

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Canadian Independent.

Wm Rold
478 Gny st
1 July 81

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

Vol. 29.]

TORONTO, THURSDAY, MAY 12, 1881.

[New Series. No. 45

Current Topics.

—Arrangements have been made for the erection of a statue of Dr. Norman Macleod, near the Barony Church, Glasgow.

—Forty-four Mormon missionaries are on their way to Wales, on a proselyting expedition. They will work in the mining and iron districts of Wales.

—The possibilities of Methodist discipline as administered in a colored church are tremendous. A presiding elder of a Western African Methodist Conference was suspended from the ministry one day, expelled the next, restored to the ministry on the third day, and reappointed presiding elder on the fourth. If there had been a general conference handy, he might have been elected bishop on the next.

—The latest report of the minister of education shows a steady increase of public instruction throughout the Japanese Empire. The school attendance is now 35,000,000, the males, however, unduly preponderating. There is a good deal to do yet in the proper payments of teachers in Japan. School teachers' wages in that country are rather infinitesimal, something less than \$25 a year sufficing for the average schoolmaster.

—The "Salvation Army" was recently attacked by a mob in the streets of Enniskillen, Ireland, and stoned; in consequence of which the authorities forbade the Army to hold open-air meetings. The "Salvation Army" has rivals, it seems, in the "Salvation Mission" and the "Hallelujah Army." Each publicly disavows connection with either of the others. A detachment of the "Army" in Paris was assaulted by roughs, who mistook them for Jesuits in disguise. The meetings have been prohibited.

—A special effort is about to be made to raise the sum of £12,000, needed by the growing prosperity and demands of the Methodist New Connection at home and abroad. A circular has been issued by the President of the Conference, the Rev. Dr. Cocker, of Sheffield, stating that influential deputations will shortly visit the circuits on behalf of this object. The Wesleyan Methodist Thanksgiving Fund has now reached a total of £193,000, of which amount £164,000 has actually been paid into the hands of the general treasurers. It is intended to close the lists in August, before which time it is expected that the amount proposed to be raised—300,000 guineas—will be realized.

—The Free Church of Italy, according to the tenth annual report, made little advance in the past year. There are fourteen ordained ministers, a decrease of one; fifteen evangelists; forty-eight elders, a loss of one; seventy deacons, a gain of three; 1,780 communicants, a loss of twenty; 254 catechumens, a loss of eleven; thirty-five churches, a decrease of one; thirty-seven outstations, a gain of two. There was an increase of nearly 3,000 francs in the collections, the total being 15,000. The receipts from all sources were 180,852 francs, and the expenditures 174,408. Of the receipts 32,961 francs were from America. The Report, the first signature to which

is Alessandro Gavazzi, speaks of "an eloquent sermon" by Gavazzi, "the powerful preaching of Gavazzi," "the indefatigable Gavazzi," "the valuable prelections of Mr. Gavazzi," etc.

—The opposers of the new hymnal of the Free Church of Scotland have succeeded, under the lead of Sir H. Moncreiff, in carrying a motion in the Edinburgh Free Presbytery for an overture to the General Assembly asking a year's delay in adopting the book. Sir Henry said he dreaded extremely the hasty approval of a book which contained hymns of Ritvalistic and Broad Church tendencies, and one of his supporters believed this matter of the hymn-book was more important and difficult than the composition of the Confession of Faith. An elder said that if certain hymns were admitted to the Church they would drive many people out of the Church altogether. Mr. Macaulay objected to a book which was framed so as to be an introduction to the use of a liturgy and instrumental music in the public worship of their Church.

The Barbadoes *Official Gazette* contains a copy of a Bill by which it is proposed to raise the annual grant from State funds to the Wesleyan Mission in that island from £700 to £1,400, on condition that the mission continues "to provide chapel accommodation in the island, not less than that now provided by them, to keep the chapels referred to in the petition in good order and repair, and to provide ministers, not fewer than seven in number, to serve in the chapels and attend the several ministrations and rites of the Wesleyan Communion." The proposed change is no doubt influenced by a desire to reduce rather than extend the interference of the State in religious affairs, but the whole matter is a scandal, to the removal of which we earnestly hope our Wesleyan friends will apply themselves before the Lord Mayor renews his motion in the House of Commons for the discontinuance of analogous grants to other religious bodies in the island of Ceylon.—*Non-conformist.*

—The fierceness and bitterness of religious animosities have received another illustration, on a small scale, by events which have recently occurred at Marsala, in Sicily. An agent of the Wesleyan Mission at Naples, under the superintendence of the Rev. T. W. S. Jones, has lately been placed in charge of the little Methodist community at Marsala, and appears to have shown ability and zeal in his work. At any rate, since his appointment in August last, the opposition to the Protestant movement, led by the priests, seems to have increased in violence and malignity. The priests lately secured the services of a Lenten preacher, of some notoriety as a bigot and a firebrand. His preaching appears to have been the means of stirring up the rough element in the population, and of inciting them to a furious attack upon the mission premises at Marsala. The mission agent narrowly escaped with his life, finding refuge on the roof of a neighboring house, while the premises of which he was in charge were sacked, and their furniture and contents burnt in the public street. The authorities on the spot seem for some time to have been powerless to quell the violence of the mob, and, in-

deed, it is suggested that the municipal officials lent a quasi-sanction to the proceedings. The communication from Mr. Jones, who writes from Naples, states that "the mob, after completing their work of vengeance, entered the cathedral in triumph, and were blessed by the clergy, and the arch-priest, the solemn benediction being given by the latter." It is gratifying to know that a Constitutional King, not the Pope, is in the ascendant now in Italy, and immediately upon these events being officially reported in Rome, steps were taken by the Government to secure freedom of worship and of conscience to the Protestants of Marsala.

—An article in Herzog's *Encyclopedia* gives the following statements: "The total number of Jews throughout the earth is commonly reckoned at from six to eight millions. This estimate, however, is far too low. On the ground of information derived from many quarters, we reckon it at the lowest figure at twelve millions. We must remember that the science of statistics is yet in its infancy, and all who have experience of the work of collecting statistics are aware how difficult it is to ascertain the truth, and, in particular, statistics of religious persuasion are beset with difficulty. It is not difficult especially to see that there may be many more Israelites than official returns make apparent. The Jewish population of Europe has been given by a recent estimate as rather over five millions—one Jew to every fifty-five of the whole population; but this is decidedly below the mark. In Amsterdam alone there are 36,000 Jews; in Poland there are a million of Jews; in Africa, Algeria, Tunis, Fez, Morocco, are 100,000 Jews; and the lands of the Nile have them in multitudes. Statistical returns of Asia are extremely imperfect, but in Arabia, Persia, Afghanistan, India, there are large Jewish populations; and even China has a sprinkling of Israelites. A return of half a million is far too small for the United States of America; and there are Jews in Mexico, the West Indies, and the Brazils as well. In Palestine there is still a Jewish population of 16,000, in Jerusalem about 6,000, in Safed 3,000, in Tiberias 1,500, in Jaffa 300.

—The following statement shows one Israelite in—

Norway and Sweden	to 4,300 inhabitants,
Belgium	to 2,500 inhabitants.
Greece	to 560 inhabitants,
North America	to 75 inhabitants,
Italy and G. Britain	to 700 inhabitants,
France	to 800 inhabitants.

—By books and correspondence from the Transvaal, a good deal of light is being thrown upon the manners and customs of the little-understood Boers who, owing mainly to British ignorance and blundering, have of late been so much trouble to us. A point in their favor is thus referred to in the *Pall Mall Gazette*, apropos of what has recently happened at Potchefstroom, where the British garrison surrendered while the armistice was in force:—

"The Boer leaders, we are told, having discovered that Commandant Craije had forced the surrender after the armistice had been concluded, and while the garrison was in ignorance of the suspension of hostilities, offered to cancel the capitulation, restore the material of war, and permit

the garrison to reoccupy the position. General Wood has accepted their proposals, and Potchefstroom has been duly restored to its former occupants. It is a small thing, no doubt, but it is just such an act as might have been expected from a race which has sprung from the chivalrous Huguenots of Holland. The conscientiousness that prompted both the recognition of the wrong and the immediate restitution of the position unfairly seized, is too often absent from the dealings of States, either great or small; but in the Transvaal both sides appear to be courageous enough to admit their mistake when they find themselves in the wrong."

From another source, a Boston (U. S.) paper, we get some little insight into the religion of the Boers, whose tenets mainly coincide with those of the Dutch Reformed Church. The following is the testimony of the Rev. Mr. Aldir Grout, a missionary in the Transvaal region:—

"Their children are baptized in infancy, and in due time confirmed; hence all the population become members of the Church. So much do they think of their Church, its forms and customs, that they do not allow any man to administer its rites who is not able to give evidence that he has been regularly trained and is fully qualified for the office. Such a man is a Predikant, or minister, but a man of inferior fitness and qualities is allowed to preach to blacks or low whites and he is called a 'sendling' or missionary. When they proposed to make our missionary brother Lindley their minister, they would make no move to effect this till he had sent to the place and people where he was ordained and obtained certificates from them—his own assertion, or that of his fellow missionaries, not being sufficient. The Church has its Communion season once a quarter, and it is expected that every able-bodied person on the Church list will then appear in his place, even if he live many days' travel from the Church. They then 'span in' the large family waggon with water-proof cover, take in the whole family, old and young, and travel to the church, where they 'span out' their oxen and live in the waggon over the Sabbath. They get the young children baptized and the older ones confirmed, receive together the Holy Communion, and receive the benediction of the minister and return home. They place great value on all the services and rites of the Church. They carry the Christian idea so far at times as to apply it to the cattle, calling their own cattle Christian, in opposition to the heathen cattle belonging to black people."

But there is a darker side to the picture, for Mr. Grout adds:—"The Boers have great contempt for black people, thinking them only fit to be the slaves or servants to the whites, and not capable of becoming Christians—opposing all efforts for the blacks designed to civilise or Christianise them. They do not allow the blacks to attend worship with them in their church, or favor their attending worship at all." This view is, alas! too fully confirmed by Dr. Moffat, his son, and other missionaries in that far-off region.

THE PATIENCE OF HOPE.

