imperishable glory.

No earthly monument, however great or glorious, could compare with that brief testimony of Jesus to the worth of John.

QUESTION SUMMARY.

(For the Children).

(19.) *Where was John at this time? Whom did he send to Jesus? What were they to ask? What did he mean by that? Why did John ask that, after saying what he did in John 1:34? Because he had grown low-spirited and very unhappy in prison, and he began to wonder if, after all, he might not have been mistaken.* (20.) *What did the men say when they came to Jesus? (21.) Did Jesus answer them just then? Why not? Because He wanted to give them some proofs that He was the Son of God. What proofs did He give? How did they prove that He was the Son of God? Because, no one but God could do such things.* (22.) *What then did He bid them tell John? (23.) What more*

were they to tell him? What is meant by *shall not be offended in me?* See note. Had John been offended in Jesus in that way? Was not that a very noble reproval?

(24.) *What did Jesus do when they were gone? What two questions did he ask? Was John like a reed? No, a reed is weak, and bends easily. John was strong, and bold, and true.* (25.) *What does Jesus ask here? Had John ever lived in kings' courts? Where had he lived? Luke 1:30. What did he eat and wear? (Matt. 3:4.) (26-28.) What more did Jesus say about John? What was John more than a mere prophet? He was the Lord's messenger, or herald. Who said what you find in v. 27? Do you think, from v. 28, that John was the greatest man that ever lived? No, but there had been no greater prophet. Who may be greater than even John? He who understands and believes what the New Testament tells about Jesus. Then will you not make haste to understand and believe what it tells you about Jesus? Can any one truly believe in Jesus and not love and obey Him? No, that is quite impossible.*

THE INTRODUCTION AND USE OF OPIUM IN CHINA.

By G. W. CLARKE, MISSIONARY AT KWIO-YANG LU.

The first introduction of opium into China seems to be shrouded in mystery. Some Chinese medical works speak of its use as early as A. D. 732. It seems to have been cultivated in Tong cheu-Pu-Fu, (close to Bunnah), but has met with considerable opposition from the authorities from time to time, for about the year 1820 the people had to grow it secretly: its cultivation is now carried on very extensively in a number of districts, and the yield is abundant.

So extensively is this article grown that in some parts it forms the staple crop, little or no grain being produced.

Opium was introduced from Canton between the years of A. D. 1796 and 1821; smuggling was also extensively carried on; it was then worth its weight in gold.

It was packed in boxes enveloped in silver, and duty was paid on the whole as silver, smoking at this time was carried on secretly with closed doors, and spies were sent to find them out, and those captured, were, by the chief Mandarin, branded on the mouth. In the year 1868 a fourth grade military Mandarin forbade his troops using it, and those who disobeyed were punished by having a piece cut off the upper lip. In 1873 a tax of \$4 cash per day was levied on the smoking dens, and had the effect of closing many of them. As this tax was afterwards removed, smoking went on as usual again. In the year 1875 the Governor exhorted the people to discontinue the practice, and gave recipes for those who wished to give it up.

The cultivation is now so extensive that the imported Indian article seems likely to be driven entirely out of the market. In the year 1820 opium was sold at £5 per ounce, this year (1880) it is worth 7½ d. only.

The revenue at present derived from its importation is about £30,000 per annum. There are a lot of dirty, ragged, miserable looking men going about the streets, crying "Dregs, Dregs." These dregs are formed from the straining of the opium, and the common paper is used as the filter; this dirty mass is boiled down, and the extract sold at three-pence an ounce. This is used by the very poorest classes, and produces no craving.

Its use has now become so fashionable that one is not considered respectable unless he smokes. The proportion of smokers to non-smokers in the whole population is about seven tenths of the men, and two tenths of the women. It is rather curious to notice the implements used by these smokers, the cheapest pipe can be purchased for 1½ d., this carried in a dirty, oily, blue calico bag on the shoulder, marks the slave to this vice. The sale of this article is not confined to the storekeeper only, as vendors of the same walk the streets. High prices are

often paid for pipes of superior quality, ranging from five shillings to £25, many being ornamented with gold, silver, and precious stones.

Boys often begin to smoke at ten years of age. I know of one lad who used to join his father in this practice, also a girl of eleven who used it for three years. Her father was most anxious for her to give it up, as she was engaged to be married, her intended declined to have her unless she gave it up, and, as husbands buy their wives for cash, it can be readily surmised what caused the father's anxiety.

The action of this drug on the system seems to be that of a narcotic. Old smokers seem to live in a state of stupid indifference, the brain being in a torpid condition. It is very difficult to make these people realize the terrible results of following this practice, therefore it is not surprising to find so few are anxious to give it up. I have been using my influence among the people, and having been supplied with medicine from a friend, I put out notices to the effect that I would cure of the habit, those who desired it, free of charge, upon payment of a small deposit, which would be returned when a cure was effected, only seven persons applied during the first twenty days, two of whom were cured, two gave up the treatment, and three are on trial.

