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## The Evangelical Churchman

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### PSALM XXVII.

Jehovah is my light and my salvation ;  
 Whom shall I fear ?  
 Jehovah is the stronghold of my life ;  
 Of whom shall I be afraid ?  
 When the wicked came against me,  
 To devour my flesh,  
 Oppressing and hating me, they stumbled and fell.  
 Should a host encamp against me,  
 My heart shall not fear ;  
 Should war rise against me,  
 Even then will I be trustful.  
 One thing have I asked of Jehovah,  
 That will I seek after :  
 That I may dwell in the house of Jehovah  
 All the days of my life,  
 To enjoy the graciousness of Jehovah,  
 And to delight in his temple.  
 For he will conceal me in his pavilion  
 In the day of evil ;  
 He will hide me in the shelter of his tabernacle :  
 Upon a rock he will exalt me.  
 Then shall my head be set on high,  
 Above mine enemies around me ;  
 And I will offer in his tabernacle  
 Sacrifices with a trumpet sound :  
 I will sing and strike the harp to Jehovah.  
 Hear my voice, O Jehovah ! when I call ;  
 Deal kindly with me, and answer me.  
 Unto thee my heart respondeth,  
 When thou sayest, "SEEK YE MY FACE !"  
 "Thy face, O Jehovah ! I will seek."  
 Hide not thy face from me ;  
 Turn not away thy servant in anger :  
 Thou hast been my help ;  
 Cast me not off, neither forsake me,  
 O God of my salvation !  
 When my father and my mother have forsaken me,  
 Let Jehovah gather me in.

Teach me thy way, O Jehovah !  
 And lead me in an even path,  
 Because of mine enemies.  
 Yield me not to the will of mine adversaries ;  
 For false witnesses rise against me,  
 That pant after cruelty.  
 O had I not confidence  
 That I should see the goodness of Jehovah  
 In the land of the living—  
 Wait thou for Jehovah !  
 Be of good courage, and let thy heart be firm ;  
 Wait thou for Jehovah !

### ABIDE IN CHRIST AT THIS MOMENT.

'Behold, now is the accepted time ; behold now is the day of salvation.'—2 Cor. vi. 2.

The thought of living moment by moment is of such central importance—looking at the abiding in Christ from our side—that we want again to speak of it. And to all who desire to learn the blessed art of living only a moment at a time, we want to say, The way to learn it is to exercise yourself in living in the present moment. Each time your attention is free to occupy itself with the thought of Jesus,—whether it be with time to think and pray, or only for a few passing seconds,—let your first thought be to say, Now, at this moment, I do abide in Jesus. Use such time, not in vain regrets that you have not been abiding fully, or still more hurtful fears that you will not be able to abide, but just at once take the position the Father has given you : 'I am in Christ ; this is the place God has given me. I accept it ; here I rest ; I do now abide in Jesus.' This is the way to learn to abide continually. You may be yet so feeble as to fear to say of each day, 'I am abiding in Jesus ;' but the feeblest can, each single moment, say, as he consents to occupy his place as a branch in the vine, 'Yes, I do abide in Christ.' It is not a matter of feeling,—it is not question of growth or strength in the Christian life,—it is the simple question whether the will at the present moment desires and consents to recognise the place you have in your Lord, and to accept of it. If you are a believer, you are in Christ. If you are in Christ, and wish to stay there, it is your duty to say, though it be for a moment, 'Blessed Saviour, I abide in Thee now ; Thou keepest me now.'

It has been well said that in that little word now lies one of the deepest secrets of the life of faith. At the close of a conference on the spiritual life, a minister of experience rose and spoke. He did not know that he had learnt any truth he did not know before, but he had learnt how to use aright what he had known. He had learnt that it was his privilege at each moment, whatever surrounding circumstances might be, to say, 'Jesus saves me now.' This is indeed the secret of rest and victory. If I can say, 'Jesus is to me at this moment all that God gave Him to be,—life, and strength, and peace,'—I have but as I say it to hold still, and rest, and realise it, and for that moment I have what I need. As my faith sees how of God I am in Christ, and takes the place in Him my Father has provided, my soul can peacefully settle down : Now I abide in Christ.

Believer ! when striving to find the way to abide in Christ from moment to moment, remember that the gateway is : Abide in Him at this present moment. Instead of wasting effort in trying to

get into a state that will last, try and remember that it is Christ Himself, the living, loving Lord, who alone can keep you, and is waiting to do so. Begin at once and act faith in Him for the present moment : this is the only way to be kept the next. To attain the life of permanent and perfect abiding is not ordinarily given at once as a possession for the future : it comes mostly step by step. Avail thyself, therefore, of every opportunity of exercising the trust of the present moment. Each time thou bowest in prayer, let there first be an act of simple devotion : 'Father, I am in Christ ; I now abide in Him.' Each time thou hast, amidst the bustle of duty, the opportunity of self-recollection, let its first involuntary act be : 'I am still in Christ, abiding in Him now.' Even when overtaken by sin, and the heart within is all disturbed and excited, O let thy first look upwards be with the word ; 'Father, I have sinned ; and yet I come—though I blush to say it—as one who is in Christ. Father ! here I am ; I can take no other place ; of God I am in Christ ; I now abide in Christ.' Yes, Christian, in every possible circumstance, every moment of the day, the voice is calling, Abide in me : do it now. And even now, as thou art reading this, O come at once, and enter upon the blessed life of always abiding, by doing it at once : do it now.

In the life of David there is a beautiful passage which may help to make this thought clearer (2 Sam. iii. 17, 18). David had been anointed king in Judah. The other tribes still followed Ish-bosheth, Saul's son. Abner, Saul's chief captain, resolves to lead the tribes of Israel to submit to David, the God-appointed king of the whole nation. He speaks to the elders of Israel : 'Ye sought for David in times past to be king over you ; now then, do it, for Jehovah has spoken of David, saying, By the hand of my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.' And they did it, and anointed David a second time to be king, now over all Israel, as at first only over Judah (2 Sam. v. 3),—a most instructive type of the way in which a soul is led to the life of entire surrender and undivided allegiance, to the full abiding.

First you have the divided kingdom : Judah faithful to the king of God's appointment ; Israel still clinging to the king of its own choosing. As a consequence, the nation divided against itself, and no power to conquer the enemies. Picture of the divided heart. Jesus accepted as King in Judah, the place of the holy mount, in the inner chamber of the soul ; but the surrounding territory, the everyday life, not yet brought to subjection ; more than half the life still ruled by self-will and its hosts. And so no real peace within and no power over the enemies.

Then there is the longing desire for a better state : 'Ye sought for David in times past to be king over you.' There was a time, when David had conquered the Philistines, that Israel believed in him ; but they had been led astray. Abner appeals to their own knowledge of God's will, and David must rule over all. So the believer, when first brought to Jesus, did indeed want Him to be Lord over all, and hoped that He alone would be king. But, alas ! unbelief and self-will had come in, and Jesus could not assert His power over the whole life. And yet the Christian is not content. Now he longs—sometimes without daring to hope that it can be—for a better time.

Then follows *God's promise*. Abner says: 'The Lord hath spoken, By the hand of David I will save my people from the hand of all their enemies.' He appeals to God's promise: as David had conquered the Philistines, the nearest enemy in time past, so he alone could conquer those farther off. He should save Israel from the hand of all their enemies. Beautiful type of the promise by which the soul is now invited to trust Jesus for the victory over every enemy, and a life of undisturbed fellowship. 'The Lord hath spoken,—this is our only hope. On that word rests the sure expectation (Luke i. 70-75): 'As He spake, That we should be saved from the hand of all that hate us, to perform the oath which He swore, that He would grant unto us that we, being delivered from the hand of our enemies, should serve Him without fear, in holiness and righteousness before Him, all the days of our life.' David reigning over every corner of the land, and leading a united and obedient people on from victory to victory; this is the promise of what Jesus can do for us, as soon as in faith in God's promise all is surrendered to Him, and the whole life given up to be kept abiding in Him.

'Ye sought for David in times past to be king over you,' spake Abner, and added, 'Then do it now.' *Do it now* is the message that this story brings to each one of us who longs to give Jesus unreserved supremacy. Whatever the present moment be, however unprepared the message finds thee, however sad the divided and hopeless state of the life may be, still I come and urge Christ's claim to an immediate surrender—this very moment. I know well that it will take time for the blessed Lord to assert His power, and order all within thee according to His will—to conquer the enemies and train all thy powers for service. This is not the work of a moment. But there are things which are the work of a moment—of this moment. The one is—thy surrender of all to Jesus; thy surrender of thyself entirely to live only in Him. As time goes on, and exercise has made faith stronger and brighter, that surrender may become clearer and more intelligent. But for this no one may wait. The only way ever to attain to it is to begin at once. *Do it now*. Surrender thyself this very moment to abide wholly, only, always in Jesus. It is the work of a moment. And just so, Christ's renewed acceptance of thee is the work of a moment. Be assured that He has thee and holds thee as His own, and that each new 'Jesus, I do abide in Thee,' meets with an immediate and most hearty response from the Unseen One. No act of faith can be in vain. He does indeed anew take hold on us and draw us close to Himself. Therefore, as often as the message comes, or the thought of it comes, Jesus says, Abide in me: do it at once. Each moment there is the whisper, *Do it now*.

Let any Christian begin, then, and he will speedily experience how the blessing of the present moment is passed on to the next. It is the unchanging Jesus to whom he links himself: it is the power of a Divine life, in its unbroken continuity, that takes possession of him. The *do it now* of the present moment—a little thing though it seems—is nothing less than the beginning of the ever-present now, which is the mystery and the glory of Eternity. Therefore, Christian, abide in Christ: *do it now*.

#### ABIDING STRENGTH AND GLADNESS.

BY RICHARD S. STORRS, D.D.

"Strength and gladness are in his place."—1 Cron. 16: 27.

We sometimes hear a strain of music which seems to be carefully, artificially elaborated, in which, with all its richness, we do not feel the expression of spontaneous liberty, or recognize the spring of a great motive. In poetry, too, we may detect, amid all its ornamentation, a

lack of this vivid, vital power of an inward impulse. On the other hand, we sometimes meet with a vigor in speech and in song both vital and immediate, which reveals a feeling the most strenuous, spontaneous, and abiding. We find it in the passage from which we have taken the text: a song that breaks from a full heart, leaping with lyric motion in the loftiest and most unartificial freedom of style: "Sing unto the Lord all the earth! show forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations. For great is the Lord, and greatly to be praised. Glory and honour are in his presence; strength and gladness are in his place."

A song like this throws light on the whole Hebrew economy of precept and worship. By some it has been regarded as an austere, repellent system, severe in temper, and shadowed by an ever-watchful and recompensing God, guarded by a law vast and terrific in its sanctions; a burdensome bondage, in which the swing of perfect liberty was unknown. But Hebrew worship was largely festal. Praise was prominent. In this it surpassed all other religions before or since the time of David. The Psalms, it is true, breathe a penitential spirit and voice the feelings of a contrite heart, but, pre-eminently, they are jubilant and grateful in their temper. Their inspiring joy shoots up from a vigorous root. That joy had its throne in the temple and in the sanctuary; in the rude, humble tent where rested the sacred ark as well as in the palace of the king. In the midst of powerful and envious empires the national unity of God's people preserved them—a unity inspired alone by their strong, radical, religious life. Nothing else would have enabled them to withstand the adverse circumstances of their condition.

Now, we all need enthusiasm and vigor in our work. It is, however, a rare thing to find these as an abiding, continuous experience. Youth, of course, has freshness and freedom. Its ardent hopefulness colors everything, just as we and when, looking at distant objects through a lens not perfectly achromatic, we see them fringed with prismatic tints—a rainbow brilliancy which does not belong to the objects themselves. There are objects in life that lose their illusive and enchanting brightness when viewed in the sober inspection of maturer age.

Health, too, has its influence in imparting enthusiasm. On a bright and bracing day we walk the street with resounding foot. The sunlit skies and the crisp air help to quicken and enliven our spirits. Contact with a friend we love warms our soul with new emotion, and pours the elixir of life into languid veins. A great thought, or the perusal of a delightful book, may stir our intellect to fresh activity. A new key to the mystery of life is given us by momentary contact with an illuminated mind.

But society is complex. Cares are multiplied and minute in this our hurrying and exacting life. By no voluntary act of ours can we maintain this tension, any more than we can stretch a wire a hundred yards without a sag. With added years and with narrowing friendships we see less of pleasure ahead to anticipate. We come to feel the need of something to alleviate the weariness of life. Just here is seen a reason for the universal impulse to seek for artificial stimulus. It is not a love for the drug or dram itself, so much as a craving for something to lighten the load that presses on the spirit—a burden which is most sensibly felt as society grows more and more artificial. It is in just such communities that suicide is most common.

