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The Canadian Independent.

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

Vol. 25.

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THE CANADIAN INDEPENDENT.

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EDITORIAL DEPARTMENT

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, the Rev. W. MANCHEE, Box 204, Guelph, Ont. Any article intended for the next issue must be in his hands not later than Monday morning.

BUSINESS DEPARTMENT

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont. Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter. We want an active Agent in each Church. Advertising rates sent on application.

The religious newspapers of Chicago, without exception, oppose the anti-Chinese movement.

A VERY good book is the "English Reformation: how it came about and how we should uphold it," by Dr. Cunningham Geikie, once connected with our Canadian Congregationalism.

THE Rev. H. D. Powis is announced to deliver a lecture in Zion church, Toronto, on Monday evening next, at 8 o'clock. Subject: "John Bunyan." It is to be hoped that there will be a large attendance.

BISMARCK'S attempt to gag free utterance in the German Reichstag has not been followed with any gratifying success. His Parliamentary Discipline Bill has aroused bitter opposition, and is likely to be set aside.

PRESIDENT HAYES has vetoed the Chinese Bill, and Congress has failed to pass it over his veto. The President objected to it simply on legal grounds. His contention is that Congress has no right to abrogate or modify a treaty.

"AGRICULTURAL DEPRESSION" is a question that has been attracting some attention in England of late. It is affirmed that during the last ten years the farmers of England have suffered severely from unfavourable climatic conditions and other causes. The farming industry of the country has seriously lost ground in that period.

SOME Methodist laymen of Brooklyn, N.Y., demand the repeal of the limitations of the pastorate. They talk of petitioning the General Conference, which meets next year, on the subject. There is no doubt that sooner or later their end will be gained. The feeling is strong both with laymen and ministers in favour of making pastoral settlements for indefinite periods.

J. BALDWIN BROWN delivered a discourse in Brixton Independent church, on the 16th ult., on "The recent policy and tendency of the Congregational Union," and on the 23rd he followed with another, on "The future of Independency." In the former he takes strong grounds against officialism, centralization, government by committees, and so on. He does not want to see a "Congregational Church of England."

THE battle is over in the Episcopal Diocese of Toronto. The candidates who were first produced, Provost Whitaker on the one side, and Dr. Sullivan on the other, were withdrawn, and Archdeacon Sweatman of the diocese of Huron, received the votes of nearly all the clergy and lay delegates. The

bishop-elect is described as a moderate man, one who has not in the past identified himself with any party in the Church.

LEO XIII. declares his desire to reconcile princes and people to the Church; says he is ready to extend his hand to all who repent and cease their persecutions, but announces his unflinching attention always to combat, in the defence of the rights and independence of the Church, those who war against her. In plain English, his meaning is, that he will stand up for all the ancient pretensions of the Church, or, at least, as many of them as he can wisely and safely adhere to.

THE American Congregationalists have—for the first time, we believe—published a "Year-Book." Up to this date, the now defunct "Congregational Quarterly," had answered the purpose for which the new publication is started. We think that this is a wise departure. The volume is well and thoroughly edited. It must be so, seeing that Drs. Quint and Dexter of Massachusetts and Moore of Connecticut, have charge of it. The Congregational Publishing Society, Boston, brings it out.

DR. E. DE PRESSENCE, the eminent French Protestant preacher, withal a member of the House of Deputies, speaks highly of the newly-elected President of the Republic. He writes of M. Grevy's wisdom and moderation, and concludes with the following sentences:—"He is in his religious views a man of large toleration. Of this I have myself had personal proof. One of the pleasantest memories of my parliamentary career is the cordial assent kindly given by him to a speech of mine, in which I advocated, on the broadest grounds, entire religious liberty."

THE report of the hospital for sick children for the year 1878 shows that fifty-three in-door patients were under treatment during the whole or some part of the year; and that 184 out-door patients received more or less attention during the same period. This is a most useful institution. It owes its existence and its continued usefulness to the exertions of a few charitable ladies in the city; and with the exception of the city grant of \$250 per annum, it is entirely dependent on voluntary contributions sent in without solicitation. The Secretary is Mrs. Samuel McMaster 537 Church street, Toronto.

ONE-HALF of New York city live in tenement houses. The moral and physical filth of these homes beggars description. Men and women herd together like animals. In one room, sixteen feet square, were found four families, the only partition being a chalk line on the floor. In one six-story building, were found ninety-two persons, in another 181. The average population in some blocks is 750 persons in the acre. The little ones suffer most. It has been estimated that ninety per cent. of the children born in these houses die before reaching youth; and that one-half of the deaths in the city are children under five years of age. This massacre of the infants out-herods Herod. The New York pulpits have "turned on the light" on these hot-beds of crime and disease. Practical measures are being taken for their betterment.

IN view of the approaching elections in Great Britain, a large and influential meeting of Nonconformist ministers from all parts of England was recently held at Leeds, when the following resolution was unanimously passed: "That, in the opinion of this Conference, the question of the disestablishment

of the Church of Scotland is ripe for immediate practical action; that, therefore, the chairman be requested to convey to Earl Granville and the Marquis of Hartington, as the Liberal leaders in the two Houses of Parliament, the opinion of this Conference that this question ought to be included in the programme of the Liberal party, and that its inclusion would prove advantageous by promoting united action at the next general election."

THINK of it! Thurlow Weed and Joaquin Miller are out in opposition to the anti-Chinese Bill, which recently passed both Houses of the American Congress. And two thousand Christians--Heaven save the mark!--assembled in one of the Baptist churches of San Francisco gave their voice in its favour, and telegraphed their decision to President Hayes. To say nothing of humanity, have these Christians, as they call themselves, no sense of equity or honour? The United States cannot shut out the Chinaman without disregarding solemn treaty obligations. But Christian statesmanship must seem a very curious sort of thing to these pagans. They have had enough of it, we should think, by this time. After all the best thing for China in view of its experiences with Occidental Christians, is to go back to its old policy of exclusion.

IN the "English Independent" is the following paragraph, from the pen of Rev. Eustace R. Conder, on "The condition of Congregationalism in England: "Congregationalism is based upon the fact that a Christian church is a religious brotherhood of spiritually-minded persons, ruled by the Word of Christ, and led by the Spirit of Christ. Consequently, if the members of a church are not spiritual, but worldly—if they are slothful and prayerless, or self-seeking, conceited, and quarrelsome—such a church not merely cannot prosper, it *ought* not. . . . As far as I am able to judge, there was never more real Christian life among our churches than to-day. At the same time, it would be blindness not to see that we are passing through a time of great peril and trial, especially for our young people, in which we shall find safety and stability only where the apostolic churches found them, in the Word of God and prayer."

ARTHUR MURSELL, in a recent letter to the "Christian World," of London, speaks very severely of the strictness and bitterness of sectarianism on this side of the Atlantic. He is specially hard on the exclusiveness of the Baptist brethren. He writes:—"Why, sir, they dare not let me revisit Philadelphia because of what I have said on the communion question in these sketches which I have remitted to your paper. I was to have spent my last two nights in America, lecturing for two English friends, one of them a fellow-student with myself, and the other an alumnus of the same old college. But, even though they had printed tickets and advertisements, and all the rest of it, they wrote to entreat for the cancelling of the visit, because they could not appear as my friends after what I had written in the 'Christian World.' Because I had protested against the chaining of a rabid, snarling Cerberus to the leg of the table of the Lord, to snap at every one who accepts His free invitation to the feast, the ministers deputed from our own colleges, where they had drunk in liberty of communion as an axiom of Christian life, were afraid to endorse the Christ-like heresy, or to be seen in fraternity with the heretic." If a few others of our English Baptist leaders were to come out in that fashion, it is possible the cis-Atlantic Baptist narrowness may receive a shake from which it cannot recover.

LIBERTY AND DANGER.