There are very few who really wish to discontinue its use; many speak like orators against it, yet they would require a bonus to forsake it. Sometimes we find cases who are able to give up the habit of their own will. It often stands in the way of preferment to office, can consequently office-seekers generally relinquish the habit when they find it to their interest to do so.

A missionary writing from the capital of Yunnan says, "We passed through a very poor country, and were grieved to see how the people were under the opium curse. Nearly every one smokes; their wretched appearance tells you this, you have no occasion to ask."

Yellow, shrivelled faces, with filthy ragged clothes, unclean bodies, miserable dwellings, poor food, all tell the same tale.

They listen to the Gospel with stupid indifference, for I believe their minds as well as their bodies are being ruined.

What about their souls? Oh! it is awful to stand surrounded by a group of these miserable objects, it is fearfully depressing as one feels that then, case, humanly speaking, is so hopeless.

I would ask that Christians continually pray about this matter, that our Lord will have mercy upon the guilty and afflicted.

THE BIBLE is the great study of the day. If we want to meet the scepticism of the future we must meet it by teaching our young people the doctrine of God's Word. An acquaintance with God's Word is necessary to repulse the enemy of souls, and those who oppose the truth. We must interest young people by taking them while young, and filling them with the stories of the Bible. If we want to interest others we must have an interest in the work ourselves; if we wish to fire the souls of others we must have in our heart the love of God and a high idea of the work. A living interest on the part of parents is highly necessary to this. *Rev. Robt. Gray, at York Township S. S. Association.*

A touching incident is related of a negro in Eastern Africa who was seen with an old coat, mouldy and moth-eaten, over his shoulders, which he had kept for ten years in memory of the giver. He described him as "a white man who treated black men as his brothers, whose words were always gentle, and whose manners were always kind, whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men." The giver was undoubtedly Dr Livingstone.

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TORONTO, FEB 24th, 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 2648, P. O. Toronto, and all articles for insertion, news of churches, &c. to Managing Editor, same address.

M. 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 will call the attention of our readers to their labels. All whose subscriptions expired Jan. 1st 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 sorry our space is limited, and we wish like to cut down.

A SUBSCRIBER returns his paper-writing upon it, "Not wanted here, we have four churches in town," the suggestion being, we suppose, that four churches give sufficient religious teaching. Unfortunately, they have not taught that subscriber, or he has not profited by the teaching, to pay his lawful debts, as now, when stopping the INDEPENDENT, he owes for 18 months' papers, which he does not say a word about paying. Query, Which, has most to do with stopping the paper, the four churches or the dollar and a half?

ARE WE BORROWING?

Our good contemporary the *Canada Presbyterian*, to whom we are bound by many ties of sympathy and kind offices, is somewhat astray in thinking Congregationalism is Presbyterianized by united action, or by the declaration of what our terms of fellowship may be. Congregationalism acknowledges ever the essential oneness of the church, and on broader platforms than mere denominationalism can give, has co-operated with all Evangelical Churches, and maintained, or sought to maintain the terms of fellowship laid down in the New Testament. The true liberty enjoyed by our Presbyterian brethren is in virtue of the principles they hold from, or in common with, us, we may learn something from their adhesiveness, but in Presbyterianism pure and simple there are a few things we do not accept, neither are we learning from them; *e. g.*, the shibboleth of pure and undiluted Calvinism, as pronounced by the Westminster Confession, is but the utterance of a sect, not of Catholicity. We question the New Testament right of imposing it as a *sine qua non* of the ministry, especially seeing it is not required at all of the membership. Again, there are some remnants of priestly rule remaining. Looking over the report of the late Presbyterian Council at Philadelphia, we find much diversity among our brethren as to the place and function of the Ruling Elder. We, of course, cannot be blamed for not understanding that office; but the rule of the Presbyterian Church, as we see it, is vested in a

class of men *elect* for life and then, so far as we can see, in thorough-paced Presbyterianism, *no subsequent voice can be heard from the people who are thereafter to be ruled and taught.* An individual church once constituted on the pure Presbyterian model, with deacons and sessions, the voice has passed from the people utterly; and if the argument used, as against Episcopacy, that the bishop and presbyters are one, stands valid, the Presbyterian Church properly has no lay representation, its elders being all bishops. That, in the *actual* Church of the Presbyterian denomination the general voice of the members is heard, we know, but only at the expense of consistency, and by thus far conceding what we understand by Congregationalism. We doubt whether our contemporary can make against us a single point wherein we have even tended to the silencing of the voice of the church. That our liberty has not ever been used wisely we admit, the richest soil grows the rankest weeds when weeds get in; that the difference between our practical working and that of our Presbyterian brethren is lessening we know, but we must be permitted to urge that if we shake hands over a lessening chasm it is they who have moved the more rapidly to us, for who in the preached theology of our Presbyterian pulpits to-day, with hymn and organ accompaniments, would recognize the same church of even a quarter of a century ago? Indeed, in this free land of the West, may we not hope that there is developing among all Christian churches a broader charity than the stripes and castles of the old land permitted. The lay, or congregational elements, meeting oft in the business of life, are longing for the removal of barriers in their religious life, and such movements as the Evangelical Alliance may bring home the truth that we are one body in Christ. So mete it be.

