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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, MAY 16, 1887.

[No. 10.]

## Editorial Jottings.

THE time for the Union meetings is approaching. The Bond Street Church friends are making active preparations for entertainment. The Toronto friends generally are, in anticipation, preparing their welcome, and prayers arise for blessing. There are encouraging circumstances under which we shall this year meet. Our Missionary Society, in all human probability, will not have to face a heavy deficit. Our college has passed through changes which have at length brought it out into new relations, promising brighter days. An efficient principal has been secured, and a full list of students more than promised. Our Foreign Missionary societies are fast passing the incipient stage into, at least, the energy and hopefulness of youth. Many of our churches have been blessed with gracious seasons. We ought to "thank God and take courage." There are still some barren spots, still some lost ground to overtake, still a future looming that demands watchfulness, but we can raise another Ebenezer, and, resting for a moment, face that future with Christian confidence and hope. *Laus Deo. Vigilate!*

ONE of the encouraging features of the church of to-day is the increasingly large number of young men in the colleges of the denominations who are offering themselves for mission work in the foreign field. We find it stated that the present year, judging from the impetus already given, is likely to see 2,500 volunteers. Since October of last year over 1,500 have been numbered. It is a matter of no small moment that our own college has felt the movement, and that there are more than one who have longings to follow Mr. Currie in his earnest work. Four students of Knox College, Toronto, have given their summer services to visit the congregations of the Presbyterian Churches

in the interest of Foreign Missions. The question now is not men, but means. The Lord of the harvest is pressing labourers into the field; let us importune for means. The gold is His. May we all realize the same.

WE see it stated that the wealthy Church of England raised, during the last twenty-five years, \$400,000,000 for Christian work, while England spent on strong drink \$16,000,000,000! Think of it. Are we following the same example?

GENERAL WILLOUGHBY, an American officer, who commanded the Hovas of Madagascar during the greater part of their late struggle with France, has written an article in the *Fortnightly*, in which he says that the Hovas, by their treaty with France, have lost nothing that they greatly value, and have preserved their independence. The treaty appears to have been practically a backdown on the part of France, which receives, it is true, a war indemnity of £400,000, but undertakes all the liabilities of the war, which double that sum. Gen. Willoughby concludes thus: "I cannot prophesy what years may bring to pass, but I am well assured, from my experience of the firmness of the Malagasy disposition, that France will never acquire a 'protectorate' over Madagascar."

A RESPECTED brother, whose heart, with our own, was set upon the late conference of brethren held in this city, feels that our remarks in the last issue reflect upon those who were most active in securing the same. This is a great mistake. The object was good; the arrangements, so far as the managers are concerned, were all that could reasonably be desired, and, with perhaps one exception, the spirit was fraternal. We believe, moreover, that were conferences more frequent among us we should find a much more living union than mere

organization can give. We may be wrong, but our impression was that in large measure speeches were made, rather than conversations had. This was notably—to us—the case after a frank paper had been read on college work. We did not confer, we made speeches. We agree with our friendly and private critic that there is a constant need of discussing our principles *in their practical application to the wants of the day*; but surely not from “a theological standpoint.” That ought to be definite enough to be fixed. Our remarks looked to future conferences, of which, in some form or other, we hope to see many. We desiderate meetings of brethren without any undercurrent of suspicion, who in the confidence of Christian fellowship meet to confer upon their work, their common aim and toil, and thus manifest the blessedness of those who may be far scattered, but who dwell—strange paradox—*together in unity.*

THE Basque Provinces of Spain and France belong to a people of whose origin we know nothing. Their language tells plainly that they are not akin to any of the present races of Western Europe. Some suppose them to be Mongolian. They have been there from prehistoric times, and still preserve their ancient customs and distinct character. They are simple-hearted, intelligent and law-abiding, among the most contented of the inhabitants of Spain and France. It is thought that they inhabited the greater part of France and Spain before the great stream of the Indo-European races poured in. This is inferred from the Basque names of places which still are found throughout those countries. In a graveyard at Placentia, Newfoundland, are two tombstones bearing inscriptions in a language which is not understood. A member of the English House of Commons visited Placentia last summer, copied the inscriptions, and submitted them to Professor Smith, of Cambridge University, the well-known Hebrew and Arabic scholar, who pronounced them to be in the Basque language. The Basques, according to this, must have frequented those shores nearly three centuries ago. How did they get there? And what were they doing?

SINCE the Toronto *Mail* has assumed the character of an independent journal, there have been some very just as well as able articles on things as they are. In a late issue we are told some plain

facts regarding our “well governed” Dominion, and the cost of government. We have thirteen Houses of Parliament, besides the North-West Council: five Senates and nine Legislatures. This says nothing of city, town and county councils, and the many school boards. These fourteen Legislatures with their governors and et ceteras are maintained at an average cost of \$8 per inhabitant, or say \$40 per family each year. This is what we pay for partyism and laws. Is there no remedy? One sixth the amount is more than all the moneys spent in the Protestant churches of the entire Dominion. Millions for mammon, tens for Christ.

THE May number of the *Missionary Herald* gives news from Mr. Currie through Mr. Stover better than any we have received. With five men and two boys he started, Nov. 5, to visit the country between Bailunda and the coast. He was courteously received by the king of Owambr, and continued his exploration until the end of the month. January found our missionary on another tour through the Osambr region. These journeys are for the purpose of locating another mission. On the latter one, our missionary began, through his boys, some missionary services. We are glad to find our brother in sufficient health to overtake work. God prosper him.

THE last issue of Geo. P. Rowell’s “Newspaper Directory” shows that the number of newspapers published in the United States and Canada at present is 15,429, an increase of 581 during the past year. This continent ought to be well supplied with news, as one newspaper to about every 350 persons in North America appears to be the average.

### THE HOLY GHOST.—III.

A PRACTICAL PAPER.

It is after the transcendent promise of John xiv. 12, 13, 14, to the prayer of faith, that we have a third marvellous promise to the obedience of love. In reply to the question, “How is it that Thou wilt manifest Thyself unto us, and not unto the world?” our Lord says (John xiv. 23), “If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.”

This is the direct promise of the indwelling

Spirit impressing and thrilling the consciousness of the believer, and thus manifesting Christ to him, as Immanuel graciously communicating, by signal and frequent tokens, with the conscious spirit of His believing disciple. John xiv. 23 promises the sealing Spirit, just as John vii. 38 promises the witnessing Spirit, and John xiv. 12 the working Spirit, to the believer within Christ.

These three specific promises of the agency of the Holy Ghost within the believer are contained in the promise of the Holy Ghost as the Paraclete—the Advocate and Comforter within the believer—in John xiv. 16, 17, 26.

Has the Church any clear idea of the meaning of the particular promise of John xiv. 23, in its double significance?

Have we discerned the indwelling of the Father as well as the indwelling of the Son, by the breathing of the Holy Ghost?

This double blessing is evidently conditional on loving obedience.

Can we ratify by experience the statement, "And truly our fellowship is with the Father, and with His Son Jesus Christ"?

We cannot doubt that this fellowship is enjoyed by the power of the Holy Ghost. The grace of the Lord Jesus, as the Son, and the love of God, as the Father, remain with us by the participation of the Holy Ghost. And the order of the spiritual benefits here has a very practical importance. The grace of the Lord Jesus comes to us first, bringing faith to us, and making known to our faith the love of the Father; and thereupon follows the fellowship of the Holy Ghost, as the one Spirit of the Father and the Son, giving us first a participation in the faith and obedience of the Son, and then, in His right, a participation in the love of the Father. The special and approving love of the Father follows our acceptance of the grace of Christ, "for the Father Himself loveth you (says the Saviour) because ye have loved Me, and have believed that I came out from God." And both the grace of the Son and the love of the Father are communicated to our spirits constantly by the Holy Ghost as a Holy Breathing which maintains our fellowship with the Father and with the Son.

This thought that we have the power of approach to God, first by the Holy Ghost as the Spirit of the Son, and thereupon subsequently the

power of communicating God's love to our fellow-men, by the Holy Ghost as the Spirit of the Father, finds corroboration in various passages. Thus "through Him (Christ) we both (Jews and Gentiles) have access by one Spirit unto the Father." This is the holy breathing of the heart of the believer toward the Father. But "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This is the breathing of God Himself into the heart of the believer, assuring him of God's own love to him, and exciting his love in return.

