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The Canadian Independent.

'ONE IS YOUR MASTER, EVEN CHR' 478 Guy-st. 'BROTHERS.'

Vol. 29.]

TORONTO, THURSDAY, MARCH 17, 1881.

[New Series. No. 37

Current Topics.

—Opium eating is said to be on the increase in Chicago. It is stated that fifty druggists have 235 regular customers.

—The American-French archaeological expedition under command of M. Charney, about whose safety some fears have been entertained, has been heard from, and has arrived safely at Palenque, in the state of Chiapas, Mexico.

—The London *Times* says that thirty-eight miles of new streets, on which houses are rapidly built, are annually added to the city of London. Such a huge city, growing at this rate, indicates the immense industrial and commercial thrift of Great Britain.

—Ten dioceses of the Protestant Episcopal Church, including those of New York and Long Island, are united in support of a system of uniform Sunday-school lessons. The lessons for six months of 1881 were recently selected by the committee.

—One who appears to know, out in New Mexico, states it as the general belief in Grant County, that it was a drunken army officer who ordered the raid on the Apache Victoria and his band of Indians at Ojo Caliente, a raid that has so far resulted in the killing of more than three hundred persons.

—The English consul at Han-Kow, China, reported to his government last year that, "Numerous parties have gone inland either on business or pleasure, and the invariable testimony has been that although the convenience and comfort of European travel along established routes are not to be met with, you can travel through China as easily and safely as you can in Europe when and where you leave the main road."

—From the returns just completed it appears that during last year 185,502 emigrants left Liverpool, against 117,914 in 1879, an increase of 65,588. Of the total number, 74,969 were English, 1,811 Scotch, 27,986 Irish, and 74,115 were foreigners. During the month of December 5,243 emigrants set out, against 8,843 in the previous month. The greatest rush of emigrants was in April last, when 29,491 left the Mersey.

—Beyond the Mount of Olives, to the north-eastward, about ten minutes' walk, and below the spot where, not long ago, the stone of Bethphage was discovered, the people of Bethany recently have been making excavations. In so doing, they have laid bare dwellings of small size, having mosaic floors and two very large cisterns, together with fragments of marble and columns. Though for the most part in various colors, the character of the mosaics is somewhat crude. The locality is called by an unintelligible name—Khirket Ankesheh.

—The "Foreign Missionary Record" says in its "Concert of prayer," that when Carey went to India (1793), a body of ministers resolved on holding a meeting on the first Monday night of each month for united prayer for the success of every attempt by all denominations of Christians for the spread of the Gospel, and a paper was drawn up inviting similar meetings, and addresses to independent associations of ministers in England and Wales, and that this paved the way for the formation of the London Missionary Society in 1795.

—The Primus of the Scotch Episcopal Church is greatly displeased because the lay-men make such slow work of raising a fund whose income shall support the bishops and clergy. He has published a tirade in which he says that the failure is caused by three evils: individual selfishness, congregationalism, and vestrydom. He says "congregationalism [meaning the supremacy of the congregation, rather than of the priest] is the gangrene of our Church," while vestrydom, or the rule of the vestry, is characterized as "the very sanctuary and inner shrine of congregationalism." We do not wonder that lay-men are not eager to endure an order that is attempting to take away its rights.

—The Rev. R. W. McAll, the well-known evangelist, of Paris, writing of the work in France recently, says:—"Every day's observation tends only the more impressively to call us to breathe the fervent prayer, *May God Save France from Atheism!* Truly, it is against the daring and blasphemous assertions of the Atheist leaders that we have now, above all, to endeavour to shield the people of this land. The campaign we need to wage is not against the dogmas of Romanism—the revolt against Romish idolatries and priestly claims is strong enough already. We have to contend against that utter denial of all religious truth to which the teachers of materialism strive so hard to drive those who have already abjured Rome.

—Wherever infidel attacks on the Sabbath have succeeded, working men have suffered. Look at France. Mr. Smiles, in his work entitled "The Huguenots," furnishes the following striking testimony: "When the Revolution abolished Saints' days and Sabbath days alike, Sunday work became an established practice. The museums and galleries are open on Sundays, but you look for the working people in vain. They are at work in the factories, whose chimneys are smoking as usual; or building houses, or working in the fields, or they are engaged in the various departments of labor. The government works all go on as usual on Sundays. The railway trains run precisely as on week-days. As you pass through the countries on Sundays you see the people toiling in their fields. Their continuous devotion to labor cannot fail to have a deteriorating effect upon their physical as well as upon their social condition. And this, we believe, it is which gives to men, and especially to the women of the country, the look of a prematurely old and over-worked race."

—A letter from a Protestant in Belgium states that the slumbering war between Liberals and Catholics will soon break out afresh. Two questions are before the Belgian Chamber: "The reduction of the bishops' salaries and the inspection of convents, which the Liberal majority appeared determined to vote, so soon as the government shall take the initiative by bringing forward the two bills. While awaiting this battle, the Liberals have occupied their leisure with the schools question, as under the consideration of the parliamentary commission. The constitution of that commission is not satisfactory, nor its proceedings free from partiality or suspicion. It has, nevertheless, served to make known some curious details of the action of the clergy and their friends in favor of what they style 'instruction according to God.' Some of the facts disclosed are hardly credible concerning the

pressure and intimidation brought to bear upon 'the liberties of fathers of families,' with the view to emptying the lay schools. The priests pursue their efforts to the bed of death. Take, for example, the case of one poor man, who in the very agonies of dissolution was asked to promise, before witnesses, to withdraw his children from the communal school, on pain of being refused absolution."

—One of the stations of the London Missionary Society's (Tanganyika Mission) is at Mtowa, in Uguha, on the western shore of the Lake. Mr. Hutley, in the February number of *The Chronicle* of the Society, gives a very interesting sketch of the country and its people. The part of Uguha in which the station is situated is north of the Lukuga and contains 15,000 or 20,000 people. The Waguha are peaceable and industrious generally, and indulge in drink chiefly after harvest; but liquor does not make them at all quarrelsome—quite the reverse. They have numerous slaves, who, with their wives, assist them in their gardens or catch fish for them in the Lake. The people give great attention to the dressing of their hair, the women are profusely tattooed, and the men have their front teeth chipped. Their clothing is somewhat scanty. The freemen live in one part of a village and the slaves in another. The chiefs have very many wives, sometimes several hundred; the freeman usually two or three. The houses, which resemble a beehive outside, are built of wattle and mud plaster. The young people and sometimes the women dance, but Mr. Hutley never saw the men dancing. One of the singular customs is that each household has two sets of kitchen utensils—one for the males and the other for the females. The sets are always kept separate. And more than that, if the fire in one kitchen goes out, it must be lighted from another fire of the same kind; otherwise it is not *mbara*. When a native was invited to eat with Mr. Hutley's servants, he first asked them where they got the fire to cook with; and, on learning, he refused to touch the food, saying it was not *mbara*. All wear charms, for protection from evil spirits. Their idea of Heaven is that it is a place where the good are gathered, and whence the bad are shut out.

—In the course of an address on the principles of Congregationalism, delivered by Mr. Carvell Williams at the ordination of the Rev. C. Jewellin Allen, of Daventry, recently, he said that in regard to some aspects of their principles, Congregationalists were in the present day under no temptation to abandon their ancient ground; since they were making way among other bodies. "If Congregational simplicity was not regarded with growing favor, Congregational freedom unquestionably was. That kings and queens were not fitting heads of Churches; that Parliaments were incompetent to manage Church affairs; that the laws of the State were cumbrous, and often injurious means for promoting the welfare of a Church; that the regulations which our ancestors formed for themselves were the bonds of their descendants; all these things were seen to-day with a clearness quite painful to those who had not the liberty to act upon their new convictions. The Congregational principle, that all religion should be strictly voluntary—voluntary in choice, in mode of profession, and in the means adopted for

its diffusion—this principle, at least, was fast permeating the mind of the whole community. Penal statutes against any religious acts were now abolished; compulsory exaction for spiritual purposes had nearly ceased; ecclesiastical tests in connection with public offices and public advantages, if not wholly gone, were on the way to that limbo to which the faggot and the axe have been long ago consigned. Among Presbyterians and Methodists, and most notably among Episcopalians, there was an increasing disposition to respect the necessities and the feelings of separate congregations. In spite of Acts of Parliament and of General Assemblies and Conferences, there was more and more of liberty being accorded to local bodies, who were permitted to do what most commended itself to their own judgment, or was best adapted to their local peculiarities. That was simply the liberty which had been the ancient possession of Congregationalists, who were rejoiced to see that its inestimable value was appreciated by others as well as by themselves."

