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The Evangelical Churchman

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THE FAITHFUL COMFORTER.

"The Holy Ghost—He is faithful."—1 IER. ix. 15, 23.

To Thee, O Comforter Divine,
For all Thy grace and power benign,
Sing we Alleluia !

To Thee, whose faithful love had place
In God's great Covenant of Grace,
Sing we Alleluia !

To Thee, whose faithful voice did win
The wandering from the ways of sin,
Sing we Alleluia !

To Thee, whose faithful power doth heal,
Enlighten, sanctify, and seal,
Sing we Alleluia !

To Thee, whose faithful truth is shown
By every promise made our own,
Sing we Alleluia !

To Thee, our Teacher and our Friend,
Our faithful Leader to the end,
Sing we Alleluia !

To Thee, by Jesus Christ sent down,
Of all His gifts the sum and crown,
Sing we Alleluia !

To Thee, who art with God the Son
And God the Father ever one,
Sing we Alleluia ! Amen !

—Frances Ridley Havergal.

THE SPIRIT THE INTERPRETER OF THE WORD.

The Bible is emphatically the Book that all may read and understand. The faith the Bible

commends to us is a very simple faith ; and though heresies many have disturbed the Church in all ages, they have never originated from the prayerful study of the Word of God. Truth in its essence is simple. "I believe in God the Father who loves me, in God the Son who redeems me, and in God the Holy Ghost who sanctifieth me," is a complete summary of the essentials of the Christian Catholic faith.

"God is love." "Herein is love ; not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins." "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." "If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him? "God is able to make all grace abound towards you." "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief." Here is God's food for the soul—spiritual food for the learned and the unlearned ; for the king upon the throne, and the peasant in the cottage. It is what Christ has provided for us as sinners—Christ for us and the Spirit in us—Justification through faith in Christ alone, and Sanctification—the inward life of progressive holiness—inwrought by the Spirit of Grace. It is simple food ; it is the bread of life. It is light from heaven ; and what can be clearer than that? If God be the Author of the Bible, and if He designed it to be His revelation of the Truth, then we may be sure He would make it a plain Book.

But still—and this is too often "the forgotten truth"—the Bible needs an Interpreter. All who read their Bible do not find the light that is in the Bible. The Bible alone will not convey it. There must be an Interpreter : for "spiritual things are spiritually discerned." The Church, as an ecclesiastical organization, is not the Interpreter. The Church ecclesiastical is "a witness and keeper of Holy Writ" (Article XIX.), but she is not the Interpreter either for head, heart, or conscience. The individual preacher is certainly not the Interpreter. So far as the Bible is a Book for the head, it is, as I have said, a plain Book, and no ecclesiastical body or human teacher ever made its fundamental truths plainer than they are. Holy Writ enlightens the Church and the preacher—the Church and the preacher do not enlighten the Scriptures. Man's words are not needed to make God's Word clearer.

But for the heart and conscience the Bible does need an Interpreter—one who can so apply its truths as to enlighten the conscience and affect the heart by them : One who can convince of sin, and then take of "the things of Christ," of which the Scriptures "testify," and show them to the convinced sinner : One who can so bring the truth of God's Word "to light" as to enable the hearer to "discern spiritual things."

The Divine Spirit is this Interpreter, and He alone. The Church, a fallible body, much less the preacher, a fallible man, must never claim to exercise—it were blasphemy to do so—the special work and office of the Divine Spirit. Neither the one nor the other can convince of sin, or reveal Christ as a Saviour to the eye of faith ; and short of this experience there can be no "reception" of the Word, read or preached, "with joy of the Holy Ghost" (1 Thess. i. 6)

The work of the ministry, therefore—the work

of the preacher—is not to come between the hearer and God's Word written ; not to give utterance to human opinions about truth ; but as I have said, to preach the Word—the Truth itself : and whilst doing this to make constant reference to the Divine Spirit as the alone Interpreter, who can enable us spiritually to "understand the Scriptures" (St. Luke xxiv. 45).

Let us mark well, then, how the Light is to be found.

Religious truth alone is not all we need. I may know there is a God: I may know all that the Bible tells me about God and Christ and His atoning work : and yet know nothing as I ought to know. The truth may have no hold upon me, no influence over me. The influence of the simple truth, "There is a God," would and must be marvellous when really felt. But we feel it not, until the spiritual discernment is granted to us which alone can enable us in the true sense of the words to "discern spiritual things."

"Now mine eye seeth thee," said Job. And what a spirit of humility and penitence and self-abhorrence came over him:—"I abhor myself and repent in dust and ashes." "Woe is me," cried the prophet Isaiah, "for I am a man of unclean lips ; for mine eyes have seen the King, the Lord of hosts." "Depart from me," said Peter, amazed at the vision of Christ's glory, "for I am a sinful man, O Lord." This is the very first lesson in experimental teaching and knowledge which we need to acquire ; and this experience the Holy Ghost alone can work in or impart to us.

If the Light has never humbled us, the Bible may have told us all about God and all about Christ : but the Spirit failing to "shine upon the Word," we really know nothing about God. He is to us "an unknown God"—as unknown to us for all practical purposes as the true God is to the blind idolater. Our fitting place in that case is on our knees, with an open Bible before us : the light there, but hidden because we lack spiritual discernment : and the prayer on our lips:—"O Spirit of the living God, shine upon the Word and bring the truth to light ; anoint mine eyes with spiritual eyesalve that I may see."

But this searching and solemn lesson is a lesson for all. For those who do see, often see spiritual things very imperfectly. Those who have light need more light ; and more light we shall assuredly possess if we are more earnest and constant in the prayerful study of the Word of God. Let us remember more constantly our need of the Spirit as the Interpreter of the Word ; our need of the anointing of the Spirit that our eyes may be more fully opened ; and then we shall indeed behold "wondrous things in God's Word"—"the things unto which the angels desire to look." Its reception, its entrance into the mind, will bring Light, and in the Light thus brought we shall indeed rejoice—"rejoice in hope through the power of the Holy Ghost"—rejoice with "joy of the Holy Ghost."

THE MINISTRY OF THE SPIRIT.

The ministry of the Holy Spirit through the Word—deeply mysterious as it is—constitutes the preacher's and the teacher's power. When it is realized the art of preaching and teaching is truly felt to be but the scaffolding—the temple is

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"the temple of the Holy Ghost." But power exerted by the preacher or teacher short of this, although it may secure the crowded and interested congregation, or the attentive learner, can only be significant of spiritual failure. The Divine Spirit alone can convince of sin, or reveal Christ as a Saviour to the eye of faith.

It is, I think, to be more than feared that this fundamental consideration is to a very great extent a "forgotten truth." Archbishop Tait, in a sermon preached in Scotland, alluding to the want of life in the theology of the age, said:—

"They might go even now to places where a sort of lifeless theology was the food offered to dying souls. They might find whole districts where, in the daily teaching which was to guide men's souls, there was little prominence given to Christ, His death and living power, His sacrifice and intercession, and where the work of the Holy Spirit in changing and guiding the heart was little mentioned. The Gospel without these things was a Gospel in disguise, a Gospel with the Gospel omitted from it, a Gospel which had no power to pass out of the region of the head into the heart. This dead system was ever strangely turning up, sometimes allying itself with a supposed exaggerated reverence for the outward forms of religion, but more usually found where men had contracted their creed to the very narrowest limits, and taught a Christian morality indeed, but without any of those helps which enabled us to live Christian lives."

A minister of long and varied experience made the remark to me the other day, that so generally is the office and work of the Holy Spirit ignored, that many congregations might justly complain:—"We have not so much as heard whether there be any Holy Ghost." I have listened to many sermons on the love of the Father, and the love of the Son, but never one on "the love of the Spirit." Yet is not this "the dispensation of the Spirit," and does not the "power" of the Gospel depend upon the Spirit's influence?

As the expression of deep and growing convictions, I would venture to say that I believe the special and urgent need of the Church of Christ at this (as at every) time, is an earnest soul-penetrating sense of the absolute necessity of the Divine influence of the Holy Spirit for the right teaching of Christian truth and the right doing of Christian work, whether in or out of the pulpit, and of the Holy Spirit's blessing to make that truth and work effectual to spiritual ends.

With special reference to the Mission and Revival Services now so generally held in our parishes, and the promotion of piety in the Home (and let it never be forgotten the spiritual "Church" ought to exist both in the Sanctuary and the Home), I do not think too much attention can possibly be called to this vital element of religious teaching. What Christian heart will not respond to a few words of pastoral testimony which I extract from an unpublished letter written by the devoted William Pennefather:—

"We are hoping that very much prayer may ascend to God for the fresh anointing of the Holy Ghost. Surely it is *this* which is our great want. We have many faithful preachers, and many earnest labourers, and various instrumentalities for the benefit of those around us; but the 'fresh oil' from the sanctuary is too often lacking. 'O God, Thou art my God, early will I seek Thee; my heart and my flesh cry out for the living God!'

"When God makes Himself manifest in creation what a sense there is of fresh power! How vigour and vitality appear as spring-time comes on! Do not we want a springtime in the Church of Christ? Alas! alas! there are so many dead leaves of old phrases in prayer, and of old ceremonies in worship, that we can scarce find the living presence of the Divine Comforter.

"May God give us more of His own blessed anointing, and work for Him will not then be a toil."

THE WITNESS OF THE SPIRIT.

"The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8: 16.

The general course of thought which I wish to leave with you may be summed up thus: Our cry "Father" is the Witness that we are Sons. That cry is not simply ours, but it is the voice of God's Spirit. The Divine Witness in our spirits is subject to the ordinary influences which affect our spirits.

Let us take these three thoughts, and dwell on them for a little while.

I. OUR CRY "FATHER" IS THE WITNESS THAT WE ARE SONS.

Mark the terms of the passage: "The Spirit itself beareth witness with our spirit." It is not so much a revelation made to my spirit, considered as the recipient of the testimony, as a revelation made in or with my spirit considered as co-operating in the testimony. It is not that my spirit says one thing, bears witness that I am a child of God; and that the Spirit of God comes in by a distinguishable process, with a separate evidence, to say Amen to my persuasion; but it is that there is one testimony which has a conjoint origin—the origin from the Spirit of God as true source, and the origin from my own soul as the recipient and co-operant in that testimony. From the teaching of this passage or from any of the language which Scripture uses with regard to the inner witness, it is not to be inferred that there shall rise up in a Christian's heart, from some origin consciously beyond the sphere of his own nature, a voice with which he has nothing to do; which at once, by its own character, by something peculiar and distinguishable about it, by something strange in its nature, or out of the ordinary course of human thinking, shall certify itself to be not *his* voice at all, but *God's* voice. That is not the direction in which you are to look for the witness of God's Spirit. It is evidence borne, indeed, by the Spirit of God; but it is evidence borne not only to our spirit, but through it, *with* it. The testimony is one—the testimony of a man's own emotion, and own conviction, and own desire—the cry, Abba, Father! So far, then, as the form of the evidence goes, you are not to look for it in anything ecstatic, arbitrary, parted off from your own experience by a broad line of demarcation; but you are to look into the experience which at first sight you would claim most exclusively for your own, and to try and find out whether there be not working with your soul, working through it, working beneath it, distinct from it but not distinguishable from it by anything but its consequences and its fruitfulness—a deeper voice than yours—a "still small voice," no whirlwind, nor fire, nor earthquake—but the voice of God speaking in secret, taking the voice and tones of your own heart and your own consciousness, and saying to you, Thou art my child, inasmuch as, operated by my grace, and mine inspiration alone—there rises, tremblingly but truly, in thine own soul the cry, Abba, Father.

So much, then, for the *form* of this evidence—my own conviction. Then with regard to the *substance* of it: conviction of what? The text itself does not tell us what is the evidence which the Spirit bears, and by reason of which we have a right to conclude that we are the children of God. The previous verse tells us. I have partially anticipated what I have to say on that point, but it will bear a little further expansion. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." "The Spirit itself," by this means of our cry, Abba, Father, "beareth witness with our spirit, that we are the children of God." The substance, then, of the conviction which is lodged in the human spirit by the testimony of the Spirit of God is not primarily directed to our relations or feelings to God, but to a far grander thing than that—to God's feelings and relation to us. Now I want you to think for one moment, before I pass on, how entirely different the whole aspect of this witness of the Spirit of which Christian men speak so much, and sometimes with so little understanding, becomes according as you regard it mistakenly as being the direct testimony to you that you are a child of God, or rightly as being the direct testimony to you that God is your Father. The things seem to be the same, but they are not. In the one case, the false case, the mistaken interpretation, we are left to this, that a man has no deeper certainty of his condition, no better foundation for his hope, than what is to be drawn from the presence or absence of certain emotions within his own heart. In the other case, we are admitted into this "wide place," that all which is our own is second and not first, and that the true basis of all our confidence lies not in the thought of what we are and feel to God, but in the thought of what God is and feels to us. And instead, therefore,

of being left to labour for ourselves, painfully to search amongst the dust and rubbish of our own hearts; we are taught to sweep away all that crumbled, rotten surface, and to go down to the living rock that lies beneath it; we are taught to say, in the words of the book of Isaiah, "Doubtless thou art our Father—we are all an unclean thing; our iniquities, like the wind, have carried us away;" there is nothing stable in us; our own resolutions, they are swept away like the chaff of the summer threshing-floor, by the first gust of temptation;—but what of that? "*In those is continuance, and we shall be saved!*" Ah, brethren! expand this thought of the conviction that God is my Father, as being the basis of all my confidence that I am His child, into its widest and grandest form; and it leads us up to the blessed old conviction, I am nothing, my holiness is nothing, my resolutions are nothing, my faith is nothing, my energies are nothing; I stand stripped, and barren, and naked of everything, and I fling myself out of myself into the merciful arms of my Father in heaven! There is all the difference in the world between searching for evidence of my sonship, and seeking to get the conviction of God's fatherhood. The one is an endless, profitless, self-tormenting task; the other is the light and liberty, the glorious liberty, of the children of God.

