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# The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHEREN."

Vol. 27.

TORONTO, THURSDAY, March 18, 1880.

New Series. No. 12.

## Topics of the Week.

THE Young Men's Christian Association propose in Rochester, N.Y., to put up a building costing \$100,000.

TWELVE French Catholics, heads of families, have joined the Congregational church at Central Falls, R.I., having been brought into the light by reading the Bible.

TOLERATION is gaining ground in Europe. Both the Crown Prince of Germany and Prince Bismarck have taken public occasion to express their disapproval of the agitation against the Jews.

THE thirty-second anniversary of the Chicago Y.M.C.A. occurred February 22nd. During the past nine months it has found employment for 3,810 men and boys; distributed 27,750 papers, etc., and sustained a large number of meetings, lectures, classes, etc.

THERE is a church in New York whose service has been conducted in French for over two hundred and fifty years. Most of its endowments are upon condition that this service should be continued. Some of the best citizens of the metropolis have been raised up in it.

LATE reports from Mr. Moody's labours in St. Louis represent him as having great success. Conversions which for a time were few, are now many. The interest in religion in St. Louis is stated now to be greater than has been known at any time previous, west of the Mississippi River.

THE May anniversaries in the Broadway Tabernacle during the last two years have proved so satisfactory to the several societies and their friends, that the generous offer of the trustees, giving the free use of the building this year, has been accepted, and arrangements for the meetings during the week, May 9 to 16, have been perfected.

THE French missionaries in Basutoland have promised to send as a delegate to the General Presbyterian Council in Philadelphia one of their number who has been labouring twenty years in Africa, and who is about to visit England to superintend the printing of the Bible in the Basuto language. This noble band of missionaries have done excellent work in South Africa, and are about to begin a mission among the Barotse, near the head waters of the Zambesi.

THE fact contained in the following statement from the Rt. Rev. James O'Connor, Vicar Apostolic of Nebraska, is one of the elements of the Roman Catholic problem in this country which Mr. Froude overlooked in his recent articles: "It would surprise Catholics in the east to know how many have been lost to the faith in the west during the last half century. In Nebraska alone, with its sparse population, the number thus lost has been from 10,000 to 15,000, and the Church has no more bitter enemies to-day than these children of Catholic parents."

OCCASIONAL suggestions have been heard that there is a "looseness" about Congregationalism, especially in its supervision of ministerial character, which compares unfavourably with the course pursued by the "stronger" governments. Yet the "Evening Post" has been informed, by a "prominent member of the Protestant Episcopal Church," that Mr. Cowley will be allowed to serve his term out at Blackwell's Island as an Episcopal minister in good and regular standing, and that no arraignment of him before the proper

authorities on charges of moral delinquency will take place until he be released from gaol.

SOME months ago the Rev. George Brown, superintendent of Wesleyan Missions in Fiji, was severely criticised for hostile organizing and successfully leading an expedition against those cannibals who had eaten up his teachers. Although in this way he had saved the lives of the remaining missionaries in that part of the field where the attack had been made, it was thought to be rather an exceptionable mode of preaching the Gospel of peace and good will to men. The latest London exchanges announce the receipt of telegrams stating that after an inquiry into the circumstances, the whole case was quashed by the Judicial Commissioner's Court.

FATHER McNAMARA, the recent disturber of the peace of the Romish Church, explains how many priests of the communion he has left "lump" their masses. An "intention" in the Church of Rome means the purpose for which any person requests a mass to be said and pays for it; and a law of the Church is that no mass shall be said unless its specific "intention" be in the mind of the officiating priest at the time. But Father McNamara declares that the practice is quite common for a priest to receive the money for *one hundred intentions*, and then to clear them all off with a single mass. He says no political schemers come near the Roman Catholic priesthood in the wholesale character of their dodges. The deception of saying one mass for a hundred or so was exposed in Germany several years ago.

CHRISTIANS have a difficult position to maintain in California. There are, in all only 30,000 members of Protestant denominations and the entire native-born American population amounts to only 250,000. There are 75,000 Irish, nearly all of whom are Romanists; 29,000 Germans, four-fifths of whom recognize no church connections (and who, with other foreigners, violate the Sabbath with parades and beer-garden festivities); 7,000 Spaniards, Italians and Portuguese; 8,000 French; 9,000 Mexicans, who are Romanists or Materialists; 100,000 Chinese, etc. In all there are some 475,000 foreigners, and of the 250,000 native Americans mentioned, probably one half have one or both parents of European birth. We get these figures from the "Catholic Presbyterian." Of the Chinese, 900 are members of Christian churches.

MUCH has been said of late about changes in Palestine and the immigration of the Jews in large numbers. Mr. F. S. De Haas, late United States Consul at Jerusalem, writes in regard to these statements: "The facts are, there is not a railroad in all Palestine. There is not an American missionary in the Holy Land nor a Sunday school. But one Protestant church in Jerusalem, another outside of the walls, and one at Nazareth. The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of re-occupying the land. They go there to die, not to live. No Jew around Jerusalem owns or cultivates an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet."

THE English Baptist missionaries in India have united in a stirring appeal to the churches at home for re-inforcements. They speak very candidly of the present condition of their work. "Owing," they say, "mainly to the fewness of eligible candidates for missionary work in India during the last few years,

the mission has sunk into a very enfeebled state." They shew how insufficient is the force at the various stations, there being, for example, but two missionaries in Calcutta, the great metropolis, and but one aged brother in Benares. There are also vast country districts with from 1,000,000 to 2,000,000 population, without a single preacher. The missionaries appeal for help, in view of the vacant places in the stations and of the advanced intellectual, social and moral condition of large bodies of natives who are in a state of mind highly favourable to the reception of the Gospel.

WE have all read of Dr John Hall's witty remark in his lecture on "A Thriving Congregation." When ridiculing the current ways of paying church expenses, he pictured "the walls of Jerusalem placarded with announcements that a sacred concert would be given under the auspices of King Rehoboam, the proceeds to be devoted to paying off the debt of the temple." The "Congregationalist" repeats the witticism of Dr. Hall, and the "Evening Post" has the further supposition of the temple at Jerusalem being "knocked down to the highest bidder by the auctioneer's hammer at a foreclosure sale," and adds: "These side-lights in skilful hands do sometimes help us to see things very clearly; but who supposes they would actually have sold the Lord's house when the high priest could have sent out easily for some ancient circus rider to fill the pews and 'lift' the debt."—*United Presbyterian*.

AMERICAN missionaries in Persia are interfered with by missionaries of "S.P.G."—the Society for the Propagation of the Gospel, supported by the Anglican hierarchy. The same ill-judged and injurious policy of interference is pursued towards Madagascar Churches. The fine missionary work in the Island, one of the most marvellous works done in modern times, was done by Congregational missionaries in the service of the London Missionary Society. They were the real authors of the wonderful change wrought among the people, and they have been respected as such by all Christian bodies. So the field was largely given to them, until a bishop of England, ordained by the Scotch bishops, was sent out, who was called then the Bishop for Madagascar, but is now billeted as "Lord Bishop of Madagascar," and is asking for money in England to build a cathedral in the capital of Madagascar. And yet there are eight hundred millions of heathens who have not heard the gospel.