—The present ruler of Abyssinia, King John, is very like Philip the Second of Spain. Not only has he banished all the missionaries who have arrived at Massowah, after a long and very painful journey; but, under the influence of the bishops and priests of the Church of Abyssinia, he caused diligent search to be made in the houses and huts of the people for copies of the Bible distributed by the missionaries. Whenever a copy of the Scriptures was found, the luckless owners were loaded with chains and cast into prison, and their home burned down. "He persecutes the Jews," writes Theophilus Waldmeier, a missionary; "He kills the Mohammedans; he causes destruction among the Gallas; and enforces the penalty of death upon each one who does not agree with the unscrupulous, confused, and foolish ideas inculcated into his ambitious mind by his fanatical and selfish clergy. The poor Abyssinians are suffering desperately under this tyrant." Mr. Waldmeier goes on to speak of mission work. "The Swedish missionaries," he says, "had a prosperous work on the eastern frontier of Abyssinia. The London Jewish Mission was working most successfully among the Falashas, or Abyssinian Jews, by native preachers, who were trained in Europe, and had two stations in the northern part of the kingdom. Two German missionaries are engaged in Shoa, the southern part of Abyssinia, under King Menelek's dominion. Now it seems that all these messengers of peace cannot do anything, on account of the overwhelming warfare and bloodshed of King John, who is really like a tiger." Mr. Waldmeier speaks highly of Menelek, as also does Mr. John Mayor, a missionary in Shoa. One of the King's recent acts was the abolition of the slave trade in his dominions, but more recent intelligence states that, under pressure from King John, he issued a decree commanding all Moslems to be baptized and to become Christians. King John enforced the same stringent law in his own country, and banished all who would not consent to become Christians, of whom there were very few. He destroyed all their mosques, and built churches on the sites. Soon afterward King John summoned the Roman Catholic bishop, and said to him: "I will allow no foreign teachers in my kingdom, especially no Catholic bishop."

BENEATH HIS WING.

come, I rest beneath
The shadow of Thy wing,
That I may know
How good it is
There to abide ;
How safe its sheltering.

I lean upon the cross
When fainting by the way ;
It bears my weight,
It holds me up,
It cheers my soul,
It turns my night to day.

I clasp the outstretched hand
Of my delivering Lord ;
Upon His arm
I lean myself ;
His arm divine
Doth surest help afford.

I hear the gracious words
He speaketh to my soul ;
They whisper rest,
They banish fear,
They say, " Be strong,"
They make my spirit whole.

I look, and live, and love ;
I listen to the Voice
Saying to me
That God is love,
That God is light ;
I listen and rejoice. —Bonar.

Our Story.

From the Sunday at Home.

NO PLACE LIKE HOME.

BY HESHA STRETTON.

CHAPTER III.—SATURDAY AND SUNDAY.

Ruth had been hard at work all day hoeing thistles. Many a time she lifted up her eyes to the green woods where Ishmael and Elsie were at play, and recalled the rare days of holiday like it which she had had when she was young. The thought of the children's pleasure made her own work lighter; and though she was tired enough when she heard the church clock strike the hour for leaving the field, she walked along briskly under the hedge, to be home the sooner. Elsie and Ishmael would be fine and hungry before she could get tea ready; and Mrs. Chipchase had promised her some buttermilk to make them some buttermilk pikelets for a treat. There was a pleasant stir and agitation in Ruth's mind, yet there was a vague disquiet mingled with the pleasure. Ishmael was about to cease to be a child, and was stepping into the perils and duties of boyhood, that dangerous crisis in which she had seemed to lose all her other children. He was about to escape from under her wing and flutter away; like these little half-fledged hedge-sparrows, which were twittering and hovering all along the thorn-bushes. Her other boys and girls seemed to care no more for their poor home than the nestlings of this year will care for the old nest next spring. But Ishmael was not like the others, who had all taken after their father, and only thought of their mother as a drudge to slave for them. She had not been as good a mother to them, she said to herself, but then she had not believed in God as she did now. How marvelously good He had been to her to give her such a son as Ishmael, when she was a weary, worn-down, grey-haired woman!

Mrs. Chipchase nearly filled Ruth's large brown pitcher with buttermilk; and gave her two or three spoonfuls of tea in a screw of paper. Ruth was a favorite with her, as being a quiet, harmless old woman, and she lingered a moment at the door to speak a word or two to her.

"Mind Ishmael's here in time of a morning," she said, "for the master's very particular."

"I'm sure," answered Ruth falteringly, "as I don't know how to thank you to the master for taking him. It'll be the makin' of him, I know; and he's a good lad, ma'am, God bless him!"

It was seldom Ruth uttered so many words together, except to Ishmael; but her heart was full. The farmhouse was a homely place, but there was a rude abundance about it, which she seemed to feel for the first time, as if she also had a share in it. She stood at the kitchen door, and could see the big table at which Ishmael would eat, and where a plough-boy was now sitting, deeply absorbed in the contents of a huge basin, which had been filled up from a big iron pot hanging a little way above the fire. The smell of the good broth reached her, and seemed to promise that Ishmael would grow a strong, hale man, when he could always satisfy his hunger. "He

hath satisfied the hungry with good things," she murmured to herself, as she took up her brown pitcher, and with a curtsey to the mistress turned to go away.

"Ruth Medway," shouted a loud, rough voice from the far end of the farmyard. "Nutkin the keeper's been and hauled Ishmael to gaol for stealing pheasants' eggs in the wood."

"There's the master come home!" cried Mrs. Chipchase. "Whatever is he shouting, Ruth?"

Ruth was still standing with a smile on her wrinkled face; but it died away as the meaning of the words reached her brain. The sky grew black, and the sunshine fled away; a dizziness seized her which made the solid ground she stood on reel beneath her.

The loud crashing of her brown pitcher, as it slipped from her hand, and broke into a hundred fragments on the stone causeway, brought her back to her senses.

"What's the matter?" asked Mrs. Chipchase, running to the door, which her husband had now reached.

"Matter enough!" he answered. "Here's our new waggoner's lad that was to come on Monday morning, taken off to gaol for poaching. Nutkin caught Ishmael and Elsie roasting eggs in the wood; pheasants' eggs, stolen from the nest! There's no chance of him getting off; for the squire's mad after game; and Nutkin swears he'll lock him up out of harm's way. I'm sorry for you, Ruth, to have such a husband and family. I did think Ishmael was going to be a comfort to you in your old age. But the lad knew better; and he's no excuse."

"It was naught but a lad's trick," said Mrs. Chipchase, "such as anyone 'ud do. Ishmael never stole an egg of mine, when I set him to gather them. Our own boys never brought in more than he did. He's as honest as the day, I'm sure."

"Thank you kindly, ma'am," murmured Ruth, turning away and walking slowly down the causeway towards home, with a bowed head and feeble feet. How heavily her sixty years seemed to weigh upon her all at once! How rough the road was, which she had trodden so many hundreds of times in all kinds of weather, to earn her own bread and Ishmael's! Was she half-blind that everything looked so dim? And where had all the merry sounds of the summer evening gone to? There was a sort of numbness and stupor over her mind, until she found herself trying to fit the old key into the lock of her poor hut, the home Ishmael had never yet left for a single night. He was not coming home to-night!

She sank down on the door-sill, and swayed herself to and fro in mute despair. No tears came to her eyes; for she was old and her tears were exhausted; but she sobbed heavily again and again, and yet again. There was no hope in her heart. She thought of Nutkin's enmity, and her husband's bad character. The Rector's family had gone away to foreign parts for six months, and a stranger, who knew nothing of Ishmael, was taking the duty of the parish. The squire could not be reached, for Nutkin's influence was all-powerful with him. No, there was no chance for Ishmael.

