

# The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No. 27. Whole No. 443. TORONTO, THURSDAY, Nov. 13, 1884. { \$2.00 per Annum in Advance Single Copies 5 Cents.

## The Evangelical Churchman

PUBLISHING COMPANY,

TORONTO, CANADA.

### DIRECTORS.

A. H. CAMPBELL, Esq., President.  
 J. GEORGE HODGINS, Esq. LL.D.  
 HON. S. H. BLAKE, Q.C. J. W. HOYLES, Esq., B.A.  
 REV. SEPTIMUS JONES, M.A. N. W. HOYLES, Esq., B.A.  
 B. HOMER DIXON, K.N.L. J. HERBERT MASON, Esq.  
 W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

### CONTENTS.

	PAGE
The Coming King .. .. .	325
A Prayer for Christ .. .. .	325
BRITISH AND FOREIGN NEWS .. .. .	326
HOME NEWS .. .. .	327
CORRESPONDENCE .. .. .	330
EDITORIAL—	
Editorial Notes .. .. .	332
Dr. Nelles' Plea .. .. .	332
The Lord's Day in Toronto .. .. .	333
THE SUNDAY SCHOOL .. .. .	334
MISSIONARY .. .. .	334
BOOK REVIEWS .. .. .	335
CHURCH OF ENGLAND TEMPERANCE SOCIETY .. .. .	315
CHILDREN'S CORNER—	
Lady Temple's Grandchildren .. .. .	335

### THE COMING KING.

Hills of the North, rejoice,  
 River and mountain spring,  
 Hark to the advent voice,  
 Valley and lowland, sing :  
 Though absent long, your Lord is nigh ;  
 He judgment brings and victory.

Isles of the Southern seas,  
 Deep in your coral caves,  
 Pent be each warring breeze,  
 Lull'd be your restless waves :  
 He comes to reign with boundless sway,  
 And makes your wastes his great highway.

Lands of the East, awake,  
 Soon shall your sons be free ;  
 The sleep of ages break,  
 And rise to liberty.  
 On your far hills, so cold and grey,  
 Has dawn'd the everlasting day.

Shores of the utmost West,  
 Ye that have waited long,  
 Unvisited, unblest,  
 Break forth to swelling song :  
 High raise the note, that Jesus died,  
 Yet lives and reigns, the Crucified.

Shout while ye journey home,  
 Songs be in every mouth ;  
 Lo, from the North we come,  
 From East, and West, and South.  
 City of God, the bond are free :  
 We come to live and reign in thee.

### A PRAYER FOR CHRIST.

BY THEODORE L. CUYLER, D.D.

With the single exception of our Lord's intercession for his disciples on the night of his betrayal,

the principal prayers recorded in the New Testament are very short as well as very simple. The shortest, the sweetest, and the most comprehensive is that one which closes the sacred canon ; for the Bible begins with a narrative and ends with a prayer. It begins with the sublime story of the Creation ; it concludes with a petition that the ascended Christ would come and take possession of the world which he had redeemed with his blood. "Even so—come, Lord Jesus!" If the beloved disciple had cast about him to find the words which should express the deepest loyalty to his Master and the deepest love to his fellow-men, he could find none so comprehensive as these : "Come, Lord Jesus!" They epitomize all the richest blessings that can fill a human heart, or save and purify a wicked world.

Into the controverted questions about our Lord's "second coming" we do not enter. It is enough for us that Jesus comes afresh in every utterance of Gospel truth, every manifestation of Gospel grace and every forth-putting of Gospel effort to regenerate humanity. All the preaching of the Cross, from apostolic days to the present hour, all the enterprises of Christian benovolence, all grand movements like the Reformation, the revivals under Wesley and Whitefield, the establishment of foreign missions, the emancipation of the slave, the temperance reform, the whole circle of Christian charities are only the continued advents of Christ Jesus into the world he loves. Only when Christ is in them do such enterprises possess power and permanence.

There is a great deal of rambling and of repetition in the average utterances of the family altar and the prayer meeting. Many more things are said than are actually sought. But suppose God gave to each of us the same privilege that he once gave to Solomon : "Ask what I shall give unto thee." What would it be? One might urge the case of a sick child, or an unconverted husband, or a wandering son ; and another might covet a blessing on his pulpit, or his Sabbath-school work ; and another might ask for a revival, and many others for victories over special personal temptation or the influx of some especial grace. But, while various requests of various persons were presented, suppose that some one should rise up and say : "My petition includes and covers about all of yours. Let us pray for Christ!" Would not his prayer cover the whole circle of cases and meet about every want? For, if we get Jesus, we shall get every spiritual gift. Health, light, pardon, strength, comfort for aching hearts, converting power, sanctifying grace, victories over the devil—all these and more will come, if Jesus only comes himself. In him dwells all fulness. What are all the miracles in the Bible compared with him who is the mightiest miracle the world ever saw?

Now, let us suppose once more, that any of our church prayer gatherings should agree to merge their various requests into this single one : "Come, Lord Jesus!" It might prove like the concentration of many sun-rays into the focus of a burning-lens. "If two of you shall agree as touching anything that they shall ask, it shall be for them of my Father which is in Heaven." Most assuredly a company of Christians could not go astray if, with all sincerity, they agreed in offering a prayer which is recorded in their Bible and inspired by the Holy Spirit. Assuredly no prayer could be more directly

in the line of the divine promises; none more likely to be answered. It would be as nearly sifted of all selfish and [sinful] desires as anything human could be. It would not involve any straining after immediate miracles, such as many believers in "faith-cures" require. There is nothing impossible, or even improbable in the fulfillment of this prayer of prayers.

For our Saviour has distinctly promised his presence with his flock. When his bodily form floated upward from Olivet in the vernal air, and a cloud received him out of human sight, the promise remained : "Lo, I am with you." Not somebody else, but "I," your risen Lord. Jesus was as truly in Jerusalem on the day of Pentecost as he was on the day of his crucifixion. His presence filled that upper chamber, when the sound was like the sound of a mighty wind, and the light was like the light of a tongue of flame. He spake through Peter's lips, when the wonderful discourse made three thousand converts ; and he wrought through Peter's hands, when the cripple leaped up and walked through the beautiful gate. He had a personal encounter with that bitter bigot on the highway to Damascus. To the bigot's question, "Who art thou, Lord?" the reply was, "I am Jesus whom thou persecutest." I love to think of Jesus as hovering around the flaming stakes of the martyrs, and illuminating the dungeons of the confessors, and walking beside every missionary of the Cross. Christ was as veritably with Luther in the Erfurth convent, and with Bunyan in his Bedford cell, and with David Brainerd in the Indian camp, as he was with the disciples on the shore of Gennesareth. He still does mighty works through his living witnesses. Every genuine conversion wrought by a Spurgeon or a Moody in London testifies to a present Christ. He still casts out evil spirits from the drunkard, still welcomes the penitent harlot, still whispers in the ear of the contrite sinner, who begs for mercy : "Go in peace ; thy faith hath saved thee." When our Master said, "I am with you always," he meant that we had but to open the door and he will enter.

A strange mist of uncertainty seems to hang over the minds of many Christians when they are urged to realize and actualize their Saviour as a living presence. Because their eyes see no form of flesh and blood, they think of Jesus in a vague, shadowy fashion, and imagine a radiant personage away off on a celestial throne. That Jesus should come into their houses and hearts as really as he came into the house of Jairus and the heart of Lydia, seems to them a devout dream. But why limit his omnipotence and his omnipresence? Why insult him by giving the lie to his exceeding great and precious promise? The most thorough cure for unbelief is a close grip on Christ. The prayer which he loves most to hear, and delights most to answer, is the prayer : "Come, Lord Jesus." This will overthrow the adversary who torments us ; this will lift off the burden, or else give us strength to carry it ; this will sweeten the lot and keep the conscience clear and the temper tranquil ; this will clothe us with power from on high. If prayer is anything more than a pious delusion, it warrants the expectation that the Son of God will actually enter into our souls, and will purify and guide and rule our lives. Let us believe this, or else cease praying.

To-day, the want of this dying world is CHRIST. The one gift that includes all spiritual gifts, the

blessing that enwraps all blessing for us, is Jesus. A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is perpetual joy; a personal Jesus possessed is our only power. Without him all preaching is empty clamour; without him all church machineries but idle clatter. If we covet a genuine revival of spiritual life and power, let us all open our lips, our purses, our hands, and our hearts to this deepest, grandest, most heaven-born of petitions: "Come, Lord Jesus!"—*N. Y. Independent*

## British & Foreign News.

### ENGLAND.

**THE BISHOP OF LIVERPOOL'S CHARGE.**—The Bishop of Liverpool held his triennial visitation last month. The first part of his charge was devoted to local diocesan matters, the latter part to more general subjects. We make a few selections.

#### RITUALISM.

One black cloud is the continued existence in our midst of a body of churchmen who appear determined, if words mean anything, to Romanize the Church of England, to go back behind the Reformation, to reintroduce the Mass and the Confessional into our Communion, and, in one word, to revolutionize our Church. I use the words "appear determined" advisedly. I know well that the members of this body always deny that they have any such intentions as I have described. If this is the case, I can only say that they are most unfortunate in the use of the language continually employed by their organs in the press. That the movement I refer to will ever be successful I do not for a moment expect; I do not believe that the people of England will ever allow the Established Church to go back to Rome. But I believe that, unless the Romanizing movement I speak of is checked by the active co-operation of moderate men of all loyal parties within our pale, it will ultimately be the cause of disruption and disestablishment. Above all, I believe that unless the laity can be made to understand that the points which have been disputed before the Law Courts are not mere petty questions about ornaments, dresses, music, and decorations, but attempts to subvert the Protestant principles of the Church, and to reintroduce some of the most dangerous doctrines of Romanism, they must not be surprised if, in a few years, the whole Church of England goes to pieces. The apparent inability of the laity to realize the immense gravity of the questions in dispute, and the common disposition to trifle with them as mere questions of taste, is to my mind one of the most alarming symptoms of our times.

#### BROAD CHURCHISM.

Another black cloud is the growth and progress in our midst of a party of Churchmen who seem anxious to throw overboard all creeds, articles, and fixed principles, and, under the specious names of free "thought," "liberality," and "broader views of truth," to do away with the distinctive doctrines of Christianity. I believe the danger from this quarter to be very great. If the old dogmatic paths about inspiration, the atonement, the work of the Holy Ghost, and the world to come, are once forsaken, it is difficult to see what backbone, or nerve, or life, or power is left to the Gospel which our forefathers handed down to us. To the grand old doctrines I have just named we are undoubtedly indebted for any good which Christianity has done in the world, and I have yet to learn that the modern broad principles which are so loudly cried up in this day have ever done any evangelizing work either at home or abroad, or have produced any real solid good result in any town or country on earth. But it is vain to shut our eyes to the fact that the leaven of the Sadducees is silently working among us, as well as the leaven of the Pharisees, and that we all need to be on our guard.

#### ECCLESIASTICAL COURTS COMMISSION.

I think there is a disposition throughout the Church to expect too much from legislation about ecclesiastical discipline. We all remember that a Royal Commission was appointed more than three years ago in order to examine the whole question of our existing Ecclesiastical Courts, and to offer suggestions for their improvement. That Commission devoted itself to its work in a most praiseworthy manner, and presented a very elaborate report, containing many recommendations, more than two years ago. I am afraid, however, that a large body of churchmen expected more from

the Commission than they had any right to do. Some appear to have thought that it would settle all the disputed points about what is commonly called Ritualism, which have been the subject of so much angry litigation for so many years. Some appear to have indulged in the pleasing dream that we were about to have an authoritative interpretation of the famous Ornaments Rubric, and that not a few of the decisions of the Committee of Privy Council were about to be reversed or modified. I need hardly say that there was nothing to justify these expectations, and that the Commission most properly left disputed points entirely untouched, as being *ultra vires*, and confined itself strictly to the inquiry for which it was appointed. In short the notorious disputed points are exactly where they were, and I fear that many people have been bitterly disappointed. But unhappily this is not all the measure of disappointment. Even the recommendations of the Committee for the reform and reconstruction of our ecclesiastical courts have not found universal acceptance. However learned and carefully drawn up, they have met with a great deal of unfavourable criticism. Nothing has yet been done to carry out the plans and suggestions of the Commission by an Act of Parliament, and at the end of two years we are pretty much where we were. Of course I do not mean to say that legislation on the lines recommended by the Commission will not be attempted, and I think it not unlikely that a bill will be brought into Parliament in order to obtain an Act. But will that bill be carried? This is a very serious question, and he would be a very bold man who would give an affirmative reply with confidence. Nothing can be done in this day without the consent of the House of Commons, and not everything without the House of Lords. The zealous advocates of Church independence may not like this, but so long as the Church of England is an established Church, they must accept the condition of things, and make the best of it. Now, will the suggestions of the Commission pass the fiery ordeal of the House of Commons, a House which is proverbially zealous of ecclesiastics, and regards any movement which gives the Church more power with great suspicion? Will the House of Commons allow the bishops to have a veto on proceedings against any criminal clerk? Will the House of Commons entrust a very large amount of judicial power to bishops, who notoriously have their own private opinions on all the disputed points of the day, and can hardly be called impartial judges? Will the lawyers in both Houses of Parliament ever admit that retired lord chancellors and learned judges are not just as competent to decide what the written formularies of the Church meant her clergy to be, to do, and to hold, as any bishop on the bench? All these are awkward questions, and I marvel at the offhand coolness with which some Churchmen answer them. They seem to me to forget that we are living in the nineteenth and not in the seventeenth century, in the reign of Queen Victoria and not under Tudors and Stuarts. We have to deal with a Reformed House of Commons, composed of very heterogeneous elements. We live in days when clerical heads are no longer thought to possess a monopoly of learning and wisdom, and no Sovereign would ever dream of making a prelate Lord Keeper of the Seals. The days are past when the laity had an unhesitating confidence in the judgment of bishops and clergy. In short, it is my own firm impression that if a bill is brought into Parliament drawn up on the lines of the Commissioners' Report, it will probably be very roughly handled, and may possibly lead on to very disastrous results. I should not be surprised if, like the Public Worship Act, it went into Parliament in one shape and came out in quite another, or else was so completely altered that the promoters would feel obliged to drop it altogether. As a general rule, the less our Church goes to Parliament for help, the better.

