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Current Topics.

—In Scotland during the last five years, more new Baptist chapels have been built and more debts cleared off than in the previous forty years.

—Dean Church's memorial, asking for toleration for Ritualism in the Church of England, has received the signatures of no fewer than 3,538 clergymen.

—The Chinese on the Pacific Coast have organized a society called the "Congregational Association of Christian Chinese." The whole membership is 222, and the total of their gifts and offerings last year amounted to about £400.

—Mr. Robert Arthington, of Leeds, has lately offered the Church Missionary Society the sum of £5,000 for investment toward providing a fund for the maintenance of a steamer and a staff of agents on the upper Binue and Lake Chad. Grave fears are entertained for the safety of the society's agents on the Victoria Nyanza.

—Lady Harriet Bentinck, as sister of the late Duke of Portland, receives by his will about 200,000 per annum. Of her first year's income she has pledged \$60,000 to various Protestant missions and institutions in Italy. Of this \$20,000 goes to the British Hospital and \$20,000 to the Protestant school for Italian young ladies of the better class.

—The earliest printed Bible known was recently sold in London. It brought \$3,800. It is supposed to be also the first book ever printed from movable types. It contains only the Old Testament, is in Latin, is a folio and is known to have been printed at Metz about 1452 by John Gutenberg. It was found by accident in the sacristy of an old Bavarian church.

—The *Church Review* calls attention in very sharp language to the fact that another colonial bishop has resigned and accepted a rich English living, making some twenty such "now in England, eating the bread of the priests, and often not doing the priests' work, while they have one and all deserted their dioceses. It adds, "How long is this scandal to continue?"

—When a man is not willing to do anything for the heathen it is sometimes for a heathenish reason that he is not. To look out for one's self, or one's near friends, and to be careless of what comes to others, is part of the old heathenism, and of all heathenism. When one is in this state of mind, and says that there are chances enough to do good near home, he may make a close application of his own words to himself.

—At the recent sale of the late Lord Hampton's library in London, Tynedale's English Pentateuch, of which the only extant perfect copy is in the British Museum, brought \$200; Cranmer's "Great Bible" (1539), \$162.50; the two Common Prayer books of Edward VI (1549 and 1552), \$355 and \$330 respectively; the first edition of Knox's Liturgy (Geneva, 1556), \$205; Geoffrey Tory's *Hora B. V. M.* (*Beata Virginis Maria*), rare and with wood cut borders, \$505; and Kerver's *Hora B. V. M.* (1552), \$545.

Let us see to it that we make the most and the best of the Sabbath, in our own homes, and in our own hearts. We need to have a care to keep out worldly thoughts as well as to leave off worldly business. If we make gain ourselves on this day in devoutness and in all goodness, we shall be able to commend the keeping of the day to others, and shall thus help in causing it to be remembered and kept holy.

—Do not be troubled if you see much to be done, and if you are called on to do many things to advance the cause of religion and to promote the welfare of your fellow-men. It is a happy thing for you that you see these things and can help to do them. If it were the other way you would have need to be troubled. Truth and goodness live and make progress by such sight and action. And it is in this way that you live. And while you are so living you may thank God and take courage. —*Boston Congregationalist.*

—There is, it seems, from a communication just received by the Missionary Society, from the Rev. Y. M. Sjødahl, of Trondhjen, a bitter feeling of jealousy springing up amongst the clergy of Norway against the Baptist denomination in that country. Indeed, the prejudice appears already to have developed into actual persecution, as the clerical party have succeeded in getting imprisoned one of the local preachers who, being under the age of nineteen, administered the ordinance of baptism. The missionaries are, we understand, taking a bold stand against this new form of intimidation.

—Bishop Ellicott has lately expressed himself with great severity against a class of the younger English clergy, who, instead of studying the Word of God, are devoting themselves to a study of forms, and postures, and orders of service, and old and new liturgies.

"Instead of striving to become meek, Christian scholars, their ambition, if they read at all, is to be what they call 'liturgiologists'—liturgiologists however, who could not write down from memory, in properly accented Greek, that blessed prayer which is the model of all liturgical access to Almighty God."

—The *Christian Register* having claimed that the recent exit from our denomination of such men as Rev. Messrs. Adams, of Dunkirk, N. Y., Pierson, of Somerville, Mass., Slicer and Miln, of Brooklyn, shows that Congregationalism is being honeycombed with Unitarianism and Universalism, the *Watchman* (Baptist) aptly replies: "It seems to us that these examples prove, not that the evangelical denominations are, as we have been so often assured, permeated with Unitarianism and Universalism, but on the contrary, that as soon as one of their ministers defines his position as outside of Orthodoxy, he finds it necessary to take a position outside of his denomination."

—The friends of the Rev. Joseph Cook, of Boston, who for some time past has been lecturing North of the Tweed, are showing praiseworthy diligence in their efforts to keep his name and qualifications before the public. In a letter addressed to a weekly reli-

gious newspaper, I see him described, in less than thirty lines, as "this distinguished champion of Christian truth," "the illustrious lecturer," and "this renowned lecturer." Mr. Cook's lectures certainly appear to give great satisfaction to his audiences, but the expressions quoted remind one rather disagreeably of the language applied to champion athletes by their admirers and puffers.

—There are signs in all the Catholic countries of Europe of a growing religious reaction. The commune of Bertolla, which contains two thousand inhabitants, lies at a short distance from Turin. It has been troubled for some time by the immoralities of its parish priest. The Archbishop at length consented to depose the priest, and gave orders that the church should be closed. At a meeting of all the inhabitants it was resolved, without opposition, that the commune should withdraw its allegiance to the Vatican, and a petition was forwarded to the Protestant clergy in Turin—it is needless to say with what result—requesting them to "send preachers of the Word of God to Bertolla," with a view to the reception of the entire commune into the Protestant Church.

—Tyrol has, for the present, driven out the last Bible-colporteur. For days a spy followed Mr. — until he was able to prove that the man had actually committed the enormous crime of selling a Bible. The law is not interpreted alike in all the provinces. Now the strictest interpretation has reached Tyrol, by which the colporteur is only allowed to carry specimen copies, take subscriptions, and have the book forwarded from the store. Our colporteur was arrested, fined, books and license confiscated, and himself dismissed, with the assurance that Tyrol would never give him another license. Effort is making in another province to secure for the faithful worker another "permission." In Carinthia we have a new colporteur who is doing good work and meeting with some success in the sale of books.

—It is encouraging to find that amidst so much intolerance and bigotry among the churchmen of England, there are those who are not afraid to manifest a more liberal spirit. A few weeks ago the Rev. T. N. Oliphant, of Hope Chapel, Nelson, having lost a child by death, requested permission to inter the body in the St. John's churchyard, in the parish of Little Marsaen. The vicar, Rev. W. Messenger, not only consented to the interment, which he might legally have refused, but placed his church at the disposal of the Rev. T. J. Shawcross, a Congregational minister, and offered to assist in the service if agreeable to Mr. Oliphant. This is invested with peculiar interest from the fact that it is the first instance of a Nonconformist being allowed to officiate in an Episcopal church since the passage of the Burial act.

—It is a suggestive fact that 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 collectors. There are now about 120,000 persons who contribute a penny a week to this

society, these gifts amounting, in 1879, to over \$53,000. These collections were begun in 1855, and within the twenty-five years that have since elapsed not less than \$1,156,145 have been derived from this source. If giving at this moderate rate will secure such aims, how much could the church of Christ accomplish towards the evangelization of the world if all her members should give, not their spare pennies merely, but such larger sums as they might, in a spirit of earnest and devoted self-sacrifice.

—Good crops in the garden or field do not follow a yearly subsoil plowing, valuable as that may be. The successful cultivators bid us stir the surface often. An annual gift, though it may be large, does not bring the donor all, or even the best part, of the fruits he might derive from his giving. It is frequent giving that keeps the heart open and free, ready for the growth of all the graces. He was a wise missionary who declined to receive from a Karen a rupee for a whole year instead of the pice a week which the other native Christians were giving. To be sure, fifty two pice would not make a rupee, and the treasury would be fuller if the rupee were accepted. But the donor would not be as much blessed. "Don't you know," said the missionary, "that a door hinge, if opened only once a year, soon comes to creaking. Open often, no creaking; give often, no creaking."

