

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Canadian Independent.

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

Vol. 26.

TORONTO, THURSDAY, July 31, 1879.

New Series. No. 5.

THE CANADIAN INDEPENDENT.

Published by the Congregational Publishing Company.

REV. W. MANCHEE, *Managing Editor*
REV. JOHN WOOD,
" R. W. WALLACE, M.A., } *Associate Editors.*
" JOSEPH GRIFFITH,
REV. J. B. SILCOX, *Business Manager.*

EDITORIAL DEPARTMENT.

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

BUSINESS DEPARTMENT.

Subscription \$1 per annum, payable in advance. Remit by Money Order, Draft, or Registered Letter.

Money mailed in unregistered letters will be at the risk of the sender.

The figures following name on address label indicate the date to which the paper is paid; e.g., John Smith, 1 Jan. '80 shows subscription paid up to end of 1879. The \$ mark after your name shows amount due on paper up to end of June 1879.

Orders to discontinue the paper must be accompanied by the amount due. Subscribers are responsible until full payment is made.

Advertising rates sent on application.

All Subscriptions and advertisements should be sent to the Business Manager, Rev. J. B. Silcox, 340 Spadina Avenue, Toronto, Ont.

THE ministers of Utica, N.Y., won't preach any more sermons at funerals. It would be well if all ministers agreed to that.

THE native churches of South Africa have now a membership of 50,000, and the missionaries in that section number 500.

THE A. B. C. F. M. is to hold its next annual meeting in Syracuse, N.Y., beginning on the 7th of October. This will be a good opportunity for us Canadians.

DURING the last two years and a half, forty Congregational churches have been organized in Michigan. Our brethren across the line are progressive and aggressive.

A METHODIST paper gives the names of thirty-three ministers of that denomination who have been killed or maltreated in the Southern States since the close of the war.

THE Rev. James Lewis was ordained pastor of the new Congregational churches at Castlefin and St. Johnston, County Donegal, Ireland, on the 19th of June.

THE Rev. Samuel Colend has been carrying on evangelistic preaching services in Chickering Hall, New York, for three years, and last year shows the best results of all.

MR. GLADSTONE suggests the question whether the present divisions in the Church of England may not hasten its disestablishment. It need not be very difficult to answer that question.

RUSSIA has taken a step forward. It is in the direction of religious liberty. The "Old Believers," dissenters from the Established Church, are to have entire liberty of worship.

PROF. ROBERTSON SMITH'S case has been up before his Presbytery (that of Aberdeen) once again. It will be remembered that the General Assembly ordered the Presbytery to try him. September 2nd is to be the date of his trial.

THE Congregationalists lead in the United States in liberality to foreign missions. The contributions of the Presbyterian churches exceed those of the Congregational ones, but the Congregationalists give more

per capita than any others. They contributed \$457,000 last year.

WE hope that all will read Dr. Wilkes' statement concerning the Missionary Society on another page. There are only eleven more shares of eight dollars each required to completely cancel the debt. Will not those churches that have not yet responded do so at once.

DR. SCHAFF of New York, has been speaking in England on the subject of "Religion in America." The occasion was the anniversary of Regent's Park College, London. The Doctor claims that America, without a State Church, is as Christian as any other country. He claims also that the Lord's Day is as well observed there as in England.

THE thirty-sixth anniversary of Lancashire Independent College was held on the 3rd of July. Dr. Henry Allor addressed the students, and among the other speakers were Revs. E. Paxton Hood, Principal Scott of the College, Dr. Thomson and Mr. Hugh Mason. In the evening a soiree took place under the chairmanship of Mr. Henry Lee.

THERE is now a proposal to unite the Welsh Calvinistic Methodists with the English Presbyterians. There is no difference of any consequence between the two bodies, and they might as well draw closer together. If that result shall come to pass, the Presbyterian Synod of England will about triple the number of churches and members under its care.

ANY of our churches desiring to purchase a beautiful plated communion service, may hear of one almost new, and at much less than it can be obtained for elsewhere, by applying to the Rev. J. Wood of Ottawa. And any church wishing a few copies of the new Congregational Hymn Book, or of the "Hymns of Praise," published by Zion Church, Montreal, can obtain them very cheap by communicating with Mr. Wood.

THE case of Mr. McCrae of Gourrock has been decided practically by the United Presbyterian Synod of Scotland. There is little room for doubt that he will be cast out of the Church for his heresies. But now here comes another minister of the same Church, Rev. Fergus Ferguson of Glasgow, and speaks on the subject of future punishment very much as Mr. McCrae has spoken. Will he be dealt with as Mr. McCrae has been? There is no question about this.

THE English papers are making fun of the New York "Herald's" despatch concerning Dr. Talmage's first appearance in London. The "Herald" had it that half a mile before Dr. Thain Davidson's Church, in which he was to preach, was reached, "the carriage of the reverend gentleman was lifted from the ground, and carried bodily to the church." The story did look as if it was in the superlatives. Nevertheless, Dr. Talmage has been accorded an enthusiastic reception in the old country.

REV. A. P. SCHAUFFLER in the "Congregationalist," answers the question, "Which kind of man is to be preferred, a big preacher who is no big Sunday school man, or a big Sunday school man who is not a big preacher?" by saying, that in fair-sized, average churches, "put in one who neglects his school, and in the other a very moderate preacher who carefully nurses his school, and, for the first five years, the big preacher will draw ahead, but in the next five years, number Two will beat number One all hollow."

THE following words of the Emperor of Germany are right words, spoken at the right time, and in the right country: "If there is anything capable of acting as a stay to us in the life and turmoil of the present time, it is the support alone to be found in Jesus Christ. Let not yourselves, therefore, be misled, gentlemen, by the tendencies prevailing in the world, especially in our days; and do not join the great multitude who either entirely leave the Bible out of account as the only source of truth, or falsely interpret it in their own sense."

THE Rev. Dr. Reid at the opening social in Erskine Church on Monday evening made a good point when he said that as this decade had been the church building period, he hoped that the next decade would be known as the Church paying period. On the same subject Rev. Dr. Mutchmore, of Philadelphia, declared that debt was worse than heresy in the Church. It would breed more evils. Building Committees should consider for whom they are building—the sheriff or the Lord Jesus Christ. All church debts could be easily cancelled if men and women were willing to make the needed self-denial.

THE Baptist pastors of New York, at a recent conference, considered the question: "Is it right for a member of the Church to be a bookkeeper in a wholesale liquor store?" Dr. Swan, of Newark, knew of a man who was offered such a position, and who, if he took it, would be able to give a good deal more for his church and missionary objects. He, however, believed that a bookkeeper to a rum-seller must be a yoke-fellow of the devil. Dr. W. H. Miller thought that if it was wrong to serve in a wholesale liquor house, others might ask about tobacco; a large number of the Connecticut churches were supported by tobacco. Dr. Elder thought that if a man had any scruples himself, that was enough.

THERE are those who affect to regard the re-establishment of Romish bishops and archbishops, with territorial titles, in Scotland, as a matter of no moment; but there are also those—and they not the most ignorant of the papal *modus operandi*—who look upon this concession as one of the most serious encroachments made upon Protestantism for many years. The Scottish Reformation Society in its annual report expresses its forebodings in the following words: "It shall be written for the generations to come that one of the darkest years which Scotland has ever passed through has been the year when her reformation from Popery was formally reversed by the re-establishment of the old Popish hierarchy in her land."

SOME of the beauties of an Established Church are to be seen in the Mackonochie case, which has been before the English law courts for some time past. The Rev. A. H. Mackonochie, incumbent of St. Alban's, Holborn, London, was found guilty by the Ecclesiastical Court of Arches, of an illegal ritual and ordered to desist therefrom. He disobeyed the order, and Lord Penzance ordered him to be suspended from his office and benefice for three years. Mr. Mackonochie appealed to the Court of Queen's Bench for a writ to stay the execution of the sentence. That Court issued the writ, taking the ground that a man must be tried for a second offence before he can be punished. This decision was not acceptable to Lord Penzance. He brought the matter up in the Court of Appeal. That Court reversed the decision of the Queen's Bench. And now Mr. Mackonochie may go to the House of Lords if he likes. If he doesn't like that he must bear his penalties and disabilities.

THE MODERN PULPIT AND SCEPTICAL CULTURE.