Can we as Christian disciples find in our religion that ennobling and enlivening element which was found in the Hebrew? If not, ours is narrower and more limited than the Hebrew. Yes, we do find strength and gladness here.

We do find, not a transient glow, an occasional enthusiasm, but an abiding joy, as we come under the power of the religion of Christ. Do you ask how this is to be maintained?

1. We find it in the entire relief from solicitude as to the future, which the grace of God imparts. If we do not accept that grace, the weight of that great eternity at hand must rest on us with even more of burdening power than on the heathen. Their conception of this solemn and august truth was not as vivid as ours is. It did not bring so urgent a pressure as it does to us, before whose eyes Christ has unfolded the awe-inspiring panorama of the future. He offers an absolute assurance of heart as to the good we are to gain and the loss we are to avoid. We may say, with all the emphasis of Paul, "I am persuaded that he is able to keep that which I have committed to him until that day." The willingness of Christ to be our care-taker is proved by every word and act of his life. He made a final expression of that readiness in hanging on the cross. Nor is his ability less distinctly declared. He is both willing and able. He is one with God. In his custody we are secure. The witness of the Spirit in the heart, the progress of Christ's kingdom in the world, and the exhibitions of heroic fortitude in the history of the Church, all confirm our confidence. "He is able to keep that which I have committed unto him." With the gleam of a Roman sword flashing over his heart, Paul could utter this sublime ejaculation of faith; and we, too, can utter the same. In Christ we are safe. God's punitive vengeance would strike him, if that were possible, before it would reach us. "Who shall lay anything to the charge of God's elect?" When there is eliminated from the view of the future all fear and doubt, the soul gains a mighty and an abiding impulse. We are not holding to the world with one hand and clutching the Cross with the other, dividing the spirit by its antithetic relations; but, wholly and heartily united to Christ, we enjoy the deepest and sweetest exhilaration of soul possible; a gladness that ever breaks forth in song. It has been seen in the illustrious examples of missionary heroism and in the triumphs of martyrdom. It has been caught up and echoed through the ages. It will finally mingle with the celestial song!

2. We realize this abiding strength and gladness as we remember that we are working out God's will concerning us in all that is done or borne by us. As he watched over Christ in the flesh, so God's favor watches over us. No craft of traitor and no rage of demon can touch us. What we do or endure for him is as truly worship as is the song of seraphim above. The two mites, which were the widow's living, became a parable and pattern of charity. Paul toiling with his hands, a tent-maker, is honoring God as truly as when on Mars Hill he addresses philosopher or senator. This thought lifts the soul with joyous power, dignifies and enriches life. Nothing is below God's notice and regard. Love is more than genius; love gives to work the beauty of praise. Every act, however trivial—eating, drinking, walking, or talking—every bargain made, every letter written, every errand done or directed, may be thus exalted with the added lustre which love imparts. All life thus becomes a song, each day a stanza, each year a canto, rounding, finally, in the ethic completeness of heaven.

3. We are educated by what we do. There is a reflex in loving toil. The thought of developed character and of virtues daily nourished within us is calculated to give abiding joyousness and strength to life. Pain brings patience. Peril teaches courage. We learn not by reading so much as doing; not by hearing, but by attempting and enduring. We dig for roots, and fine gold. We fish for oysters, and find pearls. Our richest revenue, our most inestim-

able reward, is—a moral advantage—the intellectual celestial elements; a direct strength and patience and us.

4. Lastly, a light supernaturally as the swing of the waves till along the wind apprehension things working within us. I darken; strenuous of our so contents, with hind the curta

Brethren, w liever's privilege, ing, instead of go with weigh bleak and barren have this freshness and this *shekinah* o show to men c they have not ledge of the tr have Christ in an enthusiasm of youth, or th tion of genius Christ has bro Not as the wo sessing this, fluence over n This abiding n Its fruits, see and link earth bright and v chanic skill, Wealth is po marble or free his being. A and diamonds within, be on all nobleness can renovate the elements ness. Having he will compl the palace wh Let us, then—

"Trust  
Trust  
Plant

#### British

MEETING IN MISSIONS.—A n sions was held J. McCormick n more especially trict, Roundston to note how wo had been blesse the sole instrum basis, and to ma of a religious ch of Parliament" the Bible was m widely proclaimed the troubles the Bible was a seal to become acqu ing of their pri which the speak their supervision of the Church of

able reward, is to grow into likeness to Christ—a moral advantage that is far beyond in value the intellectual furniture that study brings. A celestial element is added to all human acquisitions; a divine increment day by day to strength and character, as faith and fortitude, patience and promptitude, are developed within us.

4. Lastly, life eternal is thus linked to this. A light supernal cheers and lifts up our spirits as the swing of the sea lifts and carries forward the waves till they flood every inlet and beach along the winding shore. We are released from apprehension as to the future. We see all things working for our good, around us and within us. Let troubles come, let shadows darken; strength and gladness are within the tent of our soul, as the ark, with its precious contents, within David's tent, was hidden behind the curtains.

Brethren, we do not rightly estimate the believer's privilege. We go moaning and whining, instead of walking on the high places. We go with weights, and not with wings, over the bleak and barren paths of life. But if character have this abiding strength and gladness, freshness and exuberance; if each of us have this *shekinah* of glory within the soul, we shall show to men of the world that we have what they have not. We have more than a knowledge of the truth in its verbal exactness. We have Christ in the hope of Glory. We have an enthusiasm more continuous than the ardor of youth, or the glow of health, or the inspiration of genius. We have a gladness that Christ has brought: "My joy I give unto you." Not as the world giveth, give I unto you. Possessing this, we shall exercise an alluring influence over men that nothing else can impart. This abiding power is what the world wants. Its fruits, seen in character, ennobled society and link earth with heaven. They make earth bright and vocal. Culture, art, science, mechanic skill, cannot work this transformation. Wealth is powerless. The miser, housed in marble or freestone, is wretched to the centre of his being. A woman may be robed in rubies and diamonds, and yet, with a malicious spirit within, be only a decorated image, destitute of all nobleness and womanhood. God's grace can renovate human character, and introduce the elements of enduring strength and gladness. Having laid the foundation of joy below, he will complete it in its celestial excellence in the palace which is eternal in the heavens. Let us, then—

"Trust His saving love and power;  
Trust Him every day and hour;  
Trust Him till our feet shall be  
Planted on the crystal sea."

## British & Foreign News.

### ENGLAND.

MEETING IN THE INTEREST OF IRISH CHURCH MISSIONS.—A meeting in behalf of Irish Church Missions was held at Buxton, on the 24th ult. The Rev. J. McCormick made an address in which he referred more especially to the work carried on in his own district, Roundstone, Connemara. It was very gratifying to note how wonderfully the labors of God's servants had been blessed. The speaker strongly urged that the sole instrument calculated to set Ireland upon its basis, and to make its people loyal and true, was one of a religious character. He did not think that "acts of Parliament" would touch the root of the matter. If the Bible was more widely known and its truths were widely proclaimed, then they would experience less of the troubles they had known of late. In Ireland the Bible was a sealed book, for the people were compelled to become acquainted with it only through the teaching of their priests. Another address was made in which the speaker stated that every child coming under their supervision was carefully trained in the principles of the Church of England.

The Prince of Wales recently opened an extensive block of tenements in London, for the working classes, known as the Sandringham Buildings. The buildings contain one thousand rooms, with accommodations for about twice that number of people. They are built with a special view to safety, convenience and healthfulness, and are six stories in height. Each story is supplied with the newly-invented dust-shoots, which facilitate the removal of dust with absence of smell or inconvenience. Each room has its fireplace and every door throughout the building a fanlight which can be opened or shut at will. The ceilings are fire-proof and the roof flat and covered with concrete, forming a playground for children. A good deal of space is devoted to play-ground accommodation. The rooms in the new blocks will be let at from 2s. 3d. to 3s. a week each. Already over four hundred applications have been received for the one hundred and forty suites ready for occupation. This is a practical way of inaugurating tenement-house reform.

An interesting case was recently decided in an English court in which a jury awarded a verdict of a thousand pounds to a lady in an action against a doctor for signing a certificate declaring her to be of unsound mind. The story was the not uncommon one of domestic troubles, ending in the husband's attempt at having his wife imprisoned in a lunatic asylum. To effect his design, he procured her examination by a doctor, who, after seeing the wife but once, and then only for a few minutes, and acting chiefly on the representations of the husband, signed a certificate testifying to her insanity. The wife resisted the process and the trial brought out the facts that beyond a few eccentricities, which were easily explainable on other grounds, the wife had quite as sound a mind as her husband. The jury convicted the doctor of gross and culpable negligence, and adjudged him guilty of signing the certificate from sinister motives. The punishment in cases like this ought to be very severe. Few crimes are more heartless and terrible than the forcible incarceration of a sane person in a mad-house. It is bad enough to be really deprived of reason; it is infinitely worse to be treated as such while in full possession of the reasoning faculties.

RE-ERECTION OF THE TOWER OF PETERBOROUGH CATHEDRAL.—Since the laying of the corner-stone on May 7th, the work of re-erecting the great central tower at Peterborough Cathedral has been progressing steadily. With little more of excavation than the mere piercing of the skin of the floor on the north side of the crossing an interesting discovery was made. An oblong underground chamber—not a tomb—was disclosed, with sides of stone and lime, a floor of stone flags, and a roof formed, as has been seen, of the floor of the cathedral itself. A curved range of steps of about two yards in extent, and hitherto quite concealed, leads down to an entrance on the flank side of the cavity. At one end there is an independent flight of steps, quite straight, while at the other there is some displacement of stones, which might warrant the theory of a third descent, though the indications in this or in any direction are not of the clearest. Upon this singular receptacle being exposed it was found packed with lumber of a very odd description. Fragments of the famous choir screen, which, after remaining the boast of the church for centuries, fell a ruthless prey to Cromwell's zealots; pieces of an old long-forgotten reredos; bits of stained-glass, which lost their beautiful dyes almost directly after exposure; scraps of leather work, originally forming weaponry sheaths, so it would appear; pieces of iron and steel, suggestive of hacked-up swords, spears, and pikes; bits of half-charred wood, and, lastly, a quantity of bones—these forming the curious contents of this find of the explorers. The bones are none of them of human origin, but are all those of animals killed for the purpose of food—the sheep in most abundance. Authorities on the spot are divided as to the original purpose of this subterranean contrivance. Dean Perowne favors the view that it was centuries ago in some way connected with the water storage of the monastery, while others incline to the conclusion that this huge grave-like contrivance was none other than a secret strong box of the abbots, designed solely for the safe keeping of the monastic treasury and store of valuables. Before the present contract is brought to a close, further explorations of the foundations and lower walls of the ancient pre-Norman church will, it is believed, be made.

MR. GLADSTONE'S CHURCHMANSHIP.—The following letter, printed in leader type, appeared in the *Morning Post*:

Sir,—In your article on the Bristol Bishopric Bill, you incidentally describe Mr. Gladstone as a High Churchman by habit and conviction. The belief that

he is so has probably conciliated to him a good deal of clerical support which could scarcely otherwise have found an excuse for fraternizing with the other side. But it is probably unfounded. It rests on the fact that he was once an avowed High Churchman, that he opposed the Divorce Bill and the Public Worship Bill, and that his ecclesiastical nominations have been on the whole anti-puritan.

But, putting on one side the inherent incompatibility of Liberal with High Church principles and habits of thought, it may be pretty confidently affirmed that Mr. Gladstone is no longer a High Churchman. He was so once. But so was he once, as we all know from Macaulay, a "stern and unbending Tory." Those were the days of the awakening beneath the elms of Oxford of the romantic and mediævalist reaction. It cannot be doubted that Mr. Gladstone has since been passing through a gradual change of conviction both in politics and Church affairs. I should describe him as an ecclesiastically minded Broad Churchman. It will be remembered that Mr. Gladstone once spoke of himself as having passed through three great transmigrations—one was the break with the Tories, the second was the break with Oxford, the third is left unnamed. Surely it was the change of religious standpoint, which alone explains those many doings of the Liberal leader which have puzzled and shocked his well-wishers among the clergy.