In the meantime, where are we? and what is our position? A well-known layman told the Reading Congress last year that the Report of the Commissioners at any rate had slain and destroyed the Clergy Discipline Act and Public Worship Act; and I presume he meant that those two Acts were laid on the shelf and would never be used again. I can see nothing to justify the assertion. On the contrary, at the beginning of this very year the famous Miles Platting decision supplied unanswerable proofs that the verdicts of the existing Courts are regarded by judges as binding on the Church, that a Presbyterian who notoriously disobeys the laws laid down by the present final Court of Appeal may be lawfully refused institution by a bishop, and, in one word, that the old Courts are not dead, but alive! From that Miles Platting decision, we must remember, there has been no appeal. One thing is very certain:—if the present Courts are "dead," of which there is not the slightest proof, we are in a

state of complete anarchy, and how long this anarchy is to last no man can possibly say. Some persons, I know, are pleased to call the existing state of things "a period of truce," and tell us we have only to sit still and wait, and that everything is in a way to come right at last. I confess that I am unable to see what they are waiting for, and what there is to justify their serene expectations. It is admitted on all hands that nothing whatever can be done to solve our ecclesiastical problems except by an Act of Parliament, and I can only repeat my deliberate conviction that an appeal to Parliament for relief may produce very awkward results. Perhaps I am mistaken, but this, at any rate, is my present opinion.

## Home News.

### DIOCESE OF TORONTO.

**SYNOD OFFICE.**—The Secretary-Treasurer begs to acknowledge the receipt of \$100.00, being a thank-offering on the 25th anniversary of a wedding day for the Widows' and Orphans' Fund, being an anonymous donation.

The treasurer of St. James's H. and F. M. S. Toronto, desires to acknowledge, with many thanks, the gift of \$6.00 for the Zenana Mission sent by the Rev. Wm. Short as a donation from Walkerton. Such a token of interest in the country is most encouraging. If other country parishes should be stimulated by this example, and we trust and expect it will be so, how largely the Society's funds would be increased and the blessings implied in the words "She hath done what she could" would be shared by many.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, will meet in the Synod Rooms, Toronto, on Wednesday, the 19 inst., at 2 o'clock p.m. Delegates will be present from all parts of the Dominion. Among the important questions to be discussed will be the question of appropriations as between the several Missionary Dioceses of Canada in Algoma and the North-West, and also the question of division of funds for the Foreign Mission work between the Society for the Propagation of the Gospel and the Church Missionary Society. There will be a mass Missionary Meeting on Wednesday, at which the distinguished visitors from other dioceses will be the speakers, the Bishop of Toronto presiding.

The St. Phillip's Church Young People's Association met Friday night and elected the following officers:—President, G. M. Evans; 1st Vice-President, Mrs. Curzon; 2nd Vice-President, Mr. Trent; treasurer, Mrs. Meek; secretary, Miss Sefton; assistant-secretary, Miss Seymour; committee of management—Mrs. Sweeney, Miss Lamb, and Miss Charlton, and Messrs. T. Mortimer, A. Adams, and W. H. Jones.

In compliance with the request of the Y.M.C.A. to observe the second week in November as a week of prayer, special sermons were preached in a large majority of the Toronto churches last Sunday evening. There was a large congregation at St. James's Cathedral, when Rev. Canon Dumoulin delivered an interesting discourse to young men from Proverbs xxx. 21, "For three things the earth is disquieted." In opening Canon Dumoulin said one of the chief evils of this present age was agnosticism or unbelief in God. He dwelt at length upon the fact that the religious life of the present generation was largely sapped by agnosticism. Agnosticism began with irreverence to God, and then came carelessness of behaviour, or neglect of God. Then the confidence in the power of prayer was lost. When all these had gone a man became an infidel. When a man was in this state he sought boisterous company and partook of the flowing bowl. He dwelt at some length upon the second evil—in-temperance—and passed to the third and greatest evil in business life—speculation. The remedies the preacher prescribed were—first, a man must join the Church and become interested in church work if he wished to escape the evil teaching of agnosticism. He should then join a temperance society as a preventive of intemperance; and thirdly, take a vow, God helping him, that he will shun the speculator.

**LINDSAY.**—Our missionary zeal was much stirred up and refreshed on Sunday, the 2nd, by a visit from Mr. Campbell, the hardworking and faithful missionary agent of our diocese. He preached in St. Paul's

Church at the evening—and counts of millions viewed it as a few centuries; the rapid stride and personal evening was of the Church esting. In the school children very simply an efforts at help sign to observ fested in his the announcen sionary boxes was \$30.67, w good. Two of prise for us. a missionary g able to hand o bell had come to enlist a mor more prayerful of church m happened to northern limit: raid upon the surdly small to cult to persuad work to Mr. C leave of our i enabled to ch with over \$40. members of o the limited tim to add that th taking the long believe would money is need may be at leas of our back wo

A vestry mee Paul's church v week. There portant busine: proposed new was to finally s for the erectio munication fro meeting, by wh vestry conclude place at their d on Russel-st. w of all incumb new church. \$1,000. This c ing a discussio would get over site occupied b church being u for use. A r Knight and sec church be built that the offer

The motion wa Hopkins, seco church-warden appointed be: ceedings to ere to present plan nison, provided at a cost not e mentioned fro to details. Th Rev. S. Westo Walter were t with the church committee on tenders which l gone into very to accept one o gone into and church, it was p caygeon stone and that some

The Bishop of Christ Church Grahame Adam of Waterdown, ministry.

FORT FRIE.

1884.

Church at three services—morning, afternoon, and evening—and gave us most able and interesting accounts of missionary work. In the morning he reviewed it as a whole, dwelling chiefly upon the last few centuries since the reformation, encouraging us by the rapid strides of the past 80 years to greater efforts and personal interest in the work. The sermon in the evening was confined chiefly to the missionary work of the Church of England, and also proved very interesting. In the afternoon the service was for our Sunday school children, and Mr. Campbell addressed them very simply and well, encouraging them in their small efforts at helping on the good work. It was a hopeful sign to observe the interest of the little ones manifested in his remarks. A feature of this service was the announcement of the contents of the various missionary boxes kept by the children. The total sum was \$30.67, which, being for a few months only, was very good. Two of our young people had prepared a surprise for us. They had conceived the idea of making a missionary garden in the spring, and yesterday were able to hand over \$1.87 as the proceeds. Mr. Campbell had come on no begging errand, but with a view to enlist a more hearty, sympathetic, and a deeper and more prayerful interest in missionary work on the part of church members. This morning, however, he happened to stumble upon a missionary from the northern limits of our diocese bent upon making a raid upon the city of Buffalo for a sum of money absurdly small to have to go so far for. It was not difficult to persuade this rev. gentleman to hand over his work to Mr. Campbell for a few hours, who, with the leave of our incumbent and with his assistance, was enabled to cheer the heart of our worthy missionary with over \$40.00, the cheerful contribution of the few members of our parish they were able to call upon in the limited time at their disposal. It is unnecessary to add that the missionary was easily dissuaded from taking the long and expensive journey upon what we believe would have turned out a fool's errand. This money is needed to repair his parsonage, so that it may be at least habitable in the severe winter weather of our back woods.

A vestry meeting of the wardens and members of St. Paul's church was held on Monday evening of last week. There was a large attendance and some important business in connection with the building of the proposed new church was done. The business in hand was to finally select a site and to make arrangements for the erection of a new church at once. A communication from Mr. A. Hudspeth was laid before the meeting, by which Mr. Hudspeth offered, should the vestry conclude to accept the site which he proposed to place at their disposal, to convey to the church a lot on Russell-st. west, known as the Duke property, free of all incumbrances, as his subscription towards the new church. The value of the site is a trifle short of \$1,000. This offer, if accepted, it was pointed out during a discussion of the offer made by Mr. Hudspeth, would get over the objections against building on the site occupied by the present church, and allow the old church being used until the new one can be got ready for use. A resolution was submitted by Mr. J. H. Knight and seconded by Mr. R. Bryans, that the new church be built on lot No. 8, south of Russell-st., and that the offer made by Mr. Hudspeth be accepted. The motion was carried. It was moved by Mr. G. H. Hopkins, seconded by Mr. J. H. Sootheran, that the church-wardens and the members of the vestry to be appointed be and are hereby instructed to take proceedings to erect a new church upon the lot according to present plans and specifications of Stewart & Denison, provided that the same can be fully completed at a cost not exceeding \$15,000, the committee above mentioned from time to time to consult the vestry as to details. The resolution was carried unanimously. Rev. S. Weston Jones, and Messrs. Grace, Brown and Walter were then appointed as a committee to act with the church-wardens. A meeting was held by the committee on Wednesday morning to discuss the tenders which had been handed in. The business was gone into very thoroughly and it was finally decided to accept one of two tenders submitted. Details were gone into and with a view of reducing the cost of the church, it was proposed that certain materials—Bobcaygeon stone—should be used to replace Ohio stone and that some minor modifications should be made.

DIocese OF NIAGARA.

The Bishop of Niagara held a special ordination in Christ Church Cathedral last Sunday, when Mr. C. Grahame Adams, of Hamilton, and Mr. James Munson, of Watertown, were ordained to the first order of the ministry.

FORT ERIE.—On Sunday morning, Nov. 2, the rec-

tor of St. Paul's Church, Rev. A. Arnold, A.B., preached a special sermon on the subject of Church principles. He preached from the text Matt. xviii. 20, and pointed out in eloquent and forcible language the true interpretation of the rubrics and ritual of the Church of England. Taking the Church, interpreted and viewed in the light of Holy Scripture, as the standard, he proceeded to give a lucid exposition of the doctrine of the Prayer Book. The sermon was marked throughout by a tone of deep thoughtfulness and true evangelical earnestness, and was highly appreciated by the congregation.

DIocese OF HURON.

APPOINTMENTS.—The Bishop of Huron has appointed Rev. Alfred Brown, late of St. Paul's, London, to be Incumbent of Wiarton and adjacent parts, and Rev. F. Ryan, of Brussels, to be Incumbent of Florence and Auhrim.

ORDINATION.—The Bishop of Huron will hold an Ordination in St. Paul's Church, London, on Sunday next, when it is expected the Revs. H. A. Thomas, J. M. Gunne, and J. Ashton will be advanced to the order of Presbyters, and Capt. Bayly-Jones, R.N., will be ordained Deacon.

LONDON.—Special services were held in the city churches, including St. James, London South, on Thanksgiving Day.

At the morning service in St. Paul's Church on Sunday, Bishop Baldwin preached with his wonted eloquence and earnestness. The announcement that he was to preach at the Chapter House in the evening filled the church to the doors, and many could not find seats. The usual evening service was conducted by Rev. E. N. English, principal of Hellmuth Ladies' College; Rev. T. O'Connell, the rector, and Rev. Mr. Kerr. The Bishop took for his text Malachi iii. 17: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." He dwelt particularly on the two words "my jewels." He explained in vigorous and earnest language the spiritual meaning and value of the words in relation to God's plan of salvation.

The annual meeting of the Western Ontario Bible Society was held in Victoria Hall, Nov. 3rd, at which the Right Rev. Bishop Baldwin presided and delivered the opening address. The Secretary's report showed that the issues from the Depository for the year were 2,220 Bibles, 1,384 Testaments and 381 portions; total, 3,995. At the election of officers Bishop Baldwin was re-elected President.

ST. JAMES', LONDON SOUTH.—The ladies of St. James' congregation have undertaken to pay the debt on the Rectory, amounting to \$2,400, by monthly subscriptions. They are actively at work and feel encouraged by the success which attended their former efforts. They paid for the pipe organ in the church by the same means and raised a large sum for other church purposes besides. Each member of the congregation is expected to contribute a certain amount weekly or monthly, and in this way a large sum is realized in the year. It seems to be the proper and Scriptural plan for raising money for church purposes.

SARNIA.—The Rev. W. Davis, Rural Dean of Kent, preached two most practical sermons in St. George's Church, Sarnia, on Sunday, Nov. 9. The rector, Rev. T. R. Davis, read prayers.

ST. THOMAS.—Thanksgiving Day was observed in St. Thomas by the church people attending divine service morning and evening. Rev. T. O'Connell assisted in the services.

WYOMING.—The church people of this village have made great improvements in the interior of St. John's Church at considerable expense. Services are again being held in it, and the congregation seem well pleased with the result of their labours.

THORNDALE.—A branch of the Church of England Temperance Society has been formed at Thorndale by the Rev. C. W. Ball. By the unanimous vote of the meeting it was decided to have only one pledge, that of straight total abstinence. It is expected the membership will be large. A Band of Hope has also been formed in the Sunday School.

PALERMO.—On Wednesday evening, 5th inst., a church "Social" was held at the parsonage, Palermo, in aid of the funds of St. Luke's church, and though the weather was threatening and the roads heavy, over one hundred were present. A very pleasant evening was spent. The kindly social intercourse was interspersed with music and recitations, and the financial result was better than might have been expected under the circumstances.

MORPETH.—A harvest home and thanksgiving service was held in St. John's Church some time ago. The church was handsomely decorated for the occasion. Able addresses were delivered by Revs. Rural Dean Ballard, M.A., of St. Thomas, and W. M. Shore, of Ridgetown. The offertory collection was liberal. A lawn social afterwards held under the auspices of the Ladies' Aid Association, in the grounds of James Smith, Esq., was well patronized.

The annual Sunday School examinations of Trinity and St. John's churches took place on Thursday and Friday last, the 30th and 31st of October. Children's services were held in the evenings of those days in said churches. The clergyman of the parish was assisted by the Revs. R. Fletcher, of Dresden, and W. J. Taylor, of Wardsville. Able addresses were delivered by both gentlemen. The handsome prizes awarded at the examinations were given at the conclusion of the services. The scholars of both Sunday Schools showed the careful training they had received from their teachers.

WOODSTOCK.—Wednesday was a day of peculiar interest and pleasure to our Anglican friends of new St. Paul's Church, Woodstock. The proposed visit of Bishop Baldwin and Mrs. Baldwin had been anticipated with pleasure for some time and the greeting extended by St. Paul's congregation and the community at large took the appropriate form of a reception in the parochial school room. The decorations of the latter were both elaborate and tasteful, being in the hands of the ladies of the church, and, notwithstanding the snowy and stormy night, a large number of the Anglican communion, the clergymen of all the churches in town, and many citizens assembled to welcome the beloved Bishop and his wife. All who desired were presented to the distinguished guests, and the impression left by both Bishop Baldwin and his wife was most favourable. The Bishop made a short but admirable address to those assembled, evincing a catholicity of sentiment as marked as were the beauty of his thoughts and elegance of his diction. He is a comparatively young-looking man and has the reputation of being alike scholarly, deeply pious and zealous. Refreshments in the form of tea, coffee, and cake were served during the evening by the young ladies of the church, and appropriate music, vocal and instrumental, was also furnished. The rector, Mr. Hill, the church-wardens and members have reason to congratulate themselves upon the pleasure which the good Bishop's visit has afforded to them and to the community at large. His Lordship conducted the thanksgiving services at New St. Paul's yesterday, preaching a beautifully simple but scholarly discourse. The musical services were unusually enjoyable.—Woodstock Sentinel-Review.

GALT.—An active and successful canvass has been going on in this parish for funds wherewith to build a new Church, and at a special meeting, held on the 7th inst., the Vestry decided to proceed with this important work.