BY THE REV. HUGH FREDAY

Is Congregationalism unsafe? Does it leave the door open for all kinds of heterodoxy and false doctrine? Does it leave room for people to run off into sorts all of extravagance in religious thought? We may as well give a frank affirmative in answer to these questions. Aye, and let us give that affirmative without a blush. Congregationalism would not be Congregationalism if it had not the element of danger.

Joseph Cook is very fond of using such an expression as this: "There cannot be a here without a there, there cannot be a before without an after, there cannot be an upper without an under." Following that mode of expression into the realm of mind and soul we say there cannot be freedom without danger. Give the traveller freedom to scale the ragged sides of the mountains in search of broader landscapes, and you must at the same time give him freedom to place his feet where a slip would be death—freedom to ascend to where the atmosphere is too thin for mortal to breathe. Give the man of science liberty to use his tubes, metals, and chemicals as he peers into Nature's heart, and you must expose him to the danger of being stifled by some poisonous gas, or blown to atoms by an explosive combination. Wherever there is life there is liberty, and wherever there is liberty there is danger. You cannot have progress without freedom, and you cannot have freedom without peril. In religious matters we come under the wide sweep of this law of compensation. He who stands open-minded to the voices that come from the fair realm of truth must also be forced to listen to the voices that come from the kingdom of error, and it is his birth-right, as a man, to distinguish between these voices and choose for himself. If we Congregationalists whine about our danger, we must also complain of our liberty. And if we put one ban upon liberty we may as well pull down the old flag, and float some other banner to the wind.

If theology, "the crown and queenliest of sciences," were in anything like a state of perfection there would be less room for the above remarks. In the "Princeton Review," for January, Dr. Stuart Robinson, referring to compromises between theologians and scientists, speaks as follows: "The fallacy that underlies most of these compromises is that theology is a science which grows from partial ignorance up to full stature, as the merely secular sciences. Whereas while secular sciences must grow up slowly from ignorance to perfectness, the science of theology starts from infallible revealed truth at first, and its changes as it passes through the hands of fallible men are generally in the direction of corruption. For here Tertullian's maxim has its most forcible application, 'What is first is true, what is more recent is false.'" If the sentiment just expressed be a true one, then liberalism in theology is an impossibility, and the attempt at it a fraud. Let us all live under this grand temple of scientific religious thought, and go forth no more as searchers for truth. Thinkers in other realms, "forgetting the things that are behind," press forward. Theologians are to reverse the process and remembering the things that are behind go backward until they come to Tertullian and the rest of them. There they may stop and rest content under the green shady tree of early church theology.

There are some, however, who think that there is still room for progress—that theology, learning new methods, will move onward from the incompleteness of youth to the fully rounded perfection of maturity. It has not yet attained nor is it already perfect. There are questions unsettled as yet—the meaning and scope of inspiration, the nature of the atonement, the final state of the wicked, the relation between works and faith, between the ethics of Jesus Christ and the reasonings of Paul. There are theories on all these matters, but it can hardly be said that the reasonings are so conclusive as to command anything like a universal agreement. No system as yet seems to cover the whole ground fairly. The theological bed is too short, and the theological covering too scant. The timid and despondent despair of reaching anything better.

The ardent and courageous look into the future with a brave heart, hoping and working for the coming "bridal dawn" of religion wedded to science, the twain made one. Meanwhile, let us have a religious system which will not seek to curb the free native impulses of such men as these. Let us Congregationalists cherish our liberty, too many have to forsake it because linked with danger. Truth is the reward of the brave. America was not discovered by timid sailors hugging European shores, but by a man who sailed far out upon a stormy sea. "Nothing venture nothing win," was his motto. Let it be ours.

NEW TESTAMENT MANUSCRIPTS.

(1.) The uncial MSS. are so termed from being written in capital letters. They are engraved on large skins of parchment generally in double columns. From no spaces being left between the words, and on account of there being no marks of punctuation, and no attempt at finishing a line by a syllable, the work of reading them is painful to the eye of a student not familiar with their use. They are difficult to copy and doubtless many of the errors in those MSS. arose from mistakes on the part of the persons who made the now extant copies occasioned by their confusing appearance.

(2.) The cursive MSS. are so termed from being written in what we would term a "running hand." They are not nearly so ancient as the uncial MSS. and are vastly more numerous. Although not so venerable as the great uncial MSS. it does not follow that they are of less value, for a cursive MS. may, so far as we know, have been copied from an uncial MS. of greater antiquity than any we now possess.

The great uncial MSS. are few in number. Scarcely one is perfectly complete, and some consist only of a few pages. To give a list of them would be tedious, and would be little more than a catalogue. Mention must be made however of some of the more important of them.

The one which was last discovered is the most complete, and probably the most ancient. It is known as the Codex Sinaiticus. It was discovered in 1844 and 1859 by Constantine Tischendorf, in the monastery of St. Catherine on Mount Sinai. Professor Tischendorf was at the convent of St. Catherine at Mount Sinai in his journey through the East in search of ancient MSS. under the auspices of Frederick Augustus of Saxony. One day his attention was attracted to some vellum leaves which were just about to be used to light the stove. He examined them and finding that they contained a part of the Septuagint version of the Old Testament he at once secured them. On his return to Europe he published the rescued portion, which contained Esther and Nehemiah, with parts of Chronicles and Jeremiah. In 1853 Tischendorf was again at Mount Sinai, but could find no trace of the precious MS. On a third visit to the monastery in 1859, he succeeded in recovering the remaining sheets of the missing treasure, and after a good deal of negotiation the monks were persuaded by Tischendorf to surrender the manuscript to the Emperor of Russia. The MS. is now in the Imperial Library at St. Petersburg. In 1862 a splendid fac-simile edition of 300 copies was published as a memorial of the one thousandth anniversary of the empire of the Czars. Every item of internal evidence leads to the belief that this MS. dates from the fourth century. It is probable that it was one of the fifty copies prepared by order of Constantine in 331, and that it was presented to the monastery by Justinian its founder. This MS. contains the whole of the New Testament and is the only complete MS. in existence. It is usually designated by critics, the Hebrew "*Aleph*."

The MS. known as "A" is the Alexandrian Codex. It is preserved in the British Museum. It was sent as a present in 1628 from Cyril, Patriarch of Constantinople to Charles I. Cyril states that it was written by a monk named Thecla, but when or where is not known. It is supposed to have been prepared in Egypt during the fifth century. The MS. known as B is the Vatican Codex. Nothing also is known of its history beyond the fact that its existence for 400 years

in the Vatican library is ascertained. It is written in characters very closely resembling those in the manuscripts found in Herculaneum. The greatest difficulty has always been experienced in consulting it. Napoleon carried it to Paris with many other literary treasures. It was on his fall restored to the Papal custody. Continued pressure was brought to bear on the Pope to have it published, and in 1857 an edition made its appearance under the editorship of Cardinal Mai. It was found that numerous passages were actually inserted, and the whole edition was so garbled that scholars named it "a copy of the Scriptures according to Rome." The contempt with which this edition was received by scholars induced the Pope, Pío Nono, to issue a fac-simile edition in 1868, producing the very "form, lines, letters, strokes, marks" of the MS. itself. We have thus in the hands of critics a scrupulously exact copy of this treasure.

The codex of Ephraem known as C, is an important MS. It is a *palimpsest*, that is a work written over an older writing on the same skin. Over the old MS had been engrossed the work of a Syrian theologian named Ephraem; hence its title. It is now in the National library in Paris. It was not until the end of the 17th century that the existence of a part of the New Testament under the more recent writing was suspected. In 1834 a chemical application was made to it when much of the original writing was revived. It was found to be written with great care and undoubtedly belongs to the early part of the 5th century.

D, or the Codex Beza, is preserved in the University of Cambridge. It was at one time the property of the Reformer Beza who presented it to the University library at Cambridge in 1581. The text of this MS. differs much from the other great uncials. It is supposed to have been written in France by a Latin copyist ignorant of the Greek language. Its age is fixed at the latter end of the fifth or the beginning of the sixth century.

