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The Canadian Independent.

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

Vol. 27.

TORONTO, THURSDAY, April 8, 1880.

New Series. No. 15.

Topics of the Week.

CHINA has a temperance reform. A temperance procession marched through the streets of Shanghai in September last.

ILLINOIS has a local option law. Recently 832 towns voted on the liquor question and 645 of them were carried for "no license." That is good work.

DR. TALMAGE, whose church in Brooklyn carries a mortgage of nearly \$60,000, asks for dollar contributions from his friends. We hope he may get all he needs. The church and himself fill a place not easily filled.

WE wonder if this story is true. It deserves to be. Some Episcopal minister, writing to James Freeman Clarke, of Boston, dated his letter "Candlemas Day." Dr. Clarke, replying, dated his letter "Washing Day." The one has as good a right to be in the calendar as the other.

AN English Congregational minister has received the diploma of "D.D." from the "Anthropological University of America." Has anyone heard of this University before? Some of the degrees which English brethren receive from this side of the water are perfect humbugs.

A DETACHMENT of the "Salvation Army" from England has made its appearance in New York. And, of course, its members have got into trouble. They have been forbidden to hold their services in the streets of the city. The leaders pronounce woes on New York City.

FINSBURY CHAPEL, London, has long enjoyed the ministry of the Rev. Dr. McAuslane. Now we see that he has severed his connection with the church meeting there, and has gone to Victoria Park Church. Finsbury has long been famous in the denomination. We hope that its glory is not to pass away now.

IN Holland, owing to the strict exclusion of Christian teaching from State schools, a movement has been set on foot by the earnest Christians of the country to establish schools in which shall be given instruction in the Scriptures, and \$4,500,000 has been already raised for this object.

SIR. H. ELLIOT, the English minister in Austria, has asked for explanations from Baron Haymerle respecting the position of the Free Reformed Church in Bohemia. Baron Haymerle replied that the Austrian Constitution guarantees religious freedom, and the Government would enforce the law in the strictest manner.

THE "American Congregational Year Book" for 1880 is out at last. Better late than never. Its statistics are encouraging. They speak of progress. The whole number of churches is 3,674, a gain of 54 during the year. There are 3,585 ministers. The list of members reaches 389,920, a net increase over 1879 of 7,266.

SOMEONE has attempted to classify the English speaking population of the world and comes to the following result: There are some 18,000,000 Episcopalians, 16,000,000 Methodists, 13,500,000 Roman Catholics, 10,250,000 Presbyterians, 8,000,000 Baptists, 6,000,000 Congregationalists, 1,000,000 Unitarians, 1,500,000 of minor religious sects, and 8,500,000 of no particular religion.

THE Boston "Congregationalist" hits the nail on the head in a recent utterance. It affirms that to insist so much on the importance of religious machinery as to lose the religious spirit would be imitating the Irish land agent "who pulled down a fine old piece of historic masonry in order to use the stones in building a wall to protect it."

THE Roman Catholics in Cochin, South India, having lately obtained possession of a church which had formerly been the property of the Syrian Christians, searched the houses in the village for Bibles and other books which the people had bought from a Church Missionary Society colporteur, and made a great bonfire of them in front of the church.

FATHER CHINIQUEY has left Australia for New Zealand *en route* for America. A farewell meeting was held which was well attended. In the address presented, several conversions from Roman Catholicism were spoken of as the result of his visit. It was also stated that in the colonies £4,790 had been contributed to his mission in America, of which £2,200 had been given by New South Wales.

THE States of Iowa and Kansas are about to give their people the opportunity of deciding whether the manufacture and sale of intoxicating liquors, except for medicinal, mechanical and scientific purposes shall be forever prohibited within their boundaries. As these two States have been largely settled from New England, and the Puritan spirit is mighty within them, it is not unlikely that the measure proposed will find favour in the eyes of its inhabitants.

SOME persons have often expressed the opinion that the churches of the United States were not increasing in the ratio of the increase of population. A recent number of "The Christian Mirror," of Portland, Maine, overthrows this belief. The writer in that paper brings statistics to shew that while in 1790 there was in the country one church to some 1,800 people, in 1830 there was one church to every 1,150, and in 1870 one to every 532. That shews progress and not retrogression.

JOSEPH COOK is going to Europe for a few years. He insists, however, on the continuance of the Boston Monday Lecture, and affirms that there are several gentlemen available who are competent to fill the lectureship. We hope that his entreaties will be heeded. A work similar to that in which Mr. Cook has been engaged is needed in these days. It would not be a bad thing if every city of any magnitude had a weekly lectureship devoted to the consideration of religious matters, and especially of their connection with science, and political and social life.

DR. JOSEPH WILD, of Brooklyn, N.Y., well-known in Canada, is a believer in Second Adventism and Anglo-Israel. What a combination that is. He has published a book entitled "How and When the World will End." He affirms that "there will yet be one throne in the whole world, and it will be in Jerusalem, and on it will be one of the seed of David, which will be some descendant of Queen Victoria." The New York "Independent" comments on it: "The book is exegetically as bad as a book can be. Its misrepresentation of the Bible is frightful." That was to have been anticipated. But it is a marvel that such books can find readers at all. Still, every vagary will commend itself to some folk.

THE latest archaeological exploit has been the unearthing of a great Asiatic empire, whose name and

existence, until recent excavations in the Asiatic provinces of Turkey brought it to light, were previously unknown. The unearthed empire was called the Empire of the Hittites, and its rule extended from the Caspian to the Aegean Seas. The Hittites were a literary people, and one of their principal cities was called Book City. There are a few scattered notices about this people in the Bible, but archaeologists contend that they were then in their decadence. Some blocks covered with inscriptions in the language of the Hittites have been sent to the British Museum for Oriental experts to ponder over and decipher if they can.

ON a recent Sabbath the Pope received the homage of Catholic philosophers and scientists, of whom many were in Rome from different countries. In the Sala Ducale, where the reception was held, there was a congregation of upwards of 4,000 persons. An address in Latin was read to the Pope, who responded in the same language. He expressed great joy at seeing himself surrounded by such a multitude of doctors and students of true philosophy, and dwelt upon the importance and significance of the event, especially in these days, when science is so highly lauded. He dwelt upon the importance of the philosophy of St. Thomas Aquinas, and especially on its great utility as a means of combating the scepticism of the present century. He pointed out that it was not opposed to the progress of natural science. He strongly exhorted those present to cultivate natural science, but in a Christian manner.

ACCORDING to Herr von Puttkammer, the Prussian Minister of Education, there has been a steady increase of crime and immorality in the great towns of Germany during the last ten years; and the Minister declared in Parliament the other day that this unsatisfactory state of things had not been without effect on the teachers of elementary schools. He had no fault to find with the majority of the schoolmasters; still the tone of the class had degenerated in all the chief centres of industry with the exception of Berlin. This was to be attributed in a considerable measure to the increased facilities for drinking, which had been provided by recent legislation, and which had injuriously affected large sections of the community. Herr von Puttkammer also urged that elementary teachers had lately been spoiled by too much attention, politicians of all parties having vied with each other in the attempt to win their support.