It becomes, no doubt, a perplexing question in many cases, How ought the gospel preacher to deal with such a state of facts? He cannot but be aware that a large number of those to whom he preaches are more or less brought under the influence of this sceptical culture. And besides, he is aware that he and all who stand fast to "the faith once delivered to the saints" are continually held up before the people as ignorant, dogmatic bigots, whose religious creed of necessity puts them into a position of antagonism towards scientific knowledge and the progress of the age. What, then, is the duty of the preacher in reference to this noisy, rampant, and aggressive scepticism? Can he afford utterly to ignore it? Evidently not. Shall he, then, arm himself with sling and stone, and go forth to meet these Lilliputian Goliaths who defy the armies of the living God? Must he shame the smatterers by going back to the foundation of their infidel systems, and instructing the people in the categories of Kant and the philosophy of Hegel, with their out-flouring in the destructive criticism of the Tübingen school? Must he expound and expose the Positive Philosophy, and point out the mistake of Sir William Hamilton in regard to the unconditioned and the unthinkable? Must he discuss with Mr. Herbert Spencer his system of the universe developed from the unknowable, and his new theory of creation under Darwin's law of development? Must he mark out for the people the mistakes of the philosophers concerning that mysterious line which separates between the knowable and thinkable and the unconditioned and unknowable? Must he follow Tyndall and Huxley and Darwin into the *penetralia* of nature, and expose the missing links in their theories of the origin of man and of the universe? Must he trudge with Sir John Lubbock over his immeasurable mud-bank of facts, often falsely so called, or grope his way with Baron Gould through his immeasurable fog-banks of speculation touching the genesis of man and his religions?

Manifestly not. This would be a practical laying aside the duties of his office. And moreover, such is not the true method of meeting error in the popular mind, even philosophically considered. Every minister of intelligence and experience has discovered that the most effective method of destroying the influence of error over the minds of men is not to give chase after it into the wilderness of controversy, but to instil into the minds of the people clear and distinct ideas of the contrary truth. The surest antidote to falsehood is a clear-cut, simple statement of the positive truth which falsehood assails. There is a profound philosophy underlying the instruction given by an inspired apostle to a young friend in the ministry, and one specially appropriate to the young ministry of this day:—"Keep thou that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." And elsewhere the same apostle declares his own method of dealing with the sceptical culture of his day:—"The Greeks seek after wisdom: but we preach Christ crucified, to the Greeks foolishness."—*Dr. Stuart Robinson in Princeton Review.*

VERY SHORT AND VERY LONG.

There are some things very short, and some things very long. God in His word tells us of both of these, and bids us look at them.

1. Life is very short. God speaks of it as a shadow, 1 Chron. xxix. 15; a weaver's shuttle, Job vii. 6; a flower, Psalm ciii. 15; a leaf, Isa. lxiv. 6; a hand-breath, Psalm xxxix. 5; a vapour, James iv. 14; a sleep, Psalm xc. 5; a flood, Psalm xc. 5. Is not life, then short? If it be like these it must be short indeed.
2. Time is very short. It is made up of many lives, yet it is short. The time is short, says Paul, 1 Cor. vii. 29; the world passeth away, says John, 1 John ii. 17. A few years will end all.
3. The sinner's joy is short. It is but for a moment, says Job, chap. xx. 5. The fashion of this world passeth away, 1 Cor. vii. 31. He may laugh and dance and be gay, and take his ease and be merry; but his

joy soon comes to an end. It fades away, and leaves nothing behind it but grief.

4. The saint's sorrow is short. It is but for a moment, 2 Cor. iv. 17. It may be heavy, and hard to bear, but it is soon over, and it leaves no shadow behind. When it is done all is joy forever.

These are some of the things that are very short. They are spoken of by God, that you may think upon them. Will you not? Look back at the past years of your life, and look onward, and let these things that are so short—so very short—be looked at in view of the past and of the coming time.

But there are other things that are long—very long—so long that men cannot count them. They are forever and ever. Let me ask you to think of them also. God bids you think of them.

1. God Himself. He is from everlasting to everlasting, Psalm xc. 2. His life is throughout all eternity, for He is the King eternal and immortal, 1 Tim. i. 17. How well for us to have this God for our God—to have Him for our portion in such a changing world!

2. God's love. The mercy of the Lord, says David, is from everlasting to everlasting, Psalm ciii. 17. The love of God changes not. His mercy never dies. His grace never grows old.

3. The life to come. It is everlasting life, John iii. 16; there is no death in this life, and no end. He who gets it gets it forever and ever. What must it be to have *eternal* life!

4. The saint's joy. At God's right hand are pleasures forevermore, Psalm xvi. 11; the joy which the ransomed of the Lord obtain is everlasting joy, Isaiah xxxv. 10. How blessed to have joy like this—joy that shall never end!

5. The sinner's sorrow. It is endless—*endless*. The fire is everlasting, Isaiah xxxiii. 14; the torment is day and night forever and ever, Rev. xx. 10. The darkness is the blackness of darkness forever, Jude 13. How sad to lie down in such sorrow—to have these everlasting burnings for our home.

God asks you to consider your ways. Will you prefer this world to the world to come? Is sin better than Christ? Are the weeds of the earth sweeter than the flowers of Paradise? Time stays not; do not you, then, stay. Let not sin keep you back from God, and shut you out of heaven. Come and wash in the open fountain. Come and get the white robe. Then, whether your days on earth are few or many, it matters not. When the Lord comes you shall have the joy, and the glory, and the crown.—*H. Bonar, D.D.*

PAUL'S SLEEPY HEARER.

One of the comfortable incidents mentioned in the New Testament history is that of the young man who slept while Paul preached, and who slept so soundly as to fall from the window into the crowd below.

It is to be remembered that Paul was preaching. Paul the learned, the mighty, who had seen Jesus in a vision at Damascus; who had been caught up into the third heavens; who had heard words it is not lawful to utter with human lips; who had conferred upon him the dignity and responsibility of opening the Gospel to the Gentile world; who was to influence the generations after him more than all other thinkers and philosophers of his time. This Paul was preaching; he was preaching the unsearchable riches of Christ; he was preaching the glorious Gospel of the Son of God; he was making known the mystery which had been hidden from the ages.

It was Paul, and—he was preaching. In his audience was a person who was a man, not a woman; who was a young man, not an old man; and while Paul was preaching this young man fell asleep. His name has been preserved. It was Eutychus.

If now and then a modern preacher sees a lid-covered eye, a drowsy face, or a nodding head, he goes back with comfort to the incident recorded in holy Scripture, that while Paul preached a man slept.

The comfort to the hearer seems to come in this wise; he says to himself, "There never was an age in which somebody did not sleep in church; there never was a preacher under whose ministrations some one did not slumber. Is it not, therefore, with

me a singular infirmity; it is common to hearers; and that I am sleeping is no reflection upon the minister in the pulpit, because he will console himself with recollecting the young man, Eutychus, who slept while Paul preached."

But why should either party be concerned about this sleeping? Is it a shame or a sin to sleep in church? Certainly in the abstract this cannot be answered in the affirmative. The moral quality will depend upon the cause of the sleeping.

If a man has been drinking too much or eating too much, the sin is not in sleeping, it is in the intemperance or the gluttony of the sleeper. If the man has been at some place of amusement Saturday night, so that he did not get sufficient sleep for Sabbath, the sin is not in the sleeping; it is in the failure to have slept in the right time and in the right place.

It is always good to sleep. It is God's provision in nature for the restoration of our wastes. But we ourselves may push it into wrong seasons. If a man has been out on duty the night before; if a woman has been watching by her sick child, and neither feels willing to miss the church service, but goes for what can be enjoyed, and sleep comes, there is no ground for trouble of conscience. It was the duty of the hearer to be awake the night before. It is his duty to be in church in the morning if there be nothing to prevent. If he fall asleep during the sermon, it is his infirmity. If he bumps his head against the pew in front, or tumbles from the window, it is his misfortune. But there is no sin in sleeping.

Speaking of sleeping reminds us of an incident in our ministry in this city. The service was held in what was then the large chapel of the University. It was mid-summer, and the day was extraordinarily hot and close. The people looked very drowsy. So, when the time for the delivery of the discourse arrived, we made substantially the following address to our audience:

"Many of you have been hard at work during the week, and the day is exceedingly warm, and you may not feel wakeful through the entire discourse. Sometimes hearers have distress of mind because they sleep in church. They seem to think that sleeping shows a want of either reverence for God, or respect for the clergyman, or both. Now, I desire to ease your minds by telling you that if you put yourselves in comfortable positions, and there be anything in the matter of the sermon or the manner of its delivery to soothe you, I shall feel that my calling to-day is to soothe you; and if I put you to sleep it will be a great success. If I see you sleep I shall know that you are doing well. I shall go through the discourse to the best of my ability all the same as if you were awake."

Now, what do you think was the effect of this speech? The whole congregation faced the pulpit, and gazed at the preacher with the most intense attention. Every man, woman and child of them kept distinctly awake, with eyes looking as if they were hungry; and as for "ourselves" we never felt more called upon to feed a hungry flock than we did that day. The exertion was exhausting, and at the close we discovered that an audience may be obstinate, and go by the rule of contraries, being then most wide awake when you are most willing that they should slumber and sleep.—*Rev. Dr. Deems in Sunday Magazine.*

THE HEBREWS.

