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The Canadian Independent.

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

Vol. 26.

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THE CANADIAN INDEPENDENT.

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EDITORIAL DEPARTMENT.

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DEAN STANLEY grants a site in Westminster Abbey for a Memorial to the Prince Imperial.

BANGOR Theological Seminary has invited Mr. F. B. Denio, of the last class in Andover Seminary, to its Greek and Hebrew professorship.

PROFESSOR DAVID SWING is a widower. His wife died at Oxford, Ohio, on the 2nd of August. They had been married for twenty-five years.

THE "Atlantic Monthly" for August opens with a very good paper on "Preaching," to which we shall further attention next week. The author is said to be Rev. J. B. Harrison, understood to be a Methodist minister.

DR. JOSEPH P. THOMPSON, of Berlin, Germany, once pastor of the Broadway Tabernacle, New York, is reported to be dangerously ill in London. Dr. Thompson has for some years been engaged in literary and scientific work.

THE Jesuits are said to be quite prepared to be turned out of the colleges, and even out of France; and they have in anticipation purchased three establishments—one at Jersey, another at Fribourg, and a third at Monaco, where they will have a wide field for religious operations.

WE see in one of our English papers an item announcing the death of Rev. A. Morton Brown, L.L.D., Cheltenham, England. Dr. Brown was chairman the Congregational Union of England and Wales 1854. He had been pastor of his church for some 27 years, we believe.

CONGREGATIONALISM in the Province of Victoria, Australia, has lost a good friend by the death of Hon. George Barker. He was a native of Yorkshire, England, but had been in Melbourne since 1846. For 27 years he was in the Victorian Parliament, and one time in the ministry.

THE exodus of negroes from the Southern States continues. The likelihood is that the number of emigrants will increase in the coming months. Something must be done by the country at large for this America owes the blacks a heavy debt, and has not begun to discharge that debt.

A CHINESE Congregational Church was organized in Honolulu, Sandwich Islands, on the 8th of June. We rejoice to hear this news. We hope that we shall be permitted to chronicle such facts pretty often. There are Chinamen on the Pacific Coast who should be reached and Christianized and gathered into churches.

THE Rev. Dr. William M. Taylor, pastor of the Broadway Tabernacle, New York, is now in London, and there is some talk of trying to keep him there in one of the vacant Presbyterian churches. We hope that the effort will not succeed. Dr. Taylor's administration in the Tabernacle has been very successful if numbers are an indication of success.

HENRY WARD BEECHER preached on Sunday, July 27th, at Highland Lake Grove, about twenty miles from Boston, Mass. The crowd was very large. He has been taken to task for doing this by some religious newspapers. His presence emptied some neighbouring churches, and then trains were run for the benefit of those who wished to hear him.

THE Bishop of Lincoln has written to one of his clergy directing him not to administer the communion to a churchwarden who had married a sister of his deceased wife. The Bishop says that man "has broken the law of God, as interpreted by the authority of the Church." It is well that the Bishop introduced that last clause. It would never have done to leave that out.

THE English "Inquirer," a Unitarian paper, says that the efforts of Unitarianism among the working-classes in Birmingham, Wolverhampton, and many other large centres are little short of failure. Correspondents of American Unitarian journals also state that Unitarianism in Britain is very feeble and has been losing *prestige*. The reason assigned is, that in other religious bodies many of the views for which Unitarianism has been wont to contend are now prevalent.

It is worth while to call attention to the progress of Christianity in Japan during the last seven years. There are now 43 Protestant churches in the country, with a membership of 1,500; 54 Sunday schools, with 2,000 scholars; 3 theological schools, with 175 students; 81 missionaries, 93 native assistants, 10 native pastors, and 150 preaching places. Much of the work done in the Empire has thus far been of a preparatory character; but the results have been very gratifying, and there is no doubt that they will be more so in the future.

OUR Congregational brethren of New South Wales are forced to take a new departure now in connection with their theological institution, Camden College, Sydney. For some time past, the Rev. T. S. Forsaith has had charge of the institution, and he had done his work gratuitously. Now, he is compelled to leave on account of ill health, and the question of future plans has been discussed. The supporters of the college have been somewhat aroused, and the probability is that they will place it on a better basis than it has known as yet.

THE United Presbyterian Church of Scotland has cast out its heretic, the Rev. David Macrae, of Gourock. Probably it could have done nothing else. Mr. Macrae took leave of the Synod in an address whose temper leaves nothing to be desired. He speaks in the kindest manner of those from whom he has now been separated; but he predicts that the views which

he has enunciated will prevail in the future. At least, he is sure that liberty of opinion will be allowed. Here is a question which we would like to see answered by some champion of the highly-organized, hide-bound denominations—"churches," as they call themselves: What provision is there in their "bodies" for any change in opinion? Changes take place all the while. Doctrines are more or less modified, and yet a man dare not deviate from the standards, which are immutable.

HERE is an indication of the way in which things are usually done in highly-organized, creed-bound ecclesiastical bodies. The Athanasian creed has been a stumbling block to many clergymen of tender conscience in the English Church. It defines some very mysterious matters with a great deal of minuteness, and calls upon everybody to accept its definitions, announcing some terrible results if they do not accept them. Now, clergymen did not believe the statements of the creed, and could not use its threatenings. They applied to convocation for relief. And they got it—in this shape. A declaration was passed affirming that the creed does not say what its objectors have contended it does say. And these objectors must assent to this affirmation. The Bishop of Peterborough, Dr. Magee, writes very severely about this action. But what is the use? What can the Church of England do other than something of this sort? It must try to mingle past and present.

THE "Religious Herald" reminds city churches of their relation to their sister churches in the country in the following vigorous fashion: When a favoured city church which draws its spiritual strength largely from the smaller rural churches, gets proud and high-minded, and stands aloof from the helpful offices of Christian fellowship and co-operative effort, absorbing in itself all it can command of culture and talent in the pulpit, and of money and efficiency in the pews, and caring little or nothing for the general thrift of the sisterhood of churches to which it nominally belongs; we are reminded of the quaint, laconic, but exceedingly apt reply which President Lincoln made to one who said to him in those dark days of disloyalty at the North, "New York is about to proclaim itself a free city like Hamburg." To this the jaded, harassed President responded in a tone of mingled mirth and sadness, "As to that, I think it will be some time before the front door sets up housekeeping on its own account."

WE call the attention of our clerical readers to this story of Oliver Wendell Holmes about Theodore Parker. Dr. Holmes says that the first time he visited Parker—but we will give the account in the doctor's own language—"In looking round his library, I saw upon his shelves the great series of quartos—which I knew by their title only, if at all—'Brucker's Historia Critica Philosophicæ.' 'You have hardly read that, I suppose,' I said, not thinking that any student, in these degenerate days, grappled with these megatherial monsters of primitive erudition. 'O, yes, I have,' he answered very quietly; and then I, who thought I was dealing with a modest young divine of the regulation pattern, took another look at the massive head of the young man whom Mr. Wendell Phillips has lately spoken of as the 'Jupiter of the pulpit.'" It would be well for ministers everywhere if they grappled more with these hard, solid books. There is a great deal of literature that is very light to be found now-a-days, and it is found in theology as well as elsewhere, and it seems that it is very popular. Solid food is best, provided the stomach is in good condition.

WHAT DOES IT SIGNIFY?

"Well, I think I will take this dress. It is more than I expected to pay, and is really too expensive, but it is so becoming and so pretty that I must have it. Besides, it is absolutely necessary to keep up appearances these days. We will manage to afford it some way."