I need hardly enumerate Mr. Gladstone's anti-Church acts, and yet it is incredible that any loyal High Churchman should support him having them in mind. It is to his honour that he resisted the Divorce Bill. Yet no regard for the Christian law of marriage deters him from voting, in deference (he tells us) to the wishes of the working-classes, for the Deceased Wife's Sister Bill. He opposed the Public Worship Act, but hardly (if I am not mistaken) out of zeal for the spiritual rights of the Church. On the other hand, he passed the sacrilegious Burials Act with every circumstance of contempt for Convocation; and is lending Government aid to the Cemeteries Bill, which would scarcely pass the French Assembly. The secularization of education in the universities and endowed schools has received every encouragement from him and his party, while the elementary schools heard the other day that the cause of religious education for the poor could expect neither assistance nor cold justice at his hands. Of course the great ecclesiastical achievement of Mr. Gladstone's life is the severance of Church and State in Ireland. About Irish disestablishment there may be two opinions—though Mr. Gladstone has uniformly shown that in his belief (any sanctification of Government by religion is a worn-out superstition). But the application to secular purposes of Church property has only one name.

As for the Prime Minister's ecclesiastical nominations, they are not really of a High Church complexion. The *Spectator* showed the other day that with scarcely an exception the nominees have been Latitudinarians of one kind or another, from the mild Broad Churchmanship of the present Lord Primate to the declared unsoundness of the Dean of Westminster and the Vicar of Greenwich. Dean Oakley and Mr. Malcolm Maccoll are certainly Broad Churchmen. Few of Mr. Gladstone's nominees have done him such direct electioneering service as these two gentlemen; but there are very few indeed among them who are not Liberals. Is it credible that he would have nominated the saintly and learned Bishop of Lincoln to any office? And is it uncharitable to suppose that if Keble or Isaac Williams were now living they would be passed over in favour of some admirer of Democratic statesmanship from the Curates' Alliance? It does not prove that a man is a High Churchman because he does not like Puritanism.

It is invidious to look into a man's private life. Yet Mr. Gladstone has himself torn down the sacred privacy of domestic habit. We follow him in the newspapers from the lectern of Hawarden Church to the front pew of an Edinburgh Presbyterian building, or the vestry of Mr. Spurgeon's Tabernacle, or the pulpit of Dr. Parker's City Temple, where he edified his own "backbone" with a discourse. It must be difficult, indeed, to preserve any coating of Church principles for a man who rubs shoulders daily and hourly with the Unitarians and Quakers and unbelievers who are his ordinary counsellors and comrades. It is a generous theory of some Churchmen that by throwing themselves in with the stream of Liberalism they could direct and guide it into wholesome channels. This might perhaps have been Mr. Gladstone's high mission. But what endeavour has he made since he became a Liberal to sweeten and moderate the fierce passions of Democracy? When has he pointed out to his party the dangers which beset it? How has he striven to elevate and purify the coarse Radicalism of the masses, or to teach the people that reverence is the safeguard



From 11:30 a.m. to 1 o'clock.

2. The increase of clerical incomes, bearing upon (i.) working clergy; (ii.) superannuation.  
Paper—Ven. Archdeacon Boddy, St. Peter's Rectory, Toronto.

Speech—A. H. Campbell, Esq., Toronto.  
Speech—Geo. Elliott, Esq., Guelph.

From 3 to 5 p.m.

3. The duty of the Canadian Church towards her Domestic and Foreign Missionary Society.

Paper—Rev. W. Shortt, Walkerton, Ont.  
Speech—Rev. F. W. Campbell, Toronto.

Speech—Thos. White, Esq., M.P., Montreal.

Commencing at 8 p.m.

4. The Church and modern thought.

Speech—Rt. Rev. Dr. Baldwin, Bishop of Huron.

Paper—Very Rev. Dean Carmichael, Montreal.

Paper—Rev. G. J. Low, Brockville, Ont.

Speech—Rev. W. Clark, M.A., Professor in Trinity College, Toronto.

WEDNESDAY, OCT. 15TH.

From 10 to 11:30 a.m.

5. The religious character of the Public School system of Ontario.

Paper—Ven. Archdeacon Dixon, B.A., Guelph, Ont.

Speech—Rev. Canon Hill, M.A., Strathroy, Ont.

Speech—Rev. J. Langtry, M.A., Toronto.

From 11:30 a.m. to 1 o'clock.

6. The proper observance of the Lord's Day (i.) in the family; (ii.) in the community.

Paper—Rev. Canon Curran, M.A., Hamilton.

Paper—Rev. Dr. Carry, Port Perry.

Speech—Judge McDonald, Brockville.

From 3 to 5 p.m.

7. The best means of retaining our Sunday scholars until and after confirmation.

Paper—Rev. Canon Norman, D.C.L., Montreal.

Paper—Rev. J. D. Cayley, M.A., Toronto.

Speech—C. R. W. Biggar, Esq., Toronto.

Commencing at 8 p.m.

Divine service in St. James' Cathedral, with sermon.

THURSDAY, OCT. 16TH.

From 10 to 11:30 a.m.

8. The need of a wider use of the diaconate and of lay help in the Church.

Speech (Diaconate)—Rt. Rev. Bishop of Ontario, Ottawa.

Paper (Diaconate)—Rev. Dr. Mockridge, Hamilton.

Paper (Diaconate)—Rev. J. Pearson, Toronto.

Speech (Lay Help)—W. H. Howland, Esq., Toronto.

From 11:30 to 1 o'clock.

9. The Church of England Temperance Society.

Speech—Rev. E. P. Crawford, M.A., Brockville.

Speech—Dr. Snelling, Q.C., Toronto.

Commencing at 3 p.m.

10. The agencies best adapted to attach the people to the Church.

Paper—Rev. Chas. Hamilton, Quebec.

Speech—Rev. C. E. Whitcombe, Toronto.

Speech—Chas. Jenkins, Esq., Petrolia.

Commencing at 8 p.m.

A conversazione, of which due announcement will be made.

We have been requested to publish the following appeal for aid in behalf of Toronto Home for Incurables:—

*To all Friends of the Incurable from disease, and especially from Cancer.*

The Board of Management respectfully appeal for aid to complete the building designed for their care and comfort. One half of the original plan is finished free of all incumbrance, and is now filled with those who need the attention, sympathy and relief so freely and acceptably bestowed. Want of space for the separate care of cancer patients obliges us to refuse them admittance. We, therefore, propose to build a new wing in addition to the original design, at an estimated cost of seven thousand dollars, (\$7,000) to accommodate these sufferers so deserving of special care and treatment, and to alleviate as far as possible, their intense agonies. The present building, through the munificent gifts of many dear friends, is free of debt, and now we earnestly appeal to all who approve this most deserving charity, for the money needed to complete the building according to the original plan, and also to build this additional wing. The cost of completion by accurate estimates regarded by competent judges as ample for the work, and at the same time essential to the thorough fulfilling of this benevolent object will be eighteen

thousand dollars, (\$18,000) making a total of twenty-five thousand dollars, (\$25,000) for the whole work. The Board confidently hope that the friends of the unfortunate and needy victims of incurable disease, may be inclined to intrust them with the means essential to complete this most admirable work, and thus afford a comfortable home, with all needed care to those whom the Lord in His providence may intrust to our sympathy and charge. The home is open to visitors daily. As this charity extends to the Province as well as to the city its claims are commended to all benevolent persons in the country.

ALEX. MANNING, President.

H. M. PARSONS, Vice-President.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS—TORONTO DIOCESAN ASSOCIATION—(Third year.) The Rev. Johnstone Vicars, Secretary, begs to acknowledge with many thanks, the following contributions in the past three months: A Friend, 50c.; Mrs. H. Richards, 50c.; Mrs. Haldan, \$1.00; Mrs. Draper, \$1.00; Mrs. J. H. Wilkinson, Windsor, \$1.00; Mrs. Hamilton, Collingwood, \$1.00; Mrs. Atkinson, \$1.00; Mrs. Allenby, Galt, \$2.00; Mr. Marriott, \$2.00; Mr. C. M. Welstead, England, \$2.00; Friends to the cause, by Mrs. Allenby, \$3.00; Mr. Herbert Mortimer, \$3.00; Mr. John Gillespie, \$5.00; Mr. W. H. Howland, \$5.00; Mr. G. R. Grasett, \$5.00; Mrs. Greey, \$5.00; The Bishop of Toronto, \$5.00; Mr. A. H. Campbell, \$10; Mr. B. Homer Dixon, \$10; Mrs. Grasett, \$10; The Bishop of Algoma, two years, \$10; Mr. J. Grant Macdonald, \$20.

515 Sherbourne Street, Toronto, August 30, 1884.

CHURCH WOMAN'S MISSION AID.—The sewing meetings of the above Society will be resumed on Friday Sept. 19th at two P. M. at No. 48 Alice St., where all parcels may be sent. Ladies are requested to bring their contributions of work done during the vacation as soon as possible. Applications from clergymen and others for assistance during the winter, in the way of clothing for poor parishes, Christmas Trees, and Church furnishings etc., may be addressed at once to Mrs. O'Reilly, Sec. Treas. C. W. M. A.

37 Bleeker St. Toronto.

BRADFORD.—A very successful garden-party was held last week in the ground of Sam. Manning, Esq., in connection with Christ's Church, Middleton. There was a very large attendance and \$100 was realized which will be devoted to the purchase of a new organ. Since the Rev. Mr. Bryan took charge of the parish the congregations at the three churches have largely increased, and although but a short time there he has won the respect and esteem of the people.

#### DIOCESE OF HURON.

The following are the Episcopal appointments, September to December, 1884:—

##### COUNTY OF GREY.

Owen Sound, Sunday, September 21.  
Derby, Sunday, September 21.  
St. Vincent, Monday, September 22.  
Meaford, Tuesday, September 23.  
Clarksburg, Wednesday, September 24.  
Collingwood Tp., Wednesday, September 24.  
Heathcote, Thursday, September 25.  
Euphasia, Thursday, September 25.  
Walter's Falls, Friday, September 26.  
Sydenham, Friday, September 26.  
Holland, Saturday, September 27.  
Chatsworth, Sunday, September 28.  
Sullivan, Sunday, September 28.  
Williamsford, Monday, September 29.  
Markdale, Monday, September 29.  
Magwell, Tuesday, September 30.  
Eugenia, Tuesday, September 30.  
Dundalk, Wednesday, October 1.  
Shelbourne, Wednesday, October 1.  
Durham, Thursday, October 2.  
Allen Park, Friday, October 3.  
Hanover, Friday, October 3.

##### COUNTY OF BRUCE AND PART OF HURON.

Chesley, Saturday, October 11.  
Warton, Sunday, October 12.  
Presque Isle, Sunday, October 12.  
Lion's Head, Monday and Tuesday, October 13, 14.  
Sullivan, Wednesday, October 15.  
Invermay, Thursday, October 16.  
Lake Arran, Thursday, October 16.  
Southampton, Friday, October 17.  
Port Elgin, Friday, October 17.  
Paisley, Saturday, October 18.  
Pinkerton, Saturday, October 18.

Walkerton, Sunday, October 19.  
West Brant, Sunday, October 19.  
Teeswater, Monday, October 20.  
Kinlough, Monday, October 20.  
Bervie, Tuesday, October 21.  
Kinloss, Tuesday, October 21.  
Kincardine, Wednesday, October 22.  
Pine River, Wednesday, October 22.  
Wingham, Thursday, October 23.  
Wroxeter, Thursday, October 23.  
Gorrie, Friday, October 24.  
Fordwich, Friday, October 24.  
Brussels, Saturday, October 25.  
Clinton, Sunday, October 26.  
Summerhill, Sunday, October 26.  
Blythe, Monday, October 27.  
Belgrave, Monday, October 27.  
Shipley, Tuesday, October 28.

NOTE.—The attention of the Clergy, in the Counties of Bruce, Grey and Huron, is called to the changes made in the above lists, as compared with the previous list, and they are requested to govern themselves accordingly.

##### COUNTY OF HURON.

Dublin, Saturday, November 22.  
Seaforth, Sunday, November 23.  
Walton, Sunday, November 23.  
Varna, Monday, November 24.  
Bayfield, Monday, November 24.  
Goshen, Tuesday, November 25.  
Middleton, Tuesday, November 25.  
Goderich Tp., Wednesday, November 26.  
Holmesville, Wednesday, November 26.  
Dungannon, Thursday, November 27.  
St. Helen's, Thursday, November 27.  
Lucknow, Friday, November 28.  
Port Albert, Friday, November 28.  
Goderich, Sunday, November 30.

##### COUNTIES OF KENT AND MIDDLESEX.

Wallaceburg, Sunday, December 14.  
Dresden, Monday, December 15.  
Dawn Mills, Monday, December 15.  
Thamesville, Tuesday, December 16.  
Selton, Tuesday, December 16.  
Bothwell, Wednesday, December 17.  
Moraviantown, Wednesday, December 17.  
Newbury, Thursday, December 18.  
Wardsville, Thursday, December 18.  
Glencoe, Friday, December 19.