THE twenty-sixth annual meeting of the English Congregational Chapel Building Society was held in the City Temple, London, last month. The secretary, Rev. J. C. Galloway, once a dweller in Canada, read the report. During its quarter century of existence the Society has aided 540 churches, containing about 244,000 sittings, by loans and grants to the amount of £145,000. The income of the Society last year exceeded £10,000. It is now proposed to raise the Loan Fund to £50,000, and of this sum £40,000 has been already secured. It is hoped that the Grant Fund will before long reach £5,000 a year. A Manse Fund has lately been added to the Society's operations. For this Fund £5,000 has been asked, and £1,500 already paid and promised. It is proposed to begin with aiding fifty manses. Mr. Galloway said that the aid of the Society is greatly valued in the colonies. Is Canada a colony of Great Britain? We imagine that it is. Has any contribution found its way hither from this Society? Probably our English friends think that we are old enough to take care of ourselves. A little sympathy, however, would still be very valuable, and it might do some good.

TEMPERANCE NOTES.

THE END OF IT.

A man may drink moderately but steadily all the days of his life, with no apparent harm to himself, but his daughters become nervous wrecks, his sons epileptics, libertines or drunkards, the hereditary tendency to crime having its pathology and unvaried laws, precisely the same as scrofula, consumption, or any other purely physical diseases. These are stale truths to medical men, but the majority of the parents, even those of average intelligence, are either ignorant or wickedly regardless of them. There will be a chance of ridding gaols and almshouses of half their tenants when our people are brought to treat drunkenness as a disease of the stomach and blood, as well as of the soul; to meet it with common sense and a physician, as well as with threats of punishment; and to remove the gin shops and gin cellars for the same reason that they would stagnant ponds or unclean sewers.

TOBACCO AND LUNACY.

A very large experience of nearly fifty years has satisfied me, as it has many other observers, that tobacco in every form is a very active factor in numerous derangements of health. Not the least serious of its effects is disordered brain action—lunacy, in fact—in proof of which, besides others, I have very recently had the proud satisfaction of rescuing from a private lunatic asylum a well known case, "passing rapidly into *dementia*" under the narcotising influence of tobacco. But for my diagnosis prompting to active interference, removal from the asylum, and rational treatment, forbidding entirely the use of tobacco, the patient was a doomed lunatic, which the certificates of two eminent alienists foreshadowed; whereas he has been sent back into active public life in six months with restored reason, more perfect, I am told, than it had been when he smoked previous to his illness, which had existed nearly two years when I undertook the case. Except as a dangerous narcotic drug to be prescribed only medicinally, in an appropriate form and under special circumstances, tobacco ought, under a heavy penalty, to be entirely excluded from all public and private asylums; even to sit long in its dense fumes is equally poisonous. We are not only "to make our patients comfortable," as a suave and wily alienist phrased his reply to my disapproval of tobacco and other improper indulgences, but it is our solemn duty to effect cures, if possible, instead of lulling those entrusted to our care into *dementia* and "stock" residents.—*David Wilson, M.D., of London, in Truth.*

PHYSICAL DETERIORATION.

I need not dwell upon the morality-sapping effects of particular diseases, but shall simply call to mind the profound deterioration of moral sense and will which is produced by the long continued and excessive use of alcohol and opium. There is nowhere a more miserable specimen of degradation of moral feeling and impotence of will, than the debauchee who has made himself the abject slave of either of these pernicious excesses. Insensible to the interests of his family, to his personal responsibilities, to the obligations of duty, he is utterly untruthful and untrustworthy, and in the worst end there is not a meanness or pretense or conduct that he will not descend to, not a lie he will not tell, in order to gain the means to gratify his over-ruling craving. It is not merely that passion is strengthened and will weakened by an indulgence as a moral effect, but the alcohol or opium which is carried by it to the brain and acts injuriously upon its tissues; the chemist will indeed extract alcohol from the besotted brain of the worst drunkard, as he will detect morphia in the secretions of a person who is taking large doses of that drug. Seldom, therefore, is it of the least use to preach reformation to these people until they have been restrained forcibly from their besetting indulgence for a long enough period to allow the brain to get rid of the poison and its tissues to regain a healthier tone. Too often it is of little use then; the tissues have been damaged beyond the possibility of complete restoration. Moreover, observation has shown that drink craving is

oftentimes hereditary, so that a taste for the poison is ingrained in the tissues, and is quickly kindled by gratification into uncontrollable desire.—*Selected.*

YOUNG LADIES' WORK IN TEMPERANCE.

There is no subject of more importance to the young of to-day than that of intemperance. Oh! how much sin and misery might be prevented if they would only come into this work, bringing with them their youthful vigour and enthusiasm. By uniting themselves to fight against this evil, how soon they could change public opinion among themselves with regard to the use of intoxicating beverages. If our young women would but exert the power which they have over the young men of their acquaintance, to make unpopular the use of wine and beer, how soon they would be ashamed to go into drinking saloons or to take champagne with their dinners. We have often listened to gay and bantering talk of young girls with their companions of the other sex, when the subject of temperance has been brought up, and we have wondered what they could be thinking of. A woman's influence should always be good and pure; never, by word or deed, should she encourage aught which is not elevating and refining. Surely, no girl can readily believe that any friend of hers is made better or nobler by the use of alcoholic drink, but she often lacks the moral force to express to him her honest opinion when the matter is referred to, and so she loses the opportunity of exerting over him a restraining power for good. The sad consequences of such lost opportunities who can compute? Young women exercise an influence over our brothers and sons, which is often more potent than that of sister or mother; how necessary then, that they should use it for good and not, even *thoughtlessly*, for evil. Now, girls, perhaps you think we have forgotten our own young days, and do not remember how hard it will be for you to run counter to the opinions of the young men you associate with, thereby—as you think—risking the loss of their friendship altogether. No, indeed we have not; we know *just* how you feel; but years have brought to us the knowledge of the value which a young man really sets upon the respect and approbation of a good and principled girl, and how deep and true is the respect he feels for her when she dares to speak against the wrong. He is surrounded by temptations to which you are never exposed, and it will help him all the more to resist them if he thinks you will disapprove; but if you assume a careless indifference towards his faults and vices, or overlook them and even find excuses for them, you are helping him to do wrong. If he finds that you make no objection, and do not care, can you not see that he will be less likely to resist the evil influences which are brought to bear on him when he is away from you and out in the world?—*Christian at Work.*

ZION, THE CITY OF DAVID.

WHERE WAS IT? HOW DID JOAB MAKE HIS WAY INTO IT? AND WHO HELPED HIM?

Araunah could easily have answered these questions. Unhappily, we have not the spiritualistic power of cross-examining him. So we must be content if we can get conclusive answers by the laborious process of close investigation. The Bible, with various works on Jerusalem, and Captain Warren's remarkable discoveries, will be found to furnish sufficient materials for this end.

While the thrilling incident of the story will attract the general reader, the savans will require full proof of the statements advanced, so that both are given, but separately, to suit different tastes.

THE STORY.

Ancient Jerusalem stood on a rocky plateau enclosed on three sides by two ravines; that on the west and south was called the King's Dale, that on the east the Brook Kedron. The space thus enclosed was further cleft by another ravine called the Valley of Hinnom. On the narrow ridge running between the "brook" and "valley," and towards its southern extremity, stood, at the beginning of David's reign, the hitherto impregnable fortress of Jebus. On the

west side of this ridge, in the "valley," lay the rest of the city, once at least already captured by the Israelites, occupied (perhaps at times in conjunction with them) by the Jebusites. On its east side, near the "brook," was an intermittent fountain, or rather one of irregular flow, called then Enrogel, once Gihon in the "Brook," for a time Siloah, but now the Fountain of the Virgin.