No race of men upon the earth are a more interesting study than the Jews. With an ancestry dating back to the very dawn of history, their life, biography and religion have been woven into and become a part of the past. Along the banks of the Euphrates, the Nile and the Jordan, from Ur of the Chaldees and Palestine, two thousand years before the coming of Christ, we gather the connected and well-authenticated history of the Jews, and the world in which they moved, and which but for them would have been a blank, or the records left at least in great doubt. They were known as Hebrews for over a thousand years after the emigration of Abraham. The name of Jew was applied after the dispersion of the ten tribes, and the house of Judah became the loyal representa-

tion of the people—separating as they did from their brethren who gave themselves to idolatry.

As we glance at the history of the persecutions, bitter, malignant, and unrelenting, which followed this people in almost every land and every age, we are struck with amazement that they exist at all. But this wonder increases when we see them closely allied with every tongue and every nation, driving in the marts of trade, and shaping the policy that rules, yet at the same time clinging to the characteristics that mark them as unerringly to-day as when they took possession of Palestine, thousands of years ago.

But half a century has elapsed since they began their emigration to America; now they are in every State and every city. For years they did not buy real estate, but kept all their wealth in money; but during the war they became purchasers of a large amount of realty, and in every city are now to be found some of the most solid business firms among the Jews. Their churches or synagogues, have rapidly multiplied—notably so in New York, which has the largest Jewish population of any American city. In that city, we believe, they have four thousand synagogues and temples, a Jewish hospital or orphan asylum, and a home for the indigent. A recent writer remarks that "there are more Jews in the city of New York than remain in the whole land of Palestine." The largest Jewish population in the world is in Russia, and the next in Austria. "According to the census, the Cis-Lethian provinces contain 821,200 Jews, and Trans-Lethian nearly 600,000." In 1875, according to the records of the Austrian army, there were enrolled in its list 16,617 Jews. In all Palestine, including Jerusalem, there are only about 25,000.

BELIEVING AND LIVING.

The telling sneer of the man of the world is directed against the want of consistency on the part of Christians. The question he asks is not so much, "Who will show us any good?" as "Who is any better than we?" He demands that the professor of religion show a better life, and prove by the way of his living that he is moved by something different from mankind in general. Unless he assumes that his own life is what it ought to be, the flimsiness of his assumption and the inconsistency of his reasoning are easy to show. But, at the same time, it is well that his question receive due consideration, his demand due recognition. It is well, we say; it is, indeed, essential to the efficient influence of our Christian profession, that we have constantly in mind the fact that we are in every particular of our lives to be different from the world. The Christian's watchword should be, "Christ in me;" his motto, "Whose I am and whom I serve." "We believe, and therefore speak," said Paul. What did he believe, and what did he speak? How can Christ be shown as living in us, save as we live like Christ? If we are the Lord's, are we not bound to do only that which will please Him? How do we serve Him, save as we do what He has commanded us? What is the object of our true faith, save what He has told us? What do we speak for Him but the truth He has taught us, and taught us to feel in our hearts? And how do we speak? Is any language so clear, or loud, or eloquent, as that of our daily endeavour to do what we call duties but should delight in as privileges?

Let our works be those of a heart given to God, of hands exercised because of a desire to honour God; and the gainsayer's questions, the unbeliever's sneers, will be silenced. To live as in view of the day of judgment, as knowing the fulfilment of God's promise of the light of His countenance, as trusting only to the blood of Christ, and yet as though, by our holy living alone, we were to win heaven, is to show our faith by our works, to "walk not after the flesh but after the Spirit."—*Herald and Presbyter.*

THE PSALMIST'S LOVE FOR THE BIBLE.

In the days of King David the Bible was a scanty book; yet he loved it well and found daily wonders in it. Genesis, with its sublime narration of how God made the worlds; its glimpses of patriarchal piety, and dark disclosures of gigantic sins. Exodus, with

its glorious marching through the great wilderness; its thrilling memorials of Jehovah's outstretched arm, and the volumes of the written law. Leviticus, through whose flickering vista David's eye discerned the shadows of better things to come. Numbers, with its natural history of the heart of man. Deuteronomy, with its vindication of the Laws of God. Joshua and Judges, with their chapters of providence, and stirring incidents, and peaceful episodes. The memoirs of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told her grandson (David) such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Son and David's Lord (Rev. xxii. 16) these were David's Bible; and brethren, whatever wealth you have, remember David desired his Bible beyond all his riches; so thankful was he for such a priceless treasure that he praised God for its righteous judgments seven times a day. But you have got an ampler Bible—a Bible with Psalms and Prophets in it—a Bible with Gospels and Epistles.

How often have you found yourself clasping it to your bosom as the man of your counsel? How often have your eyes glistened over a brightening page as one who had found great spoil?—*James Hamilton.*

NOT FAR.

Not far, not far from the kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in;

Not far from the golden gate-way,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate!

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing
Yet joining not in the song;

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last and forever,
Out of the resting place.

—*English Congregationalist.*

THE EPISTLES.

By oral preaching and teaching the apostles and evangelists gathered men to Jesus Christ and formed them into churches of the saints. The Epistles supplement the oral testimony, survey the condition of the churches, and, with a view to their education and guidance, descant upon Christian doctrine, discipline, and practice. For this reason it is that all persons of religious culture find so much spiritual food in the Epistles. They were composed for the express purpose of feeding the Church, and impressing sacred truth and duty on the followers of the Lamb.

They are twenty-one in number, and thus more numerous than either the historical or prophetic books. Of the twenty-one, thirteen are ascribed to St. Paul, one to St. James, two to St. Peter, three to St. John, one to St. Jude, and one (the Epistle to the Hebrews) is anonymous. This last is usually classed with the letters of St. Paul, and the Epistles are divided into Pauline and general; but inaccurately so, because the Epistles of James and (1st) Peter are not general, but have a specific direction, and the second and third Epistles of John are private letters.

In the English Bible, the Epistles of Paul are placed first, such being the order of the Vulgate, and familiar at the time when our translation was made. It is also the order of many Greek manuscripts, but not of the oldest, or of the greatest number; for they place what are called the General epistles after the Book of Acts, and before the letters of Paul.

A point of greater importance is the right ordering

of St. Paul's Epistles. We have them placed apparently with some reference to their size and importance and not at all in the order of time in which they were written. The great doctrinal Epistle to the Romans stands first. Then come the two ecclesiastical and admonitory letters to the Greeks, then six to churches in Asia Minor and Macedonia; and lastly, four letters to individuals. In this order we shall consider them, as we have already studied the books of the prophet, though we lose some advantage by not following the natural order of time. Any reader who prefers that order may begin with the First Epistle to the Thessalonians, and end with the Second Epistle to Timothy arranging the thirteen epistles of St. Paul in three classes as follows:

(1.) Those written before the Apostle's Roman imprisonment, six in number, namely, 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, Galatians, Romans.

(2.) Those written during the Roman imprisonment, of which there are four, namely, Ephesians, Colossians, Philemon, Philippians.

(3.) Those written after the Roman imprisonment, of which there are three, the last being produced during the second imprisonment, and quite at the close of the Apostle's life, namely, 1 Timothy, Titus, 2 Timothy.

There is no difficulty in understanding why so large a proportion of the canonical Epistles should have issued from the Apostle Paul. It was he who most abounded in missionary labours, and was the champion of Christianity, not in little Judea, but in the great world. Many churches he planted, others he visited and taught. Over all of them he kept a loving and watchful eye; and there came upon him, in his riper years, a care of all the churches. It appears, too, that he had a most extensive acquaintance with the Christian workers in the cities of Asia, Greece and Italy.

St. Paul was no neophyte, but an experienced Christian teacher, when he began to write the Epistles. He is believed to have been converted A.D. 37, and the earliest of his extant letters were not written till A.D. 53, when he had thought much and suffered much as a Christian, having preached the Word for sixteen eventful years. His whole ministry extended over about thirty years, and his epistles were all composed during the latter half of that ministry, or within the fourteen years preceding his martyrdom.

But, have we all his epistles? It has been strongly maintained we must have them all, on the ground that all the writings of an Apostle were entitled to the rank of Sacred Scriptures, and that no Scripture has been allowed to be lost. But this is a baseless assumption. All the words and works of our blessed Saviour are not found on record, and if sayings of the Son of God which might have been preserved have been allowed to be lost, why should it be supposed that all the written words of His Apostolic servants must have been saved from hazards of time as necessary to the completeness of Holy Scripture? Enough of St. Paul's correspondence with churches and with Christian brethren is preserved for the information and direction of the universal Church in all time coming. But in the First Epistle to the Corinthians there is an allusion to a previous letter sent to that church; and in the Epistle to the Colossians we read of one sent to Laodicea, which might also be read at Colosse. Possibly the latter of these may be the Epistle to the Ephesians, sent as a circular letter to the congregations in the province of Asia; but the former is surely a lost Epistle. What Calvin has said of it seems to us quite reasonable, "That epistle of which he speaks is not at this day extant, nor is there any doubt that many others have been lost; but it is enough that those remain to us which the Lord foresaw to suffice." If many of St. Paul's letters have been lost, we may infer that letters of the other Apostles are also lost. In course of their ministry they must have had occasion to write many Epistles besides those which kind Providence has preserved for our learning, and which the whole Church receives as canonical and inspired.—*Dr. Donald Fraser.*

PEACE is such a precious jewel that I would give anything for it but truth.—*Matthew Henry.*

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, JULY 31st, 1879.