The remaining parts of the Diocese will, D. V., be served during the months of January and February, 1885.

All communications concerning changes in the above lists to be addressed to the Venerable Archdeacon Marsh, London.

The following places will be served during the months of November and December by special arrangement:—Christ Church, Delaware; Burwell Memorial Church, Caradoc; St. Paul's Church, Muncey Indians; St. John's Church, Muncey Indians; Trinity Church, Lambeth; St. Anne's Church, Byron; Hyde Park; Emmanuel Church, London Township; St. Peter's Church, Dorchester Station; St. John's Church, Harrietsville; St. George's Church, Belmont; Mount Brydges.

LEAMINGTON.—The following subscriptions towards the building fund of St. John's Church are acknowledged with thanks: Hon. Mr. Pardee, \$5.00; Mr. Hillier Dixon, \$4.00, through Mr. J. H. Johnston, Toronto; A young friend, 25c. Mrs. Francis Smith gratefully acknowledges the kindness with which she was received while soliciting subscriptions towards this object.

STRATFORD.—The two warden of the "Home Memorial" Church with their wives and a number of the leading members, met at the residence of their esteemed rector, Rev. D. Deacon, M.A., on Saturday evening, the 30th ult., and presented Mrs. Deacon with an address and purse of money in acknowledgment of her services in the choir during the last two years. Mrs. Deacon replied in a few well chosen remarks. Mr. Deacon and his estimable wife are doing a good work in this congregation and are winning golden opinions in their faithful earnest work.

SIMCOE.—The annual picnic of the Sunday School of Trinity Church was held last week, and in spite of a down-pour of rain was in every way a success. Rev. Mr. Gemley and the teachers exerted themselves to the utmost to amuse the children.

TRINITY CHURCH, SIMCOE.—OBITUARY.—At the request of Rev. J. Gemley, rector, the following obituary

was read by the Rev. W. B. Evans, Rector of St. John's Church, Woodhouse, at the service held on the evening of 24th August, in memory of the late F. L. Walsh. "Mark the peaceful man and behold the upright, for the end of that man is peace."

"Lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."

To speak the truth of one is not to flatter, and here in God's house on this solemn occasion we dare speak only what we know to be strictly in accord with facts; and we are sure the revered and honoured dead, in memory of whom this service is made a special service, would modestly shrink, even from the praise which is justly due his worth and would abhor flattery. Francis Legh Walsh was born at Rockrun, near Havre de Grace, in the State of Maryland, on March 12, 1789, and therefore at the time of his death, August, 14, 1884, had attained not only the 3 score and 10 or 4 score years, but over 4 score and 15 years, and so "died in a good old age full of days and honour." He was the son of Thomas Walsh who had been an officer in the British service during the American Revolution, and was one of the U. E. Loyalists and settled in the Long Point District in 1796, and was appointed first Registrar of the County of Norfolk the following year. He held at one time the office of the clerk of the peace as well as having been appointed the first judge of the county. His son, the subject of this brief memoir, succeeded his father as Registrar in 1810, having, however, been assistant or deputy for about 12 years previous, so that he was engaged in the office for about 86 years, a truly extraordinary record. Mr. Walsh's life was as remarkable in many other respects as in its length. The effect of his simple earnest piety was seen in his daily life, in his home and in the discharge of his public duties—a noble example for us, and just as your Rector deeply regrets having been absent on duty, so I am deeply thankful it was my high privilege to witness the effect of our dear friend's faith as he descended into the valley of the shadow of death." I had learned to regard Mr. and Mrs. W. with almost filial love, and remember well the high esteem my own parents entertained for them. Mr. Walsh loved the calm and reverential services of the Church of England, and was found in his place of worship on many an occasion when younger and more active persons would plead storm or heat or weariness as an excuse for their absence; when present he took an intelligent part in the services and responded earnestly. He ever rejoiced to hear of the triumphs of the Gospel, and evinced his interest by never refusing to give of his substance to assist in spreading the truth as it is in Christ Jesus. He was possessed of large and loving sympathies for those in distress, and many a case of suffering and want has been relieved by his ready liberality, and we could not but think that one of the noblest and most touching tributes to the large sympathies of our dear friend was to see in the solemn procession which followed his remains to the grave, symbols of mourning worn by our coloured brethren. Besides the instance of his unselfishness and care for others in refusing a justly-earned pension for services in the defence of his country, more than one case occurred in which Mr. W. placed emolument within the reach of others which he might with perfect justice have retained himself. He was a true patriot. The spirit of his U. E. Loyalist father, which doubtless led him to serve his country in 1812-14, seemed to live in him still. He deeply grieved over the distress and trouble in Ireland, the land of his forefathers, and he greatly rejoiced in the prosperity of this, the land of his father's choice. With perfect fidelity he so discharged the duties of his office for 84 years, that we believe there is not to be found one to move the tongue against him. While, from his knowledge of the country and of the titles to property which his office gave him, he might have enriched himself, he never did so to the loss or injury of another. He has now gone to the presence of his Saviour and to meet the partner of his joys and sorrows, whose death occurred only a few months before his own, and we extend to our brethren who have been called to pass through two such grievous bereavements within so short a period, our deepest sympathy. Let us all learn that no matter how we may prolong our days, we shall bring them to an end as a tale that is told, and that our true wisdom is to live for eternity through faith in Christ Jesus.

"Dear Father! Friend! Friend without guile,  
From thee we now must part awhile,  
Thou liv'st beneath thy Saviour's smile  
At rest.

O God! give strength to those who grieve  
With grace their trial to receive,  
And from the heart then to believe  
'Tis best,

DIocese OF MONTREAL.

CHURCH OF ENGLAND MISSIONS.—The board met on the 3rd instant, in the Synod Hall, at half-past nine o'clock. The Lord Bishop of Ontario presided, and there were present their Lordships the Bishops of Montreal, Huron and Algoma, Archdeacon Pinkham, Winnipeg, Dean Carmichael, Archdeacon Jones, Rev. Canon Kirkpatrick, Rev. C. H. Hamilton, prolocutor, Rev. Canon Norman, Rev. W. Cayley, Rev. W. Campbell; Mr. Thomas White, M. P., Dr. Davidson, Mr. Carter, Dr. Hemming. The meeting was opened by prayer.

The secretary submitted his report which was received.

The treasurer's report was submitted, of which the following is an abstract:—

Summary of receipts and disbursements from the 1st October 1883, to the 30th June, 1884:—

FOREIGN MISSIONS.	
Total receipts.....	\$ 4,598 27
Expenses.....	45 00
	\$ 4,483 27

Distributed as follows:—

Zenana Missions.....	\$ 101 50
Colonial and Continental Ch. Society.....	4 00
Mexican Missions.....	16 19
London Missionary Society....	12 00
Society for Propagation of Christian Knowledge.....	16 75
Southern India.....	93 00
London Society for Promoting Christianity among the Jews	262 67
Church Missionary Society.....	1,325 39
Society for the Propagation of the Gospel.....	2,650 77
	\$ 4,483 27

DOMESTIC MISSIONS.

Total receipts.....	\$ 6,988 20
Expenses.....	113 02
	\$ 6,874 58

Distributed as follows:—

Towards stipend Bishop Algoma.....	\$ 493 03
Shingwauk Home, Algoma....	52 50
W. and O. fund, Algoma.....	17 50
Memorial Chapel, Algoma....	4 00
Indian Homes, Algoma.....	54 25
Mr. Crompton's work, Algoma..	2 00
Sabrevois Missions.....	175 00
To Diocese of Algoma.....	1,698 60
To Diocese of Rupert's Land..	1,172 60
To Diocese of Assiniboia.....	820 87
To Diocese of Saskatchewan..	1,172 60
To Diocese of Athabasca.....	625 38
To Diocese of Moosonee.....	586 30
	\$ 6,874 58

Receipts since 30th June, 1884:—

DOMESTIC MISSIONS.

Diocese of Niagara.....	\$ 22 98
Diocese of Toronto.....	841 22
Diocese of Ontario.....	79 64
Diocese of Huron.....	1,279 38
Interest on bank balances.....	1 69
	\$ 2,224 91

FOREIGN MISSIONS.

Ontario.....	\$ 42 50
Huron.....	285 59
Interest on bank balances.....	1 69
	\$ 289 68

J. J. MASON, General Treasurer.

It should be stated that these statements do not include considerable sums transmitted directly to special missions.

A long discussion took place on the report of the secretary, which, after a number of suggestions, was referred to a committee composed of the Very Reverend the Dean, and the treasurer and secretary for revision, with the view of its being adopted as a report of the committee.

Moved by Rev. C. Hamilton, and seconded by Dr. HEMMING, "That the secretary be instructed to send to each Bishop a list of the clergy and stations in his diocese who have, and who have not, responded to the Epiphany and Ascensiontide appeals during 1884, with a very respectful request that the Bishop would, in whatever way seemed best to him, ask the attention of the clergy to the duty of bringing in every instance

before all their congregations however small the subject of foreign missions at Epiphany and of domestic missions at Ascensiontide, and of reading to them the two appeals of the board of management at these two seasons and of taking up a collection on both these occasions." Carried.

Rev. Mr. Campbell, secretary, moved to amend article 6 of the constitution by fixing the meetings in September, November, and on the second Wednesday after Easter, the latter meeting being instead of the meeting in March, which was carried.

His Lordship the Bishop of Huron and the secretary of the diocese of Huron were named a committee to draft the Epiphany appeal in favour of foreign missions, to be submitted at the November meeting, on motion of Mr. Reynolds, seconded by Rev. Charles Hamilton.

Mr. Carter moved the confirmation of the appointment of Mr. J. J. Mason as treasurer of the board of management. Carried.

Rev. Mr. Hamilton moved that the treasurer hereafter include in his financial statements only moneys which have actually passed through his hands, and that the secretary's report shall contain a statement of moneys reported to him as having been remitted for special church mission work by congregations directly to that work. Carried.

Mr. Reynolds moved that the general secretary do remind the treasurers of the several dioceses on 1st June in each year, that the accounts of this board will, in accordance with By-law IX., be closed on June 30, and that all moneys received after that date will be carried on to next year's accounts. Carried.

On motion of the Rev. Mr. Hamilton, the secretary was instructed to prepare a form to be filled in by the clergymen of the several dioceses as to the contributions of their several congregations.

In the evening there was a missionary meeting. His Lordship Bishop Bond occupied the chair.

Mr. Thos. White, M. P., who was the first speaker, referred in the course of a short address to the great and increasing importance of the missionary work and the value of the board of missions in the carrying on of that work.

Rev. Archdeacon Pinkham, of the diocese of Rupert's Land, who was introduced as the next speaker, referred to the work in the diocese since he had been connected with it. The first diocesan synod of Rupert's Land was organized in 1868, but now where there was then but one diocese there were six dioceses. There were then some 23 clergymen in the diocese and now there were 100. He referred to the work of the new settlers, remarking that there were 23 clergymen working under the mission board. They were doing the very best they could with the means at their disposal. The great difficulty was to obtain funds sufficient to enable them to cover the whole country comprising the diocese, which covered an area of 110,000 square miles. Another difficulty was to provide suitable parsonages for the clergymen, and to obtain the right sort of clergymen. It had been found that in order to have a vigorous ministry they must train them themselves. The speaker then referred to the self-sacrificing labours of Dr. Macrae, the Bishop of Rupert's Land, in establishing such a training school as St. John's College, where a great educational work was being carried on. In conclusion he alluded to the earnestness displayed by the board of missions, remarking that he was sure that they would soon have all the money required to carry on this great work. He also looked forward to the day when there would be a confederation of all the ecclesiastical provinces of Canada into one grand body.

After the singing of a hymn,

Bishop Sullivan, who was received with applause, regarded the organization of the Board of Foreign and Domestic Missions as one of the most important measures yet adopted. Bishop Sullivan next referred to his recent visit to England, remarking that everywhere he had found a deep interest taken by the church at home in the colonial church. The Archbishop of Canterbury, with whom he had conversed on several occasions on the subject, had himself taken the deepest interest in the work. The visit was as successful as could have been expected, about £6,000 being raised for the diocese of Algoma. The purchase of the missionary yacht had been a success, and he now felt that he was fully equipped for the work. The raising of an endowment fund for the diocese was being commenced, and it was hoped that the sum of \$25,000 would soon be invested for that purpose. The extent of the work was next touched upon. The diocese covered a stretch of land 800 miles long, bordering on Lakes Huron and Superior, and from 200 to 250 miles in breadth, with a population of 60,000. Owing to the poor nature of the soil and other circumstances the diocese of Algoma could never become a self-supporting

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The board of management met again the next day, when the Bishop of Montreal presided.