And so the *substance* of the Spirit's evidence is the direct conviction based on the revelation of God's infinite love and fatherhood in Christ the Son, that God is *my* Father; from which direct conviction I come to the conclusion, the inference, the second thought, Then I may trust that I am his son. But why? Because of anything in me? No: because of Him. The very emblem of fatherhood and sonship might teach us that *that* depends upon the Father's will and the Father's heart. The Spirit's testimony has for *form* my own conviction: and for *substance* my humble cry, "Oh Thou, my Father in heaven!" Brethren, is not that a far truer and nobler kind of thing to preach than saying, Look into your own heart for strange, extraordinary, distinguishable signs which shall mark you out as God's child—and which are proved to be His Spirit's, because they are separated from the ordinary human consciousness? Is it not far more blessed for us, and more honouring to Him who works the sign, when we say, that it is to be found in no out-of-rule miraculous evidence, but in the natural (which is in reality supernatural) working of His Spirit in the heart which is its recipient, breeding there the conviction that God is my Father? And oh, if I am speaking to any to whom that text, with all its light and glory, has seemed to lift them up into an atmosphere too rare and a height too lofty for their heavy wings and unused feet, if I am speaking to a Christian man to whom *this word has been like the cherubim and flaming sword, bright and beautiful, but threatening and repellent when it speaks of a Spirit that bears witness with our spirit—I ask you simply to take the passage for yourself, and carefully and patiently examine it, and see if it be not true what I have been saying, that your trembling conviction—sister and akin as it is to your deepest distrust and sharpest sense of sin and unworthiness—that your trembling conviction of a love mightier than your own, everlasting and all faithful, is indeed the selectest sign that God can give you that you are His child. Oh, brethren and sisters! be confident; for it is not false confidence: be confident if up from the depth of that dark well of your own sinful heart there rises sometimes, through all the bitter waters, unpolluted and separate, a sweet conviction, forcing itself upward, that God hath love in his heart, and God is *my* Father. Be confident "the Spirit itself beareth witness with your spirit."*

And now, secondly, THAT CRY IS NOT SIMPLY OURS, BUT IT IS THE VOICE OF GOD'S SPIRIT. Our own convictions are ours because they are God's. Our own souls possess these emotions of love and tender desire going out to God—our own spirits possess them; but our own spirits did not originate them. They are ours by property; they are His by source. The spirit of a Christian man has no good thought in it, no true thought, no perception of the grace of God's Gospel, no holy desire, no pure resolution, which is not stamped with the sign of a higher origin, and is not the witness of God's Spirit in his spirit. The passage before us tells us that the sense of fatherhood which is in the Christian's heart, and becomes his cry, comes from God's Spirit. This passage, and that in the Epistle to the Galatians which is almost parallel, put this truth very forcibly, when taken in connexion. "Ye have received," says the text before us, "the spirit of adoption, whereby we cry, Abba, Father." The variation in the Epistle to the Galatians is this: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying (the Spirit crying), Abba, Father." So in the one text, the cry is regarded as the voice of the believing heart; and in the other the same cry is

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regarded as the voice of God's Spirit. And these two things are both true : the one would want its foundation if it were not for the other ; the cry of the Spirit is nothing for me unless it be appropriated by me. I do not need to plunge here into metaphysical speculation of any sort, but simply to dwell upon the plain practical teaching of the Bible—a teaching, verified, I believe, by every Christian's experience, if he will search into it—that everything in him that makes the Christian life, is not his, but is God's by origin, and his only by gift and inspiration. And the whole doctrine of my text is built on this one thought—without the Spirit of God in your heart, you never can recognize God as your Father. That in us which runs, with love, and childlike faith, and reverence, to the place "where His Honor dwelleth," that in us which says Father, is kindred with God, and is not the simple, unhelped, unsanctified human nature. There is no ascent of the human desires above their source. And wherever in a heart there springs up heavenward a thought, a wish, a prayer, a trembling confidence, it is because that came down first from heaven, and rises to seek its level again. All that is divine in man comes from God. All that tends towards God in man, is God's voice in the human heart ; and were it not for the possession and operation, the sanctifying and quickening, of a living divine Spirit granted to us, our souls would forever cleave to the dust and dwell upon earth, nor ever rise to God and live in the light of His presence. Every Christian, then, may be sure of this, that howsoever feeble may be the thought and conviction in his heart of God's fatherhood, he did not work it, he received it only, cherished it, thought of it, watched over it, was careful not to quench it ; but in origin it was God's, and it is now and ever the voice of the Divine Spirit in the child's heart.

But, my friends, if this principle be true, it does not apply only to this one single attitude of the believing soul when it cries, Abba, Father ; it must be widened out to comprehend the whole of a Christian's life, outward and inward, which is not sinful, and darkened with actual transgression. To all the rest of his being, to everything in heart and life which is right and pure, the same truth applies. "The Spirit itself beareth witness with our spirit" in every perception of God's word which is granted, in every revelation of His counsel which dawns upon our darkness, in every aspiration after Him which lifts us above the smoke and dust of this dim spot, in every holy resolution, in every thrill and throb of love and desire. Each of these is mine—inasmuch as in my heart it is experienced and transacted ; it is mine, inasmuch as I am not a mere dead piece of matter, the passive recipient of a magical and supernatural grace ; but it is God's ; and therefore, and therefore only, has it come to be mine !

And if it be objected that this opens a wide door to all manner of delusion, and that there was no more dangerous thing than for a man to confound his own thoughts with the operations of God's Spirit, let me just give you (following the context before us) the one guarantee and text which the Apostle lays down. He says, "There is a witness from God in your spirits." You may say, That witness, if it come in the form of these convictions in my own heart, I may mistake and falsely read. Well, then, here is an outward guarantee. "As many as are led by the Spirit of God, they are the sons of God ;" and so, on the regions both of heart and of life the consecrating thought,—God's work, and God's Spirit's work,—is stamped. The heart with its love, the head with its understanding, the conscience with its quick response to the law of duty, the will with its resolutions,—these are all, as sanctified by him, the witness of His Spirit ; and the life with its strenuous obedience, with its struggles against sin and temptation, with its patient persistence in the quiet path of ordinary duty, as well as with the times when it rises into heroic stature of resignation or allegiance, the martyrdom of death and the martyrdom of life, this too, is all (in so far as it is pure and right) the work of that same Spirit. The test of the inward conviction is the outward life ; and they that have the witness of the Spirit within them, have the light of their life lit by the Spirit of God, whereby they may read the handwriting on the heart, and be sure that it is God's and not their own !

And now, lastly, THIS DIVINE WITNESS IN OUR SPIRITS IS SUBJECT TO THE ORDINARY INFLUENCES WHICH AFFECT OUR SPIRITS. The notion often prevails that if there be in the heart this Divine witness of God's Spirit, it must needs be perfect, clearly indicating its origin by an exemption from all that besets ordinary human feelings, that it must be a strong, uniform, never-flickering, never-darkening, and perpetual light, a blink of vestal fire burning always on the altar of the heart ! The passage before us, and all others that speak about the matter, give us the directly opposite notion. The Divine Spirit, when it enters into the narrow room of the human spirit, condescends to sub-

mit itself, not wholly, but to such an extent as practically for our present purpose is wholly—to submit itself to the ordinary laws and conditions and contingencies which befall and regulate our own human nature. Christ came into the world Divine : He was "found in fashion as a man," in form a servant ; the humanity that he wore limited (if you like), regulated, modified, the manifestation of the divinity that dwelt in it. And not otherwise is the operation of God's Holy Spirit when it comes to dwell in a human heart. There, too, working through man, it "is found in fashion as a man ;" and though the voice in my heart be not only my voice, but God's voice there, it will obey these same laws which make human thoughts and emotions vary, and fluctuate, flicker, and flame up again, burn bright and burn low, according to a thousand circumstances. The witness of the Spirit, if it were yonder in heaven, would shine like a perpetual star ; the witness of the Spirit, here in the heart on earth, burns like a flickering flame, never to be extinguished, but still not always bright, wanting to be trimmed, and needing to be guarded from rude blasts. Else, brother, what does an apostle mean when he says to you and me, "Quench not the Spirit"? what does he mean when he says to us, "Grieve not the Spirit"? What does the teaching which enjoins on us, "Let your loins be girded about and your lights burning," and "What I say to you, I say to all, Watch!" mean, unless it means this, that God-given as (God be thanked!) that conviction of fatherhood is, it is not given in such a way as that, irrespective of our carefulness, irrespective of our watching, it shall burn on—the same and unchangeable? The Spirit's witness comes from God, therefore it is veracious, Divine, omnipotent ; but the Spirit's witness from God is in man, therefore it may be wrongly read, it may be checked, it may for a time be kept down, and prevented from showing itself to be what it is.

And the practical conclusion that comes from all this, is just the simple advice to you all: Do not wonder, in the first place, if that evidence of which we speak vary and change in its clearness and force in your own hearts. "The flesh lusteth against the spirit, and the spirit against the flesh." Do not think that it cannot be genuine, because it is changeful. There is a sun in the heavens, but there are heavenly lights too that wax and wane ; they are lights, they are in the heavens, though they change. You have no reason, Christian man, to be discouraged, cast down, still less despondent, because you find that the witness of the Spirit changes and varies in your heart. Do not despond because it does. Watch it, and guard it, lest it do. Live in the contemplation of the Person and the fact that calls it forth, that it may not. You will never "brighten your evidences" by polishing at them. To polish the mirror ever so assiduously does not secure the image of the sun on its surface. The only way to do that is to carry the poor bit of glass out into the sunshine. It will shine then, never fear. It is weary work to labour at self-improvement with the hope of drawing from our own characters evidences that we are the sons of God. To have the heart filled with the light of Christ's love to us is the only way to have the whole being full of light. If you would have clear and irrefragable, for a perpetual joy, a glory and a defence, the unwavering confidence, "I am thy child," go to God's throne, and lie down at the foot of it, and let the first thought be, "My Father in heaven," and that will brighten, that will stablish, that will make omnipotent in your life; the witness of the Spirit that you are the children of God.

British & Foreign News.

ENGLAND.

The Primus of Scotland has been very dangerously ill, but later accounts are somewhat more favourable. Bishop Eden, who is suffering from paralysis, is in his seventy-ninth year.

The *Manchester Guardian* says that the Bishop of Liverpool, who, as junior prelate in the House of Lords, will necessarily be much away from his diocese, has arranged with Bishop Hellmuth to act for him in his absence.

There is about to be constructed by a London firm a steamer for the Universities Mission, for service on Lake Nyassa, Central Africa. The vessel is to be constructed of steel, and will be sent over in 800 packages, and put together in Africa.

On Wednesday, at the synod of the English Presbyterians at Liverpool, the Moderator read a letter from the *Bishop of Liverpool* regretting that his engagements

prevented him from showing the synod any mark of respect or esteem. His lordship added:—"Accept my best wishes and thankfulness that there are so many points on which we are so alike, though we do not agree about Church government."

The promotion of Dr. Blakeney, vicar of Sheffield, by the Archbishop of York, to the newly-created archdeaconry of Sheffield will be received by all conscientious Churchmen with great satisfaction. The archidiaconal stall of Nottingham will be assigned to him, which for a long time has had no official representative. His archdeaconry comprises four rural deaneries and one hundred and four parishes.

On St. Phillip and St. James' Day, May 1st, the Consecration of the Rev. Dr. Ridding, as first Bishop of Southwell, and of the Rev. Dr. Linton, to the new See of Riverina, New South Wales, took place at St. Paul's Cathedral, London, in the presence of a considerable number of people. The Archbishop of Canterbury, assisted by a number of Bishops, was consecrated. Among the Bishops taking part in the ceremony was the Bishop of Algoma.

Preaching on a recent Sunday Mr. Spurgeon remarked that the distinctions of the Athanasian Creed were doubtless absolutely necessary at the time it was written. He, however, liked the Creed of Thomas, "My Lord and my God," much better. It was short and pithy, and no man could call Jesus, Lord, but by the Holy Ghost.

Mr. Spurgeon in addressing the theological students about to leave for the summer recess, cautioned them against falling in love with young women while they were still in course of preparation for the ministry. He said: "That is not good for students. Keep yourselves to yourselves. Come back as some one puts it, with your hearts and manners uncracked. Walk in the fields like Isaac, by all means, and meditate ; but don't lift up your eyes for Rebecca. She will come soon enough."

At a meeting in connection with the Bishop of London's Fund, held at Willis's Rooms, the Archbishop of Canterbury moved a resolution declaring that the continued increase of population in the suburbs of London required a sustained effort to supply the means of public worship and religious instruction. Dr. Benson pointed out that while there had been a serious diminution in the receipts of the fund, the population of the diocese of London was increasing at the rate of about 40,000 a year.

The fourth annual meeting of the Church Parochial Mission Society was held at Willis's Rooms, under the presidency of the Bishop of Rochester. Rev. S. W. D. Fox read a report, which stated the income of the society to have been during the past year over £5,174, in addition to £2,000 specially contributed for the Church Army, which has been carried on as a subsidiary work under control of the council. The Church Army, it was stated, had now fifty stations in different parts of the country, and its work at Manchester, Birmingham, and Dudley had resulted in a great increase of candidates for confirmation and communicants.

It is unfortunate that the York Convocation should have wasted so much time in discussing what may appear to outsiders to be merely trivial matters of form. These "wretched little preliminaries," as the President justly stigmatized them, prevented sufficient attention being given to the burning questions of the day, and a second session is to be held in July. In our leading columns we comment on the discussion as to Lay Administrations and the Diaconate. We observe that the motion in favour of establishing a ministry of women, in harmony with the primitive system of deaconesses, was postponed. Churchmen should be prepared to meet these questions. It is quite evident that there is now to be a crusade on behalf of Sisterhoods, and that they are to be brought forward in all directions at Conferences and other gatherings, apparently with the object of procuring some official recognition for conventual institutions formed on a type more or less Roman.—*The Record*.

LONDON, May 22.—The Wycliffe celebration was concluded last evening with a great meeting at Exeter Hall. Earl Shaftesbury presided. Distinguished clergymen and other persons were present. Canon Taylor moved that the quincentenary of Wycliffe's death affords a suitable opportunity to commemorate his work as a patriot and church reformer, a translator and preacher of the Holy Scriptures. Canon Taylor said the great work which Wycliffe did for the Church is now in danger of being overthrown. We should be-

ware of those who are trying to lead us back to the darkness and blindness of idolatry and mediævalism. The motion was carried without a dissenting voice. A motion was also carried instructing the Memorial Committee to appeal for £10,000, to be used in the publication of Wycliffe's writings and for the erection of a memorial statue in London. Rev. Mr. Hughes said that in his belief the principles which Wycliffe proclaimed have a firmer and wider hold upon the country than ever. The great Baptist preacher Spurgeon, the famous revivalist Moody, and General Booth, the controlling spirit of the Salvation Army, wielded more influence than all the priests in the churches of England put together. (Loud cheers.) Subscriptions amounting to £400 were received.

An anonymous donor has offered £10,000 to the Bishop of Worcester for the purpose of making better provision for the spiritual wants of the town of Birmingham. It is hoped that this sum will be largely supplemented by local contributions, and that at least three churches and several Mission-schools will be erected. A benefaction of the same amount was offered about fifteen years ago, when by the help of local contributions and a grant of £1,000 from the Birmingham Church Extension Society, it proved the means of securing four new churches, all now endowed with at least £300 per annum, and two large schools.