WE find the following statistics in the English "Methodist Recorder." In France, Protestantism is numerically weak, the total number of Protestants being but 650,000—namely, 560,000 Reformed, 80,000 Lutheran, 10,000 belonging to other bodies. Rationalism is a further weakening element. The constitution of the present French Cabinet, however, is sufficient to shew that mere numbers do not adequately represent the influence of French Protestantism. The scholarship and ability of its ministers have always stood high, and names like Pressensé and Bersier continue the tradition. In German Austria Protestants number about 367,000—namely 249,000 Lutheran and 118,000 Reformed, being two per cent. of the population. In the Hungarian dominions they form twenty per cent. of the population—viz.: 2,000,000 Reformed, and 1,100,000 Lutheran. Through the organization of the Gustavus-Adolphus Union and the British and Foreign Society, Vienna is the centre of a multifarious evangelical activity. In Germany, where Rationalism was once as dominant as at present in Switzerland, evangelical faith has decidedly the mastery in the pulpit and university.

## TEMPERANCE NOTES.

At a noon prayer meeting in one of the American cities, there was crayoned on the blackboard standing on the platform the following statement: What strong drink does: It makes 50 per cent. of our insane. It makes 65 per cent. of our paupers. It causes directly 75 per cent. of our murders. It makes 80 per cent. of our criminals. It sends forth 95 per cent. of our vicious youth. It sends one every six minutes into a drunkard's grave, or nearly 100,000 a year. What a terrible demon is this demon of drink!

Canadians will rejoice that a motion was carried in the Ontario Legislature to the effect that henceforth when Lieut.-Governors, etc. go on official visits through the country, they will be required to pay their own liquor bills. The Province of Ontario has decided to give up "treating." "It is not for kings to drink wine," so saith the Scripture. It is a fair inference that the king's representative should also abstain. That liquor, cigar and corkscrew bill was an insult and a disgrace to the people of Ontario.

The average number of female inmates at the St. James' Home for Female Inebriates, England, during the past four years has been seventy, their ages ranging from fourteen to sixty. Think of it! a female inebriate only fourteen years of age. This confirms the statement so often made lately, viz.: that drinking among women is increasing at an alarming rate. As in the days of Amos the Prophet, so now there are women "which say to their masters, Bring and let us drink." If our mothers, wives, and sisters drink, what hope for the nation?

Mrs. President Hayes came to the White House resolving not to put the bottle to her guests' lips. Custom and fashion loudly protested against this Puritanic loyalty to conscience. But the noble Christian woman bravely kept her vow, and no liquors have disgraced the table of the Chief Magistrate of the nation. We know of some Canadian statesmen who were strong total abstainers before they entered political life, but who weakly yielded to the pressure of custom when they were members of the Government, and provided the usual intoxicants for their guests. We commend to such the example of Mrs. Hayes.

The Licensed Victuallers of this Province are urging the Government to suppress all unlicensed taverns and grogeries. This is good so far as it goes. But are licensed grogeries any better than unlicensed? They are all bad. We are persuaded that if a vote were taken three-fourths of the community would declare that bar-rooms are public nuisances. They are the purlieus of vice, the nurseries of every kind of corruption, the destroyers of home, the underminers of health, the devil's recruiting offices. They are the curse of our civilization. Call them by whatever name you will, the fact remains—they are the devil's way to man and man's way to the devil.

Major Bond, of the Prince of Wales Rifles, Montreal, paid a tribute to Bands of Hope the other evening when he said that by forming temperance societies among the volunteers they were simply carrying on the work begun among the children ten or fifteen years ago. When he first saw the beginning of this work years ago among the children he felt inclined to sneer at it. But now when he looked down upon the ranks of the volunteers and saw those very children who twelve or fifteen years ago stood up in the St. George's Sunday school to take their solemn "davy" never to drink, he felt the fruit of this work. As we see these stalwart members of the volunteer force maintain their principles, one regrets he ever sinned at the small beginnings.

The Sunday closing movement in England is growing in favour among all classes, as is shewn by the following canvass made recently in one of the towns: Clergy and ministers, for Sunday closing 14, against 0, neutral 0; gentry and professional classes, for Sun-

day closing 107, against 11, neutral 8; tradespeople, for Sunday closing 171, against 8, neutral 10; publicans, for Sunday closing 22, against 9, neutral 5; working classes, for Sunday closing 711, against 11, neutral 21. Total, for Sunday closing 1,025, against 39, neutral 44. It will be seen that the working classes are almost unanimous in favour of the Act. In another town a house-to-house canvass shewed the following results. For closing 2,683, against 210, neutral 164. The town of Grangemouth is owned by Lord Zeeland. He has resolved to close all the public houses. The publicans of course are protesting against it.

New York city has thirty-five miles of saloons, grog shops, etc., Boston has eight miles, and other cities a like proportion. Joseph Cook declares these to be manufactories of madmen and paupers, and says: "God paralyze my arm, if I ever lift it to cast a ballot in favour of the license of leeches on legitimate trade, or for the legalization of manufactories of paupers and madmen! God paralyze my arm, if ever I put into the ballot box a vote in favour of any form of temperance legislation clamorously demanded by the liquor traffic itself! 'Drink no wine or strong drink,' was the message to the wife of Manoah from an angel whose name was secret and wonderful, and of whom the record is that he did wondrously. I undertake to predict in the words of Henry Wilson, that what the people of Massachusetts, the great masses, cannot pray God for, cannot go on the statute book of this State and stay there."

THE CHURCH AND THE TRAFFIC.—Sir Wilfrid Lawson recently stated in one of his speeches in Scotland, that the liquor traffic in that country was largely in the hands of the elders of the churches.—The president and officials of the English Wesleyan Conference appeal to the ministers of that Church to use their influence in favour of Sunday closing. The circular suggests that sermons be preached upon the subject and that deputations wait upon candidates for Parliament.—At the annual meeting of the London (Eng.) Baptist Association, held recently, a discussion arose as to the advisability of providing intoxicating liquors at the annual dinner. There was a marked division of opinion upon the subject, and after a brisk discussion it was resolved, "That the churches be asked to contribute the fund for the provision of a dinner to the Baptist Association, and that the supply of other than non-intoxicating drinks be left to private arrangement." During the debate, the Rev. W. Stott stated that out of 20,000 Baptist ministers in the United States over 19,000 were avowed total abstainers.—A deputation from the Church of England Temperance Society, the National Temperance League, and the United Kingdom Alliance, recently waited upon the directors of the Great Northern Railway Company to urge their objections to a clause in one of their Parliamentary Bills for giving the company power to sell alcoholic liquors in their saloon carriages. After hearing the deputation, the chairman said the company had decided to withdraw the clause, and discontinue the sale of liquors in their carriages.

## VISIONS OF THE NIGHT.

Superstition, the parent of unwarranted hope and of needless alarms has, by the aid of imposture, or through mental or bodily imbecility, impressed on the eye of fancy, and sounds on her ear, images which have no real existence. The belief in apparitions was common in the early ages, and it prevails in many communities in the present day. Hence, enthusiastic raptures, delirious hopes, or "moping melancholy." The attestation of any one, that he had seen, or conversed with, a messenger from the other world, even if there were no fraud or mistake, ought to be received with the most rigid caution. For, if it were possible for a spectre to glide into our houses, such a preternatural phenomenon would so becloud and embarrass the mind, and even shatter the nervous system, as to overwhelm our capacity for thinking aright on the subject. All narratives, therefore, bearing on the subject of visions, spectres, revelations, and

dreams require a combination of circumstances to prove their validity and entitle them to consideration.