"Is it really time for another subscription? I could not have believed it was a year since I gave the last. I see most of the ladies give only one or two dollars; I do not know why I should give five. I know the object is a very worthy one, but we are all feeling the hard times, and there are so many calls I really cannot afford it. It is hard to find money to live with these days, and any benevolence is a sacrifice."

"Well, wife, I ordered a carriage on my way up town to take us to-night. It rains, but it would not do for us to stay at home. I promised Mr. B—— we would certainly come, and everybody will expect us. It would be a great pity to disappoint ourselves and them. You can wrap up, and the enjoyment will be quite refreshing after the work of the day."

"I don't think I will go to the prayer-meeting this evening. The weather is quite disagreeable out, and I have been tramping the streets on business all day; I am really too tired to enjoy it. I suppose there will be only a few out, and our pastor will expect us, and will be disappointed, but I think my place this evening is at home."

"I declare, it is nearly midnight! Never mind, what does it signify now and then? What with good music and agreeable society the evening has passed so quickly I could not have believed it was much past ten!"

"It was too bad of our minister to have kept us so long to-night. I thought it was understood that prayer-meeting was to be only an hour long, and it is sometimes nearly an hour and a half before we are dismissed. Half-past nine is too late to be out. If the deacons would make shorter prayers, and the dominie would not have so much to say, it would be better. I believe I shall stop going if this is to be the way of it."

Has our stenographer been taking the speeches of some so-called Christian people? Have you never heard any similar? Have you ever yourself spoken or thought such? What do they signify? Much, very much. They are fearfully significant of hearts loving the world and the things of the world far more than the things of God. They are significant of money, time, affections freely bestowed on carnal self, the world's things and the world's company, and grudgingly withheld, or more grudgingly given to God and the cause of God. They are like straws floating on the surface of the stream, deeply significant of the direction in which the current of the heart's affections is flowing.

The manifest worldliness of a large portion of the Church in these days is a very serious subject, and one that demands the attention of every lover of the Lord Jesus Christ. It has been published, as said by one of our most prominent ministers, that if two-thirds of the present membership were stricken from the rolls the Church would have greater moral power in the presence of the world than it has to-day. Whether this is true or not, it cannot be gainsaid that there is very much of inconsistency in the professions of many church people, and very much of worldliness in their lives. And it is just because professing Christians have fallen under this controlling spirit of worldliness—the greed of gain, the lust of power, the ambition to make a fair show in the flesh—that they have so often fallen into grievous iniquity and brought reproach upon the cause of Christ.

It is very easy to say what the world must think of all this, but a more serious and important question is, what do we think of ourselves? The Bible says, "Where the treasure is there will the heart be also," and "Out of the abundance of the heart the mouth speaketh." "Doth a fountain send forth at the same place sweet water and bitter?" "If any man love the world the love of the Father is not in him." "Purify your hearts, ye double minded." *Illus. Chris. Weekly.*

"WHO SHALL ROLL AWAY THE STONE?"

That which weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe.
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song outgushing,
Rise in rapture, Lord, to Thee.
For, before the way was ended,
Oft we've had with joy to own
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Oftimes in the feared "to-morrow"
Sunshine comes,—the cloud has flown!
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, man, "rejoice?"
In to-day's bright sunlight basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—George Washington Moon.

HOW EVERY MAN CAN HELP THE TEMPERANCE CAUSE.

I urge on you the duty of self-denial for the sake of others. If you are fond of drink, abandon it before it be too late for your own sake; if you are not fond of it, it will cost you nothing to give it up. We are all face to face with a hideous, a degrading, a colossal evil. The legislature either cannot or will not help us. Warning, preaching, moral influence, even extended education, fails to help us; increased wages, diminished hours of work, only deepen our peril and our loss. There is one way, and one way only; but that is a certain and an easy way by which not merely to check, but even to annihilate, the curse. It is that every one of us should cease to contribute to this monster evil the penny of a contribution or the shadow of an example. The use of that deadly, peculiar and wholly unnecessary substance is so far inseparable from the abuse, that where the individual use is, there the national abuse will be. Unrestricted liquor traffic will, to the end of time, mean for myriads intense temptation; temptation means drunkenness; drunkenness means degradation, horror, ruin, crime. You are a Christian. Will you give up a needless luxury to help in saving others from a blasting curse? You are a patriot. Will you give up a poor tickling of the palate, an unwholesome tingling of the brain, to rescue your nation from a blighting degradation? If you do not help, at least be ashamed to hinder. Call not those fanatics who would clear their conscience from every taint of so dangerous a leaven. Do not gild a self-indulgence with the Ophir gold of Holy Scriptures or hide the forehead of a luxury under the phylactery of a scribe.

Not long ago there was in a certain colliery an explosion by which four hundred miners were suddenly hurled, amid shattered ruins, into horrible death. It was caused by a single miner who had opened his safety-lamp to light his pipe. To that pipe of tobacco were sacrificed four hundred precious lives of fathers, of husbands and of sons; and alas! on the bodies of not a few of those who perished in that fiery blast were found duplicate keys by which, hitherto with impunity, they had done the same. Alas! my brethren, England and Scotland are such a mine; they are full of the explosive fire-damp of intemperance. In all societies it hangs dense around us in the perilous and pestilential air. Do not say that there is none of this flaming peril around you; that you may open your safety-lamp and no harm come of it. It may be so; it may not be so. You could not, you would not, do it if you were sure that there was danger; for that

—as you see at once—would be a deadly selfishness and an atrocious crime. But you cannot be sure that there is not danger. Is the gain worth the risk? Is the transient and animal indulgence worth the permanent and eternal peril? No harm may come to you; but if harm comes to others who are re-assured by your example, you, even you, will have helped to perpetuate a frightful curse, whose effects, in shattering blast after shattering blast, shall be flapped in echoes of ruin and of misery, too late for penitence, amid generations yet unborn.—*From an address by Canon Farrar.*

WHO IS CHRIST?

The Christian world was a few years since taken by surprise at the enlightened sentiments publicly and boldly avowed by Baboo Keshub Chunder Sen, an educated native of India, and one of the founders of the new sect of the Brahma Somaj, from which so much was expected in overthrowing the superstition of that country, and in making a way for the advance of the truth. He is a man of learning and ability, having enjoyed a thorough English education, together with the advantage of European travel. He occasionally appears before the public, and always excites interest and hope in thoughtful minds that his inquiries in regard to the highest subjects of thought may yet bring him into the true and full light of the gospel.

He recently delivered a lecture in the Town Hall of Calcutta on the suggestive topic, "Who is Christ?" He stated frankly that he was not a Christian, but confessed that he must speak of Christ, and that his love of Christ constrained him to speak of Him, and his loyalty to Him was his only apology. India, he said, needs Christ, and eagerly and earnestly asks, "Who is this Christ whose ideas and institutions are taking their root on all sides in our soil?"

Perhaps there is no more impressive proof of the power with which Christian thought is penetrating the leading minds of India than the following passage from this lecture. When educated Indians can openly and fearlessly avow such radical ideas to their countrymen, it ought to silence the silly taunt that missionaries are effecting nothing by their lives and labours.

"Who rules India? What power is it that sways the destinies of India at the present moment? You are mistaken if you think that it is the ability of Lord Lytton in the cabinet, or the military genius of Sir Frederick Haines in the field, that rule India. It is not politics; it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. No, none of these can hold India in subjection. Armies never conquered the heart of a nation. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus! none but Jesus! none but Jesus! ever deserved this bright, this precious diadem.—India; and Christ shall have it."—*N. Y. Christian Weekly.*

THE POISON OF A SNEER.