Thus the inbreathing of the Holy Ghost in a soul is "faith which worketh by love."

The faith goes directly to God, and the love comes directly from Him, by the power of the Holy Ghost in its movement to and from God, for faith is really a constant and confiding reference to God, engendered by the Holy Ghost; as love is an outflow from God into our hearts of permanent emotion swelling, in its current through our souls, into loving action.

Our Lord enjoins faith upon His disciples (in Mark xi. 22, see the margin) as the "faith of God."

The effort of all evangelization is that "Christ may be formed" in souls, that "Christ may dwell in hearts by faith," that the Spirit of the Son may be engendered in conscious spirits; the direct outflow of the Holy Ghost from the heart of God, on the other hand, is spoken of in other words, "for love is of God."

Since the Holy Ghost is the cause of holiness, "your most holy faith" (Jude xx.) can only be the movement of the Holy Breathing toward God, and this corresponds with the prayer, "Draw me, we will run after Thee."

It is God's inhaling breath that leads us to Him, and to Christ as His likeness—"the image of the invisible God." "No man can come unto Me except the Father which hath sent Me draw him." Then "we have access by faith unto this grace wherein we stand and rejoice in the hope of the glory of God."

Within those who are within Christ faith, hope and love, as movements of the Holy Ghost, are constantly producing certain results. Faith induces the persistent approach of the spirit to God, the Father of Spirits, which is essential to life in its vigour. Then God's love flowing from God in the Holy Ghost, breathing through the heart of

the believer, actuates his conduct ; for as many as are led by the Spirit of God they are the sons of God, and likewise " every one that loveth is born of God," " and he that dwelleth in love dwelleth in God and God in Him."

Between the upward current of faith and the downward current of love is the living principle of hope. This is the operation of the Holy Ghost fastening the soul to God. Faith is the approaching movement, hope is the uniting movement, and love is the impelling movement of the Holy Ghost in the soul ; while love still, with apparent paradox, binds the heart to God.

Hope is therefore the anchor of the soul—anchoring it in God. " We are saved by hope," because " hope " attaches the individual soul to God ; and while there may be a general faith in the truth of God's message which does not actuate the soul, it is impossible that Christ should enter a soul as the hope of glory without influencing that soul.

There may be some faith without personal assurance ; but there cannot be scriptural " hope " (" elpis " being the personal expectation of benefit involving some consciousness of God's approval) without an assurance wrought by the Holy Ghost. Faith has regard to all truth ; hope accepts and grasps truth touching the soul itself.

Thus the rescue of Daniel in the lion's den is matter of faith, but cannot be matter of hope to us, as is the expectation of our own resurrection.

Personal hope, " good hope through grace," may however be expanded in expectation for others. *That expectation which springs from the power of God* may be strong for others as well as for the soul itself. And the Holy Ghost as " the God of hope can fill us with all joy and peace in believing, so that we may abound in hope, through the power of the Holy Ghost," for other souls as well as for our own.

In relation to the Trinity, faith is the breath of the Son, and love is the breath of the Father, while hope is the influx of the Holy Ghost, linking us with the Father and the Son. Certainly Christ is the Author as well as the Finisher of faith ; therefore our faith is a breath of Christ's faith, and we wisely pray to Him,

Increase our faith, Almighty Lord !  
For Thou alone can'st give  
The faith that takes Thee at Thy word,  
The faith by which we live.  
Increase our faith ; so weak are we,  
That we both may and must

Commit our very faith to Thee,  
Entrust to Thee our trust.

From this point of view the Holy Ghost cannot be enjoyed except through the Son by us who have sinned. We can imagine that the holy angels participate in the Holy Ghost without a Mediator, but the gift of the Holy Ghost comes to the forgiven sinner through Christ alone. And practically it is by this gift that the believer enjoys fellowship with the Father and with His Son Jesus Christ. This gift involves " righteousness and peace and joy," in God ; and when St. Paul informs us that the Gospel is God's power for salvation, because " the righteousness of God " is therein revealed to faith, he means then by " the righteousness of God " the power of the Holy Ghost, as God, imparting righteousness to that faith which receives Christ's revealed righteousness.

The Holy Ghost imparts righteousness, as the Holy Ghost imparts peace and joy ; and the imparted righteousness is " the obedience of faith " (i.e., faith's obedience) for which the Gospel is preached (Romans xvi. 25, 26).

This gift explains that most mysterious statement made by the Saviour in Matthew xi. 27, and Luke x. 22, that " no one knoweth the Son but the Father, neither knoweth any one the Father save the Son, and (he) to whomsoever the Son may will to reveal (Him)."

The Holy Ghost which searcheth all things, yea, the deep things of God, as the Spirit of the Father, delighting in the Son, reveals to us the nature and character of the Son ; while, as the Spirit of the Son having access to the Father, the same Holy Ghost reveals to us the glory of the Father.

The Saviour says clearly in John x. 30 : " I and the Father are One." (" One " is in the neuter ; " one thing " or " one spirit ".) It is likewise by the Spirit or the Breathing of the Son that we, as sons, enter into our Lord's feeling, and receive His most loving message, " I ascend unto My Father, and your Father, and to My God and your God," while on the other hand it is by the very power and Breathing of Jehovah into us as the brothers and sisters of Jesus that we realize the divine assurance conveyed in Matthew x. 20 : " It is not ye that speak, but the Spirit of your Father which speaketh in you."

This divinely-breathed utterance of true dis-

ciples is explained by another evangelist, Mark (in xiii. 11), in the parallel passage: "For it is not ye that speak, but the Holy Ghost." The inspired expression here cannot be controverted, and ought not to be misunderstood. It is the marked phrase in Greek, "tō pneumā tō hāgion."

And this in Matthew is "the Spirit of your Father." This is the spirit which was conferred at Pentecost.

It is too much the custom among professed Christians to presume that the Holy Ghost has been received by the avowed believer. And the conventional Christian, if serious in his views, sincere in his desire to live according to the will of God, and consistent in a certain religious devotion, is almost offended at the direct and probing question, "Have you received the Holy Ghost since you believed?"

And yet this very question, put by St. Paul to those disciples at Ephesus, is conclusive on three points—first, that the Holy Ghost was not always and invariably received when disciples believed; otherwise the question itself would be superfluous and foolish; secondly, that disciples could know clearly and certainly whether they had received the Spirit or not; otherwise an answer to this question would be impossible; and, thirdly, that it is incumbent on all disciples to obtain the Holy Ghost, and to know that they have received it.

The proofs that we have received this spirit are of course the consequent fruits of the Spirit—nine, in Galatians v. 22, 23, which are emotional, spiritual and morally active.

But from the train of thought which we have pursued we may deduce three instant and inseparable accompaniments of the reception of the Spirit; for indeed we possess the Spirit when we are possessed by the Spirit of Jehovah.

1. The love of God has been shed abroad (or poured out) in our hearts through a Holy Breathing which is given to us (Romans v. 5).

2. Christ dwells in us as "the hope of glory," and gives and sustains an expectation of eternal life; without which faith may be apparently busy but the soul itself is not securely anchored (Col. i. 27, Titus iii. 7).

3. Our walk is, and must be, in the light (1 John i. 6, 7, Eph. v. 8, 9), "For the fruit of the light is in all goodness and righteousness and truth."

Practically this righteousness of the Holy Ghost

has been neglected, under a false conception of "justification" by a theoretical faith. "Justification" has the double force of being adjudged righteous and of being made righteous. St. Paul uses it in this latter sense, as the climax of salvation in 1 Cor. vi. 11; "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God"—washed in mind, sanctified in heart, and made righteous in soul, in the right of Jesus' name, and in the power of the Holy Ghost—Jehovah's Almighty Spirit.

And "the righteousness of God," the right-doing which the Holy Ghost imparts, is "through Jesus Christ's faith unto all them that believe." (The revised text of Romans iii. 22 has removed the erroneous words, "and upon all," which clouded the truth here with another thought of merely imputed righteousness.) "For He hath made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

This righteousness is sustained by the Holy Ghost, and the believing soul walking in the light testifies: "In the Lord have I righteousness and strength." There can be no junction of spirit, no union with Christ without that yearning desire of the heart which prays: "Thy will be done upon earth as it is done in heaven." The longing aspiration for right-doing is inseparable from an indwelling Christ. "And if Christ be in you the body (indeed) is dead because of sin, but the spirit is life because of righteousness;" the spirit of Christ within you is life because of Christ's righteousness imparted by the Holy Ghost.