—The *Jewish Messenger* says that a *fac simile* copy has been received by the Palestine Exploration Fund of a Phœnician inscription from the Pool of Siloam. It was first discovered by their correspondent in Jerusalem, a few months ago, and consists of six lines (about 150 words in all), enclosed within a tablet, the letters of which it is composed being almost identical with those on the Moabite Stone. It has been anxiously awaited by the experts in Europe, and we may soon expect a translation. If not of equal historical value with the monument of Mesha, it cannot fail to prove of great archaeological interest. To get at the inscription the water had to be lowered by making a ditch through the Pool, so as to reduce it to its former level, it having become choked up with rubbish in the course of years, and its bed accordingly raised. The Pool of Siloam is of very ancient workmanship, and is supposed to be connected with the waterworks made by King Hezekiah, and to be supplied from a spring of living water in the heart of the Temple rock. The name still exists in its Arabic form in the Kefr Silwan, or village of Siloam—a cluster of dwellings, half hovels, half natural caves, on the opposite side of the valley, whose inhabitants, when not engaged in theft, earn a scanty livelihood by carrying water of the Pool into the town for sale. No legend remains of the healing power of the Pool, and it would be interesting if the inscription should contain any allusion to sick persons who waited for the angel to trouble the waters. This is not so improbable as may at first sight seem, for the date is certainly not later than the first century of our era and may be much earlier, while it would appear to be the work of more than one hand and is just such a record as a pilgrim would leave.

IMPORTUNITY.

He standeth knocking at the door,
"O Lord! how long? how long?
Weeping, Thy patience I adore,
And yet the bars are strong.
Lord, draw them for me, my hand is weak,
The night is chill. Enter Thou till the
streak
Of ruddy morning flush the day's young
cheek!"

He standeth knocking, knocking still,
"Sweet, pleading voice, I hear,"
The mist is rolling from the hill,
The fourth slow watch is near.
Through the small lattice I beheld His face,
In the cold starlight, full of pitying grace;
Yet—how to guest Him in so mean a place?

He standeth knocking, knocking loud!
Yes! for the timbers creak;
Eastward there looms an angry cloud;
"Sweet Saviour, hear me speak;
Oh, bide not there to feel the drenching
rain!
I bid Thee welcome, but in grief and pain
Tell Thee my strength against these bars
is vain."

He standeth knocking, knocking oft,
The day of grace wears on,
The chiding spirit whispers soft
"Perchance He may be gone
Whilst thou still lingerest." "Not the bars
alone
Keep Thee out, Lord, against the door is
thrown
Sand bags of care and hoarded gains and
stone."

He standeth knocking, knocking faint,
"Blest Saviour, leave me not;
But let me tell Thee my complaint,
The misery of my lot;
And let me sweep the floor Thy feet must
press,
Deck myself royally for Thy caress,
Make myself worthy ere Thou stoop to
bless!"

He standeth knocking still,
"Lord, help me in my doubt,
Must I put forth this feeble will
To draw Thee from without?
Then help my weakness." Hear each stern
bar give.
The door flies backward. He but whispers
"Live!"
While on His patient breast I weeping,
plead "Forgive"—*Good Words.*

NO PLACE LIKE HOME.

BY MESBA STRETTON.

CHAPTER V.—TURNED ADRIPT.

The hay-harvest and the corn-harvest, with their long hours of labor in the hot sunshine, passed by and Ruth was one of the busiest of the women working on Chipchase's farm. No one saw much change in her, for she had always been a silent, inoffensive woman, minding her own business, and leaving other folks alone. But when harvest was ended, and the shooting season begun, the term of Ishmael's imprisonment was nearly over. Nutkin and his assistant keepers were very busy about the woods, watching them all night, whilst all day long the crash of guns could be heard far and near. It was not a good time for Ishmael to be coming home; there was too much to put her husband in mind of his threats, and to keep his anger hot against his son. But surely he could not be so hard as to turn Ishmael out of doors when the law let him go free!

"Ishmael's time's up to-morrow," she said, in a tremulous voice one evening, with a deep anxiety she was striving to conceal.

"Aye," answered Humphrey, slowly, "that's what Nutkin says. So I up to the Hall this mornin' early and I says to th' squire, 'Squire, I've been a honest man all my life; and I've worked on your hedges many a year; and I'm not a goin' to harbour no poacher in my home. There's that lad o' mine, that's been a disgrace to me, a-comin' out o' the county gaol to-morrow. He'll never set his foot o'er my door-sill, I promise you.' The squire says, 'As you choose, Humphrey. Go into the kitchen and get a draught o' ale.' And good ale it was; a sight better nor that at the 'Labour in Vain.' I'm not the man to drink the squire's good ale, and go agen him in any way."

"Thou'lt never turn the lad adrift on the world?" cried Ruth.

"Adrift! He's big enough to shift for himself," said Humphrey, doggedly. "The

squire could get us turned out o' here neck and crop, if he chosen; and what 'ud become of me, if we had to go to the workhouse? The squire won't have no poacher harboured close to his woods; and who's to save me from goin' into the House in me old age, eh? Me, as can't live without my drop o' good ale, often and regular. I tasted the beer in the workhouse once. No; Ishmael niver sets his foot o'er that door-sill agen! And now thou knows it, and can make the best on it."

Ruth had a sleepless night again, as if the first bitterness of her sorrow had come back upon her with ten fold power. Early as the dawn came the next morning she was up before it, making a bundle of all Ishmael's coarse clothing, the scanty outfit she had scraped together for him three months ago, when he was going out to earn his own living. Mrs. Chipchase was taking her butter to market in the county town, and had offered to carry Ruth with her in the gig, that she might meet Ishmael at the gate of the county-gaol. She saw little enough of the dusty high road along which they drove, or of the bustling streets thronged with a concourse of market people. It was only when she came within sight of the gaol that she seemed to wake up from a brown study, and get her wits about her again. It stood outside the town, amid green fields; a large square ugly building, surrounded by strong and black stone walls. Small round windows, closely barred and grated, looked out like hoodwinked eyes, over the lonely fields. Ruth felt herself shivering, though the September sun was shining in an unclouded sky, as she looked up, and wondered which one of those gloomy windows had lighted Ishmael's cell. But before she could reach the heavy gate, she saw sauntering down the path from the gaol, creeping with sluggish footsteps, and a bowed-down head, her boy, Ishmael himself.

"Mother," he cried, "mother!" He threw himself into her arms, laughing and crying at the same moment. Ruth could not weep; but she held him fast in her arms, until he lifted up his head to look into her dear face. There was no one near to see them; they were as much alone as in their own quiet woods; only that grim and ugly building looked down upon their meeting with its hollow eyes. She drew him away to a lonely spot under its walls; and they sat down together on the grass, whilst, with her trembling hands, she untied the little packet of home-made bread, baked in their own oven, which she had brought for them to eat together, before they had to part again.

"I never meant any harm, nother," he said, when their meal was over. "I never thought of anything save little Elsie wishing for 'em. But I know it was poaching; and oh, mother it'll turn up against me all my life."

"I'm afeared so, lad," she answered, sighing. "But hast thee asked God's forgiveness, Ishmael?"

"Often and often," he replied, eagerly. "Mother, I never forgot to sing 'Glory to Thee, my God, this night;' only I sang it low, in a whisper, like I used to do when father was at home. I thought you'd be singing it as well, mother."

"Aye," she said softly; "thank God, I could sing it after the first evenin', Ishmael."

"When I get home," he went on, "I'll go up to the hall and ask the squire to forgive me; I'll beg and pray of him; and if he will maybe I can go to work with Mr. Chipchase, like I was to go before I came here."

"He got another waggoners' boy," answered his mother, "and thee'rt not to go home with me, but do thy best away from home. Father won't hear of it; and maybe the squire 'ud get us turned out altogether if thee comes home. But if God has forgiven thee—"

"Not go home with you, mother?" he cried.

"No," she said, half sobbing. "no! But God sees; God knows. Jesus Christ had not where to lay His head; and had to wander about without a home. Ishmael, I want thee to believe that God sees us always; and He loves us, in spite of it seeming as if He didn't take any notice of us. Oh, if I thought God didn't know and didn't care, my heart 'ud break. I'd go down to the river, yonder, and just drown myself. But some day He'll find us a home again, thee and me."