To be in prison! Home was poor enough; she felt all at once what a dark, miserable, empty hovel it was. But if Ishmael could only be within, it would be a true home to both of them. She sat down on the desolate hearth, and tried to think of God, but she could think of no one but Ishmael yet. Her soul was in the deepest depths. All night long she lay awake. The little bed on the floor beside her was empty for the first time; and her ear listened in vain for Ishmael's quiet breathing. Her husband had come home so drunk that she had not dared to get him up the ladder, and he was lying in a dead sleep on the floor below. Over and over again she counted her nine children on her fingers, some dead and some living, and a heavy sob broke from her lips as she whispered "Ishmael." She had mourned over her dead and grieved over her living children who had forsaken her; but no sorrow had been like this sorrow. None of them had ever been in prison, and now it was her youngest and dearest, yes, and her best, who was fallen into deep disgrace. When the morning came her heart turned sick at the thought of going to church, though Humphrey told her surlily she might go. Ishmael would not be in the singing-gallery, and how could she sing "Glory be to the Father" while he was in prison?

All the morning Humphrey, sitting by the woodfire, was cursing Ishmael as a disgrace; but Ruth did not answer a word.

She had kept silence so long that she hardly knew how to talk, except to Ishmael. It was a relief to her when her husband

took himself off in the afternoon, and left her in solitude as well as silence. She was sitting alone, with her wrinkled face hidden in her hands, deaf, blind, and mute to everything but her trouble, when she felt the warm pressure of loving arms round her neck. For a moment she thought it was Ishmael, but looking up she saw the face of Elsie. Her mother was standing near, and when Ruth rose to drop a curtsey to the school-mistress, she took her hand cramped between both of her own, and bending forwards, kissed the old woman's brown cheek. Ruth's face flushed a little, and a strange feeling of surprise and pleasure flashed across the darkness of her grief.

"I want you to get a cup of tea for me," said Mrs. Clift.

It was something for Ruth to do, and as she busied herself in kindling her swift-burning fire, and filling her small tin kettle from the well, for a few fleeting moments she forgot Ishmael. But she could eat nothing when the tea was ready, though Elsie had brought some dainty tea-cakes in order to tempt her appetite.

"I have been up to the Hall, and seen Mr. Lansdowne," said Mrs. Clift, as they sat together at the rough little table. "Elsie has to go before the magistrates to-morrow at Upton; and I went to speak for poor Ishmael. But there's not much hope, Ruth. Mr. Lansdowne tells me Nutkin says Ishmael has infested the woods since his very babyhood, and all the village thinks him to be in league with poachers. That's not the truth, I know."

Ruth shook her head in sorrowful denial.

"I told the squire so," said the school-mistress, softly, "and he answered, women never could be made to believe that poaching was a crime. I did say I couldn't call taking a few eggs from a wild bird's nest any great sin—not bad enough for a young lad to be sent to gaol for. He said it was not only that, but all the Medways were a plague and a pest in the parish; and it would be a kindness to check Ishmael at the outset. Ruth, I'm more grieved than I can tell you."

Again Ruth shook her grey head in silence.

"I've been thinking how lonely you are, and how you have to bear the sins of your husband and sons," said Mrs. Clift; "and it seems to me that to think of our Lord's life here is the only thing to comfort you. Do you remember the words, 'He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were, our faces from Him; He was despised, and we esteemed Him not?'"

The quiet voice speaking so gently to her ceased for a few minutes, and Ruth covered her troubled face again with her hands. It was the Lord Jesus who had been despised and rejected of men, as she was by her neighbors. He had been "a man of sorrows, and acquainted with grief," more deeply than she was. Did her old companions in the village hide, as it were, their faces from her? Nay, all the world had hid their faces from Him who died to save them. Even on the cross those that passed by reviled Him, wagging their heads; and the chief priests and elders, and the thieves crucified with Him, had mocked and jeered at Him.

"Surely He hath borne our griefs and carried our sorrows," resumed the quiet, gentle voice. "He was wounded for our transgressions; the chastisement of our peace was upon Him; and with His stripes we are healed."

She was not bearing her griefs alone then, as she had fancied during the long, dark night. The Lord Himself had carried her sorrows. He had been wounded for her transgressions, and for Ishmael's. A healing sense of His love and compassion and fellow-feeling was stealing over her aching heart.

"All we like sheep have gone astray," went on the soothing voice; "we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so He openeth not His mouth."

Dumb, and opening not His mouth! Was not that again like herself? She could not cry aloud, and speak many words, and make her grief known to every ear. It was true. Jesus Christ had lived her life of sorrows, and grief, and scorn, and silence. Her head was bowed down still, but her heart was lifted up. The suffering Son of God made it easier for her to bear her own suffering.

It was growing dusk now, and the school

mistress bade her good-night; but Ruth would go a little way on the road with her. When she returned to her lonely home, she lingered for a minute, trembling, and reluctant to re-enter its dark solitude. It had always been her custom, since Ishmael was a baby in her arms, to sing, "Glory to Thee, my God, this night," as the last thing before he went to bed, except when Humphrey happened to be at home, which was very seldom. She had not thought of it last night, the first time that Ishmael had been away from her. But the thought crossed her mind and could not be driven away from it, that, may be, this Sunday evening he was singing it alone in his cell at Upton. The tears, which had not come last night, stood in her dim eyes, as, sitting down in her old chair by the dark hearth, she sang the hymn right through, in a low and faltering voice, which could hardly have been heard beyond the threshold.

THE REV. G. L. MACKAY, D.D., OF FORMOSA.

The Woodstock *Sentinel-Review* has published an interesting and timely biographical notice of the Rev. Dr. Mackay, of Formosa. This sketch is from the pen of the Rev. Mr. Mackay, of Woodstock, and but for its being rather too long for our available space we should have been happy to have reprinted it in full.

From this paper we learn that Dr. Mackay was born in the township of Zorra, in the year 1844. He is consequently only in the 36th year of his age, and, humanly speaking, has a lengthened career of usefulness before him.

The Doctor's early training, both scholastic and otherwise, was such as to contribute greatly to his success in his subsequent life work. The particulars need not be given.

"In the end of 1870," says this narrative, "he went to Edinburgh and spent the whole winter there, attending the lectures of the professors in the new college (Free Church), and studying the Hindustani language. Here he came in contact with such leading spirits as Drs. Guthrie, Candlish, and Duff. To Dr. Duff he felt drawn as to no other human being, and the readers of Mr. Mackay's letters in the *Presbyterian* remember the graphic and most touching picture he drew in one of them of his final parting with that eminent missionary of the cross. In conversation with the writer, Mr. Mackay has stated that he looked upon Drs. Hodge and Duff as the noblest and best men he ever met.

"Mr. Mackay's determination to be a missionary to the heathen was no sudden outburst of enthusiasm, but the deliberate, cherished purpose of many years. Thinking that Canada, his native land, should do something for the heathen, he offered his services for any part of the world, before going to Edinburgh; and while there he was patiently waiting the decision of the Canadian Church. Month after month passed away, and he got no definite reply, so he travelled through the Highlands, and was spending a few days in Sutherlandshire with relatives, thinking that the Church in Canada was not going to accept his services. One evening he had all his personal effects packed, ready to start next morning to offer himself for the foreign field to the Free Church of Scotland or the American Presbyterian Church. That very night he received a letter from Rev. Professor McLaren, giving him the decision of the Church, and requesting him to meet the General Assembly in Quebec. He returned at once, and was fully designated to his work, the particular field of labor being left for himself to select.

"Acting on the advice of the Committee, he visited several of the churches in Canada, and, at length, bidding farewell to home and friends, he left Woodstock on October 20th, 1871. To many this would be a day of sore trial. It was not to Mr. Mackay. True, like every properly constituted mind, he had his attachments, but in his case these were so sanctified

by grace, and subordinated to the higher law of obedience to his heavenly Master, that it was no severe trial to forsake father and mother, brothers and sisters, loved friends and cherished scenes, in order to follow Christ. He has told the writer that he never knew what it was to be homesome, and that although sometimes for many months he received no tidings from his native land."

After various trials and adventures the Doctor arrived at Tamsui, the chief port in North Formosa, on the 9th of March, 1873. He was without an acquaintance, and did not understand a word of the language. He persevered, however, and such was his success in acquiring the Chinese language that in four months he was able to preach to the natives in their own tongue with some measure of fluency.