"They who receive abundance of grace and of the gift of righteousness shall reign in life through the One (even) Jesus Christ. B. MUSGRAVE.

*(To be concluded.)*

THE Year Book of the Roman Catholic Society for the Propagation of the Faith gives the income of that society for 1885 as 6,629,250 francs. More than two-thirds of this sum, or 4,364,076 francs, is contributed from France, while North America is set down for 117,038 francs. About 5,000,000 francs are spent on heathen missions, and the rest of the sum is applied to counteract the growth of Protestantism. Thus 56,700 francs are spent in England, 94,000 francs in Switzerland, 96,000 francs in Sweden, Norway and Denmark, 194,000 francs in Germany, and 668,000 francs in America.

## EVICCTIONS ON THE ESTATES OF LORD ALCOHOL.

Lord Alcohol has many tenants. In Canada, or the United States or Great Britain, his tenants outnumber the Irish peasants and Scotch crofters ten to one. They may be counted by tens of thousands in almost any highly civilized country. You find them in all parts of Canada—in the cities, in the rural districts, in the new settlements, anywhere, everywhere you go you are sure to find some tenants of this most ignoble Lord.

Lord Alcohol is most cruel and tyrannical in his dealings with his tenantry. He has turned more families out on the road than all the landlords in Ireland and Scotland put together. He thinks nothing of turning a delicate, poorly clad, poorly fed wife out in the cold, or of driving barefooted children into the snow. He has done this very thing ten thousand times. He is doing it every day.

The most mysterious thing about Lord Alcohol is that notwithstanding his double cruelties he is popular with many of his tenants. Even the tenants that he has evicted like him. He drives them out of their homes, kicks them through debt, disgrace, disease and delirium into a dishonoured grave; and yet many of them stand by him to the last. It is said that when the poor Irish peasants are driven from their cabins they often unite in heaping curses upon those who have driven them out. Small wonder if they do. Lord Alcohol's tenants rarely curse at him. Some of them curse the Scott Act inspectors vigorously enough, but they are seldom, if ever, heard cursing at the ignoble Lord who evicts them. One point of difference between some evicted Irish peasants and some of Lord Alcohol's evicted tenants is this. The evicted Irish tenants swear *at* the landlord; the evicted tenant of Lord Alcohol sometimes swears *for* him in the police court.

Let us sketch two or three specimen cases of the evictions that are taking place on Lord Alcohol's estates every day.

Mr. Pusher got a good commercial education in the Old Country. Fired with a praiseworthy ambition to rise in the world, he came out to Canada, got a good situation, and by honesty, industry and good business ability soon won the confidence of his employer. Having saved a little money he went into business for himself. He was successful from the start. As the business grew, young Pusher began to think that it is not good for man to be alone.

Now let us introduce ourselves to Mrs. Pusher as she sits in her drawing room going through that peculiar process known in modern civilization as "receiving calls." She is rather handsome. She talks fairly well, but on light subjects. A very brief conversation starts the fear in your mind that she is

hardly the material out of which a solid, useful, influential woman—God's noblest work—can be made. But as you have seen several rather flighty girls round off into splendid women, you hope for the best, finish your call, and go home thinking that Mr. and Mrs. Pusher are a rather promising couple.

Pusher never was a total abstainer. He "took something" occasionally during his clerkship. When he kept bachelor's hall, after starting in business, he took a little more just to help on the business. Some of the customers liked a drink, and Pusher took a drink with them even in business hours. The commercial travellers often treated him, and soon found out that after two or three drinks he gave a larger order.

The question, "Shall we keep liquor in the house, put it on our table, and give it to our friends?" soon came up for solution in the new home of Mr. and Mrs. Pusher. Pusher voted "yea," and Mrs. Pusher, having very little character, was quite willing to do anything that would set her up in what she called "society." "Society" in Pushertown consisted of a few families that were noted chiefly for insolence and impecuniosity. They never paid anybody until sued, and never paid a tailor even then. It was easy enough to beat them in court, but a man who could beat them on an execution had to rise pretty early in the morning. After a place in this "set" Mrs. Pusher hankered considerably. One way, the one way that never fails, to get a place in a "set" of this kind is to give them plenty to eat and drink—especially drink. Mrs. Pusher was not highly endowed in an intellectual way. Nature had not dealt very generously with her when brains were being distributed, but, with woman's unerring intuition, she soon discovered that the way to Pushertown society lay through a champagne basket, and she had little trouble in coaxing her husband to get the champagne. About the same time, they suddenly discovered that they needed a larger house, more fashionable furniture, and a great many other things that cost money. They entertained freely. The champagne flowed. Mrs. Pusher danced with the dudes, and as Pusher could not dance in modern style, he played cards and drank. They were asked out quite frequently, and on the morning after a "swell" party was given by one of the noble army of the impecunious, said impecunious was always certain to call at the store, and borrow some money from Pusher—which he was equally certain never to pay.

Pusher had been brought up a Presbyterian. Mrs. Pusher had been brought up in the go-as-you-please style. For some time after their marriage, they attended the Presbyterian Church, but latterly had not been going regularly. About this time Mrs. Pusher was seized with a strong liking for the Episcopalian form of service. She said she did "dearly love" that form, though she could not have found the place in the

prayer book if Pusher had been made a millionaire the moment she found it. Pusher at first refused to become an Episcopalian, but constant nagging on the part of his wife brought him round, and he consented for the sake of peace.

Meantime Pusher drank heavily. His business was neglected, his best customers left, and his creditors became suspicious. It was whispered among the wholesale men that Pusher, of Pushertown, was drinking hard and giving extravagant parties.

One morning, after Pusher and his wife had been entertained by one of the impecunious, their host of the previous evening came into the store, and slapping Pusher familiarly on the back, said: "Say, old fellow, I want your autograph." Pusher demurred, for he had never been in the habit of endorsing. "What's the matter with you this morning?" said the impecunious. "Come out, and have something." They adjourned to a neighbouring bar, and Pusher endorsed a note for several thousand dollars.

Soon afterward, Pusher's store was closed. A few months later on, the family were turned out of their fine new house.

Pusher is a confirmed sot.

The eldest daughter is trying to make a living by giving music lessons.

The eldest boy is in the reformatory.

Mr. Pusher is living on her relations.

Lord Alcohol evicted that family didn't he?

In a future issue, we may describe the evictions of a slightly different kind that often take place on his estates.

Mr. and Mrs. Pioneer sailed from the Old Country a few days after their marriage. They were nearly three months in crossing the Atlantic. When they landed at Quebec, their worldly goods were all in a large wooden trunk. Pioneer had a few sovereigns in his pocket, but barely enough to pay their way up the St. Lawrence. After a most tedious journey, they landed at a small place on the northern shore of Lake Ontario. Here, Pioneer and a few other emigrants hired a couple of waggons, and drove nearly a hundred miles into the interior. Having arrived at a township that they had frequently heard about, they at once took up land, and began building shanties for their families. In those early days neighbours were very kind to each other, and helped each other in many ways. They depended on each other for many things; they had to borrow and lend a great deal, and the social feeling in any neighbourhood was much better than it has ever been since the neighbours stopped cutting each other's hair, and their wives and daughters began wearing \$20 bonnets.

The first evening that Mr. and Mrs. Pioneer sat by a blazing fire in their own shanty, they had a little touch of that honest pride which every Britisher feels

when he meditates on that part of the British constitution which says: An Englishman's house is his castle. They knew very well that their new home in the woods was humble enough. Pioneer and one or two neighbours had "lumped" the work of the carpenter, painter, plumber, plasterer and half a dozen other mechanics, and had done it all with an axe. Mrs. Pioneer had been brought up in a much better home than her new one; but this home was her own, and humble as it was, she, like a true woman, liked it because it was her own. If a young wife thinks more of a flower, or a squash, or a hill of potatoes, growing in the garden attached to her first home than she does of any hundred acres in the country, the man who has got her should thank heaven every day. He has got a good wife. This is one of the infallible signs of a good woman.