To a stranger, this position of the fortress of Jebus or Zion would not have seemed to be well chosen, for it was built on an inconsiderable hill, while loftier and more precipitous eminences were close at hand.

The founder, however, of this stronghold of Zion was a very subtle man. While the art of erecting and taking fortified places was then in its infancy, water was, of course, as much as ever a necessary of life. An ordinary wall of no great height was enough to baffle the most skilful general and the bravest army, always supposing the besieged kept a sharp lookout. Bethel on its low hill was a match for all the might of Ephraim. Late in David's reign the shrewd Hushai proposed to capture a fortified city by dragging it down with ropes; and if the more practical Joab preferred raising a bank and using a primitive battering ram, still he too would have found considerable difficulty in dealing with the steep sides of Zion. Even perpendicular cliffs, without water to drink, would have been useless, while, after all, the height of walls was but a question of labour. Very wisely, therefore, the stronger positions on the western hill and northern part of the ridge were passed by, and the humbler slopes of the sunny Zion selected as the site of the future fortress, on account of the copious fountain overflowing at its base.

It was not, however, that the damsels of Jebus might have a less distance to go for the water that the stronghold was built on the hill of Zion.

The far-seeing mind of some Hittite or Amorite (perhaps, of Melchizedec himself) had another project in view, which resulted in the execution of a monument destined after 3,000 years to be discovered by Captain Warren.

It occurred to this engineer, who had never seen Woolwich, that from inside the city wall a subterranean passage might be dug through the rock to the spring below, and so in troublous times, when the daughters of Zion could no longer venture outside the gates to draw water from the fountain, the needful supply would by this ingenious device be always obtainable, probably without the knowledge of the besiegers, and not less certainly without risk to the besieged; for what enemy would attempt the all but impossible feat of diving along a watercourse seventy feet, and then climbing fifty feet up the smooth sides of a vertical rock-cut shaft?

This clever scheme was carried out, and though four centuries had rolled on since the conquest of Canaan, the stronghold of Zion was still unsubdued. Jericho had fallen by a miracle, Bethel by treachery, Hebron though defended by giants. In the plains alone, where war chariots could be used, did the ancient inhabitants hold their ground against Israel. In the mountains but one invincible stronghold remained, and that was Jebus, never once taken—never, the Jebusites thought, likely to be taken; and possibly we may add, one that never would have been taken if Joab, the son of Zeruah, and Araunah the Jebusite had not lived, and that perhaps at the same time.

The first act of David on being made king over Israel was to attack Jerusalem (*i.e.* Jebus) with all his forces. The city in the valley fell into his hands, but the impregnable fortress on the hill above it baffled his most vigorous assaults. So secure, indeed, did its defenders deem themselves that, placing their lame and blind upon the walls, they defied David, saying, "Except thou take away the blind and the lame, thou shalt not come in hither."

Somehow David got to know how the Jebusites obtained their supply of water. There was evidently no chance of taking the stronghold by assaulting its walls. Would any form a forlorn hope and try the desperate expedient of one by one first pushing through the horizontal water channel, at the imminent risk of

being drowned, then of scaling the perpendicular shaft, when one stone dropped from the top would probably be certain death, and afterwards of penetrating into the fortress through the narrow passage, which two or three could easily hold against a hundred?

Desperate indeed the attempt seemed, but there was no alternative plan; David therefore issued a proclamation to his army that whoever first got up the "gutter," or Tzinnor, which was the name of this aqueduct or subterranean passage, and smote the Jebusites, should be commander-in-chief.

Great was the reward offered, but immense was the risk. David had plenty of heroes about him, who were not to be deterred from venturing on the most hazardous exploits; but, eager as they were to grasp the prize, only one attempted this most daring feat. That one (and sacred history justly records his name) was Joab.

He was a man of boundless ambition, who could brook no rival. The supreme command of David's army was the object on which his heart was set. This and his life he now staked on one throw. He made the venture and won.

Sacred history relates but the simple fact that "Joab the son of Zeruiah went up first and was chief."

It might seem idle, therefore, to speculate how the deed was performed; how he drew off the water in the channel, or got through it without being drowned; how he scaled the rocky shaft without falling; how he clambered through the low passage (and perhaps at last opened the gates to his comrades); and in all this how he escaped the notice of the Jebusites.

The second Joab, an Englishman, ten years ago found it no pleasant work to follow the track of his predecessor even in time of peace. One cannot read the account of his ascent of the Tzinnor ("Jerusalem Recovered," pp. 244 to 247) without coming to the irresistible conviction that Joab never performed such a feat without aid from within *it*, that some confederate among the Jebusites helped him in what was nevertheless a dangerous exploit. That such were to be found is clear from the history of Jericho and Bethel, while, again, great as was Joab's valour, his craft was greater. Who, then, was the traitor among the Jebusites? With whom did Joab tamper about the secret surrender of the stronghold of Zion? What "bucksheesh" was given for the betrayal of the impregnable fortress?

Years after this, at the close of David's reign, we find a Jebusite (a man of rank, too, it is probable) by name Araunah, actually in possession (strange to say) of the threshing-floor just outside the city of David; and not only of the threshing-floor, which was naturally the common property of the city, but also of lands adjacent, which he sells to the king for the enormous sum of 600 shekels of gold by weight.

How any Jebusite came to be left in possession of so much valuable property in such a situation, the sacred history does not tell us.

Josephus says "Araunah was not slain by David in the siege of Jerusalem, because of the goodwill he bore to the Hebrews, and a particular benignity and affection which he had to the king himself."

I have no doubt it was something particular, yet not particularly creditable to Araunah, though, fortunately for him, we have no Jebusite account, nor, indeed, any professed account at all, of the transaction, otherwise there might be a revulsion of popular feeling as to his noble character. Araunah was the (but *nil de mortuis nisi bonum*) one who lost nothing when Zion fell, neither life, nor goods, nor, so far as we know, even character.

One word in the Hebrew (Tzinnor), followed by Captain Warren's wonderful discovery of the secret passage leading from the Virgin's Fountain, has enabled us to understand a most obscure and baffling passage in the Old Testament, and to follow the very track by which the adventurous Joab gained access to the stronghold of Zion.

Who will say that a great discovery is not recorded in chapter ix. of "Jerusalem Recovered?" Who will question about the Bible being the most accurate and truthful of all books?—Contributed by Mr. A. F. Birch to a Quarterly Statement of the Palestine Exploration Fund.

LIGHT 'T EVENTIDE.

BY THE REV. C. DUFF, M. A.

At eventide 'tis light:
The dusky dawn hides from my view
Earth with all its objects bright;
And then, like stars, the good, the true,
Beam forth upon my sight.

At eventide 'tis light:
Though clouds the moon and stars do hide,
The moral heavens, bright,
Stand forth in lustre, clear, to guide
My onward steps aright.

At eventide 'tis light:
Affliction draws us curtain o'er
My earthly visions bright;
Then these vanish; but evermore
God's glory seems in sight.

At eventide 'tis light:
This life is done; its sun gone down;
I pass into the night;
But, through the darkness, see the dawn
Of day's eternal light.

PUTTY AND PAINT.