On Thanksgiving Day, Divine Service was celebrated in Trinity Church with an appropriate address by the Rector, from I. Sam. xii., 24-25. There was a celebration of the Holy Communion well attended. The church had been decorated with exquisite taste and propriety. The offertory for Algoma Diocesan Fund was very liberal. The amount given in Galt towards that object this year is \$33.76, being more than double that of last year's contribution.

It may be added that the Epiphany and Ascensiontide appeals for Foreign and Domestic Missions elicited a response of eighty dollars in the parish.

OMAGH.—On Monday evening, the 3d inst., a large party representing the congregation of Christ Church, Omagh, gave their pastor, the Rev. A. Bonny a complete but welcome "Surprise," taking entire possession of the parsonage pro tem. A few minutes after their kindly intrusion they spread a luxurious repast, to which ample justice was done. After tea a most delightful evening was spent, in the course of which A. G. Heaven, Esq., the people's churchwarden, on behalf of the congregation, and as spokesman of the ladies pre-

sent, who were the promoters of the enterprise, in a few modest, well chosen words presented an expensive and handsomely lined and trimmed buffalo robe "for the use and comfort of the Rev. Mr. and Mrs. Bonny, with the best wishes of the donors." The party also brought over thirty bushels of oats, besides apples, potatoes, carrots, poultry, butter, and meats in profusion. The happy company broke up at about 11 o'clock p.m., leaving the pastor and his wife greatly cheered and encouraged by those generous tokens of thoughtful, loving kindness. That is just like Omagh.

#### DIocese OF MONTREAL.

The Bishop of Montreal, in reply to enquiries, has intimated that he will be at home (D.V.) every Tuesday afternoon from 2 until 6.

The Bishop held a Confirmation at St. Luke's Church on Sunday evening, the 2nd inst. There were 27 candidates.

The Bishop held service at the Church House on Sunday, the 9th inst., at 9.30 a.m., and preached at St. Stephen's Church in the evening a sermon to young men.

The Bishop's next ordination will be held (D.V.) on December 28th, 1884. For any information on the matter, candidates are requested to apply to The Very Rev. The Dean of Montreal, St. George's Rectory, Examining Chaplain.

The Bishop left Montreal on Wednesday, Oct. 22nd, and reached St. Felix de Valois at 8.30, and on Thursday held service at St. Gabriel de Brandon and administered the Holy Communion to 23 persons, and afterwards held a meeting about Church matters. On Friday service was held at De Ransay at 10.30, where there were 21 communicants, and the Bishop preached. In the evening of the same day service was held at St. John's Church, Kildare, when nine candidates received the rite of confirmation. On Saturday the Bishop went to Randon, preaching there on Sunday morning and holding a confirmation of 20 candidates, and also preaching again in the evening. The Bishop returned to the city on Monday, the 27th ult.

The Rev. Walter Windsor has been appointed to the charge of the Mission of Eardley, and the Rev. R. L. Macfarlane, now of Eardley, to the Rectory of Lachine.

We regret to learn that a son of the Venerable Archdeacon Lindsay, Rector of Waterloo, is at present suffering from an attack of typhoid fever, but we trust that the anxiety of his friends may soon be relieved by his speedy recovery.

The meetings which have been held in the House of Refuge during last winter under the auspices of the Young Men's Temperance Association of Christ Church Cathedral, have been resumed for the winter season. The opening meeting was held on Friday evening, the 31st ult., when an address was given by the Bishop and a good programme of songs and readings by various ladies and gentlemen.

The St. Jude's Church Association held its annual meeting in the basement of the Church on Thursday evening, the 30th ult. There was a very large attendance. The Rector, the Rev. J. H. Dixon, was in the chair, and opened the meeting with prayer. The Rev. J. S. Stone, Rector of St. Martin's Church, gave a very interesting address and also a humorous reading. There were several other addresses and vocal and instrumental performances.

A meeting of the proprietors of St. George's Church was held on Thursday evening, the 30th ult., when it was decided to obtain the services of two young men as assistants to the Rector, the Very Rev. The Dean.

Thanksgiving Day was celebrated in the English Church by two united services held in the Cathedral in the morning and St. George's in the evening, at both of which there were very large congregations; the preacher at the Cathedral being the Very Rev. The Dean of Montreal, the Revs. Canon Ellegood, Canon Norman, Canon Mills, and the Venerable Archdeacon Evans taking part in the service there. For the evening the preacher at St. George's was the Rector of the

Cathedral, the Rev. J. C. Norton. The Rev. J. H. Dixon intoned the service and the lessons were read by the Rev. Canon Ellegood and Archdeacon Evans, the Bishop pronouncing the Benediction. The singing at St. George's was remarkably good and heartily joined in by the large congregation present, the opening hymn being, "Come, ye thankful people, come!" the well-known harvest hymn of the late Dean of Canterbury, Henry Alford. The offertories at both services were for Mission purposes.

At St. John the Evangelist there were no less than four services held, Holy Communion being celebrated at 6.15 a.m., again at 7 a.m., and at 9 a.m. In the evening at 8 p.m. there was service, the preacher being the Rev. F. H. Clayton, of Bolton. There was also evening service at St. Luke's Church.

The foundation stone of a new Church, to be built at St. Lambert's, was laid on Saturday afternoon, the 8th inst., by the Bishop, who, with a number of the clergy and other friends, left by the 2 o'clock train to be present at the ceremony. The new building is situated near the School-house, which is now used for Divine Service. After the stone was laid a tea was provided for the assembled clergy and friends at the school-house, the party returning to town by the 7 p.m. train.

The annual Harvest Thanksgiving Festival was held at St. Stephen's Church on Sunday, Nov. 2nd, and it being also the 12th anniversary of the Rector, the Venerable Archdeacon Evans, entering upon the duties of the Church, the services of the day were more than usually interesting. The Rector, in his sermon in the morning, gave an account of the work of the Church during the past 11 years, which work has resulted in the beautiful new Church in which they were worshipping, which had so lately been consecrated to the service of God, and which was free from debt. In the evening the service was read by the Rev. Canon Empson; the lessons by Mr. Barnard; and the Rector again preached, his text being Psalm 84:—What is man that thou art mindful of him? There were crowded congregations at both services, and the singing was remarkably good, being hearty and congregational.

The monthly temperance meeting of the Women's Christian Temperance Union was held in the rooms of the Young Women's Christian Association on Monday afternoon, the 3rd inst. The President, Miss Dougall, in the chair, and about 30 members were present. The reports of the Treasurer and Secretary were read. The Girls' High School Auxiliary reported an increase of members, and weekly meetings of this branch had been held since the summer vacation. Miss Barber has been appointed superintendent of Evangelistic work; and in the place of Mrs. Osborne, who has left the city, Miss Barber and her assistant have paid a great many visits to the Jail and kindred Institutions during the past month. It was announced that Mrs. Pearson, from England, would visit Montreal shortly and deliver addresses in different churches, and hold drawing-room meetings.

#### DIocese OF FREDERICTON.

The anniversary services of the Sunday-School Teachers' Association of the Deanery of Saint John were held on All Saints' Day as usual, that in the morning consisting of the Communion Service and an appropriate address by the Rev. W. O. Raymond, the congregation being chiefly Sunday-school workers. In the evening, at 8 o'clock, at Trinity Church, a full service and a large congregation, the preacher being the Rev. O. G. Dobbs, assistant minister of St. John's Church, who took for his text Daniel 12: 3, a most earnest and useful sermon, in which he impressed upon the teachers the necessity of sowing good and true seed among the young, and also of being punctual and faithful in their work. For teachers to be really successful workers, they must give their own hearts to Christ, and seek His special help in the consecration of their lives to His work.

#### DIocese OF NEWFOUNDLAND.

ST. JOHN'S.—A fancy fair in connection with the completion of the Church of England Cathedral has just been held, and has been attended with a marked financial success. It was held in the Athenæum hall, and was open for over a week. The very handsome sum of \$10,800 was realized. This very gratifying re-

sult was due mainly to the zeal, industry and judicious management of the ladies, who initiated and conducted the enterprise throughout. All the arrangements were exceedingly good, and all denominations united heartily in promoting the success of the undertaking, having for its object the completion of a beautiful ecclesiastical building. The nave of this cathedral was completed and opened for service in 1850; and the transept, chancel and tower are now at length approaching completion. It is of the pointed gothic or ecclesiastical style of architecture, built from a design by Sir Gilbert Scott. The workmanship, externally and internally, is beautifully finished. Its length is 120 feet; its width 56 feet, and its tower and spire 136 feet. The latter will probably not be completed for two or three years, but the transept and chancel will be finished by the end of next year. The lofty pointed windows are filled with fine specimens of stained glass. When the whole is completed it will be one of the finest cathedrals on this side of the Atlantic. Much credit is due to the present highly esteemed bishop, the Right Rev. Llewellyn Jones, for his zeal and energy in pushing forward the completion of this noble structure. According to the last census (1874) the adherents of the Church of England in St. John's numbered 4,658. At present they probably exceed 6,000. The total number of adherents of the Church of England in the Island was 59,561 in 1874. The next census, to be taken this year will no doubt show a considerable increase. The diocese is divided into eight deaneries, and the number of clergy is fifty. A diocesan synod was established in 1873. A theological college for the education of candidates for holy orders has been in operation for a length of time and is now endowed. Orphanages for destitute children have been founded on a secure basis. The total number of churches belonging to the Church of England in Newfoundland is at present 102. The present bishop was appointed in 1878.

#### DIocese OF ALGOMA.

The Bishop of Algoma desires that the *Algoma Missionary News* should be the recognized organ of the Algoma Diocese. The paper is henceforth to be issued bi-monthly instead of monthly, and will be changed from a four to an eight-paged paper.

The Rev. F. Jephcott, of Gladstone, Manitoba, will, we believe, succeed the Rev. Mr. Cooke, as missionary at Sault Ste. Marie. It is expected that he will take charge of the mission in a few weeks. During the interregnum in the incumbency the Sunday duties have been taken by the Bishop and the Rev. E. F. Wilson, both in St. Luke's and at Korah, an outstation.

An interesting service was held in St. Luke's Church, Sault Ste. Marie, last Sunday morning. The occasion was that of the ordination to the diaconate, by the Bishop of Algoma, of Mr. Gowan Gillmor, an Irish gentleman, who came out about a year ago, to work as a lay reader at Algoma Mills, and along the main line of the C. P. R., where he has been eminently successful. The sermon was preached by the Bishop, from St. Matt. i. 37, 38. Prayers were read by Rev. E. F. Wilson, who also presented the candidate. Mr. Gillmor returns, at his own request, to the same field of labor, where he is well known, and universally esteemed and respected, owing largely to the self-sacrificing devotion with which he has given himself to his work, and the uncomplaining readiness with which he "endures hardness, as a good soldier." Hitherto he has found it impossible to obtain a room for his own use, either for sleep or study. This winter he hopes to get a shanty erected close to the line, or, failing this, to occupy a tent, if he can obtain one. This is the kind of missionary needed for Algoma.

Our Indian catechist, John Esquimaux, had a narrow escape from drowning the other day. He was on his way, in a sailing boat, to Shishiwaniung, in Manitoulin Island, to take charge of the school there (the Roman Catholic Indians having earnestly requested the Bishop, in his last visit there, to send them a Church of England teacher), when a squall struck his boat and capsized it, throwing him, and the Indian who was with him, into the lake. Fortunately they were able to reach the shore, but John lost all his books and clothing, besides a stock of provisions he was taking with him. Should any friend of the Red Man wish to assist in furnishing John with articles of clothing, or any of the standard theological books, the Bishop will be very glad to receive them for his benefit.

The missionary yacht "Evangeline" closed her summer's work with a somewhat perilous experience

in Lake Superior able the Bishop and windstorm tuge in Goulay waiting for the side. On the t somewhat, allow the Bishop's ch reach the Sault ber of anxious e Owen Sound in

The Rev. R. the Mission St: sad and stricke: during the rece: Indians. He h tacked by the d ports himself : weak." Little l which now forn Lake Neepon, as a sign that h missionary, but disheartened, ar with them, and better interpret been given to th will be "Neepi the C. P. R. stat from the Missio

The Librarian for the Clerical Mission Aid S Johnstone Vicar R. W. PLAN: Librarian for the

The Rev. R. V gift of Five Doll Toronto, toward Port Sydney. Al Mission Aid," I tree, and a v Also numerous through his mis: and England. . Port Sydney, Ma

SHRUGINDAH, F. Frost begs to receipt of a box dren from C. W.

#### DIocese

#### PROCEEDIN

#### SECON

A message from ing instead of it

#### SUB-

X. The Provin cese of this Prov diocese consents portion of the di appointment of a made in accorda ment of Bishops. the Bishop is to then the Bishop voke a Synod acc and preside over tion of a Bishop.

The Provincial of two or more Bishops of the se ally, their conser shall be appointe the appointment these provisions, vote of the Synoc of which the la taken, shall conv Diocesan Synods election of a Bist The following House:—

#### FUNCTIO

XI. The functi in this Province : (1) To convok the Provincial Sy

in Lake Superior last week. She had gone up to enable the Bishop to visit Mamainse Mines, when a snow and windstorm set in which compelled her to take refuge in Goulay Bay, where she lay for thirty-six hours, waiting for the calming of the heavy seas roaring out on the third day out the wind changed, and fell somewhat, allowing the refugees (among them two of the Bishop's children) to make good their escape, and reach the Sault in safety, greatly to the relief of a number of anxious enquirers. The "Evangeline" has since been dismantled of her cabin furniture, and is now in Owen Sound in her winter quarters.

The Rev. R. Rurison has returned for the winter to the Mission Station at Negweneng, though with a sad and stricken heart, having lost one of his children during the recent outbreak of scarlet fever among the Indians. He himself, with his other children, was attacked by the disease, but in one of his last letters reports himself as "slowly recovering, but still very weak." Little Frankie, he says, was born on the spot which now forms the chancel of the little church at Lake Neepigon, a fact which the Indians interpreted as a sign that he was going to grow up to be another missionary, but since his death, they have been greatly disheartened, and seem to think that God is angry with them, and that the mission will be scattered—a better interpretation of the affliction has, of course, been given to them. Mr. Rurison's nearest post office will be "Neepigon, Lake Superior." This is one of the C. P. R. stations on the north shore, about 65 miles from the Mission House on Lake Neepigon.

The Librarian acknowledges valuable gifts of books for the Clerical Library from "The Church Woman's Mission Aid Society" per Mrs. O'Reilly, the Rev. Johnstone Vicars, and Henry Rowsell, Esq.

R. W. PLANTE, Port Sydney P. O., Ont., Clerical Librarian for the District of Muskoka.

The Rev. R. W. Plante gratefully acknowledges the gift of Five Dollars (\$5.00) from Henry Rowsell, Esq., Toronto, towards the re-building of the Parsonage at Port Sydney. Also a box from "The Church Woman's Mission Aid," per Mrs. O'Reilly, for our Christmas tree, and a valuable lot of books for myself. Also numerous packages of papers for distribution through his mission from different friends in Canada and England.