Oxford Convocation has, by 464 votes to 321, confirmed the Statute admitting women to some of the honour examinations of the University. The proceedings were conducted amidst considerable excitement, and the vote is one of the largest, if not the very largest, on record. The victory is certainly effectual and complete, and seems to indicate that Oxford opinion has recently undergone no small change as regards the higher education of women. Under the new Statute women can be examined in all or part of the subjects of the honour schools thrown open to them, and the successful candidates are to be granted certificates setting out their proficiency, while their names are to be published in a class list. It does not appear, however, that residence is to be otherwise than optional, and there seems to be no limit as to the age of the candidates. The effect of this is shown by the humorous suggestion, that there is nothing to prevent the wife of a professor from taking a first-class in a green old age.—*The Record*.

The ceremony of unveiling the statue of William Tyndale, which has been erected on a site presented by the Metropolitan Board of Works in the garden on the Victoria Embankment, west of Charing Cross, was performed by Lord Shaftesbury in the presence of many subscribers to the memorial. The statue, which has been executed in bronze by Mr. Boehm, R. A., represents the Reformer standing erect in his Doctor's robes, as in the portrait at Oxford. His right hand rests upon an open New Testament, which is lying upon a printing-press, copied by Mr. Boehm from a contemporary one at the Musee Plantin, Antwerp. His left hand grasps his cloak and holds a few sheets of MS. On the press, also, are some printed sheets, designed to indicate that Tyndale was in part his own printer. He is supposed to be uttering the memorable words which he addressed to one of his antagonists at Little Sodbury, "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." The venerable Chairman, in the few eloquent words he addressed to the company prior to the ceremony, expressed a hope that none who passed by would fail to notice the statue and to remember the man, though Tyndale had a far more enduring memorial in his translation of the new Testament. Lord Shaftesbury added, as an example of the literal fulfilment of Tyndale's memorable prophecy, that the British and Foreign Bible Society, at whose eightieth anniversary he had presided that day, had resolved to publish an English New Testament at one penny.

IRELAND.

At Christ Church Cathedral, Dublin, on Friday, April 25th, the Ven. Samuel Shone, Archdeacon of Dublin, was consecrated Bishop of Kilmore by the Bishops of Meath, Down and Connor, Derry, Ossory, and Killaloe. The Dean of Tuam preached the sermon. A large congregation, including several hundred clergymen, the members of the General Synod now sitting in Dublin, attended.

IRISH CHURCH MISSIONS.—At the annual meeting in Dublin a most interesting account was presented of the work of this well-known society among the Roman Catholics. The report showed that it had been in-

strumental in erecting—by funds specially raised for the purpose—nineteen churches, nine parsonages, and orphanages, and thirty-three school-houses. It maintained at this date thirty-one Sunday-schools, attended by 2,060 children and adults, and sixty-one week-day schools, with an attendance of 2,844 scholars. The missionary agency numbers 223, comprising twenty-six ordained clergymen, 157 trained agents, Scripture readers, schoolmasters and mistresses, and agents employed in Irish teaching, and teaching texts of Scripture. About 140 Sunday and week-day services are held during each month, attended by aggregate congregations of 2,200. During each month the Scripture readers make nearly 8,000 visits, and in the aggregate visit about 15,000 persons. It was added, that the schools of the Society are in the most flourishing condition. At least 2,000 children passed through these Mission schools every year. At the last confirmation service at Clifden, by the Lord Bishop of Tuam, 139 candidates were confirmed; one-third of these were Protestants, and two-thirds were the work of the Society. The cash statement showed contributions from Ireland at £1,390. 1s. 6d.; Ladies' Association, £1,100. 15s. 4d.; legacies, £489. 3s. 2d. These sums are exclusive of the English income, an account of which will be given at the forthcoming annual meeting in London.

UNITED STATES.

The Board of Foreign Missions of the Presbyterian Churches announces that its receipts during the year closing on the 1st of May were \$691,588. The expenses of the year have been \$690,462. The General Assembly fixed \$700,000 as the sum to be raised during the year, and the churches have come very near the mark fixed. The work done for missions at home and abroad by the Presbyterian Church the past year may now be reduced to figures:

Foreign Missions.....	\$691,588 00
Home Missions.....	626,428 22
Total.....	\$1,318,016 22

Bishop Hare, of the Protestant Episcopal Diocese of Niobrara, has been ordered to pay ten thousand dollars damages to the Rev. S. D. Hinman. It appears that the plaintiff had been for some years a missionary to the Indians, but the bishop deposed him on allegations of immorality, and in answer to representations of injustice made by the plaintiff to the Church dignitaries the bishop published and circulated a pamphlet which contained an alleged libel on the plaintiff's character. More than a year ago a verdict was given in the plaintiff's favor against which the bishop appealed on the ground of alleged errors and excessive damages, but the Supreme Court have just given a decision sustaining the verdict.—*New York Herald*.

At Christmas the rector of St. James' Church, Chicago, the Rev. Dr. Vibbert, introduced the Eucharistic vestments, which are now worn at every celebration. At Easter a very handsome set of chancel hangings was presented to the church by Miss de Koven. Last Sunday morning the surpliced choir, which had been in training for six months, made its first appearance at public service, neatly vested in cassock and *cotta* [?].—*Living Church*. Thus the evil grows apace.

FOREIGN.

The Right Rev. Dr. Alfred Barry was enthroned in the Cathedral to-day as Bishop of Sydney and Metropolitan of Australia. Eleven other Bishops were present at the ceremony, which was of an imposing character.

In New South Wales a most drastic remedy has been adopted for "slums." A short bill was passed by the New South Wales Legislature empowering the Mayor of Sydney to order the demolition of any old, dilapidated, or unhealthy dwelling within the city bounds, the proprietor having to demolish it at his own expense and risk, and receiving no compensation. Under this Act thirteen hundred houses have been demolished in Sydney in four years. How many have been demolished here under Torrens's Act in four times that number of years, in a city twenty-five times as populous as Sydney, and no doubt, as many hundred times more dilapidated? The comparison is not favourable to our reputation as a practical people. The democratic spirit of New South Wales renders it possible to carry out the law with a firm hand.—*London Paper*.

Home News.

DIOCESE OF TORONTO.

SYNOD MEETING.

The Bishop of Toronto has issued notices for the Assembly of the Diocesan Synod at Toronto on Tuesday, June 10th. The proceedings will commence with the celebration of the Holy Communion at St. James' Cathedral at 10 a.m., at which the offertory will be devoted to the mission fund. At 2.30 p.m., the Bishop will take the chair at the school-house of All Saints' Church, and the Synod will proceed to business.

CONTESTED SEATS.

Cases of contested seats will be taken up first and disposed of by the Court appointed for that purpose, viz.:—Hon. Edward Blake, Q.C., Chancellor of the Diocese; Rev. J. D. Cayley, M.A.; Rev. A. J. Broughall, M.A.; R. Snelling, LL.D.; Registrar of the Diocese; Charles R. W. Biggar, M.A.; Alfred Hoskin, Q.C.; John A. Worrell, B.C.L.

The Bishop's address will then be delivered, and the election of secretaries and treasurer will take place.

REPORTS.

After the presentation and the reading of memorials, petitions and correspondence, the various reports will be presented in the following order:—Executive; Clergy Commutation Trust; Endowment of See; Rectory Lands, and Land and Investment; Mission Board; Widows' and Orphans' Fund and Theological Students' Fund; General Purposes, Statistics, and Assessments; Sunday School and Books and Tracts; Audit; Church Music; Printing; Religious instruction in the Public Schools; Widows' and Orphans' Fund for Algoma; See House; Sunday Observance; Vestries in Free Churches.

ANGLICAN SEPARATE SCHOOLS.

Rev. A. J. Fidler will move, and Rev. O. P. Ford will second:—

That a Committee be appointed to examine the question of the possibility of obtaining the power to establish Separate Schools for the children of Church of England families in cities and towns, and to report next year, and recommend a course of action in the matter.

THE LATE CHIEF JUSTICE SPRAGGE.

Dr. Snelling will move, and Rev. Septimus Jones will second the following resolution:—

Whereas through the dispensation of an all-wise Providence we are called upon to mourn the loss of the Honourable John Godfrey Spragge, Chief Justice of Ontario, and for many years a member of the Church Society, and subsequently of the Synod of this Diocese, who after a short illness, the breaking up of age, died on the 20th day of April, 1884, in his seventy-eighth year.

And whereas the late Chief Justice had always taken a deep interest in the work of our Synods, and in the welfare of our church in this Province;

Resolved,—That we place on record a grateful remembrance of the valuable services he rendered for so many years in the cause of our church in this diocese. A lawyer of high attainments—a scholar perfect in the science of jurisprudence—a judge not inferior to any of his predecessors—we shall cherish his memory and lament the calamity that has fallen upon us by the loss of so distinguished and valued a member of our Synod.

ADDRESS TO THE GOVERNOR-GENERAL.

Dr. Snelling, seconded by Rev. John Carry, D. D., will move:—

That this Synod present an address to His Excellency the Governor-General on his appointment to the high and important office as the representative of Her Most Gracious Majesty in this Dominion, and that the following members of Synod be a Committee to prepare such an address:—The Rev. the Provost of Trinity College, D. C. L.; C. R. W. Biggar, M. A.; and the mover and second.

OTHER RESOLUTIONS.

Rev. J. Langtry will move:—

That the words "Collation, institution, and induction by the Bishop," in the tenth line of the 3rd section of the Canon on Parish Boundaries, etc., be struck out and that the rest of the section read as follows: And that any person appointed and licensed by the Bishop to any such benefice shall be styled and to all intents and purposes deemed, the Rector of the said parish. And that the words, "The provisions of the XVII. section of the Church Temporalities Act have been complied with, or that," in the eighth line of the 4th section, be also struck out.

That the following clause be added to section X. of the Canon on Formation of Parishes: Provided always that the Lord Bishop may appoint a commission to report on the sub-division of any parish or parishes, and the formation of a new parish or district where he

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may think the establishment of such new parish or district desirable, notwithstanding that no application has been made by the inhabitants of the proposed parish or district: that the said commissioners shall notify the authorities of the adjoining parishes of the proposed proceedings, and that the report of the commissioners, if approved by the Bishop, shall be final.

GENERAL ARRANGEMENTS.

After the first day of the session the Synod will meet for morning prayers at 9.30 o'clock at All Saints' Church, and for business in the schoolhouse attached at 10 o'clock. Recess will be from one to two o'clock, and the afternoon session will terminate at six o'clock. The annual missionary meeting will be held in St. James' schoolhouse on Wednesday evening, the Bishop in the chair.

THE MISSION FUNDS.

The Mission Board of the Church of England in the Toronto Diocese met in the Synod office at 1 p.m., the Bishop in the chair. The annual report was adopted to be submitted to the Synod. The Mission fund is in a very prosperous condition. In the ordinary receipts there has been an increase for this year of nearly \$2,000. The following amounts have been expended in missionary work: Diocesan missions, \$9,949.82; Foreign missions, \$1,081.81; Rupert's Land, \$1,000; Algoma, including Episcopal stipend, \$3,037.82; total grants, \$15,069.45.

The Bishop has appointed Rev. A. J. Broughall, of St. Stephen's Church, to be examining chaplain, in place of Canon Stennet, resigned in consequence of ill-health.

Rev. Prof. Clarke, Trinity College, it is said, has been appointed to preach the opening sermon at the meeting of the Toronto Synod, June 10th.

CONFIRMATION SERVICE.—A confirmation service was held at All Saints' Church last week by the Bishop of Toronto. There were 37 female candidates and 11 males. The service was well attended, and was conducted by the Rector, Rev. A. H. Baldwin. After the rite an appropriate address was delivered by the Bishop.

ST. PAUL'S CHURCH.—Last Sunday morning the Bishop held a confirmation, when a carefully prepared class of nineteen was presented by the Rector, Rev. T. C. Des Barres.

The contract for the erection of the Island Church expires on the 4th of June, but the church will not be ready for opening till a fortnight later.

SYNOD OFFICE.—Collections, etc., received during the fortnight ending May 15th, 1884.

DIVINITY STUDENTS' FUND.

April Collection.—Whitby, \$3.00; Omeme and Emily, \$5.00; Trinity College Chapel, Toronto, \$9.45; Ashburnham, \$2.00; Otonabee, \$1.31; Christ Church, York Township, \$9.00; Port Perry, \$6.00; Norwood \$3.25; Westwood \$2.75; Brampton, \$2.77; Craighurst, \$2.30; Midhurst, \$2.16; Crown Hill, \$1.53; Minesing, \$2.22; Christ Church 91 cents; St. Thomas, Toronto, \$1.53; Cobourg, \$20.08; Moon's School House (Dy-sart), 40 cents; St. Mark's, Parkdale, \$1.50; Mulmur, St. Luke, \$1.36; Trinity, Adjala, 30 cents; St. David, Everett, 34 cents; Campbellford \$3.00, Percy \$2.00; Atherley, \$1.09; Mulmur West, Whitfield 65 cents, Honeywood \$1.50, Elba 70 cents.

MISSION FUND.

Parochial Collection.—York Mills, balance, \$5.75; Streetsville, additional, \$1.00; Tecumseth, balance, \$19.50; Brampton, additional, \$7.25; Honeywood (Mulmur West), \$16.95; Scarborough, Christ Church, \$80.70.

January Collection.—Brampton, \$4.67.

Missionary Meeting.—Scarborough, St. Jude's, \$1.45; Brampton, \$10.83.

PAROCHIAL MISSIONARY ASSOCIATION.

Mission Fund.—Brooklin and Columbus, \$1.50; St. George's, Toronto, \$37.07. do., Boxes, \$6.28; Omeme and Emily, \$15.75; St. Paul's, Lindsay, "General Missions," \$5.50; St. Stephens', Toronto, \$17.55; Christ Church, Bobcaygeon, \$9.95; St. Paul's, Toronto, \$22.40; St. John's, Cambray, 75 cents; Church of the Redeemer, Toronto, Mission Fund, \$41.50, Algoma Fund, \$1.25.

Mission Boxes.—St. Luke's, Toronto, \$15.00; St. Philip's, Toronto, Sunday School, \$2.36; Minden, \$1.

WIDOWS AND ORPHANS' FUND.

Annual Payments.—Rev. B. Bryan, \$8.25; Rev. E. W. Murphy, \$7.20; C. Ruttan, \$7.20; John Gibson, bal., \$4.17; E. Daniel, \$8.50.

GOOD FRIDAY COLLECTIONS FOR THE JEWS. St. Philip's, Toronto, \$26.57; Lakefield, \$7.00; Brampton, \$5.10; Barrie, \$17.89.

FOREIGN MISSION FUND.

Brampton, \$5.92. The address of the Rev. F. W. Squire is 194 McCaul street, Toronto, instead of Gore's Landing, as formerly.