In ancient times the Almighty was pleased to reveal Himself to the prophets by causing some object to pass before the mind, so that the person seemed to see a representation of some future event, and the mind, under the vision, felt no violent assault. And we believe that such visions came from God, because the occurrences and events correspond with the predictions. Holy men of God were brought under such a divine influence as to affect the physical system, and, with the external world shut out, to give them, immediately and directly, the most glorious views of Himself and of His gracious purposes towards mankind. That God has a thousand ways of reaching man's mind, none can doubt who believe Him to be the Maker, Upholder and Governor of all worlds. It is easier for Him to work any imaginable miracle, than for us to move a step or to breathe for a moment. But of the occasion for the miracle God alone is the Judge. No one can doubt that God had power, if he chose, to transport the body to heaven, or so represent to the mind of His servant, Paul, the glories of the heavenly world, that he would appear to see them. As to the manner how "God knoweth," is enough; and happy would it be if all Christian people were satisfied with the knowledge of the fact, and to leave the mode of explaining it with God. "His ways are past finding out," but when He is pleased to depute a messenger from His immediate presence to impart valuable truth to man, then, to give credit to, and proceed through life under the influence of that truth, is to walk with God, to enjoy peace and comfort on earth, and to prepare for heaven. Enabled, as we are, to arrive at this knowledge, and if, at any time we let it slip, to regain our hold, how thankful should we be, for having no occasion, as we should have, if we held conference with some departed spirit, to expend useless regrets, on having heard so little, or forgotten so much, or to resort to "mediums" whose oracular responses disagree, waver, prevaricate, and give vent to arrant nonsense and impieties.

It has been a question with thoughtful minds, whether significant dreams have ceased. The reply has been: "They may have ceased. But have they? We ought not to measure God's providential administration by our rules. He is governed by His good pleasure, as to the subjects of divine revelation. The men of His counsel are, for the most part, devout and holy men, but wicked men have, sometimes, for wise purposes, been favoured with communications from above, though usually wrapped in a dark veil of symbols and allegories. He can have access to us even in the wanderings of a dream."

Nor is it at all wonderful that the Egyptians, Persians, Romans, and other people, have attached importance to dreams, when often between a dream and an event there have been most striking coincidences, even though the dream has involved a jumble of incoherent ideas and whimsical absurdities which no wise man would retain in his memory. Sometimes the daily events or the remoter circumstances of our life have been invested afresh with almost the reality of waking existence.

"Forgotten things, long cast behind,  
Rush forward in the brain, and come to mind,  
The muse's legends are for truths received,  
And the man dreams but what the boy believed."

On this subject a French writer has said, "To dream gloriously, you must act gloriously when awake. To bring angels down to converse with you in your sleep, you must labour in the course of virtue during the day."

Are dreams prognostic? "It has often crossed my mind," said a learned sceptic, when thinking of death being an eternal sleep; "during moments of gloomy scepticism, the possibility that the last sleep may not be dreamless. Fancy an endless dream of horror! This thought alone will surely lead the veriest clod of animated clay to aspire after immortality." It is not unreasonable to suppose that God may make the workings of the mind, when the senses are locked in repose, the means of leading a man who is living a

life of sin to repentance and a godly life. It was by "a vision of the night," account for it as we may, that a godless soldier became a monument of the sovereign grace of God. In the solitude of a chamber, Colonel Gardiner saw a blaze of light fall on a book which his pious mother had slipped into his portmanteau on his departure from home. To beguile the tedious hour of waiting for the tempter he was dipping into the book for amusement, and waited for twelve o'clock. Looking up, he saw, with amazement, or imagined that he saw, in the halo of brightness, the form of the Saviour on the cross, thus addressing him: "O sinner did I suffer this for thee, and is this the return?" Colonel Gardiner awoke in unutterable agony, charging himself with the base crime of "crucifying the Son of God afresh" by his sins. His repentance was genuine. The reality of his conversion was fully testified by his subsequent life of singular devotedness and love to Christ and heavenly-mindedness, such as that of Henry Havelock and Headley Vicars.

There is, however need of caution, lest we substitute fancy for fact, and a dream for reality. There is a class of persons, who attend religious meetings and special services for the advancement of religion, who are exceedingly apt to see visions always on the look out for some "great light," or some "bright witness"—and, filled with this expectation, the mind is called away from the truth, and bewildered by superstition. Thus they look to visions instead of looking to Christ for comfort and salvation. These "great lights" and "bright witnesses" exist in the imagination. The sights they see and the voices they hear whispering some words of Scripture, are not facts; and if they were facts, they would be no evidence at all, of "repentance toward God, and faith toward our Lord Jesus Christ."

The wisest use we can make of visions and dreams is, to let them serve to lead us to the Word of God. To expect mere information regarding the way of acceptance with God, of holiness, and of peace, through the private whisper of any spirit to our spirit, aside from "what is written" is to be carried away with the spirit of error and delusion. The Holy Spirit makes no new discoveries of the love of God, of the atonement of Christ, of the beauties of holiness, of the glory and happiness of heaven, but invests the exhibitions already given us, in the Scriptures of truth, with attractions in which they were never previously beheld, increases the clearness and the force with which their importance is perceived, and, by the removal of our unbelief, is sufficient to convert and save the soul. Jesus says of Himself, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." And Jesus says of His spirit: "He shall take of Mine and shall shew it unto you," "He shall lead you into all truth." He does not create a new sun, but gives sight to behold that which already irradiates the firmament.

A candidate for admission into the Church, under the ministry of the late Rev. Rowland Hill, was required to give some account of his first impressions as to the evil of sin, and the need of the Gospel, and he related a dream by which he had been impressed, and led to serious inquiry, to the hearing of sermons, and so forth. When he had ended, Mr. Hill said: "We do not wish to despise a good man's dreams by any means, but we will tell you what we think of the dream after we have seen how you go on when you are awake."

"Let the word of Christ dwell in you richly in all wisdom and spiritual understanding." Apart from it, the sublimest truths make no impression; possessing it, the simplest truths are invested with omnipotence. We invade not the rich and magnificent province of prophetic inspiration, when we affirm that miraculous voices and mysterious visions seem now to be forever closed, and that we travel along the old "broad and beaten way" of Christian experience, and take the lively oracles in our hand as our all-sufficient guide.

Toronto.

S. T. G.

In times of affliction we commonly meet with the sweetest experiences of the love of God.—*Bunyan*.