Port Sydney, Muskoka District, Ont., Nov. 3rd, 1884.

SHEGUINDAH, MANITOULIN I., Nov. 5.—The Rev. F. Frost begs to acknowledge with many thanks the receipt of a box containing presents for Indian children from C. W. M. A. Society, Toronto.

## DIocese OF RUPERT'S LAND.

### PROCEEDINGS OF THE PROVINCIAL SYNOD.

#### SECOND DAY—(Continued.)

A message from the Bishops submitting the following instead of it was laid on the table:—

#### SUB-DIVISION OF DIOCESES.

X. The Provincial Synod may sub-divide any Diocese of this Province provided that the Bishop of the diocese consents. The Bishop shall choose which portion of the divided diocese he shall retain, and the appointment of a Bishop for the other portion shall be made in accordance with section VI., on the appointment of Bishops. And if according to these provisions, the Bishop is to be elected by the vote of the Synods then the Bishop of the undivided diocese shall convoke a Synod according to section V., diocesan Synods, and preside over the same for the purpose of the election of a Bishop.

The Provincial Synod may also form a Diocese out of two or more existing Dioceses, provided that the Bishops of the several Dioceses affected give, individually, their consent. The Bishop of the new diocese shall be appointed in accordance with section VI., on the appointment of Bishops. And if, according to these provisions, the Bishop is to be elected by the vote of the Synod, then the Bishop of the diocese out of which the largest portion of the new Diocese is taken, shall convoke a Synod according to section V., Diocesan Synods, and preside over the same for the election of a Bishop.

The following clause was submitted by the Upper House:—

#### FUNCTIONS OF THE METROPOLITAN.

XI. The functions of the Metropolitan of the Church in this Province are:—

(1) To convoke and preside over the meetings of the Provincial Synod.

(2) To convoke and preside over the House of Bishops when it meets as a court for the trial of a cause, or for hearing an appeal.

(3) To convoke and preside over the House of Bishops whenever it meets. In the absence of the Metropolitan, or when the Metropolitan is from any cause declared incapacitated, the senior Bishop by consecration present shall preside, and whenever the word Metropolitan is used it shall be held to mean the senior Bishop present, when the Metropolitan is absent or incapacitated, or when there is a vacancy in that office.

(4) To perform such acts and execute such authority as may be prescribed by the Constitution, Canons and By-Laws of the Provincial Synod.

This message was accepted by the House of Delegates.

The following was submitted from the Upper House:—

#### CHANGE OF CONSTITUTION.

XII. No change in this Constitution shall take place until affirmed by a two-thirds majority of the House of Bishops, and a two-thirds majority of each order of the House of Delegates, when the proposition shall be held over till the next regular Provincial Synod, and shall become law if affirmed at that meeting by similar majorities. Agreed to.

The Upper House asked that the foregoing clauses be numbered XIII.; the Canon on Discipline in the old Constitution to be numbered XII.

On motion, the Lower House resolved "That this House considers that clause XII. in the present Constitution, being a Canon, should have its place among the Canons of this Synod.

The following message was read from the Upper House:—

That the new diocese comprising the territory of Assiniboia, which, according to the resolution of the Provincial Synod of August 9th and 10th, 1883, was temporarily named the Diocese of Assiniboia, shall in future be known by the name of the Diocese of Qu'Appelle.

Archdeacon Pinkham objected that this matter was not on the notice paper.

The Dean asked the Prolocutor whose duty it was to decide whether the matter properly came within the business for which the meeting had been called.

The Prolocutor answered that it was the duty of the House itself to decide.

A motion by Canon O'Meara, seconded by Rev. Mr. Sargent, was lost, "That while this House is doubtful whether this message comes within the business laid down for it by the notice calling the Synod, in deference to the wish of their Lordships if they desire it, the House will proceed to consider the message."

An amendment by Mr. Carruthers, seconded by Mr. Murdoch, was carried, "That this House regret their inability to deal with the message of the House of Bishops relative to the change of name of the Bishopric of Assiniboia, as it is a matter not contained in the notice of the business to be considered by this Provincial Synod.

Moved by Canon O'Meara, seconded by the Dean and carried unanimously, That while this House regret the serious divergence of opinion between the two houses in regard to section VI., they would respectfully urge the importance of some earnest effort being made to harmonize this difference before the close of this session, and with a view to this end they would respectfully desire their Lordships to consider whether some measure may not be devised by which, while the wishes of the Church in England may be consulted in regard to the appointment of bishops, some notice may be officially taken of the views of the Church in this ecclesiastical Province.

The following messages from the Upper House were read:—

#### ATHABASCA.

Resolution I. That, as there has not been time yet to receive from the Bishop of Athabasca his resignation of the portion of his diocese formed into the new diocese of southern Athabasca, as defined by the resolution of the last Provincial Synod, and as he has, in a letter to the Metropolitan, resigned the southern portion of his diocese from Fort Smith southward, be it resolved that, till the resignation of the Bishop of Athabasca of the portion of his diocese, as defined by the Provincial Synod, be received, the northern boundary of the new diocese be that stated in the letter of resignation of the Bishop of Athabasca—namely, the circle of latitude passing through Fort Smith.

1. That as the Bishop of Athabasca has resigned the title of Bishop of Athabasca, inasmuch as the district of Athabasca is comprised in the new diocese, the name of Athabasca be given to the new diocese.

3. That till the Provincial Synod decide on the name of the diocese remaining under the charge of the Right

Rev. Dr. Bompas, it be left to the Metropolitan and Bishop Bompas to arrange for the name to be given to it provisionally.

#### MESSAGE RESPECTING CLAUSE VII.

As the House of Delegates have not agreed to the resolution (section VII.) with regard to the Metropolitan see, the House of Bishops, feeling as they have already stated the very great importance to the Church of the Province of the manner of the appointment of the metropolitan, and the desirability of the office being connected with the see of Rupert's Land, resolve not to consent to section VII. of proposed draft, but to leave the matter for future consideration.

#### MESSAGE RESPECTING CLAUSE VII.

The House of Bishops, in reply to the resolution of the House of Delegates respecting the Canon of Discipline, stated that they did not see how the said section XII. could be treated as a canon apart from the constitution, as no report has been received from the Committee on Canons, and as the standing orders of the Synod, 31, prevent now the consideration of canons at this meeting, nor are the House of Bishops prepared to consent to the removal of this important section from the constitution.

#### CHANGE OF NAME OF DIOCESE OF ASSINIBOIA.

The House of Bishops, in reply to the resolution respecting the change of name of the diocese of Assiniboia, considered that the business stated with regard to the organization of new dioceses—which had more special reference to mission fields in the case of the already formed dioceses of Assiniboia and Southern Athabasca—covers the name if required.

#### MESSAGE RESPECTING CLAUSE VI.

The House of Bishops, in reply to the resolution referring to clause VI., sent a message to the effect that they "regret that there is a divergence of opinion between the two Houses in regard to section VI. (on the appointment of bishops in dioceses where there are not sufficient clergy for the appointment to be in the hands of the synod of the diocese), but they have not seriously considered the question, and are of opinion that the time has not yet arrived for any change in the present constitution other than in the minor matters contained in their resolution."

The House adjourned till 10 a.m. Friday.

#### THIRD DAY'S PROCEEDINGS.

After prayers and the roll, the following message from the Upper House was read:

A2. The House of Bishops, having further considered their message Y on the appointment of Bishops, agree to insert in their resolution Message G after the words "Archbishop of Canterbury" the words "after consultation with the Metropolitan and such other Bishops of the Province as can conveniently be communicated with."

The House of Bishops further desire to insert the same words in clause 2 (message G) after the word "society" and before the word "subject." This was carried.

It was also carried unanimously, that sub-clause (4) clause VI., on the appointment of Bishops, be adopted with the addition of the following words:

(f) That he is deficient in learning.

This was adopted by the Bishops.

After discussion the naming of the Diocese of Assiniboia was left in the disposition of the Bishop of Assiniboia and the Diocesan Synod, subject to confirmation by the Metropolitan and Prolocutor.

Message D from the Upper House was read as follows:—

The House of Bishops propose instead of the words "Therefore the Provincial Synod hereby repeals the said Constitution and adopts the following instead thereof," the words "Therefore the Provincial Synod hereby repeal such provisions of the said Constitution as are not continued in the following which is adopted in the Constitution."

This was accepted in the Lower House.

Resolved, on motion of Archdeacon Pinkham, seconded by Rev. O. Fortin, That a general board of missions be hereby appointed to represent the different dioceses of the Ecclesiastical Province of Rupert's Land.

The functions of the board shall be to foster a spirit of missionary enterprise and to raise funds and distribute the same according to the needs of the various dioceses in the Province.

The board shall have power to make all rules and by-laws necessary for its guidance, provided that they shall not be inconsistent with the condition and regulations of the Synod.

The board shall report fully to the Synod whenever it meets. The Metropolitan shall be the chairman. Five members shall constitute a quorum.

The following shall be members of this board with power to add to their number; and that their Lordships be respectfully asked to name the members thereof.

Message E from the Upper House was then read, as follows:—

The House of Bishops are in full sympathy with the proposal of the House of Delegates for the appointment of such a mission board as was suggested by the House of Bishops themselves last year; but on considering the subject more carefully, they find the appointment of any board that could justly represent the dioceses entirely impracticable; but feel that the proposal must be delayed till the circumstances of the dioceses render it possible.

The business of the Synod having ended, the members of the House of Bishops entered, and the Metropolitan read the following statement, all the members standing:—

As Metropolitan (Constitution V; 3), I officially notify the Provincial Synod that the acts of this present Synod are:—

1. Certain amendments in the Constitution.
2. Resolution regarding the Diocese of Athabasca.
3. Resolution regarding the name of the Diocese of Assiniboia.
4. Resolution requesting the Metropolitan to publish his sermon preached before the Synod.

The benediction was then pronounced by the Metropolitan.

Winnipeg has had a visit from Joseph Cook. A large audience assembled in Knox Church to hear the renowned lecturer. Archdeacon Pinkham occupied the chair. Before proceeding to lecture on the topic announced Mr. Cook touched in kindly and comprehensive terms on the relations of Great Britain and the United States. These two nations were Christian allies. He concluded his remarks by advocating the substitution of arbitration for war, and municipal reform. After prayer by Rev. C. B. Pitblado, Mr. Cook then lectured on "God in Natural Law." The lecturer's object was to give intelligible and solid reasons for living as those do who see Him who is invisible. In giving the proofs from nature he laid down the principles that matter cannot originate force, motion or life; that all force originates outside of matter, that is in mind; and that natural law is therefore the fixed, regular, stated method of the Divine action. Having concluded his argument that all force and motion in matter originates in mind, and that God is omnipresent in matter, the lecturer next proceeded to treat of the omnipresence of the Divine Spirit in the operations of human consciousness. Consciousness has its laws, and we ought to be governed by them. The innermost thing in consciousness cannot be separated from the Divine Spirit. The deepest laws of consciousness make God spiritually tangible. He concluded with a reference to the teachings of materialism as being now discarded by most scientific men, particularly in regard to spontaneous generation, which he said, could not now be mentioned in scientific society without a smile.

### Correspondence.

#### DR. NELLES' PLEA.

To the Editors of the *Evangelical Churchman*.

SIRS,—In reply to your editorial homily of this week permit me to say that I made no "attack" whatever upon "Evangelical Churchmen" in my remarks at Trinity College. I wonder, therefore, that you should make so "gratuitous" and un-evangelical an attack upon me. The only proof you give of your assertion is the fact of my having expressed good wishes for the prosperity of Trinity College, and, with that view, a desire to see all members of the English Church rally around her, increase her endowments, and make her more fully equal to her university work. I fail to see in this an attack upon any one. And the remarkable thing is that you yourself, speaking for "Evangelical Churchmen," use the following language:—"As long as Trinity College is faithful to its position as a High Church Theological College we can honestly wish it success on its own lines, hoping it will ever become more useful and efficient." You cannot, therefore, think it a wrong thing for other Evangelical Churchmen to give their good wishes also, and, if good wishes, then other gifts of a more substantial character, as I know that some very pronounced Low Churchmen are doing. True, you only extend your support on the ground of meeting the necessities or predilections of

High Churchmen. So let it be, if you choose to regard the institution in that light. I said nothing on that point. So long as you concede the need and usefulness of the college as an educational institution of the English Church, and desire its growth, you give your encouragement to all other Low Churchmen to do the same, and thus quite cover all that was said by me. Let them rally then with a will, and contribute as they can, for if it is necessary to have a college it is well to have it adequately endowed.

From the part taken in the consecration services by some well-known and zealous "Evangelical Churchmen," as well as from other expressions of confidence from men long and prominently identified with the Low Church party, I should judge that these persons do not agree with you as to their being anything extreme or one-sided in the present administration of Trinity College. But that is a separate question, on which I, as an outsider, have no occasion to pronounce an opinion, and am not reported as having pronounced one. I can, however, quite understand that members of the Church of England generally may desire to have a University, or at least a University College, where their youth may receive a liberal education under religious safeguards and influences of their own Church. And when a college like Trinity already exists, and is making good progress in all directions, they may deem it wise to unite with their own venerable Bishops in giving it a loyal support, and in seeking from time to time to modify anything that may be found seriously objectionable. That is the way among us Methodist people, and I think it is a good way.

As regards Wycliffe and Knox Colleges, these, being merely theological schools, do not, surely, so pre-occupy the ground as to supersede the work of Trinity and Queen's, which have an older history and a wider range. The latter, being chartered Universities, aim at providing a full academic training, not only for ministers, but for laymen as well, and may consistently enough receive the general support of their respective Churches, and even of friends in other churches. At any rate, I made no reference whatever to those theological schools, and am quite willing to leave them, as you suggest, to settle their own affairs. But in so leaving them, I am improving greatly on the example set by Principal Sheraton, and other influential supporters of Wycliffe, in their treatment of Queen's and Victoria. Persons, who are so free in advising, and even urging, the destruction of other institutions, should be less sensitive themselves, and especially they should not cry out before they are assailed.

The other portions of your editorial criticisms call for little or no reply from me. The authorities of the Anglican Church took the lead last June in sending friendly deputations to the Presbyterian Assembly, and to the Wesleyan Conference, then in session in the city of Toronto. There was a general and pleasing interchange of Christian courtesies. I have no reason to doubt, as you seem to do, the genuineness of those expressions, and could not therefore feel myself to be "in an equivocal position" in accepting a cordial invitation to a luncheon at Trinity College, or in wishing her success. If such gatherings and greetings cannot take place without a sacrifice of principle, what a whole burnt offering of sacrifice there must be when Catholic and Protestant, low Church and Agnostic, Jew and Gentile, all assemble at an annual dinner of the University of Toronto!

Wishing you, Mr. Editor, greater scope for the indulgence of your own predilections than you seem disposed to grant to others,

I am, yours truly,  
S. L. NELLES.