In Pioneer's neighbourhood there were many gatherings called "Bees" and "Raisins." Every old settler knows what these gatherings were. We have neither time nor space to explain to those who don't know. Just ask any one who came to any part of Ontario forty or fifty years ago, and he will tell you. At all these gatherings there was whiskey. There was an unwritten law in the neighbourhood that the people would not gather to help any man who refused to give grog. One of the neighbours was elected grog-boss, and on him devolved the onerous duty of passing round the liquid. Generally it was stuff that was poisonous enough to kill at forty rods.

Pioneer was present at all these gatherings, and he always took his grog. He did not care much for it at first, but he was a generous, social fellow, and never took a back seat when there was any fun or excitement going on. He drank at first for companionship, and after a time, when he was a little worn out with the labour of clearing up his land, he began to drink more, because he thought it gave him strength and helped him in his hard work. Wherever he went the liquor was before him. It was used when the young sters came into the world, when the old people went out, and at all points between. It fairly flowed at marriages. A veteran pastor of the early days was once told by the happy man, at the conclusion of the ceremony, that the fee was not forthcoming because he had had to pay out all his money for whiskey!

Far be it from this contributor to say a disparaging word about the old settlers. Taken as a whole they were as noble, generous, manly and enterprising a race of men as ever colonized any country. It is unfair to judge them by the standards that obtain in our days in regard to the use of liquor. If some of them drank more than the average man drinks at present, they had many noble qualities which went a long way as an off-set to the drinking qualities that unfortunately many who talk loudly enough about drinking are entirely destitute of. It would be diffi-

cult to show that the average of morality is higher in Ontario now than it was forty or fifty years ago. There may be less drinking and less fighting; but is there not more dishonesty, more perjury, more Sabbath breaking, more disrespect for parental and other authority, more disrespect for the Bible and sacred things? The character of a people is well shown by the kind of men they put in places of honour. Within the last year, the second or third generation of Canadians have put men in the highest places that their grandfathers would have carried out of the country on a fence rail.

But to return to our friend Pioneer. It soon became painfully evident to his friends, and more particularly to his wife, that Pioneer was just losing self-control. His will power was going, and he did not know it. For many years he prospered on his farm, but of late his affairs were fast becoming entangled. His financial embarrassment made him drink all the more heavily. He drank to drown his sorrow. He had to drive his grain forty or fifty miles to market. In those days there was a tavern at almost every cross roads. The temptation was too strong for poor Pioneer, and many a time he had to be taken home. His creditors began to push him, and a mortgage was put on the farm. Poor Mrs. Pioneer signed away her home with a trembling hand and a heavy heart; but what could she do? A few more years revealed the awful fact that some of the boys were following in their father's footsteps. A second mortgage was put on the farm.

A year or two afterward it was sold. Pioneer drank harder than ever. Some of the boys went to ruin along with their father. The family eventually broke up.

Reader, is this a fancy sketch? Is there a township in Ontario, in which evictions of this kind have not taken place?—*Knoxonian, in Canada Presbyterian.*

AGES OF ROYALTY.—Emperor of Germany, ninety; President of France, eighty; King of the Netherlands, seventy; King of Denmark, sixty-nine; Queen of England, sixty-eight; King of Wurtemberg, sixty-four; Emperor of Brazil, sixty-one; King of Saxony, fifty-eight; King of Sweden and Norway, fifty-eight; Shah of Persia, fifty-seven; Emperor of Austria, fifty-six; King of the Belgians, fifty-two; King of Hawaii, fifty; President of the United States, fifty; King of Portugal, forty-eight; King of Roumania, forty-seven; Sultan of Turkey, forty-four; King of Italy, forty-three; Emperor of Russia, forty-two; King of the Hellenes, forty-one; King of Bavaria, thirty-nine; Khedive of Egypt, thirty-four; Emperor of Japan, thirty-four; King of Servia, thirty-two; King of Siam, thirty-two; Emperor of China, sixteen; King of Spain, in his first year; Prince Regent of Bavaria, sixty-six; Queen Regent of Spain, twenty-nine.

#### THE CENTRAL ASSOCIATION.

The Central Association of Congregational Churches and pastors met at Georgetown on April 7 and 8.

The following members were present: Revs. W. W. Smith, Newmarket; C. Duff, M.A., Parkdale; J. Burton, B.D., Northern Church, Toronto; J. W. Pedley, B.A., Georgetown; A. W. Gerrie, B.A., Pine Grove; W. H. Wariner, B.D., Bowmanville; A. W. Richardson, B.A., Caledon; and Mr. J. Bennett, delegate, from Pine Grove. There were also present, and invited to sit as corresponding members, Revs. M. S. Gray, Michigan, C. S. Pedley, B.A., Speedside, and D. McGregor, M.A., Guelph.

Several were late in their arrival, others left before the meetings were concluded. Notwithstanding the extreme paucity of members, the gathering at Georgetown was a good one. The programme was, for the most part, practical, and was thoroughly discussed.

Mr. Gerrie was chosen chairman, and after singing and prayer and routine business, the subject of "Our Missionary Policy and Work" was introduced by Mr. Duff. A hearty discussion ensued, in which nearly all present took part. The question, Whether it is better to concentrate our energies in the centres of population, or have them diffused over wide areas? was the centre from which the speakers reached out in various directions. The impression seemed to be that while we should occupy and hold the centres, we should also wisely and energetically work the country places, which act as feeders to those centres.

In the evening a public service was held in the church, at which Mr. Burton delivered a plain, practical and helpful sermon from Psalm xxxii. After the sermon, the sacrament of the Lord's Supper was administered. The pastor of the church presided, and was assisted by Mr. Smith and Mr. C. S. Pedley.

On Friday morning a paper prepared by Mr. McGregor, of the Western Church, Toronto, on "The Roots of Our Prayer Meeting Difficulties," was read by the secretary. This paper elicited one of the most inspiring and helpful discussions of the association. The brethren came very near together in loving sympathy, as, one after another, they told their experience in the Master's work, with special reference to the weekly religious meeting.

In the afternoon, Mr. J. W. Pedley read a thoughtful and well-constructed paper on "Church Union." The paper served as an introduction to the following resolution, which had been circulated among the members of the association previous to the meeting: "Resolved, that the following shall be accepted as a basis of denominational union: We believe in Jesus Christ as He is given to us in the Holy Scriptures; that He lived and died for our sins, and rose again for our justification. We pledge constant and faithful

obedience to His mind and will as they are expressed in the New Testament, by the Golden Rule and the New Commandment."

In the discussion which followed, some of the brethren held that this statement, or something like it, would make a very good basis for union; while others contended that the statement was altogether too meagre and indefinite to serve as such a basis. The object of the resolution being to elicit discussion, and this end having been gained, the association took no action in regard to it.

Mr. Warriner followed with a paper, "The Lost Ten Tribes Theory." The paper showed careful research, and comparative study of history and prophecy, and was an able refutation of the Anglo-Israel theory.

In the evening, a social was given by the ladies of the church, after which short addresses were delivered by Messrs. Smith, Warriner, C. S. Pedley, Gerrie and Richardson. The singing by the choir was exceptionally good. At the close of the meeting a hearty vote of thanks was tendered to the pastor and people of the Georgetown Church, for the generous hospitality and good cheer rendered to the members of the association.

Parkdale Church was received into membership, Mr. Burton re-appointed representative on the executive of the Missionary Society, and the Northern Church, Toronto, selected as the place for the autumn meeting of the association.

If I have not already occupied too much space, I should like a word or two in regard to the matter of attendance at these denominational gatherings. Is it not a cause for profound regret and humiliation that there exists such a seeming apathy and lack of interest among us with reference to such institutions?

There are some twelve ministerial members in the Central Association. Only about half the number were present at Georgetown; and of these, only three were present at all the meetings. There are over twenty churches connected with the association. Not more than two, I think, were represented by delegates. Two ministerial members formed the total representation from the seven churches of Toronto. "Be watchful, and strengthen the things that remain."

These statements are not made in a critical, fault-finding spirit, but simply to bring ourselves face to face with the facts of the case, and, by so doing, see if, by any possibility, we can effect a revolution or transformation in the matter.

Each pastor and church may be doing a good and faithful work in their own little plot—with head bent down, digging and delving, and grubbing and weeding—but the best and truest type of Christianity is not being developed until, now and again, at least, the head is lifted, and a kindly look or tender, sympathetic inquiry directed over the hedge to others engaged in a like occupation with themselves.