Space however prevents any further enumeration of these uncial manuscripts. There are about 125 of them known to exist of varying degrees of completeness. Some are almost perfect and others consist of only a few verses, such as the *Fragmentum Nitriense*. They vary in age from the 4th to the 10th century.

A HEROIC LIGHT-HOUSE KEEPER.

The Acadians have a tradition that God enjoined perpetual silence and desolation on Labrador and Anticosti when he gave them to Cain for a heritage. However that may be, it is certain that while other wilds of the earth yield to man's conquests, these vast wastes remain ever void and empty. The Indians called the island Naticotte—the country of wailing—and under the modern corruption of Anticosti it has added to its terrible renown. Its whole history, from the day it was discovered by Jacques Cartier in 1534 to the present, is a record of human suffering. Here and there, however, there is a tale of heroism worthy of a nobler scene. In August, 1860, the family of Edward Pope, keeper of the Ellis Bay light-house, was stricken down by typhoid fever, and, to add to his misfortunes, the revolving apparatus of his light broke. The government steamer had gone, and Pope had no means of communicating with the marine department at Quebec or elsewhere. The light revolved, or flashed, as the technical phrase is, every minute and a half; and if it flashed no more it would probably be mistaken by passing vessels in that region of fog for the stationary light at the west point of the island, and thus lead to dire loss of life. Pope found that with a little exertion he could turn it and make it flash, and at once determined to fill the place of the automatic gear. Accordingly this humble hero sat in the turret, with his watch by his side, turning the light regularly at the allotted time every night from seven p.m. until seven a.m., from the middle of August until the first of December, and from the first of April until the end of June, when the Government steamer came to his relief with a new apparatus. All through the first season, Pope's daughter and grandchildren were ill unto death, with nobody

save him to nurse them. He waited on them tenderly through the day, but as night fell on the iron-bound coast, he hastened to his vigil in the turret, doing his duty to the Canadian Government and to humanity with unflinching devotion. In the second season his daughter, who had lived through the fever, took turns with him in the light-room. This man may have saved a thousand lives. He died in 1872, and his deed has never until this day been chronicled, for of the heroes of Anticosti, as of the long roll of her victims, the world knows nothing.

OBSERVATION.

The famous Thurlow, Lord Chancellor of England, was on one occasion complimented on his extraordinary memory. He said, in reply: "He had no merit in having a good memory, for memory was only a result of attention." By this he meant close observation of what is seen, heard or read. The answer was only part of the truth. To have a good memory, there must, in the first place, be a natural or acquired capacity for observing and treasuring up observations. No doubt, the good memory demonstrated by Thurlow and other clever men, has been greatly owing to a strict attention to what they have heard or read, or has passed before their eyes. The brain may be defined as a kind of photographic apparatus, which retains the impression made on it through the eyes or ears. But then the apparatus must be of the right sort to begin with, and, at all events, it must be kept in good order by exercise. The great thing is to begin young. One boy, for example, will notice all that takes place. He observes the look of the people, their mode of speaking, their style of dress, the houses they live in, the anecdotes and stories they relate. Another boy, going through the same routine, takes no heed of anything to be afterward useful. He is thinking only of trivial amusements, what he is to have for dinner, his new suit of clothes, or something equally paltry and evanescent. His education is little better than thrown away, and he but dimly remembers anything that fell under his attention in youth.—*Chambers' Journal.*

CRUCIFIXION PENANCE IN MEXICO.

An occasional contributor to the "Field," who is engaged in mining operations at Silver San Juan, Mexico, "10,800 feet above the tide water on the Pacific Slope of the Great Snowy Range," thus describes the extraordinary "penance" of the inhabitants of a Mexican village in his immediate neighbourhood: "Twice a year they (the villagers) have what is called 'penitence day'—one about Christmas and the other in early Spring. They meet at an appointed place, where a procession is formed, and they march off, led by one of their number blowing a sort of sife. After him come the 'penitentes,' two and two, wearing nothing but drawers and slippers, and armed with a wisp of cactus, soapweed (yucca plant), or a cudgel, with which they inflict wounds on themselves as they walk, striking themselves alternately over the left and right shoulders. Some put shot and gravel in their shoes. The chief 'penitente, who is to be crucified,' brings up the rear, carrying his cross, which is preserved from year to year. It is made of hewn timbers, the beam being about ten feet high, and the cross-piece about six in length. This man falls heir to his horrible fate in some way, and is never crucified in his own locality; he travels a long distance to some other Mexican settlement, and makes himself known to one family only, who feed him and house him till the day arrives, when, after the procession already described, he is nailed to the cross till he dies. Before being crucified he issues to those present a lot of little card checks, as tokens that he died to save them, and that their sins are all forgiven. It seems wonderful that such atrocious proceedings should be permitted within reach of civilized districts; but somehow no one seems to think it worth while to interfere with them. In Tierra Amarilla, New Mexico, I once saw one of these processions wading through snow a foot deep, some of the men having heavy logging chains round their ankles, and carrying ponderous crosses. The modern

Mexicans, Christianity notwithstanding, would thus seem to perpetuate the human sacrifices of the ancient heathen inhabitants of the days of Pizarro."

WORKS OF NECESSITY.

When Mr Hartshorn began in business he determined that his works, as well as his family and himself, should rest upon the Lord's day.

It was not long before the foreman came to say there was something wrong about the machinery, and that it would be necessary to have it repaired upon the coming Sabbath. Mr. Hartshorn asked if the work could not be done after hours, or if a night couldn't be taken for it.

"No, that would be impossible," replied the foreman. "Then we must use a day. We will have no Sabbath work here," said Mr. Hartshorn.

The foreman looked astonished. "Take a day for it!" he gasped. "Stop the works! and with such a press of orders as we have on hand?"

"Certainly, if there is no other way," said Mr Hartshorn, decidedly.

The foreman went off, and somehow another way was found. The works were not stopped, and the repairing was not done on the Sabbath.

In connexion with his bleachery, Mr. Hartshorn had something like a wife of shed-room where the cloth was spread to dry, and when it was not ready to take down on Saturday, several men were needed to look after it during the Sabbath.

"This will not do," said Mr. Hartshorn. "Everybody and everything belonging to me shall have rest upon the Lord's day."

"It can't be helped," said the men. "Thousands of yards of cloth will be mildewed and spoiled if they are not looked after. Any one can see that this is a work of necessity. There is not one week in four when the cloth is all fit to be taken down on Saturday night. And look at the Globe Bleacheries over here. Isn't Deacon Green one of your Sabbath men! Deacon of the Baptist church; should think he ought to be as particular as anybody; and he'll tell you it is impossible to carry on the bleaching business and not have some looking after it done on a Sabbath now and then."

"We will try it, however," said Mr. Hartshorn. "We won't have any cloth put out later than Thursday if the weather seems doubtful."

It is twenty years since Mr. Hartshorn began work on this plan. His bleachery has prospered, and he is a rich man, and to-day stands at the head of his business. And in all these years he has never found Sabbath work to be a work of necessity, nor, as I have it from his own lips, that his business has suffered in the end from resting on the Lord's day.—*London Congregationalist.*

Vick's Illustrated Monthly.

Rochester, N. Y.: James Vick.

The March number of this publication has a gorgeous group of geraniums for a frontispiece, and contains a large number of useful and interesting articles on subjects connected with horticulture.

A YEAR of pleasures passes like a fleeting breeze, but a moment of misfortune seems an age of pain.

WE read of a town in the West which has no police or constables, and in two years has spent but seven dollars of its poor fund. It has a population of three thousand. The cause of this happy condition is in the fact that it has no liquor shops.

