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# The Canadian Independent.

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

Vol. 25.

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## THE CANADIAN INDEPENDENT.

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REV. W. MANCHEE, *Managing Editor*

REV. JOHN WOOD,

" R. W. WALLACE, M.A., ) *Associate Editors*

" JOSEPH GRIFFITH, )

REV. J. B. SILCOX, *Business Manager*

### 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, 140 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.

It pains us exceedingly to dun people. But our present plan of mailing compels us to do so. The \$1 after your name weekly reminds you that you owe the printer. We can't help it; but you can. Please remit the amount by return mail, and your label will show that you read a paper that is paid for. You will enjoy it much more, and we will be spared much silent grief. Will the churches in arrear for year books please remit?

MR. O. B. FROTHINGHAM'S Independent Society in New York City is to cease its existence after the 1st of May next. Mr. Frothingham resigns at that time, and there is nothing to keep the organization together.

PREMILLENNARIANISM and the *morale* of choirs were discussed at the Susquehanna Congregational Association in Oswego, N. Y., on the 4th and 5th. T. K. Beecher was prominent in the discussion of the choir question.

LEO XIII., notwithstanding serious obstacles, is successful in achieving some reforms. He is doing what he can to abolish sinecures and to effect retrenchment in expenditure at headquarters. He proposes, moreover, to remodel the entire system of ecclesiastical offices in Rome.

NEAL DOW has been charged with circulating a story not at all creditable to Mr. Spurgeon. Now, Mr. Dow comes out with the statement that he never said anything bad about Mr. Spurgeon. What he said was about some distinguished preacher in England; but he mentioned no name. Somebody else has introduced Mr. Spurgeon's name, not Mr. Dow.

THE annual social of the Congregational Sunday School teachers, of Toronto, will be held on Tuesday, March 4th, at 7.30 p.m., in the Western Church. Papers will be read on "The ideal superintendent," by Mr. Thos. Elgar; "The ideal teacher," by Mr. T. S. Clark. It is hoped that there will be a large gathering.

Is there a Protectionist wave passing over the world just now? It looks like it. The question is more or less discussed in England. It has been been and is discussed with us in Canada. And now we see that Bismarck is trying to inaugurate a policy of Protection in Germany. The German Free Traders have been frightened, at any rate, and are preparing for resistance.

THE Rev. H. J. Colwell wishes us to say that having accepted the call of the churches at Watford and

Warwick, and being obliged to move thither shortly, he would be greatly obliged if those friends who have promised aid to the Orangeville Church would kindly forward their contributions at once. A little more help at this time will place it on a sound footing. His address until March 10th will be at Alton after that Watford. Contributions sent to either place will be carefully applied.

THERE is a bill now before the United States Congress to provide for the appointment of a national commission to investigate into the results of the liquor manufacture and trade, and to report on the same to the country. This bill has passed the Senate before; but has failed in the House of Representatives. This is a move in the right direction. The country needs all the information on the subject that it can obtain. We observe that a meeting was recently held in New York City to urge the passage of the bill in Congress. Addresses were made by Dr. Willard Parker, Prof. Roswell, D. Hitchcock and others.

THE Anti-Chinese Bill has passed the United States Senate. It was the hope of the friends of humanity that the upper house of Congress would be found equal to the emergency and would refuse to pass the bill. But the result has disappointed their expectation. There was a majority of ten for it. There is one comfort in the affair. There is little doubt that President Hayes will veto the measure, and there will be no opportunity for the present Congress to pass it over his veto even if it is so disposed. And there is another gratifying feature. The Christian sentiment of the country is opposed to the measure. That has spoken in clear, unequivocal terms during the recent discussion of the subject.

PROTESTANTISM is advancing in France. The "Journal du Protestantisme Français" of a recent date contains this item: "There are now on file in the office of the Department of Worship forty-five demands, in regular form, for the organization of new parishes of the Reformed Church." If the Protestant churches of Britain and America would only make an effort to aid their French brethren, there is no doubt that Protestantism would make rapid strides in France now. Everything is favourable to its growth. We owe much to France. Our type of Protestantism is largely French. The Frenchman, John Calvin, has left his impress forever on the Christian thought and life of Britain and America.

IN a volume recently published we find some interesting particulars given of the habits of several well-known authors. Wm. Lloyd Garrison, of anti-slavery fame, has been a teetotaler for over half a century, and abominates tobacco, but uses tea and coffee moderately. T. W. Higginson writes by daylight only, loves athletic exercise, avoids stimulants such as wines, tea, coffee and tobacco. O. B. Frothingham works from 8 or 9 a.m. till 1 or 2 p.m., takes the afternoon for recreation, does no severe brain work in the evening, is regular in his habits, is not an early riser; if living his life over again, would abstain from tea, coffee and wine. Mark Hopkins studies till his head begins to feel heavy and then stops, seldom works after 10 p.m., takes plenty of sleep.

EUROPEAN countries have been thrown into a state of unrest by reason of the breaking out of the plague in Russia. That their fear is not groundless appears when one remembers the fact that the same plague, in the seventeenth century, swept off ninety millions of people. It is the opinion of high medical authorities that if it penetrates Europe to-day it will in all proba-

bility sweep off one-third of its population. The "New York Herald" has been diving into the rag bags and finds that a large majority of the rags imported into the United States comes from Russia. With these rags comes disease, for it declares that the Russians are the dirtiest people on the face of the earth. They never wash themselves and seldom change their clothes. However, this may be, it is certain that in all cases there is a close relation between dirt and disease.

BROOKLYN Congregationalists have their little troubles. They have had them ever since the "Beecher Scandal," as it was called. Recently, the Puritan Church or what is left of it, a mere fragment called a Mr. Field to the pastorate. He accepted the call; but with this proviso: that any council concerning himself should be limited to the churches whose pastors are connected with the Manhattan Ministerial Association. Now, the Manhattan Association is composed of such men as Storrs, Budington and Taylor, all anti-Beecherites. Mr. Field will accept counsel only from its members. And they are all pretty high churchmen. They have very positive notions as to "historic" faith and polity. With the Samaritans of the New York and Brooklyn Ministerial Association they will have nothing to do. *O tempora! O mores!*

THE American House of Representatives has passed a bill prohibiting the importation of more than fifteen Chinamen on any vessel owned by a citizen of the United States. The design is to limit Chinese immigration. It is only a sop to the anti-Chinese feeling on the Pacific Coast. We hope and we believe that the Senate will refuse to pass it. But if both Houses are demented enough to pass it, no doubt President Hayes will be equal to the occasion and veto it. It seems that, even if it should be passed, it could never become law. Treaty obligations are in the way. But what becomes of the professions of an "open door," to all nationalities, which have been made so lavishly by the American people in the past? We hope that the United States will not at this late date adopt a narrow, exclusive policy.