Of all the forms of evil influence that of sneering at religion on the part of young people is perhaps most mischievous, and especially so, where they are supposed to have been born and bred in Christian families. Not only is a sneer inspired by a more subtle form of depravity than ordinary unbelief, but it weighs more with the young, with far less reason. An argument against religion counts for so much, according to the weight of it; and when it is inspired by honest doubt, there is supposed to be a certain manliness about it which becomes a redeeming feature in one's lack of faith. But a sneer is as likely as anything to be a pure piece of prejudice and malignity. It does not imply any sincere and intelligent thinking, and still less any respect for the sincere and intelligent thinking of others. It is utterly void of a good impulse or motive, and seems to be a pure excitation of

the devil. Wherein, then, lies the mischief of it? In this: that it instils its poison through the medium of ridicule before which young people so easily wither. A sneer is usually conceived under some expression which is laughable; and in a smart, contemptuous, reckless speech which sets the company in a roar, one may do more harm than he could do in arguing for a week. Indeed, in nine cases out of ten, if a young person would but reason about the thing at which he sneers, he would only prove how little his words and opinions are entitled to any weight whatever.

To say nothing about the mischief which is done in this way among those young people who have more or less respect for religion as connected with our Sunday schools and churches, it is believed that this habit of sneering is the most potent instrument of evil with persons of similar age connected with printing and manufacturing establishments. It is well known that such persons, to say nothing of their elders, have, as a rule, perhaps little or no respect for the institutions of religion. Well, how did they come by it? Are they especially read and qualified to argue in matters of this sort? They would make no such pretensions. But that is a rare establishment in which there is not some witty, tonguey, reckless person who is always raising a laugh at the expense of Christian people. He "gets off" such epithets and oddly biting and profane expressions that they have all the weight of knock-down arguments. And yet they are not arguments at all, but only bitter, malignant words, spiced with wit, or with what passes for such in the company. Let young people be carefully guarded against such a habit as this, whether they would influence others, or suffer from their influence. If they must pass through the period of doubt and misgiving, be it so. But caution them against that malign, Satanic spirit which would instil the poison of a sneer, where it is void of knowledge, and kill by ridicule, when it could not harm by reason.—*The Church Sunday-school Teacher's Weekly.*

BESEECHING.

The Gospel contains few commands, but many entreaties. Jesus invited, persuaded, exhorted, but seldom commanded. Miraculous mercies were not given on condition of service, but in general zeal to relieve the distress. If the healed became loyal to their Redeemer it was not from compulsion, but from the choice of their own hearts, the voluntary love and gratitude of their own souls. In the same spirit the apostles taught. Their letters to the churches abound in counsel, advice, entreaty, warning, invitation, promise, but the language of authority is seldom used. This fact denotes the genius of the Christian system and Christian life. The service of Christ is, pre-eminently, freedom. Arbitrary rules, exact regulations, specific organization, uniform prescriptions, are unknown, and great liberty for every believer is allowed, the chief restraint being the internal force of love responding to the gentle beseechings and advice of the inspired Word. Thus the Lord begins at the heart and works out; relies upon love rather than law; takes away the love of sin, and thus removes the terror of the law; makes men free from wicked purposes, so that commands are not needed, since persuasion is effective.

THE OBJECT OF THE MINISTER'S WORK.

The great work of the ministry is to declare the perfect reconciliation of God to man accomplished. God has announced complete forgiveness through the Saviour's death, complete cleansing through the perfect obedience of Christ. What a work is this! Who has ever risen to the majesty of its meaning? No words can do justice to it, no learning, no eloquence. No epic poem can reach the heights of its grandeur.

The minister's message is the announcement of what God has done. His object is to bring men to accept this finished work. By the death of Christ, communion with God is made possible. Men are now urged to make it actual. God is reconciled. Be ye reconciled. The appeal is made immeasurably urgent by the greatness of the work already accomplished. All themes which relate to real life are within the

preacher's range, but all as they are connected with the sacrifice of Christ. His death touches every act and every feeling of a saved man. His death gives Him a claim on every thought and every movement of every man. He died for all, that they which live should, every moment in the whole range of their conscious being, live not unto themselves, but unto Him. The minister's usefulness will be in proportion to the clearness with which he apprehends this supreme truth. When it is vividly felt, it will pervade his spirit. It will influence his manner, his choice of words, the tones of his voice. The devotion of Dr. Judson to his missionary work in Burmah is an illustration of the power of this single motive intensely realized. His whole life was a seeking after that people to bring them to God. It is said that one day, during an excursion up one of the rivers, while the vessel was lying at the shore, he walked a short distance up the bank. He met a heathen woman of high caste. His one object, ever uppermost in his mind, impelled him to address her. He could not speak a word of her language. But he silently approached her, with glowing face and moist eyes, gently pressed her hand, pointed upwards, turned and walked back to the boat. Soon after she met a native, and said, "Brother, I have seen an angel of God."

Ministers who have been successful according to the divine standard, have so longed for the salvation of men that this desire has penetrated their whole being. Said David Brainerd, "I cared not how or where I lived, or what hardships I went through, so that I could but gain souls for Christ. When I was asleep I dreamed of these things; and when I waked, the first thing I thought of was this great work." Of Joseph Alleine it is said that "he was constantly and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." But if the requirements of his office are so great, how great his need of help! The more deeply he enters into the spirit of his work, the more keenly he realizes his deficiencies. Sometimes the distance between his actual condition and the ideal set forth in the Scriptures almost crushes him. The immense amount of work to be done, the fact that the vast results which God proposes hinge on human efforts, almost paralyze the mind, to which it is disclosed. Even the great apostle, again and again, oppressed with the burden of his responsibilities, bursts forth with the petition, "Brethren, pray for us!" What need of prayer by the churches, if they would have their ministers sustained as God's messengers of mercy to men!

The minister's authority is not merely as a neighbour or a Christian friend, but as an appointed messenger of the Lord Jesus Christ he comes to men. "We are ambassadors for Christ, as though God did beseech you by us."—*The Rev. A. E. Dunning, in Sermons by the Monday Club.*

SOME OF THE ADVANTAGES OF TACT.

Many people are so ignorant of all the *convenances* and proprieties of life that they have no other idea of tact than as a species of hypocrisy, and never fail, on opportunity, to characterize it as such. But to the mind capable of the least discrimination the two are as wide apart as are the North and South poles. For hypocrisy is the dumb show of lying, but tact is rather a method employed to avoid lying. Hypocrisy says, "There is no pit here," and skips gayly across; but tact, saying nothing at all about the pit, cries, "Ah, how pleasant it is in the other direction! let us go that way!" Hypocrisy never hesitates at a lie; tact never allows occasion for one.

Tact is, in fact, the great lubricator of life; it oils the machinery, smooths away trouble, looks far ahead, perhaps, to see it, and turns things into another channel. But, however tact avoids the necessity of falsehood, it does not suppress the truth; it simply prevents reference to the facts, it has a sort of self-respect, which does not blazon its affairs abroad; it does not consider itself as using deceit when merely keeping its own business in its own breast.

Tact has, moreover, a way of surmounting difficulties that no other power has. Hypocrisy, so to say,

burns its ships behind it; it puts its back against a lie and fights, but tact always keeps its retreat open, and always has forces in reserve. Tact seldom makes the assault, it never conquers; it wins without battle. "When we show any one that he is mistaken," Pascal declares, "our best course is to observe on what side he considers the subject—for his view of it is generally right *on this side*—and admit to him that he is right so far. He will be satisfied with this acknowledgment that he was not wrong in his judgment, but only inadvertent in not looking at the whole of the case." And tact never had a higher exposition. Yet tact is as different from cunning as it is again from falsehood. Cunning goes about seeking devious ways; it feeds on itself; it becomes a disease; it deceives itself and debases itself all the time that tact is moving on serenely in a loftier atmosphere—loftier, at any rate, since tact is at least the child of intellect, while cunning is often the offspring of mere idiocy.