## SUNSET IN THE NORTH-WEST.

A young friend from Winnipeg sends this description of their sunsets:

"I think the sunsets here must be like those at sea. From my window there is nothing but the boundless stretch of snow-covered prairie, reaching, a white unbroken plain, to where it meets the clear blue of the sky. And the sunsets are grand. I wish for an artist's brush to preserve them for all eyes. Sometimes there is no cloud, and the sun, like a ball of fire, sinks down, and just before it touches the horizon the white earth seems to open and imprison the glowing ball in a pure white tomb. I see it shining brightly still, yet surrounded by a rim of white, when suddenly a beam shoots up to the zenith, and the sun, the orb of day, has gone, nor left sign nor reminder behind. The blue sky assumes a deeper hue, the earth looks more grey, and day has gone. Sometimes there is a bank of clouds low in the west, and then the scene is still more grand. The clouds receive and for a while hide the sun, but now a ray shoots forth, and another, and another, till the grey clouds have gone and there are two great gates left—one deep crimson shot with gold, the other violet and green. They open slowly, and behind them is the sun, which, with a burst of gladness seems to spring forth and plough the snow into furrows of brightness, then slowly retires, and the gates close, but now they are studded with diamonds, and far into the blue ether reach out bright bands till the whole dome of heaven is one mass of bright glory. Then, as if weary, the glory passes and once more there is but the belt of grey. I cannot tell of it. It passes description."

## NO HUMILITY IN DOUBTING.

The habitual, or even the occasional, doubtful apprehension indulged in of his interest in Christ, will tend materially to the enfeebling and decay of a believer's faith. No cause can be more certain in its effects than this. If it be true that the exercise of faith develops its strength, it is equally true that the perpetual indulgence of doubtful apprehensions of pardon and acceptance must necessarily eat as a canker-worm at the root of faith. Every misgiving felt, every doubt cherished, every fear yielded to, every dark providence brooded over, tends to unhinge the soul from God, and dims its near and loving view of Jesus. To doubt the love, the wisdom, and the faithfulness of God; to doubt the perfection of the work of Christ; to doubt the operation of the Spirit on the heart, what can tend more to the weakening and decay of this precious and costly grace? Every time the soul sinks under the pressure of a doubt of its interest in Christ, the effect must be a weakening of the soul's view of the glory, perfection, and all-sufficiency of Christ's work. But imperfectly may the doubting Christian be aware what dishonour is done to Jesus, what reflection is cast upon His great work, by every unbelieving fear he cherishes. It is a secret wounding of Jesus, however the soul might shrink from such an inference; it is a lowering, an undervaluing of Christ's obedience and death—that glorious work of salvation with which the Father has declared Himself well pleased—that work with which divine justice has confessed itself satisfied—that work, we say, is dishonoured, undervalued, and slighted by every doubt and fear secretly harboured or openly expressed by a child of God. The moment a believer looks at his unworthiness more than at the righteousness of Christ, supposes that there is not a sufficiency of merit in Jesus to supply the absence of all merit in himself before God, what is it but a setting up his sinfulness and unworthiness above the infinite worth, fulness, and sufficiency of Christ's atonement and righteousness? There is much spurious humility among many of the dear saints of God. It is thought by some, that to be always doubting one's pardon and acceptance is the evidence of a lowly spirit. It is, allow us to say, the mark of the very opposite of a lowly and humble mind. That is true humility that credits the testimony of God,—that believes because He has spoken it,—that rests in the blood and righteousness and all-sufficiency of Jesus, because He has

declared that "Who-soever believeth in Him shall be saved." This is genuine lowliness, the blessed product of the Eternal Spirit: to go to Jesus just as I am, a poor, lost, helpless sinner—to go without previous preparation—to go glorying in my weakness, infirmity, and poverty, that the free grace, and sovereign pleasure, and infinite merit of Christ might be seen in my full pardon, justification, and eternal glory. There is more of unmortified pride, of self-righteousness, of that principle that would make God a debtor to the creature, in the refusal of a soul fully to accept of Jesus, than is suspected. There is more real, profound humility in a simple, believing venture upon Christ, as a ruined creature, taking Him as all its righteousness, all its pardon, all its glory, than it is possible for any mortal mind to fathom. Doubt is ever the offspring of pride; humility is ever the handmaid of faith.—*Winstow*.

## TIME TO THINK.

"One of the most common defects in the training of girls," writes a mother who has proved her right to be a counsellor in this important work, "is that they are not brought up to live alone, 'to stay at home in their own minds.' From babyhood they are watched, tended, noticed, guarded, never let alone. Even young infants are not so much as permitted to think out the mysteries of a door knob; but are tossed up, their little trains of thought interrupted, their solitude continually invaded. Let a little girl be left to herself hours of every day, near to loving friends who have some other occupation than watching and advising her, and she will invent boundless resources and be never so happy. Solitude is a necessity to the formation of character."

There is food for reflection in these words for all who have the care of children. The privilege of solitude is not enjoyed by many children of either sex in our towns and cities. If they are not mingling in the exciting labours or sports of the crowded schools, they are playing in the streets, or with their mates in their own homes; some social diversion fills up nearly all the leisure hours of every day; and when there are no playmates at hand, the mother must give up her time to their amusement. Too much company, too much watching, too much effort to direct every thought and action of the child, too little opportunity for the development of its own individuality—doubtless these are the reasons for the feebleness of many characters.

Indeed, most of the young people of our larger towns become wholly incapable of spending any time by themselves. The moment their companions are out of sight and the efforts to direct them have ceased, they are restless and miserable. Nothing but an exciting novel will reconcile them to existence. This is largely due, no doubt, to the attractions of social sport which take hold so strongly on the nature of active young people, but it is also the result in part of the too persistent watchfulness of parents in the child's earliest years, by which the child is never left to itself or taught to prize the sweet delights of solitude.

This is one of the disadvantages which the children of the cities are bound to undergo. The country boys and girls have much time to themselves; and while their minds often lack the alertness that is produced by the brisk social commerce of the cities, it is possible that they sometimes gain in vigour and power of concentration more than they lose in nimbleness and wit. The fact is that the majority of the men and women who are at the head of affairs in the nation were trained in the country, and while their success is due to the fact that they learned to work in their youth, it is due in part, no doubt, to the fact that they had in their younger days a good deal of time to think.—*Good Company*.

TRANSLATE the sense of Scripture into your lives, and expound the Word of God by your works. Interpret it by your feet, and teach it by your fingers. That is, let your workings and your walkings be Scripture exposition, as living epistles read and known of all men.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 15th, 1880.

ABOUT THOSE LOVE GIFTS.

THERE seems to be some little confusion in the minds of our correspondents about what is proper or not proper to give a pastor as a token of regard. One thinks the gift of a suit of clothes a very handsome and kindly present. Others deem such a gift quite *infra dig.*, because in their estimation it contains a possible hint of supposed poverty. These persons would not object to the gift of a "Chambers' Encyclopaedia," or "Lange's Commentary," or an "English lever gold watch." But a suit of clothes is almost too vulgar a thing to make a gift of or to stoop to receive. The difficulty seems to be to define what is delectable on the one hand, and receivable on the other. What articles should be tabooed when presentations are to be made? How many articles may be admitted to the list of gifts, what should be left out? It would be very hard to reach any unanimity of opinion on this point, for ideas differ so widely. One man would consider a suit of clothes a handsome present, except they were of shoddy material and antediluvian in style. Another would disdain such a gift, though of the best cloth and of the latest fashion. So agreement on this matter is impossible.