WISE ABOVE WHAT IS WRITTEN.

A CORRESPONDENT of the Montreal "Daily Witness," signing himself RATIO, is much exercised over the "false position" in which he thinks another correspondent has placed himself, by suggesting that Christians should "ask the God of the harvest, their Heavenly Father, that in His infinite mercy He may give us favourable weather for the ingathering of the crops." "Does he really believe," he says, "that any number of such petitions will alter in the slightest degree the sort of weather we shall have for the next two weeks? And if he does not believe they would have that effect (and I do not think he does) what object is to be gained by pretending to such a belief? Indeed I contend that to ask the Almighty for a thing when one knows perfectly well that it is not rational to do so is simply putting prayer to an unworthy use, and calculated, too, to bring it into contempt."

We have not seen anything for a long time so baldly deistical as the letter from which we quote, notwithstanding the pious phrases which the writer proposes to substitute for the prayer to which he objects.

We are not informed as to where the insuperable difficulty lies that makes it so irrational to believe in the efficacy of such a prayer. Does RATIO "really believe" that the Divine Being has so tied up His own hands by the laws which He has established, that He *cannot* hear His children's cry? If not, then the difficulty must be that He *will not* do so,—a point that is to be settled, not by the *dictum* of reason, as RATIO evidently supposes, but by the teachings of God's Word. The question is, "what saith the Scriptures?" In our judgment, it is far more "rational" to enquire *what the Lord has said* He will do about the prayer of His people, than to pronounce upon it in the self-confident spirit of the "Witness" correspondent.

Now it so happens, that when the Apostle James wanted to confirm the faith of his fellow-disciples in the efficacy of prayer, he did this very irrational thing which RATIO is so much afraid will "bring it into contempt." He urges prayer for the recovery of the sick—a very "unscientific" thing to do, according to Professor Tyndall—and points, as an illustration of the power of prayer to this very case which RATIO tries to ridicule—prayer for rain! "The effectual fervent prayer of a righteous man availeth much," the proof he offers is, that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, &c. (James v. 16-18.)

It is of no use for any one to try to evade the force of this argument by saying that that was an age of miracles. RATIO probably does not believe in miracles—at least, he cannot consistently do so, since it would be "irrational" to suppose the prayer of the prophet to "alter in the slightest degree the sort of weather" that was burning up the plain of Esdraclon! But whichever way he views it, the reasoning of the Apostle is the same; for he appeals to the example of Elijah to show, not what prayer *could once* accomplish, but what *we* may expect it to secure for us *now*. Either, then, this inspired Apostle was all astray in his philosophy, or, if not, he was guilty of deluding his followers by "pretending to such a belief" as that prayer could bring rain; in other words, if RATIO be right, the Apostle was either a fool or a knave! We leave him to say which. We may return to this subject again.

FACT OR THEORY.

STRENUOUS endeavours are being made to discover a satisfactory basis of fellowship for Christian men. The advantages of a better understanding and closer union among disciples of the one Lord are felt by an ever-increasing multitude. Yet insuperable difficulties appear to stand in the way of this wider fellowship, this broader unification of the children of God. But might not these difficulties almost if not altogether disappear, were Christian men to reflect upon the respective merits of facts and theories, and assign to them their true position?

At present nearly all the various Christian communions are founded upon agreement in theories. The Presbyterian Church bases its fellowship on the theories advanced in the Westminster Confession. The Methodists find their link of union in the theories of Arminius and Wesley. The Baptists rally around their theory of Christian baptism. The Adventists are held together by their theory of the Second Advent. The Episcopalians are united by their strong confidence in the theory of Episcopacy. Look where one will, he finds great stress laid upon theories, and these are made a rallying-cry. Fellowship generally is founded upon agreement about certain explanations of Divine truths. And must not the effect of such a course necessarily be the division of the hosts of God into a number of larger or smaller circles, whose members see eye to eye?

Can there ever be the wider union which so many earnestly desire until men learn to put things in their right place? Facts are always greater than theories about the facts. Theories are no more than explanations of facts, and so must ever be secondary and subordinate to the facts they seek to explain. God made the world on which we tread. But the fact of the Divine origination of the world is greater than the explanations whether it was made in six literal days or in six long

epochs of time. Christ died for men, and because of that wondrous death God can pardon all human sin. But the fact of that atonement is greater than either the "expiatory," "representative," or "moral" theory about it. The Holy Ghost is the necessary agent of human light and recovery, but that truth is transcendent over the explanation of "mediate" or "immediate" working. Christ will appear the second time, but the fact of the Second Advent must ever have precedence over either Pre-Millennial or Post-Millennial notions about it.

If then there is to be a closer fellowship between Christian men, it must be through keeping the great scriptural facts in a primary place, and our human explanations of them in the secondary place. That will introduce a centripetal force into our Christian circles, by which men will come nearer, rather than the present centrifugal force by which men tend to fly off from one another. That will make frequently possible the occurrence of such scenes as that recently witnessed in Kingston, when the Rev. Dr. Grant—the Principal of a Presbyterian College—sat at the Lord's supper at the meeting of the Methodist Conference. On the fact of the Lord's death Calvinist and Arminian were one, however divergent their theories concerning it might have been. For the advent of that day of broader fellowship on the facts of Christianity every true heart prays. And the prayer will yet be answered.

Correspondence.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Have we as a denomination a work to do in Manitoba?

Daily trains and steamboats come to this province freighted with precious souls; most of them seeking new homes and new associations in this great and fertile North-west.

Most of the evangelical denominations are striving with great Christian generosity and commendable zeal to supply their spiritual need. Nevertheless, from want of men and means there are many places which have not yet been reached. And these places are multiplying daily. *Is it right that we as Christians leave all this work to others?*

Again, those to whom we have taught principles, which we believe to be scriptural truth, are here. They do not find homes where they can worship according to the dictates of their own conscience.

Some are working and worshipping where they are excluded from the table of the Lord. Others find a temporary home where they are not fully in sympathy and do not engage in work.

And here every Christian effort is needed. In this city, although the churches for the most part are well filled, yet there are hundreds who never attend any place of worship. Many of these could be reached by the efforts of an earnest spiritual church. It is felt by nearly all that there is more work here than can be done by the existing churches. Our denomination is respected, and the only reasonable apology we can give in coming, is that we have not come before.

There is plenty of scope for us here, but the work cannot be carried on without a strong self-denying effort on the part of our Canadian brethren. Already the efforts put forth have been enfeebled for want of means.

I have no thought of deserting so needful and

promising a field, come what will; yet unless there is sent speedy and liberal aid from individuals, churches or society, the work which has been undertaken cannot be sustained.

If we are to do a work here now is the time. Already the way is open and Brother Mackay is daily expected. We trust that the Lord will own His work. Can we depend on our brethren to follow it up with men and means. A substantial answer in the affirmative will greatly cheer the brethren in Manitoba and especially your co-labourer.

W. EWING.
Winnipeg, July 14th, 1879.

LETTERS FROM MANITOBA.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—Having been pressed by several friends to give a few weeks' evangelistic labour here in connection with the Rev. Wm. Ewing's proposed settlement in the county, I left Kingston on the 8th and arrived in Winnipeg on the 15th. I went to Sarnia by rail, took passage in the steamer "Ontario," of the Beatty line, to Duluth. Capt. Robertson and all the officers were very kind and attentive. I held a service in the steerage every evening, and found the passengers contented and happy. On two occasions we held a service in the cabin. We spent the greater part of Sabbath, the 13th, in Duluth. I attended the Congregational Church, and enjoyed the service very much. Rev. Mr. Ingalls is the pastor. In passing through the State of Minnesota one is struck with the vastness of the prairie plains, extending over hundreds of miles, and so very few houses to be seen, on a great part of the road. The accommodation on the Red River flat bottom boats is very inferior, and the poor traveller has to pay sweetly for everything. They even rent their blacking brushes for 15 cents a shine.

Mr. Ewing was waiting me at the landing place, I was glad to meet him, and he was just as glad to see me. Having spent six days here, looking round and working for the Master, I can say this is a great field of labour, "the harvest is great but the labourers are few." I found Mr. Ewing had done a good deal of hard work during the fortnight he had preceded me, calling on friends, and finding out persons who were identified with the denomination in other places. We also went on a short missionary tour as far as Selkirk, and had some little experience of the mud and mosquitoes peculiar to this great country. On Sabbath the 13th he conducted his first service in the Temperance Hall, with an attendance of about forty persons. Some of the friends remained at the close of the service, and gave him words of welcome and encouragement.