The world's as full of hope as heav'n of stars,
 And so take heart to scan life's cloudy bars,
 Out of the East spring dawn and day's delight,
 The lark's sweet treble and the shadow's flight
 There's hope in the dull earth, though now it lies
 Heavy upon the snowdrop's closed eyes;
 Warm sun-bine breathing through the kindly mould
 Shall all her hidden loveliness unfold;
 And each shy bird upon her leafy nest,
 Feedeth with hope the love within her breast,
 Watching in patience through the growing days,
 While for the joy to come her mate gives praise.
 Trees in their wintry arms entold the spring,
 Though long we wait to hear the black-birds sing;
 Grey skies will brighten, and the bold buds show
 Green smiling faces to the tardy snow.
 Unto the patient heart God sendeth too
 Songs sweeter than a lark's; the morning dew;
 Beams brighter than on waking flowers fall;
 Spring after winter;—Heaven after all.
 —M. Henderson, in "The Day of Rest."

FOR LIFE

A STORY OF LONDON EXPERIENCE

PART III.—THE DOOMED LIFE.

About two years after the incident last recorded, I was returning in the middle of a cold but not dark winter night, from the house of a patient who resided in the outskirts of our town. My way lay across some fields, and through a low suburb by the banks of the river. When I came to the last field I thought I saw some one crouched down by the stone wall that formed the boundary. Unheard, I drew near, and saw it was a woman, watching apparently the lights of a neighbouring public-house, noted as the rendezvous of the worst characters. I seemed instinctively to know that it was some wife, watching for her husband; and as I passed I said, "Go home, my good woman. This bitter night it is enough to kill you to be watching about in this bleak place."

A voice with despair in its tone quietly replied, "Nothing will kill me; or I should have been dead long ago." There was a sort of laugh—a hollow ghost of a laugh—that chilled me to the bone, as the words ceased. Suddenly a throng of people, some women, came out of the public-house, and the crouched form rose and glided along at the side of the wall. I passed the rabble who were shouting out ribald songs, wild, odious, joyless laughter of women's voices adding a sort of chorus to the strain. I saw a tall man among them, a large tawdry woman was clinging to his arm. The light of the lamp was on his face—it was Warner. I glanced at his companion, and my mental comment was—"If that poor girl you once called wife is dead, the virago on your arm is better suited to you." I hastened on, anxious to put as wide a distance between me and a creature I could not look on without loathing; but for some streets I heard the shouts of the revelers, rending with their foul cries the quiet of the night.

Next day there were rumours of a murder, one of the worst of murders, a murder called of old, and still in our law books named "TREASON!" A wife had murdered her husband in their own home. This wretched, guilty creature had shed her husband's blood on the very hearth that ought to have been sacred to love and fidelity. Men looked calmly stern, women bitterly enraged as the tidings of this murder spread.

I was no reader of newspaper horrors, but when such a crime came nearly to one's own door, I turned more eagerly than usual to the local journal laid on my breakfast-table the following day, and the first thing that startled me was the name—Warner. For a moment I thought of the woman I had seen hanging on Warner's arm, and a kind of stern contempt filled my mind. "A drunken brawl: no wonder he ended so," was my mental comment. But as I read, what was my surprise to find it was *Ann*, the "Annie" I remembered—the gentle, loving wife and mother, whose sweetness of temper had been the drunken boast of her husband. How could it be possible?

The murder took place so near the time of the assizes, that the trial followed the inquest and the committal in quick succession. There was no one to urge delay for the procuring of evidence or the arranging of the defence. The evidence was clear, the accused was poor. I attended the trial. The court was very full—many ladies there, most of them vehemently against the prisoner. Oh, ladies! if you obtained what some of you deem your right—permission equally with man to practise law—few of you would prefer being tried by a female judge or a female jury. It is a wrong, say some, that woman is not tried by her peers—that trial by jury in its strict sense does not exist for her. If this be a wrong, methinks woman would cherish this wrong more than most of her rights.

The prisoner was poorly dressed. She had evidently, though still young in years, lost all care for her appearance despair had done its work. She looked once timidly and wonderingly round the court, then collapsed into herself, a still, white effigy of a woman.

How much of the proceedings were understood by her can never be known. Occasionally her fingers twitched at her old shawl, once she pressed her little bony hands hard on her eyes. I felt certain those tearless eyes were dry and hot, that she pressed down the lids to ease them; but those around me said, "What a hardened creature!" All the whispers I heard, and they were in female voices, "soft in the vowels," were—"What stolid indifference!" "There's no tears; she puts up her hands to her eyes to pretend to wipe away the tears she does not shed." "Faugh! I cannot bear to look at her hands." "What a bad countenance!" "Wasted to the bone with evil passion!" &c.

There was no hesitancy and no delay in the trial: all was clear. The husband had returned home late, intoxicated certainly; but this wretched woman, this base wife, had waylaid him—managed to enter the cottage they occupied a few minutes before him: he followed and fell down across the fire-place, and she had thrown a heavy smoothing-iron on his temple as he lay, and killed him instantly.

There was a feeble attempt by the counsel for the prisoner to make out that the fall might have caused death. The surgeon's testimony entirely disproved that. There was a wound inflicted with the strange weapon employed; "not so deep as a well, nor so broad as a church door; but enough."

Except the man's fall no sound had been heard by the other lodgers in the house, and the tragedy was discovered by a woman noticing a small stream of blood that had run under the door into the passage. She had entered and found the man dead and cold, and the murderess crouched up in a corner of the room, looking "calmly," they said, at her fearful work.

And so there was no doubt: the word "GUILTY" was spoken with less sorrow than common; and in the court there was a murmur—could it be of approval?

Yes! human justice was satisfied—the traitress was condemned.

After the thrill of the moment, I was not either angry or surprised at that approving murmur. It was outraged fidelity that spoke. Marriage—honorable, tender, holy—had been violated by the red hand of murder: the ties dear as life, strong as death, had been rent in twain, and society rose indignant to avenge the crime. Sentence was pronounced. There was the same stillness in the prisoner. The goaler touched her. She started like one awakened from a dream, and her frame being light and small, she stepped down quickly. With deep disgust a voice near me said—"She actually seems to 'trip' away!"

I went home fevered with the scene. I had looked below the surface; I had known the daily death that miserable woman had endured—the many murders her intemperate husband had perpetrated; how he had slain her hopes, her health, her peace, her mother joy, her wifely comfort. Yet that her hand should have dealt the awful retributive blow seemed very frightful.

I pondered, too, on human law, and mourned that it should be most insecure where for the safety of society it should be least so. All whom I conversed with believed the extreme penalty of the law would be inflicted. All thought it just it should be. I urged the conduct of the husband, and was, I confess, startled at the reply; "Oh! allow a man's bad conduct to be pleaded in extenuation, and you'll have plenty of murders." Pondering this case, my mind went through a ghastly chronicle. "The glorious uncertainty of the law" does not cease with the verdict, it extends to the punishment. I remembered that a man, a few years back, destroyed a woman on Battersea Bridge—a most hideous murder: no doubt, and no extenuation in the case, and yet that man was reprieved. A Frenchwoman deliberately bought a pistol and shot a mere youth, her paramour; and her life was spared. An adulteress, discovered in her amours, put her four young children to death, and the plea of insanity was allowed. A mother deliberately brings her child of ten years old to her home and cruelly murders it, making the name of "Celestine" infernal for ever, and she was spared. A poor ill-used woman, in one of our southern counties, waits up for a brutal husband, who returns, reeking from the arms of a paramour, to insult his wife; in a paroxysm of frenzy she strikes him with a hatchet that lay at the fireside, no premeditation and the greatest provocation. In her terror she makes a bungling effort to conceal her guilt—and she perished on the scaffold!

And, more terrible still, timid or merciful jurors have allowed murderers—yes! many to escape, whom, had the penalty been less than death, they would surely have convicted. As I thought of these strange anomalies in our social system, I wished two things—that some lawyer with a sound brain and heart would make a list of crimes and punishments for one year, tabulate and compare the sentences, and send such a paper to the Social Science meeting. My other wish was, that human justice would, for the security of society, try whether a life of stern toil would not be a more deterring punishment than a death of excitement to those who by their crimes show they have no love of man nor fear of God. But I found few to comprehend or sympathize with me, and I looked with a sickening horror to the close of Annie Warner's "doomed life." * *

PART IV.—THE INNER LIFE.

While I was thus revolving this sad case in my mind, my medical colleague asked me to visit the infirmary of the

county gaol. I found there, in a separate ward under the care of two nurses, the unhappy woman whose trial (I may say *trials*) I had witnessed. I had hoped to find her insane. I wished to think the deed she had perpetrated was the result of insanity; but she was perfectly calm and collected. The nervous system was entirely prostrated as if a long series of exhausting troubles, ending in a paroxysm of rage, had completely shattered the system. All that skill could do was done by myself and others to save her; for it was not to be endured that leath should anticipate his prey and deprive the gaping multitude of a drama and a holiday. And so strange in some cases is the tenacity of life, that I have known some feeble wretch with disease enough to kill the strong at once, live on and on, as if merely to meet man's doom—nature delaying that law might strike. I did fear this might be Annie Warner's case. She was patched up with stimulants, fed up with dainties; and for a few days she evidently rallied. Food and quiet that she had been long a stranger to wrought some favorable effects; but she never slept. Day by day, night by night, she lay still and calm, but sleepless. I visited her at all hours. She seldom spoke except in monosyllables, and occasionally faltered the *one* name—JESUS. I recalled myself to her recollection. From that time she appeared to take some interest in my coming: the chaplain she seemed to shrink from. One night, wishing to watch the effect of a narcotic, I remained with her. The medicine we tried failed as a sedative, and I was not, therefore, surprised that its operation as a stimulant was very marked. For the first time since her sentence she began to converse. There was no question of confession; she had never (except in the usual legal form at the trial) denied her guilt. I wished to know if there was contrition.