Victoria University, Nov. 3, 1884.

#### TEMPERANCE—THE C. E. T. S. ANNUAL MEETING.

To the Editors of the *Evangelical Churchman*.

SIRS,—The Church of England Temperance Society of the Diocese of Toronto will hold its second annual meeting in Toronto, on Thursday, the 13th November. It is to be hoped that all its 72 branches already formed throughout the diocese will be represented by their delegates. Many more branches have yet to be established, and although the work of inaugurating these branches is going on, it requires, I think, a little more force and vigour. The Society has done well, and it can do better. There must be continuous activity. This subject of Temperance, as dealt with by the C. E. T. S., has a double aspect. While its work relates most intimately to the social welfare of all church members, it is also in the truest sense a religious movement. Not one without the other. When speaking of religious matters we have a right to look to their social efforts, and to consider how far the promotion

of the cause of Temperance can be the promotion of the welfare of our church community.

I hope all our clergy, that possibly can, will be present at our annual meeting. From rather an active connection of late with this Temperance movement in our church, I am satisfied that there is a strong, powerful influence for success in this matter in having a good personal example in the leaders of the Church, in having our clergy closely identified and in full sympathy with the work. I am more and more persuaded that the religious aspect of the Church Temperance movement is that which will be permanent.

Our Church Temperance work has so far been a success—this is being conceded—and being so, she must endeavour to retain the position which she now occupies, as "the front" and head of the movement, and to accomplish this, our army of workers must be increased, enthusiasm must be maintained in our ranks—new ground must be broken up—and our energies must be steadily directed towards greater exertions.

No department of the work is more important than the training of the young—nor is any department more productive of immediate results. In a few years many of the children in juvenile branches will be actively engaged in helping on the work of the adult branches. I hope that at our annual meeting the subject of the formation of Bands of Hope will engage the attention of those present in an earnest and profitable discussion. Speakers on this subject, I am satisfied, will obtain an attentive hearing.

Some of our people—and intelligent people too—who do not take a very active interest in our work, think that we have done enough, and gone as far as we ought to go. This point might properly be considered and ventilated by discussion. The result I am persuaded would be profitable, in that such persons would be probably convinced that our work was only begun, and that when they considered the object which the C. E. T. S. had in view, namely, the promotion by every means in its power—whether by totally abstaining from alcoholic drink, or by encouraging a moderate use—habits of temperance among Christians generally, they might be prepared to do even more than throw in their lot with the work; they might see that continuous active work was necessary to accomplish the objects of the Society, and they might support us thoroughly and do all they could towards promoting and spreading our cause, believing that "Temperance is next to godliness."

While I congratulate our clergy and all our temperance workers on the results of their past labours, it must be kept in view that much work has yet to be done, and I hope therefore that our next annual meeting will be largely attended, that those who ought to be present will consider it a duty as well as a privilege to be so, and that sound practical results will follow from our deliberations, for the good of the cause and the good of our own church.

Your obedient servant,  
Toronto, 3rd Nov., 1884. RICHARD SNELLING.

#### DOES JOHN XX: 22, 23, SUPPORT SACERDOTALISM?

To the Editors of the *Evangelical Churchman*,

DEAR SIRS,—I wish to call attention to a fact, which I am satisfied has escaped the notice of a large number of Bible readers, viz., that the words spoken by our blessed Lord to the disciples in the upper room respecting the retention and remission of sins, and recorded in John xx: 22, 23, "Receive ye the Holy Ghost, whosoever sins ye remit," etc., were not spoken to the apostles alone, but to the whole company of believers as such.

It matters not for the present purpose what the meaning of the words may be. Whatever be the interpretation put upon them the fact remains, that the words are applicable to all who believe, and therefore confer upon them all, as such, equal privileges and powers.

To prove this it will be needful to compare St. Luke's account with St. John's, and to observe that the twenty-fourth chapter of St. Luke's Gospel and the twentieth of St. John's relate to the same time and place, and give an account of what happened on the first day of the week, viz., the day of the resurrection. "The same day at evening," says St. John (xx. 19) came Jesus, and used these words to the disciples. St. Luke (xxiv. 1) says that on "the first day of the week" three men (verses 13 and 15) went to the village of Emmaus. After they reached the place one of them, who is the Lord, vanished from the sight of the other two (vi. 31), who (vi. 33) "rose up the same hour and returned to Jerusalem and found the eleven gathered together, and them that were with them, saying," etc., etc.; "and as they thus spoke Jesus himself stood in the midst of

them." Whi  
"Peace be u  
St. John rec  
etc. (John xx  
diately upon  
the question

1. There v  
pret the con  
the Holy G  
"Thomas wa

2. There

(Luke xxiv.

3. There

eleven) befo

making at le

not apostles.

pose, which

were spoken

to all believe

But thougl

able, from A

all the memb

that upper r

words were s

including th

If so, what

Priesthood, a

position that

exclusively t

How need!

penetrate the

given us!

Nov. 7, 18

UNIVERSI

To the Edit

SIRS.—A l

headed as al

anew. To r

anonymous I

however, th

species of sla

lated; for a

not looked a

the present ca

As friends of

that the ma

noticed, I asl

It would b

a writer who

nothing abou

of God," that

are officially

goes on to s

forbids any C

its professors

"A Christian

therefore, eit

what is little

without trou

slightest foun

who has yet t

College is a c

not the only

years?

The same n

man to ascert

ordinary a cl

would have le

stuous staten

would then h

lege is "offic

have learned

first, required

in the hall at

reading of th

expressly obj

also have lea

ing with their

lodge in the

their own cle

But over ar

to be able to

cient Young

tary organizat

of which the

year 170 men

year. Repor

the 'Varsity,

to test the tru

read this repo

them." What both St. Luke and St. John record, viz., "Peace be unto you;" and saith unto them *also* what St. John records, viz., "whose soever sins ye remit," etc. (John xx. 22). The latter words followed immediately upon the former, as St. John testifies; and now the question arises: How many were there present?

1. There were 10 apostles, for lest we should interpret the conventional term "eleven," in a literal sense the Holy Ghost has taken care to inform us that "Thomas was not present." (John xx. 24).

2. There were the two that came from Emmaus (Luke xxiv. 33), making twelve.

3. There were "them that were with them" (the eleven) before the arrival of the two from Emmaus—making at least two more—in all 14, of whom four were not apostles. This is certain, and enough for the purpose, which is, to prove that the words in question were spoken to others than the apostles, and therefore to all believers.

But though not equally certain, yet it is highly probable, from Acts i. 13, 14 and 15, that at that late hour all the members of the little company who frequented that upper room were present, and therefore that the words were spoken to about one hundred and twenty, including the women, and Mary, the mother of Jesus.

If so, what becomes of the sacerdotal theory of the Priesthood, and the peculiar powers based on the supposition that the words of John, xx. 23, were addressed exclusively to the apostles and their successors?

How needful it is to "search the Scriptures," and penetrate the depths of the Revelation that God has given us!

I am, yours truly,  
W. H.

Nov. 7, 1884.

UNIVERSITY COLLEGE. CHRISTIANS BEWARE!!

To the Editors of the *Evangelical Churchman*.

SIRS.—A letter appeared in the *Mail* of the 4th inst., headed as above, with the old "godless" cry raised anew. To me it appeared a contemptible piece of anonymous bigotry, unworthy of notice. It appears, however, that it is only a more public display of a species of slander which is being industriously circulated; for as one ingenious writer says if matters are not looked after, it "may sadly damage the result of the present canvass for the supplementary endowment." As friends of this College have accordingly thought that the matter should not be allowed to pass unnoticed, I ask the favour of space to reply.

It would be waste of time to discuss the remarks of a writer who after stating that this institution "knows nothing about Christ," and "ignores the very existence of God," that "the sacred names of God and Christ are officially unknown, never officially uttered," etc., goes on to say that "Toronto University, by statute, forbids any Christian minister to be numbered among its professors." Here this writer, who signs himself "A Christian," professes to quote a statute. He is, therefore, either stating what he knows to be false, or, what is little less culpable, he is publishing a calumny without troubling himself to ascertain if it has the slightest foundation. Who is this Toronto "Christian" who has yet to learn that the retired President of this College is a clergyman of the Church of England, and not the only one that has been on its staff in recent years?

The same motives which would have led any honest man to ascertain the existence of a statute of so extraordinary a character before he professed to quote it, would have led him to enquire whether his other monstrous statements had any better foundation. He would then have learned that the daily work of the College is "officially" begun with prayer. He would also have learned that the College Council have, from the first, required all the resident students "to be present in the hall at daily morning and evening prayer, with reading of the Scriptures," except where their parents expressly object on conscientious grounds. He would also have learned that, of the other students not residing with their parents or guardians, the larger number lodge in the Theological Colleges under the care of their own clergymen.

But over and above such "official" acts, I am happy to be able to state that we have in this College an efficient Young Men's Christian Association, the voluntary organization of its own students, but in the work of which the professors participate. It numbered last year 170 members, and promises to be still larger this year. Reports of its meetings may be read weekly in the *Varsity*, where your correspondent, had he desired to test the truth of his reckless statements, would have read this report of the previous meeting:—

"The usual weekly prayer-meeting of University College Y. M. C. A. was held on Thursday, 16th inst. The President of the Association presided, and after conducting the opening exercises, introduced Dr. Wilson. After some introductory remarks by way of kindly encouragement to the members of the Association, Dr. Wilson proceeded with his address on the Christian Life as presented by St. Paul under the figure of a race or contest. A number of passages from St. Paul were quoted as bearing upon this aspect of the Christian life, and those present were urged to practice the self-control and cultivate the vigour and earnestness necessary in order to succeed in this struggle. A deep interest was manifested in the President's address, and the meeting throughout was characterized by a spirit that augurs well for the success of the Y. M. C. A. during this year. Every undergraduate is urged to attend this Thursday afternoon meeting."

Let me further add that nearly the whole of the visiting, and the religious and secular instruction in the "Newsboys' Lodging" was most successfully carried out last winter by students of this College. They also take an active part as Hospital visitors, and in other Christian work, under the organization of the College Y. M. C. A.; and all this by students to whom time is of great value.

I mention, though with hesitation, another fact. On the morning of the 10th of June last, the University Convocation Day, I had the great pleasure of presiding, by special request, at a devotional meeting of the graduating class, who were that day to take their degrees in the University—which, according to the correspondent of the *Mail*, "ignores the very existence of God." The meeting was a delightful one, marked by an earnest spirit, and a deep sense of the responsibility felt by those fine young fellows, about to carry away with them from the College the special "talents" which education yields. It is one of the pleasant memories of my life. I was urged at the time, by some of the friends and old graduates of the College, to give publicity to it, but I declined; and only now refer to what I should otherwise have held sacred, in order to repel mischievous falsehoods.

That the people of Ontario have full confidence in this College is proved in the best of all ways, by our annually increasing numbers. When the institution whose partisans resort to such tactics, can show a similar band of 170 earnest young Christian workers among its students, we may hope to see it abandon the attempt to decoy away students from this College by such discreditable means. Meanwhile it may be well for me to say openly that the charges I now repel have been long familiar to me. The names have been reported to me of "gentlemen" engaged in urging liberality towards the funds of a sectarian college by the use of the same contemptible slanders which this model "Christian" reproduces without having the courage to sign his name and assume the responsibility of the statements. I have no intention of entering into controversy with such a cowardly traducer, and shall pay no attention to any reply that does not bear the name of its author.

I am, &c.,  
DANIEL WILSON,  
President of University College.

Toronto, 8th Nov., 1884.

A WORD TO A TROUBLED SOUL.

The following letter, written by an aged Christian lady to a desponding correspondent, may prove helpful to others in similar circumstances. We gladly give it insertion.—EDS. E. C.

MY DEAR CHRISTIAN FRIEND,—

In my letter of yesterday, written amidst some interruptions, I may not have put before your mind as clearly as I might have, your position in Christ. You are weak, sinful, unworthy and unable to do anything to help yourself, but having heard and read of the Blessed Saviour, who came to save people from their sins and that He is mighty to save. (Ps. 89: 19, "I have laid help upon One that is mighty") you felt the desire and wish to give yourself to Him and ask Him to undertake your cause, you asked Him to do so and the unalterable consequence of that wish or desire or act is that you are His special care and peculiar treasure. Why? Simply because, knowing your sinful, helpless state by nature, you asked Him for help and righteousness, and God is so faithful to His promise that to fail would be to make Himself out a liar. Do you not see how impossible it is for God, the God of truth, to lie!

We are sometimes apt to confound our salvation with our sanctification, and it is especially likely to be the case in extreme weakness of body, when the mind is scarcely able to think and reason out things and our great adversary the devil, ever on the alert to tempt and worry God's children, seizes such an opportunity at once, and when through weakness your mind seems darkened, or it is even possible God Himself allows the withdrawal of His face to test your faith, and you, not having the same happy realization of His presence, begin to doubt whether you really do love Him, whether you really have had the right thing after all, the faith that secures union with Christ, and you get anxious and fearful. Now the only way to get peace again is by going back to first principles. You came first as a weak, sinful woman, feeling perfectly helpless to make yourself either better or worthy of Christ, so now, in the darkness, you must exercise the same faith, and say "O God! I am helpless and blind and very dark; the clouds hang so heavily that I can neither see nor hear Thee. My heart seems dead and cold, and I am helpless and laden with anxiety on this account, and I come to Thee because Thou art a God of truth and hast said in Isaiah 50: 10, 'Who is among you that feareth the Lord, that obeyeth His servant, that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God', so take me as I am and because my love and faith seem dead. I plead the righteousness of Jesus, Thy Beloved Son, who is always before Thee, and Thou wilt for His sake take me as I am."

God is calling you now, dear friend, to trust Him in the dark, and you can just as surely rest your soul on Him and feel as secure and safe as if you had the most delightful sense of His presence and the most devoted love to Him. These latter things are the feelings and frames of your heart, but your salvation is entirely apart from these things; it is something quite outside, and was accomplished for you when Jesus died on the cross and became yours the moment your heart felt its helpless, sinful condition and you told it to Jesus and asked Him "to undertake for you." God bless and comfort you, and make you in moments of darkness to say, "Though He slay me yet will I trust Him."

Your loving and sympathetic friend.

Sanctification is the process of a lifetime.  
Salvation is instantaneous, the moment the heart submits to Christ and calls for aid.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS—URGENT APPEAL.

To the Editors of the *Evangelical Churchman*.

DEAR SIRS,—I have lately received from the Jews' Society a strong appeal on account of their finances. For many years debt hung around them; of late it has diminished, so that last year they expected it to be quite wiped out. It amounts to £3,600. But certain unexpected claims in connexion with the Jerusalem Mission devolved upon the Society, and the debt still remains—a matter of serious moment, causing great anxiety. "There it now is," say the Society, "and the fact must be faced. What can be done by our friends and supporters to raise the general income this year, so as to get rid of this debt for good? Shall we not strain every nerve? More sermons must be preached, more efforts put forth through the press, 'more friends gained over to the good old cause."

