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## The Evangelical Churchman

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### DIRECTORS.

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### "WHO TOUCHED ME?"

And couldst Thou feel, amidst the throng,  
A trembling touch like mine,  
When thousands hurried Thee along,  
Nor knew Thee as divine?  
They rudely press Thee in the crowd,  
And pained Thine ear with accents loud.

I did not speak, yet Thou didst hear  
The prayer within my breast;  
I could not meet Thine eye for fear,  
But only touched Thy vest.  
Trembling, I touched its hem alone,  
That trembling touch Thy grace did own.

One moment in the crowd I stood  
Afflicted and defiled,  
My sins o'erwhelmed me with their flood;  
The next, a pardoned child.  
I knew Thy power, Thy will to heal,  
And to Thy truth I set my seal.

I set my seal, and gracious Lord,  
Thy faithfulness was such,  
That though I scarce believe Thy word,  
Thy person dared not touch.  
The moment that I felt Thy dress,  
Thine eye was filled with tenderness.

"Thy faith hath saved thee, go in peace;"  
My faith! nay, Lord, 'twas Thine;  
Thy gift, as Thine, my soul's release—  
The tendrils own its vine.  
Thy virtue drew me to be healed,  
I touched and found my pardon sealed.

Yes, gracious Lord, "in peace" I go,  
I leave the throng with Thee;  
They press Thee close, but do not know  
What thou hast done for me;  
What Thou wilt do for all like one  
Who dared to touch the hem alone.

—From "Wild Thyme."

### ABIDE IN CHRIST: GOD HIMSELF HAS UNITED YOU TO HIM.

"OF GOD ARE YE IN CHRIST JESUS, who was made unto us wisdom from God, both righteousness and sanctification, and redemption."—I COR. I. 30 (R.V. marg.)

"My Father is the Husbandman."—JOHN XV. I.

"Ye are in Christ Jesus." The believers at Corinth were still feeble and carnal, only babes in Christ. And yet Paul wants them, at the outset of his teaching, to know distinctly that they are in Christ Jesus. The whole Christian life depends on the clear consciousness of our position in Christ. Most essential to the abiding in Christ is the daily renewal of our faith's assurance, "I am in Christ Jesus." All fruitful preaching to believers must take this as its starting-point: "Ye are in Christ Jesus."

But the apostle has an additional thought, of almost greater importance: "Of God are ye in Christ Jesus." He would have us not only remember our union to Christ, but specially that it is not our own doing, but the work of God Himself. As the Holy Spirit teaches us to realize this, we shall see what a source of assurance and strength it must become to us. If it is of God alone that I am in Christ, then God Himself, the Infinite One, becomes my security for all I can need or wish in seeking to abide in Christ.

Let me try and understand what it means, this wonderful "Of God in Christ." In becoming partakers of the union with Christ, there is a work God does and a work we have to do. God does His work by moving us to do our work. The work of God is hidden and silent; what we do is something distinct and tangible. Conversion and faith, prayer and obedience, are conscious acts of which we can give a clear account; while the spiritual quickening and strengthening that come from above are secret and beyond the reach of human sight. And so it comes that when the believer tries to say, "I am in Christ Jesus," he looks more to the work he did, than to that wondrous secret work of God by which he was united to Christ. Nor can it well be otherwise at the commencement of the Christian course. "I know that I have believed," is a valid testimony. But it is of great consequence that the mind should be led to see that at the back of our turning, and believing, and accepting of Christ, there was God's almighty power doing its work,—inspiring our will, taking possession of us, and carrying out its own purpose of love in planting us into Christ Jesus. As the believer enters into this, the Divine side of the work of salvation, he will learn to praise and to worship with new exultation, and to rejoice more than ever in the divineness of that salvation he has been made partaker of. At each step he reviews, the song will come, "This is the Lord's doing,"—Divine Omnipotence working out what Eternal Love had devised. "Of God I am in Christ Jesus."

The words will lead him even further and

higher, even to the depths of eternity. "Whom He hath predestinated, them He also called." The calling in time is the manifestation of the purpose in eternity. Ere the world was, God had fixed the eye of His sovereign love on thee in the election of grace, and chosen thee in Christ. That thou knowest thyself to be in Christ, is the stepping-stone by which thou risest to understand in its full meaning the word, "Of God, I am in Christ Jesus." With the prophet, thy language will be, "The Lord hath appeared of old unto me; yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." And thou wilt recognize thine own salvation as a part of that "mystery of His will, according to the good pleasure of His will which He purposed in Himself," and join with the whole body of believers in Christ as these say, "In whom we also have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Nothing will more exalt free grace, and make man bow very low before it, than this knowledge of the mystery "Of God in Christ."

It is easy to see what a mighty influence it must exert on the believer who seeks to abide in Christ. What a sure standing-ground it gives him, as he rests his right to Christ and all His fulness on nothing less than the Father's own purpose and work! We have thought of Christ as the Vine, and the believer as the branch; let us not forget that other precious word, "My Father is the Husbandman." The Saviour said, "Every plant which my Heavenly Father hath not planted, shall be rooted up;" but every branch grafted by Him in the True Vine, shall never be plucked out of His hand. As it was the Father to whom Christ owed all He was, and in whom He had all His strength and His life as the Vine, so to the Father the believer owes his place and his security in Christ. The same love and delight with which the Father watched over the beloved Son Himself, watches over every member of His body, every one who is in Christ Jesus.

What confident trust this faith inspires,—not only as to the being kept in safety to the end, but specially as to the being able to fulfil in every point the object for which I have been united to Christ. The branch is as much in the charge and keeping of the husbandman as the vine; his honour as much concerned in the well-being and growth of the branch as of the vine. The God who chose Christ to be Vine filled Him thoroughly for the work He had as Vine to perform. The God who has chosen me and planted me in Christ, has thereby engaged to secure, if I will but let Him, by yielding myself to Him, that I in every way be worthy of Jesus Christ. Oh that I did but fully realize this, what confidence and urgency it would give to my prayer to the God and Father of Jesus Christ! How it would quicken the sense of dependence, and make me see that praying without ceasing is indeed the one need of my life,—and unceasing waiting, moment by moment, on the God who hath united me to Christ, to perfect His own Divine work, to work in me both to will and to do of His good pleasure.

And what a motive this would be for the highest activity in the maintenance of a fruitful branch-life! Motives are mighty powers; it is of infinite importance to have them high and clear.



Here surely is the highest: "You are God's workmanship, created in Christ Jesus unto good works;" grafted by Him into Christ, unto the bringing forth of much fruit. Whatever God creates is exquisitely suited to its end. He created the sun to give light; how perfectly it does its work! He created the eye to see: how beautifully it fulfils its object! He created the new man unto good works: how admirably it is fitted for its purpose!

O God I am in Christ: created anew, made a branch of the Vine, fitted for fruit-bearing. Would to God that believers would cease looking most at their old nature, and complaining of their weakness, as if God called them to what they were unfitted for! Would that they would believingly and joyfully accept the wondrous revelation of how God, in uniting them to Christ, has made Himself chargeable for their spiritual growth and fruitfulness! How all sickly hesitancy and sloth would disappear, and under the influence of this mighty motive—the faith in the faithfulness of Him of whom they are in Christ—their whole nature would rise to accept and fulfil their glorious destiny!