The Chapter of the Rural Deanery of East Simcoe was held on Tuesday and Wednesday, 13th and 14th inst., in Orillia. The session commenced with divine service in St. James' Church, the sermon being preached by Rev. G. A. Anderson. There was a small attendance. Holy Communion was administered on Wednesday morning by Revs. A. Stewart, A. M., Rural Dean, and G. A. Anderson, when a fair portion of laity along with the clergy partook of the consecrated elements. Besides the above, there were present Revs. Canon Morgan, of Barrie; W. H. French, of Coldwater, and R. S. Radcliffe, of Penetanguishene. The business meeting then followed, when the action to be taken on the Scott Act question was decided upon and other matters of an equally important nature were discussed. The next meeting will be held in the mission of Coldwater and Waubaushene on 5th and 6th August.—*The Packet*.

DIocese OF NIAGARA.

Synod will meet on Wednesday, June 4th,

The examinations for Priests' and Deacons' orders will be held at Guelph, in the first week in June. Candidates to present themselves at "The Rectory" on Wednesday afternoon, June 4th.

CHURCH OF ASCENSION, HAMILTON.—The ladies of this church, having been very desirous for some time past, of extending the work of their Dorcas Society, unanimously decided, at a meeting held about two months ago, to form a society which would have for its object the making of all sorts of useful articles of clothes, and which would be able to provide from its funds, household stuffs, such as table linen, blankets, etc., for those clergy of our missions whose stipends are small. The society was called "The Church of Ascension Missions Aid Society." Mrs. Carmichael was elected President, Mrs. Chapman, Treasurer. The membership is very large, and over fifty dollars have already been subscribed to forward the work. The ladies of the society are very enthusiastic and meet in large numbers once a week at the "Rectory" for work; already a large box of useful and valuable clothes and household articles, has been sent to a clergyman of the diocese. The Bishop of the diocese has highly commended the work in which the members of the society are engaged, and all applications for clothes, etc., are to be sent in to Mrs. Fuller. This plan has been adopted in order that none but Mrs. Fuller and the President of the society may know who the applicants are.

DIocese OF HURON

WINDSOR.—It is reported that the wife of Rev. W. H. Ramsay, of Windsor, has fallen heir to \$10,000 by the death of an aunt in Europe. She will sail on June 28 in order to claim her fortune.

CONFIRMATION SERVICES.—On Sunday last the Right Rev. the Bishop held three confirmation services. In the morning a large class was presented at St. Thomas East, and in the afternoon another at Glanworth. His third service was held in St. Paul's Cathedral, London. The church was filled to its utmost capacity, and chairs had to be procured for a large number of the congregation. The usual service was conducted by Rev. Canon Innis. After the service the Bishop delivered an impressive and earnest address, more particularly to the candidates, pointing out to them the nature, necessities and requirements of the important step which they were about to take. He impressed upon them the necessity for constant and earnest prayer, open profession of their faith to the world, daily reading and study of the Bible, comparing different passages in the scriptures. He concluded by asking the congregation to offer up their prayers on behalf of the candidates while they were receiving the rite of confirmation. At the close of the sermon 36 persons, mostly young women, were confirmed. The collection was in aid of the mission funds of Algoma and the Northwest Territories.

DIocese OF MONTREAL.

Collections and subscriptions received at the Synod Office in the two weeks ending May 16th:

FOR THE MISSION FUND.—St. Stephen's Church, Montreal, \$209.75; St. John the Evangelist Church, \$2.00, additional.

FOR THE WIDOWS' AND ORPHANS' FUND.—Rev. J. Merrick, \$5.00; St. George's Church, \$100; Archdeacon Evans, \$5.00; Rev. J. G. Baylis, \$5.00; Rev. L. V. Lariviere, \$5.00; Rev. H. Montgomery, \$5.00.

FOR SUPERANNUATION FUND.—Rev. J. Merrick, \$5.00; Archdeacon Evans, \$5.00; Rev. H. Montgomery, \$5.00.

FOR ALGOMA BISHOPRIC.—Vandreuil, Hudson, \$1.85; Como, \$6.59.

FOR DOMESTIC MISSIONS.—Cathedral—Sunday-School, \$25.00 for the support of an Indian girl.

FOR THEOLOGICAL TRAINING FUND.—Adamsville and East Farnham, \$2.06; Nelsonville, \$5.20.

FOR CITY MISSIONARY FUND.—Grace Church, Point St. Charles, \$16.25.

FOR FOREIGN MISSIONS.—Grace Church, Point St. Charles, \$10.00.

The Rev. Canon Dumoulin has been in the city, and on Sunday, the 46th, his old congregation at St. Martin's had the pleasure of listening to him again, as he preached at the morning service.

There was service in all the city churches on Ascension day, either morning or evening, the offertories being devoted to diocesan mission purposes, or the Diocesan Theological College.

Musical services of a very elaborate character were held at the Church of St. James the Apostle on Sunday, the 19th inst. In addition to the choir and organ, four violins were introduced. The Rev. C. J. Machin preached in the morning and evening, and the Rector, the Rev. Canon Ellegood, at the Choral Litany service at 4.15. The Litany was intoned by the Rev. C. J. Machin. On the evening of Ascension Day the musical service was repeated. It is almost needless to remark that the church was crowded on each occasion, chairs being placed in the aisles.

The Rev. L. N. Tucker, Principal of the Sabrevois Schools, delivered a very interesting lecture in the schoolroom of Trinity Church, on the evening of Monday, the 19th inst. The lecture, which was illustrated by very beautiful views, was on London and its sights and public buildings. The Rev. Canon Mills occupied the chair, and at the conclusion moved a vote of thanks to Mr. Tucker for his able lecture. The proceedings closed with singing "God Save the Queen."

The Bishop of Algoma arrived in the city on Thursday, the 22nd inst., by the Beaver Line S. S. Lake Winnipeg. A number of friends were waiting on the wharf to welcome him. The steam yacht which he purchased in England arrived by a previous steamer, and is at present being overhauled and refitted for its future work. The Bishop of Algoma held an ordination at St. George's Church on Sunday morning, 25th, and in the afternoon addressed the Sunday School, preaching again in the evening.

A peal of bells for the new St. Stephen's Church arrived by the steamer last week, and are, we understand, the gift of a gentleman in the city.

The members of the Flower Mission intend commencing their work for the summer on Saturday, May 31st. The flowers are so eagerly welcomed by the sick in the Hospital, and the aged and infirm in other institutions, that those who have gardens ought to feel it a privilege to be able to lighten, even in this small way, the burden of sorrow and suffering; and the texts of Scripture which are affixed to each bouquet may often carry a message of comfort and hope which will last long after the flowers have faded away.

Book Reviews.

ROCK VERSUS SAND; OR, THE FOUNDATION OF THE CHRISTIAN FAITH. By John Monro Gibson, D.D. James Nisbet & Co., 21 Berners Street, London. The Willard Tract Depository, Toronto; 50 cents.

This little volume contains a very excellent, clear, and concise exposition of the chief grounds upon which the Christian Faith rests. After a few preliminary considerations, in which the author shows the nature, force, and limits of the argument, he proceeds in Part I to describe "The Bed Rock—God Is." Here

he discusses first the witness within, in the constitution of man, the testimony of the heart, the soul, the conscience and the intellect to the being of God. He next discusses the witness without in the universe, the testimony borne by the works of God. Part II. describes "The Chief Corner Stone—God in Christ." This is occupied with four discussions. First, "The Man," in which the reasonableness and the necessity of the Incarnation are dwelt upon. Secondly, "The Christ," in which the life, character, and teaching of Jesus are shown to be the credentials of His mission. Thirdly, "The Works," in which the evidential force of miracles is explained and the objections of sceptics answered. Fourthly, "The Resurrection," in which the crowning miracle is examined. Part III. describes "The Foundation of the Apostles and Prophets—God in Christ, made known by the Spirit." Here are discussed the Inspiration of the Scriptures, their structure, character, unity, self-evidencing power, and unique majesty. In Part IV., "Rock versus Sand," the whole argument is tersely and effectively summed up. The discussion throughout is fresh, strong, and full of interest. It is a capital book to place in the hands of young men. We warmly recommend it.

THE WAY TO GOD; A SERIES OF ADDRESSES BY D. L. MOODY. Morgan & Scott, London; Willard Tract Depository, Toronto. In various bindings at 30, 50, and 60 cents.

This is Mr. Moody's latest book, and one of his best. It is plain, simple, earnest, full of apt illustrations, and thoroughly Scriptural. It contains nine chapters, which are occupied with—The Love of God the Source of all Salvation; The Gift that love bestowed—Christ; The Gateway into the Kingdom—the New Birth; The Two Classes—the Self-righteous and the Convicted Sinners; Words of Counsel on Special Difficulties; A Divine Saviour—His Godhead and Sufficiency; Repentance and Restitution; Assurance of Salvation; Backsliding. A better book could not be placed in the hands of the anxious and the inquiring, especially those who require very simple teaching.

FROM STRENGTH TO STRENGTH, FOUR ADDRESSES TO YOUNG BELIEVERS: By Rev. Andrew A. Bonar, D.D. 12 cents. Morgan & Scott, London; Willard Tract Depository, Toronto.

These addresses are very excellent, stimulating as well as instructive. They were originally delivered to the converts of Mr. Moody's mission in Glasgow, 1882; and treat of "The Sinner's Way into Communion with God;" "Communion with God;" "Confessing Christ," and "Christian Growth."

A MANUAL FOR PAROCHIAL MISSIONS. By W. H. M. Aitkin, M.A. 35 cents. John F. Shaw & Co., London; The Willard Tract Depository, Toronto.

This is a most excellent and seasonable book by the well-known Church of England Missioner, Mr. Aitkin. It treats of the subject of missions under seven heads: The Decision to hold a Mission; The Choice of a Mission-preacher; The Duration of a Mission; The Earlier Preparation; The Later Preparation; The Mission itself; and the subsequent Work required to follow it up. The work is full of practical counsels and helpful and suggestive hints. We most cordially recommend it to our clergy.

THE ENQUIRY ROOM. By George Soltau. 12 cents. Morgan & Scott, London; The Willard Tract Depository, Toronto.

This is an excellent little book, pervaded by a wise and earnest spirit, giving hints for dealing with the anxious. The writer is an experienced worker.

BAPTISM IN A NUTSHELL. By Charles Taylor, D.D. 3 cents. Southern Methodist Publishing House, Nashville, Tennessee.

WHY I DID NOT BECOME A BAPTIST. By F. J. B. Presbyterian Board of Publication, Philadelphia.

These are excellent tracts, especially the former, upon the mode of baptism, and would be found useful where the anise and cummin of Baptist ritualism are overshadowing the weightier matters of the law.

ABIDE IN CHRIST. By the Rev. Andrew Melville. Jas. Nisbet & Co., London. The Willard Tract Depository, Toronto.

This delightful volume contains thirty-one meditations upon fellowship with Christ. They are pervaded by an earnest, loving spirit, marked by much spiritual insight and unction, and replete with helpful and suggestive counsels. The Christian will find here a daily portion most invigorating and comforting. The regular price is ninety cents, but by a special arrangement

with the publishers, it is offered at the Willard Depository at 70 cents, when six copies are taken at 60 cents each, and when twelve are taken at 55 cents each.

Correspondence.

JOTTINGS FROM ENGLAND.

To the Editors of the *Evangelical Churchman*.

DEAR SIRS,—Among the features of English life which arrest the attention of a colonial visitor, there is none more prominent than the prevalence of "caste." There are in every country distinctions between high and low, rich and poor, but the lines are more sharply drawn in England than in newer lands. Nor is the spirit of caste confined to secular matters only; its effects are very discernible in the religious conditions of the country also. The clergy of the Establishment are not merely ministers of religion; they are Government officials armed with legal authority and supported by the State, while other religious bodies, as the very terms Dissenter and Nonconformist show, have their position marked, as its chief characteristic, by the fact that they are outside the pale. The youngest curate of the Establishment looks on himself as immeasurably above the oldest and wisest dissenting minister in the kingdom. The Nonconformists, however, do not appear to be much disturbed by this assumption of superiority; they form a most powerful and important portion of the nation; they are daily increasing in numbers and influence, and as the disestablishment of the Church has now come within measurable distance of its recognition as a question of practical politics, they calmly bide their time, knowing that the day is not far distant when all denominations will stand on an equal footing, as they now do in the United States and in Canada, and where no harm has resulted to the interests of religion in consequence.

The Church of England in the colonies has its divisions as well as in the parent country, but the outward exhibition of those differences is not so strongly marked as in England. From an outside point of view I am utterly unable to see how such men as those who not long since joined with hearty enthusiasm in the commemoration of Luther's birth, and who are as outspoken Protestants as the Archbishop of York, or the Bishop of Liverpool, can long co-exist in the same establishment with men in copes and birettas, who hold high celebrations with Eyre's Mass in E flat. It will indeed be a miracle of statesmanship which discovers a *modus vivendi* by which such conflicting elements can live in harmony under the same roof.

Notwithstanding its divisions, however, the Church of England, as a great and powerful organization, presents much that is attractive in itself to a visitor from the New World. Its chequered and romantic history, its churches and cathedrals venerable from their hoary antiquity, the wonderful manner in which it is interwoven with every phase of English life, its handwriting deeply engraven upon the walls of the great Universities and a thousand other scholastic and benevolent foundations throughout the land, all these unite to form one picturesque and attractive whole, of which no one, whether Englishman or colonist, could witness the downfall without emotion. If, in the language of Dr. Johnson, it would be difficult to tread unmoved the ruins of Iona or the plains of Marathon, or that still more illustrious plain of Waterloo, whose glory was veiled in the distant future from Johnson's vision, it would be impossible to look upon the disruption of a church so universal in its benign influence, so illustrious in its long roll of martyrs and confessors, so beneficent in its ministrations to countless generations of Englishmen, without shedding a tear of regret. But looking at the prospect from the standpoint of an outsider, it appears to me to be just as certain that the days of the Establishment are numbered as that the next eclipse of the sun will occur at the predicted hour; and I do not know that it will be an unmitigated evil when it comes. Were the Bishops, as a body, both able and willing to guard the precious truths purchased by the Reformers at such a price of agony and blood, and to banish all erroneous and strange doctrines, it would be worth a great struggle to maintain the Establishment, but the majority of them are neither able nor willing. The most strange and erroneous doctrines openly and defiantly taught, while the Church authorities look calmly on with folded hands. Thus on one hand clergymen of the Establishment boldly make such announcements as the following—(I quote from an official advertisement)—"There will be a High Mass at 11 a.m., when a sermon will be preached by the Rev. J. Dunn, Vicar of St. John Baptist, Bath," and "Solemn Vespers for the Dead will be sung at St. Peter's Mission Chapel at 6 p.m." On the other hand,

Dr. Bradley, Dean of Westminster, on Good Friday spoke of the vital and cardinal doctrine of the death of Christ as a vicarious offering for sin as being marked by "moral repulsiveness" and "intellectual contradictions." "I have yet to learn," he said, "that any amount of penal pain is in itself any satisfaction or atonement for sin, of which it is often the inevitable consequence, or that any amount of suffering or torment is worth in a Father's eye one tear of genuine repentance, one hour of amended life." That is to say, as it was well expressed in a London journal, one tear of genuine repentance, one hour of amended life, avails more for our redemption than the precious blood of Christ, as of a lamb without blemish and without spot!