BISHOP SIMPSON is no friend of strong drink. In his Yale lecture he urges young men entering the ministry to avoid all stimulants. His advice is good, not only for those who are entering, but for those who are in, as well. Speaking of these stimulants he says: "I would scarcely suppose that any one who feels himself called to the ministry will countenance their use; yet kind friends will sometimes suggest that you are weak, your nerves are tremulous, you have been out in the cold, you need a little stimulant, and they will urge the taking of a little wine or brandy before preaching. These friends will tell you that the most distinguished ministers are in the habit of using them, etc., etc." He further says: "I have known some young ministers who have used a few drops of paregoric or opium to give them strength for the pulpit. I am glad to say I have known but few such cases; but I must add that these were led in the end to either physical or moral ruin." And in passing, he fires a shot at the clerical cigar: "I suppose there is a sort of enjoyment connected with it, for I have seen men sit for an hour, smoking, with their feet upon a table, professing to be studying. I have no doubt they had visions of greatness and glory; but prolonged observation shows that their lives usually ended, with their cigars, in smoke." There are many good deacons and Sunday School superintendents in our churches that might ponder the Bishop's plain words with advantage. They remind us of the utterance of another bishop—equaly outspoken—one James, who said: "Wherefore lay apart all filthiness." That includes tobacco, surely.

## CHURCH DEBT.

To the Editor of the CANADIAN INDEPENDENT.

SIR,—I take it as an omen of great good to the Congregationalism of Canada, that we have now a newspaper especially devoted to its interests, and one that will give an opportunity for interchange of thought which can scarcely fail to work well for the common good. I wish, with your permission, in this letter to draw the attention of my brethren to one very fruitful source of weakness in our midst, namely, the "church debt," which presses so heavily upon, and which paralyzes the energy, and misdirects the efforts of almost all our churches. Now, it is idle to plead that in this respect we are on the same footing as the churches of other denominations. The question is not, as it is often asked, for a church to be in debt, but, as it really is, our own judgment gives a very decided negative to this question. We have amongst us some of the ablest financiers and men of business to be found in the country, and I marvel that such men allow and submit to a state of things which they would not, or ought not, to tolerate for one moment in the business over which they have control. I put the question plainly, and ask, if the greater number of failures in business are not due to the fact that men will trade beyond their capital, and taking advantage of the good credit in which they stand, engage in enterprises which they cannot sustain in the event of a failure in their expectations; and yet this is exactly the principle we admit into our church finance; and just as the best energies of many a man's business life are spent in paying discounts and interests, so, in very many cases, the best energies of the Church are lost in the same direction, and so instead of a vigorous onslaught being made upon the kingdom of darkness, we are mainly concerned in providing for our own more immediate and pressing wants. Depend upon it, trustees and deacons of Christian churches, you incur a serious responsibility, if, when a devout member of your church brings an "offering and comes into the house of the Lord," you take his gift and apply it to any other purpose than the spread of Christ's kingdom in the hearts of men. Then, again, do not the best and most thoughtful amongst us long for the old line of demarcation between the Church and the world, and do we not often help to obliterate this line by the very questionable proceedings which we sometimes adopt in our methods of raising funds for general church purposes? Are we not in danger of laying ourselves open to the reproof of St. James in "respect of persons" 2 James i. 4—and let me ask is it fair or just to the pastors of churches? does it give them that freedom which they ought to have in the Master's service? Is it just to a young minister to apply the first fruits of his increase in paying the interest upon a debt which perhaps ought never to have been incurred, and which has been allowed to lie without any adequate effort being made to extinguish it. I have heard it said that when a church is in debt many energies are called into play which would otherwise be dormant. As well say that it is as well for a man to fall into a quagmire because of the efforts he makes to get himself out of it.

I refrain from quoting what I believe to be the scriptural law upon this subject, but say simply that I should be sorry to defend it on scriptural grounds. The question is a serious one; and I write this letter in the hope that its importance may be duly considered, and that some plan for putting our churches on a better footing may be devised, and steps taken for the speedy liquidation of our responsibilities. Who can estimate the good that would result if our churches were free and able to turn their undivided strength towards those who now lie beyond the pale of their influence.

LAYMAN.

## SUNDAY IN SAN FRANCISCO.

BY A TORONTO LADY.

Over every Christian country Sunday breaks with a peace and calm unlike to other days: and even in this truly Cosmopolitan city, the Sabbath is ushered in with a quietude differing from the busy throbb of the working week-day. But as the day draws on, the noise

and tumult of the holiday begins, for as such indeed is the sweet day of rest regarded by the aggregate population of San Francisco. The streets present a varied spectacle. Here lofty churches open wide their doors to admit the throng of worshippers; whilst a few doors above or below are sounds of music which invite the passer-by to enter the gay saloon. Various shrill cries resound through the streets. The Chinaman with his clothes-basket may be met at any corner. Fruiters, confectioners, tavern-keepers, cigar-stands and paper-stalls ply their trade vigorously. Street cars run in all directions, and every available huck is in requisition. Racing, betting, gambling, bathing, fishing and all kinds of games are carried on with vigour. In summer time it is the great day for picnic parties, and ferries, well laden, carry their freight across the bay to some rural spot where the silence is broken by the gun of the sportsman. Beer gardens tastefully laid out offer their alluring welcome, and every amusement calculated to delight the senses of a too pleasure-loving people woos them to her retreat. With the evening comes quiet, and the Sabbath closes in showing indeed well-filled churches, and too often, well-filled theatres. Concert-room and lecture-hall are fully attended, for the pulse of this restless people beats too quickly for them quietly to settle to the humdrum life of home. Truly, it is sad to see a city so far endowed above other cities caring so little to acknowledge the hand of the Great God who is able to build up and pull down. We stretch out our hands for some good earnest men who, fearing God and loving the souls of the people for whom Christ died, will stand up and unflinchingly denounce this great sin of profaning God's Holy Day. Will He not visit for these things? This beautiful city sadly forgets the words of the old Hebrew prophet, Isaiah lviii. 13, 14. It is the reverse of that here.

ANNETTE.

San Francisco, February, 1879.

## THE PROTESTANT OUTLOOK.

The following is an extract from an address lately delivered by the Rev. Dr. Donald Fraser, of London, (Eng.) The doctor's remarks on "Confessions" will be read with much interest as indicating the direction of the leading minds among the Presbyterians in the Old Country. There are too many among us, to-day, trying to don their "grandfather's overcoats." We commend the article to all such:

He showed how Protestant principles had spread. They were no longer confined to Germany, Holland, Switzerland, France, Scotland, England and Sweden. The field of Protestantism was the world, and it was a very different world from what it was three hundred years ago—more open to receive impressions, ramified with lines and cross lines of opinion and sentiment, and having the whole range of knowledge and criticism marvellously extended. He compared the Protestantism of the present day with that of the past under three heads—first, its Nationalism; second, its Biblicism; and third, its Confessions of Faith. Under the first division he said that the Reformation made much of national life and independence. It emancipated National Churches from the sway of a foreign ecclesiastic, and it delivered rulers from the interference of the same ecclesiastic by his legates and decrees. Hence the patriotic, and if they liked, political complexion of the Reformation. This characteristic of Protestantism, however, had been greatly modified. It was no longer the case that Protestantism was headed by Protestant princes and marshalled under Protestant banners. In some countries and British Colonies there was no National Church; and in others many forms of Protestantism were outside the pale of National Churches. The cause did not now lean upon princes, or follow the vicissitudes of political history. It was no longer either extended or restricted by the will of secular rulers. Here was a great change, and many people lamented the disintegration which had ensued. How was Separatism to be cured? He believed it was by seeking to obtain a deeper insight into those principles which formed the real unity of a Church, and by a firm resolution on the part of spiritual minds to discourage disintegrating tendencies, and to endeavour to lead Christian men to a simpler testimony and a larger fellowship.