YOU are to find Christian joy in your duties in the family, and in your duties outside of the family; in your every-day life at home and in society. The great truths of God's love, of the redeeming power of the Holy Ghost, of the watchfulness of God over men, and of his helpfulness toward them, are to have such an effect on your mind that when you enter upon your daily tasks you shall have power of hope in you so that you can extract joy from common things. There is where you must get your joy—in nature; in society; in social intercourse; in all things. Paul said he rejoiced even in infirmities.

Official Notices.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.
The friends of this Society throughout the country are reminded that the date for closing the accounts for the year is April 1st, and that the amount of the grant of the Colonial Missionary Society in England is based upon the report rendered about that date of the amount contributed by those friends. It has been stated more than once that the English Society makes a grant for the following missionary year of twenty per cent. of the sum contributed during the current year. It is a matter of regret that up to date the sum sent forward to the treasury does not exceed eleven hundred dollars, being much less than one-fourth the amount already expended and required for the payment of the last quarter. This includes the Maritime Provinces. HENRY WILKES,
General Secretary-Treasurer.
Montreal, 9th March, 1879.

ANCIENT PLAGUES.

By comparing the mortality of ancient plagues with those of the present day, it is evident that the latter have been much less destructive, and that there has been a general sanitary improvement through the civilized world in modern times. The "Popular Science Monthly" mentions some of the most destructive ancient plagues in the following:

The black death that ravaged Asia and Southern Europe in the fourteenth century spared the Mohammedan countries—Persia, Turkistan, Morocco and Southern Spain—whose inhabitants generally abstained from pork and intoxicating drinks. In the Byzantine Empire, Russia, Germany, Northern Spain (inhabited by the Christian Visigoths) and in Italy, 4,000,000 died between 1373 and 1375, but the monasteries of the stricter orders and the frugal peasants of Calabria and Sicily enjoyed their usual health (which they, of course, ascribed to the favour of their tutelary saints); but among the cities which suffered were Barcelona, Lyons, Florence and Moscow, the first three situated on rocky mountain slopes, with no lack of drainage and pure water, while the steppes of the upper Volga are generally dry and salubrious.

The pestilence of 1720 swept away 50,000, or more than two-thirds of the 75,000 inhabitants of Marseilles, in less than five weeks; but of the 6,000 astemious Spaniards that inhabited the "Suburbs of the Catalans" only 200 died, or less than four per cent.

The most destructive epidemic recorded in authentic history, was the four years' plague that commenced at Alexandria, Egypt, A. D. 542, and raged through the dominions of Charoos the Great, the Byzantine Empire, Northern Africa and South-western Europe. It commenced in Egypt, spread to the east over Syria, Persia and the Indies, and penetrated to the west along the coast of Africa, and over the continent of Europe, Asia Minor, with its plethoric cities. Constantinople, Northern Italy and France, suffered fearfully; entire provinces were abandoned, cities died out and remained vacant for many years and during three months 5,000, and at last 10,000 persons died at Constantinople *each day* ("Gibbons's History") and the total number of victims in the three continents is variously estimated at from 75,000,000 to 120,000,000. But in Sicily, Morocco and Albania, the disease was confined to a few seaport towns and the Caucasus, and Arabia escaped entirely.

This dreadful plague made its first appearance in Alexandria, Egypt, then a luxurious city of 800,000 inhabitants, and Pausanias Diconus, a contemporary historian, speaks of the "reckless gluttony by which the inhabitants of the great capitol incurred yearly fevers and dangerous indigestions, and at last brought this terrible judgment upon themselves and their innocent neighbours." Alexandria lost 500,000 of her inhabitants in 542, and 80,000 in the following year, and for miles around the city the fields were covered with unburied corpses; but the monks of the Nitrian Desert (3,000 of them had devoted themselves to the task of collecting and burying the dead) lost only fifty of their fraternity, who, with a few exceptions, confessed that they had secretly violated the ascetic rules of the order.

READER, let me advise you to wear no armour for your back when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the sword cuts of your adversaries; the stern metal shall turn the edges of your foeman's weapon. Follow the truth for her own sake; follow her in evil report; let not many waters quench your love to her. Leave consequences to God, but do right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, Godlike.

THE stairways of temptation are very numerous. Fashion carpets some of them gorgeously and claims that they are safe. But we pastors know how often young converts venture on the slippery places only to catch wounding falls. The moment that a Christian goes where he cannot take Christ with him he is in danger. The Master will not keep His hand under our arms when we go on forbidden ground. Presumptuous Peter needed a sharp lesson, and he got it. That bitter cry at the foot of the stairs bespoke an awful fall. How many such are rising daily into Christ's listening ears!—*Dr. Cuyler.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, MARCH 13th, 1879.

ABOUT CHURCH MUSIC.

THE important debate which, history says, separated into factions some of the hair-splitting casuists of one period of the early Church—namely, how many angels could dance on the point of a needle:—did not wage more furiously than have various questions relating to the proper and improper in church music. Some would have organs; some would not. One would have an anthem—another speaks of the anthem as a “performance.” One brother likes an organ voluntary during the collection, “to cover up the ringing of the coppers;” the occupant of the adjoining pew is quite sure the voluntary is a subtle invention of the enemy. One denomination will sing no hymn; but only “the Psalms of David,” done up sometimes in stove-pipe metrical lengths fearfully and wonderfully put together. Deacon B. prefers his tunes “slow and stately,” after the style of an undertaker’s procession; Deacon D. likes them “lively.” Such are some of the diversities of opinion on the subject of church music.

We propose to make a few remarks on this important subject. We hardly hope for universal assent to our opinions. Nor is that necessary. Our aim is to call forth expressions of opinion on the subject, in the hope that yet more may be done to improve the service of song in our churches.

And first, *the object and spirit* of the musical portion of the service should ever be kept in mind. The object is to make and deepen religious impressions. The spirit in which all concerned should take their parts is the spirit of devotion, of reverence, of desire to be instrumental in doing some good.

Then, *the mutual relations of Church and choir* are not unimportant. The choir should have the sympathy, the good-will, the charitable criticism, of the members of the church and congregation. Only those who have had experience of the matter know how much time and patience are consumed in the task of blending together into harmonious cadences the voices of ill-trained amateur singers.

Further, *the pastor and the choir leader should work together.* The pastor can often be of essential service in paving the way for some needed reform; in persuading the people to sing with “the understanding also;” or, like Spurgeon, in discouraging the congregation from the too-frequent method of singing joyous sentiments plaintively and plaintive sentiments boisterously.

Then again, as to *hymn-tunes.* There is no other division of the church music question comparable in importance with this. On the

whole, we know of no collection of tunes of equal merit, and so calculated to be of solid service, as the Rev. Henry Allon’s “HYMN AND TUNE BOOK,” particularly the later and fuller English edition. In it will be found hymns adapted to all tastes and needs. Here are the old standard tunes like “FRENCH,” “ARNOLD,” “BALLERMA,” “OLD HUNDRED,” “MARINERS,” “BOYLSTON,” and many others, strong either in themselves, or by association.

Here, also, are tunes of a more modern type—including such excellent compositions as “AJALON,” wonderfully suited to the words to which it is set:

“Bread of Heaven, on thee I feed,
For thy flesh is meat, indeed;”

“CAPERNAUM,” in somewhat the same style; and “MELITA,” a delightful study. Here, also, are tunes like “MULHAUSEN,” calm, stately, and satisfying; “MUNICH,” in the German chorale style; and “UPSAL,” which we defy anyone to sing cheerfully to appropriate words without being both soothed and strengthened. In the choice of hymn-tunes there is abundant room for the display of talent, tact, and wise consideration. The lover of the modern tunes must not too violently trample on the feelings of the good brother who naturally asserts that the familiar tunes he has long known are the best. They may be endeared to him by a thousand memories of the living and the dead. But, on the other hand, for the conservative in these matters to wish to shut out the more modern tunes, is something like our friends of a sister denomination in refusing the help and solace of our magnificent modern hymnology altogether. If the English Congregationalists have nobly solved the question of hymn-tunes in the collection quoted, not less nobly have they met the still more important question of the hymns themselves, in the supplemented collection now universally in use in England, and which should be in use in every one of our Canadian churches.