"My Archy," she said, "my little Annie, do you see your poor mother! Oh! shall I reach you, my murdered babies? "Sir," she added, "do not cold, and hunger, and blows, and bitter words that scald the heart—do not they kill? No, no! they did not kill me—they hurt you, my darlings, they killed you! My heart was so hard it would not break; I wish it had—oh! I wish it had!" I tried to lead her to a consideration of her circumstances. She said, with a heavy sigh, as if speaking to her husband, "Oh, dear Fred! my poor fellow! it was the drink—yes, yes—that made a lake of fire, a river of blood between us. Who shed that blood?" she exclaimed, sitting upright, with sudden energy, and looking wildly round. Then dropping her head on her clasped hands she added, "Good people, pray for me; the old man with the grave, stern face said, 'The Lord have mercy on your soul!' that was a prayer, wasn't it? Mercy—mercy for me! Oh! there has been no mercy! Husband, have mercy! Pity your children—our Archy, our Annie—have mercy on them! No! there is no mercy here; the Lord have mercy, have mercy!" Her voice rose into a thin scream; she seemed to lose control over it; the one word "Mercy! mercy!" came in sharp gasps. I saw she was convulsed; we laid her down, but the struggle had commenced with the last enemy. Sorely the wasted frame was torn and shaken for hours ere the drops of suffering were fully wrung out, and the prisoner was released. The struggling soul went with its plea for mercy to a higher tribunal; all stained and soiled with its wretched strife of existence, it carries its sins and sorrows to Him who alone knows the hidden anguish—"the inner life."

Oh woman! so tender in love, so patient in endurance, so sublime in

self-sacrifice, so vehement in anger, so impetuous in vengeance—fond, rash woman! pitied and beloved of Him who said, "Oh, woman! great is thy faith"—how often the part of victim is the only part assigned to thee on God's misused earth!

Surely if human laws are made to punish, they should also be made to protect. If justice condemns the strong, it should shield the weak. Surely our Christian nation should have a conscience at least as sensitive as that of the disciples of Mohammed or Confucius, who proclaim this truth, "No government should enrich itself by tempting and corrupting its subjects."

[THE END.]

WIFELY LOVE

Mrs. Harriett Beecher Stowe says that many women suppose that they love their husbands, when, unfortunately, they have not the beginning of an idea what love is. Let me explain it to you, my dear lady. Loving to be admired by a man, loving to be petted by him, loving to be caressed by him, and loving to be praised by him, is not loving a man. All these may be when a woman has no power of loving at all—they may all be simply because she loves herself, and loves to be flattered, praised, caressed, coaxed—a cat likes to be coaxed and stroked, and fed with cream, and have a warm corner. But all this is not love. It may exist, to be sure, where there is love; it generally does. But it may also exist where there is no love. Love, my dear ladies, is self-sacrifice; it is a life out of self and in another. Its very essence is the preferring of the comfort, the ease, the wishes of another to one's own for the love we bear them. Love is giving and not receiving. Love is not a sheet of blotting paper or a sponge, sucking in everything to itself; it is an out-springing fountain, giving from itself. Love's motto has been dropped in this world as a chance gem of great price by the loveliest, the fairest, the purest, the strongest of lovers that ever trod this mortal earth, of whom it is recorded that He said: "It is more blessed to give than to receive." Now, in love, there are ten receivers to one giver. There are ten persons in this world who like to be loved and love, where there is one who knows how to love.—*Exchange.*

"HERE I AM."

A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned, the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said the gentleman, "Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?" Charlie declared that he knew nothing about it; that the cage-door was open, and he guessed the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, "Here I am!" Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we cannot deny.

INTERNATIONAL S. S. LESSON.

Sunday, May 22.

Parables on Prayer.—Luko xviii. 1-14.

GOLDEN TEXT, Luko xi. 9.—Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you. Commit 11-14.

INTRODUCTION AND CONNECTION.

Between our last lesson and this, occurred, probably, our Lord's journey to Bethany and the raising of Lazarus from the dead (John xi. 1-44; after which, owing to the hostility of the Jews, He journeyed to Ephraim, a place some sixteen miles to the N.W. of Jerusalem (John xi. 45-54.) Thence, after a time, He set forth on His last tour through Judea and Galilee, with Jerusalem as His ultimate goal. On this tour, the incidents recorded in ch. xviii 1-37, probably transpired, and also the teaching which constitutes our present lesson.

LESSON NOTES.

(1.) *And He spake a parable to them to this end*—in order to show that—*men ought always to pray*—not necessarily be always in the attitude of prayer, but be always in the spirit of prayer;—*and not to faint*,—that is, be discouraged, as though God either failed to hear, or, hearing, was indifferent; but, having brought their requests to Him, they should both wait for, and expect an answer.

(2-4.) *A judge which feared not God nor regarded men*, a godless, wicked man, alike regardless of his duty to God, the Supreme Judge, and to men over the disposal of whose affairs he had been set.

Such a character is chosen by the Lord on account of his utter unlikeness to God; and in order to make the teaching of the parable the more forcible and impressive.

A widow—one who had neither wealth nor influence to commend her, to the judge's consideration, and for whom he had not the slightest regard. *Avenge me of mine adversary*,—in other words,—consider my case, and grant me justice. I am helpless of myself to secure justice, therefore I appeal to you. *He would not for a while*. This man feared not God, so he had no terror of retribution for his misuse of power; he regarded not man, so in his stony bosom there was no pity or sympathy. What help, then, could she expect to meet from him! None unless through wearing him out with her importunity.

(5.) *But afterwards he saith within himself—because this widow troubleth me, I will avenge her, lest by her continual coming she weary me*. He had absolutely no motive for helping the petitioner but one that grew out of his selfishness—the desire not to be troubled. What a contrast to our God, who can have no motive for helping us but that which results from *unselfness*—the simple aim to benefit and bless!

(6-8.) *Hear what the unjust judge saith*, that is, consider it carefully; and contrast this person, and the motive of his action, with *God and His motives*. The one is a godless sinner, the other the holy and righteous God; the one utterly selfish, the other absolutely unselfish; the one regardless of men, the other full of the tenderest compassion;—the one a judge, cold, selfish, unsympathizing, the other a Father yearning with overflowing tenderness over His afflicted children. Now—and here is the special point of the parable—if such as this judge could be brought to compliance by the persistent urgency of the petitioner, *how much more will God the holy, the just, the pitiful, the tender, be moved to grant the petition of His elect* (chosen, redeemed ones) *which cry day and night unto Him, though He bear long with them*,—that is, wait long, before sending the answer. For reasons we cannot comprehend, God often delays to send the answer to prayer, but Christ Himself says—and we should believe Him;—

(8.) *I tell you he will avenge them* (do justice for them) *speedily* (Heb. x. 37), sooner, perhaps, than they expected, or even hoped. *Shall He find faith, &c.*—that is, will there, after all, be any such strong prevailing faith in God, as His faithfulness and constancy to His promises give Him the right to expect from His own people?

(9.) *And He spake this parable unto certain who trusted in themselves that they were righteous, and despised others*—a numerous class in our Lord's day, and a no less numerous one in our own, were the thoughts of their hearts as fully exposed as those of this Pharisee.

(10.) Two men went up into the temple to pray—the one a Pharisee, and the other a publican—a tax-gatherer.

(11,12.) *Stood and prayed thus with himself*. This man's thoughts were of, and towards himself;—they contain the essence of self-worship; hence, must have been abhorrent to God. *I thank thee that I am not as other men, &c, &c, &c; or even as this publican*. So much by way of self-gratulation before God;—so much by way of contrast with other men, in which the supposed advantage is always on his own side.

(12.) *I fast, &c, &c.*—so much by way of reminding God of his meritorious deeds; as though had they been really meritorious, God could or would have been unmindful of them.

(13.) *Standing*. In v. 11, the idea is of one assuming an attitude; here, it is of one occupying a place. *Afar off*—in some obscure or inconspicuous part of the temple. *Would not lift up his eyes to heaven*,—esteeming himself utterly unworthy. *Smote upon his breast*,—an act indicative of sorrow and self-reproach. *God be merciful to me a sinner*—words implying a profound sense of ill-desert and of God's unquestionable right to cast him off forever.

(14.) *I tell you*—the same language as v. 8,—a bold and emphatic assertion. *Justified rather than the other*,—that is, accounted just by God. He who justified himself was in God's sight condemned;—he who condemned himself was in God's sight justified: *for every one that exalteth himself shall be abased* (brought low); *and he that humbleth himself shall be exalted* (lifted up).

SUGGESTED THOUGHTS.

The answer to the prayer of faith, though long delayed, will come. Impertinently, when seeking any thing not opposed to God's will, is not offensive to Him; but, on the contrary, is well-pleasing, as a proof of the value we attach to the thing we ask for.

He who prays in faith not only expects but waits for the answer. He trusts in God's faithfulness to His promises, and, in so doing honors God.

The Pharisee's prayer is a proof that we may, while *professionally* worshipping God, be *really* worshipping ourselves;—an impious and flagrant violation of the first commandment.

The Publican's prayer shows that the lower we sink in our own sight, the higher we stand in God's, that the more we abhor ourselves, the more He esteems us.

QUESTION SUMMARY.

(For the Children.)

(1.) Why (to what end) did Jesus speak this parable? What is meant by *to pray always*?—by *not to faint*? See note. (3-5) Give this parable in your own words. What did the widow mean by *avenge*? See note. Did the judge obtain justice for her at once? Did he at last? Why did he? What was his motive for helping her? See note. (6-8) What is meant by *hear, &c.*? Pay attention, think about it. Now, which do you think would be more likely to hear a person's prayer, a wicked unjust judge, or our kind, loving Heavenly Father? Why did the judge answer her prayer? Why does God answer our prayer? See note. Should we not go to Him very confidently then? Repeat the golden text. (9.) To whom was this parable spoken? Are there very many such people? (10-13.) Who went up to the temple to pray? What is a Pharisee?—A publican? What did the Pharisee say in his prayer? Was he worshipping and praising God, do you think? Whom, then? If he was worshipping and praising himself, what commandment did he break? What sin did he add to that? The sin of insulting God. What did the publican do and say?

With which of the two was God better pleased? What is meant by *justified*? Accounted just, or acceptable. What does God do for those who *exalt themselves*? What, for those who *humble themselves*. Which are you doing from day to day?

THE HONOR DUE TO WEAKNESSES.