O my soul! yield thyself to the mighty influence of this word: "Of God ye are in Christ Jesus." It is the same God of whom Christ is made all that He is for us, of whom we also are in Christ, and will most surely be made what we must be to Him. Take time to meditate and to worship, until the light that comes from the throne of God hath shone into thee, and thou hast seen thy union to Christ as indeed the work of His almighty Father. Take time, day after day, and let in thy whole religious life, with all it has of claims and duties, of needs and wishes, God be everything. See Jesus, as He speaks to thee, "Abide in me," pointing upward and saying, "My Father is the Husbandman. Of Him thou art in me, through Him thou abidest in me, and to Him and to His glory shall be the fruit thou bearest." And let thy answer be, Amen, Lord! So be it. From eternity Christ and I were ordained for each other; inseparably we belong to each other: it is God's will; I shall abide in Christ. It is of God I am in Christ Jesus.

#### WHAT ENGLAND OWES TO THE BIBLE.

Foremost in the category, I reckon the emancipation of the land from the spiritual bondage, the degrading superstition, and the crying abominations of Popery. England, it has well been said, owes all to the Reformation. All, however, that we cherish as Protestants, we owe to the Bible. It was this sword of the Spirit which enabled the noble army of the martyred reformers to win the victory in the battle which they waged against Papal corruption and Papal usurpation. It was the flash of this sword, unsheathed from its scabbard, as it waved over the land, which scattered the moral midnight of centuries, awoke reason from her slumbers, and disclosing the "mystery of abominations," gave the light to our forefathers by which they detected the opposition between the doctrines of Popery and those of God's eternal truth. The keen edge of this sword was too sharp for Popery to encounter; it cut asunder the cords of spiritual despotism where-with the crafty Philistines sought to bind the slumbering Samson. Equipped with Bible truth, and fetching all their weapons from this armory, the gallant band of reformers confronted the Papal Hierarchy, and achieved a spiritual triumph, the fruits of which we, their descendants, God helping, will never, never surrender. It is still the Bible which is the best weapon wherewith to withstand every form of Papal aggression. Very true it is that Popery may be assailed upon the ground of its manifest hostility to the prosperity of nations. When Rome is seeking to plant in our midst the standard of Popery, we may legitimately point to other nations where she has had scope for development, and inquire what are the results that have

followed from her rule? Has she contrived to elevate or to degrade, to emancipate or enslave, the countries over which her banner has waved? If—we say in the name of England to the Pope, with his Cardinal Wiseman and his retinue of twelve would-be Bishops—if you desire to luxuriate in the rich pastures, and to re-settle in the fertile valleys of old England—if you aim to have free-born Britons come and crouch at the feet of the Papacy—show us first of all that other nations which have blindly submitted to Papal domination, have become happier and nobler, more intellectual and more religious, more prosperous—and more powerful, beneath the shelter of her wing. Rome cannot stand this appeal. All history is against her. All lands in which she is enshrined, send up a voice of bitter accusation. What has Italy—that land of loveliness and beauty; land of azure skies and fertile soil; land of ancestral glory, whence once issued laws for the world;—what, I ask, has Italy become beneath your rule? Italy, it has been aptly said, is like a flower that wishes to expand into beauty and efflorescence, but is compressed in every part by a cold and rude hand. From Italy, turn to any other Roman Catholic community or state, and the same accusation against Popery—of having stifled freedom, hindered national progress, and fostered immorality—is stereotyped in the annals of the country. From across the bosom of the vast Atlantic, the same voice of condemnation wafts upon every breeze. Contrast Mexico with Massachusetts. Mexico was colonized a whole century before Massachusetts. Its first settlers were the noblest spirits of Spain in her Augustan age—the epoch of Cervantes, Cortes, Pizarro, Columbus, Gonzalvo de Cordova, Cardinal Ximenes, and the great and good Isabella.

Massachusetts was settled by Protestants, who carried with them nothing but the Bible, and faith upon that God from whom the Bible came. Mexico, with a rich soil adapted to everything which grows out of the earth, and possessing every metal used by man; Massachusetts, with a sterile soil, and uncongenial climate, and no single article of transportation but ice and rock; how have these blessings been improved in the one case? How have these obstacles been overcome in the other? What is the respective condition of the two countries? In productive industry, in wide-spread diffusion of knowledge, in public institutions of every kind, general happiness and advancing prosperity,—in letters, arts, morals, and religion, you find Massachusetts at the highest point, and Mexico at the very lowest. And this is the universal testimony. We appeal to every land where Popery is the dominant religion, and challenge you to deny that her influence is for evil in proportion to her power.

And, notwithstanding, I would prefer to wage battle against Popery with the sword of the Spirit, rather than with any political weapon, whatsoever its value. Our victory over Romanism is due, under God's Spirit, to the force of Bible truth. It is the Bible which, pointing the avenue to spiritual freedom, teaches men to spurn the yoke of spiritual bondage. In the Bible you find revealed the true object of religious worship—not the virgin—not images, and relics, and rags and bones, but one God in three Persons; the all glorious and Triune Jehovah. In the Bible you find revealed the true method of approach; not by seeking of Peter or Paul, or of this Saint or the other to intercede for us; but by coming at once to the Father by one Spirit, through the one Mediator between God and man, even the man Christ Jesus. The breath of the Bible will extinguish the tapers and wax lights of the Christian's contemplations, all other intercessors but Jesus; all glories but those of the Redeemer.

The Bible reveals a method of salvation so plain, that all may comprehend; so plenteous, that none are excluded from the offer of its benefits—so free, that all may partake without money and

without price. The Bible is in itself a fountain of spiritual blessing; it is the revelation of God as a reconciled Father in Christ, long-suffering to all men; not willing that any should perish, but that all should come to repentance. The Bible points to an eternity of which time is the vestibule; to an endless existence upon which we must enter, when this life is over. It proclaims to every human being—to each of you, my fellow-wrestlers on this present scene of care and toil and conflict—you have an immortal soul to be saved or lost; Jesus died and rose again for its redemption. Heaven, and Heaven's ambassadors, beseech you, by all that is noble in your constitution, by all that is glorious, and all that is awful in futurity—be wise for eternity. Born for immortality, fritter not away your majesty of being by living only for time: ransomed by the blood of Jesus, glorify God in your body and spirit, which are God's.

Would you know how to pass securely through life, and to inherit a blissful eternity? God's word is a lamp to the feet, and a light to the path. Cleave, I beseech you, in these days of peril and conflict—cleave to the Bible. It is the only safe chart. Here there is truth, without intermixture of error. Here there is guidance which cannot mislead. It is the voice of God that speaks in this volume. Its utterance: "Thus saith the Lord," can neither change nor deceive. Study prayerfully and diligently at this source, and you shall find truth to enrich you for all time, and gladden you to all eternity. Drink in from this fountain, and you shall find relief from anxious care, and fretting toil, and weary disappointments. Ten thousand times ten thousand tongues can attest the worth of the Bible. Men of every rank, of every clime, and of every occupation, have found in this volume the knowledge without which they must have everlastingly perished. I may even affirm, that men of all creeds, and men of no creeds at all, have contributed their quota of homage to this matchless volume. It is not long since the following testimony was borne to its worth, by one who is nevertheless a disbeliever in the inspiration of Scripture:—"The Bible is read of a Sabbath in all the 10,000 pulpits of our land. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature, and it colours the talk of the street. The bark of the merchant cannot sail the sea without it. No ship of war goes to the conflict, but the Bible is there. It enters men's closets; mingles in all the grief and cheerfulness of life. The aching head finds a softer pillow when the Bible lies underneath. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself. The timid man, awaking from this dream of life, looks through the glass of Scripture, and his eye grows bright. He does not fear to stand alone—to tread the way unknown and distant—to take the death-angel by the hand, and thus bid farewell to wife and babes at home. Men rest on their dearest hope. It tells them of God, and of his blessed Son; of earthly duties, and of heavenly rest."