We need more fraternal intercourse; we need a more frank and brotherly interest in each other, and in each other's work. Let us seek to cultivate such. Let us stick together, and bury forever anything that savours of suspicion or alienation. Let us meet together whenever the opportunity is given, and together as brethren. "Walk about Zion, and tell the towers thereof."

A. W. G.

*Pine Grove.*

#### THE WESTERN ASSOCIATION.

The date for the spring meeting of this association would, according to the standing rule, have been April 5 and 6, but, owing to the meeting of the Executive on the same dates, and the closing of the college, it was postponed two weeks. The inconvenience resulting from this suggests the wisdom, if it were possible, of having a calendar in the Year Book with the dates of prospective meetings fixed a year ahead.

The association met this spring in Listowel, April 19 and 20, and by general consent was one of the best meetings we ever had. Rev. R. K. Black's sermon on Tuesday evening from Psalm cx. 3 was characterized by the thoughtfulness, beauty of style, and lofty sentiment which lovers of a good sermon appreciate. The prayer meeting on Wednesday morning, led by Mr. Davey, of the Congregational College, was full of devoutness and heartening. There were no papers read during the day, but the time was occupied in discussing the situation. "How to Make the Association More Useful" was introduced by Mr. Fuller, who advocated separating the treasury from the secretariat, the election of a chairman to hold office the year through, a system of frequent visitation of the churches of the district, the raising of a fund to defray the expenses, and a wider use of the press. A draft of a constitution embodying these changes was submitted by Mr. Morton, and referred to a committee (Messrs. Morton, Fuller and Pedley), to put in proper form and submit to an adjourned meeting of the association, to be held in Toronto during the week of the Union meetings. The association discussed very fully the question of the churches and the press; both THE INDEPENDENT and the *Congregational* were brought to the notice of the members, and it is hoped that the circulation of these papers will advance as a result. Mr. Fuller gave a very interesting account of the work of the Missionary Committee, and the conversation which followed tended to deepen the conviction that the committee exercised no little care in the dispensing of its funds, while at the same time the need was recognized of thorough personal acquaintance on the part of members of the committee with the mission fields. On Wednesday evening a public meeting was held, and a much larger audience than usual assembled. The addresses were by Revs. Ful-

ler, Morton and Cuthbertson, and were thoroughly good. The attendance was no doubt made larger than it otherwise would have been by the circulation of dodgers through the town, by the agency of the small boy, a few hours before the meeting. One incident of the meeting must not be forgotten—the passing of a resolution expressing joy that Dr. Barbour is coming to the Congregational College, and calling on the churches to help the board to put the college on a footing suitable to its aims.

The churches in the district, and their pastors, are asked to bear in mind the meeting of the association to be held in Toronto to consider a revision of the constitution. A draft, containing the proposed changes, will be sent out in a week or two. C. S. PEDLEY.

### Mission Notes.

MR. EDITOR,—The following is an extract from a private letter, written by Miss Macallum, which would, we think, prove interesting to the readers of THE CANADIAN INDEPENDENT :

Monday evening, March 28.—Yesterday and to-day we have been all the time guarded by Turkish soldiers. As I write, there are ten on guard for the night.

The Greeks have been in a very bad frame of mind all winter. All the time they have been going from bad to worse. They always shouted after us, but they have been specially bad lately. The other day, when I was out, a woman pinched my arm, and called, "Evangellikos!" Last Sunday there was a great disturbance at the "Rest," and a guard of Turkish soldiers had to be called to protect Mr. and Mrs. Constantine on their way home. The Rest is rented by Misses Haworth and Gunistone, English ladies, so the Pasha sent for the English Consul, and said, "Now, I wash my hands of this whole affair; you must see to it." The English Consul at once closed the hall where Mr. Constantine preaches, and the next day the coffee-room and the room where the ladies have meetings (the coffee room is now re-opened). This, of course, encouraged the Greeks to believe that they could do just as they pleased, so a mob of them collected round the church yesterday while the Armenian service was being held, and commenced to hoot and howl and throw stones. Mr. Bartlett went to the American Consulate, and the Consul sent off at once for Turkish soldiers, and a guard of eighteen came up to the church. The mob came just as near them as they dared, and screamed; then the soldiers would make a sally, and the crowd would fall back. You don't know what a feeling it gave us to be sitting quietly in the church, and to know all the time that there were hundreds of people outside howling like wild beasts in their rage against us; part of the time the crowd amused themselves by throwing stones at

our windows; both in this house and in the new one a number of panes were broken. When meeting was dismissed, they caught the brethren after they had gone where the soldiers could not see them, and beat some of them, stoned others, and kicked others. Then the mob went to the houses of the Protestants, both Greek and Armenian, broke windows and doors, threatened to kill the people, went to Mr. Constantine's house and broke all the windows, reached up through the iron grating and tore the lace curtains from the windows, threw many stones—one struck poor Mrs. Constantine on the forehead as she was trying to lock the door against them—and there they raged and howled for hours.

The soldiers came, and at three, Miss Lawrence, protected by Mazar and three soldiers, went down (Dr. Constantine stayed with us). Miss Lawrence had an awful time getting down; they danced around her, shouting all the vile names they could think of, and several times the soldiers were discouraged, and said that they must go back. Poor Mrs. Constantine was glad to see her, and, after staying a while, came up here, and both she and her husband spent the night with us.

One of our day scholars, Vartouhie, a member of my Bible class, died on Sunday, and was to be buried at three o'clock, so Miss Jillson and I and a few others wanted very much to go. We did not have very much trouble going, but coming back there was a great crowd assembled, and they hooted and spat at us—poor Ariadne! they spat right in her face, and it was a girl who did it too. It has been one of the most dreadful things in this whole affair that the women have been so bad.

Last night we expected trouble, because it was the night of our Greek meeting, but we had a strong force of soldiers, and so everything passed off quietly. After meeting, a man took Mr. Constantine aside, and told him of a plot which had been made to murder him, the Greeks are so bitter against him. I wish I could tell you what splendid men these Greek brethren are. After all they have suffered and suffer every day, they come into meeting with their faces radiant, and are so eager to speak and pray. One who has suffered most said that he had never been so happy in his life, and even if they should kill him he would be glad to be the first martyr, and that all of his family were ready, even for martyrdom. Then so many spoke of the wonderful comfort they had from the Bible and prayer these days, how God seemed very near to them. It was one of the best meetings we have ever had. I used to think I loved the Bible—I believe I did—but ever since I came here, and especially since I came to Smyrna, I have loved it more and more; but these last few days have made it seem so precious that it seemed as if I never really loved it before. The Psalms

are such a comfort, especially Psalms xlvi. and xxvii., and that verse in Isaiah, "No weapon that is formed against thee shall prosper," it seems as if I were just living on those verses and others like them.

The American Consul has been very good all through this. He telegraphed at once to Constantinople on Sunday, and by midnight an answer came, in the shape of a message from the Sultan to the Pasha, commanding him at once to take active measures against the mob. The poor Pasha was so astonished, and wondered how they could know anything about it in Constantinople, but of course it made him more vigilant—and we are well looked after, I can assure you.

The Consul has also telegraphed for the American gun-boat, *Piræus*, and we expect it here in a day or two. I hope you will all pray for us, but more for the poor brethren, for this comes more heavily upon them.

## News of the Churches.

ST. THOMAS.—Sunday evening, May 8, Mr. Allworth bid farewell to the pulpit here. The Friday previous, members of the church and congregation presented him with a very kind and appreciative address, and with a gold-headed cane, as a memorial of their affection. Mr. Solandt remains in charge.

TORONTO BOND STREET.—A very interesting social meeting was held in the school room of this church on the 26th ult., under the presidency of Mr. A. K. McIntosh, the chairman of the finance committee of the Bond Street Church. During the six and a half years of Dr. Wild's pastorate upward of \$14,000 of debt have been wiped out, and that evening those members and friends who had become guarantors to the Bank of Toronto for the payment of the floating debt on the church assembled for the purpose of cancelling the bond given to the bank. A few short speeches were made, of an explanatory and congratulatory character, by the chairman, Dr. Wild, Mr. Jas. Farquhar, Mr. St. Croix, Mr. Virtue and Mr. James Morrison, after which the friends sat down to an excellent supper provided by the Ladies' Aid Society. The church is in a very flourishing condition, and will shortly commence the erection of a new school building.

TORONTO HAZLETON AVENUE (YORKVILLE).—This church has extended an unanimous and hearty call to Mr. George Robertson, of Melbourne, Quebec Province.