Peter's exhortation to husbands, so to dwell with their wives as to render honor to them, "as the weaker vessel," (1 Pet. iii. 7), seems to me the most nobly chivalrous utterance which I ever heard of

read. All that historic chivalry has worthily aimed at would find its consummation in such recognition of the honor that is due to weakness.

What kind of weakness is that to which it is possible for right manly strength to give honor? Surely it is not any sort of weakness that is akin to worthlessness. The weakness of frivolity or of silliness cannot be honored. It may be our duty to bear with it, but I do not see how we can honor it. Perhaps it will help us if we notice a little more particularly the figurative form in which Peter gives us his thought, "the weaker vessel." By a vessel we mean "a utensil proper for holding something." "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor." (2 Tim. ii. 20.) Now, among the many vessels in a great house, which are they that are treated with the most honor, touched the most gently, handled the most carefully?

These questions make you think of your glass and your porcelain. They make you think of vessels on your table through which the daylight shines freely, making them glitter like jewels. They make you think of costly vases which you commission to hold the choicest Summer flowers, or vials which imprison and keep for you the most delicious perfumes. Of all the vessels in your house, these upon which you bestow the most abundant honor are the same which could be most easily broken—which can least bear hard pressure or rough usage. Their weakness comes of their fineness, and their fineness makes them worth all the care which their weakness needs. Such weakness can be honored. Such weakness is honored. So is it that every true man honors his wife. So is it that every true man honors every true woman. And this is Christian chivalry, the consummate flower of Christian civilization.

But I do not think that we have yet reached the utmost meaning of Peter's beautiful exhortation. There has been a disposition in men to use that figure of speech as if it represented their wives to be their vessels choice and goodly vessels indeed, "vessels unto honor," to adorn and beautify their homes, as well as to furnish forth the highest and noblest utilities, but *theirs*, they being the owners. A careful study of Peter's figurative expression shows that he rather conceives of both the husband and wife as vessels, the wife the finer and therefore the weaker or more fragile of the two. His phrase would be more exactly rendered, "giving honor unto the feminine vessel as the weaker." The Christian man and woman dwelling together in happy and holy union, "as heirs together of the grace of life," are to conceive of themselves as a pair of vessels "sanctified for the Master's use, prepared unto every good work." (2 Tim. ii. 21.) And Peter bids us reverently recognize the natural difference between these two vessels. The coarser, harder, stronger, should accept the rougher and harder uses, and the finer and frailer should be honored with the gentler and finer and sweeter uses.

Can human thought carry the refinement of genuine courtesy higher than these inspired writers have carried it? Can womanhood make a greater mistake than to exchange this honor accorded to its weakness for all that can be won in a strenuous and bold assertion of equality in powers and prerogatives?—*Rev. Henry A. Nelson, in N. Y. Evangelist.*

Seldom can the heart be lonely,
If it seek a lonelier still.
Self-forgetting, seeking only
Emptier cups of love to fill.

—F. R. Havergal

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.—*Lichten.*

The Canadian Independent.

Is published every Thursday, and will be sent Free to any part of Canada or the United States, or delivered Free in the City of Toronto, for

One Dollar per Year.

Remittances to be addressed to THE CANADIAN INDEPENDENT, Box 2018, P. O. Toronto. All communications for the Editorial, News of Churches and Correspondence columns should be addressed to the Managing Editor, Box 2018, P. O. Toronto.

TORONTO, MAY 12, 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 orders for the INDEPENDENT and the Year Book.

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.

TO SUBSCRIBERS.

We are compelled to call the attention of subscribers to the label on their papers. A large number of subscriptions due on January 1st have not yet been paid, and not a few due 1st July last. Beyond paper and print no expenses are incurred. The editor, manager and contributors alike, work without a cent of cost to the paper, so that we think we can, with very good cause, ask all our subscribers whose payments are overdue to REMIT WITHOUT DELAY.

EDWARD MIALL.

The cable last week flashed the sad news of the death of another of the noble men of our denomination in England. That it was unexpected is proved by the fact the *Non-conformist* of April 28th contained the following paragraph:—

"We greatly regret to announce, and are sure many of our readers will share our concern, that Mr. Edward Miall is very seriously unwell, but we trust it may be in our power to announce next week that he has rallied from his present state of prostration. His illness dates from the day before Good Friday."

Three days later he passed away to rejoin his fellow-laborers, some of whom had so lately preceded him, and "to be with Christ."

We have not the materials at hand for an extended notice of the life of Edward Miall; we shall have full particulars in a mail or two, and will speak more in detail. Suffice it now to say that for more than thirty years he has been the undaunted, the unswerving advocate of the separation of Church and State. Almost alone, and when such opinions were counted extreme by the large majority of his brethren, he established the *Non-conformist* newspaper to do battle for that truth, and through long years of bitter opposition on the one hand, and but feeble support on the other, he held on his way. The Anti-State Church Association came into existence mainly by the power of his advocacy, and its successor, the Liberation Society, is today doing the same work, stronger and more confident of success than ever. In addition to his work on the paper he sat in the Imperial Parliament for some years, and no question affecting religious liberty or social advancement found him silent. He has not lived to see the

fruition of his labors, but he has long been convinced that it was only a question of time, and a comparatively short time. The tenor of his writings has largely leavened the Nonconformist body of England, doubt and lukewarmness have given place to conviction and zeal. Thirty years ago it would almost have been that his death would have proved the extinction of the Anti-State Church movement—to-day there are scores of willing hearts and eloquent tongues to carry on the work, a work that will not be completed until the last vestige of a State-Church in Great and the Greater Britain has disappeared for ever.

THE SCOTTISH CONGREGATIONAL UNION.

The above Union met at Aberdeen, during the week ending April 9th. From the *Peoples' Journal* we gather that a large number of clerical and lay delegates were present, representing nearly all the congregations in the county. The various societies in connection with the Union appear to be in a healthy condition. The Widows' Fund, Ministers' Provident Fund, Total Abstinence Society, the report of which stated that nearly 70 per cent. of the ministers were abstainers, and not more than 50 per cent. were members of the Society. The Theological Hall, the attendance at which during the year had been twelve students, and the income rather more than \$6,000. The resignation of Dr. Alexander, one of the Professors, was a source of much regret. The churches there have, what we are talking about, a chapel building fund, also a minister's supplementary fund. The departure of the Rev. Mr. Beaton from Coatbridge to St. Johns, Newfoundland, was noticed. Our brethren in Scotland, although, as here, far from numerous, are doing a good work.

THE third and concluding letter of "A Practical Man" has a place in our issue of this week. Nothing has appeared in the INDEPENDENT since it has been in our charge so important and demanding such calm and unbiassed attention as these letters. We do not intend to offer any remarks upon them this week, we would rather leave them as they are for the quiet consideration of the brethren. We trust that they will prove the seed-thoughts out of which will come a change in our body—wiser counsels, larger views, wider sympathies, more active efforts, and, as a result under God, such a growth as we have never yet witnessed in this country.

Contributed Articles

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting will be held in Zion Church, Toronto, commencing June 8th at 7.30, when the Annual Sermon will be preached by the Rev. J. L. Foster, of Montreal.

The earnest attention of pastors and deacons is again called to the 12th Standing Rule of the Union (*Year Book* for 1880-81, page 59), which requires annually from "each church" in connection with it, a collection for its funds. Last year only forty-six out of seventy-eight churches on its roll of membership

conformed to this requirement, and \$4 in consequence had to be deducted from the claim of each minister and delegate present. Such a deficit, if repeated, will seriously interfere with the success of the Union, and of all the societies which annually meet along with it, and it is earnestly hoped that every church connected with it will take up a collection on its behalf, on or before June 5th, and forward it to the Secretary-Treasurer at the meeting in Toronto.

Reduced Fares.—The Grand Trunk and Great Western Railway Co.'s will grant return tickets to those attending the meeting, on presentation of certificates signed by myself, at a fare and a third. The Richelieu and Ontario Navigator Co. will give return tickets at the following rates, which include meals and berths:—Port Hope, \$3; Cobourg, \$3.50; Kingston, \$7.50; Brockville, \$9.75; Prescott, \$10.25; Cornwall, \$12; Montreal, \$15; Quebec to Montreal and return, \$3, (meals extra); Hamilton to Toronto and return, \$1, (meals extra); Bowmanville, do., \$2.

The Ogdensburg Line will carry at the following rates, including meals and stateroom:—Prescott or Brockville to Toronto and return, \$7.20; Kingston do., \$5.85. Tickets by this line at the reduced rates named, can be procured only by remitting the amount to me. Boats leave Prescott Tuesday, Thursdays, and Saturdays at 1.30 p.m.; Kingston, about 9 p.m.

When sending for certificates please say by what route you will travel.

JOHN WOOD,
Sec. C. U. of O. and Q.
Ottawa.

STATISTICS.

To the Editor Canadian Independent.

SIR,—Kindly allow me through your columns to remind the pastors and secretaries of churches to send in the statistical returns as early as possible, and to let me know if any have failed to receive the blanks.

Yours truly,
W. H. WARRINER,
Statistical Sec.

Yorkville, May 6, 1881.

RECEPTION COMMITTEE.

The Reception Committee will be glad to hear from any persons willing to receive and lodge one or more of the ministers and delegates coming to the Union Meeting.

W. FREELAND,
71 Bay Street,
Secretary Reception Committee.

DR WILKES.

To the Editor of the Canadian Independent:

SIR,—Your readers will no doubt be surprised to hear what I have but recently learned, that the Rev. Dr. Wilkes, the venerable Principal of the Congregational College of British North America, has resigned his position in the College, and is about to proceed to England on a lengthened visit. His loss will be severely felt, and it behoves those who have the interests of the College at heart to bestir themselves in the selection of a successor, one, if possible, who will command equal influence and favor. A good choice is more particularly desirable now in view of the immense strides of the Presbyterians and Baptists, if Congregationalists wish to retain their position in the country.

Perhaps Dr. Wilkes could make inquiries in England, if no one equal to the emergency is forthcoming in Canada. My object is merely to draw attention to a matter of vital importance to Congregationalism in Canada.

Allow me to subscribe myself
AN OBSERVER.

THE POSITION AND PROSPECT OF OUR CHURCHES.

To the Editor Canadian Independent.