Surely such a volume bears the impress of Divinity. It carries with it its own witness. Every hour of every day it is gaining new trophies of its power. It is the oil on the troubled waters of human life. It is the chart of navigation to the haven of eternal glory. Happy, happy England, to have the Bible! No city, no town, no village of this mighty empire, but contains within it hearts in which Bible-truth is firmly lodged—hearts from whence, in earnest hope and trusting faith, there waft upward, day by day, songs of praise, and cries of supplication, to the God of the Bible. These, whether nobles of the land, or merchants, or tradesmen, or peasants—these are the salt of the nation; these are the remnant for whose sake England yet rests beneath the shadow of the Almighty—the nation whereof it may be said, as of ancient Israel

—what advantage chiefly because of oracles of God

U-G

We are so hear fresh U-Ganda. of the work of the mission 1883, our country were the first Mackay. I the original Africa. For soon; one, then came and now he Of the next dead; the back to Africa. The four set home after but two, Mr. labouring in the interme wapwa, and ed to U-Gar 1880. In M Africa, viz., Ashe, and E the Victoria Mr. Hannin ing, reached then was co- turn back, a of God that safely, and i to return to many diffic porters and and especial two of them the Lake, n succeeded in canoes sent at Rubaga, t almost a year England. F

"To my g May 2nd, ar was greatly country. Th closed by rec- nice, especial living. Ther cultivation, v Mr. O'Flaher farming depa teaching; an encouraging people here, great thieves which appear are situated. eager to lear Mackay hold hearing a you Prayer in R lessons.

I have been the last three but Mackay h with unremit better.

In the new one of the m missionary's l; Scriptures into



—what advantage hath she! Much every way: chiefly because that unto her are committed the oracles of God.

## Missionary.

### U-GANDA, CENTRAL AFRICA.

We are sure that our readers will be glad to hear fresh news from the mission-field in U-Ganda. We will begin with a short resume of the work done from the commencement of the mission. From March, 1881, to May, 1883, our only two missionaries in U-Ganda were the Rev. P. O'Flaherty and Mr. A. M. Mackay. Mr. Mackay is the only member of the original party of eight now remaining in Africa. Four died there; two came home very soon; one, Mr. Wilson, was out four years and then came to England with Mtesa's envoys, and now he has joined the Palestine Mission. Of the next four sent *via* Zanzibar, three are dead; the fourth, Mr. Stokes, has just gone back to Africa after a short visit to England. The four sent out in 1878, *via* the Nile, all came home after a longer or shorter period of service, but two, Mr. Hall and Mr. Litchfield, are now labouring in India. Others followed to occupy the intermediate stations of Mamboia, Mpwapwa, and Uyui, but no one else was appointed to U-Ganda till Mr. O'Flaherty went out in 1880. In May, 1882, a party of six sailed for Africa, viz., the Revs. J. Hannington, R. P. Ashe, and E. C. Gordon, and Mr. C. Wise, for the Victoria Nyanza, and two others for Uyui. Mr. Hannington, after a journey of much suffering, reached the south end of the Lake, but then was compelled by dangerous sickness to turn back, and it is indeed owing to the mercy of God that he reached Zanzibar and England safely, and is now quite well, though forbidden to return to Africa. The other three have had many difficulties owing to the desertion of porters and consequent non-arrival of stores, and especially of Mr. Hannington's boat; and two of them have remained at the south side of the Lake, near Kagei. Mr. Ashe, however, succeeded in crossing to U-Ganda alone, in canoes sent by Mtesa; and he arrived safely at Rubaga, the capital, on the 2nd of last May, almost a year since the date of his leaving England. He writes,—

"To my great joy I at last reached here on May 2nd, and received a warm welcome. I was greatly struck with the beauty of the country. The mission grounds are neatly enclosed by reed fences, and the buildings are very nice, especially the new house, in which I am living. There is a large piece of land under cultivation, which bears ample testimony to Mr. O'Flaherty's labours, who undertakes the farming department in addition to his work of teaching; and this very teaching is the most encouraging thing I have seen in Africa. The people here, though terribly depraved, and great thieves, do not manifest that apathy which appears to exist where our other stations are situated. They are very quick, and very eager to learn. Every day O'Flaherty and Mackay hold classes. I was astonished at hearing a young fellow go through the Lord's Prayer in Ru-Ganda, who had only a few lessons.

I have been in bed for nearly the whole of the last three weeks with intermittent fever, but Mackay has doctored me and nursed me with unremitting kindness, and I am much better.

In the new mission fields like Central Africa, one of the most important and fruitful of a missionary's labours is the translation of the Scriptures into the native languages, and the

preparation of grammars and vocabularies, by which a foundation is laid for the work of those that come after." Mr. O'Flaherty writes,—

"I have collected 15,000 Ru-Ganda words, besides fables and proverbs which illustrate the life of a people. I have translated the Gospels of St. Matthew, St. Mark, and St. Luke, and Old and New Testament History, and the Morning and Evening Baptismal Services; and prepared a Grammar and Reading-book. Mr. Mackay with his toy press and imperfect letters has managed (most marvellously) to print beautifully 300 alphabet sheets, 300 spelling and reading sheets, 300 sheets of the Lord's Prayer, Decalogue, Creed, and Scripture texts."

Our latest date from U-Ganda itself is July 1st; but we have letters to Sept. 18th from Mr. Mackay, who had come over to the South side of the Lake to help Mr. Gordon and Mr. Wise. He mentions five youths baptized in March, 1882. One of them, his own namesake, was accompanying him, and is described as leading a consistent Christian life, and as being "busy with St. Paul's Epistles" since they left Rubaga. Three of the others were not so satisfactory, and the fifth, Mr. Mackay says, "seems to have fallen quite into the world again—a great heartsore to us." Several others, however, who had been long under instruction, were asking for baptism.

We must give one extract from Mr. Mackay's journal, written in January, 1883:—

"Shortly before Christmas I spent a day at court. In the king's baraza strangers were called forward to describe burial customs in various parts of Africa and Arabia. Some told of burying scores of living virgins with a dead king; others told of human sacrifices on similar occasions; while others again told of pomp and ceremony in funeral rites. One described how Suna (Mtesa's father) slaughtered thousands at his (Suna's) father's grave.

"Don't mention such things," I said, with such a gesture of horror that he shut up at once, 'they are too cruel to be spoken about before the Mtesa of to-day. You, Mtesa, far surpass anyone, not only in Africa, or in Arabia, or in India, but even in Ulava (Europe) itself. I never heard of so much valuable cloth being buried in a royal grave as you buried with Namasole' (the king's mother). This, of course, pleased him, as black men are as fond of flattery as bread is of butter. 'But let me tell you what; all that fine cloth and those fine coffins will one day all be rotten. It may take ten years, or may be a hundred years, or it may be a thousand years; but one day all will be rotten, and the body inside will rot too. Now we know this, hence in Christian countries we say that it matters little in what way the body is buried, for it will rot some time or other; but it matters everything what becomes of the soul. Look at these two head chiefs of yours sitting by you. They are both very rich. Next to you they are the greatest in the kingdom. They have cloth, and cattle and lands, and women and slaves—very much of all. Here they have much honor, and when they die they will be buried with much honor, but yet their bodies will one day rot. Now let me have only an old bark cloth, and nothing more of this world's riches, and I would not exchange for all their wealth and all their greatness. I know that my soul is saved by Jesus Christ the Son of God, so that I have riches that never perish which they know nothing about.'

"Mtesa then began with his usual excuses. 'There are these two religions,' he said. 'When Masudi reads his book, the Koran, you call it lies; when you read your book, Masudi calls it lies: which is true?'

"I left my seat, and going forward to the mat, I knelt on it, and in the most solemn

manner, I said, 'Oh, Mtesa, my friend, do not always repeat that excuse! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another? No, you have the New Testament; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it.'