There is nothing more useful in a family, as a cushion to every fall, a buffer to every blow, than this agreeable tact. It always knows the right thing to say, the exact thing to do; it knows how to lift the pleasant hand at the very moment for smoothing ruffled plumage; it knows, on debatable questions, how to put others into such good humour that it can carry its point; it turns conversations from dangerous approaches; it never sees what is best unseen; it does not answer to that which requires a scathing reply if heard at all; it remembers names and faces; it has the apropos anecdote; if it does not go out of the way to flatter, neither does it go out of the way to blame; where it cannot praise it is silent, and it never consents to mortify any.

Thus tact, it would appear, is as species of kindness; a dislike to wound as well as a desire to give pleasure; perhaps, also, a species of selfishness in its automatic shrinking from crying, quarreling, and discomfort of any kind.

Once in a while, when some great blunder is made that no tact ever quite repairs, we are led to wonder what the world would be without it. Somebody once said that without hope the world would be naught; for destitute of that, we should not perform the simplest operations of life; we should not go out of the door lest we should fall down; we should not lift our hand to our head lest we should remain there. Quite as badly off should we be without tact; all the flavour of life would be crude as some undisguised acid; there would be a perpetual recoil among the atoms of family and social life as of oil and water; every roughness would rasp, every sharp thing would hit and hurt; peace, harmony, and enjoyment would be things of no existence. Certainly, it must be conceded that tact is to our nerves what beneficence is to our morals. It is, moreover, a thing easily cultivated; its presence is one of the sure signs of gentle breeding, and its absence always leads us to believe people sprung from clowns; for, save for the awkward exceptions already acknowledged to prove the rule, where people of culture and of gentle behaviour are to be found, there is tact to be found with them. *Harper's Bazar.*

THE DO-NOTHING CURSE.

"Curse ye Meroz," said the angel of the Lord (Judges v. 23).

What had Meroz done? Nothing.

Why, then, was Meroz to be cursed? Because Meroz did nothing.

What ought Meroz to have done? Come to the help of the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord, then, sustain any loss? No, but Meroz did.

Was Meroz, then, to be cursed? Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing? Yes, when he ought to be doing something.—*Waltham.*

THE REV. DR. MULLENS, Secretary of the London Missionary Society, and his two associates have reached Zanzibar. Dr. Mullens's trip is for the purpose of superintending the establishment of the mission at Ujiji.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, AUGUST 14th, 1879.

ABOUT PEDIGREES.

WHAT an absurd battle that is between Romanism and Anglicanism in the city of Toronto! It is a war of words, it is true, but it is none the less foolish on that account. Here for months the respective parties have been deluging the secular press with letters, and the only marvel is that the editors do not pitch them all into the waste-paper basket, and thus deny these ecclesiastics the privilege of public combat. Perhaps as there is not much stir just now in other matters, and as the columns must be filled with something, this rubbish is admitted under protest.

For rubbish it is, at best. It is about that old and thread bare subject of apostolic succession. The Anglicans are asserting that they have the "Simon Pure" article, unpolluted by contact with Rome. It has flowed down to present-day Anglicans *via* the old British Church, from the apostles themselves. The Romanists declare that they have the genuine succession, and if the Anglican Church has any relic of it, it came to it from Rome, which has been the special and careful custodian of it through all the long centuries. So the battle goes, and it is positively amusing to see the zeal with which either side forges its weapons out of historic statements, and the dexterity with which it hurls them at its opponents.

And what does the age care about this sham-fight in which nobody is killed or wounded? Simply nothing. It does want apostolic succession, but not the article about which the Romanists and Anglicans of Toronto are rowing. It does not care about a pure and never-broken chain of ordination from the first century. Likeness to the apostles of the Saviour in spirit and work is what it wants to see in all the ministers of Christ in all the denominations. These men were self-denying and poor. They had neither the wealth and luxury of a St. Michael's palace or an Episcopal see. They went everywhere preaching the Word, founding churches in places of gross sensuality and religious destitution. They spoke about Christ, and lived for Christ, and worked for Christ. Their aim was to lead sinful men to the cross of healing, and to build men up into the glorious spiritual temple of God. Error was their foe. Truth was their ally. Men's souls were precious to them. Life was fleeting. Death was sure. Christ was the heart's deepest need, and only recoverer. It is likeness to these men which this age wants to see in the ministry, but it does not care a straw for the conflict about ordination rights and honours.

Men are not saved by any such theological

clap-trap. And ministers have some better work than deciphering old, musty historic parchments.

"The world sits at the feet of Christ,
Unknowing, blind, and unconsol'd;
It yet shall touch His garment's fold,
And feel the Heavenly Alchemist
Transmute its very dust to gold."

So wrote Whittier, and he is right. It is this great transmutation of thought and feeling and life which the world needs to-day, and that will come by its touching a personal, loving, divine Christ, and not by quarrelling about old and doubtful pedigrees.

WOMAN AS A RELIGIOUS FORCE.

THE "Catholic Record" asks this question: "Why is it that only women are considered worthy of the exercises of religion? At all the masses, devotions, and at the communion railing, the women outnumber the men almost ten to one. Why is it?" It is easier to propound such a problem than to answer it. The fact of woman's superior devotion meets us everywhere, as well in the Protestant as in the Roman Catholic Communion. Women are in the majority in the Sabbath attendance in our churches, and in the concerts for prayer, while they are in the van in every philanthropic enterprise. Missionary schemes feel the influence of their noble efforts, and no better servants of that grand enterprise are found under foreign skies than they. In fact, there are numbers of churches in which women re-enact the ancient service of the Roman Vestals, keeping the fire perpetually burning on the altar. And in many cases it is not at all unlikely, that the devotional fire might quite die out, were it not for the unsleeping watchfulness of womanly piety.

What is the reason of this superiority of female devotion? Is it that women have more time than men to give to the practical observances of religion? As a rule, we think not. The sphere of home-life is not a whit smaller than that of business-life. There is just as wide a room for those whose toils lie in the home as for those whose work is beyond the home. Is woman's work less exhaustive than that of the man? We question it. The cares of the house and children and servants levy just as severe exactions on woman's strength as the cares of business and employees do upon that of the man. Can it be that there lies in the heart of woman a wealth of affection and sympathy which is quickly responsive to the genial claims of religion? Are her natural endowments of that order which move her to break the box of precious ointment over the feet of the Christ? Does nature account for her devotional priority over the man? Perhaps so. If religion taxes more heavily one part of our nature more than another, its heaviest tribute is levied on the affections. But this is the province where woman has always held first place.

If this be the correct answer to the problem, then is there not a lesson for those whose boast it is that they belong to the stronger sex? Ought they not to learn from woman the grand secret of keeping affection alive? That woman has natural advantages here, which are partially denied to man, may be admitted. Men, out in the friction of rough business life, tend to a deterioration of their sympathetic nature. Therefore the greater need that they should learn from their natural helpmate how to keep affection's fires glowing. We are not afraid of the question whether it is not derogatory to a man to be womanly in tenderness. In view of John Howard and Samuel Martin and George Whitfield and the Apostle John and our Blessed Saviour we answer, it rather ennobles than derogates from true manliness.

Correspondence.

ROMANCE OF MISSIONS.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Mission work has its "romance" even among the mosquitoes and mud of Manitoba. Of these romantic features your correspondent has had some little experience, and anticipates very soon having more, but will not shrink if he meets with as warm welcomes as those received when visiting on both sides of the Red River between the city of Winnipeg and Selkirk, which at present appears a very insignificant place, but in the view of some is the future great centre of the North-west.