A deputation, composed of Ven. Archdeacon Pinkham and Rev. Mr. Fortin, were heard on behalf of mission work in Manitoba and the North-West territories. Some very interesting figures were given as to the resources of Rupert's Land for the carrying on of the work of the missions. The total amount available is \$15,800, of which \$3,788 were contributed by subscriptions, and \$2,000 interest from the Church Endowment Fund; the balance being grants from the great church societies of England. There are thirty-three missionaries on this fund, so that the average grant would be about \$480. The mission work was formerly carried on on what is here known as the Quebec plan; that is, the full stipend was paid by the Mission Board, it receiving the contributions of the people. Recently this had been changed, and as to all new missions, the board simply made a grant, leaving to the clergymen to secure the supplement to his stipend directly from the people. In stating the sum contributed by subscriptions to the funds of the board, the sums thus contributed directly to the clergymen are not included. Of course the expenses of administering these funds have to be deducted from the amount, which would probably reduce the average available for each missionary to \$400. The thirty-three missionaries do not include six missionaries engaged on the Indian work, and whose stipends are paid directly by the great English church societies.

An interesting discussion took place on the subject of the work and wants of the several dioceses in the North-West.

Mr. A. H. Campbell, the treasurer of the Diocese of Algoma, made a statement of receipts for that diocese. From this it appeared that the sum of \$3,511.31 was received during the year ending 30th June from Canadian sources, and \$4,750 from the English societies. The expenditure for missionaries' stipends and expenses connected with the mission work, amounted to \$13,000. The average stipends are \$750; and there are nineteen missionaries in the diocese, and one other is about entering upon the work, and there are three catechists, who receive about \$300 a year. The contributions from the people within the diocese are estimated at about \$3,000. The deficiency between receipts and expenditures by the general treasurer of Algoma was made up from a reserve fund of about \$7,200 which was left by the late Bishop Fauquier; but the figures show that a large contribution for mission purposes from the church generally will be required in the present year.

Moved by J. J. Mason, seconded by L. H. Davidson, "That the consideration of division funds now in hand and to come in be deferred until the November meeting, and that in the meantime a sub-committee be appointed, consisting of Messrs. L. H. Davidson, J. J. Mason, A. H. Campbell and the Rev. W. F. Campbell, for the purpose of obtaining and tabulating information respecting the various missionary dioceses, to be laid before the meeting above referred to, in order that the board may be in a better position to make an equitable distribution, and that in the meantime action upon the resolution passed in March last remain in abeyance."

Moved by Mr. L. H. Davidson, and seconded by the Very Rev. Dean Carmichael, "That inasmuch as the raising and the distribution of funds for missionary work in the domestic and foreign fields within the ecclesiastical Province of Canada is intended to be under the control of this Domestic and Foreign Missionary Society, it is inexpedient that independent appeals should hereafter be made within said province for special objects connected with such work, and that all such applications be made hereafter under the direction and upon the invitation of this board, the funds raised through said appeals going in to the general funds of this society."

On motion of Mr. White, seconded by Mr. A. H. Campbell, the resolution was referred for consideration and report to the committee already appointed to consider the subject of the distribution of funds.

Moved by Ven. Archdeacon Jones, seconded by Rev. F. W. Kirkpatrick, "That the sum of \$200 be placed at the disposal of the secretary, Rev. W. F. Campbell, to cover his expenses and other charges, incurred up to the present meeting." Carried.

On motion of Rev. F. W. Kirkpatrick, seconded by Mr. White, it was resolved that the next meeting of the board be held in Toronto, on the third Wednesday in November next, at 2 o'clock p.m.

On motion of Mr. L. H. Davidson, it was resolved that the missionary meetings held in connection with the meetings of the board shall be arranged for by the members of the board resident at the place where the meeting is being held.

The Bishop of Algoma pronounced the benediction and the board adjourned.

#### DIOCESE OF ALGOMA.

The Bishop of Algoma acknowledges with many thanks the receipt of \$20 from C. D., Nova Scotia, and \$1 from One Old St. George's Y. M. C. A., Montreal; also the following donations towards rebuilding the church at Burke's Falls. S. A. G., London, \$1; Rev. E. Kirkpatrick, Kingston, \$2; Rev. J. Forsyth, Newcastle, N. S., \$8; A friend of Muskoka, \$5. The treasurer has received on account of the Mission Fund, \$1, collected by Masters Bobby and Willie M'Morins.

#### DIOCESE OF SASKATCHEWAN

The Bishop of Saskatchewan preached an able sermon recently in Holy Trinity Church, Winnipeg, on the subject of the final judgment. Towards the close of his discourse, having spoken of the principles upon which men will be judged, and shown that the test will be, not the creeds or denominations to which men have held, but the deeds done in the body, he pointed out a great lesson which professing Christians have to learn. He said he did not suppose that those present in the great congregation all belonged to the Church of England. He presumed there were representatives present of the different Protestant denominations, and he trusted there were also representatives of their Roman Catholic brethren. Was there not in the subject a lesson for all to keep in view, that it was not the denomination, or the distinctive creed, or the superior or inferior understanding of many difficult parts of His blessed book that would save or lose us in that day, but Christian character. If this was the case, ought they not to remember that one of the distinctive characteristics of the follower of Christ was loving charity towards the brethren? He urged that they keep their denominationalism in the back-ground, and remember that before they were members of any particular church they were Christians; that as Protestants they be not guilty of the miserable uncharitableness of speaking of their Roman Catholic brethren as if they were not Christians as well as themselves, tried by his test that he had been setting forth in the sermon. As a resident of the Northwest Territories for eighteen years, he could stand here without a shadow of doubt and tell his hearers that their Roman Catholic Christian brethren had been distinguished for their loving charity towards the poor Indians of this Northwest part of the continent. His earlier experiences had led him to respect the devotion and the energy shown by bishops and priests of that communion in reference to the great work of proclaiming the Gospel of Christ amongst the Indians. He had seen the devotion with which they supported orphanages and sisters' houses whose first work was among the sick and poor. But a few years ago, during the time, of scarcity of food in the extreme Northwest he had seen the tears trickling down the cheek of the noble-hearted French bishop, Bishop Grandin, as he spoke to a committee of the privations of the poor orphan children at St. Albert, near Edmonton. With these experiences before him he could not forbear to inculcate upon all the necessity of a Christian, loving charity. Nor could he pass by this most obvious truth. The bishop of this diocese of Rupert's Land, Bishop Macrae, had, during his long episcopate here, signalized himself in a remarkable degree by the principles of true Christian charity with which he has dealt, both with Roman Catholics and with all denominations of protestants. He asked the congregation, they themselves being witnesses, whether it was not so. In all their experience had they ever known a bishop of the Church of England more thoroughly acceptable to all denominations of Christians than he had been. The speaker regarded this as a noble example, second only to the bishop's personally pure and holy life—a life that he had known to be such for at least thirty-five years of kindly courtesy, Christian charity and loving brotherly conduct to every Christian in this Province and these Northwest Territories. Therefore, he hoped that the people of this country, in the future as in the past, would be distinguished by their kindly forbearance towards one another from a denominational point of view; and that as clergy and laity they would keep it before their minds that they were first of all Christians, and then members of the different churches.

In closing, His Lordship called attention to the great cause of thankfulness they had in their magnificent church. What a contrast it was to what he had seen

in this place eighteen years ago! They had now a Church that would do honor to any church in England. Having had a large experience in moving about through English towns, and having preached in many English churches, he had been brought to that conclusion that in some respects he would rather speak in this church than in any church in which he had been in England. There was something in the architecture that resembled the best English churches; yet there was something which made a difference. There were no vast pillars here. To some minds they might add to the architectural beauty; nevertheless they rendered the clear and distinct hearing of the preacher all but impossible. Referring to the musical service of Friday evening, his Lordship said that rarely in England, with all its wonderful music, had he received greater musical pleasure. He congratulated his dear friend, the pastor of the church, most heartily on the progress that had been made. Yet he could not refrain from asking the people to offer up the prayer that, inasmuch as in this early period of Winnipeg's history they had been able to dedicate so magnificent a temple to the worship of the one true God, so in all the future history of this city the same great foundation principles might be adhered to, and the first fruits of the wealth and prosperity of the people be dedicated to God and to the service of the Lord.

### The Church of England

#### TEMPERANCE SOCIETY

#### AT HOME AND ABROAD.

#### ABROAD.

A vigorous movement is in progress for the emancipation of the city of Atlanta, Georgia, from the thrall of the liquor interest. Several years ago the whiskey men of the city combined for purpose of influencing local legislation. They soon grew so powerful that without the approval of the Liquor Dealer's Association it was impossible to reach any place in the city government. Several attempts at reform have resulted in the triumph of the liquor faction, but another and more determined attempt will soon be made. At a meeting of citizens recently held irrespective of politics, it was decided to nominate a full ticket of municipal officers pledged to moral reform and opposition to the whiskey element. If this movement is successful, as now appears probable, the next effort will be to apply local option to Atlanta, as it now exists in eighty-five counties of the State. The cause of temperance is evidently "marching through Georgia."

The New York Temperance Society began its sessions at Ocean Grove, N. J., July 29. The first meeting was held at six o'clock, a.m. The missionary of the National Temperance Society, the Rev. T. H. Mead, who has been working extensively in the Southern States, gave a very interesting account of the work at the meeting on July 26. He had addressed 140,000 coloured persons, he said. The temperance sentiment is advancing. Some say the colored people are thievish and immoral. They are as honest and moral as they know how to be. Virtue has been at a discount. It was easy to pick up vice. Let them be taught morality and temperance, and they will pick them up. They imitate their betters. The National Society has spent \$10,000 on the Southern work, and they ought to have double that amount this year, so that they could keep a missionary in the field and scatter their publications. The Rev. J. C. Price, a burly coal-black negro, President of Zion Wesley Institute, delivered an address which for sound arguments and telling points has not been excelled by his white brethren. He especially urged that his race should be judged as we judge the whites, by their best, and not by the specimens taken from the slums and bar-rooms. They are religious, he said, and can be reached through music and the churches. Gospel temperance takes hold of them, and the illustrated papers are silent educators.

**TROUBLE, AN ENNOBLING INFLUENCE.**—You can imagine thistledown so light that when you run after it your running motion would drive it away from you, and the more you tried to catch it the faster it would fly from your grasp. And it should be with every man, that when he is chased by troubles, they, chasing, shall raise him higher and higher.

## 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.

FOURTEENTH SUNDAY AFTER TRINITY, SEP. 14, 1884

Holy Cross Day. Ember Collect to be said daily this week.

MORNING LESSON.	EVENING LESSON.
2 Kings ix.	2 Kings x. to v. 32, or xiii.
2 Cor. vi. & vii. v. 1.	Mark xii. v. 13 to 35.

## The Evangelical Churchman,

TORONTO, THURSDAY, SEPT. 11, 1884.

## EDITORIAL NOTES.

The work of emancipation is proceeding apace in the Empire of Brazil. Last month a bill was introduced in the Chamber of Deputies with the object of hastening the abolition of slavery. It provides that all slaves of sixty years of age or over shall become free at once, the ex-owners being bound to take care of the sick and infirm; that slaves removed by the owners from the province of their residence at the date of the bill becoming law, shall by that act be made free. Provision is also made for a large increase of the emancipation fund, among other things by a tax of fifty per cent. on inheritances and legacies of slaves, and a surtax of six per cent. on all the imperial taxation except the export taxes.

In the vain pursuit of "glory," so dear to the heart of a Frenchman, France is covering herself with dishonour. Her policy in Madagascar has been most unrighteous. She is now pursuing the same ruthless and unjustifiable course in China. For injuries inflicted by persons over whom China has only nominal control, eighty millions of francs were demanded in compensation. And when China refused to submit to this extortion, France determines to compel her. Admiral Courbet, with eleven men of war, bombarded the arsenal of Foo-Choo, which was taken after seven Chinese gun-boats had been sunk. Doubtless France will triumph, but it will be in the face of humanity and justice. Even had some provocation existed, we had a right to expect some measure of forbearance on the part of a professedly Christian nation towards a semi-civilized and weaker people.

