

house of his nephew, Mr. Marshall, on the 13th ult., but with a strong impression that he would not recover, which proved, alas, too well-founded, for about three o'clock in the morning of the 7th inst., he calmly passed away from the friends he loved below to the innumerable multitude above.

There were three things in the religious character of our lamented friend that ought to be noted and remembered, because they were the principle and pivot of his own spiritual life, and are of the greatest importance to every man. The first that appears in the order of time is his CONSCIENTIOUSNESS, or what perhaps might be best termed his conscientious consistency. He gave up a very lucrative business in Montreal on account of his aversion to the liquor trade; and he changed his ecclesiastical connection as a minister on account of divergence in some unsentential points. He was so thoroughly and transparently honest that he could neither conceal his divergence nor practically disregard it.

Another element of his character was his FAITH IN THE BIBLE. The divine authority and sufficiency of the Scriptures he held most firmly, and felt that without them there was no certainty or anchorage in spiritual things.

The third element was FAITH IN CHRIST,—faith in him as supreme, faith in him as the supreme redemptive Ruler of the world. On this, as I have known him, there was no halting or hesitancy, no misgiving or compromise. With such vital conscientiousness and conviction, he had done his work, and was pursuing his Biblical studies and the extension of the truth, with the kindness, courtesy and liberality that never failed to distinguish him.

The large gathering of intelligent acquaintances and friends at his funeral, on the 9th inst., in Toonto evinced how much he was respected and regretted. He was indeed a man that no one could know without esteem. His name was one that could never cause shame. His memory is lovingly cherished by many. His very failings leaned to virtue's side, and need not be re-called. His departure has made a gap in many hearts that cannot be filled, and shaded many a circle of kinship and acquaintance. His friends in Christ glorify the grace of God in him, and by the same grace are on their way to the Reunion of the skies.

Toronto, July, 1879.

J. G. MANLY.

Correspondence.

HANLAN!

To the Editor of the CANADIAN INDEPENDENT.

SIR,—Hitherto the "press" of the churches has been silent about Hanlan. If the outbursts of enthusiasm every day appearing in your secular contemporaries can be justified it appears to me that you would be doing good service by adding your panegyric, or better still perhaps a liberal Divine might invite the hero to take part in a Church service (he could surely give out a hymn) and take up a special collection for the "Homestead" fund. The "Wards" and the "Davises" might be included in the programme and add *ad libitum* to the occasion. But, Sir, however we may admire the skill, the prowess—call it what you will—which has characterized and given success to Hanlan in his aquatic performances, I venture the opinion that all this bubble and blow of which the "reception" and "homestead" schemes are the outcome is a serious mistake. We teach our children that it is "righteousness" that exalteth a nation. It may be taken that is a mistaken shibboleth for boating, betting and beer is to be in the future the trinity at whose shrine we are to bow.

This is the burden of the teaching of the secular press—it is now time for the religious element of our national life to raise its voice. Yours, &c., EDNA.

Hamilton, July 14th, 1879.

DR. JOSEPH PARKER has withdrawn from the arrangement to supply Plymouth Church, Brooklyn.

MR. GLADSTONE is ready to take up the question of disestablishment of the Scotch Church when the Scotch people desire that consummation.

Religious News.

THE "Scriptural Reading Union" commenced its fourth year July 1, with over 20,000 members in all parts of the world.

THERE have been 3,000 mission churches established throughout the world by the various foreign missionary societies.

MR. HENRY VARLEY, after two years' evangelizing labours in Australia, has returned to London, and had a public reception June 9, at his old church, the Tabernacle on Nottingham Hill.

A SERIES of resolutions was adopted by the General Assembly of the Irish Presbyterian Church, expressing firm adherence to the principle of united non-sectarian as opposed to denominational education.

FIVE hundred French Canadians have come from Rhode Island on a pilgrimage to the shrine of Ste. Anne de Beaupre, on the shore of the St. Lawrence, near Quebec. Are there no saints in New England?

As the workmen were demolishing a house at Perth Amboy, built in 1684, they found an old Danish Bible that had been printed in 1664, in the mason work, half of which was in a good state of preservation.