The court soon after rose."

(To be continued.)

## British & Foreign News.

### ENGLAND.

#### GLEANINGS FROM ANNIVERSARIES.

##### The Children's Special Service Mission.

THE friends of the children who assembled at Exeter Hall had a good and pleasant gathering.

Mr. T. B. BISHOP (Hon. Sec.), in reviewing the work of the past year, brought out a few prominent facts; for example, that upwards of one million picture leaflets, tracts, hymn sheets, &c., have been circulated by the mission during the year, that during last summer seaside services were held at forty different watering-places, and that the Scripture Union now embraces one thousand eight hundred branches in Great Britain alone, while Scripture cards are issued in French, German, Italian, Spanish, Portuguese, Dutch, Swedish, Danish, Bohemian, Arabic, Chinese, Japanese, four or five Indian languages, and also Welsh.

Methods and principles are thus summarized:—Recognizing the supreme importance of the Christian home, the Christian ministry, and the Sunday school, we desire, not to supersede these agencies, but to supplement their work. Children's services, with their adaptability to every age and to every class, to every time of the day or of the week, to the public hall, the schoolroom, the church, the drawing-room, the cottage, or to the open air—have proved the most useful means to this end. The variety in the kinds of services held by different workers in different circumstances is most interesting to notice.

Our mission is quite undenominational. Holding firmly and proclaiming clearly the old evangelical truths, and avoiding new and "strange doctrines," we endeavour to work with all who love the Lord Jesus Christ in sincerity.

A special appeal is made for £2,000 for the foreign work, towards which £1,000 has been raised, and Her Majesty the Queen of Sweden has sent £100 on behalf of this fund.

##### The Child in the Midst.

BY REV. J. MONRO GIBSON, D.D.

ALTHOUGH this work has specially come to the front of late years, it is not an invention of the nineteenth century. It is not an invention at all, it is a discovery of what has all along been in the Holy Word. It is wonderful how long we have been seeing the vast importance of seeking directly the conversion of the children. When we read such passages as that read at the opening of this meeting (Matt. xviii. 1-14), there we find how our Saviour estimates the value of child life. He set a little child in the midst and said, "Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of Heaven, and whoso shall receive one such little child in My name receiveth Me." There is only one other to be found in the Bible to place alongside that, and it is found in that chapter (Matt. xxv.), where we see the King on the throne of judgment and He says, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." So says the King on His throne, and it is quoted five hundred times for every once you hear this passage, "Whoso shall receive one such little child in My name receiveth Me," and yet the one passage has quite as much emphasis and force as the other. Then our Lord proceeds to warn His hearers against offences, and He says, "Take heed, take care of offending them, for whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Better your right hand cut off, better your right foot cut off, better your eye plucked out, better you should be drowned than that you offend or cast a stumbling-block before one child. After that He says, "Take heed, and despise not one of these little ones." Why? Ponder the beautiful reason given: "For I



say unto you, that in Heaven their angels do always behold the face of My Father which is in Heaven."

Now I am not going to inflict on you an exposition of the passage, but I would say that it lies on the very surface of it that the surest way to get close to the heart of the Father in Heaven is to have and show a loving, tender regard for the little ones. And those who see this and have a great regard and love for the little ones are those in whom the Father will rejoice. Then have you noticed the connection, "The Son of man is come to save that which is lost"? It is commonly enough quoted, but scarcely ever in reference to the little ones, although here it comes directly bearing on them.

And then we have that beautiful parable of the lost sheep, and the ninety and nine that went not astray. You remember the beautiful hymn based on the parable which has touched so many hearts. Why? Not so much because of the music, or even because of the poetry, as because of the pathos of the story. And as sung by Mr. Sankey it has stirred deeply many hearts. But to whom does it primarily belong? The parable is almost always used about adults, and quite right too, for it is applicable to all; but still, and in the first place, it belongs to the children. It was the thought of a little child suggested it; and even our Saviour expressly applies it to the children. "Even so it is not the will of your Father which is in Heaven that one of these little ones should perish. Now that is a mere example of what we find elsewhere in the Gospels; everywhere an importance is attached to the children. Hence work such as you are engaged in is no new thing, it is an old thing, it has lain almost dormant for ages, and we are now beginning to discover the importance attached to it.

Mr. W. Ranger, M.A., of Corpus Christi, Cambridge, spoke of the work at Scarborough. Mr. G. Banaster described his experiences on board the mission yacht *Kingfisher*. Rev. W. S. Standen appealed for help to the mission, and Mr. J. C. Farthing, Caius College, Cambridge, concluded the proceedings with a capital address on "Reality and Results."

#### Women's Temperance Union.

SEVERAL very touching addresses were delivered by various well-known leaders in this movement, which appears to be spreading and taking firm hold of many who are seeking the highest well-being of their fellows.

#### Example and Influence.

BY MRS. G. S. REANEY.

IN working let us think of Him who said, "Without Me ye can do nothing; but with Me ye can do all things." Not only are we to encourage each other as workers, but we are to bring a little argument and pleading to bear upon those who need still to be convinced. We should look upon this question of total abstinence not merely as a duty but as a privilege. By becoming total abstainers we give forth to others an influence which will be helpful to their lives, and by doing that we will be winning to ourselves the blessing promised. It needs no words of mine to tell of the sorrow caused by drink, but it needs that we should look upon the matter in a more sanctified common-sense light than we have done hitherto. We have heard a good deal about the cry of outcast London, but I do not think enough has been made of the terrible sorrow that drink causes. I came across a little boy the other day, with one of the saddest of sad faces, a little street Arab, crying bitterly. I traced him to his home, and found he was one out of seven, from a baby of two years old upwards. The father said he was starving, and the children looked as if they were. There was no furniture to speak of, the home was untidy, and the poor children looked utterly reckless. They said they were starving, and it was a correct statement, but while they were starving the father found means to get his own drink, and to go home almost nightly under its influence. Now what is true of an individual is true of us as a people. People speak about the starvation of the working classes, but the working-classes spend £200,000 every week in drink. That is what we are striving to get stamped out. The other day a public house and its goodwill were sold for £19,000, and the night before that sale was accomplished they sold over the counter six hogsheads of what they called a "mild beer," and that was in one of the poor neighborhoods, where the people were standing about their doors yearning for employment. We who are working in this temperance cause must go on and not trouble when people say our work is useless. We have only to go to the homes of those who have been reclaimed and hear the testimony given. Our Saviour at the grave of Lazarus said, "Take ye away the stone," and when the stone had been removed, He called to Lazarus to come forth from the dead, and so

He will call back to life those dead in trespasses and sins, when the stone of drink has been removed.

#### Temperance and the Gospel.

BY MRS. ORMISTON CHANT.

THE temperance movement cannot be divorced from the Gospel. The longer I live the more I see that it is no use making temperance a purely intellectual thing. It must stand on that Divine footing of being something that is to be enlivened by the touch of Christ or else it will fail. People are getting very thin-skinned in this nineteenth century, and dread too much the passing remark or laughter of those by whom they are surrounded. I would ask you to be brave for the sake of Christ our Master, and not be ashamed to show your colors and put on the blue ribbon. If it is only the reclaimed drunkard who is to put on the blue ribbon we shall be banding them into a class and stamping them with a stigma. Let those whom the drink has never touched wear the ribbon in thankfulness to God that the lines have fallen to them in pleasant places. May all of us realize that to us is breathing the voice that breathed of old, "The Spirit of the Lord is upon Me, and He hath anointed Me to preach the Gospel, to set the oppressed free, and to open the eyes of the blind." Is there anything that blinds the eyes of men as the drink? Let us throw our whole heart and soul into the work, and do it for the sake of the Master and in remembrance of Him.