Is there not to be the most deference paid to the feelings of the persons who makes the gift? A gift is of pure grace. Who but the person graciously inclined enough to make a present has any right to determine what it shall consist of? The receiver has no right to be a selector or suggestor. Passiveness and thankfulness belong to the receiver, while activity and generosity belong to the donor. Now in various communities ideas may differ so widely that very different gifts may be presented. In rural communities ideas are not the same as in city communities. And so presents are likely to vary with the ideas. But the love behind the gift is identical in both communities; love is genuine, warm, considerate in all places. The gifts that may come from that love may not be the same, but the love is the same.

In a rural section some benevolent ladies planned the gift of a pair of fine blankets for the pastor's wife. A long time was spent in their weaving to make them extra nice. They were offered to the lady, but refused because they seemed to suggest poverty. Was such refusal a kind one? Was it proper? Love had planned those blankets. Love had woven them. Love tendered them. Besides, in a country section a pair of blankets is set great store by. And the ladies who tendered them thought they were making a most sensible and most generous present. "Such as we have give we thee," was their unuttered language. In such a case was not refusal unkind? Was not the sensitiveness which shrank from taking a slight put upon genuine though rustic love? We cannot help thinking it was. Receiving in such a case would have been better than refusing.

People who are recipients should remember this, that in giving, it is not the gift but the love that gives which ought to be considered. And whatever form that gift may come in, it should be welcomed for the sake of the love which prompted it. No matter if it should appear in suits of clothes, or oats, or turnips, or books, or gold watches, take it for the sake of the benevolence at its back. We can be too sensitive, proudly sensitive, about our accepting a gift. Even though to us it may seem *malapropos*, uncouth, or meagre, let there be no refusal of it. For refusal may choke up the fountain of generosity, the streams of which should be inspired constantly to pour forth.

SPARKS AND FIRE.

THERE is one passage that often occurs to us in connection with the growth of the estrangement which sometimes occurs between pastor and people; it is this, "Behold how great a matter a

little fire kindleth," with the words immediately following, "the tongue is a fire." We are sure that a large amount of anger, hatred, and strife is kindled from this source, and that in churches, as well as in families, societies, and neighbourhoods, the dropping of tongue sparks is a most dangerous and sinful practice. We say practice, for we find that those who give way to this form of sin fall under its power, as surely and as fatally for spiritual life, as those who yield themselves to the domination of sensual indulgences; and the sooner it is understood and felt that back biting, scandal-mongering, unkind insinuations, and such like, are sinful, the better for the Christian world at large. Quite recently heavy damages were given against one of our railway companies because, through carelessness, sparks from a locomotive had set fire to, and thereby destroyed, a large amount of lumber. No court can assess the damage arising from the sparks an evil tongue scatters, but the record is on high, and the day is coming that shall make manifest the evil and its results.

We propose in this connection to call attention to one phase only of the working of such practices, that which relates to pastors and churches. We have never yet met a man who had not some weakness, some peculiarity, or some habit, harmless enough perhaps, which could be laid hold of by unkind criticism, and made objectionable, perhaps ridiculous; and when ridicule comes in, respect is gone.

Let us take an illustration. A pastor is called by a church almost unanimously; he appears to have the gifts and graces that will make him a good minister of the Lord Jesus Christ, and there is a pleasant prospect to him of a happy and successful sphere of labour. But there are a few discontented ones, we will suppose, who did not fall in with the action of the great majority; they had fixed their minds upon someone else, perhaps, or upon an unattainable angelic abstraction. Their duty, plainly, is to abide by the decision of the church, and to endeavour, with hearty good-will to strengthen the pastor's hands; but they do an altogether different thing, they set themselves to find out his faults, if he has any; finding those, his ways and methods are made points of attack. He has come from a different part of the land, from the old country, or from the States, perhaps, and he has been accustomed by his surroundings, to a different order of church management, or, of divine service; possibly the congregation to which he previously ministered was of a different intellectual or spiritual calibre, or were in different social circumstances, any of which may have produced in him a special emphasising of certain truths, or a presentation of them in special aspects. Now come the sparks that are to kindle the fire of discontent, and end, perhaps, in a church conflagration. An utterance of discontent here, an evil suggestion there, "we haven't been used to such ways," or, "such preaching as that won't do for us," instituting invidious comparisons with the preceding pastor, or other ministers, discussing the pastor before the younger members of the family—these are the courses that are sure to widen the area of disaffection and call forth murmurings where else they would not have been heard. If the pastor is a strong man he will either go on his way heedless of the discontent, or he will throw himself into strong antagonism. If he is a weak, gentle man, his soul will be cut as with knives, and soon, discouraged and depressed, his place will be empty. In either case there will be discussions and heart-burnings, a schism in the body; even if it does not develop into an open rupture and division, the work of the Church will be hindered, and its spiritual life become sickly and dying. This is no imaginary sketch, we have seen it in all its stages, and know that it is only too true.

What, then, it will be asked, is the remedy? Simply this: a solemn resolution on the part of all church members that they will abstain from every utterance that may weaken their pastor's influence or hinder his work; that if they have any complaint they will tell it to him personally, in a kindly, affectionate manner; that they will be slow to hear, and still slower to repeat, any tittle-tattle or derogatory talk respecting him, and that they will discountenance to the utmost

such practice by others. If this plan had always been followed in churches how many troubles would have been prevented, how many a pastorate broken up in sorrow and anger might have been continued happy and prosperous, while many a church which, if not utterly wrecked, has had its influence largely impaired, would have been strong and growing, a city set on a hill, a light shining to the glory of God.

CORRECTION.—We are asked to say that Mrs. Evans whose death was recorded last week was in her seventy-seventh year, one year older than stated.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Greatly deprecating another report of deficiency, like last year, I am becoming anxious as to the amount of contributions likely to reach the treasury; the more so as information reaches me from the west that the hints thrown out regarding "consumptive churches," "unwise past policy," "need of committee of investigation," etc., are checking the flow of liberal giving. Should this information turn out correct, the result cannot fail to be disastrous. A further remorseless cutting down of grants must follow, and that in fair proportion all along the line. For be it observed that no "consumptive churches" are now aided, so far as is known. Everyone receiving a grant is doing a good work for Christ, and promoting the welfare of the denomination. Much of the increase of the stronger churches comes from those in rural districts which need some small aid. One great reason why Halifax, N.S., has not a Congregational church is that the whole country around that city is destitute of such an institution. The young men and others, who repair to the city, naturally seek the Churches therein which are connected with those they have left. Our friends in England have just inaugurated a policy in their Church Aid and Home Missionary Society, similar to that we have all along pursued; they are bringing the wealth of the commercial and manufacturing centres to bear on the poorer rural agricultural districts, for the support of feeble churches which are struggling within them. Our policy has been also that of the American Home Missionary Society. If there be a better policy let us have it by all means, but let there be no holding back from present effort until that is found and established. Will the honoured brethren who expect a remittance from the treasury on the first of April take note that at present there is no prospect of their receiving it, they may have it later in the month, but they may be placed as last year.

H. WILKES.

THE EASTERN MISSIONARY DISTRICT.