"It surely can be done. The cause is great and good. It is a branch of mission work especially owned of God. Christian people abound, sympathies are wide and generous, the Jewish cause evokes interest. At any rate let the effort be heartily made, and, if it fail, the satisfaction of having strained every nerve and turned over every stone will abide."

For my part I am willing to do what I can. Within the last few weeks, through the kind permission of the Lord Bishop the Diocese has been opened to me, and probably my efforts will be extended. My pen is perpetually on the move, my hands are full.

I must therefore appeal with increased warmth to the friends of Christ and His own people, and urge them to send forward to me their contributions for the Jews in larger amounts than ever, and call on those friends of Israel who have not yet contributed to come without delay to the Society's aid.

Yours faithfully,  
JOHNSTONE VICARS,  
Secretary.

515 Sherbourne street, Toronto, Nov. 7, 1884.

## 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.

TWENTY-THIRD SUNDAY AFTER TRINITY, NOV. 16.

MORNING LESSON.  
Hosea xiv.  
Heb. x to v. 19.

EVENING LESSON.  
Joel ii. v. 21 or iii. v. 9.  
John v. to v. 24.

## The Evangelical Churchman,

TORONTO, THURSDAY, NOV. 13, 1884.

## EDITORIAL NOTES.

The Inter-Collegiate Missionary Alliance meetings proved most successful. This Association marks an epoch in the development of our Church life and in the growth of genuine Catholicity. Not only will it do much to promote a missionary spirit among our theological students and awaken a deeper interest in the missionary cause; it will bring into the home field more of the spirit and methods of the foreign work, and furnish a powerful corrective to the narrow sectarianism which is the prolific source of so much weakness and dissension. We were glad to find that both the Bishop and our energetic and enthusiastic missionary secretary took a warm interest in the proceedings. The latter made a very powerful and appropriate address. He need care little for the ill-natured and intolerant attacks which have been made upon him.

Letters written in a most bitter and unchristian spirit have appeared in the daily papers, denouncing the Association and asserting a most intolerant and exclusive High Churchism. We shall presently comment at length upon these utterances.

Of the same character and evidently from the same well-known quarter have appeared most bitter attacks upon the University of Toronto as a godless institution. These baseless accusations, prompted by no love of truth or righteousness, would be unworthy of notice were it not that persons at a distance and ignorant of the real character and workings of University College might be misled by them. We are glad, therefore, that the learned President of the University (Dr. Wilson) has replied in the very reasonable and Christian letter we publish to-day, and to which we direct the attention of our readers.

The Pusey Memorial Library was opened last month by the Bishop of Oxford. Of the £50,000 which the admirers of the Great High Church leader proposed to raise, but £30,000, little more than half, have been subscribed. The London

Record characterizes the purpose and spirit of the movement in the severest terms. It says:—

"The originators of the Pusey 'Library' scheme have shown their appreciation of Dr. Pusey's own tactics in the selection of a title. He disliked to alarm public opinion, and preferred to elude rather than court observation for his plans. The 'Library' is a capital name. There is something so thoroughly reasonable in the effort to keep together the books of a great theologian, which have been accumulating during a long life-time. Yet when we come to inquire, the 'Library' means a great deal more than this. Dr. Pusey's books have been bought for £2,200, but £50,000 are wanted for the 'Library.' As our Oxford correspondent informs us in his letter to-day, at present there are neither books nor shelves, yet the 'Library' is open. An important feature of this 'Library'—so important, indeed, that it has taken precedence of the books—is an extremely ornate chapel. Three 'Librarians' have also been secured to take care of the books. But although these latter have yet to arrive, the Librarians (many larger libraries have but one) are established. The Librarians are all distinguished men; but, oddly enough, not especially distinguished in the walk they have now selected.

"The friends of Dr. Pusey have made the most of their opportunity. At the time of his death they presumed on the disinclination generally felt to criticize a career so recently closed, to eulogize their late leader, and impute to him a position in the history of the Church to which he certainly was not entitled. So now, under cover of an effort to preserve the library, and thus to some extent continue the work of a great theologian, they have really been striving at another object altogether. Dr. Pusey was not only a learned student, he was also the 'spiritual' director of two generations of Oxford High Churchmen. It is this department of his work which the Pusey 'Library' is really designed to carry forward. The 'Librarians' are to live under 'a simple rule,' and it is trusted that by their means many of 'our younger brethren' may be 'guided' aright. One of the Librarians is particularly skilful in obtaining an ascendancy over the minds of young men. In other words, the 'Library' is an ingenious sham, and the Pusey Memorial really means the endowment of the Confessional at Oxford."

Bishop Wordsworth, of St. Andrews, has been most pertinaciously agitating on behalf of a union between the Scotch Episcopal Church and the Presbyterian Church of Scotland. The results are by no means pleasing to him. His pleasant dream has come to an untimely awakening. The Presbyterians do not respond as he expected to his overtures. For it turns out that his idea of unity was after all that the Presbyterians should confess their sin and submit themselves in penitence to his episcopal authority. The ritualistic *Church Times* sees the situation much better than Bishop Wordsworth, and very clearly shows how incompatible is sacerdotal high churchism with true Christian unity. Bishop Charles Wordsworth, it tells us, "has undertaken an enterprise which is not only hopeless, but absurd. It is no less than a scheme for the re-union of the Scottish Church with the Presbyterian Establishment, and in the Charge which he delivered to his clergy a few days ago he appeared quite angry at finding that—not to put too fine a point upon it—his proposals were laughed at. If it be allowed that the Sacraments are the ordinary channels of grace, and that the validity of the Sacraments depends upon the presence of a lawful minister, there can be no possible compromise between an apostolically descended priesthood, and any substitute for it. No Churchman could, without

disloyalty, regard the Presbyterian minister as in Holy Orders, and no Presbyterian who felt attracted to the Catholic Church could possibly remain content with Presbyterianism. Hence the only feasible mode of reconciling Scotland to the Church would be to make her appreciate the blessed Sacraments, and understand what is necessary to their lawful administration. But for that purpose it is fatal to act as if it were an open question whether the *meenister* were a priest."

In reference to Dr. Wilson's letter on "University College," Ex-Student writes to the *Globe*:—

"Dr. Wilson's manly letter will meet with an earnest response from all his old students, who know how sincere, if unostentatious, have been his efforts to give University College a high Christian character. While he has not been in the habit of obtruding religious exhortations at unsuitable times, he has been always ready to bear in the most public manner his own testimony, and to persuade the students to bear theirs, to the reality of Christian experience. To make Dr. Wilson's statement complete it should be added that the author of the epithet 'godless,' as applied to University College was the late Dr. Beaven, a High Church Anglican clergyman. He was brought to this country from Oxford to teach theology in King's College and when in 1849 that institution was secularized by the statesmanlike policy of the Hon. Robert Baldwin—himself a distinguished member of the Anglican Church—Dr. Beaven was retired on an allowance from a college which he characterized as 'godless.' He subsequently accepted, however, the chair of metaphysics and ethics—for which, by the way, he was conspicuously unfitted—in the same 'godless' institution, and continued to discharge its duties after a fashion until he retired a second time on an allowance. Will the *Domnion Churchman* kindly make a note of these facts when it again assails University College as Un-Christian."

## DR. NELLES' PLEA.

There is no one who more bitterly regrets his unfortunate utterances at Trinity College than Dr. Nelles himself. He would not, we know, and we have good reason for saying it, repeat to-day what he said a fortnight ago. His lengthy communication admits of a very brief rejoinder.

1. Dr. Nelles did, we repeat, gratuitously attack the policy and position of the Evangelical Churchmen of this diocese. In advising all "Churchmen, High, Low, and Broad, to rally round Trinity College, contribute to its funds, etc.," he certainly asserted as plainly as possible that he, as a Methodist, and presumed of evangelical affinities, saw no reason why Evangelical Churchmen should not do so, and therefore no ground for the existence of a college like Wycliffe, whose *raison d'être* was the High Church teaching and tendencies of Trinity College. It was equally a condemnation of that part of their policy which relates to education in arts, and prefers the broad, unsectarian basis and the efficiency of University College to the narrow and exclusive ideal of a denominational university. Either Dr. Nelles was giving utterance to airy nothings; or, if he meant what he said, and what his audience plainly understood that he meant, it was an exhortation to Episcopalians generally, and to Evangelical Churchmen, the special offenders, to turn their backs upon the Provincial University and upon Wycliffe College, abandon the position they have hitherto maintained, and accept that which

they ha-  
lacked  
tack, it  
buscade  
distingu  
than an  
pitched  
all toget  
the form  
manifest  
his utte  
sions of  
ous, but  
feelings  
toria Un  
section o  
it best t  
but also  
all succe  
complete  
want the  
religious.  
more ea  
good for  
intend to  
and Pres  
contribut  
intend to  
in favor  
Victoria,  
they hav  
policy, an  
the place  
invite the  
to the art  
High Ch  
less desire  
isolation  
means let  
their work  
what it ou  
in so doin  
We know  
if they are  
will bring  
truth whi  
good-will  
sphere is  
Churchme  
they believ  
they believ  
altogether  
Dr. Nelles  
that only t  
2. Ther  
which affor  
A few suc  
some cases  
or two case  
versity fed  
promoted  
grieved bot  
such utter  
criticized in  
These Eva  
diality and  
with "Victo  
that they a  
were hence

they have steadily repudiated. If such utterances lacked any of the elements that constitute an attack, it was certainly not that of hostility. An ambuscade or skilful countermining may be a less distinguished and more covert mode of warfare than an open declaration of war, followed up by a pitched battle, but certainly we should class them all together as acts of hostility and aggression, and the former the more dangerous because the less manifest and open. Dr. Nelles' attempt to justify his utterances by a reference to our own expressions of good-will to Trinity College is very ingenious, but not very straightforward. We have no feelings except of cordial good-will towards Victoria University, over which he presides. Since a section of the Methodist Church so far has deemed it best to maintain not only a theological school, but also a denominational university, we wish them all success, and hope their institution may be as complete and effective as they can make it. We want them to follow truth, truth scientific and truth religious. The better their work is, and the more earnest, the more hope we shall have of good for them and for all. But we do not intend to exhort all the Baptists, Episcopalians, and Presbyterians to rally around Cobourg, and to contribute to its funds. More than that, we do not intend to exhort those Methodists who are not in favor of the policy heretofore pursued in Victoria, to rally around it and to contribute to it. If they have a more excellent way, and a broader policy, and would make the Provincial University the place of arts' training, we shall certainly not invite them to stultify themselves by contributing to the arts' faculty of Victoria. In like manner, if High Churchmen choose what we think is the less desirable and efficient method of insulation and isolation exemplified in Trinity College, by all means let them have every freedom and facility in their work, and let them do their best to make it what it ought to be. We have no ill-will to them in so doing, so long as they act fairly and squarely. We know that truth is able to vindicate itself, and if they are really seeking truth, their honest efforts will bring them nearer to us, if we possess that truth which we maintain we have. But to wish good-will to Trinity College in its own lines and sphere is one thing, and to exhort Evangelical Churchmen, as Dr. Nelles did, to abandon what they believe to be right, and to contribute to what they believe to be an error and an anachronism, is altogether another thing. To confound the two as Dr. Nelles seems to do is a sophistry so transparent that only the wilfully blind can be misled by it.

2. There is no act of any Evangelical Churchman which affords the slightest justification of Dr. Nelles. A few such went to the consecration service, in some cases on account of official position, in one or two cases from a leaning to a scheme of University federation, which they thought might be promoted by their action, but they were deeply grieved both by the arrangement of the chapel and such utterances as that of the hymn which was criticized in our last issue by one who was present. These Evangelical Churchmen would go with cordiality and willingness to a celebration connected with "Victoria," but to draw therefrom an inference that they and those who were in accord with them were henceforth to become liberal contributors to

the resources of "Victoria," would be a shallow and gratuitous impertinence.

3. Dr. Nelles discloses the unhappy feelings which animated him in his utterances at Trinity when he says: "I am improving greatly on the example set by Principal Sheraton and other influential supporters of Wycliffe in their treatment of Queens' and Victoria. Persons who are so free in advising and even urging the destruction of other institutions should be less sensitive themselves." Surely Dr. Nelles is strangely oblivious of the origin of the discussion to which he refers. The friends of University College sought such increased assistance from the Province, as its increasing necessities demanded, and the State was in all equity bound to supply. At once an outcry arose on the part of the supporters of the denominational institutions—"The Provincial University must receive nothing unless we also receive some equivalent and compensation." At the same time, the most sweeping and unrighteous charges were made against the University of Toronto as a godless institution. The friends of Toronto University, and especially the heads of the theological colleges connected with it, would have been most derelict in their duty, had they not at once repelled these disingenuous and unjust attacks, and vindicated the character and claims of the Provincial University. In so doing, these gentlemen indicated, as we have repeatedly indicated in these columns, what they deemed the true policy of the Christian denominations, viz., the organization of theological colleges in affiliation with the University of Toronto, as the means whereby at once the most efficient liberal education and the most fruitful and vital religious training could be secured and combined. To say that in so doing they urged the destruction of the denominational colleges is simply untrue. Whatever hostilities have taken place have been initiated and sustained by those who attacked the University of Toronto.

4. Our remarks relative to Dr. Nelles were directed against his utterances. As to his presence at the luncheon, in response to the invitation given him, we criticized, not his acceptance of it, but the position and motives of those who invited him. The recent disgraceful correspondence in the daily papers in regard to the Inter-Collegiate Missionary Alliance must have convinced Dr. Nelles by this time how little value can be accorded to the friendly deputations to which he refers, so far as the High Churchmen in this diocese are concerned. If he read the utterances of their organ, and could have heard their disavowals (as we have) of the interpretation placed upon their share in those transactions, he would have understood still better their feelings towards himself. We do not blame Dr. Nelles for assuming that the transactions in question were as sincerely indicative of the mind of High Churchmen as they were of the good-will and Christian cordiality of Evangelical Churchmen; but we deeply regret the unworthy and disingenuous way in which both in act and word our High Churchmen have shown that they did not intend that the words of greeting to other Christian churches, in which they apparently concurred, should bear the natural meaning affixed to them by Evangelical Churchmen, and by those to whom the greetings were addressed. Had Dr. Nelles contented himself with expressions of goodwill towards a sister university, he would still

have been the object of our sincere commiseration, on account of the position which he unwittingly occupied; but he went far beyond all demands of courtesy and goodwill to his hosts, in what, notwithstanding his disclaimer, we are still obliged to call his "attack" upon Evangelical Churchmen.