And yet neither of these awful perversions of the truth is noticed by the rulers of the Church, and no effort is made by them to purge out the deadly poison. Can we wonder that men who know and prize the Scriptural truth as worth more than all the wealth and influence which Establishment brings with it, should consider those advantages but as the small dust in the balance when weighed against that truth, and should even look forward to the severance of the Church from the State not only without dismay or alarm, but as possibly God's way of vindicating His Word?

Yours very truly,
OBSERVER.

May 5, 1884.

THE PROVINCE OF ASSINIBOIA.

To the Editors of the *Evangelical Churchman*:

DEAR SIRS,—It will, no doubt, interest your readers to know somewhat of a Clergyman's experience in the great North-West, and specially of this part of the Province and Diocese of Assiniboia.

I shall endeavour to give you such information as I think may be of service to our church and to the cause of Missions. I have had ocular demonstration of the great activity generally manifested in this country: of a fertile soil, a bracing climate, and marvellously rapid transformation. At Moosounir, the point of my departure for this Colony, I found great business activity.

It is not more than a year or so old. There are now no less than five Agricultural Implement Emporiums, with large stocks. A general storekeeper, who, a year ago commenced in a tent, has now a good building and carries about \$40,000 worth of stock. The mail matter at the P. O. is simply marvellous. I met in the Post Master an old friend from New Hamburg. He is Post Master, stationer, &c., and farmer, and is the fortunate possessor of 960 acres of land within a short distance of the town.

Dealing with matters of general interest, first, I will say that I find a general feeling of satisfaction and hopefulness amongst the people, as to the country and its prospects. What is most strange to all Ontario people; what I have heard from many before I came here, I hear now on the spot,—the winters are pronounced as far from formidable, and on the contrary, generally pleasant. The general testimony is that the cold is not felt as much as in Ontario, although the temperature is lower. Lumber is scarce and expensive, yet this lack will probably soon be remedied when railway facilities are increased.

The York Farmers Colony, of which this is the capital, is from this point about 80 miles from the C. P. R. The Manitoba and North-Western R. R. is to run through the colony and through Yorkton. This road traverses a peculiarly fertile country, and there is, it would appear, no doubt that it will be rapidly pushed on during this season, and that next year, it will be built to and beyond this town,—or city that is to be. As to the site it is well selected, well drained, and undulating, and the colony is being rapidly settled. Many who have travelled widely in the North-West have settled here. A grist mill will be completed this year in time for grinding in the fall. A brick maker is here, and 200 cords of wood are ready for brick making.

I will but now say, that the Presbyterian and Methodist Churches, as organizations, are preparing to work amongst the people. Individually and Provisionally, I am permitted to represent the Church of England, and endeavour to preserve its interests.

I will speak more of this matter in my next letter.
Yours,
EDWARD SOFTLEY.

NOTICE.

Subscribers desiring the address of their papers changed must give both the old and new address.

The Church of England
TEMPERANCE SOCIETY
AT HOME AND ABROAD.

AT HOME

TEMPERANCE TEACHING IN SCHOOLS.—A lecture on this subject was delivered in the Toronto Normal School last week by Mrs. W. H. Hunt, of Boston. The chair was occupied by Mr. J. L. Hughes, Inspector of Public Schools. The lecturer commenced by stating that a very large proportion of the crime, insanity, and poverty of the United States was caused by drink. She proceeded from this to an examination of the popular sentiment on the question, which she found to be a horror of drunkenness, coupled with a notion that "a little alcohol" was harmless. This notion she proceeded to combat, basing her arguments upon the statements of Dr. Parker, of New York, Dr. Benjamin Richardson, and others, laying particular stress upon the hereditary effects of alcohol, and stating her belief that alcohol is a brain poison. The people, she said, were ignorant of these scientific facts with regard to the action of alcohol; and how to instruct them was the all-important question. After reviewing the work done by temperance lecturers and by the Church, she came to the conclusion that the only effectual means of stamping out the evil is by means of instruction in the schools. She pointed out that this course would in time produce a great change in the popular sentiment, which would make itself felt at the ballot box. A law enforcing such teaching is in force in Vermont, Michigan, New Hampshire, and New York. After the lecture the chairman suggested the passage of a resolution advocating temperance instruction in the schools of Ontario, and the incorporation of such instruction in the work on hygiene now being prepared by the Ontario Government. He pointed out that the Ontario Government had already taken a step in this direction by allowing instruction on this subject in the Normal Schools. After speeches by Mr. Alfred Howell, Rev. Septimus Jones, and Mr. Richard Lewis, the resolution was carried unanimously.

ORILLIA.—A meeting of the Church of England Temperance Society was held at the Town Hall last Tuesday week. The attendance was large, and increased interest in the work of the society was manifested. After the general business of the evening had been transacted, the Rev. W. H. French stated that he had been asked by the President of the Convention held at Barrie, to do all that lay in his power to introduce the working of the Scott Act. The reverend gentlemen read some of the principal clauses of the Act. Afterwards, the Treasurer Mr. George Peppiatt, moved, seconded by the Librarian, Mr. M. R. Book, that this society call a full and special meeting, and inviting all temperance and other friends to be present, to discuss the Scott Act. The meeting closed with hymn and benediction.—*Packet.*

The regular meeting of the Church of England Society was held in St. Paul's Church, Lindsay, on Tuesday of last week. The programme consisted of an address by the Rev. Mr. Sibbald, of Belleville, in which the frightful effects of intemperance upon individual character, the home and society were very touchingly and eloquently portrayed. The various arguments against the abolition of the liquor traffic were forcibly replied to, and the lecture closed with an earnest appeal to all temperance workers not to relax their efforts on behalf of fallen humanity and all social reform. The next meeting of this society will be addressed by the Rev. Mr. McTavish, of St. Andrew's church, Lindsay.

ABROAD.

THE C. E. T. S. ANNIVERSARY.

At the annual meeting of the C. E. T. S. the Archbishop of Canterbury said: He hoped the Society would persevere in whatever steps might be necessary in regard to the very important matter of the payment of wages in public houses. Very much of the evil of drink in England had been due to the tyrannical system which sprang out of this, and which made it impossible for many a man who desired anything of the credit of being called a good fellow to turn away from the public-house with his wages in full in his pockets. He congratulated the Society on the condition of the work of temperance in the army and navy. In the army it was progressing, and he understood

that in the Royal Navy one-sixth of the men were now total abstainers. It was a grand thing that when the Prince of Wales invited 400 fishermen to an entertainment about 250 of them were found to be total abstainers. Now there were two great matters forced on them. At the present moment all England was crying out about the housing of the poor. But what good would it do to put the poor in decent dwellings if they were not taught to abstain! To house the poor properly was a pressing duty, and it was a thing that most certainly would be done; but all the housing, all the cleanliness, and all the regulations that might be introduced, would be in vain unless they could teach the people to keep themselves temperate. Let them not be content with sweeping and garnishing; they had it on their Lord's word that that would do by itself. They must get a good spirit into the house if they wished the spirits of evil in seven-fold number, and much more wicked than the first, not to come back. It would be but sweeping and garnishing if they built houses and did not teach the people to be sober. More and more they saw how this great cause of temperance appealed to Christians, to those who followed the Lord and His apostles. When they looked at another era of the Church they marvelled that the Gospel spread so slowly, but in no past times had the preachers of the Gospel to contend with the demon of drink as they had in this age. To accept the Gospel, to live conscientiously under the precepts of the Gospel, to be followers of Christ, to be built on the foundation of the apostles and prophets, to imitate their Master—and to drink! The two things could not co-exist. They must drive out that spirit of drink by the spirit of the Gospel; veiled or unveiled, drink must be driven out, or else all countries, all regions, were inaccessible to the Word of Truth. Then there was another thing which they must all lay to heart in the most earnest and prayerful manner, and the agencies brought to bear in regard to it must be very carefully and wisely used. He was speaking of what was a matter of fact—the increase of drinking among women. If the women of England should be possessed by the same spirit that so long possessed so many of the men, what hope for England! They might do the greatest things at home and abroad, but if their women took to drink, if the sights that he had seen of respectable-looking, tidy-looking women going into the gin-palace without shame or fear in the middle of the day, and taking little children with them, if that were to go on and to be no reproach, it was over, indeed, with all they were proudest of in English womanhood. These three things—the making the housing of the poor worth doing, the staying the plague of drink that had begun among women, and the appeal to their hearts and souls and to their good sense as Christians to prepare the way of the Lord—seemed to be the great works which they had to occupy them.

Mr. Coleridge J. Kennard, M.P., said the Grocers' Licenses Bill, which he had presented to Parliament, had occasioned a larger amount of opposition than he thought was anticipated by the members of the C. E. T. S. The surreptitious supply of strong drink, and the painful facts which that practice had disclosed, led him to direct the attention of the House of Commons and the country generally to the temptations held out to women, and more especially to domestic servants, by the sale of spirits in grocers' shops.

The Rev. Canon Boyd Carpenter, in moving a resolution, which re-affirmed the principle of the Double Basis, as being in accordance with Holy Scripture and efficient in practice, said that experience of the past had shown—and there was ground for it still—that it was a wise, wholesome, and charitable thing to preserve this double basis. It contributed to the progress of the work. He would as soon think of the regular army of England affecting to despise the volunteers as imagine the total abstaining section of the Society despising the non-abstainers. They could not afford to do without army contingents, however imperfect their drill and organization might be. He put it as a matter of wise policy to abstainers whether it was not at least diplomatic to lay alongside of the non-abstaining section in the hope that by the operation of the law of natural attraction they might expand their own numbers by abstracting a few from that section. They would never reach the haven they were sailing for, and never achieve the great ideal of their dreams, unless they were able so to permeate public opinion as that wholesome and needed legislation should take place by the enthusiastic vote of the nation. For that reason they could not afford to do without any of those assistances which naturally tend to bring round public opinion to their side. Instead of allowing the non-abstaining section of the community to remain an unclaimed swamp between them and the sea, they would be able to draw them over to their own side, and make of them a breakwater against all opposition. Abstainers and non-abstainers thus acting together raised the

popular temperature to such a height that before it all opposition would melt away. So far he had spoken of diplomatic wisdom. On the ground also of common sense, the preservation of a double basis might be desirable. It would be wise on the ground of common sense to recognize the simple fact that every person could not act alike, and it would be a very dull and dreary world if they could. A stronger reason still was a dutiful regard to those high principles of Christian toleration which were the charter of the spirit of Christianity as it moved through the world. The great desideratum of the Christian Church was this: they wanted to understand human nature every day better and better. In all their arrangements they needed to keep it in mind that it was for human beings like themselves they were trying to legislate; and that they could not deal with them as if they were so many nine-pins. He hailed with the greatest gratitude and hope the movement set on foot in the medical world for investigating the causes of intemperance; and this Society would do enormous good as soon as those investigations were accessible to the public.

Mr. Cropper, M.P., in seconding the resolution, referred to the gratifying fact that so many men engaged on railways were total abstainers. With regard to Sunday closing, the hon. member mentioned that in the last five years, since public-houses had been closed in Ireland on the Sunday, the expenditure of the country had been reduced by £5,000,000.

The United Kingdom Alliance has brought under the notice of the King of the Belgians the introduction of the liquor traffic on the Congo, under the protection of the International Association. In a memorial addressed to King Leopold the office-bearers express sincere admiration of the arduous and philanthropic work undertaken by the International Association, of which His Majesty is president, remarking that "truly glorious are endeavours for the industrial and moral elevation of those who are suffering from the ignorance and superstition which have descended to them from remote ages." But they add—"From the report recently submitted by Sir Frederick Goldsmid, it appears that intoxicating liquors are being largely imported into the country around the Congo, and are stored in the stations of the association until they can be forwarded into the interior. By this arrangement a traffic, always perilous and injurious, and peculiarly pernicious to savage and semi-civilised tribes, is being prosecuted for mercenary purposes, under the protection of the International Association, the consequences of which must be extensively to defeat the ends for which the Association exists, besides inflicting new evils upon the unfortunate inhabitants, and rendering their condition, in many respects, worse than it originally was." A prompt reply has been received, expressing the King's thanks for the address, and assuring the signatories that the special point which they indicate has not escaped the attention of His Majesty. This intervention by the United Kingdom Alliance is timely. The liberation of the Congo tribes from physical slavery will prove a curse instead of a blessing, if the change is only to make way for a moral enslavement, certain to precipitate the native races to wholesale ruin.

In the April number of the *Scottish Congregationalist* it is stated that three-fourths of the Scotch ministers are pronounced abstainers. Where the pastor is firm in his attitude as a teetotaler the percentage of non-abstaining members is small; where the minister takes no stand the converse, as a rule, holds good.

"Yes, sir," said the liquor dealer, "it is a good law that prevents any one from opening a school within five hundred feet of a liquor saloon. School-houses are the ruin of the trade any way."

The Rev. Dr. D. Dorchester, the noted Methodist statistician, in his articles on the status of the liquor traffic, shows that of the 8,034 persons engaged as liquor-dealers in Philadelphia in 1876, 7,155 were foreigners, chiefly Irish and Germans, and only 206 were Americans. This is about the ratio in every city.

The increase of dram-drinking in Calcutta is one of the most painful facts in connection with the social condition of that city. We learn that at the last sale of liquor-shop licenses, held about six weeks since, the aggregate amount realized was 20,000 rupees a month in advance of the sale of three years ago. This increased value of licenses proves the enormous advance made in the drinking propensities of the people. This means increased poverty, vice, and wretchedness among the population. It is a sad blot on the escutcheon of modern civilization that wherever it goes the importation and use of strong drink follows in its train.

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WARD SOFTLEY.

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NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange, Imperial Bank Buildings, Wellington Street East, Entrance at rear of Bank on Leader Lane.

Subscriptions and Advertisements are to be addressed to the Business Manager, P.O. Box 2502. All Correspondence to the Editor, P. O. Box 2502.

NOTICE.

Subscribers will please to consult the pink label on their papers, and if the subscription is due they will confer a favor upon the publishers by prompt remittances.

CALENDAR.

WHIT-SUNDAY, JUNE 1, 1884.

Pr. Pss.: M., 48, 68; E., 104, 145. Ath. Cr. Pr. Pref. in Com. Serv. until June 7th incl. Ember Collect daily.

NICOMEDE, MARTYR.

MORNING LESSONS.	EVENING LESSONS.
Deut. xvi. to v. 18.	Isa. xi. or Ezek. xxxvi. 25.
Rom. viii. to v. 24.	Gal. v. 16 or Acts xviii. 24 to xix. 21.

The Evangelical Churchman,

TORONTO, THURSDAY, MAY 29, 1884.