Under the next head—Biblicism—the lecturer repeated that the Reformation had replaced the Scriptures in their place of authority in the Church, and in public and domestic life. It was still the characteristic of Protestantism to adhere to the Bible. No doubt attacks were made upon it by Rationalism. Now, criticism there must be, and there ought to be. Protestantism had just to watch with vigilant eye the conflict between reverential and destructive critics, and on the results of this conflict depended the Biblicism of the future. At such a time of suspense there was great danger that timid believers might fall into a panic and spread alarm without any adequate cause. Because variety of opinion had arisen—and not very lately arisen—regarding the age, authorship, import, and relative value of particular books or parts of books, some were ready to cry out that the whole Bible was discredited, and that the Church was departing from the doctrine of the Reformation regarding the rule of faith. It was an unworthy fear. It was not merely in finance that panics did harm—they could do more harm in moral and spiritual questions. The Bible could not suffer from keen if honest criticism, if the critic was really anxious to discern what the Holy Spirit had written for our learning. (Applause.) The importance of historical perspective had also been too much forgotten. Many questions must be kept in a sort of historical perspective that had to be applied to a series of sacred writings stretching over a long period, and avowedly referring to two dispensations, of which the one was preparatory to the other. There could not be too much investigation, so long as it was conducted with scholarly discrimination and candour, and so long as it was combined with genuine reverence and faith. But there was a kind of criticism that boded ill for Christian truth. There were Protestant sons of Protestant ancestors who declaimed against submission to a book, and there were rationalistic critics who were labouring to cut it up into fragments, and who proposed to relegate it to the position of interesting old sacred literature, placing it on the same shelf as the Veda, the Zendavesta, and the Koran. To this sort of sceptical criticism they would, if well advised, yield not an inch of ground. It became the duty of divines to exhibit the organic unity of Scripture, and to vindicate its claims with careful accuracy of thought and thoroughness of interpretation; but there must be no recession from the old Reformation ground of the authority and sufficiency of Holy Writ. (Applause.) On the subject of Confessions of Faith the lecturer spoke at some length. He pointed out that Confessions were not creeds to be read or repeated in public worship; they were originally drawn up as manifestoes to Christendom. Protestants had been charged with grievous heresy, and they vindicated themselves by full, explicit declarations of the chief doctrines which they held and felt bound to propagate. The Confessions were thus of great importance at the time they were prepared; and they furnished an emphatic answer to the charge that the Reformation was a mere destructive revolt. But what hold had these documents on the Church of the present day—how did they represent existing faith and life? He would say frankly that in his opinion they fitted clumsily. He had seen people going about with their grandfathers' greatcoats, made of very good cloth, but not fitting neatly. (Laughter.) The same was the case with Confessions. He did not think their doctrines were departed from, but they emphasized greatly some matters that we did not think so momentous now-days, and they omitted or treated inadequately other matters that had since arisen. Then our age was not so keenly and dogmatically theological as the sixteenth century. It was less polemical, and perhaps less confident. People were not so sure about everything as they once were. Questions were started about primary truths, which people did not find it altogether easy to answer; and therefore they were not ready to assert so stoutly or denounce so roundly as their fathers. Still Churches had not renounced their Confessions, because they did not wish to crumble into fragments or to lose their historical continuity. What they tried to do was to hold them by interpreting

them generously—not insisting on every phrase as if it were the best possible, or on every assertion as if it were distinctly inspired, but keeping to the line of the old theology there indicated, while giving to the teaching new settings, new balances, new adjustments, new shadings, and new extensions. It was not easy to see what other course they could follow if they would be loyal both to the past and to the present. He did not dispute that this mode of dealing covered some dangers. All generosity ran risks, but they were not going to give up generosity on that account. It was, however, quite possible that some of the more perfectly organized Churches would endeavour to harmonize their Confessions more fully with present beliefs. He did not understand what some people maintained that there could be no distinction between secondary and primary truths. Certainly there was such a distinction, and he believed that when the Churches were able to organize themselves on a simpler, but still on a clear and definite basis, a happier state of matters would exist.

#### SENSATIONALISM IN THE PULPIT.

As we try to formulate that vague conception which we have of the sensational, by putting it into words, we encounter difficulty. For it is immediately discovered that a certain kind and degree of the sensational enter into all eloquence. The orator, whether in the pulpit, or at the bar, or in the senate, seeks to persuade. But in pursuing that main design he uses certain tributaries, all of which are made by him to run into the swelling current of his speech. He employs ridicule to expose the absurdity of his antagonist's position; he uses pathos to enforce the appeal which he makes for the consideration of the weak; he turns imagination to account, by a harrowing description of the sufferings of those for whom he is pleading; and at length, by the united force of these influences, he carries his position and secures the consent of his audience to the course which he has been advocating. While he was dealing in ridicule his hearers laughed, and that was a sensation. When he was pathetic, the tears coursed down their cheeks, and that was a sensation. When he set the miseries of the suffering plainly before their eyes, they shuddered, and that was a sensation. Are we, then to condemn all this? And, if we do, must not our censure lie against every triumph that the orator has won? Plainly, therefore, we must admit that the production of a sensation is not, in itself, an evil thing in eloquence, and cannot be regarded as that which we designate sensationalism. The mischief lies in the prominence given to the sensation as an end in and of itself; and in the nature of the sensation as being out of harmony with the great purpose which every preacher of the gospel ought to have in view, and with the associations of the place in which his discourse is given. Much that would be proper on the platform, or at the bar, or in the senate, would be sensational in the pulpit, because there are certain restraints around the house of God, and the treatment of sacred subjects, the mere passing of which would be a shock to all reverent worshippers, and would tend to keep them from being suitably impressed by what is otherwise excellent. And, in every instance, the making of the production of an incidental and secondary effect a deliberate object must be pronounced objectionable. This, like the seeking of wealth, or the pursuit of pleasure, or the gratification of taste, for their own sakes, is more than an infelicity. It is the violation of an ethical principle. It is an immorality in rhetoric, and in the end it loses that which it desires, while the pursuit exposes him who enters on it to many perils. It might be too much perhaps to say that, like the determination to be rich at all hazards, it leads to evils "which drown men in destruction and perdition;" but it is undoubtedly true that they who will practise it do "fall into temptation and a snare."

These distinctions, as important as they are simple, will prepare us for defining sensationalism in the pulpit as the deliberate production by the preacher of an immediate effect which is not subordinated to the great purpose of his office, and is out of harmony with the sacred associations of the House of God. It is

differentiated by the character of the effect, and the intention of the speaker to produce it. The sensationalist aims at an immediate result, and loses sight of the great permanent object which the minister of Christ should have in view. Instead of seeking to "present every man perfect in Christ Jesus," he desires instant appreciation of his own performance. He sets a trap for the applause of his audience, and when that comes he has his reward. He does not seek to persuade, but to please, or to exhilarate, or to startle, or to excite, and so descends from the lofty position of the sacred orator to the lower level of the actor. He is not forbidden to do any of these things, provided they be not in themselves irreverent or ridiculous, and provided also they be made by him conducive to the highest interest of his hearers. But he rests in the doing of them as itself his success. Every true minister feels, as Chalmers has so eloquently illustrated in his sermon on "The Slender Influence of Taste in Matters of Religion," that his hearers are in danger of mistaking their appreciation of "the loveliness of the song" for their submission to the truth which it expresses. But that which is the incidental peril even to the sincerest preacher is made by the sensationalist the deliberate object which he seeks to gain. It is to him, above all things, indispensable that his "effort" be enjoyed, and the ultimate issues are of small importance.—WM. M. TAYLOR, D.D., in *North American Review*.