"As soon as he was able," the narrative goes on, "to speak the language more perfectly, he began to travel from village to village and from town to town, preaching the Gospel, extracting teeth, and healing the sick, passing the night wherever night came on, sometimes on the hillside under a tree, sometimes in a dark damp hole of a room, and sometimes in an ox stable. He travelled barefooted over the mountain ranges into the savage tribes who inhabit the eastern part of the island, and several times he was nearly swept away when wading or swimming across a mountain torrent. Once he was in the very act of drowning when one of his students plunged in, and, at great risk to himself, saved him. Often was he in the midst of an angry mob that was ready to kill him. One or two instances may be related.

Bang-Kah, about twelve miles from Tamsui, being one of the largest cities in the north of Formosa, was from the beginning of the work regarded as a most important centre. For five years Mr. Mackay labored to remove prejudice and pave the way for the Gospel. Knowing the state of matters in the city, he judged that an early attempt to establish a church there would mean defeat. The literati and wealthy citizens, with three strong clans combined to keep him out, and the boast became proverbial in the district that where Bang Kah was there would be no chapel, and where a chapel was there would be no Bang-Kah, that is, both could not exist together. As time passed on, the country around became so far evangelized that a chapel stood on every side of this great and idolatrous city. In the end of 1867 a site was secured for a chapel and at once the enemy rose up to quash the work—a mob was excited, and about 3,000 began to move towards the house in which Mr. Mackay and his students were. The mob assembled three times in as many days, and at last a shout was raised and immediately the building was pulled down, and with such fury, that the very stones of the foundation were dug up and literally carried away. Mr. Mackay himself was away that day travelling in neighboring villages, healing the sick and preaching. When returning about dusk he got word about the destruction of the church, and was advised to keep away as the mob was waiting to kill him. The students in the meantime got protection in an inn just opposite where the church had been. On the way he met one of his native preachers and decided to enter Bang-Kah to see the students though death should be the result. He walked with the native preacher at his side ready to die on the spot if such should be the will of God. The two walked straight through a large mob in front of a heathen temple and proceeded towards the inn, but before reaching it they had to pass through another mob. At length he reached the students. The mob remained all night yelling outside, while he and his students spent the whole night in prayer and praise. In the morning upwards of 3,000 were assembled,

shouting and threatening to kill him. Fearlessly he walked out into their midst and paced the street in front of the door for three days. Amongst the mob were many persons from other towns, some of them friendly, so that during these exciting days Mr. Mackay preached and dispensed medicine in the midst of an angry crowd. The enemies seeing they could not drive him out continued bitter but left him to establish a church in the city. It was a great humiliation to them. He believes that from first to last God was with him, saying to the proud waves, thus far shalt thou come but no farther.

"Only a short time before leaving for Canada, when himself and Mrs. Mackay were going along the street to the chapel, during a great feast at night, the crowd pressed round them with torches, &c., shouting, 'Kill them, kill them,' and stood defiantly in front of them. They both walked straight on, looking the enemy in the face, and soon they were cheered by hearing friendly voices crying out, 'Clear the way and let our old teacher and best friend pass on to the chapel!'"

In the prosecution of his work the Doctor has encountered many and most formidable dangers: has had to take many a lengthened and toilsome journey, and to submit to privations from which almost all would have recoiled.

In the course of eight years he has travelled, we are assured, 45,000 miles, mostly on foot, and often without shoes. He has extracted 10,000 teeth, has administered medicine to thousands of patients, and has generally preached twice every day, and frequently much oftener.

He has taught students the Bible, geography, anatomy, physiology, history, the elements of chemistry, and astronomy. On all these subjects there are excellent translations of our own standard works, such as "Alexander on the Psalms," "Bunyan's Pilgrim's Progress," "Herschel's Astronomy," and he himself has prepared a Chinese dictionary of more than 10,000 words.

Whenever a young man was able for the work he was placed in charge of a native congregation, and whenever there was a man ready there was a place ready for him. At present there are 20 chapels and as many preachers, 323 persons have been baptized, thousands assemble to hear the Gospel, and more than a dozen who were once in heathen darkness have passed away glorying in Christ.

By all these multiplied labors it is not surprising that the Doctor's health has been so far impaired and that it has been found necessary that he should revisit his native country. While, however, he has returned to Canada to recuperate, he is already doing good work for the great cause to which he has consecrated his life.

As was intimated a few weeks ago, he will, after a short season of rest, visit such churches as may invite him to do so, in order to interest the people in the great work of foreign missions. Upon this work we understand he has already entered with characteristic ardor. As was naturally to be expected, the interest excited in himself and in his work, among the Presbyterians in Oxford, has been very great. Whoever he speaks he has crowds of eager and intelligent listeners, and we see it is proposed that the Presbyterians of the county should take upon themselves the duty of raising the whole of the \$4,000 which the Doctor wants in order to establish a Theological Institute for the training of native preachers in North Formosa. We have no doubt the good friends in Oxford will do all this and more. They are perfectly able, and we shall not believe that they are unwilling, to help forward the good cause in Formosa, especially when one of themselves has been so owned of God in be-

ginning and carrying on the great work.

We shall be both surprised and disappointed if the general interest awakened in foreign missions, by the presence and addresses of Dr. and Mrs. Mackay, be not of such a character and extent as not only to extinguish the debt at present resting upon the foreign fund, but greatly and permanently to raise the scale of contribution to all missionary purposes throughout the whole of the Presbyterian Church in Canada.

INTERNATIONAL S. S. LESSON.

Sunday, March 27.

PREACHING THE KINGDOM—LUKE IX. 1-6.

GOLDEN TEXT.—Verse 2. *And He sent them to preach the kingdom of God, and to heal the sick.*

INTRODUCTION AND CONNECTION.

Several important events are related by Luke between the end of Chap. vii., and the Scripture which constitutes our present lesson—such as, the parable of the sower; the calming of the tempest at sea; the casting out of the demons from the man of Gadara; the healing of the woman who touched the hem of His garment; and the raising from the dead of Jairus' daughter—but it is difficult to ascertain the exact order of those occurrences, or the precise time they cover. But, while the Lord was doing His gracious work, it was important that the Twelve, having learned much of Him, and having had their faith greatly strengthened by the sight of His mighty works, should enter personally upon the work to which they had been called. He therefore called them to Him, and endued them with power and authority over evil spirits, and also to miraculously cure diseases; giving them, at the same time, special directions for their own guidance.

LESSON NOTES.

(1) *Then He called His twelve disciples*—the apostles—(Matt. x. 2-4). These were not all the disciples Jesus had at this time, for in Chap. x. we are told of seventy others, whom He sent in advance of Him, to prepare, by their teaching, &c., the way for Himself. The directions which He gave to the Seventy (Chap. x. 2-11) very closely correspond to those given to the Twelve, as related by Matthew (Chap. x. 5-14), the principal difference, apparently, being in the greater extent of the power and authority formally conferred upon the apostles. *He gave them power and authority over all devils (demons)*. Evil spirits seem, at this time, to have reached an extraordinary height of power. This, doubtless had been permitted by God, in order that the power and authority of Jesus and His apostles might be more clearly seen by men, and that the ultimate triumph of that power and authority over all opposing influences might be more fully assured, not only to men, but to those wicked spirits themselves. Satan had become greatly emboldened at this particular time; therefore, his signal overthrow was more conspicuous. *And to cure diseases*. By diseases, something of a more permanent and inveterate character is to be understood than ordinary sickness. Probably, by diseases, we are to understand leprosy, paralysis, and all diseases of long standing which are ordinarily regarded as incurable.

(2-3.) *And he sent them to preach the kingdom of God*. This phrase—the kingdom of God—has several modifications of meaning in the New Testament; but, wherever it is used, holiness of heart and life, under Christ as a real King, is the fundamental idea. This was to be the burden of all preaching, since without it no one could or can be an accepted subject of that kingdom. *To heal the sick*. This was an apostolic gift; and, as a miraculous gift, ceased with the apostles. *Prayer and the use of ordinary means are all that is granted to the church of later times. Take nothing for your journey—neither staves, ("a staff" to lean upon when weary, nor scrip, a wallet for holding provisions,) nor bread, (in view of probable hunger,) nor money, (with which to buy bread,) nor two coats apiece, one each to fall back upon in case of future need)*. Thus, lest they should forget their dependence upon God, they were to go forth absolutely empty-handed. That this absolute reliance upon God was not to be peculiar to apostolic times, may be seen by referring to Luke xii. 22-31; but that it was not to affect the duty of the church to support its own laborers,—see Luke x. 7; 1 Tim. v. 18.