In regard to these places I do not intend to comply with the request of a number of your readers and fill your columns with descriptions of the country.

For most valuable and trustworthy information on that subject I would refer you to the letters of "Rusticus" in the "Montreal Witness." Several interesting and profitable interviews have proved that he has taken steps to thoroughly acquaint himself with the matters on which he conscientiously writes.

Our real work so far has been chiefly confined to Winnipeg. The day after writing my last I was glad to be joined by Rev. R. Mackay, of Kingston. He, like myself, was much amused with the strange sights of this great metropolis of the North-west. The wharf instead of being crowded with enterprising cabmen, as at Montreal, was filled with Red River carts to which oxen were singly harnessed and driven by reins, like horses. The "half-breed" men and women with their moccasins, and the "noble red man," with his blanket, and long dishevelled or braided hair ornamented with ermine tails, give a picturesque and romantic appearance to the place. These gather around the corners of the streets or sit on the sidewalks, and with those who are looking for work, give the street a thronged appearance. Yet, notwithstanding the loafers and loungers, the "Winnipeggers," as a class, are a very bustling and enterprising people. The former classes generally have their meetings in the saloons and billiard rooms, with which this city is filled. These appear to be well attended night and day and principally by young men.

I was most happy to welcome Mr. Mackay, trusting that by strong efforts many of these might be saved. He is not one of those that would call forth the words "the children of this world are in their generation wiser than the children of light," but enters into the work of the Lord with the enterprise that would do credit to the most zealous merchant. From necessity as well as from expediency we fulfilled to the letter the proverb "If you want anything well done, do it yourself." These efforts appear to be rewarded by our having very good gatherings at the Temperance Hall where we have held ten interesting meetings. The attendance is increasing; last night was our larg-

est meeting; this week they are nightly except Saturday.

The spiritual interest on the whole has been encouraging. We have met with several anxious inquirers and a few we trust are resting on the finished work of Christ. We are looking and praying for greater things. The people are glad to see us in their homes, and although several of the saloons and some of the worst places in the city have been visited, we have been kindly received by all, and our tracts and papers willingly accepted. A number of young men are now interested in the work and render valuable assistance. There is abundance of room and a promising field for a good work here, and from what I can learn the same may be said of many other parts of the province.

Will the churches of Canada show the missionary zeal that is needed to sustain this glorious work?

Very truly yours, W. EWING.

Winnipeg, Manitoba, July 29th, 1879.

"THIS PEW IS FREE."

To the Editor of the CANADIAN INDEPENDENT.

So reads an inscription, in large characters, posted on a number of pews near the door of a fashionable church in one of our rising western towns. Fashionable does not there necessarily mean Episcopal. That denomination has in the motherland enough in that direction to answer for. The church in question is of the denomination claiming that, pre-eminently by them, "to the poor the gospel is preached."

Inviting, no doubt, to the stranger and to him who has not the wherewithal, or the inclination to submit to pew rents, is the unquestioned conclusion of elders, deacons or such, under whatever name called, as take "the uppermost rooms," at the "gospel feast" weekly provided for hungering souls. "Sitting at ease in Zion," they believe that by such proxy ample provision is made for "the stranger within their gates." Generous forethought, wondrous self-sacrificing spirit, to thus forego the rental of so many valuable pews, that the unknown and uncared-for wayfarer may come in "and find room and to spare." But how does the stranger, and the occasional attendant at church receive or accept this free provision so unmistakably set before him? Actions observed under different conditions often lead to widely divergent conclusions.

"This pew is free," simple enough language, the meaning of which none can mistake, naturally leads to the inference that those not so marked are not free. Those into whose sacred precincts the unhalloved stranger is not supposed to enter.

"This pew is free," by no means the most eligible, implies that the best pews, carpeted and cushioned, are reserved. Reserved seats in church?

"This pew is free" indicates that others have been paid for, that is, higher religious privileges are secured by a smaller or larger payment, may in fact, be bought or sold. One is at times inclined to wonder if the reply "thy money perish with thee" has not some bearing on this question.

"This pew is free." To whom? To the stranger, the poor, and the non-church-goer who may accidentally stumble into church? Free it might otherwise be stated to "the sick, the maimed, the blind" might it not be called the hospital pew, a general dispensary where those without money may have the Word freely dispensed? It may savour of the hospital, while lacking all the true elements of hospitality. Ay, the milk of human kindness as well as the bread of truth.

Can these be had in the free pew? Possibly they may there be had. But how does the stranger in the *potter's field* receive them, will he, standing alone without hymn book while the sleek deacon lustily sings "Praise God from whom all blessings flow," accept the crumbs of truth that may have fallen to him past (and unheeded perhaps by) those in the reserved seats? Does he humbly and thankfully partake of such crumbs to his soul's satisfaction? Possibly! Yet what wonder if he indignantly rejects all and retires with his soul less satisfied than at his entrance. Allowing him to step unnoticed into the free pew is hardly caring for the ailing one who may for the first time have entered church.

A kindly welcome, a hearty shake of the hand, a seat in the best located pew with the right place opened for him in the hymn book, will make him feel that the truths spoken are for him as much as for the elder, that the love, too, and the promises of which he hears or ought to hear are awaiting his present acceptance. Let us then in these our Christian churches "be not forgetful to entertain strangers," for we may unawares entertain those who are hereafter to be as angels, nay, who may come to their inheritance by such humble means.

R. W. MCL.

Montreal.

News of the Churches.

We learn that the Rev. G. T. Colwell is now residing in London, Ont., and is ready to supply churches in the vicinity.

LAST Sunday morning, the Rev. R. W. Wallace, tendered his resignation of the pastorate of the London Church. A meeting of the membership has been summoned for to-day to hear Mr. Wallace's reasons for this step.

THE Sunday school of Hamilton Congregational Church enjoyed a treat on Monday, the 7th ult. The scholars and teachers, with a large number of parents and friends, went to Oaklands, where a picnic was held. The children and adults engaged in several games that made the afternoon pass away very quickly, and at seven o'clock they took a short sail on Burlington Bay, reaching home before eight. This school, under the superintendency of Mr. Thomas Ball, is very efficiently conducted.

ON Sunday evening, the 27th of July, Revs. Claris of Sarnia, Hay of Forest, and Colwell of Watford, addressed a meeting in the Congregational Church in Petrolia, laying before the audience a full statement of Congregational doctrines and church polity. The attendance was very fair. On Monday evening a meeting of the members of the Church was held and Messrs. T. Draper and Jas. Harley were elected deacons. This church has now gained for itself a solid foundation in the place, and the efforts of the pastor, Rev. Mr. Lowry, to raise a congregation are meeting with very encouraging success. Regular services are held every Sabbath morning and evening in the Temperance Hall on Robert street.

Religious News.

THE Illinois Lutherans, in Synod assembled, have instructed their ministers not to administer baptism by immersion to any person.

JOHN B. GOUGH will prolong his stay in Great Britain till October, and will deliver twelve temperance lectures in England and six in Scotland.

IN Italy the Papal party is coming to the front again. At a recent election they elected eleven candidates while the Liberals retained only five.

THE average salary of ministers in fourteen of the Southern Methodist conferences is \$572; and the average amount paid is \$438. The deficiency is nearly 24 per cent.

SHOWING the Jesuits be expelled from France it is their intention, a Paris paper says, to establish colleges for the education of French youths just outside the country, at Monaco, Fribourg, and Jersey.

JOHN B. GOUGH is in his sixty-second year, has travelled about 420,000 miles and delivered nearly 8,000 lectures within the last thirty-seven years, and yet he has not been in bed a whole day from illness since 1846.