#### THE BIBLE.

At a late meeting of the Wake County, N. C., Bible Society, Gov. Z. B. Vance made, among others, the following good points:

That the Bible is true is apparent from the fact that in this most practical age of the world—an age when everything is subjected to the severest scientific investigation, and if not found to be useful and true, is mercilessly discarded, it not only holds its own, but is constantly extending the area of its influence, while the sacred books of other religions have either lost their power over the minds of men, or if respected at all, seem to have no power to make disciples.

Of a lady who claimed to disbelieve the Bible, and whose husband, an upright, honourable and virtuous Judge, also an infidel, she declared to be equal in moral qualities to any professing Christian of her acquaintance, he asked if she had never conceived the idea that her husband, good natured and true and honourable, as she represented him, might not be the product of Christianity, notwithstanding his rejection of that faith.

To this she replied that she had never thought of that, but Seneca among the Romans, and Socrates among the Greeks were good and true men without the help of the Christian faith. To this the Governor replied that they were doubtless good men after their light, but their light was very imperfect, and that there could be thousands of humble peasants in Scotland or this country, who, taught by this holy faith, were as far superior in all the moral elements of their character and in the conduct of their social relations to Socrates and Seneca, as the sun was superior to the stars of heaven.

He said further, that when disturbed by doubts as he had been at one time, and as every thinking man would be, as to the truth of the Bible, he had consulted a minister then present, as to what he should read to establish his faith in the inspiration of the Scriptures. The advice he received was to read the Bible itself, and he had found in his experience that the best evidence of Christianity was Christianity itself, and that the very best proof of the truth of the Bible was that blessed book without note or comment.

It was an edifying sight—the Governor of a great commonwealth pleading for the circulation of the Bible, before a large and intelligent audience, a large proportion of whom were members of the General Assembly of the State.—*Biblical Recorder*.

#### WOULD THEY BE MISSED?

A Paris journal makes the following pertinent suggestion: "Should the French nation suddenly lose

three thousand of its leading men, in the walks of agriculture, science, art, manufactures and commerce, the country would be left like a body without a soul, and would at once fall back among the second or third rate powers. But should she lose instead, three thousand politicians, orators, legislators, diplomats, and distinguished leaders of society, no one would know the difference in ten days, and France would still hold her place in the front rank of civilization."

"So say we all." A man who can hoe corn, milk cows, raise white beans, mend shoes, make clothes, manufacture books, build houses, construct steam engines, or do any other useful work, if missing, would be missed; but these crowds of office seekers, salary hunters and demagogues, if a mill-stone were fastened around their necks, and they cast into the depths of the sea, who would miss them, and who would ever think of fishing them up? The market is over-stocked with these slimy, eely, creeping things; and if the whole of them were sunk in the ocean there are plenty of others who would rush to fill their places.

And the churches have considerable of the same material that could be spared. There are scores of religious politicians, place hunters, caucus managers, wire-pullers and members of nominating committees, who are so small that their absence would hardly cause a vacancy; while it might afford honest men a chance to rub the dust from their eyes, see what was going on, and have an election or two that would fairly represent the will of their constituents, instead of being a snatch and grab game planned by a caucus, engineered by office holders, and arranged to keep incompetents in position which they never could have attained by their merits and abilities, but which afford them a more comfortable support than they would be likely to obtain in any even race along the path of life.

The hard-working, God-fearing, bill-paying, honest, upright men would be missed; but in that day when "many that are first shall be last" people will be astonished so see how small a place it will require to accommodate the hosts of scheming, blustering, "leading" men who profess to represent both Church and state, and manage their affairs in this world. *Common People*.

#### WHAT THE GOSPEL DEMANDS.

The argument of the liquor vender is: "No man is accountable for becoming the occasion of another's sins, because the sinner, as a free agent, might have refrained from the sinful act if he would." Now, will this principle bear? Let us try it. Here is a man who keeps a store of books and prints of the most pernicious tendency, got up, however, in a most fascinating style, and by their wit and elegance directly calculated to captivate and ensnare the minds of the young. Upon the principle laid down, this man is not responsible for the mischief he does, though scores of youths are drawn in and ruined. He may plead that they are free moral agents—it is not necessary they should be corrupted—if they would do as they might, they might improve their taste and their style, and experience no injury. Would this satisfy a parent, whose child had been ruined by these pernicious books? But is the book-seller worse than the rum-seller? Are bad books any more demoralizing and ruinous than intoxicating liquors? Let facts decide. Indeed, the principle of morality involved in this plea of the dealer is as wide from the morality of the Gospel as the poles from each other. The Gospel not only requires that we should not put "a stumbling block (or an occasion to fall) in our brother's way," but demands that, as far as in us lies, we should remove from his path the stumbling blocks that another has placed before him. "He that knoweth to do good, and doeth it not, to him it is sin."—*Justin Edwards*.

The municipality of Paris, by a vote of 63 to 3, has resolved to reduce the salaries of the Romish clerical instructors in the schools to the lowest point allowed by law, namely, to 250 francs for males and 150 francs for females. The motive openly avowed is to induce them to resign, and to bring the government to agree to the substitution of lay teachers.

THE  
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, FEBRUARY 27th, 1879.

FILLING THE PEWS.

EVERY little while the question crops out in our religious exchanges: whose business is it to fill the pews? Particularly is this the case at this season of the year, when all well-ordered churches hold their annual business meetings, and so many of them find the balance on the wrong side of the account. "In debt to the treasurer again! How is this?" And the easy solution of the question is, "The house don't fill up; somehow, our minister don't draw." As the "Advance" says:

"The voluntary system of raising money to sustain public worship, after various swingings back and forth between subscriptions, pew-rents, taxation and free-will offerings, tends ultimately to settle down on the ability of the minister to influence the people to pay him, for his salary is the chief item in home expenditure." This, it says, "is a sharp, and in some respects a not unsound test of a pastor's real usefulness." But in many cases it thinks it works injustice to the pastor. Failing to fill the pews, however else he may succeed, that wrong "balance" will be almost sure to kill him.

"There is no end to the faults which idle, busy, discontented brains will find. He is pious, dignified, earnest, at times even eloquent. He loves the aged and the little children, and they love him. He edifies thoughtful minds in the pulpit, and wins respect and affection by social intercourse. But some of the pews are not rented. The treasury does not fill itself. A debt is growing. He must go."