Wednesday, the day after my arrival here, we called on most of the ministers and told them that we intended having a series of evangelistic services, and would be glad if they united with us. We met with the utmost kindness and cordiality, and the assurance that there was abundance of room and work for all. One of them only endeavoured to show that the field was fully occupied, and all the people thoroughly cared for. But as a proof positive that this dear minister was mistaken, on the very next day we discovered a poor woman, who had been laid aside for nearly five months, with an illness that will likely end in death, who had not had a visit from any minister in the city although living within ten minutes' walk of all the churches. The pastors here, however, are good, earnest, hard-working men, and seeking to do their duty as far as they can overtake it.

On Thursday night we had a meeting in the Temperance Hall, when most of the ministers were present, two of them taking part, Rev. Mr. German (Methodist), and Rev. Mr. McDonald (Baptist). The attendance was encouraging.

We could not have the hall for a meeting on Friday, but we visited and gave away tracts to the strangers and idlers, of whom there are so many in this place. I have had strangers coming up to me again and again since coming here and saying, "How are you? I saw you in such a place, and I am so glad to see you here," some of them persons who were brought to

Christ in connection with services held in other places. Saturday Rev. Mr. Paterson, of Scotland, and I made arrangements for a service on Sabbath in a large tent belonging to a saloon-keeper, and used during the week as a place for a walking match.

Saturday evening took part in the Y. M. C. A. prayer meeting. This institution is only two months old and is full of life and vigour. I trust they will retain it and not become half-dead as so many of our Y. M. C. A's. are in Ontario.

Lord's day morning W. Ewing preached, this was the first morning service held, there were over twenty persons present. At 4 o'clock I conducted an open-air service at the immigrant sheds. At 6 o'clock Revs. Paterson, Ewing and I addressed the meeting arranged for in the large tent on Main street. There were nearly 200 persons present, and some of them of the rough class, although they were most attentive.

At 7 o'clock we had our evening service in the Temperance Hall. There were about eighty persons present, a decided increase on the first evening. Two persons were spoken to as inquirers—a young man and a young woman. A number of Christians remained to pray.

Thus far we are encouraged in our work here, and have reason to thank God and go on seeking to lead souls to Christ. I am astonished to think that our churches have not taken hold of the work here before now.

Winnipeg is doubtless going to be a large city; it must be so from its very position. There is an immense amount of business done, I can see the progress made in building since I arrived a week ago. Acres and dollars seem to occupy the minds of the great majority to the exclusion of the things of God.

The work here cannot, however, be carried on without money; rent and boarding are expensive. Mr. Ewing is deserving of encouragement and support, he is thoroughly alive to the importance of the great work he has undertaken in the name of the Lord.

The Baptists began their work here nearly six years ago with one member, they have now a membership of nearly one hundred, a very comfortable church building, and they are paying their pastor \$1,000 a year. Mr. Ewing and I were greatly disappointed to-day to hear from Geo. Hague, Esq., who has manifested such a lively interest in this mission, that he could not visit Winnipeg at the present time.

Any of our friends who desire to assist Mr. Ewing in his work can do it through Rev. Dr. Wilkes, the Secretary-Treasurer of the Missionary Society.

More about the country in another communication. We have meetings this week. "Brethren pray for us."

Yours in service, R. MACKAY.

Winnipeg, Manitoba, 21st July, 1879.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Since my last notice, July 5th, the following new subscriptions have been received:—One share: G. W. Moss, Montreal; J. C. Wright, Franklin; the church at Franklin; Bethesda Church and Sabbath school; Vespra and Rugby; Charles Pedley, B.A., Burford; making seven. Also, two shares: P. H. Burton, Toronto; R. W. Wallace, M.A., B.D., \$5; Whitby Church, \$5.

We now require 14½ new subscribed shares to complete the 100, and secure those contingent on such completion. Surely these will not be lacking.

The money has been received from the following, being one share each: L. P. Adams, W. H. Heudebourck, H. Wilkes, G. Cornish, J. H. McFarlan, Western Church, Toronto, Ottawa Church, Eaton Church, K. M. Fenwick, Watford Zion Church, Cowansville Church, R. McKay, Danville Church, Unionville Church, St. Catharines Church, Geo. Purkis, Robert Brown, D. McCallum, Mrs. Leming, Annie Robertson, G. S. Climie, Mrs. Geo. Robertson, J. Hendry and brother, Belleville Church, John Heath, Mrs. Learmont, G. W. Moss, J. C. Wright, Franklin Church, Bethesda Church and Sabbath school, Vespra and Rugby, Charles Pedley, and from R. W. Wallace, \$5; Whitby Church, \$5; Robert Mills, half share, \$4.

Also from those subscribing two shares and upwards as follows. S. N. Jackson, Emmanuel Church, Montreal, Embro Church, Guelph Church, P. H. Burton, each two shares. Stouffville Church one and a quarter, Mr. Thomas Hendry three shares, and Mr. Geo. Hague five shares.

The few subscribers who have not remitted will please do so at an early date. HENRY WILKES.

Montreal, 21st July, 1879.

P. S.—Since writing the above I have received three new shares from Sherbrooke and Lennoxville, leaving only eleven to be subscribed in order to secure the seventeen and a half promised on condition that one hundred are raised. H. W.

News of the Churches.

REV. JOHN ALLWORTH, B.A., is supplying Guelph during the pastor's absence.

REV. W. H. WARRINER exchanges with Rev. Jos. Griffith for August 10th and 17th.

SHEDDEN.—The contract for the new Congregational Church at Shedden station of the Canada Southern Railway has been given, and the work commenced.

OTTAWA.—The annual Sunday school picnic was held in Gilmore's grove, Chelsea, about nine miles from the city, on the 17th July. Six large vans conveyed the excursionists and the children to the place, the party numbering about 150. A very enjoyable day was spent; games, rambles, and a large fire balloon, sent off by the pastor, constituted the entertainment, and abundance of singing on the way home. No accident or misadventure marred the pleasure of the occasion.

PETROLIA.—A Council consisting of the Revs. R. Hay, H. Colwell, W. H. A. Claris, W. J. Cuthbertson, and Messrs. Scott (Forest) and Lamb (Watford), assembled at Petrolia on Monday evening, the 14th instant, and organized a Congregational Church. Ten persons—five males and five females—entered into fellowship, and three others gave their names to enter at an early date. A further special meeting in recognition of this movement was held on Sunday, the 27th instant, when the Revs. H. Colwell, W. H. A. Claris and R. Hay assisted the Rev. Mr. Lowry.

WINNIPEG.—The special meeting in the Temperance Hall on Sunday evening was well attended, and the services were conducted by the Rev. William Ewing, B.A., of Montreal. He selected his text from St. John, viii. chapter, 32 verse—"And ye shall know the truth, and the truth shall make you free." The reverend gentleman preached an able and interesting sermon from this text, speaking of Christ's teachings in regard to truth and freedom. Christ's teachings gave to the word what was needed in every-day life. If we sought earnestly after truth, we would assuredly find it. The rev. gentleman concluded his sermon with an exhortation to his hearers to seek after the truth as it was in Jesus. It was announced that the Rev. Mr. McKay, Evangelist, would preach on Thursday evening, and that divine service would again be held on next Sunday, both morning and evening. The attendance was fully large enough to warrant the successful starting of a church in the Congregational interest in this city.—Winnipeg Times.

AN original copy of the "Solemn League and Covenant" has recently been found in the possession of an intending emigrant who was in need of money to buy his outfit and had nothing left which he could dispose of but this ancient and interesting document, which had been given to him by his grandfather. He brought it to the Rev. T. Somerville of Blackfriars Parish Church, Glasgow, who submitted it to the Librarian of the Advocates' Library. This gentleman pronounced the document genuine, and the poor emigrant was speedily relieved from his pecuniary difficulties. On further examination it turned out to be the copy signed in the West Church, Edinburgh, and to contain the signatures of several persons well known in history.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXXII.

Aug. 10, 1879. } THE FRUIT OF THE SPIRIT. } Gal. v. 22-26
1879. } } vi. 1-9.

GOLDEN TEXT.—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7.

HOME STUDIES.

- M. Gal. v. 1-21. The works of the flesh.
T. Gal. v. 22-26; vi. 1-9. The fruit of the spirit.
W. 1 Pet. i. 1-23. Exhortation to godliness.
Th. James iii. 1-18. The fruit of righteousness.
F. Rom. xv. 1-13. The infirmities of the weak.
S. Rom. ii. 1-11. According to his deeds.
S. John xv. 1-11. That ye hear much fruit.

HELPS TO STUDY.