EDITORIAL NOTES.

In our reference to the proposed public lottery in Quebec, we are glad to find that the case was not quite so desperate as we had thought. The bill passed the lower House, but was defeated in the Legislative Council merely by the casting vote of the Speaker in a tie vote. Only by such a hair-breadth escape has Quebec been saved from an iniquitous and demoralizing measure.

Great excitement has prevailed in Rome and among Roman Catholics generally on account of the action of the Italian government in the matter of the property of the Propaganda. The case is simply as follows: The Kingdom of Italy, when established and consolidated, found a vast accumulation of real estate in the hands of ecclesiastics. It was forced to pass laws by which the amount of property held in mortmain was limited, and further accumulations arrested. When the States of Rome became part of the Kingdom these laws were extended over the ecclesiastical property found there. What is known as the Propaganda, which for two hundred and sixty years has directed all associations connected with the mission work of the Church, was found possessed of a large and valuable property in the city of Rome. The Italian government steps in and says, "We will take your property and sell it, and put the proceeds into Italian bonds, and the interest on those bonds shall be the future income of the Propaganda, and the bonds themselves the Propaganda's capital." The Propaganda then sought the protection of the civil courts of the realm, and instituted proceedings to exempt its property from the operation of the laws. After ten years of litigation in the lower courts it was finally decided by the Supreme Court of Italy that the Propaganda had no just claim to be exempted from the ordinary workings of the law. To the policy of the Italian government there can be no legitimate objection. It has perfect right to

administer its internal affairs according to its own policy, and that policy is directed by the welfare of the State, whose laws must determine upon what basis these immense possessions are to be held. There is great wisdom in this procedure, for the property of the Propaganda being invested in government bonds makes its interests dependent upon the welfare of the state. By this very practical and effective policy Victor Emmanuel cuts the ground from under the Church party, whose funds now depend upon the stability of the government. It can no longer plot treason.

The Bishop of Manchester, in a recent sermon referring to the recently discovered writing, "The Doctrine of the Twelve Apostles," said it was a very important document, which was likely to have a great effect upon the Christian world. He had been talking about it with Bishop Lightfoot, of Durham, who, though he had not examined it sufficiently at present to be able to pronounce authoritatively upon it, yet thought it was a valid document. If so, then it would be one of the most valuable documents that we had, next to the Bible.

It dated between the first and second centuries. It was very short, and remarkable for its simplicity. The word "priest" was not once named in it. They heard of bishops and deacons, but not of priests. Those who had read the Bishop of Durham's essay on "The Christian Ministry," would remember that the word priest was not used before the middle of the fifth century. The newly discovered document seemed likely to throw much light on modern controversy. It showed the simplicity of the apostles' teaching. And what did the church need to-day? A shepherd of the flock. St. Paul in his epistle to the Ephesians, spoke of apostles, prophets, evangelists, pastors and teachers. They heard a great deal in these days about the priesthood. Had he to choose his own title, between priest and pastor, he would say, "Look upon me as a pastor or evangelist." The word "priest," etymologically considered, was simply "presbyter" cut short; but another meaning has been attached to it, namely, that of a mediator, as if the sacrifice of Jesus Christ for the sins of the whole world had not been sufficient. There was no more sacrifice to offer for man. Christ's ministers in the New Testament were never called priests. Hooker had said that sacrifice does not now belong to any order of the Christian ministry. Ministers had no right to claim such high prerogatives. It was their highest office to be teachers or evangelists.

A member of the Moravian Church, in a recent communication to the New York *Independent*, pleads for a Christian alliance of an active, positive, and definite character. He forcibly argues that it should have for its object, not the discussion of doctrines, or ritual, or government, nor yet the destruction of any denominational "diversities of operations," but only the unification of purpose, and the drawing up a general plan of campaign. Referring to the Evangelical Alliance, he admits the value of its preparatory work, but pleads for something broader, more definite and practical, because men are now ready to carry out into further action the principles it has established.

The lectures and writings of Mr. George have again brought into prominence the socialistic pro-

blem. Professor Lavaleye, of Liège, speaking at the Tercentenary Celebration of the Edinburgh University, thus expressed his view of the case and its solution: "Open on the one side, on the left, the economists, Adam Smith and Stuart Mill; but on the other side open the Gospel; and if there is ever disagreement, follow above all the Gospel, for between the good, the just and the useful, there cannot truly be contradiction. Recall to yourselves that admirable and profound word of Jesus, which would put an end to our miseries and discords if it were listened to: 'seek ye first the kingdom of God and His righteousness, and the rest shall be added unto you.'"

A large employer of labor, writing to an English journal, proposes to find the remedy for the complication between capital and labor in co-operation. He says: "I believe this to be the crucial problem of capital and labor in the present day—co-operation—instead of competition and disintegration. Mutual faith and mutual love, instead of class jealousies, mistrust, and bitter hatred. The brain directing the hand, the hand loyally and lovingly obeying the head, recognising its supremacy, though not its right to all the emoluments, all the privileges of life. Until we have attained something of this ideal we are only in a state of civilized barbarism; given over, a few of us, to money-making and what we are pleased to call Christian charity, and denying to large masses of our fellow-countrymen any but the scantiest justice; still asking, with insolent (or shall I say ignorant?) arrogance, as of old, 'Am I my brother's keeper?'"

ARCHBISHOP WHITGIFT AND EPISCOPACY.

We propose to examine somewhat more at length the chief of the authorities we quoted in our articles upon Apostolic Succession, especially in connection with the history of the dogma in our own Church.

1. Beginning with Archbishop Whitgift, let us recall our purpose in quoting him, for even that has been strangely misrepresented. We were combating the theory which makes a tactual succession of bishops not only the one divinely authorized and legitimate form of Church government, but also the sole channel of covenanted mercy and saving grace, apart from which there is no certain union with Christ and no salvation. In tracing the history of the rise of this novel opinion within our communion we pointed out three successive periods. In the first of these periods, while episcopacy was regarded as the most ancient, and efficient form of Church government no exclusive divine right was claimed for it, nor was it maintained either that the Scriptures prescribed one unalterable form of Church government, or that any one form was essential to the being of the Church. In the second period, so-called higher ground was taken, although the climax was still remote. Episcopacy was still regarded simply as a mode of Church government and not essential to the being of a Church, but a divine right was in some sense, often vague and undefined, claimed for it. By this retrogression, the supporters of episcopacy surrendered the broad scriptural and historical ground upon which they had before stood, and adopted the narrow, un-Biblical and unhistorical position of

their Puritan opponents, who had claimed for Presbytery a *jus divinum*. The third period witnessed a lamentable declension. The party of Laud promulgated the sacerdotal theory of episcopacy, according to which it is not merely a mode of Church government, whether one out of many or the sole and exclusive form of Church polity; but is defined to be the sole divinely appointed channel of grace and covenanted mercy of Christ, apart from which His Church cannot exist. This is, we fear, the view of the great majority of modern High Churchmen. It is radically opposed to the Truth and Freedom of Christ's Gospel. Hence it is incumbent upon every lover of His Church and every believer in the free and full salvation of Christ to resist it to the utmost. For should it again prevail entirely, as once it did, it will subvert the liberties and destroy the power and vitality of the Church of England.

2. In quoting our authorities in the first period we purposely refrained from reference to Jewell and Hooker, men whose position is so well known, and whom even most High Churchmen have abandoned as hopelessly in error, although a few vainly endeavour to gather some crumbs of comfort from the latter. We chose deliberately the testimony of the highest Churchmen of their day, the most determined opponents of the Puritans, and the most ardent advocates of Episcopacy, in order to show that even they did not hold the modern theory, but that, notwithstanding all the exigencies of controversy and the strong claims they put forward on behalf of the polity and policy of the English Church, they never forsook the broad ground of the lawfulness of episcopacy, in order to claim for it any exclusive divine right, and never taught that the Scriptures imposed one unalterable polity upon Christian churches.

3. It was with this view that we quoted Archbishop Whitgift, a conspicuous figure in the Elizabethan period. He was the most uncompromising opponent of the Puritans, and the most strenuous advocate, even to the verge of special pleading, of every jot and tittle of the existing administration in things ecclesiastical. His controversy with his great opponent, Cartwright, was carried on with vigor and astuteness. He stoutly resisted the claims of the Puritan, who asserted a Divine Right for the parity of orders and the whole complex of the Presbyterian system. Doctrinally he did not differ materially from his opponent. Like him he was a Calvinist. He signed the famous Lambeth Articles, from the odium of which unchurchly act Heylin in vain endeavours to relieve him, at the expense of his honesty. Notwithstanding the pressure and the exasperation of the controversy in which he took so conspicuous a part, he was never tempted to meet the Puritan with his own weapons, and he never assumed for Episcopacy what the latter claimed for Presbytery,—an absolute and exclusive divine right. He denied that the doctrine of parity as asserted by his opponent was taught in the Scriptures; he combated strenuously the assumption of a *jus divinum* of Presbytery. He maintained that Episcopacy was Scriptural and apostolic, and ought to be continued. But further than this he refused to go. He denied that it was a perpetual and indispensable form of polity, and he asserted that Churches could exist without it. It is because of his position in the

controversy that his testimony here is of such value. For it shows that a man who was a very High Churchman for those days and as compared with many of his contemporaries, did yet utterly repudiate the idea of an absolute divine right for Episcopacy, and knew nothing of the present High Church theory of apostolic succession.

4. We will now cite a few passages from Whitgift in addition to those we previously quoted. In Whitgift's letter to Beza, the colleague of Calvin, written 1593, he wishes "that every particular Church would mind its own business, and not prescribe the laws of rights and the manner of government to others." "I pray," he says, "that you would go on, by your daily prayers poured forth to God, to help us and the whole Church of England, which we do diligently for you and your Church settled there for you." He further states that Sutcliffe's book (published in 1591) was the first attack that had been made in England against the Presbyterian system as it existed abroad; and that this was provoked by the long-continued aspersions cast upon the English Church government by the Puritans and their foreign abettors. In the preface to the "Defense" against Cartwright, Whitgift says of "the order of things external, touching the government of the Church and administration of the sacraments," "We do not take upon us (as we are slandered) either to blame or to condemn other Churches, for such orders as they have received most fit for their estates." In his "Defense of the Answer," chapter IV. of Tractate XVII., is entitled:—"That there is no one certain kind of government in the Church which must of necessity be perpetually observed." In this chapter, he says:—"It is well known that the manner and form of government used in the apostles' time and expressed in the Scriptures, neither is now, nor can or ought to be observed, either touching the persons or the functions; for we have neither apostles, prophets, workers of miracles, gifts of healing, diversity of tongues, widows, or such like; all which pertained to the government of the Church in the apostles' time and were parts of it." Again he says:—"We see manifestly the government of the Church used in the apostles' time is and hath been of necessity altered, and that it (that is, Whitgift's statement) neither may nor can be revoked; whereby it is plain that any one certain form or kind of external government perpetually to be observed is nowhere in the Scripture prescribed to the Church; but the change thereof is left to the Christian magistrate, so that nothing be done contrary to the Word of God." He adds: "This is the opinion of the best writers; neither do I know any learned man of a contrary judgment." He then quotes Musculus, Calvin, Beza, and others. In another place, Whitgift says:—"Wherein do we agree with the Papists? or wherein do we dissent from the Reformed Churches? With these (the Reformed) we have all points of doctrine and substance common; from the other (the Papists) we dissent in the most part both of doctrine and ceremonies." Did our space permit we could indefinitely multiply quotations, but it is not necessary.

It is altogether too transparent a device for any eager controversialist to quote Whitgift's strictures upon Presbyterian parity as evidences of his holding "Apostolic Succession." It has also been feebly argued by some Tractarian writers that by the word

"government" is meant minor details of ceremonies, etc., and that it does not refer to episcopacy or presbytery or other modes of polity. This is at once refuted by Whitgift in his "preface" to the "Defense," where he distinguishes between "spiritual" and "external" government. Of the former he says he writes not, and he thus explains its nature:—"Christ only, and none other, by the operation of His Spirit and operation of His word, spiritually governeth His Church, and, reigning in the consciences of the faithful, guideth their minds in all matters of devotion, faith, and holiness." "The external government hath both a substance and a matter about which it is occupied, and a form to attain the same." The former, the substance and matter, he says "must be taken out of the Word of God, and consisteth in these points, that the Word be truly taught the sacraments rightly administered, virtue furthered, vice repressed, and the Church kept in quietness and order." The latter, that is, the form of government, he defines as "consisting in certain offices and functions, and in the names and titles of them." And those offices, he expressly tells us, "be not namely and particularly expressed in the Scriptures, but in some points left to the discretion and liberty of the church, to be disposed according to the state of times, places, and persons, as I have further declared in my answer and defence following," and from which we have already quoted. Our space will not allow us to follow up this investigation further. More than enough has been said to place Whitgift's position beyond dispute. We must refer any one anxious to examine the subject to "Whitgift's Works," published by the Parker Society, and to Strype's Life of the Archbishop, which are our authorities in this article. In like manner, had we space, we could examine the position of Bishop Bridges and Bishop Cooper, whom we also quoted. Hooker we must reserve for a subsequent article. Jewell's position cannot be questioned. The teaching of the Reformers and Fathers of our Church during the first epoch in the history of the views held on church government was agreed in this, that no system of polity could claim any exclusive divine right.

The late Dr. Washburn, of the American Episcopal Church, says:—"Not one leading divine, from Hooper to Hooker, claimed any ground (for Episcopacy) beyond the fact of primitive and historic usage; and Whitgift, the typical High Churchman of the Elizabethan time, in reply to the charge of Cartwright against prelacy as unscriptural, took the ground that to hold it 'of necessity to have the same kind of government as in the apostles' time and expressed in Scripture' is a 'rotten pillar.' The Puritan of that day was as narrow as the narrow Churchman of our own."

In our next article we shall examine the position of Bishop Hall, as a representative of the second stage in the history of the subject under discussion.

THE ARCHBISHOP OF CANTERBURY ON THE ONTARIO UNIVERSITY QUESTION.

At a public meeting held on May 5th at the Mansion House, in furtherance of the objects of the "National Society for the education of the children of the poor in the principles of the Church of England," the Archbishop of Canterbury is reported to have made the following astounding assertions:

"Though he did not say, as had been said at

Manchester, that whatever took place in Canada was sure at some time or other to take place in England, yet at the present moment there was in Canada a very striking proof that this secular education could not last. Thirty years ago the Canadian Legislature confiscated the whole of the endowments of the Church. There was a Church University from which it took away no less than 200,000*l.*, which it spent upon the endowment of a secular University. But the three principal religious bodies—Churchmen, Presbyterians, and Wesleyans—set up Universities of their own, and they had actually raised another 200,000*l.* They were, in fact, educating more than the State University, Moreover, the number of their graduates and the amount of their endowments were perpetually increasing. The secular party had more recently made an attack upon the elementary schools; but eighteen months ago the three religious bodies sent a deputation to the Government to beg it not to listen to any such application; and within the last three weeks the Government decided to grant their request. Thus the secular party in Canada had received a most complete check; and the reason was because the public had observed what irreligious teaching had done for it. Merchants on account of their clerks, parents on account of their children, and employers on account of their people, had come to see that irreligious schools were no benefit to the country."