Now, this is all very well if "filling the pews" is one of the New Testament qualifications or requirements of a "bishop," or if the said pastor undertook, on his settlement, to fill them, with good paying subscribers. In that case, the contract is broken, and the church should be free. It undertook nothing, and kept its word! How is it to blame? But we never saw any such stipulation in the settlement of a minister. On the contrary, we have often heard it insisted on that the church had as much to do with filling the pews as the minister. It has, at least, been generally understood that the people were to do the inviting and welcoming to the house of God, to pay attention to strangers, and to live so that the name of Christ should not suffer reproach through their ungodliness or neglect. Undoubtedly, the obligations are mutual. The pew and the pulpit must both work, and work harmoniously, in order to successful church-building. But to expect the pastor to fill the house, and replenish the treasury, when perhaps there is not another Congregational family in the place to draw thither,—or "re-sign"—is, well, expecting a good deal! We

doubt very much whether Spurgeon, or Newman Hall, without the influence of their great name, would "fill the bill."

FORGOTTEN OUR CATECHISM.

THE Rev. Dr. Shaw, a Presbyterian minister, of New York State, lately preached a powerful sermon on "The Church of the future." In racy, wise, and temperate statements the doctor outlined the principles of the coming Church. There will be—in his opinion—a backing down from the prelatial and dogmatic claims now advanced in many quarters by the Church, and a return to primitive simplicity and power. The self-made fences will be taken down, and no surly dog in one communion will bark at those in other communions. Faith in Christ, and work for Him will be the only Shibboleth for entrance, the only term of membership. There will be more work done for the bodies as well as for the souls of men. The sermon in which these and kindred thoughts occur has flown over the whole continent, and—except in a very few quarters—has been greeted as a word in season. As Congregationalists, we reciprocate the kindly feelings of the Presbyterian divine, and are glad he has been bold enough to utter his opinions in favour of greater simpleness in Church faith and church working.

The doctor's definition of "a Congregationalist" is characterized by terseness and force. He defines him as simply "a Presbyterian who has left his catechism at home, and forgotten where he laid it down." For clearness and humour this will stand in fellowship with Mr. Beecher's utterance at Yale: "A Congregationalist is a dry Baptist, and a Baptist is a wet Congregationalist." Both these epigrammatic statements contain truth. But we are now dealing with Dr. Shaw's.

As the Congregationalist goes forth to his pilgrim journey, he is not empty-handed. Take out a search-warrant, and examine his personal baggage; his Bible—well-thumbed as if often appealed to—will appear. But the examiner will find no catechism, for—well, he has left it behind. Dr. Shaw is right; the catechism has been forsaken, because the Congregationalist prefers the divine word to any human interpretation of it. And "he has forgotten where he laid it down." Yes; and the curious phase of the matter is that he never tries to remember where he laid it, and would not thank anybody for jogging his memory.

We are somehow inclined to the belief that the day is at hand, when the catechisms of the various churches will suffer what some Canadian banks have lately been suffering, viz: a decline in stocks. Elizabethan prayer-books, Westminster confessions, Wesley's notes, Cambridge and Saybrook platforms, and the catechism of "adult immersion only," may all decline, as Dr. Shaw and others predict; but out of the unrest and perhaps panic which may

ensue, there will come a simpler faith, a deeper love, a broader plan, a grander brotherhood. And if a better life, and wider fraternity, and stronger affection for Jesus Christ, are to be the embroidered vestments of "the Church of the future," one can only wish her blessed advent may not much longer be delayed. All hail!

LUNATIC ASYLUMS.

WE have received the "report of the Inspector of asylums, prisons, and public charities for the Province of Ontario, for the year ending 30th September, 1878." The Inspector, Mr. J. W. Langmuir, enjoys no sinecure. His duties are of a nature requiring the exercise of the greatest care and attention, while at the same time they are very extensive, and every year becoming more so. He has the general supervision and control, and the statutory inspection of 101 different establishments, some of which he visits several times in the course of the year.

The report is so voluminous that we cannot deal with it as a whole. We must take it in instalments. And we begin with the Lunatic Asylums. Of these there are five, situated respectively at Toronto, London, Kingston, Hamilton, and Orillia. The Orillia asylum is specially reserved for the class known as Idiots. The entire number of persons of unsound mind under public accommodation at the close of the past official year that is on 30th September, 1878—was 2,214, located as follows: Toronto, 677; London, 707; Kingston, 418; Hamilton, 201; Orillia, 146; Kingston penitentiary, 21; common gaols, 44. This is 162 in excess of the previous year. The largest increase seems to have taken place in the London asylum, but this is owing to the opening, in the early part of the year, of two new groups of cottages for the chronic insane, which were speedily filled by transferring patients of that class from other institutions. In making some remarks on the report for 1877, about this time last year, we expressed the hope that we should hear no more of insane persons being confined for any length of time in the common gaols; but to our disappointment, we find from the present report that, so far from such a desirable object having been accomplished, the number of those so situated has increased. The report says that this is to be accounted for by the want of sufficient accommodation for idiots at the Orillia asylum, and by the fact that many aged persons are sent to gaol as lunatics who are only afflicted with harmless senile dementia which does not necessitate their being sent to any asylum. Well, as to the first mentioned class, the accommodation at Orillia ought to be increased without delay; and as to the latter class, why are they kept in gaol? If they do not require to be confined in an asylum for the insane, or in an asylum for idiots, why should they be kept in confinement in a common prison? They ought



to be sent back to their friends, or if they are friendless and indigent, as is very likely to be the case, their township or county councils ought to be compelled to have them cared for in some other way than by incarceration.

We feel that the part of the report which treats of the causes of insanity ought to be as fully as possible brought under the notice of parents, teachers and others who have to do with the training of youth; and that to pass it over even in such a brief notice as this would be a dereliction of duty. Various causes are assigned, to some of which, such as intemperance, a large portion of cases is attributed; but there is one cause of insanity which is perhaps as prolific as all other causes put together, a cause which has its root in the folly, ignorance and immorality of the victims, a cause which can only be removed by the proper training of youth and the implanting in their minds of the pure and noble principles of Christianity. This monstrous evil, this terrible crime against God and man, against the individual's own soul and body, is the canker at the root of modern manhood. It does not always lead to insanity; it would take a good many lunatic asylums to contain its victims; but while in most cases it falls short of producing actual lunacy, it is to its ravages that very much of the untold misery of human life is to be attributed. Here are the words of Mr. Langmuir:

"It will be observed that the physical causes tending to the development of insanity preponderate in a very marked degree over the moral and mental, and again that debasing and vicious habits predominate largely in the assigned causes of insanity. It is to this lamentable feature of the subject that the attention of physicians and social science reformers must be earnestly directed in order to stem the flood of profligacy and vice that is overturning the reason of so many, and filling our asylums with mental and physical wrecks. It may be, and no doubt is quite true that, in many instances when physical causes are charged with being the exciting factors of insanity, predisposing cause and hereditary taint may have existed, but it is equally true that these conditions might have remained latent and undeveloped, had they not been excited into existence by vicious habits. It is to this great field of preventable insanity that attention must be turned, for while asylums and asylum treatment may do a great deal in restoring dethroned reason or in mitigating its terrible effects, whether the assigned causes be of mental or moral character, it is to be feared that little or nothing can be done with these wretched victims of vicious or depraved passions."

Dr. Clark, the medical superintendent of the Toronto asylum, speaks in still plainer language. So much importance does he attach to this matter that he has had the part of his last year's report which refers to it published in tract form and distributed among the ministers throughout the country. In this year's report he repeats his warning with an emphasis added to it by another year's experience in dealing with the deplorable effects of the evil in question. He condemns a portion of the press for its fastidious silence on the matter, and seems to think that any harm which could possibly arise from publicity is not for a moment to be weighed against the good that might now be effected by unsparing exposure and outspoken rebuke.