THE Rev. Neil D. MacLachlan, has been chosen to fill temporarily the chair in Aberdeen College from which Prof. Robertson Smith has been suspended. He is a B.D. recently licensed by the Greenock Presbytery.

HUDDESFIELD Magistrates ordered the destruction of 200,000 small bills and 150,000 pamphlets alleged to be of an indecent and immoral character, which the police had seized on the premises of a quack doctor or herbalist.

By 225 votes against 157, the General Assembly of the Irish Presbyterian Church has refused to appoint a committee to prepare a selection of hymns. The Assembly by 313 to 278 votes also refused to sanction the use of instrumental music.

THERE has been an increase of about 56,000 members of the Established Church of Scotland since the last return five years ago. This increase has been at the rate of 12 per cent. while the population of Scotland has only increased 4 per cent.

THE publisher of a new religious paper in Silesia, has improved on the plan of giving chromos, which has been so popular elsewhere. He promises to give to each new subscriber a small portion of earth from the graves of martyrs at Rome that has been enriched by their blood. And to those who procure new subscribers he offers seeds and cuttings of plants from the garden of the Vatican, that had been touched by Pius IX., and earth out of the catacombs!

A GREAT movement has just been inaugurated against intemperance. It is the formation of a joint-stock company with a million of capital in shares of one pound each, to provide temperance coffee-houses and temperance places all over the kingdom. The Archbishop of Canterbury is at the top of the list of clergy, and as many names followed in the prospectus, as advertised in the "Times" as nearly fill a column. The coffee-houses already established have done well, and it is quite expected that this new scheme will pay.

THE Pope has addressed a letter to some Italian prelates in reference to the civil marriage laws in the Italian Parliament, in which he says: "The Government designs to separate the contract from the sacrament, and to permit the Church no other share in the marriage rite than that of a liturgical benediction. The principle upon which Italian marriage legislation is founded destroys the fundamental idea of Christian marriage. The state has taken on itself the melancholy work of forming a matrimonial morality of its own, purely human in its character, altogether civil in its forms and guarantees, substitutes it for the sacrament, without which marriage among Christians is neither permissible nor durable, and imposes it on the public conscience by force."

THE first real Indian Pandit who has ever visited England has, says Professor Monier Williams, just been admitted a member of Oxford University. He is scarcely twenty-three years of age. Professor Williams says: "We have had others here who have borne the name; but no real Sanskrit scholar has ever before had the courage to break the rules of caste, give offense to his own family, incur the odium and contempt of the whole fraternity of his brother Pandits, and expose himself to the certainty of excommunication on his return to India." Mr. Williams regards his arrival in England as a remarkable sign of the times. It proves, he says, that the educated classes of India are beginning to be intolerant of caste prohibitions. "They are beginning to find out that caste was made for man, and not man for caste; and that it is better to make caste their slave, retaining all that is good and useful in its rules, than be themselves the slaves of caste."

Official Notices.

CONGREGATIONAL COLLEGE OF B.N.A.—The forty-first Session will be opened with the usual public service on Wednesday, September 17th, 1879. Candidates for admission are requested to forward to me their applications, with testimonials of pastors and recommendations of churches, without delay, that there may be time for necessary correspondence. My address till September 10th will be box 28, P.O., Cacouna, Que. GEORGE CORNISH, LL.D., Sec. Congregational College, B.N.A. Cacouna, July 15th, 1879.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXI.

Aug. 3. } THE MINISTRY OF RECONCILIATION. } 2 Cor. v. 18-21.

GOLDEN TEXT.—"We pray you in Christ's stead, be ye reconciled to God."—2 Cor. v. 20.

HOME STUDIES.

M. Matt. x. 1-20. . . . The twelve apostles sent forth.
T. Mark xvi. 14-20. . . . The commission.
W. 2 Cor. iv. 1-18. . . . Christ Jesus the Lord.
Th. 2 Cor. v. 14-21. . . . The ministry of reconciliation.
F. 1 Cor. ii. 1-16. . . . The testimony of God.
S. 1 Cor. iv. 1-15. . . . Ministers of Christ.
S. Col. iii. 1-29. . . . "Whom we preach."