She had never spoken so passionately before, even to him; and he was startled, gazing into her agitated face with wondering eyes. Then he looked back at the dreary gaol, his last dwelling place. There

seemed to be no place for him in the whole world now he had been in there.

"Where can we find a home again, mother?" he asked at last; "there's no place like home."

"Up there!" she said, lifting her dim eyes to the great sky above them, "if God gives us no other home here in this world, He's got one ready there for thee and me. 'Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions; I go to prepare a place for you.' That's what Jesus said. He's preparing a place for us, Ishmael; and we must not trouble our hearts too much. Only we must go on believing in Him."

"I'll try, mother," he said, putting his hand in hers; and they sat there, not speaking much, but with hands closely clasped, till the chiming of the church clocks in the town behind them reminded Ruth there was still something to be done. A place must be found for Ishmael to sleep in that night; and if possible to stay at till he could get work to do.

It was hard work leaving him, so far away from her, to loiter about the streets and pick up any stray job that might fall in the way of a boy with a doubtful character. Her mother's heart told her but too plainly how precarious such a life must be. Only a few months ago he was still a child; even yet in happier homes he would be reckoned among the children, to be punished indeed for his faults, but not to be thrust into want and temptation. But Ishmael was to fight in the thickest of the battle, bereft of his good name, and removed from all good companionship. Yet Ruth had hope and faith. She worked harder than ever, never taking a day's rest, that she might save a few pence every week to send to his help. She knew he was almost always hungry; often pinched with cold; ragged and nearly barefoot at all times; scarcely able to pay for a shelter night after night. He roamed about the country from farmstead to farmstead, doing any odd work the farmers would trust him with, and sleeping in any outhouse or broken shed he could find open. But he failed in getting a settled place; there were too many boys of good character who wanted to set their foot on the first step of the ladder.

There was one thing he could not make up his mind to do. He could not put such a distance between himself and his mother as would prevent him seeing her every Sunday. He never failed to steal homewards at the close of the week, lurking about the lime-kiln or the woods, in hiding from his father, until he could make his presence known to his mother. It was the great solace and enjoyment of her life. She could still wash and mend his clothes for him, and get him a sufficient meal or two, and listen to all that had happened to him during the week. He never crossed the threshold of his old home; but on summer evenings Ruth and he sat together within the tangle of green brushwood behind it, and on winter nights they sheltered themselves under the walls of the old kiln, or, if they needed a roof over their heads, they met in the lime-stone cave, which most often of all was Ishmael's sleeping place.

CHAPTER VI.—FIVE YEARS.

So five years went on, and still Ishmael was not a man. There was little hope now of his ever making a strong, hardy, capable man. The privations he was compelled to undergo had told upon his under-sized, thin, and feeble frame. But still more had the anxieties and the mortifications he had to endure borne down his spirit. No one but his mother cared for him. Suspicion dogged him, and the doubtful companions necessity forced upon him strengthened suspicion. He was losing heart, and growing hopeless. His mother had called him Ishmael, because the Lord had heard her affliction; but she might have called him Ishmael, because every man's hand was against him. Would the day come, dreaded by his mother, when his hand would be against every man?

The last few years had weighed more heavily upon Ruth than ten might have done if Ishmael had been at home. She could no longer help her old husband up the ladder, when he came home drunk; and many a night he had lain on the damp floor, groaning with rheumatic pains, for want of a strong young arm such as Ishmael's would have been. Still every Sunday brought her a gleam of gladness. As yet Ishmael had not gone astray amid his manifold temptations; and she was

comforted for her own sorrow and his. But what would become of him when she was no longer there?

It was a hard trial to her, when she heard Ishmael's call, plaintive and low, sounding round and round the hut through the stillness of a winter's night, and she could not answer it. It came nearer and nearer, until it seemed as if it was under the very eaves; but if her husband was crouching over the fire, she dared not even open the door to look out. In the black darkness outside the little casement she could see for a moment the dim outline of her boy's white face gazing through the lattice panes; and then the long, low, plaintive cry grew fainter, and died away in the woods behind.

"I must tell Nutkin o' that owl," said old Humphrey peevishly.

At last Ruth could go out no more to her hard work, but lay still and almost helpless in her close loft, scarcely able to creep down the ladder to the hearth below. Old Humphrey could not understand that she was no longer the willing drudge she had been so long. That she should get free from him by death never once crossed his dull brain, saddened by drink. Mary a mean he made over his wife's idleness in the sanded kitchen of the "Labor in Vain," where he sat now on a corner of a bench farthest from the fire, having only a few pence to spend; he who in better days had been welcome to the best seat, and been most lavish with his money.

But whenever Sunday came new life seemed to visit Ruth. Whence the strength arose she could not tell; but it never failed her when she rose up from her bed, and crept downstairs, and out into the spring sunshine to meet Ishmael. Everybody knew now, except Humphrey, that Ishmael haunted the old home where his mother was dying; but they took no notice except by carrying food, as they said, for old Ruth, though they knew well she could not eat it. Some of the women offered to do any washing they could for her, and made no remark when Ishmael's clothing was among it. For when we are going down visibly into the dark valley of the shadow of death, those around us look upon us with other eyes, and press upon us some of the kindness and tenderness which would have made all the pilgrimage of life only a happy journey. Ruth, so long a solitary and sorrowful woman, wondered at the friendliness which gathered about her in her last days.

"It makes home seem sweeter," she said to Ishmael, "to have plenty o' friends, and plenty o' everything else. But if it had always been so I might never ha' thought as dyin' was like goin' home. I always think as if heaven were my only home now, Ishmael," she added, a faint smile lighting up her wrinkled face.

She was sitting beside him on the old door-sill for the last time, though that they did not know. For when death is drawing near to any one of us we do not always know that the last time is come for the old familiar duties and habits of every day life. It had been a long sunny day in May, but now the twilight was coming on, and every minute made her beloved face more thin and shadowy.

"I feel a most," she went on faltering, "like when I was a little girl, and 'ud hear father callin' me in from my play. I'm partly afeared to say it, Ishmael; but it's sometimes as if I could hear the blessed Lord callin', 'Ruth, come to Me, and ye shall find rest.' And last night I answered Him out loud. 'Lord, I can't rest because of my lad Ishmael.' And it seemed to me as if there came a low quiet, voice whispering to me, 'Leave Ishmael to Me. He is My son.' And I said to myself, 'The Lord has heard my affliction again.'"

(To be Continued).

"What was wanting," asked a Hindu mother of her only son, who recently embraced Christianity, "what was wanting to you in our house that you left us?" "God and a religion were wanting," was the reply. And such is the feeling of multitudes of young men around us to day. There are 10,000 gods so called, and yet no God; there are scores of religious systems, and yet no religion. A God and a religion for India! None of the old shams will be accepted, none of the new figments will satisfy. Christians, give them your God, and his religion—"God in Christ reconciling the world unto himself."

INTERNATIONAL S. S. LESSON.

Sunday, April 10.

THE GOOD SAMARITAN.—Luko x. 25-37.

GOLDEN TEXT.—Luk. xix. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord. Commit 33-37.

INTRODUCTION AND CONNECTION.

The chapter from which our present lesson is taken follows our last lesson in immediate connection. Verses 1-12 relate the sending out of the seventy, and the directions that were given them; 13-16 set forth the responsibility of those cities in which our Lord's great works were done, as compared with that of Tyre and Sidon; and 17-25 contain the report of the seventy, the Lord's joy in view of the results He saw growing out of the progress of His work, His promise to them, and a portion of the conversation that followed.

LESSON NOTES.

(25.) Behold, a certain lawyer . . . tempted him (tested, or tried him), saying, Master (teacher), what shall I do? &c. This question seems not to have been asked in the spirit of a true inquirer, but rather, to test, or try, Jesus. He may have asked it merely for the sake of controversy; or, what is more likely with the hostile purpose of finding an occasion against Jesus. To inherit eternal life—or, in other words, how could he obtain it as the reward of some specific course of conduct while here.

(26.) Contrary, evidently, to the lawyer's expectation, Jesus turned the question back upon himself; and thus put him in the position in which he had thought to put Jesus. What is written in the law?—how readest thou?—as if He had said, You know the law—that is your profession; what does it tell you to do?