AN Advent Conference is to be held in Mildmay Park, London, England, in the beginning of March.

A MEMORIAL statue to William Tyndale to be placed on the Thames Embankment, London, is talked of.

## News of the Churches.

REV. H. J. COLWELL has received and accepted a call to the pastorate of the churches at Watford and Warwick.

THE evangelistic services at Forest are most encouraging, the attendance large, and enquirers many. Rev. Robt. McKay and pastor R. Hay are greatly encouraged.

ON Feb. 12th, the ladies of the First Congregational Church, Kingston, held their annual sale of useful and fancy articles. The receipts were a little over \$100.

THE Rev. E. C. W. McColl left Unionville for Quebec on the 6th. He carried with him the best wishes of his friends whom he was leaving. There was a large number assembled at the station to bid him fare well. Mr. McColl and his family have gained many friends during their stay in this field of labour.

EDGAR. A welcome social was given to the Rev. J. I. Hindley by the Edgar congregation, on the 10th inst. There was a large gathering and their reception of their new pastor was most hearty and sincere. The prospects are most cheering to both pastor and people. We send congratulations to church and people. May they work together in the bonds of the Gospel "until death do them part."

DONMOUNT. — A musical and literary entertainment (one of a series) was given on Wednesday evening, Feb. 12th, by the Total Abstinence Society in connection with Mount Zion Congregational Mission. A proof of the popularity of these gatherings is seen from the fact that the building is always crowded. The reason of this is that the committee always provide an attractive programme. This society is doing a good work especially among the young.

THE Queen's Co. Congregational Association met in Milton, on the 6th inst., in the Congregational church, for re-organization and work. A Constitution was adopted and officers appointed. The Association sermon was preached by the Rev. D. McGregor, M.A., from 2 Cor. ii. 14. In the afternoon, after devotional exercises, a paper was read by Mr. McGregor, on "The Model Deacon," which elicited a lively and interesting discussion. The Association then discussed the question of "Church Finances," after which reports were heard from the churches as to their spiritual condition. In the evening, a missionary meeting was held in connection with the church at Milton, when addresses were made by Revs. Mr. De Wolf, D. McGregor, and Messrs. Geo. McLeod, Wm. Anderson, W. H. Freeman, and Chas. Whitman. The pastor (Rev. E. Barker) presided. The next quarterly meeting of the Association will be held at Brooklyn. There are at present six Congregational churches in the county, and four ministers. The following are the officers of the Association: President, Rev. E. Barker; Vice-President, Geo. McLeod, Esq.; Secretary-Treasurer, Rev. D. McGregor, M.A.; Executive Committee, consisting of the officers and one member from each of the churches, viz: Chas. Whitman, Esq. (Milton); W. Anderson, Esq. (Liverpool); Thos. Gardner, Esq. (Brooklyn and Beach Meadows); Nathan Waterman, Esq. (Pleasant River); and Mr. Silver (Ohio).

THE annual meeting of the church and congregation of the First Church, Kingston, was held on the evening of the 12th inst. After refreshments had been served, the pastor (Rev. S. N. Jackson, M. D.) took the chair, and the annual reports of the church work were presented. These were interspersed with selections of music very tastefully rendered by the choir. The Rev. E. C. W. McColl, who was on his way to assume pastoral charge in Quebec City, was present, and in a brief speech referred to his past connection with this church, and his joy in its present success. The statistics showed for the past year, 4 deaths, 9 baptisms, 6 removals from membership, 9 additions to the roll. The offerings for denominational purposes, reported in a recent issue of the CANADIAN INDEPENDENT, are raised by a system of quarterly collections. The treasurer's report showed that \$4,154.41 had been

raised for church and denominational purposes. \$250 was in hand for organ fund. Sunday School report gave 200 scholars on the roll, with an average attendance of 127. This, with the attendance of twenty-two officers and teachers, gives a total average of 149. School collections amounted to \$110.71. The Ladies' Association which meets monthly for social ends had raised \$282.94, and has the sum of \$1,363.24 in hand. Reports of the Young People's Association and the District Prayer Meeting, were also rendered, all showing a healthful and earnest state of life in the church. The meeting was a most pleasant and successful one, and a worthy close to a prosperous year.

## Religious News.

MR. C. H. SPURGEON is at Mentone, in France, and his health is improving.

ILLINOIS churches receive 118,000 members from the Sunday Schools last year.

THERE are 137 sects in Russia which were brought into existence last year.

THE East Congregational Church, Brooklyn, more than doubled its membership last year.

THE Methodist churches of Chicago, without exception, use unfermented wine for communion.

SOME Christian ladies in Chicago have opened a five-cent lodging house and made it a success.

REVIVAL meetings are held at several of the Cincinnati churches with marked success.

THE new Bishop of Durham, Canon Lightfoot, is well known in the world of theology and Biblical literature.

THE Seventh General Conference of Christians of all nations is to begin in Basle, Switzerland, on the 31st of August.

BROOK HERFORD, a Unitarian minister, in Chicago, says that the reform of the drama must come from the actors themselves.

LONDON Punch is to be hereafter edited by a Roman Catholic, F. C. Burnand. Punch has been noted in the past for its antipathy to Romanism.

KANSAS Congregationalists are trying to raise \$5,000 for home missionary purposes by contributions of one dollar from each member.

THE Park Congregational Church, Brooklyn, has cleared off \$7,000. A number of gentlemen in Plymouth Church make up \$6,000 of the sum total.

THE eight Congregational churches of the Hartford South Conference, Conn., are divided into two groups, each holding a fellowship meeting once a month.

THE Church at Woburn, Massachusetts, is 237 years old. It has just settled its fourteenth pastor, Dr. Daniel March, recently of Philadelphia.

FATHER HYACINTHE is trying to establish a Catholic Gallican church. The service is to be conducted in the French language.

A CONGREGATIONAL Church in Illinois lately rejected a candidate for its pulpit solely on the ground that he used tobacco. Served him right.

A DANCING-MASTER in a suburb of Chicago suspended school during a revival effort. Significant fact. Religion and dancing do not thrive together.

THE Japanese Government has authorized the issue by a Japanese publisher of the Book of Genesis in Chinese, prepared by the American Bible Society.

WASHINGTON GLADDEN, of the North Church, Springfield, Mass., and editor of "Sunday Afternoon," is preaching a series of sermons on "Signs of Moral Progress."

REV. P. P. STANTON, of Greenville, Conn., has been pastor of the church there for twenty-three years, and during that time 452 have been received into fellowship by him.

OVER twenty per cent. of the gentlemen in the college classes in Oberlin are absent teaching schools, that they may have something to put into their pocket-books.

A NUMBER of seceders from the Established Church, at New Deer, Scotland, formed themselves into a Congregational church, on the 21st of January.

PETER COOPER proposes to give to the American Missionary Association his interest in 900 acres of land in South Carolina for the benefit of an educational institution for the freedmen.

THE music halls of London are not remarkable for their good character, and the Middlesex magistrates want some means of better regulating them. Why not try prohibition?