Again, in three out of four of our churches *the hymns are sung too slow.* Professional singers are trained to accuracy of time, and to a sustained pitch. This it is all but impossible to find in the amateurs who ordinarily fill our choirs. The following is a statement that observation will amply confirm:—“*Choirs that sing slowest are generally faultiest both in time and tune.*” It is bad enough to have people fall asleep under a sermon that is too long or too prosy. But, it is worse when what ought to be the most joyous part of the service is also soporific in its tendency.

We should add a few words on the use of anthems and voluntaries but for the present we forbear. We hope, however, to take up this subject again in a future issue. Meanwhile, we await the frank expression of our friends’ opinions on this subject, and hope that the thorough ventilation of the question will secure a much needed improvement in our church services.

OUR PRISONS AND COMMON
GAOLS.

OUR prisons and county gaols have been very much improved within the last few years. There are some people—obstructionists we are forced to call them—who think that this work of improvement would better have been left undone. They say that, in so far as these institutions are concerned, “the worse the better;” and their reasons for coming to this conclusion are that bad gaol accommodation has a tendency to keep people from committing crime, and that any improvement in this respect is only offering a premium on wrong-doing. We beg to differ with these over-wise people. We admit that a hardened criminal has sometimes been known to break a pane of glass or commit some other minor offence with the avowed object of being “sent down” for a short time to avoid starvation; but we deny that the hope of getting into gaol ever tempted anybody to a criminal course; and we also deny that the improvements made have any tendency in that direction. As a matter of fact it is well known that the commission of crime for the sake of getting into gaol was more common in by-gone days than it is now; and to those who understand the nature and objects of the improvements made, the reason is obvious. Under the new arrangements there is more seclusion than there was under the old; cleanliness and correct habits of living are enforced; and hard labour is duly recognized as the normal state of existence for fallen man. To a low, gross, sensual nature, such as most criminals have, these changes are anything but inviting. The more closely we examine the details of these improvements as set forth in Mr. Langmuir’s report, the more we are convinced, not only that they have not been the means of increasing crime, but that they are well calculated to diminish crime, to protect society, and to reform the criminal. One of the chief objects in view in the rebuilding and altering of gaol structures was the proper classification of the inmates. Now, the attainment of this object alone is enough to justify all the expenditure that has been incurred. As it was, all classes—both sexes, the expert and the tyro in crime, the sane and the insane, the convicted and the suspected, the guilty and the innocent—were huddled together, so that the young and comparatively innocent were corrupted by the more hardened, till in the course of time the wickedness of the worst became the common character of all. It was in the old gaols that criminals were trained; it was there that the science and art of crime were cultivated and brought to perfection; and it was there that many, who had stumbled and fallen once in their path, and under better influences would perhaps have done so no more, were hardened and bound over to a course of crime, a life of misery, and an eternity of woe. Surely the consequences would have been very serious

if the 3,420 persons who were incarcerated for a longer or shorter period during last year on charges of which they were subsequently found innocent, had been permitted, nay compelled, to pass their time in the company of hardened criminals. We need not go very far away to find the old state of affairs still in vogue. In the United States there are to be found many gaols with only one corridor, where all the prisoners are herded promiscuously. In Ontario, we are glad to say, this is now a thing of the past. In every gaol in this province there are from three to twenty-four distinct and separate corridors, with the requisite number of yards for the proper classification of prisoners. If such changes as these are not improvements, why did the world ever hear of the name of Howard?

OBITUARY.

REV. HENRY POWIS.

Although the subject of this sketch was unknown by face to the churches of this Dominion, yet a few brief memorials of his career may not be unacceptable to the readers of the CANADIAN INDEPENDENT, as his eldest son, Rev. H. D. Powis, is well known to its readers as the pastor of Zion church, Toronto. The Rev. Henry Powis was born at Wolverhampton, Staffordshire, England, in June 8th, 1789. His father, Mr. Cornelius Powis, was a manufacturer of steel goods in that town, and preserved, throughout a long life, an unblemished reputation as a Christian citizen. Mr. Powis was the eldest of nine children, all of whom died before him. In his youth he assisted his father in the management of his business.

He was brought up in connection with the Wesleyan Church, and was accustomed to attend the Old Noah's Ark chapel, so called as the only road to it lay through the stable yard of the Noah's Ark Inn, the chapel itself being an unpretending edifice, and in an obscure and undesirable position; but in those days the Word of the Lord was precious, and those who would love and serve God among the then despised people called Methodists had to put up with much of inconvenience, reproach, and often persecution. Before his conversion he lived a strictly moral life, never entering into the so-called pleasures which so many young people eagerly run after. The exact date of his conversion is not known, but it was about 1808. About two years after he was put on the plan as a local preacher; and this plan, which he preserved until his death, is dated from 1811. He accepted this position with great diffidence and reluctance at first, feeling himself unequal to the important duty devolving upon him; and it was with similar feelings that, at the Conference of 1813, he was proposed and accepted as a candidate for the full work of the Wesleyan ministry. After much prayer, and taking counsel with Christian friends, he felt the call of God and of the Church to be binding upon him, and trusting in the strength of Omnipotence he gave himself up to spend and to be spent for them who have not yet the Saviour known. His first appointment was to the Evesham circuit. The Rev. J. Whitehead, who travelled in that circuit in 1870, says there was an aged man then living who remembered Mr. Powis as a young stripling, but whose preaching was the most Scriptural he ever heard, sermons only twenty minutes long, and under whose ministry his wife was convinced of sin. At that time his appearance did not indicate a long life of service for his Divine Master. He was slender and delicate-looking, and some prophesied that he would not live to go to another circuit; but God saw fit to sustain the apparently "tottering clay," and for the space of fifty years after, he enjoyed vigorous and almost unbroken health. In the year 1817, while travelling at Guernsey and Jersey, he was received into full connec-

tion, and was there married. In 1818 he returned to England, labouring with great acceptance in the Huntingdon, Weymouth, Sherborne, and Midsomer-Norton circuits. In the latter circuit his wife died, and in the year 1828 he was married to her who for forty-four years proved herself a true helpmeet for him in his labours, and who six years before him entered into that rest which remaineth for the people of God. At the Conference of 1860 he obtained permission to become supernumerary, having travelled forty-seven years. But though he had retired from the full work of the ministry he did not cease from his labours, for his text-book shows that for thirteen years after this, he preached twice every Sunday, attending missionary meetings, and occasionally preaching on the weekdays besides. Towards the close of 1873 his failing health obliged him to take only alternate Sundays, and one service each; but it was not until 1875 that he was compelled entirely to give up the services he had so long delighted in. From that time he very gradually failed, and was not able to walk far without fatigue. The last time he went into the town was just before Christmas, 1877; but he complained of great weariness on his return. At a quarter to seven on Saturday morning, January 4th, 1879, the summons came, and "he was not, for God took him;" and his happy spirit went to claim, through Christ, the crown for which he had so long laboured, and to hear the welcome words: "Well done, good and faithful servant, enter thou into the joy of the Lord." The following are a few extracts of letters received from ministers of the Connection who knew him:—The Rev. Geo. Mather, London, writes:—"He was a man of sterling principle, of high honour, and of devoted allegiance to his blessed Master." The Rev. Edward Russell says:—"I remember with much pleasure the three happy years we spent together. His open, straightforward character struck me, as well as his many other good qualities. I remember a sentence in his prayers, 'that they who succeed us may exceed us.' I pray that this may be the case with the ministers who come after us." The Rev. Joseph Sutton says:—"During the time I was associated with him I was much impressed by his practical sagacity and wisdom, his extensive knowledge of almost all subjects. His powers as a preacher were of a superior order, their leading characteristics being originality, strength, incisiveness. His style was terse and sententious, interspersed with frequent flashes of wit and humour. His ministrations were highly appreciated by the more thoughtful and intelligent of his hearers. He was a man of high integrity and principle, and their absence in others 'vexed his righteous soul within him,' and called forth his censure, sometimes in the strongest terms. In short, he was a good man, and faithful in all things." The Rev. N. Barritt, of Crewe says:—"He was a faithful minister of Christ. As a preacher, he was remarkable. I shall never forget hearing him preach at Middlesex; every sentence was like the shot of a cannon, shot full of power." The Rev. A. Burges writes:—"The Church has lost one of its oldest, most faithful, and heroic ministers; a man of bone and muscle, who could say 'no' and stick to it. My earliest remembrances of him are very vivid and refreshing." The Rev. Mr. Banks said:—"I saw a great deal of him, and always loved and esteemed him; and his name has always been cherished in my family circle with greatest esteem and respect. God has taken one from amongst us—a worker, an upright, straightforward, honest man—honest in the best sense of the term; a man who feared God, and who endeavoured to work righteousness and did it; a man who was punctual; a man who was thoroughly attentive to all matters connected with his duty, both as a private Christian and in his social relations, and in his public ministrations."