(27.) And he, answering, said—thou shalt love the Lord thy God with all thy heart, &c. (Deut. vi. 5), and thy neighbor as thyself (Lev. xix. 18).

(28.) And He said unto him, thou hast answered right; (compare Matt. xxii. 37-40; Rom. xiii. 10) this do, and thou shalt live. If one could do all that is comprehended in the lawyer's answer, he would have fulfilled the entire law; and there would be then for him no condemnation. But this fallen man cannot do. Jesus alone has ever done it, and, having done it, and borne its penalty in His people's behalf, He has become the end of the law to every one that believeth.

(29.) Willing (wishing) to justify himself, &c. The lawyer, in answering Jesus' question, had placed himself in a difficult position. He could not but feel conscious of short-coming in regard to men generally; but he doubtless hoped that Jesus would define neighbor according to the narrow, Jewish idea, which excluded Samaritans and Gentiles; and if so, he hoped to be able to show that he had done all that the law required.

(30.) And Jesus, answering, said. Jesus often resorted to parables when wishing to bring his opponents to an impartial view of the case under consideration, and elicit from them a decision which, while true in itself, should be clearly against themselves. A certain man: a Jew, evidently—went down from Jerusalem to Jericho. Jericho is about eighteen miles to the north east of Jerusalem. The road lies through a narrow valley, the rocky region on either side being then, as well as now, infested by thieves (robbers), into whose hands the unfortunate Jew fell. These stripped him of his raiment, wounded him, and departed, leaving him half dead.

(31.) A certain priest came down that way; and when he saw him, he passed by on the other side. Jericho was a large city, and many priests and Levites resided there. This priest was bound by the Law (Deut. xxii. 4; Ex. xxiii. 4, 5) to succor the beast of either his friend or his enemy, which he should find either astray or fallen by the wayside; how much more then its owner; but, regardless of that, this priest, when he saw the wounded man, passed by on the other side!

(32.) And likewise a Levite—one also of the priestly order—who should have been one of the first to obey the requirements of God's law—he even came and looked on him, and passed by on the other side. Thus, when the very highest functionaries among the Jews could show such cold-blooded indifference to suffering, what could be expected of the common people?

(33-35.) But a certain Samaritan—a name synonymous among the Jews with heretic and devil (John viii. 48), whom no Jew would think of recognizing as a neighbor—he had compassion on him; went to him, bound up his wounds, pouring in oil and wine, set him on his own beast, brought him to an inn, took care of him, and, on the morrow, when he departed—he had taken care of him a whole night, at least—he took out two pence equal to two days' wages (Matt. xx. 2, 9)—and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. This whole narrative has such an air of literalness that it is difficult to regard it as a parable at all, but rather as a recital of a real event. It certainly sets forth what Christ has done for the sinner with surprising accuracy. He saw; He pitied; He came to him; ministered to him; bore him to a place of safety; cared for him tenderly, and promised to reward him who should continue to care for him.

(36-37.) Which now of these three, thankest thou, was neighbor, &c. Jesus does not Himself answer the lawyer's question—"Who is my neighbor?"—but teaches him first what true neighborliness is; and then calls upon him to decide which one truly acted the part of a neighbor to the wounded man. Of course, the lawyer, in common honesty, must decide for the Samaritan; and yet, with a meanness and illiberality that could not be altogether concealed, he will not even name the Samaritan, but simply says, he that showed mercy. However, the desired end had been gained; the proud Jew had been forced to decide, not only against the priests and the Levites, but against himself and his whole nation;—and in favor of a despised Samaritan. Then said Jesus, go, and do thou likewise. You see what it is to fulfil the law in respect to your neighbor—go, imitate this Samaritan. He has only done what your own law requires. Learn from his example how much you fall below the demands of your own law in regard to man; and from that judge truly the state of your affections towards God, who demands from you nothing less than perfect and supreme love.

SUGGESTED THOUGHTS.

We learn from this lesson the breadth of meaning contained in the word neighbor. Every human being is our neighbor; and to each we owe the same kindness and consideration we would claim for ourselves under similar circumstances.

Christianity is the only religious system that has ever recognized this;—witness her Asylums, Refuges, and various benevolent institutions. Heathenism can show nothing of the kind.

The Jews called Jesus a Samaritan, and said He had a devil, yet it was to them first, perishing captives of Satan as they were, that He came; and to them first He sent out His band of holy workmen whose mission was to seek and to save those who were lost.

The great and underlying lesson of this parable, if such it be, is of Christ and His salvation. The Samaritan not only perilled his life in a region of thieves and robbers, but he gave time, money, and care. Jesus did more. He laid down His life. Greater love hath no man than this, that a man lay down his life for his friends; Jesus gave His life for His enemies!

QUESTION SUMMARY.

(For the children.)

(25.) Who came to Jesus? Why did he want to tempt (test, or try) Jesus? He wanted to find out how much Jesus knew about the law. What question did he ask?

(26.) Instead of answering him, what two questions did Jesus ask him? (27.) Give the lawyer's answer. Where do you find the first part of this answer? Deut. vi. 5. Where the second? Lev. xix. 18. What did Jesus say about that answer? Why did He say—this do and thou shalt live? Because every other commandment is included in those two, and if he kept them, he would be keeping all the law. Has any one ever done that? No one but Jesus. Sin has made us unable to do it, but Jesus did it for us; and then died in our place.

(29.) What question did the lawyer ask? Why did he ask that? Because, like other Jews, he did not allow that any were his neighbors but Jews; and he fancied he had been as good to Jews as it was possible to be. (30-35.) Give the story contained in these verses, in your own words. Did the priest and Levite act like true neighbors to this poor man? Who did? Would you not sooner have expected the priest and Levite to be kind to the poor man than the Samar-

itan? Why? (36.) What did Jesus ask the lawyer when He had finished the story? (37.) Give the lawyer's answer. Do you think he was quite willing to give that answer? Why not? What did Jesus then tell him to do? Has Jesus done for those He saves quite as much as the Samaritan did for the wounded man? Has He done any more? What has He done more?

"LIVES OF GREAT MEN ALL REMIND US."

John Knox, before the light of the Reformation broke, travelled among several honest families in the west of Scotland who were converts to the Protestant religion. Particularly he often visited Steward Lord Ochiltree's family, preaching the Gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, table, stool, and candlestick for the prophet, and one night she said to him: "Mr. Knox, I think that you are at a loss by want of a wife?" To which he said, "Madam, I think nobody will take such a wanderer as I." To which she replied, "Sir, if that be your objection, I'll make inquiry to find an answer against our next meeting." The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer and a credit to the Church; but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. Then the lady addressed her second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about nineteen years of age, who very faintly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me." To which the lady replied, "If that be all your objection, I'll soon get you an answer." Next night at supper the lady said, "Sir, I have been considering upon a wife for you, and find one very willing." To which Knox inquired: "Who is it, Madam?" She answered, "My youngest daughter, sitting by your side at the table." Then, addressing himself to the young lady, he said, "My bird, are you willing to marry me?" She answered, "Yes, sir; only I fear you will not be willing to take me." He said, "My bird, if you be willing to take me, you must take your venture of God's providence as I do. I go through the country sometimes on foot, with a wallet on my arm and a Bible in it. You may put some things in for yourself, and if I bid you take the wallet you must do it, and go where I go and lodge where I lodge." "Sir," said she, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded. She went with him to Geneva. And as he was ascending a hill, she got up to the top of it before him and took the wallet on her arm, and sitting down said, "Now, good man, am not I as good as my word?"

THE STORY OF A TRACT.