A NEW WAY TO MAKE DOCTRINES

Many of the bold theological thinkers of our day who think themselves out of evangelical positions do not let the public see how they came to their conclusions. Their processes of thought are kept in the background. Their results are paraded, but not the way in which they reached them. But the Rev. Myron Adams, of Rochester, recently dis-fellowshipped by the Ontario Association of New York, allows us to see how he comes to his opinions. We have before us his sermon in full, in response to the action of the Association. So we know of what we write. If we come to a wrong conclusion concerning Mr. Adams, his own language is to blame for it. Mr. Adams some time ago announced that he had given up the current doctrine concerning future punishment. He inveighed against it. He branded it as dishonoring to God. It was weakening the hands of the Church. Eternal hope—by which he meant Universalism, only known by some other name—was the only tenet by which the Church could be saved to the world. Some of Mr. A's friends wondered where he had gained so much light as to lead him to contradict the

very clear and forcible declarations of Jesus Christ, who it might be presumed knew more about the matter than Mr. A. possibly could.

But he has told them now. And substantially it is the following: In the war for the Union he saw a number of soldiers fall while fighting bravely for the "stars and stripes." He knew them to be brave fellows, possessed of fortitude enough to face the sabre, shot, and shell of the battle-field. He could not bring himself to believe that those who were not Christians of the thousands who fell, were to be consigned to the punishment outlined in the Bible. They were brave, and God could not overlook their bravery and banish them from His presence. So here, amid the carnage of the battle-field, he came to the conclusion that there could not be such a thing as everlasting punishment, and therefore there is no such thing.

That strikes us as rather a novel way of manufacturing a doctrine. Mr. Adams did not reach his conclusion by any consultation of the words of Christ, but by consulting his own benevolent feelings, stirred up to highest activity by scenes of blood. And because he saw men brave enough to face a bullet and defend the flag, he must needs forsake the statements of the Master, and hold out the certainty of restoration to such men. How mistaken his position is, is plain to all. Unless facts lie, there were scores of men who fell in that war with shameful blasphemies upon their lips. What was the Saviour to them? Only a name for them to curse with. But because of the accident that they were shot or bayoneted in the interests of the Union, they must be ultimately saved. This is as unique as it is novel.

We are inclined to think that in some such way all these modern improvements upon the simple—though terrible—doctrines of God's Word are engendered. Men—for some cause or other—wish the improvements, and then announce them as facts. But if that is not treason to Christ, then we do not know what treason is. Either the words of Jesus are infallible or they are not. If not, then they should not be followed at all. If they are, then they should be announced unhesitatingly, though we may not fully comprehend them, nor our fellow-men be able to feel gratification over them.

Mr. Adams announces himself an ambassador of Christ, says he was called of God to that post. Now, does an ambassador make the despatches and terms, or merely bear the despatches and terms already made by those who send him forth? Then what would be said of that ambassador who would tear open sealed despatches, run his pen through important sentences, and interpolate his own views, radically different from the views already recorded? Would he not by such an act cease to be an ambassador, and become an originator? And so a man ceases to be an ambassador for Christ, when he runs his pen through the infallible Master's words, and puts in their place his own thoughts on the matter. And even though he should do this amid the excitement of the battle-field, and though his "large and influential" church should stick to him through it all, still it is true that he

ceases to be an ambassador for Christ. At least that is the opinion to which persons with a grain of common sense are likely to come.

THE LOST TRIBES.

Looking over our pamphlet corner the other day we stumbled over an almost forgotten copy of the "Forty-seven Identifications of the British Nation with the lost House of Israel, by Edward Hine." By a strange coincidence the same day there came to hand a newspaper cutting with an article on "Are we the Ten Tribes?" by Dr. H. Bonar, and memory being thus jogged, there flitted before us a semi-monthly journal offering exchange, whose sole mission was to establish this same identity. We naturally ask *cut bono?* but we are assured that the question is momentous,—the striking of the earth by the next comet may depend thereon. Well, really there is not much to be said on the obverse side of the question, only the other day we received a letter, bearing the New York post stamp, addressed to us and containing a printed telegram from heaven, declaring that within the next fourteen years, by sword, famine, and pestilence, the entire animal kingdom outside of Great Britain and Ireland would be destroyed. With it was a poem (?) of two hundred and fifty-six lines, and as much prose comments upon Scripture prophecy bearing upon the subject. We have little doubt but that our unfortunate friend from whom we suspect these lines came, could talk *ad infinitum* thereon, we can say little save that we can find no case. What can be said to such an argument as the following by the learned E. Hine? We quote literally:—"Israel *must* have Jacob's stone with them. It is impossible to suppose that Jacob's stone can be actually lost, because it *must* exist as a signet ring to the Almighty, *i. e.*, as a seal of witness that the promises should be verified; therefore wherever Israel may be at the present time, they *must* have this stone in their possession. This identity is really an *important one*." We naturally ask the relevancy of the *must* three times repeated; we really can do no more, and if the mere statement of the argument (?) does not prove its own refutation, well, all we can say is that human credulity has swallowed another camel. Dr. Bonar is a premillenarian, and looks forward on grounds of Scripture interpretation to Israel's restoration; were there the slightest ground for the identification, we would suppose him to lean that way; but Dr. Bonar has a respectable scholarship and a reputation for sincerity to maintain, and this is the way he puts it, we venture to say, as every one must put it who has read the question in the light of known history* :—