SIR,—It would probably be seemly for this, my last communication, to be preceded by a statement from the Editor that the INDEPENDENT, while opening its columns for discussion, is not responsible for the opinions of correspondents. I am aware that those I am about to express may run counter to some received ideas. They may also arouse a certain amount of antagonism, and possibly give pain to individuals. They are, however, the opinions of one who has thought much and seen much of the workings of our church life, and who, during an unbroken connection with it extending over forty years, has had opportunities of comparing it with other forms of church organization. They may be taken, therefore, as the matured judgment of a friend, and not as the carping criticisms of a foe.

Referring then to the contents of my previous letters, and to the contrast between the growth of the first quarter of a century, when we were contending against odds, and of the second, when on a footing of absolute equality, let me make the following suggestions:—

1. It is doubtful if we have, as a body, realized the fact that we have an obligation to discharge to the whole people of Canada. We have been wanting, apparently, in that divine ambition which never rests until every quarter of the land is occupied, and every soul brought under the truth. There has been amongst us a remnant of the Calvinistic and Plymouth Brethren idea that Christ's people are a little flock, and of great complacency in the fact. The Scottish idea of Independent churches, viz., that their chief function is to bear witness for principles, has probably prevented the development of the sacred ambition of possessing the whole land. The fundamental defect of this theory is, that when the witness-bearing has borne fruit in the reformation of errors, and the adoption of sound principles by the larger bodies surrounding it, the work of a mere witness-bearing body is done. When the Corn Laws of England were abolished there was no longer a necessity for an Anti-Corn-Law League. When slavery ceased the Anti-Slavery Society disbanded. If our position is that of mere contention for principles, the triumph of these principles will put an end to the reason for our existence.

Some of these have prevailed already. There is no longer a dominant State church in Canada. There is perfect religious equality. The principles of congregational freedom are rapidly gaining ground in the great religious organizations. For these we have always contended. But have we not been mistaken in putting forward so prominently this witnessing for principles instead of representing our churches as the embodiment of a scriptural and apostolical church polity? On the latter ground we can stand, and from it spread ourselves until we cover the land. On the other we may stand indeed for a time, but the more successfully we witness, the sooner will the necessity for our existence disappear.

2. I have already referred to the foundation of our Collegiate Institute, and to the defective appliances of early years. The men who carried on the institution amidst difficulties and defects have always been held in honor amongst us. But it is a question whether a misconception did not pervade the operations of those early times. The country, it must be confessed, was in a raw and inchoate condition. There seemed but little congruity between backwoods clearings and academic culture. In fact, it would seem as if academic culture, in any thorough sense, would have been an utter exotic in such a climate. The

dominant idea of the college authorities (and very naturally) seems to have been to impart so much of culture as would fit men for the rough-and-ready life of backwoods settlements. This idea regulated the style of men who were received, the preparatory training required of them, and the method and scope of the culture itself. I speak, of course, in general terms. There were exceptions, doubtless.

This policy had, however, the radical defect that it was suited to a temporary state of things, which by-and-by would entirely pass away.

The founders of our great educational system proceeded on an entirely opposite theory. Rough and barbarous as the country was at that time, they looked forward to the day when an advanced civilization would cover the land. They prepared for it schemes of education, suited rather to the future than to the imperfect present. Certainly they have had their reward. We have now, perhaps, the finest system of education on the face of the earth. Our common schools, high schools, and universities, cover the land; and our people, educated under such a system, taken broadly and generally, are among the most intelligent of populations.

Let us consider, then, the effect of the working of these two opposite systems—An ecclesiastical education, suited for the imperfect development of the early stage of our existence; and a secular education, suitable to the most advanced state. Is it not evident, that while those who are trained under the former can maintain their influence in the days of early development, they will lose their hold, and have a less and lesser degree of influence, as the people rise into higher stages of intelligence?

It may be objected that if our ministry for the last quarter of a century has not been abreast of the times, it has been abreast of its neighbors, and that these neighbors have made wonderful progress none can deny. I do not care at present to discuss the question whether our ministry is abreast of its neighbors, but I deliberately say that unless it is in advance of them we can never make progress, unless other conditions are altered. For let us consider the position. We have adopted a church system which strips us of all adventitious aids. The power of such aids in other church organizations none can deny who are familiar with their working. Even the other branch of the Congregational order has a powerful adjunct in a striking ordinance, of which the very most is made in the working of the church. In our system, however, everything depends, and must depend, upon the minister himself. It is idle to talk of its depending upon minister and people. It is the minister who is the formative power in the church. The people take their tone from him, and must do so in the very nature of things. The very working of our system, as it exists amongst us, necessitates it. It may not be so in other churches. But it is eminently in a Congregational Church, as such churches are known in Canada. Having then adopted such a system, we are bound by every consideration to see that the men upon whom we place the responsibility of its working shall be equal to the charge laid upon them, by careful selection in the first place, making sure of their having faculties which would fit them for the work, and then by thorough training—severe training, let me say in mental and moral culture—we may educate a race of men who will be able to command attention anywhere.

In giving utterance to the foregoing reasons it will be observed that nothing has been said as to certain other reasons (lack of the right kind of emigration, and so forth), which have sometimes been made prominent when discussing this question. I have said nothing of

these, because I do not believe in them. The Baptist churches, certainly, are subject to the same influences; yet while we have been stagnant, they have been making striking advances.

To conclude the whole matter, let me give expression to a few suggestions with regard to the future:

1st. Let us rid ourselves of narrowness and littleness. Being filled with the idea that we have that in our possession which is good for the whole people of Canada, let us feel the pressure of responsibility to extend our system over every part of it.

2nd. Let us endeavor to break up this spirit of rampant independency under which every church does what is right in its own eyes. Independence is often a mere synonym for self-will. Independence is a powerful shield against ecclesiastical tyranny. But when tyranny is overthrown, and freedom established, other forces need to be introduced into play, if we would consolidate, advance, and assume an aggressive attitude. In order to win victories, we must adopt for our watchwords—ORGANIZATION,—ORDER,—CO-OPERATION. We must sacrifice self-will for Christ's Kingdom. Self-will and selfishness have ruined churches, destroyed usefulness, and retarded progress in innumerable instances.

There is one kind of Independency which would indeed be desirable in many cases, viz., independence of help from outside sources. Perpetual pauperism and independence are certainly not compatible.

So far my suggestions may be merely the utterance of ideas. A practical man—it may be said—should say something practical. But let us bear in mind that the world and the Church are ruled by ideas. When ideas are dominant in the mind, they must force themselves into utterance in the shape of policies, arrangements, and lines of action.

3rd. But, proceeding to practical suggestions, I would say, in the first place, we must increasingly aim after a higher standard of college education. Knox College has recently adopted the rule that none but graduates in Universities can be admitted within its walls. Our admission standard should be raised to something like this. And afterwards such a rigid system of mental and spiritual discipline should be enforced that both unspiritual men and dunces should be plucked without mercy.

4th. We must make far more of our church organization and life. There is a tendency amongst us to relapse into the condition of mere auditors in a lecture room. Our ordinances and membership require far more attention than they receive. Purity of communion should be strenuously maintained. Our worship, or what we are pleased to call the "preliminary service," ought to be advanced to the front place. There can be no comparison between the unconstructive baldness of many Congregational churches, and the edifying fullness, scripturalness, and power of some other sections of the Body of Christ.

It would be well, too, if there was a general adhesion to the solid biblical truth of old times, and an avoidance of shallow, unphilosophical rationalism.

We must, too, make more of our church order. Prominent men, both ministers and laymen, have sometimes boasted that they were not denominationalists. Now, while bigotry is abominable, there is a spurious liberalism which is mischievous. To say "I am not a denominationalist" sometimes means "I do not care whether I am a Congregationalist, a Methodist, or a Presbyterian." Churches wholly of such material would soon become extinct as such. We have no right to remain separate unless we can give a reason for our existence.

5th. We must simplify our machinery. Our Home Missionary Society, Indian

Missionary Society, Labrador Mission, Manitoba Mission, and Congregational College, might all be managed by Committees of the Union.

6th. The Union itself ought to be strengthened. Connection with it should be the ground of recognition, both for Congregational churches and pastors. Separation from it should be equivalent to withdrawal from the body.

I put the last two suggestions I have to make in the shape of queries:

1. Would it not be desirable to cultivate a closer connection with the thousands of American brethren on our border?

2. Ought we not to do something for

3. Could we not make some systematic effort for Foreign Missions? female education.

Soliciting the earnest and prayerful attention of the brethren to these letters, and thanking you for the courtesy shown in their insertion,

I am, &c.,

A PRACTICAL MAN.

Montreal, April 7, 1881.

THE NEW TESTAMENT HOLY CATHOLIC CHURCH.

VIII.

A church founded on lineage had been tried and had failed. That founded on nationality combined with lineage had also failed. The descendants of Abraham, the best of earthly fathers, and the monarchy of David, the great model king, had alike and combinedly failed as means of establishing the kingdom of God among men. With some natural and powerful elements for good in each, which should hereafter be found to have served great educational ends, they were nevertheless totally insufficient as groundworks on which to build the church of God. A deeper and a firmer basis in human nature had to be sought. No system of religion claiming to be from God could afford to overlook the moral and spiritual elements of man's nature. Hence, from far back in the Jewish economy, recognized along with the great national and family sign, was "a circumcision which was not outward in the flesh, but which was of the heart in the spirit," (Rom. ii. 28, 29; Deut. x. 16);—a genuine love of God and man. (Deut. xxx. 6).

And now for the first time in the history of the world there is to be a Kingdom, a Church, a Society, whose bond of union shall be individual or personal, moral and spiritual, in opposition to being national and lineal.

The first Adam was at the head of a race after the flesh. The last Adam shall henceforth be at the head of His people a quickening Spirit. Hence, Jesus Christ has no descendants after the flesh. He stands opposed to Abraham and his posterity, as He does to Adam and his posterity. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John iii. 6, 7). "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and brother." (Matt. xii. 50.)