(4.) *And whatsoever house ye enter,—that is, as accepted and welcome guests—there abide, and thence depart*. We learn (Matt. x. 11) that, on visiting a city or town, they were to inquire for worthy, or hospitable people; but if they found, on entering the house to which they had been directed, that it was not worthy,—that is, that they were not kindly and courteously received—they were to leave it; and the peace, or benediction which they had pronounced upon it on entering, should return to themselves. *There abide, &c.* Having been hospitably, or *worthily* received, they should not disoblige their entertainers by any signs of discontent or dissatisfaction. Besides, the habit of going from place to place to be entertained, would lead to idle conversation, the forming, often, of undesirable intimacies, gossiping and frivolity, and, frequently, to petty jealousies. This wise rule is as important now as it was in the apostles' day.

(5.) *Whosoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them*. The apostles were the messengers of the King of heaven. They were armed with power and authority by which to establish their mission and calling. The people who refused to receive them, were to be regarded as rebels, and the very dust that clung to the feet of His messengers, was to be left behind to testify against them as having rejected their Lord.

By this action the apostles expressed in symbol their freedom from guilt in respect to such people; and that, thereafter, their guilt must be, and remain upon their own heads. A similar custom prevailed among the Romans—(See Matt. xxvii. 24)—and is said still to prevail in the east.

(6.) And they departed, and went through the towns, preaching the gospel and healing every where. Of the results of this first apostolic preaching, we know no more than is told as in v. 10; and it seems to have terminated with the beheading of John. Doubtless, however, the people were in a measure prepared by it for the preaching of the apostles after Christ's departure from them.

SUGGESTED THOUGHTS.

Our Lord's sending forth His disciples as He did, was intended to strengthen their faith in the gracious providence of God. Thus He would have His people at all times leave their personal cares with Him, while they go forth seeking first the interests of His kingdom, and resting in full confidence upon His promise that all needed things shall be added to them.

The world is to be subdued to Christ through the agency of men. First twelve, then seventy, were sent forth to preach the gospel; and at last, the carrying on of His work was left wholly in men's hands. (Mark, xvi. 15.)

All Christians are to have a part in this glorious work. All cannot be apostles, or missionaries, or teachers, but all can be helpers. There is a sphere and a work for every one.

QUESTION SUMMARY.

(For the Children.)

1. Whom did Jesus call together? What are the twelve disciples called? What is the meaning of *apostle*? What did Christ give the apostles power and authority over? What did He give them power to do? What is to be understood here by *diseases*? See note. (2) What else were they to do? What is meant by *the kingdom of God*? The reign of Christ over, and in the hearts of men. (3) What did He tell them not to take for their journey? Why? Because He wanted them to learn to depend entirely upon God. Why did He want them to do that? So that they might have *strong faith*. (4) When any one took them into his house, what were they to do? What were they not to do? Why not go about from house to house? (5) If any would not receive them and treat them kindly, what were they to do? Why shake the dust of those people off from their feet? What would their doing that testify? See note. (6) Where then did the apostles go? What did they do? What is the *gospel*? Whom do people *reject* every time they reject the gospel? If they who reject the gospel reject Christ, must it not be an awful thing to reject the gospel? You ought to remember this; and whenever you hear the gospel preached, listen and endeavor to obey it, for he that despises the gospel, despises the Saviour; and God will not hold him guiltless.

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TORONTO, MARCH 17, 1881

NOTICE!

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2048, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

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

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

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

THE REVISION OF THE ENGLISH BIBLE.

The English Bible, or the Bible in the English tongue. It must be remembered that the Bible, as held to be inspired by the Spirit of God, only comes to the ordinary public in a translation. A translator is not inspired, and his work may be ill or well done. Rare talents are needed for such a work. Scholarship is indispensable, it is desirable, also, that the translator should be in full sympathy with the writing he translates; in this case, moreover, it is needful that freedom from ecclesiastical bias and prejudice should be sought after, e. g., it is misleading, in the interests of Episcopacy, to translate *Episcopos* "overseer," in Acts xx. 28, and "bishop" elsewhere. Had the word been uniformly translated, it would have been patent to an English reader at once that the New Testament presbyter or elder was also a New Testament bishop. Yet, upon the whole, the English reader has been blessed with one of the best translations of the Word of God. Far back as the English language can be traced there are indications of an English Bible. Aldhelm's psalter and the Lindisfarne gospels, A. D. 709 and 724-40 respectively, are among the earliest. It would seem also that mediæval writers and teachers, in the absence of any generally received version, were in the habit of giving their own rendering of the texts quoted. These early translations were from the Latin Vulgate, an early and authorized translation of the Hebrew and Greek originals. Wickliffe's Bible was a translation of this Latin translation, and its influence upon all subsequent English versions is marked. Up to this time no printed Bible existed, but Tyndale, and after him Coverdale, gave, with the aid of the printing press, translations from the original texts as far as they could then be verified. Matthews and Taverner's Bible followed, then an authorized edition of Henry VIII. reign, "The great Bible." "The great Bible" revised gave the Geneva edition of 1560, another revision by "able bishops and learned men" under Archbishop Parker, 1568, produced the B. Bible, whose version of the Psalms

is still retained in the Anglican Book of Common Prayer. Our present authorized version, begun in 1604 and published in 1611, is not a new translation, but a revision of the Bishops' Bible, which was to be "as little altered as the truth of the original would permit," and the versions of Tyndale, Matthew, Coverdale, and the Geneva were to be consulted and followed, "when they agree better with the text than the Bishop's Bible." Thus it will be seen that our present version has a direct descent from the old Wickliffe Bible, and is the heir of a rich heritage of Saxon scholarship and piety. In no sense, however, has it ever claimed for itself inspiration or infallibility.

The present revision also, is not a new translation, but a revision such as the advance of scholarship and material amply justify and imperatively demand. Our present revisers have adopted the intent of the translators of King James' Bible:—"Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; (for then the imputation had been true in some sort, that our people had been fed with gall of dragons instead of wine, with wheal instead of milk); but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against, that hath been our endeavour—that hath been our mark." We are therefore to have neither a new translation nor a revised Bible, but a revised translation of the old Bible, giving to us, as far as possible, the old old story in the living language of to-day.

The reasons for revision may be briefly given and illustrated. First, errors of type and of copyists inevitably creep in. The oldest editions of the Scriptures are in manuscript form. Many were the work of monks, who thus employed their unoccupied hours. No miracle has been wrought to preserve without blemish these successive copies which, after being made, were frequently "put on the shelf," and eventually covered with dust and forgotten. This was the more readily the case seeing that the Church had an authorized version in the Latin Vulgate, itself a translation of the fourth century. It must be remembered that Latin was the common language of the learned world. The Vulgate was therefore the basis of our early English version, and of the versions generally. The old Greek MSS. were seldom consulted, and were virtually forgotten. Perhaps the oldest MS. of the Scriptures known has only been brought to light since 1859, having been discovered in a rubbish corner of an old monastery or convent on Mount Sinai; and all the other more ancient MSS. have been waiting for this present century to either discover or heed. It must be manifest that the nearer we can get to the originals, the more correct will be our translation, therefore the interest shown in the present collection of the old manuscript copies during this critical age; and though it is satisfactory to know that the substance remains unchanged, yet many forms of speech and interpolation call for correction. Of such changes as the better knowledge of manu-

script authority demands, we may note the entire omission of the doxology to the Lord's prayer, Matt. vi. 13; of Mark ix. 44, 46; John v. "waiting for the moving of the water," and verse 4; also Acts viii. 37.

Secondly, great advance has been made in the study of the dead languages. Greek is much better understood in its minute shades of meaning than when Latin was pre-eminently the language of the learned. Perhaps one of the most marked changes that will be made under this head is in Acts xxvi. 28-29, which it is said will read thus, as very manifestly, to a Greek student, it ought to be read:—"And Agrippa said unto Paul, With but a little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

A third reason for the revision, is the change which, in process of time, comes over all languages by the friction of society. Of these, a few may suffice for examples, and they from among the more important. Matt. vi. 25, 31, 34, for "thought," read anxiety, solicitude, a now almost obsolete meaning. Read "world" in one of the old significations, "age." In such passages as Matt. xxiv. 3; xxviii. 20, "vile," at first meant simply humble. A villain was self. Thus read Phil. iii. 21, "body of our humiliation." The word prevent (*prevenire*) signified—"to go before," to anticipate—hence let Matt. xvii. 25, be read "Jesus spake first," instead of "prevented him, saying," and in 1 Thess. iv. 15, understand "prevent" as meaning "have the advantage over."