The difference between labor for Christ and labor for an earthly master lies very much in the fact that, in effort to promote the glory of God, we never exactly know how much we have been the means of accomplishing. We preach a sermon, deliver an address, give away a tract, and—have nothing to show. But we should never forget that in the matter of secular service, usually so termed, we are working in the province of sight; whilst in what is called sacred work, we are laboring in the REALM OF FAITH. Sometimes, however, and in curious ways, it is given to the servants of Christ to know the result of even their most accidental work. The following story is an illustration in point—

In a large sea-port in the north of

England a minister was one day waited upon by the captain of a ship, who was a candidate for fellowship with the Church to which the minister was pastor. In the conversation which ensued, the minister put several questions to the captain by way of eliciting reasons for the faith that was in him. Amongst the rest, the minister inquired by what means the sailor was converted to the Saviour. The answer of the Captain was in effect as follows; "Well, you see, Sir, one Sabbath morning a month or two ago, as I was walking between S. and E., I saw something white lying on the footpath before me. As I got nearer, I saw it was a piece of printed paper with a small stone lying on the top of it. When I got quite near, I saw that the paper was perfectly clean, and had evidently been recently laid down. The stone on the top of the paper showed me that the tract—for it was a tract—could not have been accidentally dropped; but was intended for the first passer-by who should think fit to lift it. I took it up, read it, was convinced of sin, and led to trust in Jesus Christ." The minister was satisfied as to the sailor's sincerity, recommended him for fellowship with his people, and the captain became united to the Church of his Saviour.

Some time after, the captain's pastor was invited by a brother minister to a soiree. He went to the soiree, and waited to take part in the "after meeting." The first speech was made by the minister of the church in which the meeting was held. In the course of his address he told people that every one could do something for Christ. If they could not preach they perhaps could visit the sick; if not, they could give away a tract; and if too bashful to do that, they could lay one on the footpath, and put a stone on the top of it to prevent it being blown away.

At the close of the meeting, when the ministers met in the rectory, the captain's pastor said to his ministerial friend, "By the way, Mr H. you were talking to-night about placing tracts upon the footpath under stones; do you ever do that?" "Why?" said Mr H., "why do you ask that?" "Oh!" said the captain's minister, "because I lately received into my church a sailor who traced his conversion to the reading of a tract which he found on the footpath between S. and E." "How long ago," said Mr H., "and was it on a Sabbath day?" The captain's pastor named the time, it was on a Sabbath day, and the Rev. Mr H. had that very day gone from S. to preach at E., and during his journey laid several tracts upon the footpath.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether it shall prosper, either this or that, or whether they both shall be alike good."—Ecclesiastes xi. 6.

THE SAME WILLIE.

We heard a pretty story the other night. A little boy had cut off his hair in front, which was not a wise thing to do, perhaps, and to punish him the family at table pretended not to know him. They said: "We wonder where little Willie is;" and when he asked for things they said: "Why, who is this boy? He is not Willie, surely." The mother acted as though he were a stranger. By and by the little boy's heart was so hurt that he began to cry as he said: "Jesus knows me. I'm the same little Willie to Him."

Yes, the good thing about this life is, that though we make mistakes Jesus knows all the reasons and forgives us if we ask Him.

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TORONTO, APRIL 1, 1881.

NOTICE!

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

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

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

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

REV. A. HANNAY ON CONGREGATIONALISM IN CANADA.

We give this week the concluding portion of the article on "Congregationalism in Canada," by the Rev. A. Hannay, of which we gave the first instalment last week. Perhaps, with the memory of his speech at the Memorial Hall in mind, in which the same points were somewhat discussed, our readers may think that there is nothing specially new. To ourselves, however, there is a fullness and compactness about the article which was wanting,—as, indeed, it was impossible to be otherwise—in the speech, and we trust that it will receive the careful perusal which it merits. The state of the churches, the causes that have interfered with their growth, and suggestions for more increased efficiency are the points specially touched upon by Mr. Hannay.

It will be suggested, perhaps, that one spending so short a time in Canada, and receiving information second-hand, and generally from interested parties, cannot pronounce very decidedly on the state of the churches, and that his opinions would necessarily be moulded by the circle in which he was thrown. To some extent this is true, and a man of less experience and ripened judgment than Mr. Hannay might be betrayed into error. It must not be forgotten, however, that although his visit was short, his official connection with Canada has been long, and he was far from being ignorant of the churches, their work and difficulties, and some of their ministers; probably no one could have been found more suitable to take home a report than he.

Mr. Hannay finds that Congregationalism does not bulk largely among the Christian denominations in Canada, and that the progress for the last twenty-five years has "been on the most modest scale." None of our readers will, we think, be disposed to dissent from this, it has been the burden of several letters which have appeared from time to time in these columns, and we ourselves have more than once alluded to the same fact. There is, however, consolation in the truth stated by Mr. Hannay, that the ser-

vice a denomination renders cannot always be measured by its relative numbers, and we are not likely to dissent from his conclusion that it is "not only desirable, but of great moment, that Congregationalism should be maintained in Canada, and be, if possible, strengthened and extended."

Mr. H. discusses the causes which may have contributed to our weakness. Is it an inefficient ministry? No, that cannot account for it, although as he says, "the colony is more exposed than the mother country to the intrusion of clerical adventurers." Was it because we have declined to receive state aid which some other churches without violating their principles could take? To some extent, perhaps, yes, seeing that in new settlements, with money scarce, it would help to give early position and permanence to those churches thus assisted. Immigration, too, has had something to do with it. It is a fact that the percentage of Congregational emigration from England to this side has been smaller than that of perhaps any other body. The Congregationalists of England are largely of a class that does not emigrate, the contented, fairly well-to-do, middle class. This, while good for the churches in England, is not helpful to the churches here. Purity of Communion has, doubtless, had something to do with keeping down our numbers, partly as a principle, and partly, perhaps, as Mr. Hannay suggests, in the way it has been administered, not always with wisdom and delicacy. Yet further, the difficulty—which our leading Churches have at one time or another experienced—of finding the right men for their pulpits. English ministers of proved competence have rarely been available. The Colonial field has not proved attractive; it has not the comforts, the advantages and certainties of home, nor yet the spell of missions to the heathen.

Such, summarily stated, are the reasons Mr. Hannay suggests, as the leading causes of the slow progress of Congregationalism in Canada. As our readers know, we have expressed from time to time opinions that there is yet another cause, perhaps as potent as any of these. Mr. H. does not mention it, not because he does not know of its existence, as some other utterances show, but from the kindly character of the man, who will not take the role of a faultfinder. That cause is the repellant character of some of the workings of our system, not necessarily, but through the unwisdom of not a few who call themselves by our name. They have done their best to make congregationalism appear like a porcupine with the motto, *Nemo me impune lacessit*. They have brooked no restraint, no advice, no caution, and if actions can speak, they have said that they cared for no results so long as they could have their own way. Such procedure has, without doubt, cast a reproach upon the system, and those who have thought that this conduct was the natural outgrowth of Congregationalism, have naturally been averse to identify themselves with it. We know that there are foolish, unreasonable men in all churches; witness the late escapade in Cook's Presbyterian Church,

Toronto; but in these cases the outbreak and evil are a rebellion against authority; in our churches foolish actions are too often done in the name of authority.

Mr. Hannay asks, what can be done to help us in Canada? And he replies, as was indeed suggested at the Conference in Toronto, that more frequent visits from the representatives of the home churches, lay and ministerial, is one method. Then, that the Colonial Missionary Society should be placed in a position more liberally to help the Canadian churches; especially in their working of new and promising fields, such as Manitoba now exhibits; expressing at the same time in the kindest terms, that there has been in the past an undue expenditure upon fields "out of regard for usage and persons," where there was no hope in the nature of things of establishing self-supporting churches. Such is the transatlantic view of help for us, but we must show that we are worthy of that consideration and aid. Are our churches doing all they can for our Home Mission Work? Have we put our own shoulders to the wheel before calling upon another power for help? Are we prepared—ministers and people—in a spirit of self-abnegation and sacrifice to sink our individual likes and wishes and preferences in the common good? to look at our work as a whole, and not only ask what is best for it in that aspect, but when the question is answered to acquiesce in it? It may involve some breaking up of old associations, some drawing in here, and abandonment there, but we shall be the stronger for it, and more successful in the future, by God's blessing, than we have been in the past.

There must be, need we say, a closer drawing together of the churches, a more real unity than we have yet had, a readiness in churches, and among churches to study each other, to seek and take advice, and to act for the mutual welfare and good name of all. If we can rise into this, our churches, twenty-five years hence, will show a much greater increase of power and influence than they have done for the last twenty-five, and future visitors will be able to carry home a more pleasant story than Mr. Hannay has been permitted to do.