Now, the more intensely spiritual men are, the more truly personal and individual they become in character. If you would deny to men individuality, you must deny to them also spirituality. The disciples under Christ were permitted the full play of their individuality; but "filled with the Holy Ghost," that individuality was

greatly intensified. At Pentecost, and subsequently, Peter's weakness had well-nigh vanished, but the prevailing characteristic of his temperament was maintained at its highest point. He is the spokesman whenever a mouthpiece is needed. John, who before "leaned on his master's breast at supper," clings now more intensely than ever to the divine love that throbbed within it. And in every believer the Holy Spirit acts on every faculty of the soul in its right relationship to the rest, guiding all to the great end of Christ's life and death. As if

"The Saviour's Spirit enfranchised on the Cross

"From the rent tabernacle of His flesh"

filled and directed all for Him. 2 Cor. iv. 17.

But the working out of such a manhood, or individuality, means freedom for the man—personal liberty in thought, action, life. Not to be used as a cloak of maliciousness (1 Peter ii. 16), neither as the servant of men (1 Cor. vii. 22, 23), but as the servant of God or of Christ. It is freedom from the dominion of sin—the world, the flesh, and the devil—that by God's Spirit and truth men may be moulded into the divine image. Thus stood this first and infant Church of Christ—no one attempting to restrain another; not anyone asking the question even, Which of us is greatest? But each one so filled with "peace and joy in the Holy Ghost," and the spirit of service to his Master as to be wholly absorbed in the work divine providence had, for the time being, committed to their hands. The life within corresponds to the law without. There is no disposition on the part of any to "exercise lordship" as the Gentiles, or eldership as the Jews, or governorship as at feasts. Each one loves the other, as he loves himself—as Christ loved them.

"One family, they dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death."

COUNTRY PARSON.

(To be continued.)

Correspondence.

THREE IMPORTANT ITEMS.

To the Editor of the Canadian Independent:

SIR,—Three things I wish to say which you may place under different heads, or put altogether as a short letter from me, as it may please you.

1. The Church at Ottawa did on the 27th April by unanimous vote, heartily thank the Colonial Congregational Missionary Society and the Colonial Missionary Society "for their long continued assistance in maintaining and carrying forward its work," and resolve, though not out of debt on their property, to struggle on without asking for a further grant. Here are at once faith and pluck to be greatly commended. I rejoice to add that while their finances are "more encouraging than ever before, the spiritual condition of the Church and congregation is as hopeful as are its temporal affairs.

2. Rev. J. Burton's communication in your last issue on "Church Extension" should have immediate attention. He must not be discouraged because no one has written in your pages on the subject since his first announcement. When nothing can be said but "yes, it is important" one does not care to trouble you. I am

not gifted in the matter of organization and therefore leave that to others who are, but when at work let me suggest that measures be taken to insist, as a condition of help in any form, that the trust deeds be so constructed that it shall be wholly illegal and void to mortgage a church building in order to pay the minister's salary or any part of current expenses, even those for repairs. There may be an original mortgage on the property if that cannot be paid off; this involves no loss of what has been given in order to obtain it, unless the whole movement fail, and the property is sold by the mortgagee at less than its cost. But if minister's salary and current expenses cannot be met, there is reason for a change of some sort, yet not for placing a mortgage on a property which a previous generation has put in trust for all time, that it may be used for divine worship and Christian work. Let me add that the sum for which the church property in Meaford has been sold may form the nucleus of the proposed church extension fund.

3. One word on the questions to which the able letters of "A Practical Man" are turning our thoughts, namely. How far did the personal visitation of places and congregations by the late Mr. Roaf in the west and your correspondent in the east up to 1855,—visits that were for the most part annual,—conduce to the progress he describes during the previous twenty years? Have the District Committees to whom the work has been assigned during the last twenty-five years been the best arrangement for promoting advancement? I offer no opinion, but simply throw out the hint for others to think upon.

Yours truly,
HENRY WILKES.

Montreal, 4th May, 1881.

News of the Churches.

BUFFALO.—Just one year ago this month Sec. Holbrook met, by invitation, a company of persons in Buffalo, for consulting as to the expediency of forming the First Congregational Church of that city. It was decided to go forward, and the church was organized and Rev. G. B. Stephens secured as pastor. On the 5th inst. the Niagara Square Free Will Baptist Church was purchased for \$15,250; one half paid down, and the other half to be paid in six months, and the amount is all pledged. This is a fine edifice in a very central and eligible locality, and is to be renovated and refitted at once. There have been accessions to the church at every communion; there is a large and prosperous Sunday-school, prayer meetings are well attended, there is excellent harmony and much enthusiasm in the society, and a membership now of nearly 200, with every prospect of rapid growth and prosperity. —*Chicago Advance of April 14th 1881.*

NORTH WEST.—Rev. W. Ewing preaches each Sunday at West Lynne, Manitoba; Pembina, Dakota Territory; and St. Vincent, Minnesota. It is expected that a Congregational Church will be organized in each of these thriving towns. An organ is much needed in West Lynne. Will some friend or friendly church assist in this matter?

MISSIONARY WORK OF AN OLD FRIEND.

The friends whom Rev. F. H. Marling left in Canada—and their name is legion—will be glad to find that he is surrounded by good workers, and that the Church and School with which he is now connected gives very active support to Home Missions, as the following from the *S. S. Times* will tell:—

"Many daughters have done virtuous-

ly, but thou excellest them all," is a commendation that might well be applied to the Sabbath School of the Fourteenth Street Presbyterian Church of New York city (Rev. Dr. Marling's), in view of their missionary contributions. During the last twenty-five years they have amounted to \$23,959.17; annual average, \$958.36; for the last year they were \$1,033.70. Yet this school is by no means one of the largest. In case each member of the senior and intermediate classes in a total attendance had made an offering every Sabbath there would have been 8,518 distinct offerings during the year; there were 8,480, only 38 omissions. This indicates an average attendance in these classes of about 164. The primary department is about half as large. In every point of view this result is remarkable.

How was so much money gathered? Of course by exciting and maintaining a lively interest by the efforts of the pastor, officers, teachers, parents and other friends, by addresses, letters, &c.; but chiefly by the creed of their Missionary Association carried out by thorough system and persistent energetic endeavor, faith working by love, "all at it, and always at it." Their *esprit du corps* is evident from the almost infinitesimal fraction of omissions, and the fact that of 2,357 absentees during the year, 810 sent offerings.

For twenty years this association has contributed to the support of Martin B. Lewis, one of the missionaries of the American Sunday School Union in Minnesota; and his more than 200 letters and occasional visits have been a large factor in the result. They have had the monthly details and incidents of his work, keeping it and him continually in their hearts. They appropriated to him last year \$500. In reviewing these twenty years of co-operation, in his letter read at their "Silver wedding," he says: "29,873 scholars have been gathered under 4,859 teachers, into 825 schools organized where there were none before; 1,129 other schools have been visited and aided, 7,645 families have been visited, and 2,684 Bibles and Testaments have been given where there were none, and \$5,115.99 have been disbursed in books and helps to needy schools." Well does the Congregationalist say of such a school, "The members are acquiring a most valuable education in the matter of Christian giving at an age when it may easily be made a fixed habit."

A VISIT TO THE CHURCH

A subscriber sends us the following from the *Victoria Independent*, suggesting that it may not be without its lesson to our Canadian Churches. We think so too, and publish it accordingly. The letter tells its own story, and the extracts from the article in the *V. I.* are pertinent and deserve all attention. Because the office of the pastor is a spiritual one, churches are sometimes found to think that any sort of arrangement, or none at all, will suffice for his support. It cannot be too strongly insisted upon, that the relations of a pastor to the church should be settled on business principles, which should be sacredly observed. Pastors themselves should see to this.

"MY DEAR FRIENDS.—On Thursday I received your deputation, and from it I hear that you wish to know if I will reconsider or withdraw my resignation, provided you will re-arrange the general management of the church with a view to the increase of my income.

My dear friends, I cannot. Please consider the following facts.—In 1854 you began to exist as a congregation. I came in 1860, and, as was agreed, received during four years £300 a year, you being assisted for ten years by the Home Mission Society of New South Wales, after which period that aid ceased. Because of the circumstances of that

period, I released you from your agreement of my accord, offering to accept what you could raise; and during sixteen years I have had the balance after all other expenses were paid. Meanwhile, your own circumstances have greatly improved. You have known by the annual reports read, printed, and delivered to you, how little money came to me. I waited patiently, and you know I have said little about money, save as to the general principles, and that you have shunned all responsibility by promises of a definite sum to me. I have been slow to move, lest I should run before sent from a trying post, but once convinced that I could righteously do so, I felt bound to act, hence my resignation. Now you kindly offer to discharge your duty; but, my dear friends, it is too late, as regards myself. I cannot for any money you can offer remain now. I and my family have suffered such privations that nothing but a stern sense of duty would ever induce one of my children to think of the ministry unless they had other means of existence; and this is the case with most ministers' sons, because of like experience. For years I have suffered the agonies which honest men feel when in debt; and for years since have worked from sixty to seventy hours a week. All this I have afforded; but I cannot afford to have you or any think that I could resign my church (as it were a mere business matter) to extort more money. No! I resigned as the best means to lead you each to feel and discharge your duty, not to me, but to Christ, the Church, and the world. Now you must raise a certain sum, or the building as a church must be closed, for no true minister will come unless he sees how to live. I see no reason why you, (some of you have made thousands by business) cannot, from the present congregation, raise easily £200 a year and manse free of all charges. Of course there must be a little self-denial, but not so much as you have had example of in me. If men maintain any principle they must pay for it. I feel grieved when I think how much this decision of mine will pain most of you; because I know, whatever you may at times have thought, or said, or neglected, there are very few of you but will feel that you are losing both a friend and a pastor. I thank you, dear friends, for your kind offer, though I cannot accept it. I have not thought to build up an organization, or any ecclesiastical system, but to instil Christian principles which I know will live: yet I would be very sorry to have this church become like that of Laodicea and others that have passed away because unfaithful. I entreat, therefore, if you have not received all truth in vain, to be united as one soul in persistent effort to make, by your hearts, lives, offerings, and efforts, this church a praise.—Yours, as ever, affectionately in Jesus,

"RICHD. THOS. HILLS.