Paul is supposed to have organized churches in the chief cities of Galatia—which was a Roman province in the centre of Asia Minor—during his second missionary tour (Acts xvi. 6). On paying these churches a second visit, he found them corrupted by the teachings of certain Jews who insisted upon the necessity of circumcision and obedience to the ceremonial law as a means of justification, instead of the only essential condition of faith; so he shortly afterwards wrote them the epistle which contains our lesson, placing before them in a permanent form, the sum of his previous oral teachings—Christ and His finished work as the only ground and source of the sinner's salvation; and, towards the close—to guard them against antinomianism—teaching them that the justified are also sanctified, or at least in course of being sanctified, or, to use his own figure, that wherever the root of true religion is implanted there will also be the fruit. We find these terms frequently used in the Bible to express the relation of cause and effect. In the lesson the cause or root, is the active operation of the Holy Spirit on the believer's mind, and the effects or fruits are certain traits or graces which are characteristic of the new creature and which could never be attained by unregenerate human nature, otherwise called "the old man," and "the flesh." The latter has also its own characteristic fruits, poisonous fruits, a terrible list of which will be found immediately preceding the lesson.

Our last lesson fully instructed us as to the ground of the sinner's salvation—"Substitution," "Satisfaction." It taught us that the sinner is to be saved by union to Christ and not by any doings of his own; but it also taught us that "If any man be in Christ he is a new creature."

The present lesson gives us a very full description of this "new creature," his mode of life, his habits and dispositions, so that he may be readily distinguished from "the old man" with whom he is at constant warfare. The subject of the lesson then is Sanctification, presented under the following aspects: Proofs of our own Sanctification, Proofs of the Sanctification of Others, No Salvation without Sanctification.

I. PROOFS OF OUR OWN SANCTIFICATION—chap. v. 22-26. The word "sanctification" is derived from the Latin *Sanctus*, holy. To sanctify is, in its primary sense, to make holy. It is sometimes used in a secondary sense, meaning to set apart for a sacred purpose. Here it is used in its primary sense. The word "saint" is from the same root, and is applied not only to the saved in heaven, but to believers on earth, in which case it means those who are in course of being made holy, or in other words, those who "are enabled, more and more, to die unto sin and live unto righteousness."

The fruit (v. 22): The effect, not the cause. Dr. Paley's definition of Christian virtue, "The doing of good, in obedience to the command of God, for the sake of eternal happiness," is not in accordance with the teachings of this lesson. The motive is selfish, and a selfish motive spoils good works. All the good that a person could do would never procure eternal happiness for him as long as he had one sin, if no more, to answer for. The believer regards the good that he is enabled to do, not as the means of his salvation, but as a part of his salvation; not as something with which he can purchase the favour of God but as something which he has to thank God for. If he finds himself enabled to "depart from evil and learn to do well" here, in this life, that is to him a guarantee that he will be finally saved from the consequences of sin; and the more he is taught of God, the more he comes to prize salvation from sin even above deliverance from its punishment, and to place even a higher value on the power to do good than upon the happiness which necessarily accompanies it. Love: placed first among all the Christian graces enumerated, because it is the Christian's actuating principle. He is no longer a hireling but a son. He works not for wages but from love. Joy: the gladness caused by a sense of pardon, and by witnessing the triumph of good over evil. Peace: with God—reconciliation (see last lesson); and peace of conscience, flowing from justification through the merits of Christ. Long-suffering: forbearance towards persecuting foes and injudicious or troublesome friends. Gentleness: amiability; having experienced gentle usage at the hands of God, he tries in his own degree to extend the same treatment to others. Goodness: used here, not in its wide sense of holiness, which would include all the rest, but in its narrow sense of kindness. Faith: or rather faithfulness, fidelity. Meekness: From the habit of comparing himself with a perfect standard, the Christian learns to estimate himself and his attainments at a low value. He sees no degradation in submitting to proper

authority, and he practices humility and self-denial, without losing his self-respect. Temperance: self control, freedom from all excess, including, of course, excess in the use of strong drink. The Bible commends total abstinence from strong drink as a rule, and the most active Christians find the total abstinence line the safest and the best line on which to fight the evils of the present day.

II. PROOFS OF THE SANCTIFICATION OF OTHERS—chap. vi. 1. Of course the proofs are the same in both cases, but we are very apt to take a different view of them in the case of others from that which we take in our own case. A preference in favour of self is perhaps one of the last intimacies that the Christian gets rid of. In judging ourselves by the tests laid down for us in this lesson we need to guard against leniency; in estimating the Christian character of others by the same tests, we must beware of severity. If a man be overtaken: taken by surprise, taken at unawares. No one is free from sin in this life; but the Christian does not love sin; he hates it, and if he is surprised into it in an unguarded moment, he himself is probably the first one to discover it and no one's condemnation of it can be heavier than his own. It is necessary, as Dr. Chalmers says, "to discriminate between the being overtaken in a fault and the full determination of those whose hearts are set upon evil, and so sin deliberately and wilfully. Bear, vi. 2: by sympathy, prayer, counsel, help. One another's burdens: temptations, distresses, whatever presses heavily. The law of Christ: The law of Christ is to love one another (John xiii. 34; xv. 12-17).

III. NO SALVATION WITHOUT SANCTIFICATION—vers. 7, 8. Be not deceived: by imagining that you can deceive God. God is not mocked: It is worse than useless to say that we accept salvation at God's hands and still continue in our sins. Those who really accept the bounty—the gift of salvation—at the hands of God all become soldiers in God's army and engage with all their might in the warfare against evil. There are no "bounty-jumpers" in this war. The bounty itself is of such a nature as to make soldiers of all who accept it; and the service is for life. If any one turns away, that only proves that he never was a believer. "Let us" then (v. 9), "not be weary in well-doing, for in due season we shall reap if we faint not."

THE RESTORATION OF ST. GILES' CATHEDRAL, EDINBURGH.

The operations connected with the restoration of the southern section of St. Giles' Cathedral have disclosed the existence, under the floor of what till recently was the Old Church, of an immense accumulation of human remains. Already skulls and leg and arm bones to the weight of over two tons have been gathered into fourteen large boxes, and after they have been subjected to the inspection of anatomists, will be removed for decent burial. A number of the leg bones are said to be of more than usual length and strength, and some look as if they had been broken, and had mended naturally. In some of the skulls are found clear-cut square holes, such as might have been produced by antique mace or battle-axe. In the process of clearing the Preston Aisle there was found, in the soil beneath the floor, a leaden coffin bearing the name "Brigadier Cunyngnam," with the date 1697, and supposed to be the resting-place of some connection of the Dick Cunyngnams of Prestonfield. Before proceeding to deal with the south transept, it was thought expedient to make some explorations of the vaults in that part of the building, where, it was supposed, the remains of the Marquis of Montrose might be discovered. After some preliminary excavations, the search took place on Thursday at twelve noon. Results were very disappointing. Only one vault could be found. It was beneath the modern monument of the Earl of Murray. It contained three leaden coffins in bad condition. The inscription on them seemed to indicate that they were connected with the Stewarts, Earls of Galloway. No discovery was made of the coffins of the Earl of Murray, the Earl of Athole, the Earl of Montrose, or the Marquis of Montrose. Some further examinations will be made, but it is not likely that there will be any fresh discovery. In short, it would appear as if the bones of the great Marquis had vanished. Possibly when the boxfuls of bones are carefully examined by anatomists, there may be found some trace of his mutilated remains; if so, the fact will be reported. It is expected that the restoration of the southern section of the Cathedral will be completed in about twelve months. The estimated expense, £1,500, is to be borne by Dr. Chambers, who has been the moving spirit of this restoration from the very outset, and who has munificently offered to complete the work so well begun if a church be provided elsewhere for the congregation of West St. Giles.

THE NUMBER SEVEN.

On the seventh day of the seventh month a holy observance was ordained to the children of Israel, who feasted seven days and remained seven days in tents; the seventh year was directed to be a Sabbath of rest for all things; and at the end of seven times seven commenced the grand jubilee; every seventh year the land lay fallow; every seventh year there was a grand release from all debts, and bondsmen were set free. From this law might have originated the custom of binding young men to seven years' apprenticeship, and of punishing incorrigible offenders by transportation for seven, twice seven, or three times seven years. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day; the teeth spring out in the seventh month, and are shed in the seventh year, when infancy is changed into childhood; at three times

seven manhood commences, and a man becomes legally competent to all civil acts. At four times seven man is in full possession of his strength; at five times seven he becomes grave and wise, or never; at seven times seven he is in apogee, and from that decays; at eight times seven he is in his first climacteric; at nine times seven he is in his grand climacteric, or year of danger; and ten times seven, or threescore and ten, was, by the Royal Prophet, been pronounced the natural period of human life.

EXERCISE AND DIGESTION.