"That the inhabitants of Great Britain are Israelites is a modern theory which has been widely propagated. Its defenders have *invented* a large number of resemblances, or "identifications," on which, *in the absence of authentic history or national tradition*, they rest their proof. The languages of our country, Saxon, English, Welsh, Celtic, *have no affinity with the Hebrew*, but *what is made of no ac-*

* The italics are ours, as also in the previous quotation.

count. The history of the many tribes of which our nation is composed, whether Teutonic, or Saxon, or Caledonian, or Latin, or Scandinavian, is totally distinct from that of any of the ten tribes of Israel, but *history in this case is quite set aside.*—The names of men, women, and places in our land are not Hebrew or Shemitic at all, but are traceable to another class of languages altogether; yet this, weighs nothing. The occupation of our island by certain tribes, whom we now call the aboriginal Caledonians or Britons, *long before the ten tribes were carried captive into Assyria,* and who therefore could not be Israelites, is passed by. The grand story of the Israelitish emigration from Assyria into Great Britain, whether by sea or land we are not told—a century or two before Caesar landed, *is got up for the occasion,* without history or tradition or local monuments to confirm it. There is no evidence in the Bible or in history or in tradition for any such Israelitish emigration."

What can we say to men who seriously—if indeed they speak seriously—thus comment on Deut. xxxiii. 17: "His, *z.e.* Joseph's, glory is like the firstling of a bullock. The ox being oftentimes applied to Israel, may fairly be said to emblemize the world-famed power of John Bull"! Indeed it is hard to conceive of a theory more thoroughly supported by conjecture coupled with forced renderings, and less supported by evidence, historical or traditional. The Book of the Generations—Gen. x.—following on Noah's prophecy, ix. 25-27, still stands the most trustworthy guide as to the dispersion of the human family, and in its light, history traces our pedigree to Japhet, Israel certainly comes from Shem. All modern discoveries confirm this, whether of comparative philology, or of monuments Assyrian or Egyptian. Such linguistic affinities as Dan Sobairse or Dan's resting place, we shall illustrate by a fact which comes from a near editor's sanctum: Our friend had written an article for a leading journal some time since on this very question, then being mooted. He tried his hand at inventing some further linguistic follies as a kind of set off to those found in the identifications. Among others he gave, without copyright, the following—"Saxon, pronounced *sason*, or Isaac's son, the I being dropped and an a elided." Judge of his dismay when in a pamphlet, which afterwards came to hand, he found that which he had given as an absurdity actually given as a philological discovery! Perhaps the following identity may prove in like manner efficacious: "It is well known that the Israelite eschewed pork, there are certain Aberdonians who are said to evince a like aversion, and still further to manifest that well-known Israelitish propensity for holding fast the bawbees." Q.E.D.

The theory itself is, as presented, scarcely worth refuting; in fact, is its own best refutation; only we must protest against making it any part of the gospel. Would the knowledge that we were, *e.g.*, the children of Ephraim, or Manasseh, make us more holy and charitable than the knowledge we may possess that we are heirs of God and joint-heirs with Christ? Is it wise, in this age of scepticism, to read the Bible with, at best, fanciful interpreta-

tions, while the weightier matters of truth and honesty are so much neglected? Enough for us, we are God's true Israel if with faith we cleave to Him, and fill out appointed places where and as we are, for thereto are we called.

THE YEAR BOOKS

The *English Year Book* we have failed to receive, so that we are compelled to take a notice of it second hand from one of our contemporaries. Should we find, when it is before us, that there are any other matters worth noting, we will return to the subject.