Although the bounds of this Eastern Congregational District are large, the churches within them are neither numerous nor large, for their number does not exceed eleven, besides several preaching stations. The soil is not rich though the rocks are, and this has an influence in moving many tried and trusted supporters to other parts in quest of better farms. However, as indicated, nature has made full compensation by its rich and generous mineral deposits, for this district abounds in phosphate of lime, mica, iron, lead, and is not without its deposits of silver and gold. It is not safe, therefore, for any of our farmers to answer the various denominational claims by saying, "Silver and gold have I none," for they do not know how much they may have of both.

Happily, all the churches of this district have been supplied with settled pastors for several years past, and in a quiet but efficient way have been carrying on their work. Even thunder cannot kill, but the electricity can, and what is better, its silent current can carry on a wonderful work for man. Without an exception, each church in this district has remitted a collection to the College, giving, in all, \$527.43, an increase on the previous year of \$34.93, while all have made or are making their annual subscriptions to the Canadian Congregational Missionary Society, with the prospect that the amount will equal, if it does not exceed, that of last year. Although seven of the

eleven churches are receiving aid from the Missionary Society, the amount annually remitted the Society from this district considerably exceeds that which is received.

All the churches of this district are children of the Missionary Society, unless we except one which has never received financial aid, but which was an offshoot of one that had. Some have for many years had assistance, and yet I venture to say that no one acquainted with the circumstances of each would be surprised at this, or think that the money had not been well invested. Take for instance the two churches in Lanark township. For twenty-seven years these churches have been centres of marked moral and spiritual influences, some remarkable revivals having occurred through them, which have proved blessings to all the churches in these localities. Though now these two churches may not be called large, great numbers have been on their rolls of membership, many of whom are in heaven, and many more are scattered here and there over this land, exercising their influence for truth. Not only have these churches given so many of their members to reinforce others, but they have also colonized Congregational churches in Western Ontario; as for instance, Turnberry and Howick, to say nothing of those who aided in founding the churches in Listowel and Winnipeg, and of those now ready to be formed into a church in the Paisley colony in Manitoba. Besides this, they have sent five good and true men into the Congregational ministry, all of whom are to this day testifying to the truth. Here there is a fact too frequently overlooked, namely, that our smaller, rural, mission churches have sent, and are sending, the principal portion of our students to the College to be qualified as ministers and missionaries for Canada. Then further, these two churches have for years sent their annual collections to the Missionary Society and to the College as well as giving aid in other denominational enterprises. If these amounts contributed were placed opposite to the sums received from the Society, it is a question upon which side the balance would fall.

Speaking, then, of all our old mission churches together, shall we not say, "Spare them, for there is a blessing in them!" We have to-day active, self-supporting churches which, a few years ago seemed hardly to live, move or have a being, and had the Society quenched instead of nursed that feeble, flickering life, they would not now exist. The Canada Congregational churches are not alone in this work of nourishing old and feeble churches, for the same necessity, from the same causes, exists throughout the Eastern States, where the Pilgrim Fathers first planted our principles on this continent; and our sister societies there are doing the work patiently and well. There are many places in these Provinces where now only a church building and a well-filled grave-yard mark the scenes of suffering, self-denial and heroic labour of our mission work in the past, when, had we had the means, they might now be centres of vital influences. Can we pass these memorials of our missions without a feeling of pain that they exist only in the past, and are not now, rather, exerting an influence on the present and for the future? The policy of putting an end to our venerable, and should-be-venerated, missions and mother-churches seems to have an element of matricide in it and is not advocated by our older men who have known their histories.

Though writing about the Eastern District of the Province of Ontario, I must bring in our newest western Province, for the reason that, with one exception, the Provisional District Committee of the Manitoba Mission are in this district, and for the better reason that there is something I want to say about it. The church in Winnipeg must have assistance in erecting a place of worship on the lot they have purchased; therefore, the Committee have decided to ask our churches in Ontario and Quebec to take up a special collection for this purpose on the first Sunday in April. Circulars have been sent to our pastors, and contribution envelopes to the number of 2,500, to the members of our churches through their pastors. Now shall we not all shew our sister church, in her isolation and enterprise, that we are more than sisters

in mere name, and also declare to our big brothers the larger denominations—that the glorious missionary spirit of Congregationalism is something more with us than a tradition? Mr. Editor, won't you give this matter a lift by the power of the press, so much talked of? The Rev. John Brown goes to Manitoba, bag and baggage, this month, and we are mistaken in the man and in our members there, if we do not hear of a Congregational church in the Paisley colony before the summer is past. Rapid City is also ready for a Congregational church, and all that is wanted is the man and the means. Who will go? and who will send him?

S. N. J.  
Kingston, March 12, 1880.

#### OBITUARY.

The London church has been deeply bereaved by the death of Miss Jane Purdom. The deceased lady had been for thirty years a member of the church, and had honoured her profession by a thorough Christian consistency. Miss Purdom was born in Hawick, Roxburghshire, Scotland. In early life, she was a Presbyterian, but during the visit to Hawick of the Rev. Dr. Rutherford—now of Newcastle—she received great light on Christian truth. Her brother was deacon in the church of which the Rev. A. Duff of Sherbrooke was then pastor. She attended there for some little time previous to her emigration to Canada in 1849. Never was she able to point to any distinct period of conversion, but that conversion was none the less genuine because its birthday was unknown. Her Christian experience was as rich as it was quiet and steadfast. Her work in the Sabbath school was rewarded by the conversion of a very large number of her scholars, who are now in the church. She was always at her post in church and school, and was a standing example to others. Her last illness was somewhat tedious and severe, but she bore it all uncomplainingly. To her pastor she often spoke of perfect resignation to God's will. Her last words to him were to assure him that her peace was perfect. Mr. Wallace improved her death from the words of Galatians 1: 24: "And they glorified God in me." The theme was this, that the divine glory should always be the highest ambition of the Christian. Miss Purdom's life was a model of true Christian devotion, while her death was full of Christian fortitude and triumph.

#### Correspondence.

##### TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

The Editor is not responsible for the opinion expressed by correspondents.

To the Editor of the CANADIAN INDEPENDENT.

Please insert the following in the INDEPENDENT. I beg to acknowledge with thanks the receipt of \$10 from a gentleman near Toronto, who does not wish his name to be known; also \$4 from another gentleman in Warwick, towards our cause here.

Strathroy, March 15th, 1880. M. LOWRY.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—Having now seen the reference of Mr. Breese to myself as one who "knows him," it may be well to say what I have to say of it, directly. I was in hopes, however, that you would get my communication in answer to your note of the 25th ult., in time to give some sort of a denial along with his own letter.

His words are: "I think, from what Mr. Duff told me last week, that all would be glad of my success and receive me next term." With regard to this statement, I have simply to say, I cannot help Mr. Breese's thoughts; he has the privilege (and I would not curtail it) of thinking *ad libitum*. But here I must say, that, in the only conversation I ever had with him (held purposely in the presence of another minister), I did not tell him the first syllable that a sane and honourable mind could torture into the conclusion at which he arrives. Of the contrary—namely, that I had no sympathy with what he professes to "think"—he must have been well aware when he wrote to you, for

he said subsequently to the clergyman referred to, on their way to my lecture in Ferguson that evening, "Duff is jealous of me. He wanted to go to my field when I came there. I saw a letter of his; but he don't know that I saw it." This statement was afterwards made to several other parties, evidently, as in the instance named, to ward off the force of the unpleasant questions I had put to him in conversation; and, also, of the matters of fact which I had felt compelled to state concerning him. In fact, his reception or non-reception did not enter into the subject matter of our conversation.