A number of interesting letters, discussing the present condition and future prospects of China, have recently appeared in the *London Times*. The writer states that, during his present visit to the Celestial Empire, in addition to the three months he spent in Tonquin, he has visited all the main

Treaty Ports from north to south, as well as Peking, and that he has made every endeavor to become acquainted with the opinions held by all classes, Chinese or foreign, and in addition to the views of merchants, missionaries, consular and diplomatic officers, he has had intimate relations with the most progressive secretary in China, Ma Kien Chung, and the most powerful viceroy, Li Hung Chang. China, he believes, has a great future before it, and offers, commercially, the most fruitful field in the far East to a manufacturing nation like England. The presence of the French along 300 miles of the Southern frontier will constitute, however, a difficulty and danger to the Empire and to English interests. Although little advance, he says, has been made at Peking within the last 20 years, in the appreciation of foreign relations, or the conduct of affairs generally, there is a small and growing party who read and think. The public opinion of Europe is looked for and studied by Chinese diplomatists in Paris and Peking, by Chinese traders in Calcutta and Canton. The Empire, the *Times* correspondent believes, will gradually disintegrate unless she takes a new departure. He does not, however, despair of a pacific development and consolidation of the Celestial Empire, and in that aim she should have, he holds, the support of England and all European Powers. Of the geography of China a long and interesting account is given. China proper, says this well-informed writer, is about half the size of Europe, seven times that of France, and fifteen times that of Great Britain. The main features of the country include high table lands, broken mountainous country, rivers breaking through stupendous ranges, and their deltas. With the exception of the deltas, the whole country is divided into a number of compartments surrounded by hills. The rivers, whose trend is east to west, are separated from each other by mountain ranges, whilst the interior is shut off from the sea, so far as trade purposes are concerned, by hills running close to the sea-board. Of the rivers, the Yang-tse is the most important, being the real channel for trade from Eastern to Western China. It has a total navigable length of 1,700 miles, of which 600 between Shanghai and Hankow are now traversed by large sea-going and river steamers, while Ichang, some 360 miles beyond, can be reached by light-draught steamers. The present population of China is set down at 300,000,000. Large as the population of China seems, it is relatively not so great as that of England, for it is only nine times that of the latter country, while the area supporting it is from 15 to 18 times that of the British Isles. In consequence of the varied character of the country, the products differ greatly, as do the people and their language. The races which make up the Chinese people, are throughout the Empire distinguishable; and although there is one written language and dialect, that of the Court of Peking, known as "mandarin," which everywhere obtains among the educated classes, the number of dialects is great. One letter is devoted to an examination of the trade relations of England with China. England, with the aid of her colonies, and the markets of Africa and America, absorbs four-fifths of the whole trade done by China with foreign countries, and 61.47 per cent. of the foreign and coast trade, according to the Customs returns for 1882, was borne by English vessels, while only 3.55 per cent. was borne by ships sailing under French colours.

The *London Times* is a kind of civic barometer. It rather indicates than forms public opinion. The great change which has taken place in the estimate generally held of missionary enterprise, is very plainly seen in this candid recognition of the invaluable gain to civilization as well as to religion which has flowed from the labours of these despised heralds of the cross, and of the unworldly motives which actuated and alone could have sustained them:—

"It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers they have done important work as pioneers of civilization, as geographers, as contributors to philological research. Of those that have taken part in this Moffat's name is not the best known. Moffat, it may be said, has laboured, and other men have entered into his labour. Livingstone has come after him, and has gone beyond him, and has linked his memory forever with the records of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words it never occurred to him, while working among the Bechuanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this, at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper, or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years labouring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo."

A very common and a very unwise comparison often made between the power of religious services and meetings of a political or social character to attract and interest, is very effectively disposed of in these sensible words of our esteemed contemporary, the *Canada Presbyterian*:—

"Nothing is more common than to hear ministers say, sometimes not in the best temper, 'Oh, they can sit for hours and listen to political speeches, but they can't listen to the Word of God forty minutes.' The comparison is unfair. Would these same people listen to one hundred political speeches a year? No, nor fifty, nor twenty. Very few of them would go ten evenings to hear the best political orator in Canada. There is a vast difference between doing a thing regularly and doing it once or twice in a number of years. The same mistake is made in speaking of concerts and balls. 'There is a crowd at the concert to-night, and only a few at the prayer-meeting.' That proves nothing. Hold that concert once a week, and in six weeks there would be nobody at it but the performers. We

have often heard that there were thirty or forty attending. That ball again. No power year. The biggest half that time. like religious service, and a miraculous foolish thing than

The recently published by Dr. Reville, "proportion" in the Celtic origin and growth of native religions of the world "religion" and we shall have value of this discussion discussing the period a few momentous and remarkable and the book is the present of the sixteenth century American on the Catholic on the especially for practice alike, the European American. Both cruel. When we plain facts, not judgment of all men. The religious systems, with the leged classes, royal people, an extensive cruelty. The king whole machinery direct authority of Peru, for example, tories by gift and vanced to make the Inca, Atahualpa. The Inca was a cle not occur to him him false in the nar the invitation. Pizarro Alexander the Sixth the King of Spain to surrender all he the religion symbol enough, Atahualpa God. And no wor Spaniards did. It is Pizarro and his rou cross as a chief ob worshipped by the Atahualpa thought did sun, was better cross. Civilly asking the religion offered put into his hand. nothing of the word whether it was all Then, in contempt Thereupon Pizarro of the faith of Jesus "sacrilege," and the first into captivity, a traitors of these critics Pope who made the King of Spain,



have often heard good people mourn over the fact that there were a hundred couples at a ball and thirty or forty at a prayer-meeting the same evening. That ball probably could not be held over again. No power on earth could make it live for a year. The biggest fool at it would get tired in half that time. There is nothing that holds men like religious services when reasonably well conducted, and a minister never does a weaker or more foolish thing than when he asserts the contrary."

The recently-published series of Hibbert lectures by Dr. Reville, professor of "the science of religion" in the College of France, deal with "the origin and growth of religion, as illustrated by the native religions of Mexico and Peru." Substitute for the word "religion" the word "superstition," and we shall have a better idea of the nature and value of this discussion, which, in analyzing and discussing the perversions of religion, enforces not a few momentous practical lessons. The most remarkable and the most instructive thing in this book is the presentation, in Mexico and in Peru, in the sixteenth century, of two religions, the native American on the one hand, and the Spanish Roman Catholic on the other, which, in many respects, and especially for practical purposes, were very much alike, the European being just about as bad as the American. Both were superstitious, both were cruel. When we say this, we make our appeal to plain facts, not disputed on any side, and to the judgment of all sane and reasonably intelligent men. The religions of America embraced monastic systems, with hosts of monks and nuns, privileged classes, royal and priestly, that dominated the people, an extensive symbolism, and rites of great cruelty. The kings ruled, the priests sacrificed, the whole machinery of government was worked by direct authority of the gods. The head Inca of Peru, for example, and his dynasty held their territories by gift and ordinance divine. Pizarro advanced to make the conquest of Peru, and invited the Inca, Atahualpa, to meet him at an interview. The Inca was a clever and energetic man, but it did not occur to him that the new comer would play him false in the name of religion, and so he accepted the invitation. Pizarro announced to him that Pope Alexander the Sixth had bestowed his domain on the King of Spain, and called upon him not only to surrender all he possessed, but to be baptized to the religion symbolized by the cross. Naturally enough, Atahualpa took the cross for the Christian God. And no wonder, for this was just what the Spaniards did. It is almost certain that the unlettered Pizarro and his rough adventurers looked upon the cross as a chief object of worship, just as it is now worshipped by the poor in all popish countries. Atahualpa thought that his own god, the splen- did sun, was better worth praying to than Pizarro's cross. Civilly asking for the evidence on which the religion offered him was based, he had a missal put into his hand. He opened it, but could make nothing of the words. He put it to his ear to find whether it was alive, and might speak to him. Then, in contempt, he flung it on the ground. Thereupon Pizarro and the surrounding champions of the faith of Jesus of Nazareth raised a cry of "sacrilege," and the hapless Atahualpa was dragged first into captivity, and then to death. The perpetrators of these crimes were worthy servants of the Pope who made the donation of the new world to the King of Spain, and who is recognized as one of

the moral monsters of history. Cruelty characterized Pizarro's religion, as well as the native religions. Bloody sacrifices were extensively practised in the latter. Tens of thousands of skulls arose in pyramid as year by year increased the hecatomb offered to the gods. Widows were slain, nuns were buried alive, children were sacrificed. But the regular Inquisition was introduced into America by the Church of Rome. Hundreds were put to death by fire in the name of Jesus Christ. The religion which the natives learnt from monks and nuns was "almost as superstitious," says Dr. Reville, "though in another way, as what it supplanted." Such is Romanism,—a baptized heathenism. Yet we have, as an English contemporary says, "the quite indubitable, though amazing fact, that a considerable number of persons, most of them clerical and feminine, yet not all so, are quietly introducing, under various plausible and soft-spoken pretences, into the religion of England, those very errors under whose influence religion ceases to be wholesome and beneficial, and gradually becomes poisonously bad."

Father Chiniquy in a recent letter recounts the particulars of the cruel attempt to stone him, in Quebec, last June. He has been stoned and wounded seventeen times. Twice, the pistol balls of would-be assassins passed within a few inches of his head. But he has been tried with even worse perils and humiliations. He writes:—

"When the bishops and priests saw that it was not so easy as they had expected, at first, to silence me with their stones and their pistol balls, they engaged more than one hundred false witnesses to accuse me in different times, with every crime that a man can commit, with the hope to send me to the penitentiary. At the request of a priest sent from Montreal, seventy farmers of Bourbonnais perjured themselves and swore that I had set fire to their church. That priest, convinced from the lips of his own witnesses, of having invented that horrible calumny, was subsequently condemned to several years of penitentiary. But he remained there only six months. The Roman Catholics came during a dark night and broke the door of the jail and helped him to escape to Montreal, where he died a few months after, from the sufferings he had endured during his incarceration. The name of that priest is F. Brunet—oblate of Mary Immaculate. It was proved by his own penitents that it was through 'auricular confession' that he had circulated that calumny, and persuaded them to sustain it with their oaths.

"I have been dragged as a criminal, before the Civil Courts, by the Bishop of Rome, thirty-two times, and I have been kept a prisoner under bail, by the sheriff, for eighteen years. After the Bishops and the priests had lost one of those suits, they immediately began another one. But my merciful Heavenly Father has always come to my help in those hours of perils and humiliations, and He has protected me under the mantle of His mercies.

"One day I was reduced to such a degree of poverty by those litigations, that the sheriff sold my last chair and table, my stove, my bed, and even my library, at the door of the Court House of Kanakakee; I kept only my dear Bible, which I put under my head as a pillow, when I had to sleep on the naked floor, for my dear Saviour's sake, during the next night which I will never forget.

"Humanly speaking, it is very hard to be cursed as I am by my former friends—to be an outcast in my own country, to be condemned to death, and never to be sure of a single day. But it is sweet to suffer for Jesus' sake, and the hundreds of stones which have struck and bruised me are more precious to me than all the gold and gems of the world.

"I have answered those questions put to me by

many Canadian friends, not to induce them to have any bad feelings against the Roman Catholics, but only that they may not be deceived by the honeyed words of Bishop Lynch, and that they may know that the Rome of to-day is the same Rome which deluged the world with the blood of your heroic ancestors.

"We must not hate the Roman Catholics, but we must pity and pray for them; we must do all in our power to throw some rays of the saving light into the awful night with which Rome surrounds the intelligence of the poor slaves whom she keeps at the feet of her idols."

The legal flaws in the Papacy forms the subject of a recent able historical discussion in one of the Quarterlies. The writer takes the position that even if we grant that Peter was appointed to the earthly headship of the Church, that he was the first bishop of Rome, and that all his successors in the Roman see whose election has been valid have succeeded to his supremacy, we shall have to refuse to recognize the claims to jurisdiction over the churches which are made by the present Pope. For not only did the long residence of the Popes at Avignon from 1309 to 1379 make void the see of Rome, and so break up the Roman succession, but there have been "whole series of false pontiffs, having no right to their office either by election or by subsequent assent of the electors. Out of the 203 occupants of the Papal throne, the elections of no less than 27 were certainly invalid according to the Roman Canon Law, and those of 31 others were probably so. It is demonstrated by means of the Canon Law of the Church of Rome that the Papal chair has been legally and ecclesiastically vacant since 1492."

The other assumptions of the Papacy are equally untenable. As historical enquiry proceeds the utter worthlessness not only of Papal, but of all sacerdotal claims becomes more and more manifest. The figment of "apostolic succession" rests upon grounds as inadequate and illusory as those upon which the Papal succession depends.