From the *Congregational Year Book* we learn that the total number of churches, branch churches, and preaching stations of the Independent order in England and Wales is 4,188, and that the total number of pastors, lay pastors, and evangelists is 2,723. In England only, there are 500 ministers who are returned in the *Year Book* as resident without pastoral charge. But on this point the editor wisely adds a note of explanation and information, which may probably prevent a repetition of certain loose and hasty inferences which have sometimes been drawn from the bare fact. Of these 500 ministers, 220 are thus accounted for: 140 have retired from active work because of age; 26 are secretaries of societies; 14 are laid aside at least temporarily by serious illness; 2 are in business; 3 are engaged as editors, 20 as professors, and 15 as schoolmasters. Of the 258 remaining to be accounted for, the *Year Book* informs us that there are 105 whose ministry began at least thirty years ago; and who may be presumed, therefore, to have rendered a full share of ministerial service, and to have retired because of advanced age. Thus there are left at most 153 ministers who are without pastoral charges, but desirous of obtaining them. This is just about the number of vacant churches. There have been 153 ministerial removals during the year; 130 new settlements; 87 resignations; and 75 ordinations. In Congregational colleges and institutes, in England, Wales, and Scotland, there are 463 students. During the year, 18 ministers have left Congregationalism for other denominations (by the way, we only count 17 in the list given, but the editor gives 18 in his summary) and of these, seven have gone into the Established Church, four to the Presbyterians, and one each to the Unitarians, Swedenborgians, and Baptists. This loss has been exactly made good by the reception of 18 ministers from other denominations, of whom no less than 14 come from various branches of the Methodist body.

The *Irish Year Book* we are in receipt of through the courtesy of the Rev. Robt. Sewell, of Londonderry, the editor. The Churches of Ireland from a variety of causes, some of which can easily be conceived are very far from being the power in the County which they are in England and Wales, numerically they are weak, we find only thirty-one Churches and of these twelve are without pastors, more than one third of the whole. There were 107 preaching stations and 250 Sunday School teachers. At the last Union Meeting there were exactly the same number of ministers present as there are churches with pastors, whether they were all the same ministers does not appear, and thirty-seven laymen. We fear that one practice they have at their meetings would not meet the approval of some of our friends ultra independents if any member of the union ministerial, we suppose—is found to be wanting in orthodoxy, he is deprived of membership.

A perusal of the *Year Book*, with the papers read at the Union Meeting will convince any one that our brethren in

Ireland, carry on their work under great difficulties, we know that some of them there think that their difficulties might be lessened by their brethren across the channel, perhaps so, we cannot say, yet they also have their difficulties and struggles, and cannot do all that they would like to do for others. In Ireland the unsettled state of affairs, the chronic upheaval, the influence of the priesthood and the constant stream of emigration to this Continent makes the work of Protestant Churches, and of ours especially, difficult and disappointing. We can only trust that there may come a change, and that out of the present disorder and chaos, light, order and religious truth may arise, and that our churches may become centres of power for truth and God.

The *Victorian Year Book*, edited by the Rev. Richard Conmbee, Victoria, which it will be known is one of the separate provinces of Australia, as Ontario before Confederation, has a population of 888,500, or had in 1879 probably, according to its annual rate of increase, about 900,000 now, and 51 churches of our order*, about half of which are in the city of Melbourne or its suburbs, of these seven are vacant, six are supplied, and two are reported as "unoccupied." There are six Home Mission Districts, five of which are in charge of a stated Agent, and one "supplied." The list of ministers gives 31 in pastoral charge, and 14 without charge. The churches have an aggregate accommodation for 16,721 hearers, and \$660 is given as the number usually attending the principal Sunday service. The total number of Congregational ministers in all the Australian Colonies is 186. In Sunday School Victoria has 29 schools, 421 teachers, and 3,848 scholars, 164 of whom are church members. These items are sufficient to show that our brethren at the Antipodes are doing a good work, and although, as here, the denomination is relatively small, we know that it is exercising a powerful influence, politically and religiously. The *Year Book* contains a report of the Union meetings, including a *verbatim* report of the address of the Chairman, Rev. Thos. James, on "Materialistic Scepticism." It appears to have been a powerful paper, and we shall endeavor, if possible, to give a few extracts from it in some future number. The College Report is included, but it will scarcely be credited that the number of students is not given, nor can we find out from any other part of the book. There is a good deal of interesting information in the *Year Book*, but, with all respect to the editor, we like the full, complete, methodical arrangement of our own *Year Book* better.

MANITOBA MISSION.

The following sums received to date, and are hereby acknowledged with thanks of the Treasurer for subscriptions towards the above mission:

J. Porteous, Esq., Montreal	\$16 00
Calvary Church " "	7 40
Friend, per Rev. A. Duff	50
	\$23 90
WINNIPEG CHURCH BUILDING FUND.	
A. Savage, Esq., Montreal	\$5 00
H. Birks, " "	10 00
	\$15 00

The Committee has this year undertaken a greater responsibility in connection with the Manitoba Mission. More funds will be needful than are at present at their disposal. The treasurer will be glad to receive contributions from the churches and individuals to enable the committee to carry on the work efficiently in so large and promising a field.

Address, H. SANDERS,
Treasurer,
120 St. James St.
Montreal.
Feb. 16, 1881.

Correspondence.

To CORRESPONDENTS. We cannot ensure the insertion of a matter in the week's issue reaching us later than the Monday preceding. The Editor is not responsible for the opinions of correspondents.