When exercise is properly conducted, the effect on the digestive system is very marked. The appetite is increased, and more food is taken in order to supply the force necessary for the maintenance of the mechanical force. This increase of appetite is especially noted when the exercise is taken in open air. When exercise is undertaken, however, without due preparation, or the bodily powers are exhausted by fatigue, the power of being able to take food is diminished. This condition, if the exercise is continued and the power of taking food remains impaired, is one of considerable danger, and the health is often greatly affected, the force of the heart being much reduced. It is of great importance, moreover, when great fatigue has been undergone, to see that the bodily powers are thoroughly recruited by rest before an attempt is made to take food, otherwise there will be no inclination to take it, and if forced down it will not digest. An hour's rest with a cup of warm tea will do much in restoring appetite in these cases. Indeed it should be a rule in all cases that a period of rest should intervene between work and food.—*Exercise and Training.*

FIFTY years ago, Kothah-byu, the first convert among the Karens, was baptized in Burma. His wife was present at the fiftieth anniversary of his baptism, which was kept in May last by the dedication of a large memorial hall for public worship. She was the first Karen woman who was baptized, yet the mission has now 438 churches and a membership of nearly 20,000.

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.

AT THE CHURCH DOOR.

The bell now rings for evensong,
Full toned and sweet:
And seems with angel voice to say,
"Come, come, ye sons of men, and pay
Your worship meet."

Here let me leave the world behind
With all its care;
Lay down a while my weary load,
E'en at the gate of this abode
Of peace and prayer.

Here let me keep my foot aright,
And pure my heart;
Put on Humility—for near
Is One who reads my soul most clear
In every part.

Here let me ask of Him who said:
"I am the Door"
That I through Him may entrance find,
And e'er dispose my heart and mind
To love Him more.

—Austin Griffin.

THE ARITHMETIC OF GINGER-BREAD.

"R-U-D-I-M-E-N-T-S, rudiments," spelled Katy. "Believe I'll find out what that means this very minute; it's better 'n these horrid fractions," and she started to look for the word in the worn old Webster's "Unabridged" that papa had banished from his handsome shelves to the children's room upstairs.

Poor Katy!—she had been droning wearily through the rules for multiplication and division of fractions all the long afternoon study-

hour. It was just the dreariest part of the whole book. "Case First,—To multiply a fraction by a whole number. Case Second,—To multiply a whole number by a fraction." These were the very worst, scarcely exceeded by the corresponding rules for division, and Katy had just about worn out her brown eyes crying over the cases in which you multiplied by the numerator and divided by the denominator, or multiplied by the denominator and divided by the numerator.

"It is just the hatefulest old study in school, mamma," said Katy to her mother, who passed through the room and looked askance at Katy's red eyes,—“the very hardest one to see any use in. I don't suppose I'll ever in all my life have to multiply or divide a whole number by a fraction; hope not, any way. I despise halves and quarters of things so awfully."

Mamma didn't reply, but wearily threw herself down on the little bed that was kept in the nursery, with very dark circles about her eyes, and a pale, tired face.

"Do you believe, Katy, you could go down and stir up some ginger-cakes for tea? Christine is hurrying with her ironing, and Mary must take baby while I go and sleep off, if possible, this miserable headache," said Mrs. Richards, only half opening her weary eyelids.

"O yes, mamma, anything is better than these hateful rudiments. I looked that up just now in Webster. First beginnings, it says; only I think it's hard enough to be the last endings;" but seeing no brightening in her mother's eye, she hastened to help her down into her own room. Then with gentle hand she settled the pillows comfortably, saturated a handkerchief with camphor, closed the shutters, and ran softly down still another flight of steps into the basement kitchen.

"Christine, I'm to make ginger-cakes for tea, all my own self. Mamma said so, and she's gone to lie down and sleep off her headache, and musn't be disturbed," said Katy, half afraid that Christine might hunt up confirmation of the gingerbread business. It was something new, certainly, to turn this harum-scarum little creature loose in the pantry to rummage the spice-boxes, and break up the cream in the cellar in her search for sour milk. But, with large families, there are times when the work crowds fearfully, and the only way is to press more hands into the service, not minding always if they are unskilled ones.

"Vell, Mees Katy, please keep te muss ober dare in te sink so mooch as you can," said Christine, evidently not jubilant at the prospect of cleaning up after a little girl's baking; "an' don't leaf te wet spoon in te soja, nor drip te sour milk roun' te cellar. It's dare in te big jar unter te vindow."

Katy got down the gem-irons for the first thing, greased them with Mary's patent gridle-greaser (a pine stick plentifully supplied

with cotton rags at one end); then climbed up to the shelf where the book of recipes was kept.

"'Meeses Vite's soft ginger-cake' is vat you wants, Mees Katy, an' we takes 'double of the receipt,'" said Christine, quoting an expression familiar to Yankee cooks.

"That 's just two of everything. *I know*," and Katy tossed her curls with an air of conscious greatness.

"Two times one cup of molasses,—here goes that. Two times two spoonfuls of soda,—that 's four spoons. My! but does n't it foam up beautifully! Two spoons ginger in two-thirds of a cup of hot water—no—oh, dear! It is the soda that ought to go in the hot water, and—oh, horrors! it's *two times two-thirds* of a cup of hot water. Well, now! If those hateful fractions are n't right here in this gingerbread! Christine, O Christine!" cried Katy in despair. "Come and tell me how much is two times two-thirds of a cup!" But Christine, alas! had already gone upstairs, with her basket of white, freshly ironed clothes poised on her head.

"Two times two-thirds of a cup. Why, it must be more 'n onc cup, and yet it says 'of a cup.' If 't was n't for that, I'd go and get two cups and fill them each two-thirds of a cup—that 's onc cup."

And the poor little girl found herself in worse "deeps," even, than ever she had fathomed in the "Rudiments."

Ned came into the kitchen at that moment, his books flung over his shoulder, and Katy's face lighted up. She could appeal to him. But when she asked him how much two times two-thirds of a cup could be, Ned, with all a boy's wisdom, gave answer like this:

"Two times two-thirds? Case of multiplying a fraction by a whole number. Rule: 'Multiply the numerator of the fraction by the whole number and place the result over the denominator.'

"Two times two-thirds are four-thirds. Improper fraction. Reduce to a whole or mixed number. Rule: 'Divide the numerator by the denominator.' Three is in four once and one-third over. One cup and one-third of a cup."

"But it says 'of a cup,' Ned. Who'd ever think that 'of a cup' meant part of two cups?" argued Katy, in a despairing tone.

"Well, I did n't write the receipt book, Kit, and besides, that 's grammar, not arithmetic, and I'm not up in grammar." And Ned, wisely refraining from venturing beyond his attainments, went upstairs to put away his books.

"Who'd ever 'a' thought of such a thing," whispered Katy to herself, "that Rudiments would come handy in making ginger-cakes?"

The family ate them hot for supper that night, despite Doctor Dio Lewis and all the laws of health, and pronounced them very fine cakes indeed. What they lacked in ginger (you see Katy, in her perplexity over the

hot water, forgot to double the ginger) papa made up in praise, and, as mamma's headache was gone, they all were happy.

Katy was early at school the next morning, and, shying up to the teacher's desk, she said:

"Miss Johnson, you looked as if you thought I was either crazy or stupid the other day, when I said I did n't believe Rudiments were 'in anything in the world.' You see, I meant 'in' anything we *do* or *make*. But I've come to tell you that I've changed my mind. Last night I had to make gingerbread for tea, and the first thing I knew, I got right into fractions—two-thirds of things—and all the rules."—*St. Nicholas*.

A BIRD THAT TURNS SOMER-SAULTS.

THERE'S a pretty little bird that lives in China, and is called the Fork-Tailed Parus. He is about as big as a robin, and he has a red beak, orange-coloured throat, green back, yellow legs, black tail, and red-and-yellow wings. Nearly all the colours are in his dress, you see, and he is a gay fellow.

But this bird has a trick known by no other birds that ever I heard of. He turns somersaults! Not only does he do this in his free life on the trees, but also after he is caught and put into a cage. He just throws his head far back, and over he goes, touching the bars of the cage, and alighting upon his feet on the floor or on a perch. He will do it over and over a number of times without stopping, as though he thought it great fun.

All his family have the same trick, and they are called Tumblers. The people of China are fond of keeping them in cages and seeing them tumble. Travellers have often tried to bring them to our country, but a sea voyage is not good for them, and they are almost sure to die on the way.—*St. Nicholas*

I LIKE TO HELP PEOPLE.

A WOMAN was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands. The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle, and then politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said with a smile. "I like to help people."

Both went their ways with a happy feeling in their heart, for such little deeds of kindness are like fragrant roses blossoming along the path of life.

**J. CHARTERS,
GROCER & PROVISION DEALER.**

FLOUR AND FEED, FRUITS AND VEGETABLES always on hand. Importer of Rosse & Blackwell's Jams, Jellies, and Potted Meats.
OYSTERS IN SEASON.
467 & 469 Yonge St., Cor. of Wood, Toronto.