Many changes will be but the more exact rendering of a Greek tense or article, e. g., Matt. iii. 1, "cometh" for "came;" iv. 5, a pinnacle becomes *the* pinnacle; Acts xvii. reads, "To an unknown God."

Through an indiscretion of a London (Eng.) paper we are put in possession of a few revised verses. We instinctively ask, How has the revision left the Lord's Prayer? Here it is, as given respectively by Matthew and by Luke. Matthew thus reads: "Our Father which art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one."

That in Luke appears much changed, but our old associations being so little disturbed by the revision in Matthew we can calmly view the terse beauty of Luke's rendering:—"Father, hallowed be Thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted unto us. And lead us not into temptation."

Only the New Testament work is done. We look with confident anticipation to its appearance, and the reverent scholarship which has been brought to bear upon the work bespeaks for it a general, though perhaps not an absolute, reception.

May its advent deepen our reverence, stimulate our study, and as a new presentation of an old friend may it in this age of novelties lead us back to the fountain of living waters, that our thirsty spirits may drink anew, and springs of life make lighter this weary, restless labor wherewith the world is burdened. Amen.

WHO ARE THE BOERS?

In the peace treaties of 1815, Cape Colony was ceded by the King of the Netherlands to Great Britain. At this time the European population there consisted of a mixed influx of Dutch, Germans and Flemings, a few Poles and Portuguese, with a number of French refugees who left their country in consequence of the revocation of the Edict of Nantes. The history of the country thus far has been summarized thus:—Partly by contracts, so-called, partly by force, the Quaque or Hottentot inhabitants, were deprived of their country, as generally the uncivilized peoples have been dispossessed by the civilized. A large proportion of the unfortunate aborigines were reduced to slavery. Malays and Negroes were also introduced as slaves. A policy was adopted by the Dutch East India Company prescribing to the *farmers*, or *Boers*, the nature of the crops they should raise, and otherwise restricting industry and enterprise. To this policy has been traced the determined restlessness and dogged desire for independence which characterizes the Boers, who, in the last century, made efforts by rebellion and emigration to escape from Dutch rule. Great Britain, by the treaty, became possessed of the colony as above stated and heir to all the trouble. In 1834 the great measure of slave emancipation took effect in the British Colonies, and the agriculturists—the Boers—not yet submissive to the new rule, or, indeed, to any, found occasion for increased dissatisfaction in the manumission of their slaves. In 1835-6 a large number of these people resolved to free themselves from British rule, and, selling their farms, crossed the Orange river into the unexplored regions north and avowedly beyond British jurisdiction, which they formally left behind. This tendency to emigrate beyond Colonial boundaries appears to be characteristic. On the statute book of some of the earliest Dutch governors are to be found laws seeking to restrain this tendency. After suffering great hardships, with ranks thinned by privation, wild beasts, and savage tribes, a part of these determined emigrants crossed the Drakenberg Mountains into the district of Natal, broke the Zulu power and established themselves, as they supposed, in their promised land. Already at Port Natal a few English settlers had obtained grants of land from the Zulu Chieftains. In 1842, a body of regular troops appeared, and possession was taken of a boundless province in the Queen's name. Negotiations were attempted between the Boers and the government at the Cape, but failed; there was another "trek" into the bleak wilds of the Orange and Vaal rivers. Still British jurisdiction followed as continued disturbances on the borders with Zulu or Kaffir

tribes invited or compelled. The discovery of the diamond fields also called for a further annexation, no wonder that the Boers stood at bay at Boompletz, and only succumbed to superior arms and numbers, after a short struggle, which one who had seen war in Spain and India pronounced "one of the most severe skirmishes ever witnessed." The Orange-free state, where many had settled has had its independence partially acknowledged, but the spirit of restless enterprise which characterizes these "trekking" Boers, urged them, re-inforced by some of their brethren from the Orange Republic, now established, to cross the Vaal and plant settlements here. The Transvaal territory is that which in 1877 was annexed during a period of political atrophy there, against which act the present hostilities are earnest protests. In religious faith the Boers are of the reformed and Calvinistic stock, the men who on tented field or behind the dykes of Holland opposed the house of Lorraine and Alva are in blood represented among them. No wonder that such men, man for man, are at least the equals of our best soldiers; and to an onlooker it does seem hard that men with their families who have three times sold their possessions and "trekked" into African wilds, expatriated themselves to be free, should be followed with a national allegiance they detest. On the other hand, Livingstone gives a not favorable account of their treatment of the native tribes, which treatment, however, may be no worse than that generally meted out by the civilized races to the uncivilized; and the exigences of empire may to a statesman seem to prohibit the possibility of a free Boer state in the midst of possessions belonging to the British Crown. The fortune of war proves often a sorry fortune, it is no fault of the present generation that a Dutch colony is under the British flag, and the large influx of British people and interests prohibits the cession back to Holland as of the Ionian Isles to Greece; nor is it a contingency to be looked forward to with complacency, the establishment by revolt of a Transvaal Republic with an ill-affected Orange State on one side, and a vast native population on the other, who will thereby be encouraged to make constant inroads upon the rising colonies. Nor is it pleasant to contemplate on the re-establishment of order, which must be accomplished, a bitter war between the European settlers and the permanent alienation of the two principal races. We can only pray that with an armistice Christian statesmanship may prevail, mutual concessions be made, and the brave, though apparently restless, Boers become allies rather than foes, to the end that true civilization may follow the missionary path through the wilds of the dark continent.

NIHILISTIC ATROCITY.

As no doubt our readers are aware, the Emperor Alexander of Russia has at last fallen a victim to Nihilist conspiracies. On Sunday last two bombs filled with nitro-glycerine were thrown at his carriage; the first failed to accomplish its design, but the second fell at the feet of the Emperor, who had alighted from his carriage, and so shattered his frame

that he died in a couple of hours afterwards. The idea of the Nihilist is, of course, to shake terror into the Royal Family of Russia, and to wring from their fears the concessions their will has not granted. Will this succeed? It is hard to think so. More likely at first to be followed by severer measures of repression, and certainly when we consider that the late Emperor was liberally inclined, and had actually done much for the enfranchisement and advancement of his people, it will not be surprising if his successor should ask himself if his first mission is not one of terrible reprisal and severe repression. That he will ultimately share the fate of his father at the hands of the same society seems to be a foregone conclusion, if he should have the same conviction he may think it nobler to die fighting the enemies of law and order than endeavouring to conciliate them. As to the Nihilists themselves, if any sympathy for them has lingered in the breast of a single English-speaking man, this last atrocity will, we should think, utterly destroy it, and convince all that they are the natural enemies of mankind, and should be hunted down like wild beasts. Some months ago we gave an extract from various utterances and writings of their leaders. In those the doctrines of assassination and universal confiscation and robbery were unhesitatingly avowed, and this last act is but the natural outcome of such theories. Let us see to it that these ideas do not find a place amongst ourselves; it may be hard to name the present Irish agitation in the same connection, but it has unquestionably developed the bud of teachings and actions, which, if not checked, will blossom and ripen into Nihilist atrocities. The one remedy, and the only remedy, is the Gospel of Jesus Christ; get men to understand that, and yield obedience to its teachings, then Nihilism and all its kindred become an impossibility. Let every lover of his country, of peace, of righteousness, order and truth, feel that he can do something to ensure these, by working to spread the cause of Christ, and to fill the world with the peaceable spirit of his Master.

WHAT SHALL WE DO TO-NIGHT?

A book with the above title is before us. It professes to give various games and amusements by which an evening among young people may be spent enjoyably. We are not about to review the book or to quote any of its many suggestions, some of which are harmless enough, and would help, no doubt, to make a hearty laugh and a good time, while to some others we should object as being neither amusing or profitable. We want rather to make it a text for a word or two about a subject that is prominent at this season of the year, and in which our young people especially have considerable interest—evening parties.