From the *Victoria Independent*:—

We are convinced that this *take what you can get* method of doing business is utterly bad, both for minister and people. Churches are but human, and, alas! have "a deal of human nature in them," and, while they can find men who will submit to a condition like the one mentioned, are extremely likely to be very unconscientious in their giving, while the minister himself, to say nothing of the harrowing care that must result from having no fixed income, will certainly be continually irritated by knowing or fancying that persons are niggardly in their contributions. However small the stipend may be, let the minister know exactly what he has to get, and then he can at once either lay his plans accordingly or seek new pastures.

In all this we are quite aware that every man must be prepared to share the ill fortunes of his congregation, and

should disaster come upon his people, as has not unfrequently been the case in the changing circumstances so common in these colonies, loyally and readily suit himself to such change, and sail his vessel with reduced canvas till brighter days enable him to spread sail again. And such, we know, I as been done, and done with a Christ-like readiness for sacrifice, over and over again. But then, on the other hand, as congregations grow richer, their tried and faithful ministers should share in their growing prosperity. It is a scandal to Christianity that any man should have to write of the members of his congregation making "thousands by business," while they permit him to give them the hard labor of his brains for a pittance less than he could have earned in the coal mines of the district.

When will our church members learn to be faithful in these things? There are numbers in our churches who, wealthy men as they are, give no more to the cause of Christ than they did when they were mere clerks or workmen. The matter of astonishment is that educated men, many of whom could to-morrow double their incomes if they went into secular pursuits, should remain faithful to the ministry. To our minds it is one of the standing proofs of the truth of the Gospel, that its preachers should, as a rule, be so unselfish. We trust the West Maitland Church will at once "bring forth fruit meet for repentance," and that other churches will take warning and see that they amend their own ways.

LITERARY NOTES.

A "General Directory of Missionary Societies," giving a list of all missions and missionaries, mission boards and officers, is a most useful addition to our books of reference and information, giving us an army list of the Christian world in heathen lands, and affording the means of knowing individually where the members are. The preparatory edition before us contains 52 pages, and is to be followed by a more complete edition. Address of the Editor—Wm. E. Blackstone, Oak Park, Cook Co., Ill.

O. Ditson & Co., Boston, New York, and Philadelphia, have issued a new Sabbath School hymn book, "The Beacon Light," which we have run through. A few of the old stand-by pieces are retained, and a more than usual number of pleasing new ones appear. It may safely be commended where "frequent changes of books" are deemed "necessary in a wide-awake school."

[While on the subject of Sunday School music we may be permitted to say that a condensation of the three separate volumes of Gospel Hymns by Moody, Sankey, and Bliss, into one, has been published in Toronto, and should not be passed over by those who are not tired of such hymns as "The Old, Old Story," and yet desire to add to their present stock of children's and of prayer-meeting hymns. In this condensation the repetition of the three separate volumes is avoided, the hymns are numbered consecutively, and the old numbers, for ready reference to the older books, are also retained, so that the new and the old may be used together.]

I. K. Funk & Co. are still continuing their Standard Series in the new octavo form. The second part of "The Diary of a Minister's Wife" is out: they who have read the first part will not need urging to read the second; they who have not will do well to read now the completed story of real life. "Lothar," by the late Lord Beaconsfield, is the last reprint of standard works of fiction in this Series which has more than sustained its first reputation. "The Preacher's Cabinet," in two series, by E. B. Thwing, is a choice selection of pithy sayings and extracts, arranged alphabetically according to subjects, for ready reference, affording useful suggestions and apt illustrations to the time-pressed teacher or preacher. In truth, thus far, we have not seen a useless or inferior book with the mark of I. K. Funk & Co.

HEADS of families should read John Turner & Sons adv't on page 8. Their two roll and three roll mangles are the best in the market. Call and see them at 47 Yonge street, Toronto, or write for prices.

THE LI-QUOR TEA CO.

THE LARGEST AND BEST PACKET TEA COMPANY IN THE WORLD.

Toronto, } 295 Yonge-street,
446 & 448 Queen-st. W. | London, Eng. | 177 St. Lawrence
Main-street, { Montreal.

As is well known, the Books presented by this Company stand unrivalled, and the volumes on show will comprise Historical, Biographical and Biblical works; also such eminent authors as Dickens, Scott, Lytton, Marryatt, Burns, Shakespeare, Longfellow, etc., and the Catalogue includes upwards of 800 distinct volumes. Stock of books in Toronto, 20,000 volumes; in England, 500,000 volumes.

To those of our friends who are as yet unacquainted with our system of business, we beg to say that with every Three Pounds of Tea

WE PRESENT A HANDSOME VOLUME

(OF YOUR OWN CHOICE FROM OUR CATALOGUE), OF NOT LESS VALUE THAN \$1. IT IS NOT NECESSARY TO PURCHASE THE TEA ALL AT ONCE, AS A VOUCHER IS ON EACH HALF-POUND PACKET.

By purchasing the Li-Quor Tea you can obtain a Handsome Library to read by your own "HEARTH AND HOMES." In "UNCLE TOM'S CABIN" you will find amusement for "GOLDEN CHILDHOOD," whilst "LITTLE WIDE-AWAKE" will revel in "ROBINSON CRUSOE" and "GOLDEN DAYS." "THE BAIRNS" should all read "PROFIT AND LOSS." "SHAKESPEARE" is looking after "OLD JONATHAN," and "PETER SIMPLE" wants to know what the "DICKENS" you will do with "MRS BEETON'S COOKERY." "THE LAMPLIGHTER" goes his rounds in the "WIDE, WIDE WORLD." "THE PICTORIAL WORLD" is full of "NOTABLE SHIPWRECKS" and "SCENES IN ZULU LAND." "THE QUIVER" abounds in "SACRED STREAMS" on "HOLY GROUND." "GOOD WORDS" in "EARLY DAYS," and "FAITHFUL WORDS" make "LITTLE FOLKS" "TRUE AS STEEL," "WITHOUT AND WITHIN," "EVENING AT HOME" reading "LITTLE WOMEN" will make "GOOD WIVES." "MODERN FLIRTATIONS" lead to "MERRY THOUGHTS." "DRAKE AND ANSON," "PARK AND BRUCE" run a race for glory with "CAPTAIN COOK." Our "ARGOSY" is laden with the works of MACAULAY, SCOTT, DICKENS, and a host of other worthies.

ALL TEAS, COFFEES AND BOOKS IMPORTED DIRECT FROM ENGLAND.

Choice Black Tea	60c. per lb. net.	Grand English Break-	per lb. net.
" Mixed "	60c. "	fast Tea, Mixed	70c. "
" Y'ng Hyson	60c. "	Finest Y'ng Hyson	70c. "
" Japan	60c. "	Ex. Choice Bl'k Tea	80c. "
Grand Eng. Break-		" Mixed	80c. "
fast Tea, Black	70c. "	" Gunpowder	80c. "
		" Yn'g Hyson	80c. "

A HANDSOME VOLUME, of your own choice from our catalogue, with every 3lbs. of Tea.

To the Manager of the LI-QUOR TEA COMPANY:—

Sir,—I have much pleasure in forwarding the following testimonial:

In my late visit to England my attention was directed to the Li-Quor Tea Company of London. I became acquainted with the proprietor and originator of the scheme, and through him made myself familiar with all the workings of the Company. I was so much taken with the scheme that I considered it would be welcomed in Canada, as I am glad to find it has been. Since the Company opened their store in Toronto I have purchased their teas and find them of uniform and excellent quality, and I have added to my library works of such sterling merit as to commend themselves to every educated mind.

Yours faithfully,

W. J. SMYTH,

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

We have received from Professor Croft, F. C. S., a certificate of the Chemical Examination of the two grades of Li-Quor Tea, purchased without our knowledge of the purpose for which they were intended. Of one sample he says:—

"The tea is pure; no facing or adulteration could be detected." And of another sample he says:—

"No facing or adulteration could be detected, and the article is of excellent quality, consisting entirely of pure tea leaf.

(Signed),

H. H. CROFT, F. C. S.

The Finest French Coffee, 40c. per lb. nett

THIS CELEBRATED COFFEE IS PACKED IN POUND TINS.

All who have been in France can speak to the excellence of the "Cafe-au-Lait" as drunk on the Parisian Boulevards. This celebrated preparation contains the usual amount of Chicory, but to it is added a most wholesome ingredient that imparts wonderful strength and delicacy of flavor.

To connoisseurs of Teas and Coffees these delightful beverages will commend themselves without any word of comment from us.

12 lbs. sent as sample, carriage paid for cash, to any part of the Dominion.

Storekeepers should apply for wholesale terms at once, as agencies are rapidly filling up.

295 Yonge Street, - and - 446 and 448 Queen Street West.

LOCAL NOTICES.

MOTHERS! MOTHERS!! MOTHERS!!!—Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it, there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

REST AND COMFORT TO THE SUFFERING.—

Brown's Household Panacea" has no equal for relief of all both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, and any kind of a Pain or Ache. "It will most surely quicken the blood and Heal, as its acting power is most useful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

\$5 to \$20 per day at home. Samples worth 15¢ free. Address STEINOV & Co., Montreal, Maine.

\$72 A WEEK.—\$1 a day at home easily made. Costly outfit free. Address TRUB & Co., Augusta, Maine.



BUCKEYE BELL FOUNDRY
Mills of Purest Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VAN DUZEN & TIFF, Cincinnati, O.



NORMAN'S ELECTROCURATIVE BELTS immediately relieve and permanently cure complaints of Chest, Liver, Stomach, and Urinary organs. Circulate with testimonials and consultations free. A. NORMAN, 4 Queen Street East, Toronto.

FITS, EPILEPSY.

FALLING SICKNESS

PERMANENTLY CURED.—No humbug—by one month's usage of DR. GOULARD'S CELEBRATED INFALLIBLE FIT-POWDER. To convince sufferers that these Powders will do all we claim for them, we will send them by mail, post-paid, a free Trial Box. Dr. Goulard is the only physician that has ever made this disease a special study, and as to our knowledge thousands have been permanently cured by the use of these Powders, we will guarantee a permanent cure in every case or refund you all money expended. All sufferers should give this an early trial, and be convinced of their curative power.