THE Moravians, as appears from their statistical report, just published, number in all 30,619. Of these 3,278 are in Europe, 5,705 in Great Britain, and 16,236 in the United States, besides 400 missionaries and their children.

THE Rev. E. M. W. Hills, for thirteen years a priest of the Roman Catholic Church, has separated himself from that communion and united with the Episcopal Church in which he was brought up. He will be received by the Bishop of Southern Ohio.

A SOCIETY has lately been formed in Paris on the model of the London City Mission, under the name of "Comite Auxiliaire d'Evangelization de Paris." Dr. Somerville, who is now conducting special services in Paris, presided at the meeting for its organization.

THE natives of Aneityum in the South Sea Islands have paid the British Bible Society £700, being full value for the publication in their own language of the New Testament and the Psalms, and have collected money in advance to pay full price for the Old Testament as soon as printed.

LAND of Life is the name of a settlement of Adventists at

Germania, Wis. Benjamin Hall, formerly a Boston dry goods merchant, is at the head of the community, which is moderately wealthy. The members keep no Sabbath, and believe that Christ's second coming will be in their community.

A COMMISSION has been appointed in St. Petersburg to examine into the question whether the censorship of the press cannot be replaced by some system of supervision which shall allow greater latitude, while at the same time preserving the government's control.

LATE news from the Presbyterian Mission in Ooromiah, Persia, states that the revival movement continues. Revivals were in progress in three villages, with two hundred converts and enquirers, and there were calls for evangelists from several places.

MACON, Ga., claims to have been the most temperate city in the United States on a recent Sabbath, when the authorities closed every drinking place. The "Telegraph" in commending the act, says that nearly all the worst crimes committed there in the past two years can be traced to Sabbath drinking.

MR. FLEMING STEVENSON, in his speech at the London Missionary meeting, stated, in regard to South India, that from Cotyam to Cape Comorin there are 60,000 Christians; from Cape Comorin to Palnacotta there are 90,000, and at Madura 10,000 more. He noted that, besides these, within the last eighteen months 60,000 people had surrendered their idols, and put themselves under Christian instruction.

THERE is no discrimination at the Hartford, Connecticut, High School. It has just graduated a class of fifty-six young men and women, among them being two Chinese students, Kie Kah Wong, and Shou Kie Tsai, both of whom delivered orations, while valedictory and salutatory were given by Mary C. Wells and Lillian M. Bogert. Mun Yu Chung took the second prize for declamation.

THE English Church Mission in Bonny, on the Niger, hopes that the period of persecution is over. The favourite wife of the King, who inspired the persecutions, has lately died. The chiefs are yielding very much, and the attendance at the Sabbath services has increased within two months from 120 to 349, including two chiefs, and the richest women in Bonny. The king and chiefs seem ready to yield what they cannot prevent.

DR. HENRY H. JESSUP, moderator of the recent American Presbyterian Assembly, has at Montrose, Penn., some specimen blocks of fragrant cedar cut from a tree on Mount Lebanon, which is estimated to be not less than 3,000 years old. For the purpose of aiding the female seminary at Tripoli, Syria, Dr. Jessup offers these blocks at \$5 each. He has also twelve boards of this wood, from 3 to 6 feet in length and from 8 to 11 inches in width, which he will also sell for \$25 each.

IT is stated by a South German Protestant newspaper that the Holy Land has fallen out of the hand of the Turk into the hand of the Jew! It says that the great banking-house of the Rothschilds has lent Turkey the sum of two thousand million francs, and has received in return a deed of mortgage upon the entire land of Palestine. It observes, further, that as it is quite impossible for Turkey to pay back the money, the Israelites may now count upon their return to the land of promise as a certainty. Three millions of Jews in Russia have not had an opportunity to hear the Gospel. North Africa has three millions of Jews.

"THE SEA-SHELL MISSION" proposes to give some amusement and joy to the poor and, in many cases, sick children in the various homes and hospitals in London, by distributing to each inmate a box of sea-shells, to be gathered by the more fortunate boys and girls who visit or who reside at the sea-side. It is proposed that each box should contain about 200 shells, with the name of the child to whom it is given written on it. This is a simple and inexpensive way to lighten the burden of life inherited by certain children. The small kindnesses will be twice blessed—by collectors and receivers. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me."

A NOVEL and seasonable charity has just been organized in St. Louis, in the shape of an ice mission. At the suggestion of the "Globe Democrat" a subscription fund for the purpose was started, and when a sufficient sum had been raised an arrangement was made with the police to distribute ice tickets among the deserving poor, and with the city companies to honour these tickets when presented at any of their local depots, the orders to be redeemable in cash by the committee in charge of the fund. The tickets are printed in such form as to make counterfeiting difficult, and each calls for "five cents' worth of ice." It is believed that this charity, trifling as it seems, will not only accomplish a great work for the health and comfort of the recipients, but will effectively promote the cause of temperance.

GOD sometimes makes use of strange instruments in carrying forward His work. In Spain, where, since the restoration of the Bourbons, the intolerant priests resist the teaching, the preaching, or circulation of the Word of God, converted heathens are becoming colporteurs of the Gospel. A troop of intelligent Chinese acrobats, who became Christians while living in England, and who are familiar with many of the European languages, are visiting Spain, and besides entertaining the people with their wonderful feats, supply them with Bibles and religious literature which they take with them. They have their own Bible readings on the Sabbath, and always seek for evangelical services wherever they go. What a reproach to bigotted, priest-ridden Spain, that the "heathen Chinee" should be better qualified to teach them "the first principles of the oracles of God."

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXIV.

AUG. 24. } THE MIND OF CHRIST. } Phil. ii.
1879. } 1-13.

GOLDEN TEXT.—"Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 5.

HOME STUDIES.

- M. John xiii. 1-17. "I have given you an example."
T. 1 Pet. ii. 18-25. That ye should follow His steps.
W. Phil. i. 1-20. Fellowship in the Gospel.
Th. Phil. i. 21-30. In one spirit, with one mind.
F. Phil. ii. 1-13. The mind of Christ.
S. 2 Pet. i. 10-21. Exhortation to diligence.
S. Heb. ii. 1-18. Jesus crowned with glory.

HELPS TO STUDY.

The Epistle to the Philippians, like that to the Ephesians, was written by Paul while he was a prisoner in Rome. The church to which it was addressed was situated, not in Asia like most of the churches founded by the apostles, but in Europe. Philippi was an important city in Macedonia which now forms part of Turkey. In Acts xvi. 9-40 we have an account of Paul's first visit to this city, of the extraordinary call which led to that visit and of the wonderful things that happened during his stay there. We find a second visit mentioned in Acts xx. 6. This second visit is supposed to have been made about seven years after the first. The main thought of our lesson—Christ, the believer's joy and example—runs through the whole epistle, and the Philippian Christians, as well as Christians of all lands and of all times, are exhorted to foster the dispositions and follow the line of conduct which ought to arise from such a rich source of comfort and such a bright example. We find in the lesson the following topics: The Christian's Consolation, The Christian's Pattern, The Christian's Anxiety and Encouragement.