Let us say at the outset that we have no sympathy at all with those who would condemn entirely these gatherings of young or older friends. There is no reason why they should not be perfectly harmless, nay helpful to a broader and more loving spirit, lifting people out of the nar-

row rut of their own ways, and cutting out channels of sympathy and good will to others. Rightly managed, it is possible that they may be made alike pleasant and profitable—rightly managed—aye, there's the perchance which so often mars the whole; for that these parties are as a rule rightly and wisely managed no one who knows anything about them would, we expect, be bold enough to affirm.

We are not going to give a homily on these gatherings, or to suggest ways of carrying them on. These will differ with the place, ages of the visitors, position in society, mental status, and so on. What would be proper and interest an average class of Sunday School scholars might be quite inappropriate to a gathering of teachers, and what would form the occupation of a pleasant evening to young people would be quite discarded by their elders. We would mention two things which to us appear very important on these occasions—first, the time. It is not decent or respectable for young people to be going home at the small hours of the morning—one, two, three and four o'clock, as we have heard is sometimes the case, to say nothing of the injury to health which such practices inflict; for, as a rule, the fashionable evening party frequenters are sickly, spending a considerable amount of time in bed. The practice beget a spirit of dissipation, and deadens those delicate feelings which are the ornament and charm of the maiden. To our minds, the idea of two young girls walking for a couple of miles through the streets of a city, or along the roads in the country at the hours we have mentioned is, to speak mildly, very undesirable, and whatever others may do we think that all Christian ladies, Christian mothers, should resolve that any gatherings at their houses shall terminate at hours not later than they would like their own daughters to be passing through the streets from other homes.

The other thing we want to say is of the character of amusements to be provided. We have heard it said that it is impossible to entertain a company of young people for an evening without dancing. We don't believe it, in fact there are plenty who can say that they have done it, have given their friends a thoroughly enjoyable evening and dancing has not been mentioned. What harm is there, say some, in a few young people getting together and having a dance? Not much, perhaps, in itself, but like the "no harm" in a moderate glass it leads to further indulgence, many a man has been ruined because he concluded that "just one glass" would do him no harm, but it has proved the precursor of many others, and has at last overmastered him and left him a drunken, ruined sot. So, many an innocent young girl has learned the fascination of the dance in some respectable house and has been dragged at last through its leadings to the depths of degradation and sorrow. There are plenty of amusements and occupations for a pleasant intelligent evening from which all questionable things may be banished. It is possible, we are sure, to get a number of young people together and send them away without a suggestion of evil, having had that best of all

medicine, merriment and laughter, having learned to know each other better, to enjoy each other's company, and to be prepared to work more heartily together in the business of life, and in their duties as Christians. Fathers and mothers, think of these things when you are asking in view of the coming of friends, "What shall we do to-night?"

Correspondence.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The Editor, "Canadian Independent."

DEAR SIR,—I beg to acknowledge through you with thanks, as follows:

For Retiring Minister's fund branch: Emmanuel Church, Montreal, \$25; Danville Church, Quebec, \$6; Winnipeg Church, Manitoba, \$3; Mrs. C. H. Waterous, sr., Brantford, Ont., \$30.

So far, twelve churches have responded to my appeal of 24th November. Some have promised a collection later, but from a large number I have not heard at all.

Yours respectfully,

CHAS. R. BLACK,
Sec.-Treas.

At the last meeting of the Liverpool presbytery of the Presbyterian Church of England, Mr. S. Stutt gave notice of the following overture, to be discussed at the next meeting of the presbytery: Whereas, Christ has entrusted the government and support of His Church to the graces and gifts of His word and spirit, whereas, the connection now existing between Church and State contravenes the law of Christ's House, is opposed to its spiritual independence, and to the sole Headship of Christ as its King, produces bitterness and strife in society, secularises the life of the Church, has led to the toleration of much erroneous teaching, and to the prevalence of Ritualistic practices utterly at variance with Scriptural worship and with the spirit and principle of the Reformation; whereas, the severance of the churches now established from State connection would promote their freedom, develop the resources of Christian liberality, and remove causes of heartburning and contention among Christians and promote the advancement of true religion, whereas, by the constitution of the Established Church in this land, spiritual superintendence is claimed over the entire population, and we must, therefore, share in the responsibility for its character and action; and whereas, further, as members of the Church of Christ we are under obligation to contend both for the honour due to its Great Head, and the freedom, purity, and efficiency of His Church; and the Dis-establishment of the Church is needful to secure these great ends. We, the presbytery of Liverpool, humbly overture the synod of the Presbyterian Church of England called to meet in Newcastle on Monday, the 25th day of April, 1881, to take this matter into consideration, and appoint a committee to mature a course of action for presentation at a future meeting of synod. Mr. Thomas Matheson gave notice of the following amendment:—"That it is inexpedient to discuss in this presbytery the relations between Church and State, or to transmit any overture on the subject to the synod."

A society of Mormon girls, having for its object the securing of monogamous husbands, has been discovered and broken up at Salt Lake City. The members vowed to marry no man who would not pledge himself to be content with one wife. Five grand-daughters of Brigham Young had joined it.

Contributed Articles

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

No. IV.

In my last, several distinctions were pointed out which, in the writer's estimation, seemed to darken "counsel by words without knowledge." These distinctions relate to the Church of Christ as a whole. I now come to speak of some, and especially of one, which ought to be made in speaking of particular churches or denominations; and that is, the distinction between a professedly Christian community and the civil incorporation of that community. Either the community can exist without the incorporation, or it is dependent upon the incorporation for its existence. This is self-evident. All Christian denominations were in the first instance independent of the civil power; the spiritual forces of their germs alone bringing them into existence and into sufficient prominence for them to deem it necessary to ask recognition of the state. And why not, you ask, those forces carry them thus into the sphere of the state? Are not the genuine spiritual forces of Christianity to sanctify human conduct in every sphere of life? Yes, but the question does not cover the whole ground. Christian men working in the state and blessing it with the influences of their lives and principles,—that is one thing. Christian men putting a certain gauge of doctrine and conduct upon their own spiritual life forces, and asking the civil power to make that a fixture forever hereafter in the shape of deeds of trust or of special acts of incorporation,—that is quite another. It is not simple recognition, but making the Christian life measure of one day the particular standard by which to judge that of future generations, and attaching as a penalty for deviation from it, the loss of position and property. This is the introduction of a foreign force, and quite different from the spiritual forces of the Church of Christ. It is easy to be perceived as a dangerous instrument, both for ecclesiastical conservatism and ecclesiastical propagandism. Besides, it more or less essentially fixes upon the communities which it affects, the conviction and feeling that their types of doctrine, worship and discipline, are the veritable doctrines, worship and discipline of the Church of Christ. Not that they are simply better than others; but that they are in such a sense Christ's as that others must not be recognized as being His. What, but this feeling with the difficulties arising directly out of acts of incorporation and deeds of trust, stands in the way of a thorough and hearty Christian union between Presbyterians, Methodists of all shades, Baptists and Congregationalists in Canada? The spiritual life, practical thought, and Christian work are already largely unified, and are becoming more and more so daily. They never could have got so far apart as they have done but for this connection with the civil power. And the fact that they are coming together is almost wholly in spite of it, and not in consequence of it. The spiritual tide is rising, and, therefore, the banks of separation are being overflowed or carried away.

To far too great an extent, it both has been, and still is the parent of "mental reservations," of solemn false declarations, of evasions and equivocations, on the part of those who are set for "the defence of the truth," and few examples in righteousness.

Then, we look to the New Testament in vain for any semblance even of acts of incorporation, or of state recognition of the Church of Christ, universal or local.

COUNTRY PARSON.

News of the Churches.

TORONTO, ZION.—The friends of this church and of its pastor, the Rev. H. D. Powis, will be pleased to learn that at a special and largely attended meeting of the congregation held on the 9th inst., the following resolution was carried by a very large majority "That it is desirable that a removal should take place as soon as practicable to a more suitable locality, the demands of commerce fast surrounding the present position with manufacturing interests and commercial life." A committee was appointed to take the necessary steps to carry out the resolution.

TORONTO, WESTERN. The church has given a call to the pastorate to the Rev. A. T. Macgregor, late of Listowel. We have not yet heard if Mr. Macgregor accepts.