ARE WE A ROPE OF SAND?
To the Editor of the Canadian Independent.

DEAR SIR, Will you allow another word as to our independency. I find a great many persons comfort themselves in being connected with a great denomination, especially those attached to national churches, and what is commonly called connexional denominations, or societies. All sorts of speculations are indulged in as to why the Congregationalists do not multiply faster in Canada. It is, they say, due to our being "A rope of sand," or to an "exaggerated independency," &c. &c. As to the first, let me say, I have never felt myself any part of the "rope of sand," although I have never been anything but an Independent. When I first left college I did not go to the Congregational Union for a few years, and since I joined the Union I voluntarily resigned my connection with it, when I thought the interests of truth and righteousness could be best served by my doing so. For a few years I did not feel like a *bit of sand*, out of the Union, any more than in it. I have always felt myself and my church to be a distinct link in a golden chain, united on one side to Jesus, and on the other to the great body of believer who love and serve Him. I have never been out of fellowship with believers. Episcopalians, Presbyterians, Methodists, Baptists, a goodly company of whom I have always found, and with whom I have always taken sweet counsel, and in nearly forty years since I began to know Christ and preach Him, have had no rupture with any of them. I have never compromised my principles, nor felt that by them I was severed from the body of Christ, or the Mighty Head. The fellowship of Christians should be the unity of the spirit, the bond of affection, which should be above and before all union of mere name, form, or connexional organization. A Church united to Christ cannot be a "rope of sand," or part of such a rope. One common spirit binds all who love Him to one another with a stronger tie than that of any merely human organization. The "rope of sand" figure should never trouble a Church united to the Head, though they may differ on non-essentials from others, that does not break the unity of the Spirit. Nothing can sever a church from the body of true believers that does not separate them from Christ.

As to "exaggerated independency," we have had very little of this in Canada. A few cases of unwise settlement of ministers have of late occurred; these mistakes might have been prevented had the churches counselled with others. Such cases have been exceptional in the history of Congregationalism in Canada. Had we time we could name a number of unwise settlements in connexional bodies, where the people had very little or nothing to say of the matter. We certainly cannot admit that an "exaggerated independency" has made us few in Canada. What has then? Allow me to say, many things have combined to do it. We have not been largely helped by emigration. Our polity has not been "most in accord with the spirit of the people." Canada is composed of a people for the most part who have not very strong desire to depart from their ancestral religion. It involves less trouble to let religious matters be managed by ecclesiastics; self-government in religion is what very few care for in Canada, although some in all the churches are awakening up to it. Then, our excessive liberality, and the strong desire on the part of many of our ministers to bring our churches into conformity with other religious bodies, have made our *distinctive principles* of no account. If we have nothing distinctive,

most people prefer joining larger bodies. If we do not value independency we may as well join Presbyterians or Methodists. We glory in teaching our people to be liberal and say, "Grace be with all those who love our Lord Jesus Christ in sincerity." We dare not teach them to be narrow and exclusive, even to make ourselves a large body.

I do not think we are likely ever to be a large body in Canada. Nor do I know that it is very desirable that we should be. Other denominations are gradually adopting our principles, getting more liberal, and the people are having more to say. When any number of them are tired of bondage and do not want to be governed by the clergy, it is quite open to them to be free, and by God's help govern themselves. Many of them would now if they dared. On the other hand, there are plenty of churches governed by the clergy, open to those who do not like government by the people.

W. H. ALLWORTH

News of the Churches.

USIONVILLE. On Sunday evening, 13th inst., a few minutes before the audience gathered for worship, a twelve lamp chandelier fell and set fire to the body of the church. Fortunately the flames were soon extinguished. The kalsomining was totally spoiled, and two or three seats burned. Total damage about \$200, fully covered by insurance.

STONFVILLE. The deacons of the church have addressed a letter to the sister church in Embro, praying them to release Rev. E. D. Silcox from his pastoral engagement with them. The matter will be settled this week.

WINNIPIC. Rev. J. B. Silcox, in a private letter, speaks very hopefully of the church there. Congregations are growing and interesting increasing. The Sunday School is as yet small, but the Pastor's Bible Class is well attended.

COWANSVILLE. A fire broke out in the out buildings connected with the residence of the Rev. Geo. Willatts, on Sunday last at 3.50 a.m. The carriage house, stable and wood shed were totally destroyed with the contents, including horse, carriage, harness, robes, hay, oats &c. Providentially the house was saved, but the furniture and library were somewhat injured by removal. Origin of fire unknown.

NEWFOUNDLAND. The following address was presented to the Rev. Thomas Hall, by the Church at Smith's Sound:

To the Rev. Thomas Hall, pastor of Queen's Road Chapel, St. John's, Newfoundland.