I. THE CHRISTIAN'S CONSOLATION.—vers. 1-2. The "ifs" in the first verse, although there are four of them, do not express any doubt. The passage asserts, more strongly if possible than a direct statement would, that consolation, comfort, etc., are to be found in Christ, for it takes for granted that every Christian in Philippi knew this to be the case. The knowledge of what Christ has done, of what He is, and especially of what He is to him, consoles the Christian under every loss and comforts him in every sorrow and trial; the fellowship of Christ is to him the best of company in his otherwise most solitary and dreary hours; and the bowels (a figurative term used frequently throughout the Scriptures to mean compassion) and mercies of Christ excite his liveliest gratitude. In these four "ifs" are summed up the joys of the Christian life. We say then that the consolation that is in Christ is brought before us (a) as the source of the believer's happiness in this life. But it is also presented to us (b) as the believer's motive, or inducement, to proper feeling and action; for in the second verse, which reads along with the first and should be separated from it only by a comma, the apostle says, fulfil ye my joy, that ye be like minded. If anyone possesses these joys he will be like minded. If he is consoled and comforted by Christ, he will console and comfort others; if he enjoys fellowship with Christ, he will seek the society of those who enjoy it in common with himself; and if he has experienced the compassion and mercies of Christ, he also will be compassionate and merciful. The following passages may throw light on this part of the lesson—2 Cor. i. 5: "Our consolation also aboundeth by Christ." 2 Thess. ii. 16: "Hath given us everlasting consolation." 2 Cor. xiii. 14: "The communion of the Holy Ghost" (fellowship of the Spirit). Rom. xii. 16: "Be of the same mind one toward another." Rom. xv. 5: "Like-minded . . . according to Christ Jesus." 1 Cor. i. 10: "Perfectly joined together in . . . same mind."

II. THE CHRISTIAN'S PATTERN.—vers. 2-11. Christ is the Christian's pattern (a) in fellowship and sympathy: Having the same love, being of one accord, of one mind. If Christ, the "King of kings and Lord of lords," condescends to hold communion with the meanest or poorest believer, then what distinctions of worldly rank or wealth are sufficient to justify one Christian in despising another? "One is your Master, even Christ, and all ye are brethren;" and if the Master condescends to hold fellowship with the servants, why then should not the servants be friendly with each other? Why should not their sympathies be in active exercise? Why should they not "rejoice with those that do rejoice, and weep with those that weep?" But Christ is also set before us (b) as our example in humility: Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. The infinite height and dignity from which the Son of God descended and the depth of humiliation which He reached are strongly, but not too strongly described: Being in the form of God—having the same power and glory as the Father; thought it not robbery—claimed nothing but His own, for He is God; made Himself of no reputation—veiled His glory for a time; took upon—willingly: servant—one whose place is to obey; not ruler; likeness of men—by assuming "a human body and a reasonable soul;" obedient unto death—voluntarily submitting to death in its most shameful and painful form (Gal. iii. 13)—All this shews that he was as He Himself said (Math. xi. 39) "meek and lowly in heart," or in mind; and the lesson which He taught His followers then, "learn of Me," is the very lesson which the apostle repeats and em-

phasizes. Those who follow Him in His humiliation shall share in His exaltation. He could not rise to higher glory than He had formerly enjoyed—at least His Divine nature could not—but there was a fresh manifestation of His glory as the conqueror of sin and Satan and death, the risen Saviour, the successful Mediator. The most wonderful thing connected with His exaltation, however, and the fullest of promise and hope to us, is the fact that the very human nature down to which He humbled Himself He also took with Him to His state of exaltation; the fact that humanity, in His person, sits at the right hand of God; the fact that a man—a living man, though more than man—now rules the world, and draws men and women and children to Himself; and that all humanity found united to Him shall ultimately share His glory.

III. THE CHRISTIAN'S ANXIETY AND ENCOURAGEMENT.—vers. 12, 13. The Christian is anxious, not to have himself justified—he knows that he is justified by Christ's finished work—but to have himself sanctified. He finds that sin clings to him; he is anxious to get rid of it; and he works out—as an instrument in God's hands—his own salvation from it with fear and trembling. He works as hard and feels as anxious as if his salvation depended upon himself, and at the same time he knows that the work is God's work, and he gives Him all the credit of it. Paul does not tell the Philippian to work for their own salvation but to work it out. The Christian's fear and trembling does not turn him away from the work, but urges him on to have it accomplished. He fears and trembles lest, through the imperfection of the instrument, the work should be hindered or spoiled. But he has abundant encouragement to diligence and perseverance—for it is God that worketh in you both to will and to do of His good pleasure. If God begins the work of sanctification in any soul, He will not leave it half done; He will carry it through to the end; but how does He do it? Chiefly by keeping the person hard at work fighting against sin and striving after holiness. A writer who has recorded some of his meditations on this passage says: "Let me tremble to encounter . . . temptations in my own strength—tremble, even as the child would do to let go the support of his nurse's hand; and lean as he would on that God who can alone work in us effectually both to will that which is right and to do that which is right . . . God works in us to set us a-working, not that we may stand by and do nothing, but that with the utmost vigilance and fear—lest we should forfeit His aid—we may work out our own salvation."

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.

Around the Table.

THERE IS AN EYE.

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye is fixed on seraph throngs;
That Ear is filled with angel's songs;
That Arm upholds the worlds on high;
That Love is throned beyond the sky.

COUNSELS FOR CHILDREN.

BY REV. DR. PLUMER.

REMEMBER always to live in peace. It is a dreadful thing to be at war with those around us. Be kind to everybody. If you cannot live quietly with any one of your companions, withdraw from him. It is a sad sight to see boys or girls engaged in disputes or quarrels. The Lord Jesus never quarrelled with anybody, though He was oftentimes cruelly treated.

Be very kind to the weak, and poor, and the unfortunate around you. God long ago said, "Ye shall not afflict any widow or fatherless child." He also said, "Thou shalt not

curse the deaf, nor put a stumbling block before the blind." It is both mean and wicked to take advantage of the infirmities and misfortunes of those around us.

Use your best efforts to become wise. "Wisdom is the principal thing; therefore get wisdom." If you do not know a thing, ask others. This is scriptural. God said to the Jews: "When your children shall say to you, what mean ye by this service? ye shall say, it is the sacrifice of the Lord's Passover." We should think before we speak, and not thoughtlessly ask silly questions. "Better is a poor and wise child than an old and foolish king."

Watch your lips. "Keep your tongue from evil, and your mouth from speaking guile." "Life and death are in the power of the tongue." Ask yourself if it is right for you to say anything; then try to speak kindly and truly and soberly. Childhood and youth spent in sin are a great vanity. Beware of evil speaking.

Be not too fond of play. Life is a serious business. It is right that young people should have their time to play, but some hate work and hate their books, and love their ease and would rather play all the time. Learn to find your joy in doing your duty. It may be hard for you to do some things, but try your best, and by degrees they will become easier.

Obeys your parents. Obey them promptly, cheerfully, in all things that are lawful. I hope they would not command you to do a wicked thing. "Children, obey your parents in the Lord; for this is right." "Honour thy father and mother; that it may be well with thee, and that thou mayest live long on the earth." It is safe for old or young to do anything that God bids them. It is very unsafe for them not to do what He commands.

Let your conduct towards God be very humble. We are all sinners, and you are no exception. God hates a lofty spirit. "Ye ought all to be humble, and never lift up our heads in pride."

Be thankful to God. He has done a great deal for you. What a mercy it is that He did not let loose the passions of bad men against you, as He did against those children in Bethlehem, when a voice was heard, lamentation, and weeping and great mourning, Rachel weeping for her children and would not be comforted, because they were not.

Be very kind and respectful to old people. Never make fun of them. Their age itself should protect them. You remember the children that mocked the old prophet, Elisha, crying "Go up, thou bald-head; go up, thou bald-head." And you remember how God sent forth two she bears out of the wood, and tore forty and two young persons. Children may often be gay without a sin; but let them never make merry over the appearance or infirmities of old people, and especially of aged ministers.