THE American Home Missionary Society was out of debt on the 31st of January. Our Congregational brethren across the lines must have wrought nobly during the past few weeks.

A NEW chapel and school-room has been opened in Zion Church, Wakefield, under the charge of Rev. J. R. Wolstenholme. The late Rev. Henry Sanders of Hamilton was formerly pastor of this church.

DR. HUGH MCNEILE, Dean of Ripon, lately deceased, was famous at one time for his denunciations of Romanism. He was also celebrated for his eloquence in the pulpit, and for his successful evangelical labours at Liverpool.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON X.

THE JOY OF FORGIVENESS

GOLDEN TEXT.—"Blessed is he whose transgression is forgiven, whose sin is covered."

HOME STUDIES.

- M. Rom. iv. 1-12. Iniquities forgiven.
1. Ps. lxxxv. 1-13. Sin covered.
W. 2 Cor. v. 14-21. Trespasses not imputed.
Th. Psalm ciii. 1-22. Transgressions removed.
F. Rom. iii. 20-31. The law established.
S. Rom. v. 1-21. Grace abounding.
S. Ps. xxxvii. 1-11. The joy of forgiveness.

HELPS TO STUDY.

Our study of this psalm follows very appropriately after the 51st. The latter contains the confession of David's great sin and his prayer for forgiveness.

Sin is here described under its three aspects as departure from God, failure in duty, and guilt (see the notes on last lesson). The three-fold blessedness of forgiveness is set forth (see again last lesson). Transgressions are forgiven, the burden taken away.

1. He describes the joy and blessedness of forgiveness by a contrast with the misery and distress he suffered so long as he kept back the confession of his sin, vers. 3, 4. He had kept silence. He was afraid to acknowledge his sin to himself, or to confess it to God.

2. The psalmist next tells how he found relief, verse 5. As long as he tried to fly from God the darkness became deeper, the misery more insupportable. But now he will fly to God. He has come to himself; and like the prodigal he will arise and go to his Father.

3. David now presents his own experience as an encouragement to others, vers. 6-11. For this, that is, on this account, because of what God has done for me, others will seek the same refuge. Every godly one, who seeks God and godliness, to be near Him and to be like Him will pray unto Thee.

And even while he speaks to others, the psalmist cannot refrain from the expression of his joy, he turns in happy trustfulness to God. Thou art my hiding place, from guilt, from temptation, from remorse and wrath.

God is a refuge for us. Ps. ix. 9. He who abides in Him is safe. The clefts of the Rock of Ages are a safe refuge.

Our life is hid with Christ in God. Col. iii. 3. God compasses the happy singer about with songs of deliverance. God is the author as well as the subject of his praise, and gives him, whichever way he turns, abundant cause for gratitude and gladness.

Again the psalmist turns to those he would instruct. (Note 1.) I will instruct thee, Luke xxii. 32. His own painful experience has brought him many rich lessons, which he would impress upon others. I will guide thee with mine eye.

This comparison leads the psalmist to the great contrast between the ungodly and the righteous, which sums up all that has been said. One is surrounded with sorrows, the other with mercies. He that trusteth in the Lord, may well be glad in the Lord.

The experience of every penitent sinner is, that confession of sin and forgiveness lifted the burden from his heart, the gloom from his life, and opened fountains of joy.

The first experience warns, the second encourages. The first is a beacon like Lot's wife. The second is a blessed voice of encouragement and direction. In this way every Christian is to be an example and a help to others in the way of life.

EXPLANATORY NOTE.

I will instruct thee. Most of the old interpreters represent these two verses as spoken by God; but the more recent scholars refer them to David, who from his own experience now gives counsel to others.

IS IT YOUR BOY?

We have before us as we write, a dozen or so of those periodicals which fill our news-stands and are thrust into our faces in the cars, weekly papers intended mainly for the perusal of young men and boys.

The staple contents of most of these papers are the stories. These vary in character, of course, according to the audience supposed to be reached. Sometimes they are of border adventures, Indians, herdsmen—ruffians of every grade taking prominent parts.

Such utterable improbable stories as are here told are bad enough, in the sadly distorted and wretchedly untrue views of life and the objects of living which they present. A mind nourished on this sort of food soon becomes diseased—all fine and noble and pure sentiments blunted.

But the effect is of course, to suggest scenes of impurity to the imagination, and when it gets to work in this direction it runs riot. When such crimes have been perpetrated, it is necessary that the officers of the law be made cognizant of them. Fathers and mothers should know what perils are about their children, that being forewarned they may be forearmed.

Extremes are to be avoided. A great many persons talk more than they ought to. There are superintendents who overdo the talking business before their schools. There are prayer-meeting talkers who never let a chance slip for getting in a word. And oh! how many persons there are who wish that that one unfortunate remark of theirs had been left unsaid!

## Children's Corner.

## CLEAN HANDS, PURE LIPS.

"WHY didn't you strike back, you goose?" I paused in my sewing and looked out unobserved upon a group of little folks playing near my window. One child was running away rapidly, the others stood beside little Amy Horton, who gazed ruefully at her own fat hand and tried hard not to cry. Such a little girl was Amy! The only child of a young widow but lately moved into our village.

Of Mrs. Horton, we, the people of B knew as yet nothing; save that since by manners we usually judge, she was a lady in every respect—gentle, quiet and refined. I had not yet given myself the pleasure of calling upon my new neighbour. Little Amy, however, child fashion, had soon grown familiar with the children of the neighbourhood, and they made a pet very quickly of the five-year-old stranger.

What could be the trouble now I wondered, seeing Amy's flushed face and catching the scowl on the brow of the questioner, who asked, "Why didn't you strike back again?"

I listened for the answer with interest.

"'Cause—'cause— my mamma wouldn't kiss my hands—if I—struck anybody!" sobbed the injured little one, rubbing the red hand with the plump white one, evidently quite hurt in flesh and feelings.

"Wouldn't kiss your hands!" exclaimed her listeners, wonderingly. "What do you mean, Amy? What a queer idea!"

I was as much interested as either of the children, and peeping through the vines clustering about the window, quite safe from childish observation, I listened for Amy's explanation.

"Mamma always kisses my hands when they haven't been naughty, and it's naughty to strike. That little girl's mamma won't kiss her hands to-night, will she?" Amy's blue eyes looked up into the faces around her, and full of wonderment at her words, the sympathetic children kissed and pitied her to her heart's content.

Then I went out and talked to the little one, with a new respect for the pure mother whom, more than ever, I desired to know.

"Will you take me to your house, dear?" I asked, offering my hand with a smile, and stooping to kiss the small, grieved face.

"Oh, Mrs. —," cried the children in a chorus, "what do you think? That Sally Jones struck Amy real hard on her arm and hand just because Amy didn't want to walk with her! Wasn't it the meanest thing?"

I agreed, rather indignantly, that it was the meanest thing, and then we walked along the road to where Amy's mother lived. At my suggestion the children remained outside, while I made my long intended call upon Mrs. Horton. After a while

I repeated Amy's remark, and asking pardon for curiosity, begged to know more about the sweet idea. Mrs. Horton laughed, but I saw the glisten of tears in her eyes as she replied,

"Maybe I am foolish, Mrs. —, but ever since my little one was given me I have loved to kiss the little baby hands as well as the baby lips. I used to lay the soft little pink palms upon my mouth and kiss them till my baby laughed.