#### The Evangelical Alliance.

AN interesting conversation was held at the Mansion House on Tuesday evening, when friends of the Evangelical Alliance assembled, not only from all parts of the kingdom, but also representatives from France, Germany, Switzerland, Holland, Hungary, Belgium, Italy, Denmark, Sweden, Norway, the United States, Canada, Japan, China, and India.

The Lord Mayor said that the Evangelical Alliance occupied a place of its own among the many societies whose meetings were now being held in London, because it brought into closer union those who loved the same Lord and Master, although they might in some respects differ, and it enabled them to look at the point upon which they all agreed, and to disregard the comparatively smaller matters in which they differed.

Canon Fleming spoke of the principles of the Evangelical Alliance, the great object of which was to aid in manifesting the union which existed among the true disciples of Christ, to promote this union by fraternal and devotional intercourse, to discourage strifes and divisions, and to impress upon Christians a deeper sense of obeying their Lord's command to love one another. Canon Fleming said that he had no fear for the truth of God in the great conflict in which the Lord Himself had placed it with the world. As regarded denominational differences, it was clear that every one must have a religious preference. The Church in the world had always consisted of many various denominations, and he would not give a straw for a man who did not cling to that denomination which he conscientiously believed to be most Scriptural and best.

Professor Schaff, of New York, said the Evangelical Alliance afforded a practical proof that fraternal good feeling among Christians was perfectly consistent with loyal Churchmanship. Meetings in connection with this movement removed prejudices and created a mutual love and respect in Christians for each other, while giving a mighty impulse to every good work and operation.

Signor Tron, of Italy, said that on the Continent religion was face to face with two great enemies, infidelity on the one side, and on the other side superstition.

Mr. A. J. Arnold (Secretary) gave some information relative to the eighth Conference of the Alliance to be held in Copenhagen from September 1st to 8th next. The Conference will be attended by many representatives, not only from the countries of Europe, but from America and other places. These Conferences, whilst exhibiting the union among the true disciples of Christ, were also a protest against infidelity, superstition, and other errors. The general outcome of the Conferences in missions, and the spread of Sunday Schools on the Continent, and the Lord's Day observance, was great.

#### Irish Church Missions.

THE anniversary of this society on Tuesday week, in St. James's Hall, brought together a considerable number of friends from town and country, and both the breakfast and the annual meeting which followed was well attended. Captain the Hon Francis Maude, R.N., who presided at the breakfast, said a good word about

#### The Meetings of the Season.

One thing has very much impressed my mind while attending several of them, and that is how marvellous-

ly God is opening the way for His people to work in places which have long been closed, and in which it seemed most unlikely that there would ever be an opening. We think to-day of the wonderful opening in Ireland, and I cannot myself see why Christians should be more anxious to hear of what is done in Turkey and Japan than of what is being done in Ireland. I believe you will hear to-day how wonderfully God has been opening the minds of the people of that country to receive His Word.

Rev. H. J. Berguer well fulfilled the expectation thus raised by the interesting account he gave of a recent visit to Dublin, where he had spent considerable time in inspecting the Society's Homes and schools. Taking as the motto of his address the words "Thou shalt not sow thy field with mingled seed," he said there was far too much of this kind of sowing going on. We have far too much, he said, of this mingling of seed, of the human with the Divine. In the spiritual world men are sowing what can only be termed

#### Deteriorated Mixture.

There is a tendency to water down the truth, to soften it and make it less sharp and piercing; and so from time to time we hear of the grand old doctrines which have been the strength of the Church becoming worn out and old-fashioned. But, whatever may be said by some of the journals of the day, Protestant Evangelicalism is not worn out yet, for we may say of the Protestant Church to-day what the Psalmist of old said of his beloved Jerusalem, "God is in the midst of her: she shall not be moved."

At the public meeting, Earl Cairns, who presided, in the course of his address referred to what he termed the chequered part of the report which had been presented by Rev. Horace W. Townsend.

#### An Old Society.

BY THE RIGHT HON. THE EARL CAIRNS.

SPEAKING to those who are here, friends of the society, and I have no doubt through them to others whom they may be able to influence, I do most earnestly trust that this state of things will not be allowed to continue. The loss of old friends throws upon us who remain a greater amount of duty, a greater responsibility to keep up the funds of the society, and not allow them to go behind. There is always a danger with old societies—and at its thirty-fifth anniversary this one may be so called—that in the multitude of new causes which arise old friends will be forgotten. The early supporters die away, new friends do not come forward, and so old societies suffer in comparison with the new. I hope the friends of Irish Church Missions will not allow this to be the case so far as this society is concerned; but that they will make a great effort this year to redeem the lost way, and to bring up the income of the society, not only as high as it was, but even higher. And let me ask you not only for your money, but also for your prayers, for one cannot help thinking when money falls off there is some lack of prayer. I believe if there is real and earnest prayer for the society there will be money sufficient for its work. Therefore it is a question we should ask ourselves, not only whether we are doing our best to support this society with our money, but whether we are also doing our best to support it with our prayers. Our one object is to bring to the hearts of men the knowledge of the full, free, perfect, and present salvation in Jesus Christ; and in the furtherance of that object we ask Christian men and women to give and continue hearty support.

#### The Blue Ribbon Movement.

ENTHUSIASTIC and hearty were the gatherings in Exeter Hall on Monday week on the occasion of the annual demonstration of this mission. We glean a few points.

#### The Winning Side.

BY W. SHEPPARD ALLEN, M.P.

WE are on the winning side—not because our numbers are increasing, not because of the energy of those who are enrolled in our ranks, but because the Eternal God is on our side, and we are sure to succeed. Now I would ask you to use your influence as individuals, first, by becoming abstainers, and then by inducing your wives and children and all connected with you to become abstainers also. We may use our influence also as citizens, by voting for those who will support Sunday closing. This life lasts but a short time, but it is the seedtime of an eternal and glorious future. May it be our lot, having worked hard in this temperance movement, to promote the welfare and the good of our fellow men, when the Master comes to hear Him say, "Well done, good and faithful servant."

THERE do no Now, what their lights good works piece of blue ating our pr this army we drink. The understand heart in the one thing t against the we can see evil is not of ous. It is a our power to a practical v or trying to If the Blue sufficient fai It rests with to-night not timent of w Christian pe the world to and Father, to men the f go forth into is destroyed free from th it, and the degraded by

HOXTO social al life, the ci I rejoice in c very proud o wear, not be abstinence in the wavering once asked a "Why do "I will p "why do you "Oh," said "Then," sa show that I c No true s uniform. Ne know, has m has shaken t done. The s lions of men and the smal

I REMEM where th though I did hands at wo crowd passing, but the archi knew perfect first stone uni so the sil-n front, who are ing the bed in to raise a sup blessing to r many have ta real cause of to realize the man once be Father's hou: have often a sense of the the worst of n less enthusias man's heart t work. Hence us take that a

GOSPEL ing, an Willis's Room of much imp



## The Bit of Blue.

BY REV. WILLIAM BARKER, M.A.