Stepping into a new building the other day I saw a carpenter finishing some work, but there was one joint that would not go together as he desired. After working with it some time, and not finishing it to suit him, he left it, remarking, "A little putty and paint will make it all right." Ah, yes, thought I, how many defective places in our characters are only covered with "putty and paint," and when the wear of the years shall remove these, how broken, how defective, and how repulsive will we appear to those who shall then see our sadly disjointed lives.

There is a young man full of noble pride and hope, friends are on every hand to help him, and he makes many earnest efforts, success is within his grasp, but, unknown to those who love him, he is allowing some improper habit, some wrong indulgence to lead him. It may be the sparkling glass that has the adder's sting in it; or the strange allurements of the gamblers' halls, when these are covered by the darkness of the night, and shut away from the sight of all good men, and when warned by his conscience and all the teachings of his better life of the wrong and the danger, he only puts on more carefully the outward look of innocence, and the attitude of goodness, while he does not change his habits; he is only covering them with "putty and paint." Wait until years shall pass, and deep-seated habit shall assert its sway, then all the "putty and paint" of his deception will be worn off, and the black deformity of his vices will stand out so prominently as to mar and destroy all the beauty and excellence of his other attainments. One confirmed bad habit disjoins and spoils the whole of life.

There is a young Christian; his soul is burning with intense desire to live a grand life-work; he makes the start, and for the time all is clear and bright before him; but by-and-by discouragements cross his path, he is disappointed in the lives of other Christians, he does not find the helps at hand that he had fondly hoped for and expected to find; duty now demands of him entire faithfulness, but he falters; he makes up his mind to hold on to an outward form of worship and of faith, while his life relaxes into the easy-going, careless life that is like those around him in the church. How my heart saddens when I see him, for I know that his forms of worship and nominal faith are only putty and paint, and they cover and hide for a time a backslidden life; but when the hour of anguish and death comes the "putty and paint" of his formality and dead faith will have all worn off, and the sad spectacle of a backslidden Christian is presented to meet the fearful demands of that dread hour. Is this a picture of your life, reader?

There is one glorious power that can take these lives of ours, and so thoroughly go through and through them that from the centre to the circumference of our being we will be filled with light and might, with truth and righteousness; then we are made so beautiful in life and character that we shall need no "putty and paint" to cover our defects; for the all-healing and all-cleansing blood of the Lamb

shall have washed our sins away, and we through Him be made "whiter than snow." Then we stand the tests of life, the trial of death, and the flash of judgment life, and will gain the secure triumph of heavenly bliss forever.—Rev. T. L. Tomkinson.

PROTESTANTISM IN FRANCE.

A very important meeting of the Protestants of Paris was held during the second week of February in the Temple of the Oratoire. The great audience room was crowded. A number of unusually earnest addresses were made. Those by Dr. de Pressensé and M. Fourneau, a converted Romish priest, and M. Riveillaud, were especially impressive. The first, who had just returned from a visit to Alsace, and who has an accurate knowledge of the state of opinion in all France, among other things, said this:

"Without disguising from myself any of the difficulties and obstacles presented to the progress of religion in our day, I am fully convinced that never since the age of the Reformation, was there so favourable an opportunity for the propagation of our faith. Circumstances have aroused us to special activity; an open door is before us, the people are most favourably predisposed to give us a fair hearing. Go where we may, if we can secure a large room for meeting, and call the people together to hear an exposition of the Gospel and a vindication of the principles of Christian liberty, we get eager and crowded audiences. Often when I have been asked to speak in such assemblages, I have felt myself thrilled, electrified as it were, by the sympathetic attention of the throng of earnest faces. This movement, which is drawing the mass of the people towards Protestantism, is to be explained by causes both external and internal. First of all, many thoughtful minds are impressed with the idea that our great democracy needs a ruling principle for its maintenance even as a social institution. There is nothing but religious principle which can have this salutary effect. Men turn to Catholicism, and they perceive at once from its often repeated anathemas, that no union is possible between it and the social conditions of modern democracy. It is vain, therefore, to look to it for the religious direction of the Republic. It is equally futile to appeal to the free-thinking school, which, at least, in its present predominant form—the materialistic—gives no recognition either to liberty or thought. Hence, enlightened and earnest men are drawn to the Gospel, and begin to perceive that religion may be an end, not a mere means and instrument of government.

"It must be ours to give to these inquiring minds the response they seek. Keeping as far as possible from the arena of party strife, we must shew them that here, in the liberty of the Gospel, is the ruling principle they desiderate. We must endeavour to set before them that fundamental principle of all true freedom—the freedom of the soul—justification by faith, the great lever of the Reformation.

"Our nation has been prepared for the Gospel, moreover, by the discipline of suffering. There are furrows in the Gospel field made by the plough which, in God's providence, has been allowed to cut deep into our light soil. And yet the atheism which lends fresh strength to the superstitions of Romanism is more busy than ever in its work of destruction. It is indefatigable in its propagandism, not only among the cultivated classes, but among the ignorant and the poor. Let this be to us only a fresh reason for putting forth all our energy, for the triumph of atheism would be infallibly the ruin of France.

"There is one more influence at work in our favour. We are enjoying a new, and, in France, an unexampled, freedom of action. We possess for the first time absolute liberty of speech, and the right to assemble ourselves without restriction or restraint. Who can say how long this may last? Let us use the golden hour; let us work while it is day. Every barrier is removed; there is nothing to hinder our progress but our own indolence and cowardice. We must organize our Home Missions on a broad and courageous scale. God himself has opened the way, and He will be our Leader."

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 5th, 1880

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, Box 2648, P.O. Toronto.

Pastors and church officers are particularly requested to forward items for "News of the Churches" column.

THE PRAYER MEETING.

THAT the weekly assembly for prayer in many localities in a state of chronic languor is known to all who keep their eyes open. It has long been a problem with many devout men as to how this state of things can be remedied. Such a meeting, with poor attendance and no inspiration, takes all heart out of the pastor and his body-guard of Christian assistants. Besides it attracts no one whose sense of duty and whose prayer meeting instincts are not very strong. And so it lingers along in its decrepitude, a weariness both to flesh and spirit. It is almost a pity that some prayer meetings do not die right out, so that the church might be startled into some measures for a new order of things. A prayer meeting that is worthy of the name is a confirmation to a Christian's hope and a helper of his piety. But such a meeting in a decline is a tax upon patience, and a stimulator of bad temper.