A more extraordinary series of misrepresentations could not readily be imagined.

1. It was the exclusiveness of the Church University which brought into being the universities of Queen's and Victoria.

2. In 30 years the Church University has attained to 33 students in Arts and Theology.

3. There is no secular party in Ontario. The great body of the Christian people have agreed upon a non-denominational system of public schools, in which the Bible is read, and whose regulations give ample scope for instruction in Bible knowledge and practical Christian Ethics.

4. There was no application from any party, secular or otherwise, to remove the Bible from the schools, or to exclude anything of a religious nature admissible under the Education Act.

5. There was an application from representatives of the principal Christian Churches urging the Government to take additional measures to enforce and enlarge existing regulations.

6. There was no opposition to this application from any quarter, and the Government promised all possible consideration.

These are the facts which have thus been strangely perverted. No doubt the Archbishop based his statements upon information given to him. By whom was this information given? The Archbishop owes it to himself and to the people he has unintentionally wronged to state who are his informants. But in the meantime there can be little doubt as to the source from which these misrepresentations emanate.

The Sunday School.

SUNDAY SCHOOL LESSON.

TRINITY SUNDAY, JUNE 8TH. 1884.

BIBLE LESSON.

Justification by Faith.—Rom. 3: 19-31.

Last Sunday we spoke of St Paul's letter to the Galatians. To-day we are to look at one written probably

very soon after that, while the Apostle was at Corinth (Rom. xvi. 23), just before he went to Jerusalem with the money collected for the poor saints (Rom. xv. 25, 26).

(1) *To whom* is the letter addressed? (See i. 7.) The Roman empire, then the great power in the world (kingdom of iron in Dan. ii. 40). Palestine a Roman province—Roman magistrates, laws, roads, everywhere—and the capital of this great empire was the chief city of the world. A heathen city—but many Jews there, living in a separate quarter given them by Augustus—just where you would find them now if you went to Rome. Some came for trade, many had been taken for slaves, but very inconvenient to have slaves who could not eat with heathen (and you know Jews could not), so they were set free. Often unruly—banished once—by whom? (Acts xviii. 2.)—Soon came back again (Rom. xvi.). Many proselytes there. And now we find Christ had saints there. Who preached the Gospel there? We do not know—probably "strangers of Rome" (Acts ii. 10). What effect? (Rom. i. 8.) [Note 1.]

(2) How does the writer describe himself? A "servant" or "slave of Jesus Christ" (Gal. vi. 17. See last lesson). His office? (v. 1.)

(3) *Why did he write to them?* He had a special grace or favour given him—what? (i. 5, 6; xi. 13; xv. 15, 16.) Therefore he was anxious to preach in the very centre of all Gentiles (i. 10-13). He had been praying that he might go to Rome—had planned to do so soon (Acts xix. 21). Had he done anything for them already? Yes (see i. 9).

And now, *before he goes*, he writes this wonderful letter—why? Wherever he had yet been Jews opposed him—and not unbelieving Jews only, but believers in Christ, who tried to mix up faith and works. Many believing Jews in Rome. So Paul prepares a full, clear statement of the Gospel which he preached. He was not ashamed of it—why? (i. 16.) What was the your source of its power? (v. 17.) In this verse he tells us the great subject of the letter.

Suppose now we were to take our place inside one courts of justice. A jury has been summoned to try a prisoner, who stands there accused of some crime against the law of the land—witnesses give evidence—then prisoner is asked if he has anything to say—then comes the verdict—is the prisoner *guilty* or *not guilty*? If not guilty, the man walks out of court *justified*—free from blame; if guilty, judge pronounces sentence according to law—he is *condemned*.

To-day we are to speak about a trial much more solemn—why? Because you and I are the *persons to be tried*—because the Judge so holy, knows every thought of our hearts (Rom. ii. 2, 11, 16)—because the law so strict, will not pass over the slightest fault—because on the *verdict* depends our life or death for ever. When will that trial take place? When we stand at the judgment seat of Christ? Yes—then *publicly*, before the universe, we shall be justified or condemned; but *the verdict then will be the same as now*—for now in God's sight all men are either guilty and condemned, or not guilty and justified. [Note 2.]

I. WHO ARE GUILTY?

What was the state of man when first created? (Gen. i. 31; Ecc. vii. 29.) But man broke God's law—then see change (Gen. v. 1-3). From that day *all sinners*. St. Paul begins his letter by proving this—because if not sinners, no need for his Gospel to tell how sinners can be saved. He takes the *two divisions* of the world—Gentiles and Jews.

(1) *Gentiles* first (ch. i.). They are *heathen*—in darkness. Had no Bible, no written law to guide them—but God gave them some light—what? Light of nature (vs. 19, 20). Had they followed it? No (v. 21). *Light of their own conscience*—did they obey that? No (i. 32; ii. 5). And therefore when judged by the light they had, they are "*without excuse*"—the verdict is, *guilty*.

(2) *But the Jews* in quite a different position (ch. ii.). They had *light of God's Word*—were separate from heathen—admitted to covenant with God by circumcision—thought themselves safe for heaven (Matt. iii. 9; John viii. 33, 39). By what law will they be judged? By God's written law which He gave them (ii. 12). The Judge will not respect persons (v. 11)—will judge, not by what men *profess*, but what they *do* (vs. 6-10, 13). Have they kept the law? No (vs. 1, 17-24). Circumcision no use *alone*—only a sign—worthless if they broke the covenant (vs. 25, 28, 29). They too are *guilty, inexcusable*.

(3) Now read ch. iii. 9-19. What is the Apostle's conclusion? (v. 9.) So the Bible says (Ps. xiv., liii.). If a fountain poisoned, water flowing from it poisoned too; so with sinner—heart polluted (Matt. xv. 18, 19). See what comes from that—*corrupt words* (vs. 13, 15)—*sinful ways* (vs. 15-17)—why? (v. 18.) Has anybody an *excuse* to make? No

(v. 19). Then what is the *verdict*? ALL GUILTY BEFORE GOD.

And then God's law is different from man's. (a) Man's punishes *acts*—God's looks at *thoughts*; e. g., man's punishes an injury to his neighbour—God's says (1 John iii. 15).

(b) Man's laws tells us *what we must not do*. God's does more, requires a *perfect obedience* too. (See Matt. v. 20, xxii. 37-39. [Note 3.] And see James ii. 10; Prov. xxiv. 9.) Illust.—One faulty link in a chain. Can any one then be *justified* before God by his works? No. (Read v. 20; Ps. cxliii. 2; Ecc. vii. 20.) Then all must be *condemned*. What is the *sentence* of the law? DEATH. (Ezek. xviii. 4; John iii. 18; Rom. vi. 23; Gal. iii. 10.)

But is not the Judge merciful? Yes; but He is *just* too—cannot pass sin by (Ex. xxxiv. 7). Even an earthly judge might be full of pity and tenderness, but must decide *according to the law*—if let off criminal, not fit for his post (Deut. xxv. 1; 2 Sam. xxiii. 3; Prov. xvii. 15). God, the ruler of the universe, shall He not be just? (Gen. xviii. 25; Ps. lxxxix. 14.)

Is there no way of escape for the prisoners? Yes—this is the good news which the Gospel brings (Rom. i. 16, 17).

II. HOW CAN MAN BE JUSTIFIED WITH GOD? (Job xxv. 4.)

How can the Judge be *just*, and yet *clear the guilty*—justify the ungodly (ch. iv. 5; read vs. 21-26). God Himself in His infinite love provided the way (John iii. 6).

(i.) Jesus became our Surety—took our place—became answerable for us. [Illust.—If I am answerable for any one's debts the creditor looks to me for payment. See case of Judah (Gen. xliii. 9, xlv. 33). What did our Surety do for us?

(a) *He bore our punishment*—what? Our sin was put to His account, and He died for it (Is. liii. 5, 6, 8, 11). Because He was the *Son of God* His blood atoned for all (1 John ii. 2). So called a "*propitiation*" (v. 25), because through His death God can be favourable to sinners. How did God show that He accepted the sacrifice? (ch. iv. 25.) Is this taught in the Old Testament? Yes (v. 21; see Ex. xii. 13; Lev. xiv. 5-7, xvi. 15, 21, 22; Job xxxiii. 23-26). But this not all Jesus did. We saw God's law requires us to give a perfect righteousness; but we cannot, for we are sinful (Is. lxiv. 6). So our Surety—

(b) *Kept God's law perfectly* for us—no sin in Him (Ps. xl. 8; John viii. 46, xvii. 4; Matt. iii. 17, xvii. 5). This, too, "*witnessed*" in the old Test. (Jer. xxiii. 5).

(ii.) *But how are we to get the benefit of Christ's work?* (See the answer in vs. 22, 25, 26, 28, 30.) *By faith*. What is faith? *Trust*. [Illust.—Your mother owes rent—cannot pay—afraid; I promise to pay—she trusts my word—is at rest. That is faith.] God says that He will accept what Jesus did for us—His atonement—His righteousness (2 Cor. v. 21). We are to trust God's Word—to believe in Jesus. Faith joins us to Jesus—then all that He hath done is ours. [Note 4.] Now all is changed (John iii. 36, v. 24). The prisoner is at peace (v. 1)—he pleads "*not guilty*"—no one can bring a charge against him—the law is satisfied (Rom. viii. 1, 33, 34). "The righteous Judge" Himself acquits. This is the way in which the *saints of old were justified* (ch. iv. 1-8, 22).

This the teaching of the Church of England. (Read Art. XI.) [Note 5.] [Now read vs. 27-31.]

(1) This is the *only way* by which sinners can be saved. All alike needed it—why? (vs. 22, 23.) It is freely offered to all (v. 28).

(2) This is the way for *Jews and Gentiles alike*—for God is the God of both (vs. 29, 30).

(3) *No one can boast*—for the righteousness is a free gift of God, accepted by faith—as the beggar receives the robe and puts it on (v. 27).

(4) *This honors God's holy law* (v. 31). The mercy and justice of God both seen (Ps. lxxxv. 10; Is. xlv. 21). Did angels wonder how sins could be passed by? (v. 25.) Now they see God's *righteousness* and His *wisdom* (Eph. iii. 10).

Now see on what the Apostle Paul rested his own hopes of heaven (Phil. iii. 9). Noah was safe when the flood came—why? Others perhaps helped to build the ark, but he was *found in it*. Dear children are you *in Christ*? Then you are safe, for see Rom. viii. 1. And when that great judgment day comes, need you fear? No—for see 1 John ii. 28.

EXPLANATORY NOTES.

1. It is evident from Rom. xv. 14-16, as well as from other passages, that most of the Roman Christians were of Gentile origin; probably the original nucleus of the Church was formed by converts (Gentile proselytes chiefly), who had separated themselves from the Jewish synagogue.

2. *Justification* in its proper and common meaning is, a judicial declaration of the innocence of the person justified. (See Ex. xxiii. 7, xxxiv. 7; Deut.

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from man's. 's looks at thoughts; his neighbour—God's

e must not do. God's ience too. (See Matt. nd see James ii. 10; ty link in a chain. re God by his works. cc. vii. 20.) Then all sentence of the law? iii. 18; Rom. vi. 23;

Yes; but He is just. 7). Even an earth- enderness, but must off criminal, not fit. xxiii. 3; Prov. xvii. rse, shall He not be (14.) ie prisoners? Yes Gospel brings (Rom.

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1 yet clear the guilty id vs. 21—26). God d the way (John iii. 6, took our place—be- If I am answerable ooks to me for pay- i. xliii. 9, xlv. 33.)

what? Our sin was for it (Is. liii. 5, 6, 8, of God His blood led a "propitiation" God can be favour- w that He accepted s taught in the Old ii. 13; Lev. xiv. 5—6). But this not all quires us to give a ot, for we are sinful

us—no sin in Him latt. iii. 17, xvii. 5). Test. (Jer. xxiii. 5). benefit of Christ's 25, 26, 28, 30.) By lust.—Your mother promise to pay— hat is faith.] God is did for us—His or. v. 21). We are Jesus. Faith joins one is ours. [Not 36, v. 24). The ds "not guilty"— him—the law is sat- righteous Judge n which the saints

f England. (Read 27—31.) ch sinners can be (vs. 22, 23.) It is

Gentiles alike—for teousness is a free e beggar receives

. 31). The mercy xv. 10; Is. xlv. 21). e passed by? (v. ness and His wis- ul rested his own he was safe when rhaps helped to t. Dear children afe, for see Rom. ment day comes, ii. 28.

4—16, as well as he Roman Christ- ie original nucleus rts (Gentile pros- mselves from the common meaning nce of the person xxiv. 7; Deut.

xxv. 1; Prov. xvii. 15, xviii. 5, xxiv. 24; Job xxv. 4; Ps. cxliii. 2; 1 Kings viii. 32; Is. v. 23; Matt. xii. 37; Rom. viii. 33.) The justification of man means the judicial declaration of his innocence by God, the Judge of all—of his innocence with respect to that Divine law, to which he is amenable, and by which he is tried. (Dr. O'Brien's *Sermons on Faith*, pp. 62, 84.)

3. In the justification with which we have to do—in which man is the party and God the Judge—we have only to look to the law to which man is amenable to see what this justification means—what this declaration of his innocence by his all-seeing Judge includes. And finding that the law contains clear precepts, to which exact obedience is required, no less than strict prohibitions enforced with equal rigour; finding that any failure in performing every part of all that it enjoins to be performed as effectually overthrows innocence, as the plainest commission of all that it forbids to be done; we seem warranted and obliged to conclude, that man's justification comprehends, not only his acquittal from having violated the Divine law, but his acceptance also, as having perfectly fulfilled it. Innocence of necessity includes a performance of all that it enjoins, no less than an avoidance of all that it forbids. (*Ibid.*, pp. 65, 68.)

4. "It should be noted that we are justified by faith, not because of faith; for there is no more merit in our faith than in our works. Faith therefore is not the cause, but the condition of our justification, which is solely to be attributed to the bounty of God, and the merits of Christ." (Archdeacon Welchman, quoted by Dr. Hook.) "Faith is the connecting grace. It is the eye which sees Him, the heart which longs for Him, the palate which feeds upon Him, the foot which runs after Him, the strength which holds Him, the holy boldness which cannot be restrained. It ventures to His arms, and hides itself in His wounds, and washes in His blood, and resolutely refuses to be parted from Him. Thus faith unites, connects, cements. Thus property in the Saviour is obtained." (Dean Law on *Forgiveness of Sins*, p. 114.)