**THE UPPER CANADA
TRACT SOCIETY**

offers for sale at its Depository a large and well assorted stock of
RELIGIOUS LITERATURE,
suitable for Ministerial, Congregational, and Sunday School Libraries. Special discounts given from catalogue prices. Catalogues furnished free on application.

The Society also supplies all the best
SUNDAY SCHOOL PERIODICALS,
whether for Teachers or Scholars. Illustrated Periodicals for Children supplied in quantities at the lowest subscription rates. Price lists sent free.

JOHN YOUNG,
Depository 102 Yonge Street.

Toronto, Oct., 1878.

Third Series now Published.

"It is sufficient to say of this book that it is like its predecessors—it is fully equal to them, and that is no small merit."—S. S. Times.

**GOSPEL HYMNS
AND
SACRED SONGS.**

Canadian Copyright Edition.

FIRST SERIES.

Music and Words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do do Cloth ..	7 do

GOSPEL HYMNS, No. 2.

Music and words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do do Cloth ..	7 do

GOSPEL HYMNS, No. 3.

Music and Words, Tinted Covers ..	30 Cents.
do do Boards ..	35 do
Words only, Tinted Covers ..	5 do
do do Cloth ..	7 do

GOSPEL HYMNS, Nos. 1 & 2 in one Book.

Music and Words, Stiff Boards ..	65 Cents.
Words Only, Stiff ..	12 1/2 do

GOSPEL HYMNS, Nos. 1, 2 & 3.

COMPLETE IN ONE BOOK.

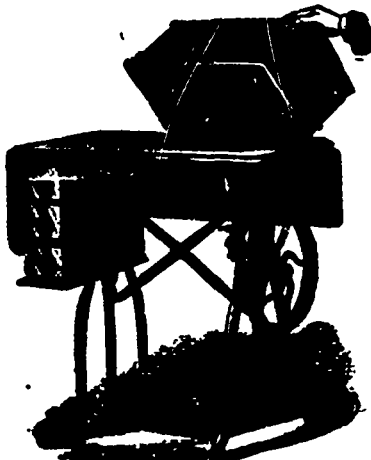
Music and Words, Cloth ..	\$1 00
Words Only, Cloth ..	0 20

COPP, CLARK & Co.,
47 Front Street East, Toronto.

Wheeler & Wilson

NEW STRAIGHT NEEDLE

Silent Sewing Machines.



THE MONARCH OF ALL.

They are superior to all others in
**Ease of Operation,
Strength and Beauty of Stitch,
Range of Work,
Perfection of Construction,
And Elegance of Finish.**

Address,
Wheeler & Wilson Manufacturing Co.,
85 KING ST. WEST, TORONTO.

ESTABLISHED 1874.

**NORMAN'S ELECTRIC BELT INSTITUTION,
4 QUEEN STREET EAST, TORONTO.**

These Electric appliances are made under my own personal supervision, I therefore confidently recommend them to the afflicted as the safest and most durable and beneficial appliances of the kind in the country as a curative agent for

LAME BACK, ASTHMA, LIVER COMPLAINT, RHEUMATISM, NERVOUSNESS, VARICOSE VEINS, BRONCHITIS, DEBILITY, NEURALGIA, CONSTIPATION, and GOUT. They have no equal. Circular with testimonials free. No charge for consultation.

A. NORMAN, MANUFACTURER.

Electric and Sulphur Baths always ready on the premises.

**C. PAGE & SONS,
IMPORTERS OF
STAPLE & FANCY DRY GOODS,
MANUFACTURERS OF**

**Ladies' and Misses' Underclothing, Baby Linen,
AND JUVENILE CLOTHING
IN ALL BRANCHES.**

A Catalogue of Ladies' Underclothing, Wedding Trousseaux, etc., etc., will be sent on application.

194 & 196 YONGE STREET, TORONTO.

JAMES THOMSON & SON.

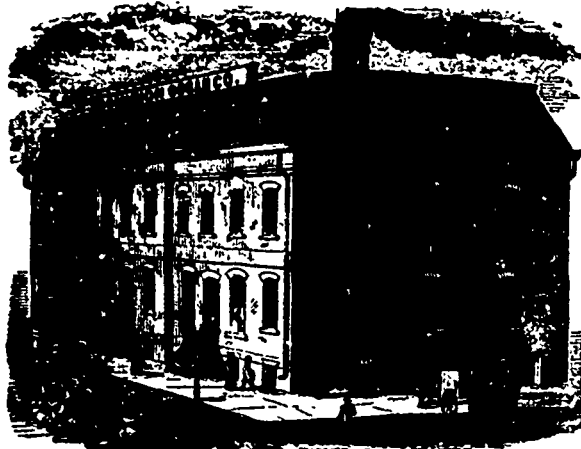
ESTABLISHED 1859.

ENGLISH, FRENCH AND AMERICAN

WALL PAPERS AND DECORATIONS,

Dadoes, Borders, Window Blinds. Stock large. Carefully selected. Prices low! Orders for Painting, Glazing, Paperhanging, Tinting etc., promptly attended to. Experienced Workmen. Estimates given. See our stock of Stationery, Papeteries, etc., before purchasing elsewhere.

Note the address, 364 Yonge St., Toronto, between Elm and Walton Sts., West side. P.O. Box 185



COPY

Of Official Report of Award to DOMINION ORGAN COMPANY, Bowmanville, for Organs exhibited at the Centennial Exhibition, Philadelphia, 1876.

**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:—

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

H. K. OLIVER, Signature of the Judge.

APPROVAL OF GROUP JUDGES.

J. SCHIEDMAIER, WILLIAM THOMPSON, E. LEVASSEUR, JAMES C. WATSON, ED. FAURE, PERRET, JOSEPH HENRY, GEO. F. BRISTOW, J. E. HILGARD, P. F. KUKA, F. A. P. BARNARD
A true copy of the Record. FRANCIS A. WALKER, Chief of the Bureau of Awards.
Given by authority of the United States Centennial Commission.
A. T. GOSHORN, Director-General.
J. L. CAMPBELL, Secretary. J. R. HAWLEY, President.



The Company were awarded a Medal and Diploma, at the Sydney Exhibition, Australia, 1877; Gold Medal at the Provincial Exhibition, Toronto, 1878; the highest award ever given for Reed Organs. Large reduction made to Ministers and Churches. Send for a price list to Henry O'Hara, Special Agent DOMINION ORGAN CO., Bowmanville. Also, General Agent for the Bradbury Piano, of New York. Noted for finish, sweet tones, and singing qualities. Selected for the Executive Mansion, Washington, by both Mrs. Grant and Mrs. Hayes, who with others bear the highest testimony to their superiority. Send for illustrated price list to HENRY O'HARA, General Agent, Bowmanville.

THE ONTARIO

WEDDING CAKE MANUFACTORY



First Extra Prizes at London, 1877, & Toronto, 1878

WEDDING AND CHRISTENING CAKE ORNAMENTS.

The largest stock in the Dominion of Cossiques &c. all kinds, including French, English and German Costumes, Cracker and Wedding Cossiques, Macaron and Meringue Pyramids, Chantilly, and all kinds of Fancy Spun Sugar Baskets, Ornamented Jellies in all styles, Creams of all kinds, Charlotte Russe, Trifle, Salads, Soups, Oyster Patties, Ices, Ice Puddings, Fruit Ices, and all kinds of Cakes and Confectionery. Lunches, Suppers, Evening Parties, and Wedding Breakfasts supplied with every minute. Silver and Cutlery for hire. No charge for Trifle, Salad or Jelly Dishes when supplied. Wedding Cakes of superior quality and finish shipped to any part of Canada, and satisfaction guaranteed. Address all orders,
HARRY WEBB,
483 Yonge Street (Opp. the Fire Hall) Toronto.

356,432

**NEW YORK SINGER
SEWING**

MACHINES

SOLD LAST YEAR, ABOUT

300,000

MORE THAN WAS SOLD OF ANY OTHER MACHINE.

BEWARE OF IMITATION.



Buy only those with above Trade Mark on Arm of Machine.

None Others are Genuine.

Offices Everywhere.

Toronto Office, 66 King St. West.
R. C. HICKOK, Manager.

ESTABLISHED 1842.

**Dominion Wedding Cake House,
T. WEBB, Proprietor.**

Received Highest Awards at Provincial Exhibition, 1878.

Bride's Cakes of unequalled quality and finish constantly on hand and securely packed and shipped by Express C.O.D. to any Express Office.
All orders for every requisite for WEDDING BREAKFASTS carefully filled under personal supervision—city or country.

A full supply of WEDDING AND SUPPER PARTY COSAQUES always kept in stock.

CORRESPONDENCE SOLICITED.

NOTE THE ADDRESS.

T. WEBB,

322 & 304 YONGE ST., TORONTO.