PLEASANT RIVER, N.S.—Rev. W. Peacock, of Margaree, C. B., is now supplying Pleasant River for a time. They desire him to remain as their pastor. These churches have suffered severely from long lack of pastoral oversight. They are in the midst of a wide field of labor. But what would Margaree do?

Denominational Notes.

In view of the approaching jubilee of the Congregational Union it appears to us that the Rev. William Tyler has suggested an excellent idea. He proposes to commemorate the event by a united denominational effort to pay off the whole of the chapel debts. This is direct, practical, and manageable. It is, moreover, a strictly jubilistic idea. The year of jubilee was celebrated by the redemption of all mortgaged property, and by remissions and settlements of the most complete and joyous kind. Few things are more troublesome to a church than a chapel debt. Its weight is felt all the year round; it throws a cold shadow upon every enterprise; and it limits the range of the church's influence in every direction. We may add, and shall be well supported by no doubtful testimony, that the Minister has nearly always to pay the chapel debt. By foregoing part of his income, by spending his time in begging, by pressing his personal friends into the service, and in many other ways, the Minister becomes the practical bearer of the debt. The time has come for putting an immediate end to the mischief which now exists, and the iron should be struck whilst it is hot. We entreat Mr. Tyler to keep his idea well before the denomination, and assure him of our willingness to join other journals in heartily co-operation with him in his most useful object.

The Congregational churches of Vermont have sent to foreign fields nearly two hundred male and female missionaries.

Successful united prayer meetings. I understand, were held on a recent Sunday evening amongst the Congregationalists of East London. It was arranged that the usual evening service in each church should be curtailed a little, so as to give the various congregations an opportunity of finding their way by a quarter past eight to the central meeting-place. The district, I believe, was divided into three or four sections, so that none might have to travel far. From all quarters very encouraging reports of these united meetings for prayer have come, and the influence of such gatherings cannot fail to prove lasting and beneficial.

By the way, might not the Congregationalists, and indeed other sections of the Church of Christ in other places, follow the above example with advantage and profit, both to themselves and the outside world? It is to be feared that in some quarters Independency is independent with a vengeance, the members of

churches in close proximity to one another literally knowing nothing of one another's company and work. The maxim, "As iron sharpeneth iron so doth the countenance of a man his friend," can hardly be believed, we should think, by many modern churches. And yet union strength, and the communion of saints ought assuredly to be prized as one of the choicest privileges of the Christian life.—*Fountain.*

We should hardly have thought it, but the facts so to show that there are ninety-seven men within fifteen miles of the Congregational House who belong to the Congregational denomination, and may properly write the title Rev. before their names, but are not in the pastoral charge of churches. Only about twenty-five of them desire a settlement. If we were to extend the circuit so as to reach out thirty miles from the city we should increase the number to 150, but those desiring a pastorage would then be only thirty as nearly as we can estimate. Of his whole number thirty may be said to be retired, thirteen are secretaries, eleven are editors, agents and treasurers, and five are in business. In the preparation of this list we have been assisted by Mr. Geo. Bond of the Ministerial Bureau in the Congregational Library.—*Congregationist.*

Madagascar has 70,125 church members, nearly seven-ninths as many as the Congregational churches in Massachusetts.

Notwithstanding all that has been said to the contrary, we believe that churches, as a general rule, have great confidence in the advice of a council. In illustration of this notice the case of the church at Seneca Falls, N.Y., which thanked a council last week for its advice, though it stands directly in the way of installing the minister whom it had called, J. Edwards Bell, formerly of Reading, Mass.

The Rev. J. Stannard preached his farewell sermon at Ramsden-street Chapel, Huddersfield, on Sunday evening, Feb. 3, completing on that day the seventh year of his ministry. On the following evening a meeting of his friends and supporters, to the number of about 250, was held in the school under the chapel, Mr. J. E. Wilkins presiding. On the motion of Mr. C. Hirst, jun., seconded by Mr. S. Arlorn, and supported by Alderman Woodhead, J.P., and Mr. C. Feungley, a resolution was unanimously adopted condemning the conduct of the majority of the trustees of this chapel in instituting the suit, "Jones and Others v. Stannard and Others," and expressing deep regret at being compelled to go forth from a chapel which had been to them so long a spiritual home, in order to secure freedom of worship. A subsequent resolution was adopted "that we forthwith proceed to form a new Congregational Independent Church," and appointing a committee to secure suitable temporary premises, and to make all necessary arrangements. At the close of the proceedings 226 persons affixed their names to a document expressing their readiness to form a new church on more liberal principles.

Literary Notes.

THE MARCH ST. NICHOLAS.—The most striking things in the March *St. Nicholas* are Mrs. Oliphant's admirable paper giving the touching story of "Lady Jane Grey" to be followed in April by the companion article on "Mary, Queen of Scots"; an illustrated account of two sturdy Icelandic boys and their desperate "Encounter with a Polar Bear." "Mary Jane Describes Herself," an illustrated autobiography of a Sunday-school scholar; a new scientific in-door amusement called "The Magic Dance," the fourth instalment of Rossiter Johnson's story of "Phaton Rogers," in which is described that young inventor's disastrous "horizontal balloon-ascension;" Dr. Oswald's stirring "Adventures in Nature's Wonderland;" Mrs. Clara Erskine Clement's second paper of "Stories of Art and Artists," with six pictures; and the anonymous "Mystery in a Mansion: a Story of an S. S." There are more than fifty illustrations, a page of music, and an Anglo-Chinese story for the boys and girls interpret.

SCRIBNER FOR MARCH has a number of interesting points. The second part of Mrs. Burnett's piquant novelette, "A Fair Barbarian," will be eagerly read by those who have read the first part, and will be found even more interesting. That this story adds new laurels to the author's repu-

tion is not doubted by any one who has read it through. "In London with Dickens" is a chronicle of the localities of *Boz*, including Mrs. Tulkington's house, Limehouse Hole, Jenny Wren's house, the Inns of Court, etc. Dr. B. E. Martin, who contributes this paper, writes from personal familiarity with the places he describes. Another similar paper is to follow. Mrs. Amory giving a biographical account of an American painter popularly little known, and presenting engravings of "The Boy and the Flying Squirrel," the "Boy Rescued from the Shark," "Lady Wentworth," and other illustrations. Still further variety is given to the number by an account of "Protestantism in Italy," by Rev. Washington Gladden; more "Notes of a Walker," including discussion of Shakespeare's natural history, by John Burroughs; "A Dangerous Virtue," a striking short story, by Mr. H. H. Boyesen. Among the poems there is a sonnet ("Two Homes") by Dr. Holland, who, in "Topics of the Time," writes of "George Eliot" and "The Metropolitan Museum," and takes note of Bishop Cox's exception to part of a recent paper in *Scribner* on the Bible Society. "Home and Society" treats of "A Mother's Duty to her Girls," "A New Cooking-Stove," and "Servants' Rooms and Quarters."

A HINDOO PUNISHMENT FOR LYING.

If any person is proved to be a liar he receives the punishment of the law, which requires that a liar shall have his mouth sewed up. The offender has his hands tied behind him, he is led out to a post in a public place, is fastened to that, and one of the officers of the government appointed for that purpose sews up his lips with a needle and thread. Then he is allowed to go. And everyone who sees his closed lips, and the blood flowing from them, can say to himself, "There goes a liar!" What a disgrace that sewed-up mouth would be to a man. And when people look at him how he would want to turn aside his head and cover his face so that they should not see the mark of shame that was upon him. Suppose all the people in this city who are in the habit of lying were to be punished this way tonight, and were obliged to go out tomorrow, I wonder how many sewed-up mouths we would find in walking through this city.—*Sunday School World.*

FIVE STEPS.

A man had committed murder, was tried, found guilty, and condemned to be hanged. A few days before his execution he drew upon the walls of his prison a game with five steps leading to it.

On the first step he wrote, *Disobedience to Parents.*

On the second step, *Sabbath-Breaking.*

On the third step, *Gambling and Drunkenness.*

On the fourth step, *Murder.*

The fifth step was the platform on which the gallows stood.

This poor fellow doubtless wrote the history of many a wasted and lost life.

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

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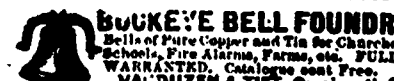
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