MINISTER'S WIVES.*

Fanny Fern somewhere expressed her indignation at the yearly toast she heard in New England homes, "The Pilgrim fathers." Had no one a word to say for the Pilgrim mothers? for surely there were mothers in those early homes. The Pilgrim fathers, forsooth, as though New England had no debt of gratitude to pay in loving remembrance of those heroic better-halves whose homely graces made the wilderness life not only endurable, but bright with the peace and comfort of home. Fanny Fern would be satisfied, however, with the interest displayed upon her sex by those who in Church circles are discussing the requirements of a minister. Did you ever know a sewing circle, for example, which ever ignored that most important element in a minister's life, the wife?

* The Diary of a Minister's Wife. I. K. Funk & Co.

The other day we read in an exchange some statements regarding the dismissal of ministers, in which a certain percentage was due to faulty wives. Do our aspiring young ladies recognize the fact that should their smiles captivate the young student or preacher who is so lovely in his intonation and elegant in his utterances, they are to be wedded not only to the man of their choice, but also to all who may choose him to be their pastor, from Squire Bumptious down through Master Spy and Miss Prim to Master Giggle and Susan Snapdragon. "Give me neither poverty nor riches," said a pastor, in humble submission. "The Lord keep you from poverty, we will keep you from riches," said Deacon Grip-purse, whilst brother Sanctimonious responded, "Amen." And we intend, Miss Simplicity, when you shall become our minister's wife, from putting on airs or imagining you are any more an angel than the rest of us, because some one whose schooling has been neglected should write Rev. Mrs. before your name. And this is the way we intend to do it. Church members, read, mark, learn, you won't need to digest, but simply practice. Rev. Mr. Hope and his wife, after some time of discouragement, had departed for some more congenial field. As their backs were turned the people had discovered wings, but alas, too late, they went. Mr. B. and his pretty, loving, active young wife, had found a home in the parsonage, which after some months of neglect began to gain again its trim appearance. The parishioners began to call. "I hope, Mrs. B. you will visit a great deal, Mrs. Hope always did. I think it so nice to see our minister's wife take an interest in the people." "Oh, Mrs. B., we have put you down as president of our sewing circle. We shall expect you to help us in many ways. Mrs. Hope was very ingenious, and did all the cutting and fixing;" and Miss Patience comes in; after chatting a half hour, she informs Mrs. B. that she has been elected superintendent of some other department, which post Mrs. Hope held for over two years. Father Stevens and his wife next appear, an ominous frown lingers on her brow, and Mother Stevens' thin lips, tightly compressed, forbid thoughts of a smile except by contrast. A sigh and half-uttered groan being over as preliminaries, Mr. Stevens begins, he in this case being the spokes-man of the house. "Well, Sister B., I hope you are prepared to enter upon your duties in a Christian way. Ministers' wives should be bright and shining lights. If ministers' wives would set better examples, much of the folly and wickedness of the people would be done away with." (Mrs. Stevens is visibly moved.) "Mrs. Hope was a bright and shining light, going in and out among the people." Yet so little did these faithful admonitions have their desired effect, that in opening—as Mrs. Hope always did—the first ladies' prayer-meeting, the new minister's wife actually broke down. "A poor stick!" exclaims Miss Trotter, and Mrs. Green declares that she "never saw such a chicken-hearted thing in her life." Unfortunately, there were a few kind souls who sympathetically sighed, "Poor thing, I must say a kind word to her. So timid and sensitive."

These of course only hindered the good example Mrs. Hope (absent) set from being more implicitly followed; but the good people eased their consciences by making the minister's wife's more heavy, and their duty was done.

"Never mind, my dear," whispered Mr. B. in his wife's ear, "we shall be held up as patterns to the next unlucky comers;" and a new light broke upon the poor wife's heart, that her simplicity would be appreciated after she had gone.

Reader, how are you helping to mould your minister's wife?

OUR esteemed brother, J. I. Hindley, of Edgar, has our heartfelt sympathy in the sad bereavement which has visited his home. The Master has knocked. "Suffer the children to come unto me."

ERRATUM. In the notice given for the Western Association meeting in our last, read April 5th and 6th instead of 6th and 7th.

Contributed Articles.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

VI.

I said in my last that the object of the Christian Church is the building up of men on the model of Jesus Christ. His people are to be "followers" of Him—imitators really—from a spontaneous spiritual life force derived from Himself (Gal. ii. 20.) Such men, anywhere and everywhere, do not work under their own will. As Jesus sought not His own will, but that of the Father who sent Him (John v. 30), so they seek the will of their Lord and Master (Acts ix. 6); and they stand in the same relation to His will as that in which He stood to His Father's, (John xx. 21.)

Thus Christ's people come under a definite constitution, namely, the will of another—of one extraneous to themselves. They come under this as a law of their spiritual life, and hence in the most natural of ways; and, under right teaching and circumstances, this will becomes the strongest of bonds. Christ has become their Saviour. Like Peter, they look upon Him with a spiritual insight, which comes not of flesh and blood, but of God; which perceives and confesses that He is "the Christ, the Son of the living God," (Matt. xvi. 16)—their Deliverer from sin (Rom. viii. 1, 2). He hath given His life for the sheep, because He is "the good Shepherd" (John x. 11). He has sought not their's but them, (2 Corinthians xii. 14); not what they possessed, but what they were, to bring them to what they ought to be. He loved and sought them even while they were hating and injuring Him; yea, loved them even unto death, and prayed for their forgiveness in the midst of their bitterest cruelty towards Him, Luke xxiii. 34. God's Spirit and Word charged His death to their account, (Acts ii. 23) and having been convicted of sin, (vs. 36, 37.) and, having received the Word preached to them, (v. 41; Rom. x. 8-10.) they obtain "peace with God," Rom. v. 1. And shall they not now give themselves in blessed and perpetual service and obedience to Him who has become such a Saviour to them? Rom. vi. 16-18. Him, in whom there was once "no beauty, that they should

desire him," (Is. liii. 2.), they now behold, wounded for their transgressions, bruised for their iniquities, (2, 5.) and the Standard Bearer among ten thousand, (Cant. v. 10) the "altogether lovely," (v. 16,) Luke vii. 40-48.

On the principle that men are best ruled—and are only *really* ruled—by the actual objects of their affections, Christ is the natural and constitutional Head of His people. He is woven as such into the very texture and fibre of their individual and collective spiritual being, so in the deepest nature of the case, none else can take His place. Popes, prelates or kings, have been, and still are, the merest caricatures. What, then, is that Law or Constitution which Christ designs to be forever hereafter the central and controlling influence in the social order of His people?

All through His public ministry, the apostles carried with them the idea that He had come to establish a temporal kingdom. After His resurrection they asked, notwithstanding instructions to a contrary effect, "Wilt thou at this time restore again the kingdom to Israel? Acts i. 6.

When His public ministry was drawing to its close, on the evening introducing the sixth day of the last Passover week, He celebrated His last supper with the twelve. Here again, as on previous occasions, (Matt. xviii. 1-35; xx. 20-28.) the contention arose among them as to who should occupy the highest rank, or be "the greatest" in the new kingdom. Geikie, Farrar, Bengel, and Barnes content themselves by referring to the truly significant act of Christ washing His disciples' feet, as the substance of what, on this last opportunity, He would teach them concerning this matter. There is, however, an appropriateness in the verbal instructions contained in Luke xxii. 24-30, which should not, in this connection, be overlooked. They were not to be as the kings of the Gentiles (vs. 25, 26). They were not to be either as the Jewish nation, governed by the elder, (Ex. xviii.; Deut. i. 15, 18; xvii. 8, 13.), but the opposite—"he that is greatest among you, let him be as the younger" (v. 26). And lest they should claim some distinction on the ground of the feast customs of their nation, he adds, "And he that is chief among you," let him be "as he that serveth." (v. 27). Thus the rank and government of a kingdom, "not of this world," (John xviii. 36) were to be neither after the manner of the Gentiles, Jews, nor the social customs of the feasts of their times. They would be the reverse of them all. The most *humble* and *servant* in Christ's kingdom would be "chief," when the source and motive power of working should be *love for fellow-men as Christ Himself loved them*.

A Pharisee and lawyer had previously asked Jesus, "Which is the great commandment in the law?" And he said unto him, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xvii. 34, 40.