"As she grew older I still kept up the custom, and when night came and, undressing her, I failed to kiss the little hands, Amy knew that it was because they were not quite clean from naughtiness. If they had been lifted in anger during the day, if they had struck at nurse, or a little playmate, mamma could not kiss them, because they were not clean. And to miss the kiss was very hard for my baby, I assure you. It was the same with the little lips. If a naughty word had escaped them—I mean wilfully naughty words—or if my little girl had not spoken quite the truth during the day, I could not kiss the lips; although I always kissed her on her cheeks and forehead, never allowing her to go un-kissed to bed. But she cared more for kisses on hands and lips than for anything else in the world, I believe; my loving little Amy! And gradually the naughty ways were done away with, and each night my baby would say, "Tea hannies to-night, mamma; tea hannies for 'oo to tiss!"

"And even now,—though she is five years old,—I keep up my custom which she has known from her birth, because I think it helps her to try to be good. You will laugh maybe, Mrs. —, but I do want my little girl to grow up pure and sweet; and if the love of mamma's kisses can keep, by God's help, the little hands, lips, and heart clean, I think I shall continue the custom until Amy is old enough to fully understand things that are too hard for her as yet."

My own eyes were tearful when Mrs. Horton's sweet voice ceased, and envied little Amy her beautiful young mother's companionship. Did I think it a foolish idea? Ah, no indeed! But the truest, sweetest custom in the world—keeping her small hands clean for mamma's good-night kiss; and that is why Sally Jones was not "paid in her own coin," as the saying is. That is why the sweet lips made no angry reply. Mamma's kiss was too precious a thing to be given up for one moment of evil speaking. Dear little Amy!

## THE GIANT HUMMING-BIRD.

THE giant humming-bird of Chili is the largest of the family, and besides its size differs from all the rest in some very noteworthy respects. Mr. Gould describes it as a bold and vigorous flyer, quick in all its actions, passing from flower to flower with the greatest rapidity. Unlike other species of its family, it may be frequently seen perched on a small tree or shrub. It has a very extensive distribution over nearly all the

more southern portions of South America. M. Warszewic collected specimens in Bolivia at a height of nearly fourteen thousand feet. The nest is a somewhat large, cup-shaped structure, composed of mosses, lichens and similar materials put together with cobwebs and placed in the fork of a low branch of a tree, generally one that overhangs a turbulent stream. Charles Darwin, in his narrative journal of the voyage of the "Beagle," refers to this species as a resident of central Chili during the breeding season, and his account of it differs, in some respects, from those of other writers, especially that relating to the absence of the rapid vibrations of the wings, generally supposed to be a peculiarity of all humming-birds, without exception. He states that this species, when on the wing, presents a very singular appearance. Like others of the family it moves from place to place with a rapidity which may be compared to that of the syrphus among flies, and the sphinx among moths; but, while hovering over a flower, it flaps its wings with a very slow and powerful movement, totally different from that vibratory motion common to most of the species and which produces the humming noise. Mr. Darwin had never seen any other bird the force of whose wings appeared (as in a butterfly) so powerful in proportion to the weight of its body. When hovering by a flower, its tail was constantly being expanded and shut like a fan, the body being kept in a nearly vertical position. This action appeared to steady and support the bird between the slow movements of its wings. Although it flew from flower to flower in search of food, its stomach contained abundant remains of insects which Mr. Darwin believed to be much more the objects of its search than honey. Its note, like that of nearly the whole family, was extremely shrill.

## MISTAKES.

EVERYBODY makes mistakes. Things will not always come out just as we try to make them, because some little wrong thing is done or something that needs to be done is overlooked. Well, what then? Shall we get discouraged, and let things go as they will? Some people do; but such people have a hard life of it. They think themselves very unlucky, and complain of their hard fate.

The little fellow who is at work on his example in multiplication finds that he has made a mistake. What does he do? Drop his slate and go off fretting, and wishing there were no such things as old bothersome figures? No; he is puzzled; but he knows there is a mistake somewhere, and he means to find it.

"Try again!" is his motto. He will begin again, and go slowly and carefully through all the work. If he does not find the mistake then, he will do the same again, running through the lines of the multiplication-table in his mind or making them by additions on his slate. He will persevere until he gets the right answer, you may be sure.



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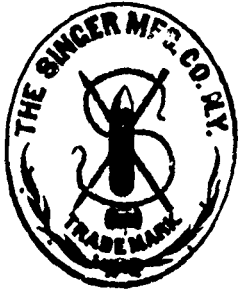
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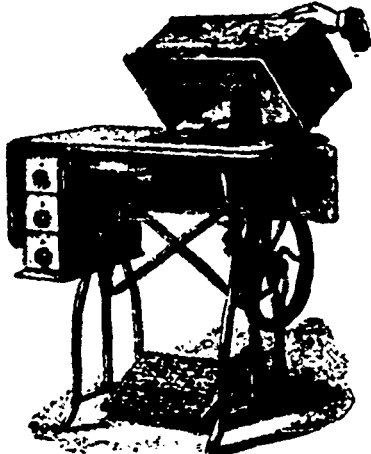
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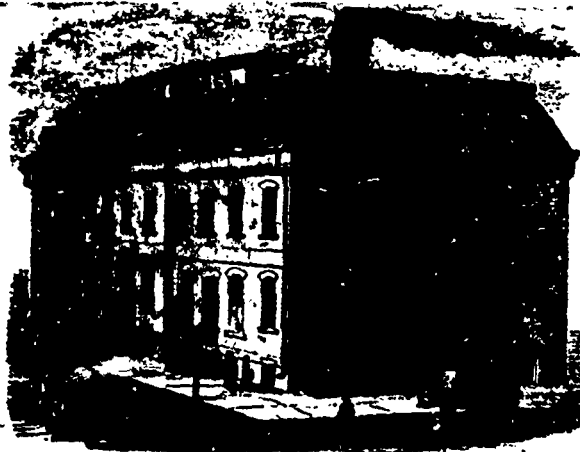
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INTERNATIONAL EXHIBITION. (No. 735.)  
PHILADELPHIA, 1876.

The United States Centennial Commission has examined the report of the Judges, and accepted the following reasons, and decreed an award in conformity therewith.

PHILADELPHIA, December 5th, 1876.

REPORT ON AWARDS

Product, REED ORGANS. Name and address of Exhibitor, DOMINION ORGAN CO., Bowmanville, Canada.

The undersigned, having examined the product herein described, respectfully recommends the same to the United States Centennial Commission for Award, for the following reasons, viz:

"Because they have produced in their instruments a pure and satisfying tone, by their method of voicing, and have a simple and efficient stop-action, with satisfying musical combinations, an elastic touch, and good general workmanship."

H. K. OLIVER, Signature of the Judge.

APPROVAL OF GROUP JUDGES.

J. SCHIRMAYER, WILLIAM THOMPSON, E. LEVASSEUR, JAMES C. WATSON, ED. FAYRE PERREY, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUNA, F. A. P. BARNARD

A true copy of the Record. FRANCIS A. WALKER, Chief of the Bureau of Awards.

Given by authority of the United States Centennial Commission.

A. T. GOSWORN, Director-General.

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