HELPS TO STUDY.

Our lesson supplies part of the answer to the question "How doth Christ execute the office of a priest?" It teaches us that He once offered Himself up as a sacrifice to satisfy Divine justice, and reconcile us to God. To reconcile is to bring into accord, and the term is only applicable to parties who have been at variance. When two persons quarrel, perhaps a mutual friend tries to reconcile them—remove the enmity that is between them, and make them friends. In the case of God and man the enmity is all on one side. Man is naturally at enmity with God, but God is not at enmity with man. On this account, and because the Supreme Being is unchangeable, some have objected to the use of the word *reconcile* in speaking of God, wishing to restrict it to man as in the text of our lesson. But there is a sense in which God may be said to be reconciled to the believer by the death of Christ; for the death of Christ satisfied Divine justice, which would otherwise inflict eternal punishment upon the sinner; and again, God cannot be pleased with the sinner so long as he continues in his sins and in a state of rebellion, but when the sinner becomes a believer in Christ, "in Him" God is "well pleased." On this point Dr. A. A. Hodge tells us that the same Greek word is translated *atonement* and *reconciliation* in the New Testament, and that "throughout the Old Testament the Hebrew word for atonement is constantly used to signify the reconciliation of God, by means of bloody sacrifices, to men alienated from Him by the guilt of sin." Perhaps the following is as natural and convenient a division of the lesson as any:

I. SUBSTITUTION AND SATISFACTION.—Vers. 14, 15, 21. The doctrine of substitution—that is the Saviour taking the place of the sinner, and the imputation, in the eye of God's law and justice, of the believer's sins to Christ, and of Christ's righteousness to the believer—is most clearly taught in the last verse of the chapter: "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Without doing any violence to the text, two of the clauses might be transposed so as to make the meaning plainer to some, thus: For He hath made Him who knew no sin to be sin for us, etc. The same doctrine is indicated by the word for in the 14th verse: "if One died for all then were all dead—not actually, but legally dead. It once happened in France, during a time of war, that a man was drafted to serve in the army; but, instead of serving, he by some means got another man to take his place; and the latter was shortly afterwards killed in battle. A second time the man was drafted; but he refused to serve. On being brought before the judge he stated his case, and the judge said to the officers, "You cannot make this man serve; this man is dead; he sent a substitute to the war; his substitute was killed; and that, in the eye of the law, is the same thing as if he had been killed himself."

II. REGENERATION.—Therefore, if any man be in Christ he is a new creature, old things are passed away, behold all things are become new. He is born again—born into the kingdom of heaven. He has received spiritual life and sight and feeling. A revolution has taken place in his views and opinions. He hates sin, which he formerly loved, and he loves holiness, which he formerly hated. This great change is the work of the Holy Spirit.

III. RECONCILIATION.—The primary object of Christ's death, as we have already seen, was to satisfy Divine justice in behalf of sinners; but, by a sort of reflex action on the minds of men, the manifestation of Divine love in the death of the Saviour is used by the Holy Spirit as the most effective means of melting and subduing the hard and hostile heart, and reconciling man to God. Doubtless it is matter of astonishment to high and holy beings when they are made aware of the necessity of God's reconciling the world to Himself—reconciling the guilty offenders to the just and righteous Law-giver. They will probably think that man ought to be but too glad to be reconciled, and that the difficulty ought to be on God's part. But the Gospel reveals to us that there is no difficulty whatever on His part; and if any of us are lost it will be, not because God is not reconciled to us, but because we are not willing to be reconciled to Him.

We can scarcely do better than conclude this lesson with a few sentences from the writings of Dr. Chalmers. Commenting on this very passage, he says: "What a basis for the evangelical obedience of new creatures in Jesus Christ! What a mighty change is implied in our becoming Christians!—with new aims, new habits, new affections, new objects of pursuit; and yet what a free opening to this great enlargement—this vast revolution in the character and state of man. All is of God, who bestows the power to enter up-