THERE are many Christians, total abstainers, who do not see the necessity for wearing this badge. Now, what is the good of Christians if they do not let their lights shine before men, that they may see their good works and glorify their Father in Heaven! This piece of blue acts precisely in the capacity of illuminating our principles as we walk along the streets. In this army we have made up our minds to abolish strong drink. That is our object, and we should thoroughly understand it, for unless we are of one mind and one heart in the pursuit we will most likely fail. We have one thing to do—namely, to wage a relentless war against the cause which is producing the evils which we can see around on every hand. The cause of this evil is not occult, secret, spiritual—though it is spiritual. It is a cause which can be handled, and it is in our power to remove it. Therefore we are engaged in a practical work. It is no use playing with an enemy or trying to come to terms with an enemy of this kind. If the Blue Ribbon Army be only consistent and have sufficient faith, we are destined ultimately to succeed. It rests with the Christians amongst us, and I appeal to-night not to the cold reason of man, not to the sentiment of woman, but to the deep religious sense of Christian people. The power of God is working in the world to-day, and we can look up to the great God and Father, and supplicate Him with one heart to give to men the fire, the energy, the zeal, and the power to go forth into the battle until this enemy of our country is destroyed and trodden under foot, and England set free from the greatest tyranny that ever encompassed it, and the homes of England no longer darkened and degraded by this vice.

## Our Colours.

BY REV. J. OSSIAN DAVIES.

HOXTON HALL is not only a great centre of social reform, but also a great centre of spiritual life, the circumference of which cannot be measured. I rejoice in our motto—"Gospel temperance." I am very proud of the little badge of blue which I always wear, not because I am very anxious to advertise my abstinence in a Pharisaic manner, but because it helps the wavering and the weak ones around. A publican once asked an abstainer,

"Why do you wear that ribbon?"

"I will put you a question," said the abstainer, "why do you put a signboard above your door?"

"Oh," said the publican, "to sell my beer."

"Then," said the abstainer, "I wear this ribbon to show that I don't want your beer."

No true soldier is ashamed of his medals or his uniform. Now this Blue Ribbon Movement, as we all know, has made some remarkable strides of late—it has shaken the castles of Bacchus as nothing else has done. The seven men of Preston have become millions of men—"the little one has become a thousand, and the small one a strong nation."

## Silent Workers.

BY WILLIAM NOBLE.

I REMEMBER standing in front of a hoarding where the New Law Courts now stand, and although I did not see a single man, yet there were busy hands at work clearing away the earth. The great crowd passing to and fro knew nothing of these men, but the architect understood their true value, and he knew perfectly well that it was impossible to place the first stone until these men had done their work. And so the silent workers of to-day, who never come to the front, who are at work under the surface, are preparing the bed in order that the concrete might be placed to raise a superstructure which will one day become a blessing to multitudes. Mr. Barker asked why so many have taken off the ribbon. I think I know the real cause of this. Many who put the ribbon on failed to realize the true significance of the badge. When a man once becomes an abstainer, we point him to his Father's house, and put him on the road there. I have often asked God to give me an overwhelming sense of the great truth that there is deliverance for the worst of men. The nearer we get to science the less enthusiasm we have, and the nearer we get to the man's heart the more enthusiasm we will have in our work. Hence the importance of rescue work, and let us take that as the watchword of the future—rescue.

## Missions to Seamen.

GOSPEL work amongst sailors is always interesting, and the friends of sailors who assembled in Willis's Rooms were privileged to listen to many facts of much importance in connection with the work of

this society. The chairman, in his opening address, appeared to present the case very clearly, and a few sentences will be read with interest.

## A Sailor's Difficulties.

BY THE ARCHBISHOP OF YORK.

AS presiding over a diocese with a large exposed and dangerous shore, I feel bound to bear my witness to the value of this society, to wish it God-speed and abundant success. Will you consider for a moment or two what is the nature of the faith we profess? In our own homes we have the usual round of public services, we have the blessed presence of the Lord in our households, and in the great majority of cases we are surrounded by Christian influences, many of which have acted on us, and it is to them we owe any degree of Christian practice that we have attained. Under the blessing of God and His Holy Spirit these are the influences that surround us, and this is the way in which His work is kept alive within us. But how many of these are wanting to the sailor! In the first place the influence of woman is out of the question, and, in the next place, the cycles of time are disturbed by his having to unload or set sail on Sunday, and so one means of reminding him of a better world is lost to him. It is most important that the masters of vessels should be godly men, for the power exercised by them is enormously great, and they can do great good or great harm. It is a position in some respects unparalleled. If the master is a religious man, if he is a temperate man, he can show an example which must tell in the ship where he is the source of authority and is looked up to either with love or fear. If, therefore, this society, by the presence of its agents, can only impress on the shipmaster the importance we attach to religion, to private prayer, to temperance, and the like—if we can but impress upon the master the importance of all these, we have gained a great deal. But how are we to do it? We have to show that we are deeply interested in this, that we think it good for master and seamen alike, and in this way we draw the master's attention to religion, and he, looking into his mind, finds many reminiscences, and solemnized, perhaps, by what he has heard from the agents of this society, he starts on a new voyage determined that he will not stand in the way of religion among his men, and that he will do what he can to promote it among them.

## Home News.

## DIOCESE OF TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 3rd, 1884:—

## PAROCHIAL MISSIONARY ASSOCIATION.

Mission Fund.—Unionsville, St. Philip's, \$5.00; Albion and Caledon, \$5.00; York Mills, \$5.50; St. Paul's, Toronto, \$1.40; Woodbridge, Christ Church \$5.80, Vaughan \$4.20; Cambray, 75 cents; Christ Church, York Township, \$5.15; Toronto, Ascension, \$22.90; Cavan, St. Thomas', \$6.50; Credit, St. Peter's and Trinity, \$5.55; Port Hope, St. John's, \$11.60.

Church of the Redeemer, Toronto, Mission Fund, \$33.76, Algoma, \$1.25; Orillia Mission Boxes, Algoma, 43 cents.

Church of the Ascension, Toronto, Mission Boxes, \$12.95; Toronto, St. Luke's, Mission Fund \$9.20, Algoma, \$17.20; Midland, Mission Fund \$1.50, Mission Boxes, 80 cents.

## DOMESTIC MISSIONS.

Ascensiontide Collection.—Omeme, Christ Church, Assiniboine \$2.00, Moosenee \$1.00; General Fund, \$5.45; St. James', Emily, \$4.55; St. John's, Emily, \$2; Cartwright, \$5.10; St. Philip's, Toronto, Domestic Missions, \$13.05, Algoma \$1.50; St. Peter's, Toronto \$65.00; All Saints', Toronto, additional, \$1.25.

## RUPERT'S LAND.

Anonymous Donation from a Friend, \$2.00; Donation from a Lady, \$3.00.

## DIVINITY STUDENTS' FUND.

April Collection.—St. Peter's, Toronto, \$20.00; All Saints', Toronto, \$12.00.

Parochial Collections.—St. Luke's, Toronto, for 4 months, to date, \$8.30.

## WIDOWS' AND ORPHANS' FUND.

Annual Payment.—Rev. C. E. Thomson, \$7.20.

Parochial Collections.—St. Luke's, Toronto, for 4 months to date, \$19.60.

## MISSION FUND.

Parochial Collection.—Fullmore, \$9.50.

GOOD FRIDAY COLLECTIONS FOR THE JEWS.  
Per. Rev. Johnstone Vicars.—Sunderland and West Brock \$3.00; Hastings, \$1.40; Apsley, \$1.00.

The Annual Concert and closing exercises of Mrs. Nixon's school took place last week. At the conclusion of the concert the distribution of medals and other prizes took place. The Rev. Canon Dumoulin presided, and expressed on his own behalf, and that of the ladies and gentlemen present, the great gratification they had all felt at the admirable manner in which the pupils had acquitted themselves in the various roles assigned to them. He likewise alluded in very complimentary terms to the efficient way in which the school is conducted in every department, of which he himself had had experimental knowledge, and closed his remarks by congratulating Mrs. Nixon on the happy results of the year's labours as evidenced by the evening's proceedings.