TORONTO WESTERN.—The report of the season's work of the Society of Christian Endeavour says:—We can truly say that we have been established in the faith, set to work in the Lord's vineyard, and gone on errands. We perhaps would not have gone on had it

not been for this organized effort. A cottage prayer meeting in the home of one who was unable to attend service, were visits paid, kind words spoken. The Sunday morning prayer meeting, too, and at consecration meeting, the ladies did their part, responding to the roll call by verse of Scripture. Three associate members have passed to active membership, and two into church fellowship. We have worked in harmony. We have made a mistake or two which we trust we profited by, and altogether we look back with pleasure on the winter that has passed.

## Personal.

THE Rev. W. F. Clarke has been unanimously received into the membership of the Western Association.

MR. J. B. SAER and Mrs. Saer have safely returned to their home in St. John, ready for work in their renovated church building, which, we trust, will have been re-opened by the time these lines are before our readers.

MR. JOHN MORTON, of Hamilton, we see, is the first chaplain of the Royal Templars in Hamilton, and interesting services in connection therewith have been held in his church. Our friends are evidently forward in the Prohibition cause.

WE note from an exchange that Mr. Wm. Burgess, of Listowel, with his son and daughter, has been singing, with acceptance, Gospel Temperance in Stratford, Mr. Burgess doing royal service in addresses at the Royce revival movement.

WE had a short visit from our brother, Mr. W. H. Allworth, who has left St. Thomas (Mr. Solandt, student, is to supply our church there for the summer), one fine morning last week. He expects to be with his son-in-law, Mr. Ewing, Fargo, Dakota, for some time. Our friends there will reap the benefit of his experience, though he may not settle down in a charge. Personally, we regret to miss our friend from our denominational work, but there seems to be no field suitable opening up for his labour among us. Father, son, son-in-law, is the Great Republic to keep them all?

## Official Notices.

### WESTERN ASSOCIATION.

An adjourned meeting of the Western Association will be held in Toronto during the Union meetings to consider the proposed changes in the character of the association. Will the churches interested give these proposals consideration, and send their delegates prepared to express their views. C. S. PEDLEY, Sec'y.

### WOMAN'S CONGREGATIONAL MISSION- ARY SOCIETY.

1. The first public meeting of this society will be held in Toronto, on Thursday afternoon, at three p.m. Papers will be presented by Mrs. D. McGregor, of Guelph, and Miss Unsworth, of Stouffville, and plans are being laid for some visitors from the States.

2. A prayer meeting will be held at ten a.m., to be followed by a business meeting.

3. At that time reports will be expected concerning woman's missionary work in each church, and that each church will send in their contributions to the memorial school for Mrs. Currie. The money should be raised before the union meetings. The secretaries for each Province are: For Ontario, Miss H. Wisner, Brantford; Quebec, Mrs. G. Robertson, Melbourne; Maritime Provinces, Mrs. C. H. Dearborn, St. John, N. B. MRS. D. MACALLUM, *President*.

*St. Elmo, P. Q., April 26, 1887.*

### CONGREGATIONAL UNION.

The annual meeting of the Union of Ontario and Quebec will be held, according to adjournment, in the Bond Street Congregational Church, Toronto, Ont., commencing on Wednesday, June 8, at half-past seven p.m., when the annual sermon will be preached by the Rev. Geo. Fuller, B.A., of Brantford.

The attention of pastors and churches is directed to the standing rules of the Union.

Arrangements are being made with the railway and steamboat companies for reduced rates. The secretary is prepared to furnish the necessary certificates to all ministers and delegates. He would be obliged if the applications were all forwarded in good time, and specified the lines by which it was intended to travel.

Ministers and delegates will please remember the request to send their names as speedily as possible to Wm. McCartney, Esq., 108 Oak Street, Toronto.

The Union Committee will meet at the Bond Street Congregational Church, Toronto, on Wednesday, June 8, at two o'clock p.m.

HUGH PEDLEY,

*Sec. Congregational Union of Ont. and Que.*

*Cobourg, April 20, 1887.*

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of this society will be held (D.V.) in the Bond Street Congregational Church, Toronto, on Thursday afternoon, June 9, 1887, at two o'clock, when a report of its operations for the past year will be submitted, its general affairs discussed, and a new board of directors and executive

committee elected. For information as to membership, representation of churches, right of voting, etc., see Article III. of the Constitution, page 173, Congregational Year-Book, 1886-87.

The Executive Committee of the society will meet in the vestry of the above church on Tuesday, June 7, at two p.m.

The General Committee will meet on Wednesday, June 8, in the same place, at three p.m. A full attendance of the above committees is earnestly requested.

JOHN WOOD, *Secy. C.C.M.S.*

*Ottawa, May 4, 1887.*

### CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

I am instructed by the Board of Directors of the College to intimate to the churches that Mr. John P. Gerrie, B.A., a student of the fourth year, has been deputed to visit the churches in Ontario and Quebec for the purpose of presenting to them the work and claims of the college, and receiving contributions in aid of its funds. This action has been taken in response to a unanimous memorial of the students therefor, the spirit and object of which were highly appreciated by the board, who hereby beg to commend Mr. Gerrie and his errand to the favourable notice of the pastors, office-bearers and members of all our churches in Ontario and Quebec, and to enlist their sympathy and co-operation.

GEORGE CORNISH, *Secy. Cong. Coll. B.N.A.*

*Montreal, May 5, 1887.*

### FOREIGN MISSIONARY SOCIETY.

1. The annual meeting of the corporation of the Canada Congregational Foreign Missionary Society will be held in Bond Street Church, Toronto, on June 19th, at the close of the meeting of the Home Missionary Society.

2. The Directors will meet in the same place, on Wednesday, June 8th, at five o'clock p.m.

EDWARD M. HILL, *Secretary.*

*Montreal, April 27, 1887.*

EXPERIMENTS have been made to determine the distance to which it is possible to work the telephone. This question has been answered by Dr. Wietlisbach. According to his estimate, a telephone line 1,250 miles long costs above £50,000, and it is impossible to speak over this distance. To make it pay, such a line must earn five shillings per minute, and hence a short conversation would cost two or three pounds. The telegraph works at about one-tenth the cost at such a distance. Up to about 300 miles the telephone beats the telegraph; at about 310 miles they run neck and neck; and over this distance the telegraph is the winner.

## Literary Notices.

THE PULPIT TREASURY (E. B. Treat, Publisher, New York) for May commences the fifth year of this progressive magazine. No need of the preacher or Christian worker is overlooked. "Failures in Prayer Meeting," by Rev. S. Baker, is a very suggestive article.

THE HOMILETIC REVIEW (Funk & Wagnalls, New York) for May is an exceptionally good number. The leading article on "The Miraculous Element in the Egyptian Plagues," is a fresh and able presentation of the subject. The same professor of Homiletics who gave his estimate of Dr. Falmage as a preacher in the April number, estimates Mr. Beecher in this issue. We refer to this elsewhere. The Sermonic Section contains Dr. Hall's sermon at the funeral of Mr. Beecher.

LAND, LABOUR AND LIQUOR. By Rev. W. Burgess, of Listowel. (Toronto. S. R. Briggs, Willard Tract Depository.)—Under the above alliterative title are discussed "Our Natural Resources," "Labour, Productive, Non-productive and Destructive," "Capital, What It Is," and "Misdirected," "Over-Production," "Overcrowding," "Co-operation," "Knights of Labour, and Labour Unions Generally, in Their Relation to the Liquor Traffic," "Wages," "Wages and Whiskey," "The National Drink Bill," "Liquor, in its Relation to Crime, Insanity, Pauperism and Longevity." There is repetition here and there, yet this is not easily avoided in a treatise discussing so many closely related subjects. The style in which it is written is calm and clear. There are few direct verbal appeals to the sympathies of the reader. The facts are allowed to speak for themselves. And powerfully they do speak, as from every available quarter they come in troops. In the preface, the author refers to the need he felt for a handy volume as a text book for Canadian Temperance Reformers. This need, felt also by others, he has in large measure supplied, and his work in these pages will doubtless bring forth abundant fruit in the coming renewed struggle with the liquor traffic in the form of "Scott Act Repeal" and further prohibitory legislation. This volume would be useful in the hands of all engaged in temperance and philanthropic work, in relieving the masses from the evils under which they suffer.