The weekly meeting, to be attractive and useful, must have certain indispensable features about it, to which we would give emphasis. One is *good singing*. It often occurs that while poor psalmody will not be tolerated in the Lord's day services, anything is esteemed good enough for the meeting for prayer. Hymns droned out to some tunes which ought long since to have been superannuated, have no inspiring effect. Sharp, clear, rousing hymns and tunes are never more in place than in the prayer meeting. A special choir for the week night service, composed of ten or a dozen of boys and girls from twelve to sixteen years old, and all singing in unison, would be a wise provision. With a little Christian pressure such a choir could be secured in almost any place. Then there should be *variety and brevity in prayer*. In some meetings the same persons pray night after night, and in almost the same rotation. One can almost predict with dead certainty who will pray and in what order. To avoid sameness, there should be a constant change made in the persons called on to pray. A new voice is generally regarded a treat by frequenters of a prayer circle. Variety should be studied. As to brevity, few ever sin against it by being too brief. The tendency is rather to length and thus to tediousness. Nobody can follow a man who capers over the whole theological field, and maintain a calm and Christian spirit. To present a few simple and earnest requests, and those only which are felt by the person praying absolute needs, is an art we all need to study. Long prayers are not the compliment to the Lord which some people think them to be, while they keep away many people most effectually from the prayer concert. *As to the address, let that be short*. We do not want a sermon with numberless divisions and sub divisions at a prayer meeting. There is too much preaching, and not enough conversation, as a rule, at such a gathering. As a Sabbath school teacher is not so successful who does all the talking instead of making the class talk, so the conductor of the weekly meeting who preaches is far behind the one who has the happy art of luring remarks from others. To take some special subject, such as "Amusements for the young," or "Preaching," or "Benevolence," or some other, and have it duly announced from the pulpit the previous Sabbath, and then have a downright good conversation about it, is a capital plan. Suggestions both novel and useful often come out during such a talk. Then as to attendance, *solicit persons privately to come*. Scores are only waiting for an invitation. To oblige a friend they will come at first, and if the meetings are interesting, they will soon come through interest. If every person who has found help at the prayer meeting

were to become a Christian courier of its blessings, a Christian solicitor of others, the now empty or half-filled benches would soon present a different appearance.

Common sense must guide men into the right conduct of this means of grace. Technical rules cannot be laid down, for communities differ. It is one thing to go to a weekly meeting along the lighted streets of a city, and another thing along the dark roads of the country. But by the application of common sense, and earnestness, and devotion, there is no good reason why our prayer meetings in every place should not find a great and blessed increase in attendance and in power.

UNITY—HOW ARE WE TO SEEK IT.

IN our reflections on the hindrances to Christian unity, we were led to observe the fact that our denominations, for the most part, are close corporations for the promulgation of special aspects of Gospel truth. The Episcopal Church presents Christ through the Book of Common Prayer, the Presbyterian insists upon a Calvinistic Gospel, the Methodist upon an Arminian, whilst, as a recent occurrence in Don Mount evidences, the Baptists insist upon the quantity of water as a necessary requisite to an accredited post in their close communion. Plymouthism is Pharisaism run mad, and is only useful in teaching the lesson of the utter hopelessness of finding unity by breaking asunder from denominational lines. There remains practically but the one path, viz., infusing into our denominations the spirit of catholicity, by means of which they unconsciously find middle walls melting away and thus gain closer communion, less envying, and a growing unity.

The Reformers, in their contest with Rome, found it necessary to appeal, as against the fathers with their conflicting traditions, to an older standard, the Bible; from the mediæval to the primitive Church; and none will deny, unless it be for controversial purposes, that to the New Testament days Christianity may look back as those of her surest faith and most earnest life. What lessons may we learn therefrom?

Our creeds are exclusive; is exclusion unity? And how did the early Church preserve its unity? for such it manifestly had. In all the controversies regarding the apostolic Church why has the question been not only unasked but evaded, Did Christ and His apostles demand, either from disciple or teacher, conformity to any ecclesiastical polity or formulated faith? Then follows the very inconvenient inquiry, On what New Testament ground does any Church that aims at being more than a sect demand such subscription now? Of course these irrepressible inquiries do persistently crop up, and the answer generally is: Apostolic authority was unquestioned, and therefore, in their day, no other criterion of truth was needed. Unfortunately the answer does not meet the facts of the case. There were divisions in the apostolic Church, not only among brethren, as at Corinth, but between apostolic teachers and companions. Yet were these divisions not treated with majority votes or ecclesiastical excommunication, but with Christian forbearance and continued work.

Dr. Killen, a thorough-paced Presbyterian of Ireland, in his "History of the Ancient Church," has expressed his views of apostolic unity, and his words, coming from an upholder of one of the most systematic and elaborate standards of modern times, are certainly not biased by any opposition to creed and polity. They are a two-edged sword—we may be tempted to say it cuts the hand that wields it—but they are true:

"The unity of the apostolic Church was not perfect, for there were false brethren who stirred up strife, and false teachers who fomented divisions. But these elements of discord no more disturbed the general unity of the Church than the presence of a few empty or blasted ears of corn affects the productivity of an abundant harvest. As a body, the disciples of Christ were never so united as in the first century. Heresy had yet made little impression; schism was scarcely known; and charity exerting her gentle influence with the brotherhood, found it comparatively easy to keep the unity of the spirit in the bond of peace. The members of the Church had 'one Lord, one faith, one baptism.' But their unity was very different from uniformity. They had no canonical forms, no clerical costume, no liturgies [we would

add, no creeds]. The prayers of ministers and people varied according to circumstances, and were dictated by their hopes and fears, their wants and sympathies. The unity of the apostolic Church did not consist in its subordination to any one visible head or supreme pontiff, for neither Peter nor Paul, James nor John, pretended to be the governor of the household of faith. Its unity was not like the unity of a gaol where all the prisoners receive the same rations, and dwell in cells of the same construction, wear the same dress and submit to the orders of the same keeper; but like the unity of a cluster of stalks of corn, all springing from one prolific grain and all rich with a golden produce. Or it may be likened to the unity of the ocean, where all the parts are not of the same depth, or the same colour, or the same temperature, but where all are pervaded by the same saline preservative, ebb and flow, according to the same heavenly laws, and concur in bearing to the ends of the earth the blessings of civilization and of happiness."

We need to consider more this early unity, to which we rather look for the healing of our divisions in their universality than to the *adum theologicum* or dogmatic theology.

In another paper we shall consider "creeds" and their relation to unity.

THERE is a proposal presented to the Irish Congregationalists to commemorate the jubilee of their union by raising £2,000, to be the nucleus of a building fund or to assist in opening new fields of labour. We hope our Irish brethren will adopt some such scheme as this. Ireland needs more Protestantism than it has, and Protestantism of the most pronounced type too. And where will it find more thorough Protestantism than in Congregationalism?

THINK of it. The Reformed Episcopal Church of America, intending to do something for foreign missions, chose the American Board as its agent in spending its money. We are sorry that the scheme has fallen through. The Reformed Episcopal brethren feel that at present they are hardly strong enough to enter upon foreign work. That may be a mistake, though. But what a rebuke the scheme would have been to narrow sectarianism and what a testimony to the unity of Christ's followers!

HERE is a definition of religion that will puzzle any one. It is from the Rev. John W. Chadwick, a very radical Unitarian minister of Brooklyn, N.Y. Mr. Chadwick is a poet as well as a theologian, and this fact may account for the "mysticism" of his language. Religion, means according to him, "to thrill with recognition of the tender grace and awful sweep of things, and to convert this passive recognition into a voluntary energy of devotion to the eternal order in which we find ourselves embosomed." That definition is no improvement on the old ones.

THE well-known Dr. Christlieb, of Bonn, Germany, gives to the world some missionary statistics. From him we learn that there are now in operation 70 missionary societies; 27 of them being in Great Britain, 18 in America, and 9 in Germany and Switzerland. They employ some 2,500 European preachers, and 23,000 native teachers and helpers. There are now connected with the various missions about 1,650,000 converts, of whom 60,000 were won to Christianity in 1878. The money raised by the societies annually amounts to about a million and a quarter pounds sterling, of which about one-half is contributed in Great Britain. The Bible has been translated into 226 languages, and the copies circulated number 128,000,000. If these statistics mean anything, the Church of Christ is aggressive in these days. Of course, there is room for improvement; but there is no reason for fear or complaint. The nations are evangelized. The Church of Christ is on the whole faithful to its mission.

