

have been found to be the best way of promoting missionary interest and zeal.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

### TARSUS AND TORONTO.

SIR,—Tarsus and Toronto are far apart, geographically and ecclesiastically. Toronto is asked to assist Tarsus, and one of the motives presented is the "desire to keep alive the memory of the Apostle Paul." With all my heart, say I; but not by the means proposed. The proposal is to establish a Protestant Training Institute at Tarsus for the education of native preachers and teachers, who shall do, what is called evangelistic work, throughout the Turkish Empire. To assist the down-trodden Christians of the east, who have so long groaned under Turkish misrule, to assist their aspirations after "more light," to help their ignorance with the presence of learned teachers, and their deep poverty out of our more happy state—this would indeed be work most Christian and commendable. But this is not the whole of the charity meant. It is meant to introduce, or more widely spread the sects and schisms of Protestantism in the western world, so as to still further disable and, if possible, destroy the native churches, who have maintained to this day the lamp of Christian faith, though too dimly burning. Our answer to the American and Canadian promoters of this scheme is, "God is not the author of confusion but of peace, as in all churches of the Saints." Characteristically this work of confusion patronized by two Toronto churchmen, one as chairman and the other as committeeman. Our mother Church of England is extending a helping hand to those ancient sister churches, venerable for age and sacred for their sufferings. Whatever their faults, their misfortunes are more, and they "bear in the body the marks of the Lord Jesus." Learned English churchmen are at this moment devoting themselves to the help of Copts, Nestorians and Greeks, and valuable pecuniary aid is given. But this is done with no air of superiority, with no assumption of authority; but with tenderness, humility, and a scrupulous care to avoid all seeming to interfere with their internal order, while proselytism is not so much as thought of. Most grateful are those venerable churches, who, in spite of their general degradation, have amongst them men of cultivation and theological learning, that would shame our western conceit. Let me quote the learned and liberal Bishop of Durham, in his sermon at the opening of the Church Congress just over at Wolverhampton:—"With the ancient churches of the east, our relations are becoming every day more intimate. With the greater and more flourishing communities we are exchanging friendly intercourse; while the feeble churches, in Syria, in Assyria, in Egypt, are looking to us for instruction and for help. . . . We shall draw closer our intercourse with the enfeebled churches of the east, not too carefully scanning their faults, whether in doctrine or in practice, but striving by education and by sympathy to raise them to a higher level." That is said like a Christian and a churchman, and I think that our people in Toronto will more safely follow the Archbishop of Canterbury and Bishop Lightfoot, than the two gentlemen of our communion who so naturally patronize Sectarianism in Syria. It is to be hoped that not a cent will be given by faithful men to transplant the faults of the west in the east. Yours,

Port Perry,  
26th Oct., '87

JOHN CARRY.

### MISSIONS IN TORONTO.

SIR,—Having had occasion this week to visit the west end of Toronto, I availed myself of the opportunity of being present at one or two churches, which are now enjoying the ministrations of clergymen who are of note as missionaries; and my object in writing a brief account of what I saw and heard, is to encourage church people in the country as well as in towns to hold such services, both for their own good, the good of others, and for the greater glory of God.

My first visit was to an afternoon service in St. Matthias Church. There was a fairly numerous congregation present, considering the hour—8 o'clock. I went again in the evening when I found the Church filled to overflowing, seats being needed for accommodation in the passages. The singing, as in the afternoon, was purely congregational, led only by the organ. All sang—both "young men and maidens, old men and children." They seemed neither afraid

nor ashamed to sing; and they praised the name of the Lord with a heartiness and fervour such as we seldom find in the country. The prayers were very earnest, consisting of collects from the Prayer-book adapted to the occasion. Prayer was offered for a husband and wife at variance, for a person in great trouble of mind, for teachers of religion, for church workers, for sisterhoods, and specially for the blessing of God on the services being held. The services both afternoon and evening were conducted by Rev. A. C. A. Hall, of Boston, U.S. His sermons and instructions were simple, earnest, and deeply impressive, riveting the attention of all who were present. The place seemed pervaded by an atmosphere of reverence, solemnity, and earnest devotion. At the conclusion of each service when the benediction was given, it was noticeable that the congregation was in no hurry to leave, but silently lingered longer than usual on their knees. What may have been passing in their minds and during those silent moments, only God who searches the heart could know. Doubtless the Holy Spirit was present in his power giving testimony to the truth of the gospel, convicting sinners of their sins, and leading them to the Saviour. Some of those silent worshippers were doubtless thanking God for his pardoning and strengthening grace, consecrating themselves anew to his service, and interceding for those who were living without hope and without God in the world.