On Friday afternoon last a large number of the parents and friends of the pupils assembled at the residence of Misses Champion and Berthon to witness the presentation of prizes to the successful pupils. Judging from the number who received prizes and honourable mention, which are only awarded to those making more than two thirds of the maximum number of marks at their examinations, we may infer that Misses Champion and Berthon have succeeded in their object of establishing a first-class preparatory school for girls under sixteen. We wish them continued success in their good work.

PRESENTATION.—Last week a large gathering of the officers and teachers of the Sunday-School of the Church of the Redeemer was held at the residence of the rector, Rev. Septimus Jones, to present Mr. J. W. Armitage, superintendent, with a handsome timepiece and the following address:—

"To Mr. J. W. Armitage, Superintendent of the Sunday-School of the Church of the Redeemer, Toronto:—

"We, the officers and teachers of the Sunday-School of the Church of the Redeemer, in view of your speedy departure from among us in order to enter elsewhere upon the office and work of the sacred ministry of the Church, desire to express our sense of the zeal and efficiency with which you have during the past three years discharged the duties of superintendent, so as to win not only the regard of the scholars but also the affectionate esteem of your fellow-workers, while the school under your care has signally grown and prospered.

"We beg you to accept the accompanying time-piece as a slight memento of the years which we have spent together, and we offer our fervent prayers to the great Head of the Church that in your new sphere His good hand may be over you, to guide and sustain you, and to crown all your labours with abundant success.

"Signed on behalf of the officers and teachers,  
"SEPTIMUS JONES, Rector.  
"W. H. LESTER, Secretary."

SUNDERLAND.—A concert in aid of the church funds was given here last week. Rev. Mr. Bryan, the late incumbent, occupied the chair. The entertainment proved a great success under the able management of Mr. Lloyd, Wycliffe College, who has charge of the mission during the summer. The proceeds amounted to \$60.

BRADFORD.—A very successful garden party was held in the High School grounds on Friday last. There was a very large attendance, and over \$75 was realized.

CRAIGHURST.—The marriage of Rev. Edward Daniel, son of Mr. T. W. Daniel, of St. John, N.B., to Miss Eliza Emily Kinnear, younger daughter of Mr. Charles H. Kinnear, took place in St. John's Church, N.B. last week. Rev. Geo. M. Armstrong, assisted by his curate, Rev. O. C. Dobbs, performed the ceremony. At the conclusion of the service the young couple drove to Hampton. We extend our heartiest congratulations.

## DIOCESE OF HURON

The Bishop has made the following appointments, viz.: Rev. Charles Miles, B.A., to Belmont mission; Rev. J. Fairley, to Parkhill mission, in place of Rev. A. J. Gollmer, who proposes returning to England; Rev. J. R. Newall, to Port Dover mission; Rev. R. F. Dixon, of Bothwell, to Onondaga mission. Mr. Robinson, student of the Western University, will have charge of the Monckton mission.

THORNDALE.—Bishop Baldwin confirmed 30 candidates at Thorndale last Thursday in St. George's Church. In the evening a concert was given by St.



Paul's Church choir, London, and a short address was delivered by Mr. E. B. Reed.

Bishop Hellmuth sailed for Canada on July 2.

The annual sermons in aid of the Sunday-School of Christ Church, Chatham, were preached on Sunday by Rev. Hartley Carmichael, of Hamilton. In the evening the choir was supplemented by over 100 children and the church was crowded to its utmost capacity, chairs being placed in the aisles. The rev. gentleman preached a very able sermon from the text "Joseph dreamed a dream." The Sunday-School of Christ Church is in a most flourishing condition, numbering over 500 scholars and fifty officers and teachers.

BERLIN.—An interesting service was held in St. John's Church at the early hour of eight o'clock in the morning on Dominion Day, with special prayers for the future welfare of Canada. A special sermon was also preached by Rev. Dr. Beaumont, incumbent of the parish.

THORNDALE.—The Bishop of Huron confirmed a class of thirty persons in St. George's Church on the 25th June, presented by Rev. C. W. Ball.

ST. THOMAS.—The Bishop held a confirmation in Trinity Church on the 27th, when a class of thirty-nine candidates was presented by Rev. G. G. Ballard.

LUCAN.—The Bishop of Huron preached in Trinity and St. James' Churches, Lucan, on Sunday last the 29th ult., to large congregations.

#### HELLMUTH LADIES' COLLEGE, LONDON.

A most successful year's work was brought to a close on Friday afternoon last by one of the most enthusiastic and brilliant demonstrations ever known in the history of this noble institution. The spacious and elegant drawing rooms of the building were crowded by an assemblage of the *élite* of the city, and many relatives and friends of the pupils from a distance. Towards the dais were seated the pupils of the college, whose happy countenances and quiet lady-like bearing spoke volumes for the happy and refining influences which have always been the boast of this institution. Among the many distinguished persons present were the Lord Bishop of Huron, who presided, the Very Reverend the Dean of Huron; Ven. Archdeacon Marsh, Revs. Canon Smith, T. O'Connell and W. E. Graham. Dr. Russell, Mt. Vernon, Ohio; B. Franklin, Esq., Newark, Ohio; O. Gable, Esq., Waterloo, Iowa; Dr. Clarke, Sheriff, Port Arthur; E. B. Reed, Esq., Sec. of the Diocese of Huron, and other leading citizens. The proceedings of the afternoon were opened by Rev. Professor Seaborne, of the College staff, reading prayers; after which a varied and brilliant programme was carried out by the pupils.

At the conclusion of the programme the Bishop invited E. B. Reed, Esq., to say a few words, whereupon Mr. Reed in a short address referred to the work of the past year, and the efficiency of the various departments in words of highest commendation and satisfaction. He also spoke in terms of the deepest sympathy regarding the decease of the deeply lamented Mrs. Hellmuth. The speaker said he knew he uttered the sentiments of everyone present, when he expressed the very deep sympathy felt for His Lordship Bishop Hellmuth and the members of his family in their great bereavement. He was glad to know that Bishop Hellmuth was expected here from England in a few days, and he trusted that when Bishop Baldwin should be present in September to open the College for another year's work, they might have the pleasure of seeing the face of the honoured founder by his side.

The Dean reiterated the sentiments of sympathy expressed by Mr. Reed, expressed his pleasure at being present and said he had attended many closing exercises of this College, but he considered the present occasion surpassed all previous ones. He had never heard such excellent playing, and the whole afforded him the greatest satisfaction. Addressing the pupils, he impressed upon them in kindly words of godly counsel the important truth that however desirable a development of talent may be yet the highest and greatest education is the instruction and development of the soul. He would urge upon them the importance of making the knowledge of Christian principles the foundation of their education.

His Lordship Bishop Baldwin feelingly referred to the sad event which had been alluded to by the very Rev. Dean and Mr. Reed, and said that although he had not had the privilege of an intimate acquaintance with the late Mrs. Hellmuth, he knew of her very great worth and excellence by the universal sentiment ex-

pressed by every one that she had led a *blameless* life and he earnestly trusted, as he knew they all did, that the Divine support of the Lord Jesus Christ would be with Bishop Hellmuth and his sorrowing family. In regard to the institution whose closing exercises had brought them together to-day, he desired to speak in the highest terms. For some months he had examined into the working of the college, and he was delighted with all he had seen and he intended to do everything in his power to advance its interests. There was a great need for such an institution as this. He believed in impressing the minds of the young with religious truth as well as mental culture; and he intended to give this college his fullest support. He trusted that this institution might be more and more prosperous in its good work, and he wished the Principal and the Faculty the fullest measure of success.

After His Lordship's address the awarding of college prizes, medals, and diplomas took place, the Bishop and Mrs. English, the Lady Principal, taking part in the presentation.