THE candidature of Dr. Parker to which we alluded a week or two ago, has been met, as was to be expected, by strong denunciations of the impropriety of his course in entering the political arena. To this the doctor replies as follows:

"No cant that is talked in this age of cant is so repulsive to me as this sickly sentimentalism about ministers keeping to 'their own proper work.' What is their own proper work? Will you shut them up in the pulpit, or the study,

or the pastoral sphere? Will you exclude them from the region of everyday life? Then you simply manifest in another way the monastic spirit of Rome, and make ministers priests. My contention is that ministers, instead of being isolated from the common life of their fellows, ought to live in the very heart of it, so as to feel its every throbbing and sympathize with its every movement. Give me the minister who can preach with ability and force, who is a diligent student and a faithful pastor; who can take his part in the work of the senate; who throws all the energy of his being into the great movements of the age; and who does all this in a spirit of true loyalty and pure devotedness to Christ. That is the kind of a man I will listen to. I don't want to hear a man in priestly dress, with cadaverous countenance, with sepulchral voice, and with narrow soul. I look upon Mr. Dale as a fine model for ministers. No distinctive attire, a manly spirit, a broad and generous heart, and an earnest resolve to influence the age, not simply through the Pulpit, but through the Platform and the Press as well—these are marks of a true baptism. Would that we had more ministers of this noble type."

There is good sense in that; but it is quite opposed to the prejudices of the age. The world, as a rule, wants its ministers to be and continue ecclesiastics, pure and simple. Still, we may look for a change before many generations have passed away, and if a few men like Mr. Dale and Mr. Rogers and Dr. Parker came to the front, the change may come sooner than is anticipated. Some recent writer has said that the clergy are to be the politicians of the future. Certainly no one has any business in the Christian ministry unless he is more or less acquainted with the principles of social science. And political science is closely allied to, is a branch of, social science. But, of course, the time has not come yet when any thorough knowledge of the science of government is supposed to be needed by those who seek positions of responsibility in the public service. Will it ever come? Let us hope that it will and pray too.

Since the above was written the elections have taken place and Dr. Parker was defeated. All the Liberals were defeated with him in the City of London; but he received the fewest votes of all. It is evident that the day has not yet come for the people generally to entertain the candidature of ministers.

LABRADOR MISSION.—Received since last announcement as follows: Emmanuel Church, Montreal, \$57.50; Emmanuel Church Sunday school, \$15; Calvary Church, Montreal, Ladies' Missionary Association, \$23.35; Wesley Congregational Church, Montreal, \$21; Northern Church, Toronto, Sunday school, \$10; Frome (Ont.) Sunday school, \$4; T. F. Warbeck, Bolton, Ont., \$4; Rev. Robt. McKay, \$1; Mrs. McGregor, Listowel, \$1; Cowansville Sunday school, \$7.

B. WILKES, Treasurer.

Montreal, April 1st, 1880.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.—I beg to acknowledge with thanks to the Executors, Henry H. Laing, James Leslie, M.D., and Wm. Ronald, Esqs., the sum of \$100, a legacy to the Society by the late James Byres Laing, Esq., A.M., M.D., of Hamilton, Ont.

HENRY WILKES,

Montreal, April 1st, 1880.

Treasurer.

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 opinions expressed by correspondents.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I have received, through the post office, a letter from a kind friend, enclosing me ten dollars for Zion Church. As the sender did not insert his name, nor even his address, I am quite at a loss to conjecture who he may be. I therefore, with your permission, desire to acknowledge the receipt in the INDEPENDENT, to which I have no doubt my unknown and generous correspondent is a subscriber. I thank him for his donation, and inform him it shall be applied in the manner he desires.

JOHN WICKSON,

Deacon of Zion Church, Toronto.

Toronto, 29th March, 1880.

News of the Churches.

THE Rev. John Brown and family left for Manitoba on the 24th ult.

THE Rev. Robert Peacock is visiting his brother at Kingston, and has been supplying the pulpit for a few Sundays.

STOUFFVILLE.—Seventeen of the Sabbath school scholars have been received into the Church during the past two months. Others have applied and will be received next month.

THE Rev. George Willet has declined the call to the Lanark Congregational church. Many will regret to learn that his health is so impaired that he will be prevented from preaching for a time.

ST. CATHARINES.—A tea meeting was held in the Tabernacle, on the 25th inst. The house was well filled with people, the viands everything that could be desired, and the programme afterwards, which consisted of speeches, readings and singing, was most heartily enjoyed.

REV. B. W. DAY writes us that he has resigned the pastorate of the churches of Cowanville and Bingham, to take effect at the end of this month. Mr. Day will be prepared after that date to supply vacant churches, but does not desire an immediate settlement. Up to April 26th his address will be Cowansville, Que., after that 126 Carleton street, Toronto.

PETROLEA.—Rev. W. F. Clarke's term of supply having expired, he has returned to his home in Guelph. The church here is depending for the present on the aid of adjacent pastors, pending a visit from Rev. S. T. Gibbs, and possibly others, who may be looking out for a field of labour. It is to be hoped that the church, though small and feeble, will not give up the struggle for existence and success.

THE St. Francis Association meets in Melbourne, Que., Tuesday, May 11th, at four p.m. In the evening sermon by Rev. A. Duff, D.D., primary; Rev. G. Puskist, alternate; Essays, by W. H. Hubbard, on "Church Finance," W. McIntosh on "Christianity and War," by L. P. Adamson on "Temperance;" by J. G. Sanderson, subject not given; by R. K. Black, on "The Teaching of the Old Testament on Immortality;" by W. W. Smith, on "Ministers' Wives," in reply to the "Canadian Spectator," by G. Purkis, "How to deal with Non-professors, or Pastoral Work among the Unconverted." Plans of sermons by all on Who are meant by "such as should be saved" (Acts ii. 47); Exegesis, James v. 14, 15, Rev. A. Duff. On Wednesday evening, at seven p.m., public meeting, addresses by several ministers.—A. D., Scribe.

ALTON CHURCH.

The Council called in behalf of the Alton Congregational church, met in the church, at one o'clock p.m., March 17th, 1880. On motion, Rev. John Burton, B.A., was chosen to preside; the Rev. J. R. Black, on motion, was elected secretary.

The following are the names of parties present to form the Council: Revs. John Burton, B.A., Charles Duff, M.A., H. D. Powis, Mr. Wrigley, Joseph Unsworth, J. R. Black. Delegates from the churches: Mr. H. J. Clark, on behalf of Northern Congregational Church, Toronto; Mr. Armstrong, Eramosa Congregational church; Mr. W. Simpson, First Congregational Church, Garafraxa; Mr. Barber, Georgetown Congregational church; Mr. W. McDonald, South Caledon Congregational church.

The following parties appeared on behalf of the Alton church: Rev. M. S. Gray, Mr. Joseph Dodds, and Mr. James McLellan.

Rev. M. S. Gray and Mr. Dodds made statements of the difficulties in connection with which the Council was called.

From these it appeared that there was a mortgage on the church property amounting to \$2,500 and a floating debt of \$1,800.

It was then moved by Rev. Joseph Unsworth, seconded by Rev. H. D. Powis, and carried unanimously: "That in the opinion of this Council the Alton,

church should either sell or mortgage the parsonage property with a view to lessening the debt."