CHARLES DUFF.

Speedside, March 8th, 1880.

#### News of the Churches.

MIDDLEVILLE.—Last week a number of our people turned out with their teams and hauled down our next year's wood in the log from the bush. In the eyes of some this may be degrading to the minister; but I can assure you I feel very thankful for this act of kindness. R. B.

NEWMARKET.—The social held at the residence of Mr. Mortimore last Tuesday evening was one of the most thoroughly enjoyable events of the season. The house was crowded to its utmost capacity, and everybody seemed intent upon "making the most of a pleasant hour." Holding socials is a new departure in connection with our Congregational friends in this place, and we heartily congratulate them upon their success. Proceeds about \$25.—*Newmarket Era*, March 5th.

NOEL.—A few evenings since, some members of the church and congregation visited the parsonage, where, after entertaining the pastor and his wife as their guests for the evening, they presented Mrs. Cox, the pastor's wife, with a beautiful china tea set, also cash and other household necessities amounting to \$30. Deacon Faulkner who made the presentation, accompanied it with sincere words expressive of affectionate regard, to which Mr. Cox attempted a reply for himself and also for his lady. It was a happy occasion; all were glad—the givers and receivers—after having tried to make manifest their mutual love.

ST. JOHN'S, NEWFOUNDLAND.—The annual congregational meeting was held in January. Reports from the church, Sunday school, Juvenile Missionary Association, and Young Men's Improvement Association were submitted. The treasurer's account shewed that the income of the church from all sources, was about \$1,600, leaving a small balance against the church, which was made up before the meeting separated. Financially and spiritually, the church is in a better position this year than it has been in any former. The large and enthusiastic assembly separated without anyone venturing a single grumble, all agreeing that it was the most delightful meeting they ever attended. The ladies of the church gave a social on the 25th February. About three hundred sat down to tea in the lecture room. The young men had spent four days in decorating the room until it looked more like fairy land than a room in Newfoundland in midwinter. The choir rendered quite a number of choice selections with good effect. The Rev. J. Shenton, Methodist, and the Rev. G. L. McNeil, Presbyterian, and Paul R. Seary, Esq., of Bangor, Me., delivered appropriate addresses. The sum of \$100 was realized, to be devoted to the parsonage fund. The ladies never weary in working for missions and schools and every interest of the church.

TORONTO.—The eighth annual social gathering of the teachers and officers of the city Congregational schools was held in the school room of Zion Church, on the evening of Tuesday, 9th inst. Upwards of 150 were present; the superintendent of Zion school, Mr. W. C. Ashdown presided. After the opening exercises, the evening was devoted to social intercourse interspersed with music, vocal and instrumental, by several of the lady teachers. At nine o'clock refreshments were provided on a most sumptuous scale for the assembled guests. When these were cleared away, Mr. H. J. Clark, superintendent of the Northern school, was called upon for a promised paper on

"Aids to Teaching." As the evening was far advanced, he preferred to postpone it to some future occasion, but gave a short address, urging the formation of a Congregational Sunday School Teachers' Association for the city. The suggestion was warmly received, representatives from each of the schools present speaking in its favour, as also pastors Powis, Burton and Silcox. A Committee was appointed with representatives from each school, to consider the matter and report. A very enjoyable evening was then brought to a close by singing,

"Blest be the tie that binds  
Our hearts in Christian love,"

and the benediction by Rev. H. D. Powis.

INVERNESS, QUE.—Under date of 4th March, the Rev. R. Mackay writes: "There is a most blessed work of grace in progress here. Some of the students of the College, who have laboured here during their summer vacation, feeling deeply interested in the progress of Christ's cause, hearing that I was to be in Montreal, requested Professor Fenwick to see me about spending some time in this interesting field. I preached for the first time last Lord's day. On Monday evening there were a number of inquirers, and last night a much larger number. Some have already received Christ and are rejoicing in Him. Several of God's people remarked, 'we have been long praying for the blessing, and it is come at last.' We do not, therefore, need to wonder that the blessing has come so suddenly. I shall report progress as the work increases, meanwhile let the readers of the INDEPENDENT pray for Inverness." Also under date of 10th March, Mr. Mackay writes: "The work of grace continues here with increasing interest. Since my first notice a large number profess to have been brought to Jesus. The meetings are attended by people belonging to the different denominations; even Roman Catholics have been present and have listened with apparent interest. There was nothing said to arouse their indignation, but the truth was commended in love and earnestness. It was a sight to see over thirty horses and sleighs around the church last night, without any sheds, and the thermometer nearly at zero. The Christian people say there has been nothing like this work since the blessed revival under the labours of Mr. Anderson from Scotland, thirty-six years ago, when the church was organized. The great majority of the aged Christians in this neighbourhood were converted at that time. I had tea with one of them last night, dear, godly Deacon McKellop, who is in delicate health and unable to be with us. We had a bright day on Sabbath, in the observance of the Lord's supper. Previous to the communion service, at the request of the church, we ordained Mr. Duncan Cook to the office of deacon. I can give the readers of the INDEPENDENT no idea of the time of joy and blessing we have here now. May many of the churches be visited with such seasons of refreshing."

A VIENNA despatch says that the ice in the Vistula river is accumulating on the Austro-Russian frontier. Near Dzikow the river broke through a dyke and flooded thirty villages. Some were completely destroyed. Thousands of persons are without shelter or food. Many cattle were lost.

THE Presbyterians in Texas have recently added to their list of ministers the first coloured man of that denomination who was ever ordained in the State. At the ordination ceremonies, the first white man ever ordained in the State by Presbyterians was present and took part in them.

THE Rev. J. Inglis, Presbyterian missionary in Aneiteum, one of the New Hebrides, has completed the translation of the whole Bible into the dialect of the Melanesian language spoken by the people of Aneiteum. This makes the eighth translation of the whole Bible in the languages of the South Sea missions.

It is understood the Royal Commission on the Agricultural Depression, had unanimously approved the principle of a scheme for the purchase by the Government out of the Irish Church surplus fund, of the Irish waste lands, which are to be allocated among the local farmers, on certain conditions of tenure and improvement.

THE number of Catholic archbishops and bishops in the British Empire, according to the "Catholic Directory," just issued under the supervision of Cardinal Manning, is 127. In England, Scotland and Wales there are 2,211 Catholic priests, who have in charge 1,436 churches and chapels. Besides these, there are many private chapels in the houses of noblemen and gentlemen.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XIII.

INTEMPERANCE.

Mar. 26, 1880

Prov. xxiii. 29-35

GOLDEN TEXT.—"Be not drunk with wine wherein is excess; but be filled with the Spirit."—Eph. v. 18.

HOME STUDIES.

- M. Prov. xxiii. 29-35. The Sorrow and Slavery of Intemperance.
- T. Jer. xxxv. 1-8. The Rechabites.
- W. Isa. xxxviii. 1-10. Woe to the Drunkards of Ephraim.
- Th. Isa. v. 11-25. Judgments Denounced.
- F. Hab. ii. 12-20. Woe to him that Giveth his Neighbour Drink.
- S. 1 Cor. viii. 1-13. Make not thy Brother to Offend.
- Sab. Eph. v. 1-21. Be not Drunk with Wine.