#### THE LORD'S DAY IN TORONTO.

An important series of articles upon "Sabbath Observance in Cities" is appearing in the *New York Independent*. The writer, Rev. W. F. Crofts, has 200 correspondents and observers, all intelligent and occupying positions of responsibility. Scotland he finds to be in advance of the United States and Edinburgh superior to American cities. But in advance even of Scotland he finds Canada (with the exception of the Province of Quebec), and beyond Edinburgh stands Toronto, which he declares to be "the best Sabbath-keeping city of the world." He quotes the following testimony of Mr. Jolley, the secretary of the Edinburgh Sabbath Alliance:—

"Nothing impressed me more pleasingly during my whole tour than the aspect of the Lord's Day observance in such cities as Toronto, Hamilton, and even in Montreal, notwithstanding its masses of French Roman Catholics. My own feeling was that Toronto, where I at least did not observe a single open shop, where the streets were still and quiet, save where reverent multitudes were going to the house of God, showing a city whose stalwart and beautiful sons and daughters were enjoying a Sabbath rest, might well put our Scottish cities in these later days to shame."

He divides the Sunday work, which is more or less found in cities, into three classes, and examines how Toronto deals with each of them. The first includes what is quite generally considered as "necessary work," as selling milk and medicines, running blast furnaces, liveries, telegraph offices, etc. He finds no blast furnaces in Toronto. The others are allowed "with exemplary restrictions," which are not regarded so well in other places, and which secure a longer portion for the rest-day for those engaged in these necessary labours. The second class of work embraces horse cars and ferries. With regard to the latter, the chief violation is said to be by excursions now and then, which generally receive prompt attention from the courts, and are frowned upon by the general public. All street car employees have the full day. Mr. Crofts also gives great praise to the rich people of Toronto, who, he says, "very generously go to church on foot, Garfield style, that their men servants of the stable may rest as well as themselves." The third class of Sunday work common in large cities, which he finds utterly abolished in Toronto, includes barbers, bakers, boot-blacks, butchers, grocers, confectioners, newsdealers, tobacconists, post-office employees, ice dealers, liquor dealers, and similar occupations. The Post Office is closed from Saturday evening until Monday morning.

Toronto, he declares, "proves that there is no necessity or mercy in keeping from their Sunday rest bar-tenders, actors, jockeys, ball-players, postal employes, railroad men, horse-car men, bakers, barbers, boot-blacks, butchers, grocers, news-dealers, confectioners, tobacconists, fruit dealers, florists, expressmen—all of whom should be protected against being driven by competition into doing seven days'

work for six days' pay, to their physical and moral injury, by the loss of the Sabbath."

Another feature of Toronto Sabbath observance which is noted with approval by Mr. Crofts is "that a large majority of the children, from nine to fifteen, are to be found at church in the morning, and many younger."

In conclusion the writer says: "Toronto is the best proof I have ever seen that Sabbath-keeping in cities is not a 'lost art'; it is a living refutation to all arguments in or out of court that it is 'necessary' to keep thousands of people at work on the Sabbath in trade and transportation."

"It is a conclusive answer to those who say that our complicated society requires more than that of the ancient Jews did upon the Sabbath. If it might seem plausible that some things might be 'necessary' in modern New York or Glasgow that were not necessary in ancient Jerusalem, nothing can really be a necessity in modern New York or Glasgow, that is not in modern Toronto or Edinburgh or London."

To this we will only add another word. Let the citizens of Toronto guard most jealously their sacred privilege, which others envy, but will only be able to recover by conflict and controversy, or as the excessive evils of Sunday work bring on a righteous reaction.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

24th SUNDAY AFTER TRINITY, NOV. 23rd, 1884.

Proverbs of Solomon.—Prov. 1: 1-16.

I. THE BOOK OF PROVERBS. In beginning a new book, it will be well to learn first something about it—what kind of book it is; what kind of person wrote it; what kind of teaching it is meant to give; what kind of people it is written for. This book then—

1. *What is it called?* What is a proverb? Many proverbs in our own language, e.g., "Waste not, want not," &c. Have been called "one man's wit, many men's wisdom," i.e., what many men have learnt by long experience, one man has put into fitting words so that all may easily remember it. Proverbs of this kind in the Bible (1 Sam. xxiv. 13), but those in this book are rather different; we may call them the wise sayings of wise men, containing the wisdom not so much of many as of one. Sometimes a kind of witty comparisons, teaching something by comparing it with something else. [Cf. spark from flint and steel; so proverb, a spark from the fire of wisdom, by "putting this and that together."] For an illustration and description—proverbs described in a proverb, see Eccl. xii. 10, 11. "Acceptable" or "pleasant words;" "words of truth;" "words of the wise;" what are they like? (1) *Goats*—stirring up to right action. (2) *Nails*—remaining fixed in the memory.

2. *Who wrote it?* Read ver. 1. So the Psalms are called the Psalms of David. Does that mean that David wrote all the Psalms. [Refer to Psalms by other writers—Asaph, Solomon, &c.] And this book, too—it contains many proverbs by Solomon, though it is not all written by him. See xxii. 17, xxiv. 23, "words of the wise"; xxx. 1, "words of Agur"; xxxi. 1, "of King Lemuel." What do we know about Solomon? And in his wisdom he made a great many proverbs (1 Kings iv. 32). Not nearly 3,000 in this book, but a good many, no doubt, by Solomon, and so the book called after him.

[In elder classes the teacher may explain further. Likely that about seventy years after Solomon died some one made a collection of about 400 of his proverbs. (See heading chap. x.) Perhaps the same person wrote the first nine chapters, which tell us so much about wisdom; or he may, perhaps, have put them together from other wise sayings of Solomon's. Then later (see chap. xxv.) another collection made by Hezekiah's men. And other wise words by other

people added. So there are two collections of Solomon's proverbs, and some other writings by likeminded men.]

Who gave Solomon his wisdom? (1 Kings iii. 12, iv. 29.) And Who gives all men wisdom? (Jas. i. 5, 17.) Wisdom something like water—many channels, one fountain; so long as we are sure about the fountain, need not trouble so much about the channels.

3. *What was it written for?* We have seen something of this already, but it is stated more at large in these first verses, which are really a kind of title-page to the book. Read ver. 2. How many things mentioned? "wisdom," "instruction," "words of understanding." [Illustr.—Treasure just out of reach; to get it must use a ladder; to use the ladder must go step by step, and be able to tell one step from another.] "Wisdom," like the treasure; "instruction," the training by which we climb to it; "perceiving the words of understanding," being able to distinguish right from wrong, truth from error, the steps in the ladder of instruction. Contrast Solomon's wisdom and Rehoboam's folly (1 Kings xii. 8) Rehoboam could not "perceive the words of understanding." In ver. 3 we are told how we may learn this. "Wisdom"—in this place it means "thoughtfulness"—is to be our instructor. Must be thoughtful ourselves, and learn from thoughtful people how to judge all things rightly and fairly. [Cf. Collect for Whit Sunday, "that we may have a right judgment in all things."] And where above all does this right judgment come from? (ver. 7 [the motto of the book], and cf. verses for repetition.)

4. *For whom is it intended?* See ver. 4. Two classes of people mentioned—"the simple," i.e., the open-hearted, those not wise in their own conceits; and "the young." But the young must be "simple" too; if vain and conceited, they will learn nothing. [The kingdom of wisdom like the kingdom of heaven. Cf. St. Matt. xviii. 3.] You are young, are you also simple? Not ashamed to own you know but little; not ashamed to learn when you have the chance? If so, then this book is addressed to you; you are just the person for whom it is intended. And, if the simple do learn, see what follows (ver. 5, 6).

1. "Attain unto wise counsels" means, really, they will "get the power to steer rightly." Life is like a sea. Compare Baptismal Service, "waves of this troublesome world." We are like mariners, each in charge of his own boat. How important to know how to steer our boats so as to escape wreck and make the haven.

2. "To understand," &c. (ver. 6). By learning Wisdom we get to know more and more about Wisdom, are able to recognize her even when disguised. [Cf. St. Matt. xiii. 12, 51, 52. Parables like the mask which Wisdom will sometimes wear.] Surely with such a high object it is worth taking pains to learn carefully!

II. THE WAY TO WISDOM.—At the commencement of the book are placed three great principles for our guidance. By these alone we can attain to Wisdom.

1. *Fear God.* The beginning of the way to wisdom is the fear of the Lord (ver. 7). This is not the fear which has torment, but the reverence which springs from a sense of God's holiness and our own sinfulness. It is compatible with child-like love, into which indeed it ripens. It is described in Ps. xix. 9; Prov. viii. 13; x. 27; xiv. 26, 27; xix. 23; xxii. 4; Isai. xi. 3; xxxiii. 6; Acts ix. 31. The fool, on the contrary, has no fear of God before his eyes. He despises wisdom. He is described in Jer. v. 21; Ps. xiv. 1; xcii. 6; Prov. x. 21; xii. 15; xiv. 9; xvi. 22; xviii. 2; xxiv. 7.

2. *Obey your parents,* ver. 8. As a rule, a child knows its father and mother before it can know anything of God. Parental care and parental rule are God's ordinance for the protection of the young, and next to the fear and the love of God himself, there are no bands so strong or so safe. Should such bands be galling? Wear them obediently and lovingly, and "they shall be an ornament of grace to thy head and chains about thy neck," like the gold crown set upon Mordecai (Esth. vi. 8, 11, and the gold chain put round the neck of Joseph (Gen. xli. 42), and of Daniel (Dan. v. 29). This adornment was worn even by Jesus, the Son of God, when he sojourned here below. (Luke ii. 51). It is sad to see young persons hastening with impatience to divest themselves of it.

3. *Consent not to the enticements of sinners.* ver. 10. The first great danger which besets the simple and the young is that of evil companionship. The enticements, like the enticers, are manifold. As addressed to well-educated, well-conducted youth, they are always more or less disguised. The tempter always flings over at least his ugliest side some shred of an angel's garment. An enemy who desired to destroy you by your own deed would not lead you straight to a yawning precipice, and bid you cast yourself down. He would rather lead you along a flowery, winding path, until you should

insensibly be drawn into a spot which would give way beneath you. Enticements to moral evil will generally take that form. You will not be persuaded all at once to plunge into deeds of darkness, knowing them to be such. Few young men who have enjoyed a religious education come to a sudden stand, and at once turn their back upon God and godliness. Most of those who fall diverge at first by imperceptible degrees from the path of righteousness.

The only safety is to be found in the power of saying "No" to all such invitations, however enticing they may be. The defence prescribed is, "Consent thou not." It is a blunt, peremptory command. Your method of defence must be different from the adversary's mode of attack. His strength lies in making gradual approaches; yours in a resistance, sudden, resolute, total. Happy are those whom the law of their parents, girding them round, compels to say "No" to the tempter. And happier still those who, having the "fear of the Lord" in their hearts, can reply to every evil suggestion, "How can I do this great wickedness and sin against God?"

## Missionary.

PRAYER BARRELS.—I first met with prayer barrels on the borders of Thibet, when, travelling the narrow paths which wind along the face of majestic, precipitous Himalayan crags, we met native travellers from still further north—traders driving flocks of laden goats, women with quaint headdresses of lumps of amber and large, coarse turquoises fastened on bands of dirty cloth, and here and there a man holding in his hand a small bronze or brass cylinder which he twirled mechanically all the time he was journeying. It was some time before I succeeded in getting hold of one of these for a closer examination, as the owners are nervously afraid to trust their treasures in the hands of one who, albeit in ignorance, might irreverently turn them the wrong way, and so undo much of the merit acquired by perpetual twirling in the opposite direction. For, as we eventually discovered, not only is the sacred six-syllable charm embossed on the metal cylinder, but the same mystic words were written over and over again on very lengthy strips of cloth or papyrus, which are bound round the spindle on which the cylinder rotates, and one end of which forms the handle. It is therefore necessary to turn this little barrel of prayers in such a direction that the characters forming the holy phrase may pass in proper order before the person turning, and as all Oriental books are read from the right side of each page to the left, the barrel is turned in the same direction. For the same reason the Thibetan walks in this direction round the great terraces and other buildings, on which the holy words are inscribed, in order that his eyes may rest on the words in due course, which can only be the case when he keeps his left hand toward the object round which he is walking. Happily this produces a doubly satisfactory result, for in Eastern lands, as well as in our own West, it has ever been accounted lucky and meritorious to walk round sacred objects or places in this sunwise course—an act of homage to the sun which I have seen rendered in many lands. Just as our British ancestors continued thus to circumambulate their churches long after they had nominally abandoned all paganism, so throughout the world we find survivals of the old homage.—*The Contemporary Review.*

The rites of paganism are often cruel, sometimes very ridiculous. The *Sind (India) Times* describes a spectacle witnessed at Shikarpore round the hideous image of an earthen god representing fear. The image, huge, out of all proportions, wore an extremely dreadful appearance. About 7,000 people assembled to

1884.]

celebrate the death of this god of dread. An old woman was sitting by the image, representing the mother of the dreaded deity. A circle about fifty feet in diameter was formed round the image, in the midst of which moved hundreds of spectators, men and women, crying at the top of their voice, "Fear is dead!" "Fear is dead!" The old woman near the image, on hearing of the death of her son, broke out into lamentable strains, mourning the loss of her beloved son, the god of fear. Some women again, afraid, we should think, lest the deity of fear may not be actually dead, and might turn his wrath against those who were shouting his death, reverently approached the idol, kissed his feet, and scattered fullahs upon it to propitiate its anger.

The *Indian Witness* says: "The Calcutta Missionary Conference is slowly but steadily growing, not only in numbers, but in efficiency and influence. At the regular monthly meeting Monday evening no less than ninety-seven persons were present. No other similar missionary body in the world is equal to this Conference in numbers, and perhaps we might add in opportunities for usefulness. Its opinions have weight in the highest official circles, and its influence is powerfully felt, when thrown resolutely into the scale, on all questions of a moral or religious character."

The operation of the Church Missionary Society among the Moslems in the Krishnagar district in Northern India, are quite encouraging. One of the missionaries writes: "It may be truly said that the Mussulmans here are like sheep without a shepherd. One result of this is the observance of many idolatrous practices. Many of the Mussulmans put the signs of the goddess *Lakhi* on their walls in the same way as the Hindus do. In preaching to such men, we can speak strongly on the ground of their own creed. In many villages we have acted as Mussulman reformers in getting the people to erase all the idolatrous signs. We always feel that when we have succeeded thus far with them we have established our characters as religious teachers, and that a good step has been taken to bring them to complete obedience to the faith. But for the chain of caste, which binds the Mussulmans of Bengal almost as fast as it binds the Hindus, Mohammedanism would fall to pieces. I speak for my own district, but I believe the same holds good in rural Bengal generally. If the Church at home were alive to its duty and opportunity, Bengal would be overrun by itinerating missionaries giving special attention to the Mussulmans. Schools and colleges hardly touch this vast community." There is an impression among them that they must ere long all become Christians.