The following afternoon I went to St. Mark's Church, Parkdale, but no services were being held at the time, nor would be till 4 o'clock, an hour which prevented my attendance. I learned, however, on good authority, that a work of divine grace is progressing there similar to that at St. Matthias. Here the congregations are increasing in attendance. Early communion every morning, and service at 10 a.m., and at 4, 4.45, and 8 p.m. There is an increasing attendance at the Holy Communion. The deep impression made by these services is manifest by the earnest, solemn, and reverential demeanour of the people. The missionary is the Rev. E. P. Crawford, M.A., of Brockville. Besides his sermons in the Church, he has visited and addressed inmates of the Hospital for Incurables, the workmen in the India Rubber Factory, and on two occasions the workmen in the blacksmith's shop of the Canadian Pacific Railway. In conversation with an intelligent and influential layman, who has been attending various mission services, he expressed a desire that such services were more frequent, and stated that church people generally, are now feeling more and more the need of them. This is surely a good sign of spiritual awakening, and comes from God from whom all holy desires do proceed, "and who generally makes us know what we are, before he makes us what we ought to be." In hope that this desire for higher attainments in the Christian life may come to all our country parishes, to the honour of Christ, and the good of His Church. I remain, yours faithfully,

A COUNTRY PARSON.

## SKETCH OF LESSON.

28RD SUNDAY AFTER TRINITY. Nov. 13TH, 1887.

### A Parting Charge.

Passage to be read.—Deut. xxx. 11-20.

Our lesson to-day describes a solemn parting, and gives an interesting account of a very affectionate charge given to the Israelites by their faithful Leader. The Israelites are still encamped in the low lands of Moab, near the Jordan, over which they must pass ere they enter Canaan. Soon they will reach the Promised Land. But one will not be permitted to enter there. Moses, on account of his disobedience, must take his farewell of the people, for God has said that he shall not pass over Jordan. His chief thought is for the welfare of the people whom he has led from Egypt; that they may be faithful to God, and may continue obedient to His law.

We shall find three principal things in his parting address.

I. *Repetition of the Law.*—You remember that shortly after Israel had left Egypt, God brought them to Sinai. His object in so doing was to tell them what they must do in order to fulfil His will. At the time of which we are now reading, however, many of those who heard the people promise to obey God, had passed away. Since then, forty years had elapsed; and now the present generation must also be taught God's law. So, before the end comes, Moses solemnly repeats the Law (chap. v.), adding thereto some account of the duties which they must observe when settled in Canaan (chaps. xii.-xxvi.). Then the promise made by their fathers is renewed, and is solemnly accepted by the people. [Compare this with your Confirmation vow, which is a renewal of your Biblical covenant].

II. *Exhortation to Obedience.*—Why must the people promise that they would keep these commandments? Not because they would not be allowed to enter

Canaan if they refused to do so. No; for God had promised them this Land, and it would be given them, not for their merit or deserving, but because of His own promise. They were exhorted to obedience, that they might live as God's people—as those who loved God would desire to do—as a holy people, zealous of good works. So Moses describes the land, as we read in the 6th, 8th and 11th chapters of this book. He speaks of its rich pastures, and fruitful vineyards; of its goodly cities and houses, and its woods dropping with honey. He tells them it is a good land, because God Careth for it; and that they will indeed be happy there if they are obedient to their Heavenly Father, and will keep the solemn covenant into which they have entered as His people.

III. *Warning Against Sin.*—Notice how very solemnly Moses warns them against two temptations. The inhabitants of the land were to be gradually destroyed. They were not to be swept out of existence all at once (vi. 22). So Moses reminds them that many nations would be round about them; and that these idolaters would tempt them. He warns them to have no intercourse with these heathen tribes.

He shows them, too, how they will be surrounded with plenty. They will no longer be dependent on God daily for their wants. But this also would be dangerous. And so he solemnly warns them against forgetfulness of God and ingratitude (viii. 10-20).

IV. *A Blessing and a Curse.*—Had all necessary directions been given now? No; one thing yet remained. Before all is done, Moses must remind them of the consequences of obedience and disobedience. These he very solemnly speaks of. It is his final charge—the last words they will ever hear from their great Leader's lips. And these words are to be carried over Jordan, and placed where all may see them, written up in a narrow valley between two hills. So he pronounces those solemn words of blessing and cursing. You can readily imagine how the sound of his earnest voice would linger in the ears of the people whom he loved.

## Family Reading.

### THE NEGLECTED LETTER.

Young Fred looked forward hopefully  
A post of trust to fill,  
And by and by he manager  
And partner in the mill.

And then there was a little girl,  
Whose smile was sweet as May;  
Perhaps—perhaps she might be his—  
His partner, too, some day.

Alas! when came the time to choose  
A partner in the mill,  
He saw another take the place  
Which he had hoped to fill.

Next morning Fred had disappeared,  
'Twas not for many a day  
Thereafter that his parents knew  
To list he'd gone away.

But so it was; his hope made vain,  
A reckless man was he,  
And glad to be on service sent  
Afar across the sea.

Yet grief went with him where he went,  
He was not happy there,  
And tried in vain in foolish ways  
To ease his heart of care.

One day the post from home came in,  
"A letter for you, Fred!"  
A betting game at cards was on—  
The letter was not read;

But thrust into the pocket of  
The undress that he wore:  
He went on with the game at cards,  
And thought of it no more.

The letter thus was quite forgot—  
Forgot for many a day—  
Discovered only at the last,  
When months had passed away.

"What can this paper be," he said,  
"In this old undress suit?  
A letter this; from home!—from home!"  
The man stood pale and mute.

Within it was a banker's draft  
To buy him off, and pay  
The money that he would require  
Upon his homeward way.