We, the undersigned Deacons and officers of Smith's Sound Congregational Church, on behalf of its members, have learned with regret that you are about to leave this country for a more extended field of labor, and we feel it our duty before your departure, to express to you our sentiments of respect and appreciation for the manner in which you have sustained your exalted and responsible position as Superintendent of Missions in this country. We have had to observe with admiration, the deep interest which you have ever evinced in all matters affecting the education of youth, and we have noted with great satisfaction the measure of success which has attended your earnest and arduous efforts in this noble cause. Relations so kindly as those which have existed between us cannot be severed without mutual sorrow; and we can assure you and your good lady, Mrs. Hall, of our sincere desire and prayers, that the Great Head of the Church will ever bless you, and that your anticipated field may be as satisfactory to all parties, as have been your relations to our little Church.

William Tavener, Elder; William Bagdon, Treasurer; Edwin McGregor, M.D., Secretary; George Carbery, Dea-

con. Henry Dibbon, Deacon; Joseph Pitman, Deacon. John J. Bute, Teacher; John Squires, Pastor, Smith's Sound Congregational Church.

Smith's Sound, Trinity Bay, Dec. 30, 1880. Newfoundland.

ECONOMY, N. S. Dear Mr. Editor: We have now held the third anniversary of the settlement of our pastor in our midst, the Rev. Edwin Rose, and I have much pleasure in sending you reports. As the Parsonage is very convenient for large gatherings, the deacons asked Mrs. Rose if she would kindly permit the anniversary to be held there. She immediately gave the church and friends a very hearty welcome, so on the 3rd of February, with baskets in hand, we went in a goodly number and had a most enjoyable time. Supper being over, Deacon James Hill was called to the chair, and after singing and prayer, the chairman stated that it gave him great pleasure to take the chair on that occasion, as it was no formal gathering, but one convened by the love and esteem of all the members and friends here to their pastor and his family; and he thought they had every reason to be thankful to God for the spiritual prosperity He had given the Church, and for the peace and unity which, without an exception, prevailed in their midst. He was of the opinion that such social gatherings were conducive to the well being and growth of the Church, and he trusted many such glad occasions were in store for them.

Deacon A. K. Moore was requested to give a financial statement of the church's position. Mr. Moore stated that owing to the blessing of God and the unity and good-will existing in the church, it was short, but very encouraging. The collectors had that day put their treasurer in a position to pay their pastor in full. During the month \$30 had been sent by the Church and Ladies Missionary Society to our Nova Scotia and New Brunswick Missions. During the year the church property had been improved by the addition of a wood shed, and porch. The barn and stable are almost finished, and there is in hand \$125 to go towards the remaining small debt on the parsonage, without touching the subscriptions which were due. Thus the financial condition is very encouraging.

Mr. J. M. Murphy was requested to make a statement on behalf of the Church, which he took out of his pocket in the shape of an address. It was as follows:

TO THE REV. EDWIN ROSE

Beloved Pastor. We have met here this evening to celebrate the third anniversary of your ministry in our midst. In reviewing these three years of ministerial labor, doubtless you have had many trials and perplexities, that generally fall to the lot of a pastor; but, on the whole, we trust these three years have been a time of profit and pleasure to you, as we are sure they have been to us. You have not only had the gratification of bringing this church into existence, but have seen it grow under your ministry into a healthy and vigorous one, the influence of which is being felt throughout the whole community. And you have the satisfaction of knowing that the labors of your excellent wife and yourself have to a large extent, by the grace of God, been the means of placing this church in the happy, Christian, established position which she now enjoys. And now, dear sir, it is my very pleasant privilege to state, that the friends of your church for many months past have been anxious to express to you, through the medium of some helpful gift, their love and gratitude for your indefatigable efforts for the cause of Christ and our own spiritual good. Hence, on the behalf of a united, happy, and prosperous Church and people, I present you with this robe and sleigh; and be assured, as you wrap this robe around

yourself and your wife, whom we all love, that whatever adds to your joy and comfort imparts pleasant satisfaction to us. May this robe defend you and your family from the storms of winter, and God's grace in storms it will not cover. Howeverappy you may be in receiving these tokens of our love, we assure you it cannot exceed the joy we have in bestowing them, and it is the prayer of your church that this sleigh and robe may grow old in your service here so as to require them to be replaced again and again.

Signed on behalf of the Church,

JAMES HILL,
SAMUEL G. MOORE, }
CHARLES ED. HILL, Deacons
ROBERT HILL,
ANDREW K. MOORE. }

J. M. MURPHY

In responding, Mr. Rose said

Mr. Chairman, and Beloved Friends

It is not an easy thing, through the emotions which overwhelm the soul on such an occasion, to address you, and that in the presence of your tokens of affection. However, on behalf of my dear ones and myself, I thank you for your beautiful robe and very tasty sleigh, and trust they will never be absent from any door where the sick and the sorrowful need comfort. As your pastor I am also very grateful to you for your vigorous efforts to right your church finances, which has been a glad surprise to us all. Dear friends, I feel grateful to you for your hearty co-operation in the spiritual work of the church, and trust we shall be encouraged to make greater efforts for the Master.