THE CENTURY for May is exceptionally interesting. From two profusely illustrated articles, describing the discovery of Pharaoh's tomb and picturing its contents, we quote the account of the way in which the tomb was located and discovered:—"In a line of tombs beyond the Ramesseum lived four sturdy Arabs named Abd-er-Rasoul. They supplied guides and donkeys to tourists who desired to visit the ruins of Thebes, and sold them genuine and spurious antiquities. When they found a mummy, it being forbidden by law to sell it, the head and hands and feet were wrenched off and sold on the sly, while the torso was kicked about the ruined temples until the jackals came and carried it away. I purchased a head and hand of one of the brothers amid the dark shadows of the temple at Qirneh. Early in 1881 circumstantial evidence pointed to Ahmed Abd-er-Rasoul as the one who knew more than he would tell.

Professor Maspero caused his arrest, and he lay in prison at Kench for some months. He also suffered the bastinado and the browbeating of the women repeatedly; he resisted bribes, and showed no melting mood when threatened with execution. His lips told no more than the unfound tomb and not as much. Finally his brother Mohammed regarded the offer of 'bakshish,' which Professor Maspero deemed it wise to make, as worth more to him than any sum he might hope to realize from future pillaging, and made a clean breast of the whole affair. How the four brothers ever discovered the hidden tomb has remained a 'family secret.' On July 5, 1881, the wily Arab conducted Herr Emil Brugsch Bey, curator of the Hôliq Museum, to Der-el-Bahari, and pointed out the hiding-place so long looked for. A long climb it was, up the slope of the western mountain, till, after scaling a great limestone cliff, a huge, isolated rock was found. Behind this a spot was reached where the stones appeared to an expert observer and tomb-searcher to have been arranged 'by hand,' rather than scattered by some upheaval of nature. 'There,' said the sullen guide; and 'there' the enterprising Emil Brugsch Bey, with more than Egyptian alacrity, soon had a staff of Arabs at work hoisting the loose stones from a well into which they had been thrown. The shaft had been sunk into the solid limestone to the depth of about forty feet, and was about six feet square. Before going very far, a huge palm log was thrown across the well, and a block and tackle fastened to it to help bring up the debris. When the bottom of the shaft was reached a subterranean passage was found which ran westward, some twenty-four feet and then turned directly northward, continuing into the heart of the mountain straight, except where broken for about two hundred feet by an abrupt stairway. The passage terminated in a mortuary chamber about thirteen by twenty-three feet in extent, and barely six feet in height. There was found the mummy of King Pharaoh of the Oppression, with nearly forty others of kings, queens, princes and priests." From an equally interesting article by Professor Atwater, of Wesleyan University, on "The Chemistry of Foods," we quote:—"In a number of States in which the dairy interests are large, the manufacture and sale of butter substitutes has been prohibited by legislative action. In other States laws have been enacted to regulate their sale and prevent fraud. An attempt was made in Congress to check the manufacture and sale by taxation sufficient to bring their cost nearly up to that of butter. In the law as actually passed, however, the tax was very much reduced, so that while it may help toward preventing improper sale of butter substitutes, and, by obliging sellers to pay high license fees, may considerably interfere with their general use, it will not be as effective in excluding them from the markets as was desired. This is a case where mechanical invention, aided by science, is enabled to furnish a cheap, wholesome and nutritious food for the people. Legislation to provide for official inspection of this, as of other food products, and to insure that it shall be sold for what it is, and not for what it is not, is very desirable. Every reasonable measure to prevent fraud, here as elsewhere, ought to be welcomed. But the attempt to curtail or suppress the production of a cheap and useful food material by law, lest the profits which a class, the

producers of butter, have enjoyed from the manufacture of a costlier article may be diminished, is opposed to the interests of a large body of people, to the spirit of our institutions, and to the plainest dictates of justice."

#### WAIT A BIT.

When Johnny came a-courting,  
I thought him overbold,  
For I was but a young thing,  
And he no' very old,  
And though I liked him well enough,  
I sent him on his way,  
With, "Wait a bit, bide a bit,  
Wait a week and a day!"

When Johnny passed me in the lane,  
And pleaded for a kiss,  
And vowed he'd love me evermore  
For granting of the bliss;  
Although I'd like it ower well,  
I ran from him away,  
With, "Wait a bit, bide a bit,  
Wait a week and a day!"

When Johnny fell a-ranting,  
With, "Jenny, be my wife?"  
And vowed I never should regret,  
However long my life;  
Although I liked it best o' all,  
I turned from him away,  
With, "Wait a bit, bide a bit,  
Wait a week and a day!"

Oh, Johnny was a ninny,  
He took me at my word!  
And he was courting another,  
The next thing that I heard.  
Oh, what a ninny was Johnny,  
To mind me when I'd say,  
"Wait a bit, bide a bit,  
Wait a week and a day!"

Heigh-ho, I've met my Johnny,  
I gin him a blink o' my eye,  
And then he fell a-raving,  
For want o' my love he'd die!  
I ne'er could be so cruel,  
So I set the wedding-day,  
With "Haste a bit, nor waste a bit,  
There's danger in delay!"  
—*Jennie E. T. Dove, in the Century.*

#### CHOKED CHRISTIANS.

Mark tells us, in his version of the parable of the sower, that the "cares of this world, the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful." It would seem, then, that there is a double danger of being choked by these thorns; a danger that lies in wait as we enter in—that is, a disposition to enter upon the Christian profession without deliberately forsaking all wicked ways; and a danger that threatens us—the peril of these things entering in our lives after we have entered into the kingdom.

It is a dreadful thing to be choked. Those who have either by accident, or design, suffered partial strangulation tell us that it is one of the most dreadful experiences. It must, to the all-seeing eye of God, be a dreadful thing to behold so many of His children gasping for a breath of life, being choked by the evil weeds, thorns and tares, indigenous to the flesh, or diligently planted there by the enemy of souls while they sleep. It is a sad thing to see the corners of a corn field left unreaped during the harvest (because the grain growing there among the thorns is not worth reaping) afterward reaped down and bound in bundles and burned, the thorns and choked product of a good seed together. It is a sadder thing to behold the lives of not a few Christians all overgrown and choked with thorns and weeds just ripening for the fire of destruction, because they are shrivelled and choked and not fit to be gathered into our Lord's garner.

Perhaps it will be well to suggest the things which do most choke these weedy professors. Our Lord gives a list of them: "The cares of the world," "the deceitfulness of riches," "the pleasures of this life," "and the lusts of other things." Look at this catalogue list of deadly thorns. "The care of this world" has swallowed up many a thousand professors, who have forgotten that they were the children of God, and have given themselves to anxious care about what shall be eaten and wherewithal shall the body be clothed; more who have "made haste to be rich," or have made riches their goal of life; while others have given themselves up to the pleasures of this life; and still others, who in general allow the lusts of the flesh and of the eye to dictate to them in all their earthly life. Let us be warned by these very suggestive pictures and teachings of our Lord, and look to our lives, and see if there be any of these evil thorns "springing up" or "entering in," to mar and hinder the work of God, and choke His good seed.—*N. Y. Independent.*

IN one of his latest sermons, which appears in the *Christian World Pulpit* of this week, Mr. Beecher, in dwelling upon the influences that help to make character, remarked: "I am what I am, in part, in consequence of old Charles Smith—as black a negro as ever made midnight ashamed of itself. In some directions he did more for me than my father's pulpit or the memory of my mother. Although I am not a negro, nor the son of a negro, I am the son of Charles Smith, the negro, in many essential elements of my life. Oh, you have strange relations, if you only knew them all! The teacher that is a teacher is not he that hears recitations, but he that enters into the docile mind and teaches its wings how to open and fly, and its feet to walk, and brings the man to a consciousness of the rebirth."

FAITH, though weak, is still faith—a glimmering taper, if not a glowing torch. But the taper may give light as truly as the torch, though not so brightly.

It is estimated that the University of Cambridge has now no fewer than 400 Nonconformist and Methodist undergraduates amongst its resident students.

IN Boston, on the Sunday after Mr. Beecher's death, Rev. Phillips Brooks declared that the three greatest Americans of the century were Daniel Webster, Abraham Lincoln and Henry Ward Beecher. When Charles Kingsley heard Mr. Beecher, says Dr. Parker, "he sat and wept like a child through the whole discourse, and when it was concluded he said: 'Mr. Beecher has said the very things I have been trying to say ever since I entered the Christian pulpit.' The Dean of Canterbury said to Mr. Beecher himself: 'There is one thing, Mr. Beecher, for which we must all thank you, and that is, for what you have taught us respecting the Fatherhood of God.'"