HENRY WARD BEECHER has been reviewing Mr. Blaine's position on the Chinese question, and promises to follow up his first move with other and better ones. In Philadelphia, on the 3rd inst., he appeared before an audience of 3,000 people, and examined and refuted Mr. Blaine's assertions with great skill and success.

News of the Churches.

REV. MR. CLAYTON is now supplying Whitby, with a view to settlement.

MR. EWING did not receive a call to Whitby as was incorrectly stated last week.

SEVEN children were baptized in the Western church, of this city, on Sunday last.

THE Rev. Alexander McGregor, of Yarmouth, N. S., is supplying the Northern church for two Sundays.

THE Evangelistic services at Forest are in most hopeful progress. Brother Hay and others are carrying on the work, Mr. McKay not being able yet to visit this field. The attendance increases, and so do the conversions, nightly.

THE Rev. E. G. W. McColl's acceptance of the unanimous call he received from Quebec has been recalled, owing to his learning after his arrival in the city that the Church had resolved to seek a grant from the Home Missionary Society.

THE installation services in connection with the settlement of the Rev. J. G. Sanderson, Danville, Que. took place on the 12th of February. The Rev. Professor Fenwick gave the charge to the pastor, and the Rev. J. F. Stevenson, L. L. B., addressed the Church. The Rev. Wm. McIntosh and J. McKillican also took part. The services were exceedingly interesting and profitable. The Church and pastor are very hopeful of the future.

ON Friday evening, the 7th inst., the annual festival of the Norfolk Street Congregational Sabbath School, Guelph, was held. The scholars and teachers assembled for tea at 6 o'clock, and a very happy time was enjoyed during the bountifully-spread social meal. After tea, the scholars, led by their pastor and teachers, gave a concert exercise in the church. The subject of the exercise was "Christian Heroism." It was well rendered. The recitations by the several classes and the whole school in concert being cleverly and forcibly uttered. The music was excellently selected to suit the subject, its execution being greatly admired by the many friends present. This school is in a very flourishing condition, having a high average attendance, and a good staff of teachers and officers.

Religious News.

DEAN STANLEY has been lecturing on John Milton in Westminster chapel, London.

THE work of restoring St. Giles' Cathedral, Edinburgh, is proceeding successfully.

DAKOTA territory has twenty-five Congregational churches. Ten years ago it had one.

ST. LOUIS invites the American Evangelical Alliance to hold its meeting there next October.

THE Quakers of Philadelphia have been proposing measures for the formation of settlements in the west.

PROTESTANT ministers in Ireland, as a rule, oppose the project of endowing a Catholic university by the State.

THE Congregational church, of Woodhaven, Long Island, Rev. W. A. James, pastor, has had many revival seasons in the past few years. And now it enjoys a blessed one.

A SON of the martyr, John Williams, of Erromanga, Rev. S. Tamatoa Williams, has been lecturing in London, on the "South Sea Islands."

THE clergy of the Church of England are trying to form a "Clergy Co-operative Association." Its design is something like that of the Farmers' granges on this side of the water. What next?

A BRANCH of the Congregational College Total Abstinence Society was recently formed in Spring Hill college, Birmingham, Eng. Out of twenty-four students, fifteen joined at the inauguration of the Society.

THE Free Church, of Scotland, has instituted a new scheme of Bible-class instruction. Public competitions are to be held at intervals and prizes offered to those who show the best acquaintance with certain prescribed text-books. Paley's "Evidences," and Rawlinson's "Historical Illustrations," are among the books.

THE English Congregational Chapel Building Society held its twenty-fifth annual meeting, in London, on the 11th of February. The report of the secretary, Rev. J. C. Galloway, showed 17 churches and 10 manses aided during 1878. The total number of churches aided during the quarter century is 517; the cost of these churches, £1,040,000. The Society has expended or promised, £137,207.

Correspondence.

CHURCH DEBT.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—All honour to your correspondent "Layman" for his timely remarks on Church Debts, many of us share his opinions but have lacked the courage to speak out.

The question is, should there be any church debts? It is useless to plead that they are unavoidable. It would be quite easy for every church to pay its way if a little prudence were exercised. Suppose a number of us desire to meet together in the Lord's name, we adopt a "pay as we go" system. How will it work? Let us meet from house to house until we are rich enough to pay the hire of a hall. Then let us "lay by as the Lord has prospered us," until enough is raised to pay for the first step—purchase of land. Continuing the system; let us lay by again until we are in a position to put up a house to worship in, free of debt. But should we ever get any churches by that method of working? If not, where is the harm? The Lord requires honesty of His people even before church edifices. But I venture to say that if the "pay as we go" system had been carried out by all the denominations, we would have just as many churches as we have now, but with this important difference, they would all be paid for, and we would be in a position to dedicate to the Lord what is our own, and a moment's thought will show the reasonableness of the assertion. Is it not true that we labour with zeal to raise money for something not to be obtained until it is paid for, while our efforts will be comparatively weak to pay up for what is already in our possession. There would be policy as well as honesty in the "pay as we go" method.

Nobody doubts the evil influence of the church debt. It hangs like a mill-stone round the necks of pastor and people, and is in the way of every attempt to advance. The church is an everlasting committee of ways and means, spending its time and energies in devising schemes for lightening the burden, and the pressure of circumstances brings the church into competition with the theatre and music hall, to provide entertainments that will "draw." And is not much of the money raised by church "efforts" really squeezed out of unwilling givers? Take for instance, the usual deputation of rather attractive young ladies who are appointed to sell tickets, because, "of course, no gentleman can say no to a lady." Or the pressure to buy or subscribe put upon the tradesmen who know that for business reasons he had better not refuse offerings to the Lord! Rather in many cases money coaxed, and wrung, and wheedled from those who care nothing for the purpose to which the gift is applied. Is this put too strongly? Unfortunately many of us know and sorrow over the truth of it. If "pay as we go" had been the rule, these things would not be, neither would we have seen the development in these days of the "lifter of church debts." Generally a brother with a deal of well, let us say confidence, and warranted to raise fifty per cent. more from a congregation than any body else can. To be brief; are not the scenes at some of these debt litings such as to make the thoughtful Christian blush with shame?