HELPS TO STUDY.

The teaching of the Bible, as a whole, is in favour of total abstinence from intoxicating drinks. In both Old and New Testaments the dangers arising from the use of intoxicants are frequently pointed out. Many of the noblest and strongest characters mentioned in Scripture were total abstainers. The Bible gives us a favourable account of a Total Abstinence Society which flourished at a very early period. Its members were Daniel, Shadrach, Meshech, and Abednego. The apostle Paul considered it his duty as a Christian to abstain from things which were injurious to others, although these things might be harmless to himself. In the present day, as a rule, those who are thoroughly acquainted with the Bible, and governed by its principles, are total abstainers.

In our present lesson the following topics pertaining to this subject are clearly placed before us by the wisest of men, writing under the inspiration of the Holy Spirit: (1) The Sin and Misery of Drunkenness, (2) Its connection with other sins, (3) The Drunkard's Infatuation and Helplessness, (4) The danger of tampering with intoxicants.

I. THE SIN AND MISERY OF DRUNKENNESS.—Vers. 29-30. In doing that which is injurious to life—physical, intellectual, and spiritual—the drunkard breaks the sixth commandment; in spending his worldly means improperly or unecessarily, he breaks the eighth commandment. The fruit of sin is misery; and every sin yields its fruit in its season; but in this case the crop is remarkably quick, sure and abundant.

1. *Halt a down Questions*—Ver. 29. All have sinned, therefore no one is exempt from unhappiness. Who hath woe? Any one may. Yes, but who must? Who hath sorrow? Sorrow is the lot of all. No one escapes entirely. It enters every human dwelling at one time or another. Yes, but where is it quite sure to be found at any time? Where does it live when it is at home? Who deals specially in the article, and manufactures it for home use?

Who hath contentions? Who resents imaginary insults, builds up grievances without foundation, and quarrels with his best friends?

Who hath babbling? Is there anything, besides insanity, that causes a person who is naturally sensible to speak the language of folly?

Who hath wounds without cause? The scars of the soldier are an honour to him; but those of the drunkard bring only disgrace, which he probably tries to avert by some unlikely story.

Who hath redness of eyes? The fine blood-vessels have been burst by undue pressure. This gives an unmistakable tinge to the eyes. Other features in the same neighbourhood are also heightened in colour. And these outward marks give but a faint indication of the state of the brain and other internal organs.

To this string of questions involving such a dire catalogue of miseries, Solomon gives

2. *One Answer*.—Ver. 30. That answer fully meets the description in every instance: they that tarry long at the wine; they that go to seek mixed wine.

II. ITS CONNECTION WITH OTHER SINS.—Ver. 33. Besides being sinful in itself and a direct source of misery, intemperance leads to other sins which produce their own special miseries in turn.

1. *Moral Perceptions blunted*.—Vers. 33. Strong drink cannot change a person's nature or introduce any evil principle which was not there before; but its effect is to remove restraints which formerly kept the individual's conduct within certain limits. Self-indulgence in one direction naturally leads to self-indulgence in other directions. Pride is increased. Deference to the opinions of others is diminished. The trampled conscience is not so tender as it formerly was. And the grossest sins appear, at the worst, but as imprudent escapades which can be answered for with a laugh.

2. *Judgment Perverted*.—Ver. 33. Intoxication, like sleep, dethrones reason and lets imagination have full sway. The individual is not capable of arriving at just conclusions regarding his own conduct or that of others.

III. THE DRUNKARD'S INFATUATION AND HELPLESSNESS.—Vers. 34, 35. Regarding these verses the "Westminster Teacher" says: "In the Midst: Hebrew, 'In the heart

of the sea; in the trough of the sea when the waves are running high. The top of the mast. Many suppose the true rendering to be 'a pilot that sleepeth at the helm.' Probably correctly, for the verb from which the word translated 'mast' comes, signifies to steer a boat. In ancient navigation the mast-head was not occupied as a look-out by the sailor. The idea is that of a sailor asleep on deck in the trough of the sea, or across the head of the rudder. He has yielded control of his vessel and drifts whither the winds and the waves may drive him.

"They have stricken—the words of the drunkard as he awakes from his sleep. I felt it not, Hebrew, 'I did not know it.' More senseless than the brute, he returns to his folly. Lost to shame, he gives himself up to the soul-destroying sin. Woe to the drunkard! Woe to him that putteth his bottle to his neighbour's mouth!"

IV. THE DANGER OF TAMPERING WITH INTOXICANTS.—Vers. 31, 32. What is the cause of drunkenness? The cause of drunkenness is drinking. The way for the drunkard to reform is to come to Christ for salvation, and to quit drinking, without further ceremony. The way for young people to keep from becoming drunkards is to seek and find the same precious Saviour, and to abstain totally from the use of intoxicants. To draw the line anywhere else is to tamper with one of the most terrible evils to which man is exposed.

1. *"A Drop of Good Liquor"*.—Ver. 31. Do not listen to those who plead for moderate drinking, for a little of the wine when it is red, when it is the genuine unadulterated article. You may safely admit their stock argument, that it is "one of God's creatures;" but you are not bound to swallow all God's creatures.

2. *It is Poison Nevertheless*.—Ver. 32. Poison for the body and poison for the soul. At the last it biteth like a serpent and stingeth like an adder. Drink not—touch not—look not upon the wine.

THE PLEASURE SEEKER'S SCORN OF THE SPIRITUAL MAN.

The modern worldling and formalist do not explode their contempt by exclaiming, with the ancient Greek, "Foolishness!" but by crying, "Puritanism!" They affect supreme pity for those weak "minds" which have not attained to that breadth of view which, as they affirm, enables one to perceive how "the lust of the flesh, the lust of the eyes and the pride of life" can be harmonized with the claims of a faith which seeks to make the human soul a pure temple for the indwelling of the Holy Ghost! Hence their scornful pity of the spiritual Christian who will not soil his robes by participation in worldly diversions, is as pronounced, if not as sincere, as was that of the ancient Greek of Christian doctrine.

But, asks the lover of worldly diversions, are not recreations necessary to health, and therefore lawful? Most certainly. But there are recreations that are harmless, and recreations which are harmful. The most spiritual Christian accepts and enjoys the former because they are necessary to that care of his body which is equally a duty with the care of his soul. Knowing that, as the bow which is never unstrung is sure to break prematurely, so the mind overtasked, and the body overstrained by toil, become diseased and unfitted for the highest uses, he regards occasional recreation as a duty to himself, to society, and to his heavenly Master. But he believes that recreations should be regulated by religious principles. They constitute a part of that life the entirety of which he has deliberately consecrated to his beloved Lord. Hence he conscientiously rejects every species of diversion that tends to disturb that fellowship with the Father which is the joy of his life.—Northern Christian Advocate.

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AN active volcano is reported near Brownspark. A crater five feet in diameter is emitting sulphurous smell. There is smoke, but no lava. Snow in the vicinity is melted from the heat.





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