Price for large box, \$3, or 4 boxes for \$10, sent by mail to any part of the United States or Canada on receipt of price, or by express, C. O. D. Address,

ASH & ROBBINS,

360 Fulton St., Brooklyn, N. Y.

WILLARD TRACT DEPOSITORY.

REVISED VERSION.

REVISED VERSION.

READY FOR DELIVERY ABOUT THE 17th MAY.

We are importing DIRECT from the Publishers in England. Orders will be filled in the order received. **20 PER CENT. DISCOUNT** on all Orders of 10 copies or over. **PRICE LIST**, giving Size, Style of Type, Binding, &c., sent free on application.

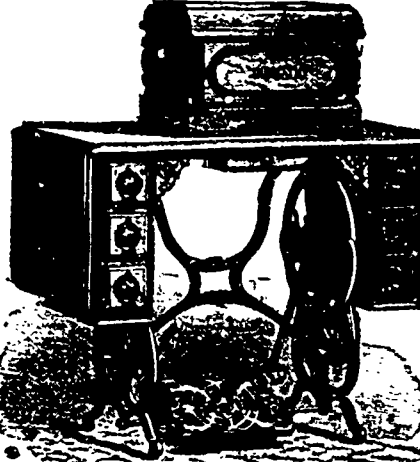
REVISED VERSION.

Address S. R. BRIGGS, Willard Tract Depository and Bible Depot, Shaftesbury Hall, Toronto.

J. YOUNG,
UNDERTAKER,
361 Yonge Street, Toronto.
Office of the Toronto Telephone Co.
Funeral Flowers Preserved and Enamelled:

Send for our \$20 Silver Hunting-Cased Stenl-Wind-
ing and Setting
WALTHAM WATCHES.
TWO YEARS' GUARANTEE ACCOMPANYING EACH WATCH. Money refunded if not as represented.
RYRIE, the Jeweler,
113 Yonge St

IT STANDS AT THE HEAD



WARRANTED FOR 5 YEARS!

THE LIGHT RUNNING
"DOMESTIC"
IMITATED BY ALL.
EQUALED BY NONE.
IT IS THE EASIEST TO LEARN,
THE LIGHTEST TO RUN,
And consequently
The Best to Buy.

Indie, call and see it before purchasing where and save time and money.

A. W. BRAIN,
Sole Agent,
7 ADELAIDE ST. EAST, TORONTO.

Repairer of all kinds of Sewing Machines. Needles, Parts and Attachments for sale.

NEW BOOKS

- The Evangelical Revival and other Sermons, by R. W. Dale \$ 1.75
- The Incarnation of God, and other Sermons, by Rev. H. Batchelor 2.25
- Abraham the Friend of God, by J. Oswald Dykes, D. D. 3.00
- Contemporary Portraits, by S. De Prosensse, D. D. 2.25
- In Christo, or the Monogram of St. Paul, by J. K. Macduff, D. D. 1.75
- The Ages before Moses; Lectures on the Book of Genesis, by J. M. Gibson D.D. 1.25
- The Four Gospels, their Age and Authorship, by John Kennedy 1.00
- Consecrated Women, by Claudia 1.20
- Our Daughters, by Mrs. G. S. Reaney. 1.40
- The Heavenly World, by G. Holden Pike 1.00
- The Life of the World to Come, by the Rev T To mouth Shore 1.50
- The Religions of China, by Jas. Leggo. 1.75
- The Apostles of Our Lord, by Alex. Macool Symington. 1.00
- Count Agenor de Gasparin, a Biography 1.00
- The Bible of Christ and His Apostles, by Alex. Roberts, D. D. 1.00
- The Patriarchs, by the Rev. Dr. Hanna and Car on orris 1.60
- Houilles on Christian Work, by Chas. Stanford, D. D. 1.00
- Theistic Problems, by G. Sexton, LL.D. 1.00
- The Cup of Consolation, with Introduction by J. R. Macduff, D.D. 1.00
- Poloube's Notes on the International S. S. Lessons. 1.2

Free by Mail at above prices.
JOHN YOUNG,
U C Tract Society
102 Yonge St., Toronto

\$66 a week in your own town. Terms and out free. Address HALETT & Co., Portland Maine.

PAPERS FOR THE Present Time!

We purpose during the present year, issuing some eighteen 16-page papers, bearing upon subjects of vital interest to all Christians to be prepared by well known evangelical ministers and others among whom are the following: Rev. Dr. J. H. Brooks, W. J. Erdman, G. Cochran, P. McF. McLeod, H. M. Parsons, G. C. Needham, Robert Cameron, Albert Erdman, Dr. George S. Bishop, Vice-Chancellor Blake, Dr. Lyman, H. A. Atwater.

Ready Next Week.
"The Atonement."
By Rev. George S. Bishop, D.D., of New Jersey. Already we have received a number of orders for these papers, one man ordering 500 copies of "The Atonement." Terms for these papers—50 each, or \$7 75 per 100; complete sets 60c, post paid

S. R. BRIGGS,
Willard Tract Depository and Bible Depot, Shaftesbury Hall, Toronto.

TO ADVERTISERS.

GEO. P. ROWELL & CO'S
SELECT LIST OF LOCAL NEWSPAPERS

An advertiser who spends upwards of \$5,000 a year, and who invested less than \$350 of it in this list, writes: "Your Select Local List paid me better last year THAN ALL THE OTHER ADVERTISING I DID"

It is not a Co-operative List.
It is not a Cheap List.
It is an Honest List.

The catalogue states exactly what the papers are. When the name of a paper is printed in FULL FACE TYPE it is in every instance the BEST. When printed in CAPITALS it is the ONLY paper in the place. The list gives the population of every town and the circulation of every paper.

The rates charged for advertising are barely one-fifth the publishers' schedule. The price for single States ranges from \$2 to \$20. The price for one inch for one month in the entire list is \$625. The regular rates of the papers for the same space and time are \$2,920.14. The list includes 952 newspapers, of which 187 are issued daily and 765 weekly. They are located in 738 different cities and towns, of which 26 are State Capitals, 363 places of over 5,000 population, and 468 County seats. For copy of List, and other information, address

GEO. P. ROWELL,
10 Spruce St., New York

Boots and Shoes.

"GOLDEN BOOT"

REMOVING TWO DOORS NORTH OF THE OLD STAND.

Clearing out present stock at greatly reduced prices, to make room for new Spring Goods.

108 & 200 YONGE STREET.

67 & 469 Yonge St., Cor. Wood, Toronto

CONSUMPTION POSITIVELY CURED.

All sufferers from this disease that are anxious to be cured should try DR. KISSNER'S Celebrated CONSUMPTIVE POWDERS. These powders are the only preparation known that will cure consumption and all diseases of the throat and lungs—indeed, so strong is our faith in them, and also to convince you that they are no humbug, we will forward to every sufferer, by mail post-paid, a FREE TRIAL BOX.

We don't want your money until you are perfectly satisfied of their curative powers. If your life is worth saving, don't delay in giving these Powders a trial, as they will surely cure you.

Price, for large box, \$3.00, sent to any part of the United States or Canada, by mail, on receipt of price.

ASH & ROBBINS,
360 Fulton St. Brooklyn, N. Y.

STAR Life Assurance Society OF LONDON, ENGLAND.

DIRECTORS:

Chairman, RIGHT HON. MR. M'ARTHUR, M.P. LORD MAYOR.
Deputy Chairman.—Wm. NEWBURN, Esq.
Secretary.—W. W. BAINES, Esq.

H. J. ATKINSON, Esq. H. H. FOWLER, Esq.
J. C. INGLE, Esq. G. LIDGET.
Mr. F. LACRETT, M.P. JOHN NAPIER.
W. R. PARKER, Esq., F.R.S. J. S. PIERSON, Esq.
JOHN VANSER, Esq. (S. D. WADBY, Esq., Q.C., M.P.
Rev. J. A. SPURGEON.

Assurance Fund, \$8,000,000. Bonuses apportioned upwards of \$4,000,000. Invested in Canada over and above Government Deposit, \$350,000.

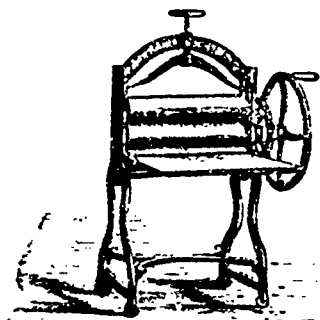
One of the safest and strongest companies in existence. Full office value of all policies loaned at 5 per cent. interest. Advances made to Church Trustees at 4 1/2 per cent. per annum interest on their introducing a proportionate amount of Life Assurance.

Send for prospectus and papers to Chief Office for Canada, Baldwin Chambers, 72 Yonge St., next Dominion Bank, Toronto.

A. W. LAUDER,
Sec.-treas. for Canada.

MANGLES

SEE & TRY THEM



First Prize 2 and 3-Roller Mangles.
J. TURNER & SONS, 477 & 479 Yonge St., Toronto.

CHARLES A. WALTON,

Architect, Constructive Engineer, and Building Surveyor.

8 and 29 Union Block, cor. Toronto and Adelaide S. TORONTO.

LOVELL'S Business and Professional Directory

OF THE PROVINCE OF ONTARIO FOR 1881-82.

ALPHABETICALLY ARRANGED AS TO PLACES, NAMES, BUSINESS AND PROFESSIONS,

WITH A Classified Business Directory of the City of Montreal.

TO BE ISSUED IN NOVEMBER, 1881. PRICE \$5.

The same care and attention bestowed on the Dominion and Provincial Directories of 1871 will be given to this work. Subscribers names respectfully solicited. Terms of Advertising made known upon application.

JOHN LOVELL & SON, Publishers. Montreal, Dec., 1880.

CHEAPEST BOOKS IN THE WORLD

Macaulay's History of England, 3 large 12mo vols., cloth, gilt, only \$2.00.
Chambers' Encyclopedia, 10 large 8vo volumes, cloth, \$4.25; paper, \$2.00; former price \$5.00, for only \$1.00.
Shakespeare's Complete Works, handsomely bound in cloth, black and gold, only 50 cents.
Taine's History of English Literature, 1 handsome 12mo volume, cloth, only 50 cents.
Other books equally low.
Full descriptive catalogue free.
MANHATTAN BOOK CO.,
14 West 11th St., New York.