One word more. In the specimen No. of the CANADIAN INDEPENDENT there was mention of a church in low condition as to numbers, but with this honourable record, "no debt, and no dissension." Is there not a remarkable connection between the two things? Are not some of the worst of church squabbles over schemes for raising money? At least, such is the experience of,
Yours,
EARNEST.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Occasionally the INDEPENDENT has a column of matter, slighted perhaps by gentlemen's eyes, but sharply scanned by the fairer sex. I refer to the column devoted to recipes. One of your lady readers, having discovered a glass of wine in one of these recipes, has asked me to call your attention to it. She thinks that such a recipe does not exactly square with your strong temperance principles enun-

ciated in the paper. To have "no quarter to the decanter" ringing out in one column, and a glass of wine sparkling in another, is as bad in her opinion as to have an angel from the sky hobnobbing with a fiend from the pit. Is she not right? If total abstinence means anything it means total abstinence, and has no more respect for a glass of wine in a pudding, than for that fateful "first glass" we talk about so much. I close these remarks with a quotation from her letter:—"I was very much troubled at reading in last week's (Feb. 19th) INDEPENDENT a receipt for some dish with a glass of wine in it! Now, I hope you won't say that I am making a mountain out of a mole-hill. I am sure in dealing with such a terrible foe we cannot be too watchful in guarding every avenue by which he may gain a foothold, for we know, alas! too well, how hard it is to dislodge him once he is in." Yours truly,

HUGH PEDLEY.

Cobourg, March 10th, 1879.

[We promise that no more of our recipes shall be "thinned with a glass of wine." The lady is right. The enemy should not be allowed to enter our homes even in a "Queen's Toast."—ED. C. I.]

OLIVER WENDELL HOLMES gives young men sensible advice on the marriage question, as follows:—"The true girl has to be sought for. She does not parade herself as show goods. She is not fashionable. Generally, she is not rich. But, oh! What a heart she has when you find her! So large and pure and womanly. When you see it you wonder if those showy things outside were women. If you gain her love your two thousand are millions. She'll not ask you for a carriage or a first-class house. She'll wear simple dresses, and turn them when necessary, with no vulgar magnificat to frown upon her economy. She'll keep everything neat and nice in your sky parlour, and give you such a welcome when you come home that you'll think your parlour higher than ever. She'll entertain true friends on a dollar, and astonish you with the new thought how little happiness depends on money. She'll make you love home (if you don't you're a brute), and teach you how to pity, while you scorn a poor, fashionable society that thinks itself rich, and vainly tries to think itself happy. Now, do not, I pray you, say any more: 'I can't afford to marry.' Go, find the true woman, and you can. Throw away that cigar, burn up that switch cane, be sensible yourself, and seek your wife in a sensible way."

MR. CROOKS' new school bill does not propose any radical change in the school law. Perhaps the most important provision is to be found in the following clause: "In any case where a High School Board of Public School Corporation, may, by law, require the Municipal Council to raise or borrow a sum of money for the purchase of school site, or the erection or purchase of any school house or addition thereto, or other school accommodation, or for the purchase or erection of a teacher's residence, such Municipal Council may refuse to raise or borrow such sum when it is so resolved by a two-thirds vote of the members present at the meeting of the council for considering any by-law in that behalf." It is but fair to give the municipal councils a voice in the incurring of liabilities for which they are responsible. By another clause the time for which debentures may be issued for school purposes is extended to twenty years. The amendments in matters of detail are principally in the direction of assimilating the law for the election of school trustees to the ordinary election law; and there seems to be a general feeling that the bill does not go far enough in this direction, seeing that it falls short of vote by ballot. We do not doubt that election by ballot would sometimes be found quite as beneficial in the case of school trustees as it is in the case of members of Parliament, and for the same or very similar reasons.

SIR ROWLAND HILL is to be presented with the freedom of the City of London in acknowledgments of the great benefits derived from uniform penny postage, introduced by him in 1840.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XII.

Mat. 23. } THE ALL-SEEKING GOD. { Ps. cxxxix. }
1879. } { 1-12. }

GOLDEN TEXT.—"Thou God seest me."—Gen. xvi. 13.

HOME STUDIES.

M. Job xi. 7-20. . . . God unsearchable.
T. Psalm cxvi. 1-13. . . . "The Lord is great."
W. Isa. xlv. 6-20. . . . "The first and the last."
Th. Psalm cxvii. 1-12. . . . "The Lord reigneth."
F. Psalm cxlv. 1-21. . . . "Great is the Lord."
S. Psalm cxliii. 1-9. . . . His glory above the heavens.
S. Psalm cxxxix. 1-12. The all-seeing God.

HELPS TO STUDY.

Nothing is known of the authorship of this sublime Psalm. Many regard it as David's, while others assign it to a later date. The omniscience and omnipotence of God are here set forth for our comfort, in the first twelve verses and then they are illustrated thereafter.

I. GOD'S KNOWLEDGE OF US.—Verses 1-6. It is thorough. Thou, is emphatic. God alone knows us. We may hide our real selves from others; we may even be ignorant of ourselves. There is no man who fully understands himself. But God has searched us out. (1 Chron. xxviii. 9; Jer. xvii. 10; 1 Cor. ii. 10). The word represents a very thorough process of exploring and sifting, as one digs for treasure, as the woman sought the lost coin (Luke xv. 8-10). Therefore, He knows us, our sins, ignorances, frailties, sorrows, and necessities. He knows the worst about us and yet He loves us. He takes note even of the least things, and our most trifling affairs. His care extends to everything that affects our welfare, our down-sitting and uprising, when we cease work and when we begin it, our rest and our activity, are known to Him. Even our thought, He understandeth afar off, while it is yet unspoken, even while yet we are scarcely conscious of it; our motives, feelings, and designs are all known to Him—Matt. ix. 4; John ii. 24; 1 Cor. iv. 5. He sees us in all places, our path and lying down, where we go and where we stay, God compasseth, literally, winnoweth, sifteth—Prov. v. 21; xv. 3; Job xxxi. 4. Ver. 4 repeats the idea of ver. 2; even before the word is on the tongue God knows it. Thou hast beset me, surrounded me with Thy wonderful care and watchfulness—Acts xvii. 28. And laid Thine hand upon me, to bless, to uphold, and encourage—Neh. ii. 8; Rev. i. 17. Such knowledge, so extensive and so minute, comprehending the greatest, condescending to the least, fills the singer with admiration and amazement. It is too wonderful for him. He cannot take it in, or attain unto it. We can never attain to such knowledge, even of ourselves, as God has of us.

Thus, by a succession of most vivid illustrations, does David set forth the wonders of God's omniscience. And it is all done to encourage himself. "How precious are Thy thoughts unto me!" He likes to think of God seeing him always, for then he will always be taken care of. And he wishes to be seen through and through, that whatever is evil in him may be detected, dragged forth, and cast out; so he prays, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked in me."

A girl went into her master's room, a room not much frequented, to steal. Now, there was a portrait in the room, and the eyes of the portrait seemed to follow her wherever she went, and she felt annoyed by it; and in order that she might steal without this rebuke, she took down the portrait, and cut the eyes out. Poor, silly, wicked thing! If she could have plucked out God's eye, she might have sinned without remorse.

II. THE PRESENCE OF GOD—Vers. 7-12.

Whither shall I go from Thy Spirit? is an exclamation of awe and reverence. Whither shall I flee? Thus the Psalmist expresses the impossibility of finding a place where God is not. It is only the disobedient and the sinful who desire to get away from that blessed and holy presence. Jonah in vain tried to fly from God. The only refuge is to fly to Him. It is sin that makes the presence of God irksome and terrible. Let sin be put away by the all-cleansing blood, and God's presence becomes a delight. The unforgiven sinner would not be happy in heaven; God is there. A rough, ignorant man could not be happy in the midst of a refined and educated company. So the sin-stained would be wretched in the high and holy place where the Holy One dwells. While we cannot escape from God's presence, we can escape from His wrath; the cross of Jesus is our refuge—2 Cor. v. 19, 21; Eph. ii. 16, 17; v. 2; Col. i. 20; Heb. vi. 18. If I make my bed in Hades, the world of the dead, Thou art there—Job xxvi. 6; Prov. xv. 11. He that in the madness and desperation of his guilt rushes upon death, cannot escape conscience nor hide from the God of Truth. It is a blessed and comfortable truth to all who love God that not even death can separate them from His love.