Mr. Atkinson, of the American Board's Mission in Japan, writes that the proclamation abolishing the religious department of the Government, has caused a great stir:—"This morning I read the following, translated from one of the Osaka native newspapers: 'Religious matters form the principal topic of conversation at present, and we hear that a meeting of provincial governors will be held in Tokio to discuss the recent changes.' And it was only yesterday afternoon that two officials belonging to the police department were sent by the Governor of Otsu to our encampment in order to make inquiries about our water supply. A little further up the mountain from our tents is a spring which flows from the grounds of an empty, decaying temple. We want to conduct the water from this spring in bamboo pipes to our tents, but the priest refusing permission, we are obliged at great in-

convenience to have the water carried in buckets. The Governor of Otsu, who has jurisdiction over this part of the mountain, hearing of the refusal of the priests, sent there two officials to remonstrate with them. Next summer we shall have the use of that spring, and some other privileges besides. This incident assures us of the friendliness of the Governor. I need hardly say that the native Christians are greatly rejoiced over this notification, not for what it brings to them now, but for what it foreshadows. It is significant that the first census of Japanese Christians should have been made just at this time by order of the Government. The number reported by them is 80,000. This includes Roman Catholics and Greek converts, as well as a great number who, though not called Christians by us, are so far identified with the Christians as to be termed such in the census. By such a method of counting the above number cannot be very much out of the way. It is also rumored that a proposition has been brought forward in the judiciary committee to publicly allow funerals to be conducted according to any religious ceremony, thus placing the Buddhist, Shinto and Christian sects on the same footing in that respect."

### Book Reviews.

THE CANADIAN PRACTITIONER, Nov., 1884, published by Wm. Briggs, 78 King street East, Toronto. This excellent serial keeps well up to the mark. The current number is unusually full and interesting. A great variety of cases are reported.

LIKE CHRIST—Thoughts on the Blessed Life of Conformity to the Son of God, by Rev. Andrew Muncey. London: Jas. Nisbet & Co., 21 Berners street; Toronto: The Willard Tract Depository. This little visitor is a sequel to "Abide in Christ," by the same author, of which we have written in terms of highest commendation. The present volume is fully equal to its predecessors. It is written in an earnest, devout spirit, and marked by a loyal devotedness to Christ and a deep sense of His "reality." It contains thirty-one meditations upon the salient features in the great example, each of which is developed very beautifully and forcibly.

PASTORAL THEOLOGY, by Prof. Jas. M. Hoppin, of Yale College. New York: Funks & Wagnalls; Toronto: Wm. Briggs. This admirable volume is from the pen of the author of the well-known work on the kindred subject of homiletics. The style is very clear and forcible, and the treatment of the subject thorough, systematic and practical. It is marked by good sense and sobriety, enriched by the experience of his own successful pastorate and filled with seasonable and helpful counsel. The young and inexperienced pastor will find it a stimulating and instructive volume.

THE BIBLIOTHECA SACRA, Vol. xli, October, 1884, published by E. J. Goodrich, Oberlin, Ohio. The current number of this scholarly quarterly contains two able and timely discussions upon the authorship and structure of the Pentateuch. Professor Bissel discusses the unity and genuineness of Deuteronomy. Dr. Ives Curtiss gives us the second part of his noteworthy "Sketches of Pentateuch criticism." Dr. Craven contributes an elaborate paper on "The Nicene Doctrine of the Homousion." The other papers are, "Reforming our English," "Predicative Participles with aorist verbs," and "The Vocabulary of the 'Teaching' of the Twelve Apostles." The reviews of current literature, both Foreign and English, are full and discriminating. We find this serial invaluable.

THE PRESBYTERIAN REVIEW, October, 1884, A. D. F. Randolph & Co., New York. This noble quarterly contains a splendid variety of articles of sterling and permanent value. Oscar Craig writes of "Spencer's Philosophy and Theism," Rev. George Matheson, of Scotland, "Modern Science and the Religious Instinct," Professor Bruce, also of Scotland, of the "Mutual Relations of the Synoptical Gos-

pels." Professor Hunt discusses the "Transition in English Poetry from Pope to Burns," and Professor Briggs on the "Principle of Puritanism." The Rev. O. A. Kingsbury discusses the "Social Idea in the Church," and then follow seventy-five pages of Notes, Notices and Reviews of Recent Theology, very interesting and valuable.

THE CHURCHMAN, October, 1884. Elliot Stock, 62 Paternoster Row, London, Eng.

This valuable monthly is of a more popular character than the two quarterlies we have just noticed. Miss Holt contributes a very interesting article on "The Lisle Papers." There are scholarly and important reviews of Westcott on 1. John, and Swainson's Greek Liturgies. Other papers deal with "P;" "The first Polyglot Bible;" "Raymond Tull;" and "Clerical Charities."

## The Church of England

### TEMPERANCE SOCIETY

AT HOME AND ABROAD.

#### ABROAD.

The Harper law in Illinois has reduced the number of saloons from 13,000 to 9,000, and increased the revenue from \$700,000 to \$4,000,000 a year.

Of 10,000 rum shops in New York City, 7,000 of which pay licence for carrying on their nefarious traffic, 6,500 of the latter are in the hands of Irish and German Roman Catholics, and it may be safely assumed that members of that Church exclusively run the unlicensed dens.

In New Zealand the advocates of popular control of the liquor traffic have reason to be encouraged. The licensing committees are now elected by the rate-payers of the several districts; and at the last elections several committees were elected on the temperance platform, pledged to carry out reforms. In a few instances all the public houses in the district have been closed, the committees being bound to this course by their election pledges. In several districts early closing has been insisted on, Sunday traders have been threatened with the cancellation of their licenses. In spite of an increasing population the drink bill of the colony shows a very considerable falling off for the year ending March 31, 1884, as compared with the preceding year.

### Children's Corner.

#### LADY TEMPLE'S GRANDCHILDREN.

##### CHAPTER XVIII.

(Continued.)

"Were you not sorry to come away?"

"In one way I was a little, and in another I was glad."

"Why did you not ask to stay longer yourself as well as Marmaduke?"

"I thought I should like to come home," answered Dolly, rather timidly.

"What made you want to come home?"

Dolly looked up shyly into Lady Temple's face. It was grave and set as usual, and yet there was something in its expression which emboldened the child to proceed. "I wanted to see you again, grandmother. I thought perhaps if you were better I might be able to do little things for you, or to read to you. I used to help to take care of mamma if ever she was poorly, when we were in India."

Dolly had not meant to mention her mother, but the name slipped out unawares. She feared she might have injured her cause, and dared not look up into her grandmother's face.

It was some while before Lady Temple spoke again, and when she did so she asked—

"And what made you wish to do things for me, Dorothy?"

It was rather a hard question to answer, but Dolly screwed up her courage.

"I think it is because I love you, grandmother," she answered timidly.

There was no response to this little confession, and Dolly had time to recover from her feeling of trepidation.

At this juncture Parker appeared at the door with a cup of beef-tea in her hand.

Dolly rose and went forward to take it from her, rather surprised at her own boldness, yet with a fascination in her fear which made it almost a pleasure.

Parker glanced at her mistress, and then gave the cup into the child's hands and retired again. Dolly brought her burden to the table and carefully put it down, broke the pieces of toast into delicate morsels, and waited deftly upon the invalid. Her movements were noiseless, her voice gentle. She had overcome the extreme timidity which had once made her afraid to speak or move in Lady Temple's presence, and now that she had begun to realise her dream of "taking care of grandmother" she was supremely content, and the expression of the earnest little face showed that it was so.

"Thank you, Dorothy," said Lady Temple presently. "That was very nicely done. And now it is time for me to take my nap. You can go out into the garden if you would like; and you may ask Cotman to give you a bunch of grapes."

"Thank you, dear grandmother," answered Dolly with shining eyes; and after a little hesitation she added, "May I come back again by and by, please?"

"Would it give you any pleasure?"

"Yes, a great deal."

"At five o'clock I shall be taking my tea. If you would like to do so, I will allow you to drink yours with me this afternoon."

Dolly coloured with pleasure.

"Thank you, grandmother. I should like that very much indeed."

"Very well; now leave me. You may come back at five."

Dolly wandered away feeling very happy. The ice was broken. Her grandmother did not mind her presence in the room, and now that a beginning was made, who could tell what the end might be? Might not she even learn to love her in time?

She walked round the garden, gathered some roses and ate her bunch of grapes. Then she wandered a little about the house, looked over the treasures she had brought with her from the sea-side, and arranged them neatly in some empty drawers in a little cabinet she possessed, and then she washed her hands and brushed her hair, and sat down with a story-book till it was five o'clock.

When she found her way into Lady Temple's room again, she found a very dainty-looking tea spread out upon the table. There was fruit and cake, rich cream and strawberry jam; yet Dolly noticed that her grandmother touched none of these good things, but only ate toast or a little bread-and-butter.

She had brought her roses into the room with her, and Lady Temple told her to put them into a vase, and place them upon the table where she could see them.

"I think you are the only person who ever brings me flowers, Dorothy," she remarked in her stately way. "They are very sweet."

Dolly poured out the tea very prettily, and carried her grandmother's cup carefully round to her, buttered slices of toast, and anticipated all her wants. She was losing her shyness by degrees and talked a little of things they had seen and done at Denmouth; and if Lady

Temple said little, she seemed quite ready to listen.

Parker came to clear away the tea; but Dolly was not dismissed. She made a little tour of the room, looking at all the pictures that hung on the walls, and especially at a particularly finely drawn crayon head of her father, which took her fancy very much, and at which she stood gazing for a very long while.

When Parker had gone, the child returned to her low seat by Lady Temple's side.

"Are you tired, grandmother?"

"Not particularly, thank you, Dorothy."

"It does not tire you to have me here?"

"No, Dorothy."

"I am so glad," said the child with a happy smile, "for I like being here so much."

"I cannot talk much, Dorothy; but you need not go away unless you wish to do so. You can get a book and look at the pictures."

Dolly rose and looked at some large illustrated books which stood in a row in a small case beneath the window. She selected a large Bible and carried the last volume across the room, placing it carefully upon a chair before which she knelt, turning the leaves softly, and looking with great interest at the large and beautiful wood-cuts.

She was so much absorbed in her task, that she had no idea how earnestly a pair of keen eyes were fastened upon her, and she started by and by to hear herself addressed.

"What book have you got there, Dorothy?"

"The Bible, grandmother. It is such a beauty."

"What made you choose the Bible?"

The child looked up with a smile.

"I think it was because I am fond of it. I can understand all the pictures. They are beautiful."

"What makes you fond of the Bible, Dorothy?"

Dolly hardly knew how to answer that question.

"Mamma was fond of it," she said softly; "Mamma wanted me to learn to love it. I don't think I did then—not really—but I do now. It is all so beautiful, isn't it, grandmother?"

Lady Temple did not answer, though she made a slight movement of her head. Dolly turned again to her pictures, but she looked up before long and asked shyly—

"Grandmother, would you like me to read to you a little?"

"Do you wish to do so, Dorothy?"

"I like reading the Bible," answered the child; "I used to read to Molly every night. If I read to you now it might save your eyes to-night, might it not?"

She spoke with quaint, womanly gravity. Lady Temple answered in her formal way—

"Do so then, Dorothy. I am ready to listen."

"Where shall I read?" asked Dolly; "I should like to read one of your favorite chapters."

"You may read one of your own favorites," replied Lady Temple. "Read just what you like best, Dorothy."

The child turned the leaves thoughtfully and presently looked up.

"Shall I read you what Molly and I would have read together if I had been there? She will be reading it about now, I should think," said Dolly, glancing up at the clock.

"Yes, that will do as well as anything," answered Lady Temple.

So Dolly turned to the first Epistle of St John and read the third chapter.

She had a clear, sweet voice, and read well, with a comprehension of the meaning of the words unusual in a child.

When she had finished there was a long pause. Dolly turned once more to the pictures,

and her grandmother sat looking out of the window.

"What made you choose that chapter, Dorothy?"

The child started and looked quickly up.

"It was the one Molly and I would have read together."

"I know that. I want to know what made you choose that epistle at all. Children usually prefer the gospels."

"Yes, I think we do, too. They are easier to understand. But you see we had finished St. John—the Gospel, I mean—and there was a great deal about loving there, and Molly thought she would like to read his Epistles next, to see if there was any more, so we had just begun, and there is a great deal. It seems to me it is nearly all about loving one another."

"What made you and Molly wish to read upon that particular subject?" asked Lady Temple, fastening her gaze fixedly upon the child's face.

Dolly looked up and hesitated, but when she did speak it was with great and increasing earnestness.

"I think at first it was because Molly did not believe that people ought to love one another, and that loving each other would make them happier. You see they used to quarrel a good deal—the boys I mean—and Molly and Wilfred thought boys had to quarrel; and I don't think they minded it much. I mean they didn't know they minded; but it made them unhappy, I am quite sure; because they have nearly stopped quarrelling now, and are much kinder to one another; and it is very nice, and they all like it much better, and Molly is so much happier with them."

"What has made them stop quarrelling just now?" asked Lady Temple.

"I don't quite know," answered Dolly, raising her innocent face to her grandmother; "I suppose they thought it would be nicer to be kind than to be cross, and I know Molly and Wilfred wanted to learn to be good, and so do I; and love has a good deal to do with everything. And then when Bruce sprained his ankle, he got much nicer, and Wilfred and he got to be quite friends, and Molly liked to be with them, and it was all very nice. I think they are all fond of each other now, and don't want to quarrel, hardly ever; and they are much happier, I think."

Lady Temple made no answer for a while, but presently remarked—

"So you think quarrelling a very bad thing, Dorothy?"

"Oh yes, grandmother. Isn't it naughty to quarrel? St. John said so often that little children should love one another."

"And only children, Dorothy? Does he say nothing about the rest of the world?"

(To be continued.)

The chief advantage secured in the new upright piano-fortes which the Mason & Hamlin Company are now introducing, is undoubtedly in their quality of tone, which is, of course, the fundamental excellence in any piano. By their new arrangement the strings are accurately and securely held, being subject to little or no variation from changes of temperature, humidity of the atmosphere, etc. More perfect and accurate vibrations of the strings are thus secured, which are essential to tones entirely musical, and free from mere noise. The greater durability and freedom from liability of the Mason & Hamlin piano to get out of tune come from the same cause. This improvement in these pianos is added to the best modes of construction heretofore employed.—*Boston Traveller.*

Vol

T

TC

HON. S. I.  
REV. SBI  
B. HOME  
W. H. H.Sunrise  
Like Cl  
Plausibl  
BRITISH  
HOME I  
CORRES  
CHURCH  
EDITOR  
Edi  
The  
The  
Mr.  
THE SU  
MISSION  
CHILDR  
Lad

"His me

His  
H  
The  
Th  
Lo!  
Th  
God  
Ar  
His  
Ar  
To tl  
Th  
The  
Th  
The  
Th"His  
In  
"His  
W  
And  
Th  
And  
Ab

LIKE C

"He th  
so to walk,Abidin,  
are the tv