It was further moved by Rev. Mr. Duff, seconded by Rev. H. D. Powis, and carried. "That the Council, having heard a statement of the financial difficulties of the Alton Congregational church, consider their case such as to warrant an appeal for aid to the Congregational churches of the Dominion."

On motion, Mr. Murch was asked to represent the party in the church not at present in harmony with it.

The delegates from the North Erin Congregational church were here introduced and gave their names as Mr. McKinnon and Mr. Dugald McGill.

The Council now requested Mr. Murch to make his statement, which he did.

Mr. James McLellan also spoke by request on the other side.

On hearing the above statements, it was moved by Rev. Joseph Unsworth, seconded by Mr. H. J. Clark, and carried unanimously. "That in the judgment of this Council we deplore the division in this church which the Rev. J. T. Breese was the chief agent in causing, and that we recommend that the divided ones will, as Christians, come together in love, confidence, and Christian fellowship, burying the past, not to be ever named by the present divided ones in the future."

Mr. Murch and Mrs. L. L. McLellan inquired whether they were still members of the church, and the Council, after an examination of the church record, replied that they were, inasmuch as the action of the church by which said parties' names were dropped was irregular. And the Council suggested that the church should expunge the minutes of the meeting at which several names of members were dropped from the roll, and to afford the church an opportunity of doing this, the Council adjourned for a short time, when the members present organized themselves into a meeting and, without a dissenting vote, expunged them.

The North Erin delegates were heard regarding their separation from the Alton church some time ago, and their present connection with South Caledon.

The Council then recommended that the church in Alton and North Erin unite under one pastorate; also that South Caledon and Church Hill unite under one pastorate.

The Council adjourned at 3.45 p.m.

J. R. BLACK, Secretary.

THE Polynesian Islands are almost wholly Christianized. There are in these islands 350,000 native Christians, who have their own well organized churches, that support themselves; they have their own pastors and teachers, and even sustain foreign missionary societies among themselves, that send missionaries of their own to other heathen countries.

In illustration of the improved feeling of Mexicans toward Protestant missionaries, it is stated that "a missionary recently passed the night in the town of Ahualulco, where the Rev. Mr. Stevens was murdered by a mob, in 1874. He slept on the bench where the dead missionary had been laid, and was guarded during the night by the man who led on the mob that killed Mr. Stevens."

JULES FERRY, in a report on the progress of primary education in France during the last forty years, states that while in 1837 the school attendance was only 752 per 10,000 inhabitants, in 1877 it was 1,281. The number of schools in that period has increased by 36 per cent., that of the public schools 75 per cent., and that of girls' schools has almost quadrupled. In 1837 there were 5,667 parishes without a school; in 1877, only 312; in 1879, only 298. In 1827 only 42 per cent. of the conscripts could read; in 1877, 85 per cent. In 1820 only 34 per cent. of brides could sign their marriage register, whereas there are now 70 per cent. In 1872 there were 70,179 schools, with 4,722,764 scholars; in 1878 there were 73,110 schools, with 4,980,650 scholars. Between 1871 and 1877 the ordinary expenditure of primary schools rose 34 per cent., and the State grants from 8,620,000f. in 1871 to 15,647,000f. in 1878, and close on 20,000,000f. in 1880. M. Ferry urges continued efforts to eradicate the still remaining proportion of illiteracy.

THE Peabody Trust is proving the wisdom as well as the generosity of the princely donor. In how many humble homes, brightened and blessed by his beneficence, is he held in grateful remembrance. The vast sum, one-half million, might easily have been squandered in paltry gifts and miscalled "charities," leaving nothing to shew for it. But now, wisely administered, it has not only accomplished a great benefit, but has actually increased in the process. The erection of vast structures, called Artisans' Dwellings, has not only provided healthy and comfortable homes for the working classes, but has proved remunerative. The addition of the profits to the original capital has increased it to nearly three quarters of a million. The trustees have, according to their last report, provided, up to the present time, for the artisan and labouring poor of London, 5,170 rooms, exclusive of bath-rooms, laundries, and wash-houses. These rooms comprise 2,355 separate dwellings for families, and are occupied by 9,905 individuals. So good and reproductive an expenditure of money is this, that the trustees have now on hand the erection of six more of these vast structures, in some of the poorest and most crowded parts of London, which will cover as much as nine acres of ground. When these are completed, accommodation will have been provided for about 10,000 persons more. This is practical proof of what can be done to improve the dwellings of the lower classes in all cities. Could any capitalist seek for a better investment? It will bring him profit; it will bring him present pleasure in building up homes, promoting the health and welfare of his fellow creatures; and he will rear for himself a more enduring monument than painted window and chiselled stone.

AN important discovery has just been made in Japan in certain Sanskrit MSS. The Japanese are Buddhists. In China there are many millions of Buddhists, whose religion was, of course, introduced from India. There are, however, no Sanskrit MSS. in China: at least, none have rewarded very diligent search. It has just been discovered that there are Sanskrit MSS. in Japan. Buddhism did not reach Japan direct from China, but from Corea, but it was known that Buddhist priests came from Japan to study in China. Some years ago, Dr. Edkins, the learned Chinese scholar, who had formerly assisted Professor Wilson, sent a small vocabulary printed in Japan to Professor Max Muller. It contained Sanskrit words, explained in Chinese, and transliterated in Japanese. This proved that at one time or other Sanskrit had been studied in Japan. Another piece of good luck followed soon after. One of the greatest Buddhist communities in Japan sent a young Buddhist priest, Mr. Bunyin Nanjio, to Professor Max Muller at Oxford, in order that he might learn Sanskrit and Pali, and thus be able to read the sacred writings of Buddha in the original. Professor Max Muller urged his pupil to make inquiries through his friends at home for Sanskrit MSS., and in December last a learned Buddhist priest, Shunta Tshikawa, sent the Professor a book containing one of the sacred texts of their religion in the original Sanskrit. The Sanskrit was written in the old Nepalese alphabet, each word transliterated with Japanese letters, and translated into Chinese. He requested Professor Max Muller to read the text, correct it, and send it back to Japan. Though the Sanskrit was written in a difficult alphabet and full of mistakes, Professor Max Muller was able to lay a correct copy, with translation and notes, before the members of the Royal Asiatic Society at their last meeting. It turned out to be the hitherto unknown Sanskrit original of a Sutra, translated into Chinese 400 A.D., possibly 200 A.D., and contained a description of the Buddhist Paradise, which with the Northern Buddhists took the place of Buddha's Nirvana. It may be hoped that new treasures will be forthcoming from the same quarter. Anyhow, this one discovery has proved two important points—first, that the Chinese translations of Buddhist texts, when compared with their Sanskrit originals, are full of misunderstandings, sometimes affecting the very essence of Buddha's teaching; secondly, that the Buddhism of Japan, being chiefly founded on the Mahayana school, is in many points in direct opposition to the original

teaching of Buddha, and that no greater boon could be conferred on the 30,000,000 of Buddhists in that country than to have the simple words of Buddha translated for them into Japanese direct from Sanskrit and Pali.

THE DIVINE LIFE.

"Who lived amongst men." (In the original draft of the Nicene Creed—from the Creed of the Church of Palestine.)

Where shall we find the Lord?
Where seek His face adored?
Is it apart from men,
In deep sequestered den,
By Jordan's desert flood,
Or mountain solitude,
Or lonely mystic shrine,
That Heaven reveals the Life Divine?