The swift light that travels, as it were, on wings, cannot outrun God's glories—Ps. xviii. 3; civ. 3. Distance cannot remove nor darkness cover—Job xxiv. 22; Isa. xxix. 15. Everywhere and at all times God's hand guides and His arm is underneath those who trust Him—Deut. xxxiii. 27; Ps. lxxiii. 8; lxxiii. 23; Isa. xli. 13.

God's hand fashioned us. Again, look at those beauti-

ful vers. 13-17. "Curiously wrought" is a phrase belonging to embroidery (Exod xxvi. 36; xxviii. 8), and "in Thy book all my members were written" is as if there was a Father God worked by.

God's hand is laid upon us. Look out the use of this phrase in Scripture, and see what it implies—life, power blessing.

God's hand will lead and hold us wherever we go. The two things, guidance and protection—what more can we want?

Lead me in the way everlasting. The "way of wickedness" is in me—tear it out! The "way everlasting" is not in me—let me be in it!

Children's Corner.

WANTED.

ONE day, Johnny came home from school crying very hard. His mother thought the teacher must have whipped him, or expelled him from school, or that some big boy must have stoned him.

"Why, what is the matter, my dear?" she asked with concern and compassion.

Johnny returned no answer except to cry harder.

"Why my sweet," she persisted, drawing him to her knee, "tell me what it is."

"There's no use telling," said Johnny, scarcely able to speak for tears and sobs. "I can't have it."

"Have what? Tell me. Perhaps you can have it," she answered, in a tone of encouragement. "Tell me what it is."

"No, no, no," said Johnny, in a tone of utter despondency. "I know I can't have it." Then he put his hands to his face, and cried with fresh vehemence.

"But tell me what it is, and if its possible, I'll get it for you."

"You can't! you can't! oh, you can't!" Johnny answered in despairing accents.

"Isn't there any of it in town?" asked Mamma.

"Lot's of it," said Johnny, "but you can't get me one."

"Why can't I?"

"They all belong to other folks," said Johnny.

"But I might buy some from somebody," the mother suggested.

"Oh, but you can't," Johnny insisted, shaking his head, while the tears streamed down his face.

"Perhaps I can send out of town for some," said the mother.

Johnny shook his head in a slow, despairing way.

"You can't get it by sending out of town." Then he added, passionately: "Oh, I want one so bad! They are so handy. The boys and girls that have 'em do have such good times!"

"But what are they? Do stop crying, and tell me what they are," said the mother, impatiently.

"They can just go out every time they want to, without asking the teacher," he said pursuing his train of reflection on the advantages of the what-ever-it-was. "Whenever the drum beats they can go out and see the band, and when there's an organ they can get to

see the monkey; and they saw the dancin' bear; and to-morrow the circus is comin' by, and the elephant, and all of 'em that has 'em will get to go out and see 'em, and me that haven't got 'em will have to stay in, and study the mean ole lessons. Oh, it's awful!" and Johnny had another passionate fit of sobbing.

"What in the world is it, child, that you're talking about?" said his mother, utterly perplexed.

But the child, unmindful of the question, cried out: "Oh! I want one so bad!"

"Want what? If you don't tell me, I'll have to lock you up, or do something of the kind. What is it you want?"

Then Johnny answered with a perfect wail of longing: "It's a whooping cough,—I want a whooping-cough."

"A whooping-cough!" exclaimed his mamma, in utter surprise. "A whooping cough!"

"Yes," said Johnny, still crying hard. "I want a whooping cough. The teacher lets the scholars that have got the whooping-cough go out without asking whenever they take to coughing; and when there's a funeral, or anything else nice going by, they all go to coughing, and just go out so comfortable; and we that haven't any cough, don't dare look off our books. Oh, dear! oh, dear!"

"Never mind," said mamma, soothingly. "We'll go down to Uncle Charley's room at the Metropolitan to-morrow, and see the circus come in. The performers are going to stop at that hotel, and we'll have a fine view."

At this point Johnny began to cough.

"I think," said his mother, nervously, "you're getting the whooping-cough now. If you are, you may learn a lesson before you get through with it,—the lesson that there is no unalloyed good in this world, even in a whooping-cough."—*St. Nicholas for March.*

PAID IN ONE'S OWN COIN.

PETER'S mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve.

Peter now had a new mother, and his father had sent for him to come home. But he did not want to go. He felt sure he should not like his new mother, and that she would not like him.

"That depends upon yourself, Peter," said grandmother. "carry love and kindness in your pocket, and you'll find no difficulty."

The idea struck the boy favourably. He wished he could, he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you will be treated kindly; love and you'll be loved."

"I wish I could," said Peter.

All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he was used at grandmother's, and came down stairs, where, everything being new, he felt very strange and lonely.

"I know I shan't be contented here," he said to himself, "I know I shan't, I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said:

"Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you, for I'm afraid you will be lonely here at first, coming from your dear, good grandmother."

What a kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should love his new mother; and from that good hour Peter's pockets began to fill with the beautiful bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, and you will never be in want.

A THIRST FOR KNOWLEDGE.

EDWARD EGGLESTON, writing in "Scribner" for March of "some Western School-masters," tells this anecdote:

"While the good Presbyterian minister was teaching in our village, he was waked up one winter morning by a poor bound boy, who had ridden a farm horse many miles to get the 'master' to show him how to 'do a sum' that had puzzled him. The fellow was trying to educate himself but was required to be back at home in time to begin his day's work as usual. The good master, chafing his hands to keep them warm, sat down by the boy and expounded the 'sum' to him so that he understood it. Then the poor boy straightened himself up and, thrusting his hard hand into the pocket of his blue jean trousers, pulled out a quarter of a dollar, explaining with a blush, that it was all he could pay, for it was all he had. Of course the master made him put it back, and told him to come whenever he wanted any help. I remember the huskiness of the minister's voice when he told us about it in school that morning. When I recall how eagerly the people sought for opportunities of education, I am not surprised to hear that Indiana, of all the states, has to-day, one of the largest, if not the largest, school-fund."

Births, Marriages and Deaths.

BIRTH.

ON the 9th inst., the wife of the Rev. R. W. Wallace, M.A., pastor of the Congregational Church, London, of a son.

DIED.

ON the 7th inst., in London, Rose Josephine Tousley, wife of D. A. Macdermid, and sister-in-law of the Rev. R. W. Wallace, M.A.

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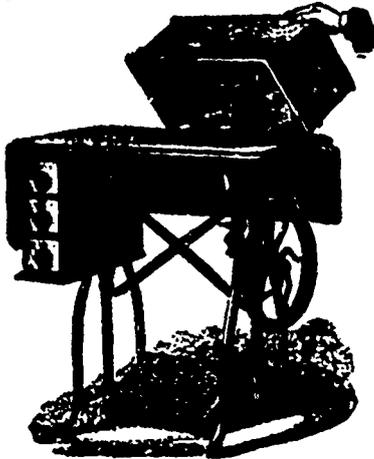
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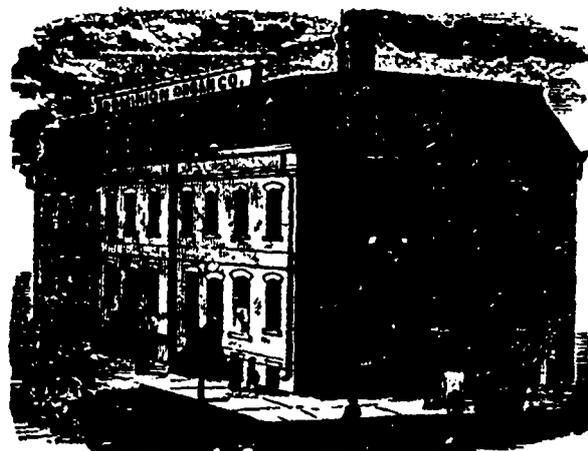
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