This second "commandment in

the law," the apostle James designates (Jas. ii. 8, 9) "the royal," or *supreme* "law." The law which was second under the Jewish, became supreme under the Christian dispensation. It was on the same night as that on which the Master had given His instructions with reference to rank in His kingdom, that He said, "A new commandment I give unto you, that ye love one another as I have loved you," John xiii. 34. The commandment, "Thou shalt love thy neighbor as thyself," had existed from "the beginning." 1 John ii. 7; Lev. xix. 18. But it had not existed along with a perfect human illustration of its virtues; nor yet with the manifestation of God's love, in the gift of His only begotten Son. John iii. 16; Eph. v. 1, 2. Add to these advantages those and kindred ones, arising out of the teachings of the "Sermon on the Mount," which are only so many radiations of light from Him who is the living centre and embodiment of this "new commandment;" and, as a central, constitutional principle, designed eventually to control the entire social fabric of mankind, perfection itself cannot crave more.

What could fill such a framework of individual character and social relationships, designed for erring, sinful mortals, but the fulfilment of prophetic declarations, such as the following: "A new heart also will I give you, and a new spirit will I put within you." Ezek. xxxvi. 26. "I will pour out my Spirit upon all flesh," &c. Joel ii. 28, 29.

COUNTRY PARSON.

(To be continued)

News of the Churches.

EMBRO.—Gave their pastor, Rev. F. D. Silcox, a very hearty "Welcome" on Thursday, 17th inst. After partaking of a most excellent tea, addresses were given by Revs. Munro (Presbyterian) Bartram (Meth. E.) and W. H. Allworth of Paris. The Choir sang some beautiful anthems. Everything passed off most pleasantly and profitably.

FROME.—Mr. Vivian has been supplying here for two Sundays. There is much need of an energetic pastor in this field.

THE annual meeting of the London church was held on Thursday, 17th inst. the pastor, Rev. H. D. Hunter, in the chair. 226 members are reported, and 270 scholars in the Sabbath School. The receipts for the year were \$3,025, expenditure \$2,908. Happy Church! Harmony and enthusiasm prevail, church and pastor are to be congratulated, may the tie so recently formed be much blessed.

THE WESTERN ASSOCIATION.

The Western Association will meet in Listowel on Tuesday, April 5th, at 3:30 p.m. For order of exercises see last week's issue.

CHURCH SCANDALS.

When Dr. Payson, of Portland, was at the very height of his popularity and pulpit power, a merchant one morning met another with the salutation: "Have you heard what is going about Payson this morning?" "No," was the reply. "What is it?" "So and so," mentioning a most scandalous story. "Oh," said his neighbor, "It is not true." "I know," hissed the other from between his teeth, "that it is not true,

but I would give five hundred dollars if it were." There are always plenty in perfect sympathy with this Portland merchant. They follow a clerical scandal with all the keen scent of a sleuth hound, and when there is nothing suitable at hand they can invent with all the readiness which would have delighted old Gordon Bennett when, on dull days, with nothing particularly exciting to make the *Herald* lively, that old sinner used to say to his subordinates, "kill a man, kill a man." Far be it from us, either to extenuate or ignore the church scandals which make the "enemies of the Lord to blaspheme." The more they are exposed and condemned so much the better. But to say that either in the States or Canada, there are more social outrages among clergymen for their number, than among any other craft or profession, is about as wide of the mark as anything well can be. Of course it is very easy for any unprincipled ruffian to write "Rev." before his name, and to bring religion and the "cloth" into disrepute by his scandalous proceedings; but we venture to affirm without fear of successful contradiction, that the number of scandals among duly authorized ministers of any Christian denomination on the continent, will be found on the most careful examination, to be very different from what is often represented. It is all right that when such things occur they should be exposed, condemned and punished; but to indulge in the sweeping generalizations, which are only too common on the subject, is as unfair as it is indefensible. A poor, foolish lad lately proclaimed through the newspapers that there was not a congregation in Toronto that was not troubled with more or fewer social scandals; and others, not bothered personally with any great excess of morality, are always eloquent on the sins and shortcomings of "the clergy." Let the most industrious and mousing collector of "social nastiness" produce his Canadian record, and it will be found that our clergy of all denominations are neither so "illiterate," so "dishonest," nor "consequently" so immoral as some of their self-chosen censors would fain have it believed they are. It is well, however, for all ministers, ay, and for all professing Christians, to bear in mind that they are keenly and closely watched, and that there are still plenty animated by the spirit of the Portland merchant, "I know that it is not true, but I would give five hundred dollars if it were."—*Canada Presbyterian*.

—The Year-book of Bloomsbury Chapel shows that the receipts from all sources for the year 1880 was £3,413 18s. 2d. The additions to the church during the year were—by conversion 44, by transfer from other churches 35, by renewal of membership 3; total 82. The decrease was—by transfer 45, by erasure after long absence 65, by death 12; total 122; the total number of members being now 731, against a total of 771 in 1879, which, however, has simply been reduced by the removal of nominal names. Out of 13 trustees originally appointed, 6 only are living.

MY LESSON.

There was a time in which I did not know The blessedness of sorrow, nor could see How that dread cup proof of Christ's love could be,
Nor why he gives because he loves us so. I was impatient, and to learn was slow;
And yet, this lesson He has taught to me Watching, until I learned the mystery:— With tenderest care, while I lay faint and low,
Through the long darkness He was close beside,
'Twas to Him only I could call and cling,
'Twas on His love alone that I relied,— That wondrous love no mortal e'er can sing Or know, who has not suffered by His side.

CONGREGATIONALISM IN CANADA.

BY REV. A. HANNAY.

(From *The Congregationalist*.)

Concluded from last week.

In the matter of immigration, too, the Congregational churches seem to be a disadvantage as compared with some other bodies. It was stated by several ministers at a conference which I attended at Toronto, that it was only at very distant intervals, so as to have the effect of surprise, that they received members into their churches by letters of dismissal from Congregational churches in the mother country. Certificates of good standing in the various Presbyterian and Methodist communities were, I understood them to say, much more common than letters of dismissal from Congregational churches. The members thus certified no doubt connect themselves with the Congregational churches if there are no other Protestant churches in the immediate neighbourhood; but they seldom build well into the Congregational structure, and on the opening of a Presbyterian or Methodist chapel within reasonable distance, they feel the attraction of the Psalm book, and of other familiar Presbyterian forms, or of Wesley's hymns, and the Congregational chapel knows them no more. Were they inclined, indeed, to remain among the Congregationalists, the promoters of the new churches would be little disposed to give them rest; for the tendency of the more elaborately organized churches is to develop a denominational sentiment, which regards as apostasy any connection with other denominations which is not absolutely necessitated by local circumstances. "Once a Presbyterian, always a Presbyterian," seems to be the maxim on which our brethren of the Geneva platform act in the Colonies, a maxim which is apt, on occasion, to lead to the formation of churches where they are not needed for any other than denominational reasons. There seemed to be an impression on the part of some of the Canadian pastors that the scarcity of Congregational church dismissals was owing in some degree to laxity of administration on the part of the churches at home. This, I have no doubt, is a mistake. The truth is, I imagine, that the Congregationalists are not an emigrating people. Nor is it difficult to understand why it is so. The strength of Congregationalism, numerically considered, lies in that section of the middle class which, much less than the stratum immediately beneath it, feels the pressure of straightened circumstances which is the chief impelling cause of emigration. I do not refer to the sectional character of Congregationalism in Great Britain with satisfaction. Quite the contrary. It is a grave defect, which, though shared with other churches, all more or less sectional, cannot be regarded otherwise than as a reproach. But it accounts for the meagreness of Congregational emigration. Many of the Canadian immigrants are from Scotland, and in Scotland the emigrating class, along with an immense majority of the whole people, are Presbyterian. The Methodist bodies in England have a stronger hold than the Congregational on the emigrating class; and I have no doubt it would be found, were a comparative statistic possible, that there is correspondingly a larger number of Methodist emigrants to Canada.