Faith justifies us, not as it is a virtue in ourselves, but as it unites us to Him who is the fountain of all virtue, and gives us, by God's appointment, a title to all that He has earned. O'Brien, p. 105.)

5. The Homily of Salvation referred to in Article XI., says: "The Apostle toucheth expressly three things, which must go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice... upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but God's working in us... Therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith, in every man that is justified, but it shutteth them out from the office of justifying."

CATECHISM LESSON.

THE TRINITY.

"God the Father who hath made me and all the world." While we believe, then, in one God: Deut. vi. 4; John xviii. 3, we believe also that there are three persons in that one Godhead, working for the blessing of us poor, sinful creatures: Matt. iii. 16, 17; 1 Pet. i. 2; and this we call our belief in the blessed Trinity. The word Trinity is one which we do not find in the Scripture. It was first used by Theophilus, Bishop of Antioch, A.D. 181, and it is one of those very comprehensive terms employed in the days of error to embody a mighty truth. See 1st Art; 2 Cor. xiii. 14; 1 John v. 7. The Trinity is here set forth practically in the three-fold method of the Divine working—creation, redemption, and sanctification. Give texts which teach us that the Son is God. John iv. 23; vi. 27; Gal. i. 1. Show that God made us all. Ps. c. 3; Isa. xlv. 8. Where, in the Liturgy, do we thank Him for making us? Show that He made all the world. Acts iv. 24; xvii. 24. Give some account of the creation of the world. "God the Son who hath redeemed me and all mankind." Give texts which teach us that the Son is God. John xx. 28; Heb. i. 8; Isa. vi. 5. (See John xii. 41.) Read Article II. To redeem is to purchase, and obtain again, what has been lost: Acts xx. 28. Show that all true Christians have been redeemed by Christ. 1 Pet. i. 18, 19; Gal. iii. 13. What does Job say of his Redeemer? Job xix. 25—27. Where do we learn that Christ's redemption is not confined to one nation? Rev. v. 9; 1 Tim. ii. 5, 6. Why did Jesus redeem sinners? Tit. ii. 14; Rev. i. 5, 6. "God, the Holy Ghost, who sanctifieth me, and all the elect people of God." Give texts which teach us that the Holy Ghost is God. Acts v. 3, 4; Heb. ix. 14; 2 Cor. iii. 16, 17. To sanctify is to separate from evil, to set apart from holy uses. Shew that sanctification is by the Holy Ghost. 1 Pet. i.

2; Rom. xv. 16. By what means does the Holy Ghost sanctify? John xvii. 17; 1 Pet. ii. 2. Elect means chosen. Where are Christians called God's elect? Rom. viii. 33; Col. iii. 12. Prove that the Spirit "sanctifies all the elect people of God." 1 Pet. i. 2; 2 Thess. ii. 13. What texts shew the importance of sanctification? 1 Thes. iv. 3; v. 23. Read Article xvii.

Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

CHAPTER V.

(Continued.)

"This is a late visit, Father John," said the latter, as, with light in hand, he admitted the strangers. "Come in."

Whilst old John satisfied the huntsman as to the cause of this untimely intrusion, Max refreshed himself with food which the good Frau Forsterin set before him. The huntsman then called in one of his lads, and ordered him to go first to Max's mother, and satisfy her as to the safety of her son, then proceed quickly to Hallinger Valley, and send the gamekeepers, with all speed, to the Steinberger Pass. Old John gave him a note to this effect, and then begged from the woodman the loan of a gun for Max.

"A gun he shall have, the brave boy, and the best double-barrelled that hangs in my gun-room; but can he use it?" said the huntsman.

"He can shoot well, I know; for I have myself seen him take my rifle in play, and hit the centre of the target three times in succession. The boy would make a famous marksman, if only he had money for capital. But, we have no time for talking now, get your gun, and we will away."

The huntsman unlocked his gun-closet, and gave one to Max, remarking that both barrels were loaded; he then took out another which he threw in sportsman-like fashion over his shoulder.

"Where are you going, friend?" asked John; "it is too dark to shoot a stag."

"Bah! I was not thinking of a stag," returned the huntsman; "I was going to accompany you. The Steinberger Valley belongs to my district. Forward, people!"

"Bravo! Herr Punter," said the old man. "I never thought you would let us go alone. Now, we have the smugglers to a certainty, Good night, Frau Forsterin."

Onward they went, in the darkness of night, through the wood. It was towards eleven o'clock when they reached the valley. The keeper, who knew every tree and stone in the district, sought out the most favorable point for their position. It was so arranged, that in the event of a daring assault, they could withdraw immediately into the wood, and yet have complete command of the pass.

"Now, attend Max," said old John to the boy; "understand that you are to do nothing till you hear my shot, and that will not be till the last of the waggons is passing by; dost thou understand?"

"I think so," said Max. "You may be quite sure that I will remain quiet till I hear your signal."

"Good! let each be at his post, and make no useless noise. It may be, that they send some of their party, first, to reconnoitre, and for this we must be prepared; but caution is always useful."

"Certainly," said the huntsman, "specially, when in a quarter of an hour the moon will rise: our position, however, is so protected by the shadows of rocks and trees, that her light will not betray us, if we do not betray ourselves."

The three then separated, and went to their appointed posts. Max placed himself on a rocky projection, and listened earnestly. The night was calm and still, everything seemed to slumber, even the leaves hung sleepily on the trees, and the low murmur of a small brook seemed the only continuous sound; from time to time might be heard the shriek of an owl, or the buzz of some stray insect; but there was no sound otherwise of the presence of any of the living throng, who, during the day, had filled the woods with music.

Max counted the minutes, and each minute appeared to him, in his impatience, an age. So passed a quarter of an hour, when the moon shed her silvery beams over hill and valley. So bright were these, that the boy could distinguish every little stone in the road, and yet, so completely concealed was he, that the sharpest eye could not detect him. He remained quiet.

Suddenly he shrank back, and laid firmer hold of his gun; it seemed as if he heard the dull rumbling sound of the expected waggons. But no; it was only the night breeze that rustled in the tops of the trees, and soon died away in silence. Midnight was long past, and still no indication of the waggons. Max was anxious. He began to wonder if the smugglers had discovered his flight, and had given up their plan in despair. But after a little reflection he composed himself again. He had been shut up in his prison till dark. Up to that time they had not troubled themselves about him. It was not at all likely that any of the gang would go to the ruins later. All remained for a while longer quiet. By and bye there was little movement in the bushes behind, and old John stood before him.

"It seems as if there were something wrong," whispered he to the boy. "Art thou quite certain that this was the night they were to be on the move?"

"Quite sure and certain," returned Max with energy; "I could not possibly be deceived, for I heard distinctly every word they spoke."

"Then the rogues must have either given up their plan altogether, or gone another way," said the ranger. "They could certainly go over the mountains by Raunstedt; but it is a roundabout road of fully three leagues, and I cannot believe they would take that direction. At all events, in the meantime, we must certainly keep to this point, and I will moreover run so far on the way to Bretterode."

"No, Father John, you must allow me to do that," said Max. "I know the way well, and will not miss it. Let me go."

Quickly he put his gun against the trunk of a tree, and sprang forward, not taking the valley road, but through the wood, where he would be effectually hidden from the eyes of all spies. Old John stopped him not; but looked pleased, articulating to himself the words, "Indeed, he is a good brave lad!" and then returned to his post.

Max meanwhile ran along quickly under the trees. The moon, whose faint trembling glimmer here and there penetrated through the branches, afforded him at least sufficient

light to keep the way, and avoid the old roots and other hindrances that might have obstructed him, so he got quickly forward. He had been so often deceived that at last he became distrustful, and thought they would have to give it up altogether, when once more he listened with beating heart. Right! This cannot possibly be a deception—there is the heavy tread of the cart-horses, and the unmistakable rumble of wheels. He sprang up, and hastened back. He soon reached the corner of the wood from whence great part of the road to Bretterode was visible. He hid himself behind the bushes, whose shadow completely guarded him against discovery.

Nothing was yet to be seen. At last appeared one waggon. Max held his breath. Right! the second came,—then the third, the fourth, the fifth. No doubt these were the smugglers, who themselves seemed carelessly sauntering along by the side of the wains without the least suspicion that there were watchful eyes upon them.

No longer hesitating, Max hastened back and stood beside old John for a few moments breathless, but with beaming eyes.

"They are coming," said he; "they must be here ere another quarter of an hour has passed."

"Good!" rejoined the old man, raising the trigger of his gun. "Back to your post, Max, and remember what I told thee."

Away glided Max, took up his weapon, placed himself against the trunk of a beech tree, and awaited their approach. The blood flowed quicker through his veins, and his hand trembled; not from cowardly fear, but from excitement, which he could not overcome. He did not, however, for a moment lose his presence of mind. "This will not do," murmured he to himself. "I shall not be sure of my aim, and may be shooting men instead of horses. I must have my gun resting on something."

A dry branch close by stood him in good stead. He used it as a prop, and hoped to aim well. He was anxious that the shot might be deadly, and so the poor animals might be spared prolonged misery.

Nearer and nearer came the rumble of the wheels and the trampling of the horses. He could also distinguish the voices of the men. They were carelessly talking and laughing. Bernard drove the foremost horses; and, as the road became hilly, had warned his companions to keep a little behind, for the narrowness of the pass would not allow them to be close to one another. On they came, ever nearer and nearer, till they were in a direct line with Max. His finger was ready to draw the trigger; but, not hearing the signal, he could not venture to fire. Wherefore did John hesitate? But there it is now! The report of a gun was immediately heard; a second from the hunter opposite; and now Max delayed not another instant. His aim was sure; for, now that the moment of action had arrived, he felt no more weakness or trembling. With firm hand he fired, and the saddle-horse fell to the earth as if struck by lightning. A second time the gun was presented, and the other horse after wildly rearing, was also stretched lifeless on the ground.

For a moment or two there was a gloomy silence. The smugglers appeared stupefied by this unexpected assault. Then followed a savage shriek, a roar of anger. Bernard's voice was heard saying, "Up, and strike to the earth whoever you can come across."

A wild tumult followed these words. Some of the armed men fired at random in the direction from whence they supposed the attack to have come; others climbed the heights of the pass to search out the enemy; while the rest busied themselves with the waggons, that they might at least save a part of their precious contents.

All vain trouble!

As soon as old John saw that the smugglers were attempting to seize himself and his companions, he came coolly from his hiding-place and stood before them. The light of the moon fell brightly on his tall thin figure. Any one who once beheld that form would never forget it.

"Back, people," cried he to the smugglers with powerful voice; "whoever stirs a single step does it at his peril. We seek not your lives, as the shooting of your horses may tell you. But one step forward and certain death is your lot. I am not here alone, you people."

The greater part of the smugglers were intimidated, and drew back; but Bernard and the most audacious of his gang pressed forward with furious rage.

"Up! up!" he screamed, "fear not his threatenings; but shoot the old fox down. Down with him."

In unbridled wrath he snatched a loaded weapon from the hand of the nearest man, pointed it at old John's breast, and fired. The old man uttered a cry and fell. A second shot, and Bernard's own cap was torn from his head. A panic seemed to overcome the men, even Bernard himself could not withstand it. Terrified at the rash, bloody deed which in the madness of wild passion he had committed, he took to flight. The whole gang followed. In a few minutes the pass was clear, and the richly laden waggons alone remained to witness to the reality of the outrageous seizure, which had been frustrated by the determination of John and his two friends.

Max and the huntsman did not concern themselves about the loaded waggons or flying smugglers; but rushed from their hiding-places to where they had seen the old man fall, in order to help him, if indeed help were of any avail. Max, who loved John as a father, trembled with anxiety.

"Father John," cried he, "tell me where are you?"

"Here, boy, here!" answered the well-known voice, and immediately he stepped out from the darkness of the bushes into the full light of the moon. There he stood, resting on his gun, strong and firm, and greeted his anxious friends with a hearty laugh. "Fear not, children; it is nothing," said he. "I have not even a scratch; it was but a feint. I thought the lads would run off when they imagined a murder had been committed. Let them run; they will not come back, and the rich booty is ours without further struggle. We shall have peace for a time from these knaves."

It seemed as if a heavy stone was removed from the heart of Max when he heard these words, and he saw his old friend standing before him uninjured. "God be thanked!" cried he, joyfully, "that He has held over you His protecting hand, and turned aside the deadly bullet from its course."

With tears of joy he threw himself on the old man's neck, and held him as if he would never let him go again.

"Eh, Max, dost thou really love me so

well, when I have scolded thee right often?" asked Father John, deeply moved. "I had not thought it, my boy; but it calms and makes happy the heart which has not through life had over much joy. Now, now, quietly, young one. Thou needst not lament as if some great misfortune had happened thee. Compose thyself, my son; we have much to do, and no time for caressing. Unharness the horses that are still in life, and divide them among the five waggons, that they may be removed. It will be a tedious business; but get them off we must."

Max dashed away the remaining tears, and set himself briskly to work; and, with the assistance of old John and the huntsman, in less than half an hour they were moving slowly on their way. Before the expected help reached them from the Hallinger valley the rich booty was safely deposited in the Custom-House, and old John and Max were retracing their steps happily together to the village, hoping to enjoy some hours' sleep after their boisterous night. When they came in front of the old ranger's house he seized the hand of the youth, and pressing it heartily, said, "Max, my dear boy, from this time forth I shall ever look on thee as my son. I know thy fondest wish, and rely upon it, it shall be fulfilled. I will myself speak for thee to the Count. Thou art too good for a goat-herd; a lad who can handle a gun so cleverly ought to become a huntsman, and be rewarded for his fidelity. Good-night, boy!"

Another warm grasp of the hand, and old John had disappeared within his own cottage. Max stood as one bewitched. To be hunter, and have the charge of one of these splendid forests, had been for long his secret, inward, earnest longing. But how could he, a poor youth, dare hope that such a wish could ever be fulfilled? His mother, who possessed nothing but her little cottage and garden, could not afford to buy a gun for him, how much less the complete equipment necessary! He stood for some minutes fixed to the spot; then, full of joy, he rushed home, that he might tell the good news to his mother. When he entered the cottage, however, he could not find it in his heart to awake her from her quiet slumber. "In the morning," whispered he to himself, "she shall hear all." With these thoughts he lay himself down on his hard bed, and closed his eyes. But it was long ere he really fell asleep. Even in his dreams there followed him the lovely, bright picture of his happy future.

(To be continued.)

The Christ who prayed on earth teaches us to pray, and the Christ who intercedes in heaven helps us to pray, and presents our poor cries, acceptable through His sacrifice, and fragrant with the incense from His own golden censor.—*Maclaren.*

I know that in no other name can salvation be found than in the name of Jesus Christ, the crucified; and there is nothing loftier for mankind than the divine humanity realized in Him and the kingdom of God planted by Him.—*Dr. Wette.*

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