After several other interesting addresses, the pastor closed the most enjoyable anniversary it has been our privilege to attend by reading a psalm of praise and offering up a prayer of gratitude. We are glad to state our ministers health is improved. May like Joseph his bow abide in strength, and God grant as pastor and people for many years we may abide with each other in useful labor.

GEORGE M. HILL,
Church Secretary

February 2, 1880

We have received a very interesting account of the dedication of the new Congregational Church at Granby, Que. It is too interesting to abridge, and too long to insert this week, so that we must perforce hold it over until next week.

Obituary.

Mrs. Sarah J. Auld, widow of the late Jos. Auld, Esq., of Quebec, exchanged mortality for life, in that city, on Feb. 3rd, 1881, aged 65 years. Mrs. Auld was led to the Saviour in her youth, and forty years ago united with the Congregational people worshipping in Palace Street Church, and ever remained a consistent and useful Christian.

Of a quiet and retiring nature, she did what she could for the Lord, and was always found in her place in the sanctuary of God. She died as she had lived, resting on her Lord, and has gone to be with Him and to rejoin many of her loved ones who had gone on before. As her minister for nearly a quarter of a century the writer will ever pleasurably recall her sterling excellence.

H. D. P.

DENOMINATIONAL NOTES.

There are said to be 20,000 volumes and 100,000 manuscripts pertaining to the history and theology of Congregationalism in the Congregational House at Boston, and that the building stands on the ground where the first stone house was built 217 years ago.

Zion's Herald seems to be a little sceptical as to whether such a council as our recent one at St. Louis can exert

much or any influence over independent bodies like our churches. The difference between the influence of such a council and that of the governing body among the Methodists is, that the former advises while the latter dictates. The former stimulates reflection and educates in a greater degree than the latter. The difference is that between saying, "Is not this the wiser course?" and saying, "You must do this."

The Congregationalists of the United States maintain sixty six colleges and seminaries in heathen and Mahomedan lands.

The committee appointed by the National Council, Rev. A. L. Chapin, D. D., chairman, to select a commission of twenty five whose business it shall be to prepare a new creed and catechism, is about to meet in New York for conference. It has an important work, and the names of the twenty five are looked for with decided interest.

Literary Notes.

READERS OF *St. Nicholas* who remember Mrs. Oliphant's charming "Windsor Castle Papers," which appeared in that magazine two years ago, will welcome her stories of "Liddy Jane Grey," and "Mary, Queen of Scots," the first of which is to appear in the March *St. Nicholas*, illustrated with a frontispiece portrait, in antique setting. This number has also some interesting recollections of Adeline Patti. Years ago, it will be remembered, Patti travelled through the United States with Ole Bull, and Maurice Strakosch, then the leading pianist of the day. The largest letters on the posters spelled out: "Mademoiselle Adeline Patti, Aged Eleven Years. The Wonderful Child Prima Donna." Two little girls, Wilmington, Delaware, spent a never-to-be-forgotten rainy day playing with the little lady, when she passed through Wilmington, and one of them now writes out the story of the day's adventures.

THE PREACHER AND HOMILETIC MONTHLY is received regularly as published, and will prove we are sure very helpful, not to ministers alone, but to Sunday School teachers and all engaged in Christian work. The title will probably deter some from subscribing under the idea that it is for preachers alone; such is not the case, its contents are varied and interesting, and should be of use to all live Christian men, if it be not an anomaly to speak of any as being otherwise.

Truth and love are two of the most powerful things in the world, and when they both go together they cannot easily be withstood. *Underworth*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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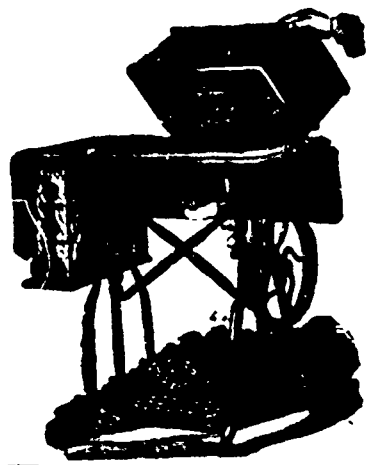
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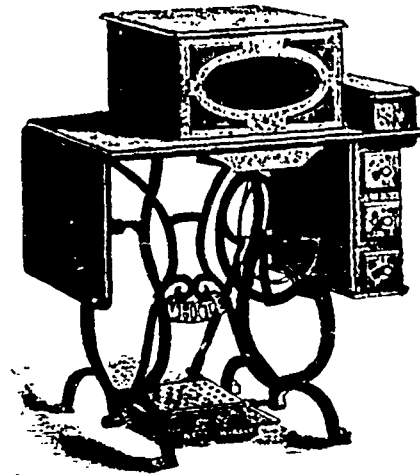
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