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The Evangelical Churchman,

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A BIRD'S MINISTRY.

From his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend :—

"I had travelled far
From the Afghan towers of Candahar,
Through the sand-white plains of Sinda-Sagar ;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as it never failed before.

"In swarming city, at wayside fane,
By the Indus' bank, on the scorching plain,
I had taught,—and my teaching all seemed vain.

"No glimmer of light (I sighed) appears ;
The Moslem's Fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"For Christ and his truth I stand alone
In the midst of millions : a sand-grain blown
Against yo temple of ancient stone

"As soon may level it! Faith forsook
My soul, as I turned on the pile to look ;
Then rising, my saddened way I took

"To its lofty roof, for the cooler air :
I gazed and marvelled ;—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone,
A beautiful peepul tree had grown :

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure!—Who
Could compass the thought?—The bird that flew
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake,—war,—simoon,—or all
The centuries, in their lapse and fall!

"Then! I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air :—
"The living seeds I have dropped remain
In the cleft : Lord quicken with dew and rain,
Then temple and mosque shall be rent in twain!"

HOW TO DO IT.

The few are in the churches, the many outside.
On Sunday nights the theatres are full and the churches thin. Absentees from all public worship abound, and the evils resulting are a dark cloud in our bright sky. How shall we bring in the people?

Gather in the children. The youths of to-day will be the masses in 1910; and if we get them for Christ, we shall soon have the masses. Children will hear and come if they are really wanted and sought for. It is an easy thing to win a child when you put your heart to it. It is a joyous work. A little girl in London, living upstairs, took her rose to the flower show and got the prize. When asked how she raised such a fine rose she said, "I took it round to the windows where the sun comes in." Keep the children in the sunshine of Christ's love, and they will follow and thrive.

Seek out the people one by one. Let each bring one person to the prayer service and Sunday worship, and the congregations will be doubled. This is the leaven that goes through the lump.

Let there be welcome for all at the door of the church and the door of the pew. The courtesy of the ushers goes a great way. The kindness of the pew-opener in giving the cordial home feeling to the stranger clinches the nail on the inside. "We are glad to see you. You will always be welcome," is the straw in the golden tie that binds. Fill your pew every Sunday, and invite a young man alone in the city to sit with you, and to dine now and then with you after service. Give invitations to church through the week; hand cards to the churchless with notice of service. Take some man's place who cannot get away, and serve for him while he goes to church. If you cannot go at night, fill up your seat so the empty pew need not stand in judgment against you. If a poor neighbor's wife cannot go on account of the children, go of an evening and take care of her children now and then, so she can go. A church member remembered an old ferryman who had not attended church for twenty years. He went and took his place at the ferry, and sent the ferryman to take his seat at church. In Edinburgh, a circle of Christian ladies goes every Sunday afternoon to poor houses in the city, caring for the household while the mothers go to God's house.

A sitting for a young man or a needy family makes a fine present at Christmas time. Business men, providing for such persons in their employ as would not otherwise go to church, can exert a powerful influence on young men away from home, and with which the larger towns swarm. A dry-goods merchant in St. Louis, with one hundred and forty employees, closes his store at five p.m. and holds service for an hour, his pastor preaching. What hinders more from doing this? It opens the road to regular church-going and the Christian life.

With such ingenious and loving plans might a great number be reached every Sunday of those who never go to church, especially of young men and mothers, the most important classes. But, besides such methods of drawing the people to the church, the church can take the word of life to many more

who can never be thus reached. "Go preach the Gospel." Not simply say "Come." Preach it to "every creature." Christ set the example of going from house to house and among business men. His greatest sermons were to single souls. The apostles "went everywhere preaching the word." Have open-air services through the summer near the pools of shame and crime where the pleasure-seekers most do congregate. Hold cottage prayer-meetings through a neighborhood, and get in those who would never at first go to church. Plant a mission station in a needy place, and teach the word of God to the children, and preach it to the people. What good it does a church to have a mission for its young people! Make a systematic visitation of a neglected district, with Bibles and leaflets, and comforts for the sick and needy, winning the people to the mission's service. A Christian lady of wealth keeps a room in her house with clothing for children, whom she teaches on the Sabbath. Conduct services in halls in eligible places, and preach the Gospel of redemption with simplicity and power. Institute Sunday-night services in the theatre. Sow the community with the seeds of life. Plant cities with the truth. Fill every home with invitations to the better life. Many will scoff, but some will give heed. The love of Christ conquers all things. It removes every hindrance, and never knows defeat.—*Christian Union.*

THE CATHOLIC AND PROTESTANT THEORIES OF SALVATION.

BY REV. J. OSWALD DYKES, D.D.

Continued.

Another awkward result of the Catholic theory is that it gets itself contradicted by the facts. It is very hard even for a Romish controversialist to deny that among the Protestant bodies there have been found many very excellent specimens of the Christian graces—many men and women who, had they only happened to be born inside the Church of Rome, would have been accounted saints. But to candid minds not biassed by controversy this really looks like giving up the whole contention. If excellent Christians can be produced in crowds outside the Church, what becomes of her monopoly of grace? Are not the facts too strong for her theory? We who have been born and bred in the bosom of another communion, and have lived in fellowship with its freer spiritual life, we know perfectly well that Christians are produced outside of the Church of Rome. We know how true, and sweet, and manly, is the piety Protestantism can nurture—how Christ can be sought and found with no priest for a go-between—and how the most delicate flowers of devotion, and the most heroic enterprises of Christian love, will flourish in a soil which (on the Catholic theory) ought to be condemned to perpetual sterility. In the face of four hundred years of experience it is impossible for us to believe that Christ gave to the Roman clergy a monopoly of the channels of salvation.

For another reason, the step from the Protestant to the Catholic theory of salvation would be intellectually a step backward—a step therefore, which, in spite of some splendid exceptions, few wise men will be found to take,