Where shall we trace the Lord?
'Twas at the festal board,
Amidst the innocent mirth
And hallowed joys of earth,
Close neighbour, side by side,
With bridegroom and with bride,
Whilst flowed the cheering wine,
That first appeared the Life Divine.

What was the blest abode,
Where dwelt the Son of God?
Beside the busy shore,
Where thousands pressed the door,
Where town with hamlet vied,
Where eager traffic plied—
There with His calm design
Was wrought and taught the Life Divine.

What were the souls He sought?
What moved His inmost thought?
The friendless and the poor,
The woes none else would cure,
The grateful sinner's cry,
The heathen's heavenward sigh—
Each in their lot and line
Drew forth the Love and Life Divine.

Where did He rest the while
His most benignant smile?
The little children's charms,
That nestled in His arms,
The flowers that round Him grew,
The birds that o'er Him flew,
Were nature's sacred sign
To breathe the spell of Life Divine.

Where shall the Lord repose,
When pressed by fears and foes?
Amidst the friends He loves,
In Bethany's dear groves,
Or at the parting feast,
Where yearning host and guest
In converse sweet recline,
Is closed in peace the Life Divine.

O Thou who once didst come
In holy happy home,
Teaching and doing good,
To bless our daily food;
Compassionating mind,
That grasped all human kind;
Even now amongst us shine,
True glory of the Life Divine.

—Dean Stanley, in *Macmillan's Magazine*.

PEACE.

The believer's peace is like a river for continuance. Look at it rising as a little brook among the mosses of the lone green hill; by-and-by it leaps as a rugged cataract; anon it flows along that fair valley, where the red deer wanders and the child loves to play—with the hum of village mill. Harken to its changeful hum as it ripples o'er its pebbly bed, or leaps adown the wheel, or sports in eddies where the trees bend down their branches to kiss the current. Anon the streamlet has become a river, and bears upon its flood full many a craft. Then its bosom swells, bridges with noble arches span it, and grown vaster still, it becomes a stream broad enough to be an arm of old father ocean pouring its broad floods into the mighty main. The river abides the lapse of ages; it is no evanescent, moving cloud or transient rain flood, but in all its stages it is permanent.

"Men may come, and men may go,
But I flow on forever."

Evermore, throughout all generations, the river speedeth to its destined place. Such is the peace of the Christian. He has always reason for comfort. He has not a consolation like a swollen torrent, which is dried up under the hot sun of adversity, but peace

is his rightful possession at all times. Ever is the river in its place. And even thus, come night, come day, come sickness, come health, come what will, the peace of God which passeth all understanding will keep the Christian's heart and mind, through Jesus Christ.—*Spurgeon*.

FAMILIARITY.

Of all the sources of bad manners, we know of none so prolific and pernicious as the license of familiarity. There is no one among our readers, we presume, who has not known a village or neighbourhood in which all the people called one another by their first or Christian names. The "Jim," or "Charley," or "Mollie," or "Fanny," of the young days of school life, remain the same until they totter into the grave from old age. Now, there may be a certain amount of good-fellowship and homely friendliness in this kind of familiar address, but there is not a particle of politeness in it. It is all very well, within a family or a circle of relatives, but when it is carried outside, it is intolerable. The courtesies of life are carried on at arm's length, and not in a familiar embrace. Every gentleman has a right to the title, at least, of "Mister," and every lady to that of "Miss," or "Mistress," even when the Christian name is used. For an ordinary friend to address a married woman as "Dolly," or "Mary," is to take with her an unpardonable liberty. It is neither courteous nor honourable: in other words, it is most unmannerly. We have known remarkable men, living for years under the blight of their familiarly-used first names,—men whose fortunes would have been made, or greatly mended, by removing to some place where they could have been addressed with the courtesy due to their worth, and been rid forever of the cheapening process of familiarity. How can a man lift his head under the degradation of being called "Sam" by every man, young and old, whom he may meet in the street? How can a strong character be carried when the man who bears it has to bow decently to the name of "Billy."

This is not a matter that we have taken up to sport with. We approach it and regard it with all seriousness, for this feeling and exhibition of familiarity lie at the basis of the worst manners of the American people. We are not asking specially for reverence for age or high position, but for manhood and womanhood. The man and woman who have arrived at their majority have arrived to a courteous form of address, and he who withholds it from them, or presuming upon the intimacies of boyhood, continues to speak to them as still boy and girl, is a boor, and practically a foe to good manners. We suppose the Friends would object to this statement, but we do not intend to embrace them in this condemnation. They look at this matter from a different standpoint, and base their practice upon certain considerations which have no recognition in the world around them. We think they are mistaken, but their courteous way of the whole of the first name is very different from the familiar use of names and nicknames of which we complain. There is no use in denying that the free and general use of first names among men and women, in towns and neighbourhoods, is to the last degree vulgar. Gentlemen and ladies do not do it. It is not a habit of polite society, anywhere.

There is undoubtedly a great deal of bad manners in families, growing out of the license engendered by familiarity—bad manners between husband and wife, and between parents and children. Parents are much to blame for permitting familiarity to go so far that they do not uniformly receive in courteous forms the respect due to them from their children as gentlemen and ladies.

Of the degrading familiarity assumed by conscious inferiors, it is hardly necessary to speak. Nothing cures such a thing as this but the snub direct, in the most pointed and hearty form in which it can be rendered.

"The man that haus you 'Tom' or 'Jack,'
And proves by thumps upon your back
How he esteems your merit,
Is such a friend that one had need
Be very much his friend, indeed,
To pardon or to bear it."

—*Scribner's Monthly*.

REST.

The origin of much of the nervousness and impaired health of individuals, who are not decidedly sick, is owing to a want of sufficient and quiet rest. To procure this should be the study of everyone. Labouring people should retire as early as nine in the evening, and all others by ten or eleven. Those who are liable to have disturbed sleep should take especial care that their evenings pass tranquilly.

Many are injured by attending theatres, parties, balls, or other meetings in the evening, by which they are so much agitated that their sleep is broken and unquiet. In our opinion, the most frequent and immediate cause of insanity, and one of the most important to guard against, is want of sleep. So rarely do we see a recent case of insanity that is not preceded by the want of sleep, that we regard it as almost the sure precursor of mental derangement.

Notwithstanding strong hereditary predisposition, ill-health, loss of kindred or property, insanity rarely results unless the exciting causes are such as to occasion loss of sleep.

A mother loses her only child, the merchant his fortune; the politician, the scholar, the enthusiast, may have their minds powerfully excited and disturbed; yet, if they sleep well, they will not become insane.

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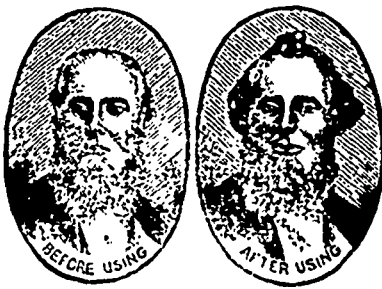
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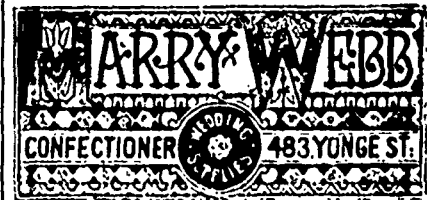
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