A remarkable illustration of the utter incompatibility of Anglican sacerdotalism with Biblical Christianity was given at the recent annual gathering of the Church of England Working Men's Society. A Mr. Spalding said that the other day he was asked by what right had Christians shifted the observance of the seventh day Sabbath to the first day, and thus gone plainly against the Word of God, and that he had replied that there was a higher power in the world than the Bible, and that was the Church. The Bible said, "Remember that thou keep holy the Sabbath Day." The Church said, "Keep the first day holy." Mr. Spalding proceeded to argue that "if the Church had the power to override the plain written Word of God in the matter of the Sabbath, then she had equal right to declare that marriage with a deceased wife's sister was unlawful, even supposing that it was not condemned by the Word of God." Two things are very plain:—Mr. Spalding's ignorance; and the facility and directness with which sacerdotalism produces unbelief and undermines the authority of the Scriptures.

The S. S. Association of Canada will hold its Nineteenth Annual Convention at Brockville on the 21st, 22nd, and 23rd of October next. A programme, embracing thorough practical subjects in the work of the Teacher and the Home, is prepared, providing an Institute exercise each morning illus-

trating school work. This programme will be carried out by prominent S. S. workers in the Provinces of Ontario and Quebec. The services of the Rev. Dr. Meredith, of Boston, who conducts the largest Teachers' Meetings in the world, are secured; also Professor E. O. Excell, of Chicago, the distinguished sacred soloist of Chautauqua, will take charge of the musical part of the exercises. Programmes and railway certificates can be obtained of the general Secretary, Rev. John McEwen, 163 Huron-street, Toronto.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

15th SUNDAY AFTER TRINITY, SEPT. 21, 1884.

#### BIBLE LESSON.

##### A Song of Praise—Ps. 103: 1-22.

This beautiful Psalm is the outpouring of a full heart in thanksgiving to Jehovah for his grace and compassion, both as experienced by the Psalmist in his own life and also as manifested to his nation in their history. It celebrates especially God's mercy in the forgiveness of sin, and that tender pity, as of a human father, wherewith he remembers the frailty and stoops to the weakness of his children. It is a hymn of which the text and motto are to be found in that revelation of himself which God gave to Moses when he proclaimed himself as "Jehovah, tenderly compassionate and gracious, long-suffering, and abundant in goodness and truth." (Ex. 34: 6).

"Nothing certain can be said as to the author and date of the Psalm, though various conjectures have been hazarded. The Hebrew title gives it to David, the Syric still more definitely assigns it to his old age. Rosenmuller supposes it to have been written after his sin in the matter of Uriah, a supposition which appears to me to be wholly without foundation.

"The Psalm consists of three parts: I. A prelude, in a strain of trustful gladness, in which the Psalmist seeks to stir up gratitude within him by the review of God's mercies to him as an individual (vs. 1-5). II. The body of the poem, in a more reflective tone, full of a quiet, tender, pathetic, even melancholy beauty, in which, after brief allusion to the facts of the national history, the great covenant relationship of God to his people forms the prominent ground of hope amid human sins and transitoriness (vs. 6-18). III. A triumphant conclusion. Joy in the remembrance of God's goodness to himself and his people predominate over every other feeling. Such a joy must utter itself in praise. Praise seems its natural employment, and therefore the natural employment of all other creatures, which it summons to a holy sympathy and fellowship with itself." (vs. 19-22).

It is very difficult to make anything like a comprehensive and adequate generalization of this wonderful Psalm which will enable us to study it as a single lesson. There is scarcely a verse in it upon which we might not profitably dwell for more than the time usually at the disposal of a Sunday School class. Perhaps it will be as good a way as any to simply note the particular blessings which awake the Psalmist's gratitude, and then the Psalmist's call to praise.

I. THE BENEFITS CONFERRED (vs. 3-19).—"Forget not all his benefits." This word touches the secret spring of much of the ingratitude to God which so generally prevails. Even in the enjoyment of his rich and varied gifts we often forget the Giver, and so are not thankful. We are, it may be, happy and glad in the use of the mercies received, but we do not connect them with the bounteous hand by which they are all bestowed. "Forget not" that the "benefits" you are receiving come from God. "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17). "Not so much as one of the divine dealings should be forgotten, they are all really beneficial to us, all worthy of himself, and all subjects for praise. Memory is very treacherous about the best things; by a strange perversity, engendered by the fall, it treasures up the refuse of the past, and permits priceless treasures to lie neglected; it is tenacious of grievances and holds benefits all too loosely. It needs spurring to its duty, though that duty ought to

be its delight." The Psalmist goes into a recital of God's benefits; not complete, however—that would not be possible. We heard him sing in our last lesson concerning the divine mercies: "They cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered." But here "he selects a few of the choicest pearls from the casket of divine love, threads them on the string of memory, and hangs them about the neck of gratitude."

1. *Personal mercies* (vs. 3-5). First in the singer's thoughts is what God has done for himself. He calls upon his soul and all that is within him to bless the Lord, first of all, for personal forgiveness. "Who forgiveth all thine iniquities." This "benefit" is most appropriately mentioned first. It is more precious than any other possible to sinners. Till iniquity is forgiven, healing, redemption, and satisfaction are unknown blessings. But though this is the first benefit in the order of our spiritual experience, and in some respects first in value, it is not enough. Sin has diseased our moral natures; and the mere forgiveness of sins that are past would not affect that condition, but would leave the forgiven one still helplessly in the power of sin. For this state of things God has made merciful provision. In the salvation which he has provided there is provision, not only for pardon, but also for the renewal of the soul. This the Psalmist had experienced, and he exhorts his soul to praise that God, "who healeth all thy diseases." It is of spiritual "benefits" that the Psalmist is here speaking, and the diseases of which he was healed are those of the soul. It is a perversion of his thought to apply the language to bodily diseases, and, especially, to quote them as sustaining the foolish notion of supposed modern miracles of healing. It is something vastly higher and more important to us which is here spoken of. It is bad enough to have a diseased body, but a thousand times worse to be the possessor of a soul rendered diseased and helpless by sin. The restoration to bodily health, after long and painful sickness, is a blessed thing; but infinitely more blessed is the deliverance of the soul from the palsy of sin. It is of this greater mercy that the Psalmist is thinking. In its experience he felt that his very life had been redeemed from destruction, and that God had crowned his being with loving kindness and tender mercies. Such a salvation could not do otherwise than bring satisfaction to the soul. Of this mention is next made. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." The writer is still thinking of spiritual good. The thought, in New Testament form, is that of God giving himself to the forgiven and renewed soul as the bread of its life. As Augustine says, observing that every creature has its own good: "Seek thine own good, O soul. 'None is good but one, that is God.' The highest good, this is thy good. What, then, can he want who hath the highest good? God is this good. What kind of good who can say? Behold, we cannot say; and yet we are not permitted to be silent." To satisfy the spirit is to renew the youth.

2. *National mercies* (vs. 6, 7). Rising from the contemplation of personal benefits to the consideration of God's kindness to Israel, the singer celebrates the sympathy of Jehovah with his people in the times of their oppression and suffering, and his repeated and effective interposition in their behalf. "The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel." Israel was God's covenant people. He mercifully made known his will to them, and revealed himself in their history. We can imagine how, as the Psalmist strikes this note in his song, his mind would sweep over all those marvellous interpositions of divine providence of which the history of his nation was full, from the call of Abraham down to the hour in which he was writing. God's hand has been graciously in the history of our nation. We may almost say, as we review it, "he hath not dealt so with any people." His benefits to us as a people are neither few nor small. It becomes us, therefore, to take up the Psalmist's song, in this particular, and praise God for national blessings.

3. *Jehovah is a God of mercy* (vs. 8-14). This review of God's mercies, personal and national, leads the Psalmist up to a contemplation of what God is in himself. This is the appropriate effect of the divine goodness and crown of grateful praise. It is possible to dwell too long on the "benefits" bestowed by God. This is done when we fail to be led by them to the bounteous Giver himself. The writer of this Psalm sings of what God is, as revealed by his dealings with men. "The Lord is merciful," therefore "he will not always chide;" "and gracious," therefore "he hath not dealt with us after our sin;" "slow to anger," therefore "he will not keep his anger forever;" "plenteous

in mercy," therefore his mercy surpasses our sins as much as heaven surpasses earth, and he hath removed our transgressions from us as far as the east is from the west. All this is illustrated by a figure that brings it within the comprehension of every little child: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembered that we are dust." Finally, this mercy of the Lord endureth forever. This is here brought out by contrast with the frailty of man, and by the fact that it issues from a throne fixed and supreme. It never faileth for the obedient (vs. 15-19).

II. THE CALL TO PRAISE (vs. 1, 2, 20-22).—Justified and moved by the benefits conferred by the gracious God and the contemplation of what the Most High is in himself, the Psalmist issues his call to praise, first to his own soul. "Bless the Lord, O my soul." This is work for the soul. It must be engaged; lip service will amount to nothing. Our thanksgiving must be the utterance of our hearts to be acceptable. The praise of the spirit is the spirit of praise. "And all that is within me, bless his holy name." The writer would enlist every thought, faculty, power, the heart with all its affections, the will, the conscience, the reason, in a word, the whole spiritual being, all in him that was best and highest, in this heavenly service. We must stir and exhort our souls to "forget not all his benefits." Gratitude does not depend on the number of mercies received, but on the number remembered and prized. The Psalmist calls to the angelic hosts, whom he describes by their strength and obedient loyalty, to help him praise God. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." "Finding his work of praise growing upon his hands, he calls upon 'the first-born sons of light' to speak the praise of the Lord, as well they may, for, as Milton says, they best can tell. Dwelling nearer to that prepared throne than we as yet have leave to climb, they see in vision the glory which we would adore. To them is given an exceeding might of intellect, and voice, and force which they delight to use in sacred services for him; let them now turn all their strength into that solemn song which we would send up to the third heaven. To him who gave angelic strength let all angelic strength be given. They are his angels, therefore they are not loath to ring out his praises." The Psalmist's concludes by calling upon the works of God—all beings and things, animate and inanimate—everywhere in his universe, to ascribe blessing and honor and power to him who sitteth upon the throne. "Bless the Lord, all his works in all places of his dominion." Then, from all that vast congregation of worshippers praising God, he turns once more to himself, that his voice may not be wanting in the mighty anthem: "Bless the Lord, O my soul."—From Meredith's Lessons.

## Missionary.

### CHEN LOH-TS'-UEN

AND THE REMARKABLE CURE OF AN OPIUM SMOKER.

Mr. TOMALIN, of the China Inland Mission, has given an account of the eventful life of Chen Loh-ts'uen. He was driven from home at an early age during the Tai-ping rebellion, and compelled to serve six years in the rebel army. During this time he learned to sing the doxology and to call upon God the Father. At the capture of Chang-chau he was taken prisoner. After this he became an Imperialist soldier and was stationed at Sin-chau Kiang-su. He now felt the world to be hollow and unsatisfying, and longed for something better, and was even thinking of becoming a Buddhist priest. While in this frame of mind, Mr. Jones, of the Baptist Mission, visited Sin-chau; the soldier heard him and it became a turning point in his life; he was further instructed by native helpers and Mr. Tomalin himself, after Chen Loh-ts'uen had travelled one hundred miles to find him. At the end of his furlough he returned to his camp, and with the help of his new Testament, he interested a number of persons in the Gospel of Christ, but finding soldier-life inconsistent with the new life and light he had received from God, he threw up his prospects of promotion, and set out alone for his native town.

He commenced at once to preach, God

blessed his message and soon there were for worship every two or three between sixty to eight his native town, and were hopefully come more instruction Tomalin, who remained months' delay.

"As we drew near the place came out some and it brought the tea and to hear them viour. I stayed most hospitably lievers—a man in and one of the 30 contains some 30 habitants) gave up the use of his shop and dispensing m heartily into the He followed me seemed to be able had been an opium had completely faith in the power is known to all He tells to all how that without suff though he had of but in vain."