I have already referred to the Congregational contention that the churches should be strictly congregations of the faithful, men and women who have become children of God by faith in Christ Jesus. The principle of this contention, which the Congregational churches have maintained from the first, in common with their Baptist brethren, may not always have been applied with wisdom and delicacy in actual church administration. Unnecessary barriers may have

been put in the way of candidates for church fellowship. Timid Christians may have been driven from the threshold of the churches by an ordeal designed to test the genuineness of their profession, which, unshrinkingly accepted by the majority, was offensive and hurtful to them. But it would probably be impossible to devise a method of practically maintaining the Christian character of church membership which would not, so far as members are concerned, work to the disadvantage of the church which faithfully applied it, if it were surrounded by churches which, while true so far as pulpit teaching went to the evangelical standards, yet gave the status of church membership, either as a matter of course to all candidates, or to all who had observed certain forms. A "multitudinous" membership is inconsistent with the fundamental idea of church fellowship as Congregationalists conceive it. The churches are for Christians; and though no invariable rule can be laid down for dealing with candidates for fellowship, the churches are under obligation to limit the privileges of membership to those who make a personal and credible profession of faith in the Son of God. Fidelity to this obligation will tend seriously to limit the membership of the churches, and that it has so acted in Canada is beyond question. But this, so far from being a cause of reproach, should commend our brethren to our confidence and sympathy.

Difficulty in maintaining steadily a succession of ministers who commended themselves as competent to meet the wants of the colonial field, especially in its leading positions, has in past years hindered, and to some extent still hinders, progress. The Colonial Missionary Society has used all diligence when important spheres were vacant, to supply them from the ranks of the English ministry. But its diligence, even if not ultimately baffled, has often been for a considerable time unavailing. English ministers of proved competence, honoured in their work and living in the affections of their people, have little taste for emigration; and unless they are influenced by considerations connected with personal health, or family relationships, or with some obvious advantage in the colonial sphere of labour which is proposed to them, the work of translating them is a very discouraging task. Our brethren in the colonies cannot understand the difficulty which is experienced here in finding ministers promptly to supply their vacant pastorates, and they complain that their churches suffer from the delay. That they do so in a measure, for which our English experience hardly prepares us, cannot be questioned. The large body of unattached ministers who are ready to serve vacant churches here until the things that are lacking among them are supplied has no place in Canada, and the interval between the removal of one pastor and the settlement of another is apt to be the beginning of disquiet and decay. It is difficult to see how any change is to be brought about. We cannot obtain, and do not covet the authority which is exercised in the distribution and settlement of ministers in certain other communities. We cannot hope to wield in favour of colonial labour the spell to which so many hearts answer when labour among the heathen is in the question. It would be in vain that we sent out ministers who have failed to commend themselves to churches at home. But a knowledge of facts may serve to modify somewhat the adverse judgment which is apt to be formed here of the service which our brethren are rendering in Canada, and to provoke the sympathy and aid to which they are entitled.

How can we help the cause of Christ through Congregational agency in Canada? In the first place we should greatly encourage and strengthen the churches, and add somewhat to their prestige in the

eyes of the people, if we could at short intervals of time send eminent representatives of the home churches to visit them. These need not be exclusively ministers, though it is desirable that they should be able to occupy the pulpits, and to interest and quicken the people by their words; and the visitation of the churches should be carried out systematically as the primary object of their visit. In the second place the Colonial Missionary Society should be financially strengthened. Failure to occupy important open fields has been owing, in some cases, entirely to the want of funds, while in other fields endeavour has been so crippled by the same cause as to make it ineffectual. I should not be perfectly frank if I did not state that there needs, in my judgment, to be a husbanding of resources, not in the way of limiting, but in the way of wisely distributing expenditure. It would be unbecoming in a passing visitor, whose rapidity of movement through the colony made it impossible for him to see things touching the work of the churches in all their bearings and in their true proportions, to pass a confident judgment in regard to this point; but I incline to the belief that our brethren in Canada have, on the prompting of generous feeling, allowed themselves to expend an undue proportion of their limited means, out of regard for usage and persons, on fields where there is no hope of establishing self-supporting churches, and where there is otherwise abundant provision for the spiritual wants of the people; while more hopeful fields, large centres of population, are, from the want of means, left unoccupied. It would be ungenerous to blame our brethren in Canada severely, seeing that in this they are but following the example of the mother-country. Here, as in the colonies, Congregationalists have greatly more concerned themselves to carry the gospel into places where its ministrations was scanty or ineffectual, than with provident outlook to select places where a permanent and prosperous church-home and agency might be established. There has been the instinct of the evangelist without the policy of the ecclesiastic. In my judgment both are needed if the work of Christ is to be effectually done, and I see no reason why the one force should be less pure or laudable than the other. I have reason to believe that this is profoundly felt by our brethren in Canada, and that more than heretofore their attention will be turned to the occupation of fields which will not only give scope for the preaching of the gospel, but also offer eligible centres for permanent church organizations. In Manitoba a new province has opened to them, which they should be encouraged in their desire to occupy.

Correspondence.

IS IT SCRIPTURAL?

To the Editor of the *Canadian Independent*.

DEAR SIR,—On the sixth page of your issue of the 17th inst., I observe an item taken from the *Congregationalist*, amounting to the number of ministers out of pastoral work.

The article in question gives the number of men thus circumstanced, within a certain distance, who "may properly write the title REV. before their names." Now, Mr. Editor, while I give way to no man in my respect for the ministry, and believe our pastors should be "highly esteemed in love for their work's sake," I question their right to this title.

The word *reverend* only occurs once in the Bible, and the passage in which it occurs reads as follows:—"Holy and reverend is his name."—Psalm cxi. 9. Whose name is here referred to? God's, most assuredly. It seems to me that the Roman Catholics have appropriated the title "holy" for their spiritual leaders, and we have followed suit and

given ours "reverend." This is certainly unscriptural. Only one man ever lived on this earth who was entitled to this appellation, The Man Christ Jesus, but he was better known as the Nazarene, or the Carpenter's son.

Why, then, should His servants arrogate to themselves a title which belongs to Jehovah? Why not use the word *pastor* instead of *reverend*?

I would like to hear your opinion, or that of some of your correspondents, on this matter. Yours, etc.,

A CONSTANT READER
Toronto, 28th March, 1881.

STUDENTS' MISSION.

We beg to acknowledge with thanks the receipt of \$5.00 from an unknown friend in Guelph. The gift was accompanied with a kind letter in which the donor said he sympathized with the work, and knew it could not be carried on without money. Perhaps there are others likeminded, who would like to take part in the work. If so, a registered letter will be thankfully received at the Congregational College, Emmanuel Church.

Arrangements have not yet been completed for the summer, when they are we will communicate them.

W. T. CURRIE,
Sec. Treas.

HOW TO DROP MONEY AT CHURCH.

We are frequently asked regarding the best manner of dropping money into the contribution box at church, and after carefully considering the subject we suggest the following rules:—First, if you feel particularly mean and have only a penny to bestow, you must keep it well covered in your hand, and when the box is under your nose you must, with a quick, nervous motion, let your mite fall so that it will escape observation: second, if you have a quarter or any other silver coin of a considerable size to give, you may hold it in plain sight between your thumb and forefinger, and when you deposit it you must let it drop from a comparatively lofty elevation, so that it may make a musical jingle when it reaches its destination; thirdly, if you contemplate offering a bill, you must not take the money out of your vest pocket until the happy time comes when your neighbors can best see your unparalleled generosity. The moment that the collector appears at the pew door is the one when you must fumble for your money, and then having methodically unfolded the bill, and put on your eyeglasses to ascertain its denomination, you may slowly place it in the top of the box. These three rules, we believe, will be sufficient for all ordinary purposes. N.B.—A button should always be placed in blank envelope.—*Boston Courier*.

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 Yours faithfully, W. J. SMYTH,
 Pastor of St. Andrew's Church, Quaker Hill, Uxbridge.

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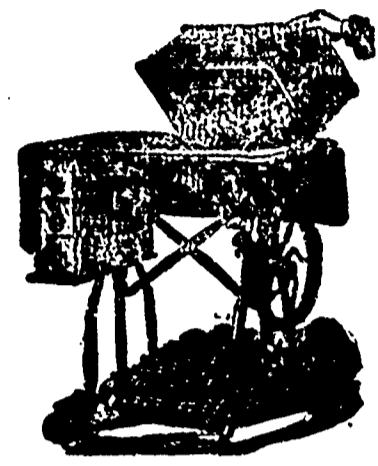
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