THE *Christian World* must bear the responsibility of the following: Something very serious nearly happened to the Queen and Princess Beatrice at Aix-les-Bains on Good Friday. There was actually no English clergyman in the place on Thursday, and, owing to what is styled "the very unfortunate blunder" of the Colonial and Continental Church Society her Majesty was almost reduced to the necessity of reading her Bible without any clerical assistance whatever on Friday! As it was, the English chaplain at Vevay was telegraphed for, and "kindly consented to come," though it appears that the sacrifice was a purely personal one on his part, as we are told "no possible inconvenience could be caused at Vevay by his absence." However, the royal visitors at Aix were able to worship in the regulation manner, even though they arrived at the church only as the communion service was being commenced.

THE life of the Czar of Russia is not to be envied. More than any other monarch on the face of the earth he must feel that "uneasy lies the head that wears a crown." The Autocrat of all the Russias has just escaped one plot, but he must be in daily and hourly fear of renewed attempts upon his life, which may prove more successful. The Revolutionary Party have addressed a letter to the Czar, informing him that his death was decreed on February 27, and that the execution of the sentence has been entrusted to fifty different persons. Meanwhile, one important result of the abortive plot is the issue of a statement by the "advisers of the Czar," in which they declare that "the autocratic form of government, tempered by a just administration of the codified law, is desirable until Russian territorial expansion has reached the limits set to it by Pan Slavist ideas."

THE *Christian World* informs us that Dr. Charles Mackay says that Sir Henry Bishop assured him that

he composed the music of "Home, Sweet Home," in early manhood for Messrs. Goulding & D'Almaine, who were publishing a series of national melodies of all countries. The words were by Mr. Howard Payne, an American then resident in England. A "Sicilian melody" was wanted, and as Sir Henry was unable to find one, he composed "Home, Sweet Home" and passed it off as Sicilian. Several other publishers, thinking that it really was Sicilian, and not copyright, pirated the music, and a series of actions ensued. Sir Henry Bishop deposed on oath to the facts above mentioned, and Messrs. Goulding & D'Almaine obtained nominal damages. This statement is clear and explicit, and should set at rest a long-disputed question. As the song is equally popular on both sides of the Atlantic, it is fitting that an American and an Englishman should have been conjoined in its production.

ONE evening as the great Italian General, Garibaldi, was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his staff, and told them that he intended to hunt over the mountain in search of the lamb. A grand expedition was immediately organized. Lanterns were brought, and old officers of many a campaign started off, full of zeal, to hunt the lost pet; but no lamb was found, and the soldiers were ordered to their beds. The next morning, Garibaldi's attendant found him in bed fast asleep. He was surprised at this, for the general was always up before anybody else. The attendant went off softly, and returned in half an hour. Garibaldi still slept. After another delay, the attendant waked him. The General rubbed his eyes; and so did the attendant, when he saw the old warrior take from under his coverings the lost lamb, and bid him convey it to the shepherd. The General had kept up his search through the night, and until he had found it.

THE religious statistics of Prussia, taken in December, 1885, have been published. According to these the Protestants number 18,243,587 persons, or 64.42 per cent. of the total population; the Catholics, 9,621,624, or 33.97 per cent., of these 1,437 being members of the Greek Orthodox Church; 83,020, or 0.3 per cent. belonging to other Christian denominations; 366,543, or 1.30 per cent, 155 confessing other religions, 3,529 making no statement of their religious views. Of the "other Christians" 4,711 are Brethren, 13,022 belong to the Apostolic Church, followers of Edward Irving, 22,728 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England, 23,918 called themselves Dissenters, members of Free Churches, Christian Catholics, Mormons, etc. According to statistics, published by the Seventh Day Adventists, that Church is now working in America, Switzerland,

Norway, England and Austria. They publish twenty-three religious periodicals in English, German, French, Danish, Swedish, Italian and Roumanian. More than 200 ministers are in their employ.

In the New York *Independent* a reform in the manner of giving out notices from the pulpit is advocated by Dr. Charles F. Deems, pastor of the Church of the Strangers. Dr. Deems prepares the reading of his hymns and his Scripture lessons as carefully as he does his sermons, and is trying to see whether he really cannot make the reading of the notices to some a "means of grace," as he knows it is to others a "hope of glory." He strives to make each Scripture lesson a sermon, so that if any one should fall asleep or be called out after it, he would have got his portion in due season. He strives to make every hymn the same. Now and then he has a prelude to the sermon which seizes some current event, and squeezes all the milk out of it. Why, he asks, can I not take up a whole batch of notices, of all kinds and colours, and pack these words down into a cheese? He objects, however, to his pulpit being transformed into a gratuitous advertising medium, and he suggests—probably sarcastically—whether churches with large congregations should not establish a tariff of rates. It might in some cases be a source of income, and obviate the necessity of bazaars.

THE *Southern Cross* says: The *Daily Telegraph* is doing a good work by undertaking a census of church attendance in Melbourne, based upon an actual count of the numbers present in every church at each service. The process will take some time, but the results, when complete, will furnish matter for very instructive comment. Some of the figures already published are very suggestive. The largest gathering as yet reported is the Salvation Army service at the Temperance Hall (2,000); Dr. Bevan has the largest ordinary congregation (1,075 morning, 1,236 evening). The Australian Church had congregations of 807 and 515 respectively on the same day. At the Hall of Science there were 214 present in the morning, and 513 in the evening. The New Church (Swedenborgian) is of microscopical proportions, judging by its congregations—thirty-six morning, sixty-six evening. The Unitarian Church, which, according to Mr. Sutherland, will in fifty years absorb all the other denominations, yields no immediate and visible signs of its future greatness. Mr. Walters preached last Sunday morning to ninety-six persons; in the evening the numbers rose to the still very modest figure of 113! The "theology of the future" is certainly not the "theology of the present."

It is not only in China, says the *Christian Leader*, that the Jesuit emissaries are being found out and submitted to drastic treatment as an invading po-

litical army, dangerous to the independence and welfare of the State. The Turkish Government has discovered the difference between the motives of the ultramontane French priests and of the Protestant missionaries; and one of the consequences is a signal victory for the Evangelical cause in Syria. The schools of the Jesuits are being closed right and left; the Turkish authorities refuse to recognize the medical degrees given by the Jesuit College in Beyrout; whereas the American College at Harpoot has at last been recognized by the Government, which promises to shut up no more American schools, and to facilitate the re-opening of those that were recently closed. The latest reports of the American missionaries are extremely interesting and hopeful; 153 additions were made to the membership of the Church last year, the total now reaching 1,440, and the contributions of the native Churches have risen to nearly \$5,000. The scholars are in a flourishing condition, and the work of the press in Beyrout has been largely increased, and no less than 33,000,000 pages having been printed in 1886. Another printing establishment, under Protestant auspices, produced last year at Beyrout nearly a score of million of pages; and when we consider that this is the literature for the great Arabic-speaking world, we see the importance of the work. To show that they have no concealed designs underlying their operations in Syria, the American missionaries lately sent a copy of every separate publication they have printed to the Turkish authorities at Damascus; and earnest prayer has been made that God may incline the rulers of the land to set the seal of their approval upon these Christian books.—*Canada Presbyterian*.

#### NINE YEARS EXPERIENCE.

Medicine has for so many years, and by so many people, been tried without effect, in treating Chronic Ailments, that the public welcome a new method of curing by electric medical appliances. They are especially effectual in Malaria, Rheumatism, Kidney and Liver Complaints. There is no Company that has been able to utilize electricity so fully and satisfactorily as the Electric Pad Mfg Co., of Brooklyn, N. Y. See their large advertisement on cover.

A PUBLIC-HOUSE near the London docks was watched for three hours on a Saturday night; 998 men and women entered it. With an average expenditure of six cents each, the total would be \$160.50; and this in a locality where disease, starvation and misery hold perpetual carnival.

THE CANADIAN INDEPENDENT, Rev. J. Burton, B.D., Editor, will be published D. V. on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly local items of church news, or communications of general interest. To ensure insertion send early, the news column will be kept open till the tenth and twenty-fifth of each month.

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