The way in which was very striking the town, and was a strip of paper that one could not bearing, in large scription which n to the will of God time forth from an opium den, or in opium." The pap of the shop-keeper Tomalin found t smoking, the per a hold upon him it up. But in pressor; he could its use, nor cure medicines, nor sold in Shanghai ance died out through the prea ter, coming in c with him, found ed, "What! Do not be a Christian that so?" said th forbid it?" He not mentioned demning drunken tar worse intoxic is to be done?" c had better grad amount used by "Ah!" was the but in vain." friend by remind had not an Almi that Jesus was m sin. "Stay," s smoke (we are n three drams? fo God to smoke to go sinning for up. If it is sin, at any cost!" Th would die (quite s or fail and be dis what to say, so from his knees opium-smoker w but took his per

blessed his message, one and another believed, and soon there was a little company meeting for worship every Sunday. In two years between sixty to eighty persons in Ku-cheng-tsih, his native town, and the surrounding villages were hopefully converted. He felt his need of more instruction, and again sought for Mr. Tomalin, who returned with him after five months' delay. Mr. Tomalin says:—

"As we drew near to the town the good people came out some distance to receive us, and it brought the tears to my eyes to see their joy and to hear them speak of the Lord their Saviour. I stayed with them nine days, and was most hospitably entertained. One of the believers—a man in comfortable circumstances, and one of the leading men in the place, which contains some 300 families (1500 to 2000 inhabitants) gave up his own bed to me, and also the use of his shop for preaching, selling books and dispensing medicines. He threw himself heartily into the work, as, indeed, did they all. He followed me wherever I went, and never seemed to be able to do enough for me. He had been an opium smoker for thirty years, but had completely broken off the habit through faith in the power of Jesus to save. This fact is known to all around, and is indisputable. He tells to all how the Lord delivered him, and that without suffering physically or mentally, though he had oftentimes tried to cure himself, but in vain."

The way in which this man was delivered was very striking. When Mr. Tomalin entered the town, and was taken into his shop, he saw a strip of paper opposite the door, so placed that one could not enter without observing it, bearing, in large Chinese characters, an inscription which may be rendered: "In obedience to the will of God! I prohibit myself from this time forth from either smoking opium, or entering an opium den, or in any wise having connexion with opium." The paper was signed with the name of the shop-keeper and dated. On inquiry, Mr. Tomalin found that after thirty years' opium smoking, the pernicious drug had gained such a hold upon him that he felt that he must give it up. But in vain he struggled with his oppressor; he could neither gradually discontinue its use, nor cure himself by the help of native medicines, nor even by the foreign remedies sold in Shanghai; so that all hope of deliverance died out. Then came his conversion through the preaching of the soldier. The latter, coming in one day to read the Scriptures with him, found him at his pipe, and exclaimed, "What! Do you not know that you cannot be a Christian and smoke opium?" "Is that so?" said the convert. "Does the Bible forbid it?" He was told that though it was not mentioned in Scripture, the passage condemning drunkenness of course condemned the far worse intoxication of opium. "But what is to be done?" cried the convert. "Well, you had better gradually give it up; lessen the amount used by a few grains every day." "Ah!" was the reply, "I have tried that plan, but in vain." The soldier encouraged his friend by reminding him that at the time he had not an Almighty Saviour to help him, but that Jesus was mighty to save from every form of sin. "Stay," said the man. "Is it sin to smoke (we are not sure as to quantity, say) three drams? for if so, it cannot be pleasant to God to smoke two drams and nine-tenths; or to go sinning for a long while trying to give it up. If it is sin, it must be given up at once and at any cost!" The soldier was afraid his friend would die (quite suddenly deprived of the drug), or fail and be discouraged; and he knew not what to say, so he proposed prayer. Rising from his knees with a strengthened faith, the opium-smoker would not hear another word, but took his pen, wrote the paper above re-

ferred to, and then, with a little paste (which Chinese shop-keepers use instead of string to do up their parcels) he fixed the paper opposite the door, and never touched the vile drug again. God not only saved his life, but saved him from even suffering; for who ever trusted in God and was confounded?

After a stay of nine days among these interesting people, Mr. Tomalin baptized nine men and two women, and, commending them to God and to the word of His grace, bade them farewell. The journey had been more difficult and expensive than he had anticipated; but the rejoicing people not only would take no money for his board and that of his two native companions (volunteers not in the pay of the Mission), but brought an old Spanish dollar and one thousand cash as a contribution towards their expenses. Mr. Tomalin would take nothing for himself, but let them give part of it to the natives who accompanied him. Nor was this all. Borrowing a beast, and some of them helping to carry the bedding, &c., they conveyed them two days' journey, free of charge, through the snow and over the bleak hills to the northern banks of the Yang-tsi-kiang; and thus helped, Mr. Tomalin's funds held out till he and his companions reached the steamer station at Nankin. There, however, their all was spent, and how were they to proceed? After a time of prayer, Mr. Tomalin's mind was powerfully influenced to put off in a boat with his Chinese companions to the up steamer when it should pass, under the conviction that some member of his own Mission would be on board, though he had no reason for this hope beyond this powerful impression. It proved, indeed, to be so, for when the steamer slowed down to allow passengers to come on board, a party proceeding to Gank'ing for a conference (of which Mr. Tomalin was in ignorance, having been some time from home) were on board to welcome him, and to hear the interesting account of his journey.

### Children's Corner.

#### LADY TEMPLE'S GRANDCHILDREN.

##### CHAPTER XI. (continued).

###### CONFIDENCES.

"You said you would come soon again?" said Molly, in a mournful and injured way. "And that was nearly two weeks ago. I don't think it was at all kind of you not to come before."

"I couldn't help it," answered Dolly gently. "We have not been allowed to go out for a great many days. Duke has had a cold, and Parker said I should get one too if I went out in an east wind. What is an east wind? We never had any in India."

"It's a nasty thing," answered Molly. "It makes Wilfred cross, and me, too, I think. But it's warmer to-day."

"Yes; and Dr. Gardner came and took me quite a long ride this morning, and said it was bad to stay in too much; but Duke wasn't allowed to go. And then he told grandmother that I was to come and see you this afternoon. I like Dr. Gordon. He is very kind."

"Yes," answered Molly, languidly; "he is very kind. He told me he would send me somebody to cheer me up; but I didn't know he meant you."

"Are you very dull?" asked Dolly sympathetically. "Are you unhappy?"

"I think I generally am," Molly answered, gloomily, yet wistfully. "I want to be well. I want to run about again. I used to be so strong; and now I can't do anything."

"I'm so sorry," said Dolly very compassionately. "But won't you get better some day? Can't Dr. Gordon make you well?"

"He says he thinks by and by I shall be much better; but it is so long to wait. I want to be well now."

Dolly sighed in sympathy with her friend.

"I think there are a great many things we all want that we can't get," she said, resting her chin on her hand and gazing very earnestly into the fire.

"Do you want things that you cannot get, Dorothy?" asked Molly with some interest.

"Oh, yes, indeed I do," answered the child very earnestly.

"What kind of things?"

"I don't quite know how to explain," answered Dolly slowly. "I think it is that I want to be good."

"Aren't you good?" questioned Molly, with a glance of surprise.

Dolly shook her head mournfully and answered—

"I'm afraid I'm not."

"Why, but I thought you were," argued Molly, with more animation. "I knew your maid, Parker, told our nurse that you were a very good child indeed—quite one of the best she had ever known."

"Did she?" answered Dolly with a little smile of pleasure, but her face clouded over again, and she added sorrowfully, "I'm afraid she would not say so now, because I have been very naughty and disobedient."

"Have you?" questioned Molly wonderingly. "Why, what have you done?"

So Dolly related the story of her misdeeds with great contrition, and Molly listened with interest.

"Why, do you call that being naughty?" she asked at the close of the narration. "Why, none of us would think anything of that. Your grandmother is a horrid, cross old woman. I should just try and vex her as much as I could if I were you."

"O, Molly, don't!" said Dolly, shocked and distressed; "that would be dreadfully naughty, and I do so want to be good."

"Why should you want to be good?"

"Don't you?"

"I don't think I care much about it."

Dolly made no reply, but continued to stare fixedly into the fire. By and by Molly broke the silence.

"What is being good?"

"That's just what I want to know," said Dolly thoughtfully.

"What do you mean? Don't you know what it is?"

"I do in one way; but I think there are two kinds of goodness."

"I don't understand you," said Molly knitting her brow.

"I'm not quite sure that I understand myself; but I believe there are. It I could remember better the things mamma used to teach us, I should know more; but I am nearly sure there are two ways of being good."

"What are the two ways?" asked Molly with an awakening interest. "I never knew that there were two."

"I think there must be. One way is to be good—outside—if you know what I mean. I mean to keep rules, and not to get angry and say naughty things, and to do lessons, and be tidy and punctual, and so on—the things that people can see, you know."

"Yes, and I should think that was enough, too," said Molly in her decisive way.

"I don't know," answered Dolly thoughtfully. "I don't quite think it is."

"Why, what more could you have?"

"I think," continued the child dreamily, "that there is quite another kind of goodness"

—a kind that makes people loving and gentle. I don't quite know how to explain it; but I know what I mean, because my mamma was good like that, and it was that I know, that made her so beautiful and sweet. And that kind of goodness makes people happy, and it makes them patient and kind, and brave too, and it helps them to bear troubles, and it does all kinds of wonderful things."

Molly's eyes were fixed intently upon her little companion's face; she looked wistful and eager, yet a little doubtful.

"Are you good like that, Dorothy?"

Dolly shook her head mournfully. "I'm afraid I'm not at all; but I should like to be."

"Do you think you ever can?"

"I don't know. I have been thinking a good deal about it. I want to try."

"How can you begin to try? It would be very nice to have something to help us to bear troubles, and to make us happy. I should like to have it too," and Molly sighed deeply. "But I don't see what one can do—I don't a bit know what it is you mean."

"I ought to know better than I do," said Dolly. "When mamma was teaching us it all seemed plain and easy; but yet I can't remember how one can get that kind of goodness. I'm afraid I often was thinking more of mamma herself than of what she was teaching; and now I don't feel as though I knew how to begin."

"I wish you did," said Molly, who was in an unusually gentle and thoughtful mood that day. "I don't much care generally about being good, but I think I should like that kind."

"I know it has a good deal to do with God," said Dolly slowly and thoughtfully.

"With God!" repeated Molly with a change of tone. "Then I don't think I care to know any more."

"Why not?"

"Because I don't think anything to do with God can be a bit nice."

"Don't you?" said Dolly doubtfully, adding after a pause, "mamma loved God very much, and wanted us to learn to love Him too."

"Do you?" asked Molly quickly.

Dolly hesitated, and her colour mounted slowly.

"I don't know. I'm afraid not. I think I used to, or I thought I did, when mamma used to be teaching us; but He seems such a long way off now, and I don't feel as though He heard what I said to Him. Nobody here talks to me as mamma did, and everything seems to be slipping away. I'm afraid I'm very naughty to feel so." And Dolly heaved a great sigh.

"Why are you naughty? I don't believe you are. Why should you care about God? He doesn't care for us."

"Yes, but He does," answered Dolly quickly. "He does care."

Mamma said so many times that He loved us, and wanted us to be His little children; but I don't know what to do to get to be one."

"I don't believe He does love us," returned Molly obstinately. "If He did, He wouldn't let things happen as they do."

"No," said Wilfred, and both girls started at the sound of his voice, for they had not seen him ensconced behind the window curtain from which he now suddenly advanced, "God doesn't care for us. He is angry with nearly every one, and sends people to hell when they die."

"Yes, I know," answered Molly gloomily; "He can't care a bit for us. Perhaps He does for good people—very good ones, I mean, who are always saying prayers and reading the Bible; but he doesn't for anybody else, I'm sure."

Dolly sat silent, feeling vaguely distressed and uneasy, and yet not knowing how to combat the arguments brought forward by the other children. Yet she could not but stand up for the one idea which possessed her.

"I don't know about all that, though I don't think you're quite right; but I do know—I'm quite sure—that if we were only good in the right way—in the way God likes us to be, we should all be much happier."

"I can't see how," said Wilfred.

"I wish I could explain better; but I know it would be so."

"How?" asked Wilfred again.

"Would it make us like lessons? Would it make the other boys nice to me?"

"It would make you nice to them," answered Dolly gently. "If you had that kind of goodness, you would not want to quarrel with them any more. You would be fond of them, and then perhaps they would grow like you, and you would all love one another, and be so happy together."

Wilfred's face had again put on its fretful look, but Molly's eyes were fixed upon Dolly with a rather wistful light.

"That would be nice," she said softly. "It would be nice to have people fond of us, and to be fond of them. I often think so when I read stories about children who are happy together and fond of each other. But I thought it was all nonsense. I thought real brothers and sisters always quarrelled."

"So they do," muttered Wilfred; but Dolly said very earnestly—

"I'm sure they need not. I am sure God does not mean them to. I know it says somewhere, 'Little children, love one another.' He cannot bear quarrelling. He would like us all to be fond of one another."

"And if we are good in the way you talked of, shall we do that?" questioned Molly.

"Yes, I am sure you will," answered Dolly.

"Only you don't know how we can get good like that."

(To be continued.)

## BAKING POWDERS CONTAINING LIME. Why "ROYAL" is Absolutely PURE.

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PHIL. iii. 8, 9.

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