Do all you can to be like Jesus Christ. He was the best model that children ever had. He is the best friend they now have. When

on earth, He cured sick children just as He cured other people. Oh, that everybody, old and young, would trust the Saviour.

TIMOTHY AND HIS MOTHER.

IF there be one word more touching and musical than another in our language, I suppose it is that which is first on our lips in infancy, and often last in the hour of death, the word *mother*. For the roughest and the most hardened, as well as for the giddiest and most trifling, *this* word has a spell that belongs to no other, until we learn that there is One who loves us as even a mother never could, then her name yields to that of Jesus. Happy the child who learns to love and honour his Saviour from his mother, and his mother for his Saviour.

There was a Jewish mother, long years ago, who, blessed herself in the knowledge and love of her God, spared no pains to bring up her little son in the same teaching that she had received in her own childhood from her grandmother. She had married, indeed, one who was not formerly of her own religion, and perhaps her husband's early training having been in the follies of the idolatrous Greeks, made her the more anxious to establish her boy in the worship of the God of her forefathers, the Lord Jehovah. Day by day, while he stood at her knee, his dark eyes lifted up to hers with all the trustfulness of childhood, would she unroll before him the parchment records which told in words that could not err the histories of the past, and our wisdom as well as our hopes for the future. It seems that her labours were early crowned with a measure of success; he maintained a stainless character amidst the many temptations which beset the season of early youth; and though he was not yet a believer in Jesus of Nazareth, there was that about him which attracted the great Apostle of the Gentiles, when he passed through Timothy's native city. He seemed at once to take him to his heart as an adopted son; he sowed the good seed of the Gospel on the kindly soil which had been long since prepared by God's blessing on his mother's training; and when he had himself found the pearl of great price, the young Christian desired nothing better than to bring others to share his own joy. Faithfully he stood beside the beloved father of his adoption, amidst sore persecutions, perils by land and by sea and deaths oft, and he lived so far to reap the earthly reward of fidelity, that he received from the Apostle's own hand the important bishopric of Ephesus, and died himself the spiritual father of many souls.

THE LITTLE SWEARER.

ONE day, as I was passing by a school-house, my attention was attracted by a group of children playing together; and among them I noticed a little boy not more than six years old. He was a remarkably handsome little fellow; his hair curled all over

his head, and he had the brightest black eyes I ever saw. I stood a few minutes enjoying their frolics; for there is no sight more pleasant to me than a group of children playing in harmony together. The wind was blowing strong; and while I stood there one of the group caught off the little fellow's hat and threw it up into the air. The wind took it and carried it along, and the little fellow had a hard chase after it; he would come almost up to it, and put out his hand to catch it, and then away it would fly again, and he would start off again after it. At last he caught it, and, as he looked around and laughed, and the wind blew back his curls, I thought I had never seen a brighter and more handsome face. But, as he came running back towards the group of little boys, and with the dreadful words which I will not repeat, he cried, "Charley, you had better not try that again!" Oh, how I shuddered at the sound! The little boy was not in the least angry, for he was laughing when he said it; and, if he had been very angry, that would not have been any excuse for him. I sat down on a large stone near by, and called the children to come to me; and, being a great favourite among them, they all came in great haste and gathered around me, and among them the little boy, who was a stranger to me. I took him by the hand, and asked, "Who is this little boy?" "Robbie Brown," said one of the boys. "Well," said I, "I never saw Robbie before, and yet he has made me feel very badly indeed just now. He said something so very wicked to Charley, after he picked up his hat. Do you know what I mean, Robbie?" The little stranger looked up at me, and his eyes filled with tears. "Did you not know that it was wicked to say those words, Robbie?" "No ma'am," said he. "I knew you did not mean any harm to Charley when you said it, because you were playing very pleasantly together, and you did not look as if you were angry; but still you said the same as to wish God would send Charley's soul to that dreadful place that is called in the Bible a lake of fire and brimstone, where he would suffer forever! Now, my little friend, if you do not try now and break yourself off this dreadful habit, you will grow up to be a swearer. Never mention the name of the great and holy God lightly, or in play, but learn to pray to Him to forgive you your sins, and make you a good boy."

Oh, for a holy fear
Of every evil way!
That we might never venture near
The path that leads astray!

Wherever it begins,
It ends in death and woe;
And he who suffers little sins,
A sinner's doom shall know.

THE NEW SCHOLAR.

A NEW scholar arrived, after the beginning of the term, at — Academy—a well-dressed, fine-looking lad whose appearance all the boys liked. There was a set of gay fel-

lows, who surrounded and invited him to join their set. They used to spend their money in eating and drinking and amusements, and often ran up large bills, which their friends sometimes found it hard to pay.

They wanted every new scholar to join them; and they always contrived, by laughing at him, or approaching him, to get almost any boy into their meshes. The new boys were afraid not to yield to them. But this new scholar refused their invitations, and they called him mean and stingy—a charge boys are particularly sore at hearing.

"Mean!" he answered; "and where is the generosity of spending money which is not my own, and which, as soon as it is spent, is to be supplied again, with no sacrifice on my part? Stingy! Where is the stinginess of not choosing to beg money of my friends in order to spend it in a way which those friends would disapprove of? For, after all, our money must come from them, as we haven't it, nor can we earn it ourselves. No, boys, I do not mean to spend one penny in a way that I should be ashamed to account for to my father and mother, if they asked me."

"Eh, not out of your leading strings, then? Afraid of your father; afraid of his whipping you; afraid of your mother? Won't she give you a sugar plum? A precious chap, you!"

"And yet you are trying to make me afraid of you," said the new scholar, boldly. "You want me to be afraid of not doing as you say. But which, I should like to know, is the best sort of fear, the fear of some of my school fellows, which is likely to lead me into everything low, weak, and contemptible; or fear of my parents, which will inspire me to things manly, noble, and high-toned? Which fear is the best? It is a very poor service you are doing me, to try to set me against my parents, and teach me to be ashamed of them."

The boys felt there was no head-way to be made against such a scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all the bad boys, I mean. The others gathered around him; and never did they work or play with greater relish than while he was their leader and friend.

I VERY often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards*.

It is well to begin right; it is better to keep on doing right. You may not be able to learn the whole of your lessons by merely taking a glance at the book or reading for a few minutes, but keep at it, and by and by you will have it.

AS LITTLE thieves, being let in at the window, will set open gates for greater thieves to come in at, even so, if we accustom ourselves to commit little sins, and let them reign in us, they will make us the fitter for greater offences to get the advantage of us, and to take hold of us.

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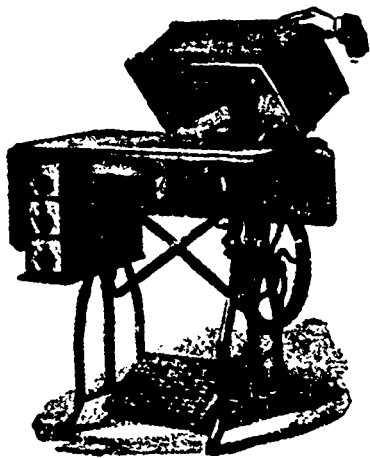
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INTERNATIONAL EXHIBITION, (No. 235)
 PHILADELPHIA, 1876.

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:—
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H. K. OLIVER, Signature of the Judge.

APPROVAL OF GROUP JUDGES.

J. SCHUBMAYER, WILLIAM THOMPSON, E. LEVASSOR, JAMES C. WATSON, ED. FAVERE [PERRET] J. HENRY, G. F. BRINTON, J. E. HILGAM, P. F. KUNA, F. A. P. BARNARD
 A true copy of the Record. FRANCIS A. WALKER, Chief of the Bureau of Awards.
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