The following young ladies took diplomas, viz.:—Misses M. S. Davenport, Ada Taylor, M. W. Russell, Frances Miel, Bertha Smith, and Charlotte Banwell.

#### DIocese OF ALGOMA.

##### ALGOMA IN ENGLAND

##### No. II.

SIRS.—One of the most important features in my English pilgrimage was to be found in my interviews with the committees, first, of the great societies, through which the Church of England carries on her missionary work in "the regions beyond," and, next, of some other voluntary organizations, which though not distinctively and exclusively associated with her, yet in their membership contain sufficient of a church element, both clerical and lay, to secure a sympathetic, and in the majority of cases, a favourable hearing for every churchman who presents a cause deserving of sympathy. These societies, of course, have their "local habitation" in London, but the ramifications of their influence radiates out, as from so many nerve centres, to the remotest extremities of the globe, gladdening the heart of many a poor missionary, as he toils in "weariness and painfulness" often with naught to sustain him, while he bears the burden and heat of the day, save the knowledge that he serves a good Master, who, when the evening comes, will "call the labourers, and give them their hire." The "personel" of these committees at once strikes the eye of a stranger. Bishops, clergy and laity are found here in fair proportion, men "of power and of love, and of a sound mind," whose vision is clear, and their heads cool, and their judgments too well balanced to be carried away by any momentary enthusiasm awakened by telling missionary appeals, but whose hearts beat too warmly in unison with that of the sower in foreign fields to permit of their turning a deaf ear to his suit, if they can at all include him in the circle of their sympathies.

One of the questions most warmly discussed just now within the Church is that of *the place and power of the laity*. No better illustration of it can be desired than is presented in these committees. There, in regular monthly attendance, you see not merely retired army and navy officers, whose services a grateful country has rewarded with a too scanty income, supplemented by a liberal allowance of the "*otium cum dignitate*," but also men actively engaged in literary, professional, or commercial pursuits, hard pressed with secular duties, loudly clamouring for attention, yet sometimes, as I have known, travelling sixty or seventy miles in order to be present at a committee meeting, and, while there, entering into all the little minutiae of missionary detail to be found in the correspondence lying on the secretary's table, with as much deliberation and conscientious carefulness as though the fate of nations were trembling in the balances, and not only so, but giving a still further and more substantial evidence of their interest in the church's work and welfare by placing their wealth at her disposal with a noble unstinted generosity almost worthy of apostolic times.

Would that the Church of England better understood what an exhaustless mine of Christian influence and energy is lying, all undeveloped, in the hearts and hands of the hosts of godly men and women to be found in her rank and file. Thank God, she is learning it at last, though very, very slowly.

On the 10th of October, five days after my arrival in Liverpool, I found myself face to face, for the first time, with the Committee of the "Society for the Propagation of the Gospel." Canon Gregory, of St. Paul's, presided. About fifty were present, among them the Bishop of Newfoundland, suffering severely, but none the less forcible in his appeal on behalf of

his sea-girt diocese, which, I may add, lost nothing of its persuasiveness by its combined modesty and brevity. Here let me say, parenthetically, for the information of all intending applicants to these great societies, that they have no ears for eloquence. Oratorical display in their presence is as completely lost as it would be in a Missionary Drawing Room Meeting. What they ask, and expect, and, if they can, will gladly respond to, is a simple, straight-forward recital of facts, followed by a brief, lucid statement of actual and pressing necessities. For myself, I cannot speak too strongly of the courtesy extended to me personally by the Secretaries of the Society, with whom I was frequently brought into contact, or of the attentive, sympathetic hearing given by the committee, in the midst of a long list of "agenda," to my story of the work and wants of Algoma. Already, before my arrival in England, a promise had been given of a conditional grant on easy terms, of £1,000 towards the endowment of the diocese, over and above the £450 allowed for the stipends of missionaries. (This latter sum, since 1882, has been increased to £650). Still more recently the sum of £100 was given towards the purchase of a missionary boat, and later still, at the Annual Meeting held six weeks ago, another £100, for 1885, to aid in its maintenance.

Before going farther let me here refer to an imputation which has been cast on this society on the ground of its alleged sympathy with one extreme school of theology, as shown, it was supposed by the fact that it numbered among its supporters members, both lay and clerical, of organizations so pronounced as the "C. B. S.," "E. C. U.," and others of a similar type. Indeed I have reason to believe that I have myself been regarded with somewhat of suspicion in certain quarters, in consequence of appearing as its advocate, both in pulpit and on platform, while in England. Now, for my own theological reputation I am not very much concerned. A residence of five and twenty years on this side of the Atlantic ought to have made an "end of controversy on that point." For the "S. P. G.," however, I am constrained to speak, and, as a duty imposed on me, not only by my gratitude for its kindness, but by a simple sense of right and justice, to affirm that the insinuation alluded to is unjust, because absolutely groundless. The "S. P. G." is a "Church" Society, pure and simple, no broader than the Church herself, and *no narrower*. Theological "tendencies," in the very nature of the case, she has, and can have, none. The charter under which she acts expressly limits her functions to questions of finance. Her duties are simply "the receiving, managing, and disposing of funds contributed for the religious instruction of the king's subjects beyond the sea." By her very constitution, therefore, she is forbidden to flaunt the party flag, or show any preference for one stripe of the theological thought rather than another. And her history, stretching backward, as it does, well nigh two hundred years, bears witness to the faithfulness with which she has fulfilled this trust. Archbishops and Bishops, identified with widely different "schools," have presided in her councils. Clergy and laity, from the extreme "right" and "left," have sat upon her board. Dioceses, wide as the poles asunder, theologically, no less than geographically, have been safely carried over the shoals of financial difficulty by her timely benefactions. These are the simple facts of the case, and they will suffice, I am sure, with every fair-minded person to dispose effectually of the charge that this venerable Society is one-sided in its sympathies. So long as the Church of England continued Catholic and comprehensive—and alas for her when she ceases to be so—so long must the "S. P. G.," that generous nursing mother of the Church's children "beyond the seas," continue the broad all-including policy which she has hitherto pursued. Her very *raison d'être* forbids her deviating from it even by a hair's-breadth.

On the 7th of November I was glad to have the opportunity of acknowledging my obligations, both personally and officially, to the committee of the "Colonial and Continental Church Society." Five and twenty years ago, when I commenced my ministry, after receiving ordination at the hands of good Bishop Cronyn, whose memory is so fondly cherished in the diocese which was fortunate enough to receive him as its first "overseer," my stipend came very largely, if not altogether, from the funds of this Society, and now, after so many years, I find myself still lying under weighty obligations to it for the aid given to my missionary diocese; aid appreciated all the more gratefully for the knowledge that its income is far from being commensurate with the number and variety of its fields of operation. English tourists on the Continent of Europe, British sailors visiting foreign ports, escaped or unmitted slaves who years ago exchanged the cotton fields of the sunny

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#### DIocese

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South for the clearer, freer air of Canada; French Canadians groaning and sighing for emancipation from a bondage deeper than that endured in any dungeon ever dug; emigrants from England's overcrowded cities seeking a subsistence in one or other of her multiplied colonial dependencies;—all these are objects of a loving care and sympathy to this Society, and yet for these and other branches of work it receives only the very inadequate annual income of about £40,000. Only the most economical and business-like management could enable it to cover such an area of operations with so scanty a revenue, and for this it stands indebted to a small but influential committee presided over by Sir John Coode, K. C. B., and to the indefatigable labors of the Rev. Mr. McAnally, the secretary, and his admirable assistant, Mr. Hart. Up to the present year the "C. C. C. S." had appropriated £285 to Algoma to aid us in eking out the stipends of four missionaries—this year a further sum of £50 has been granted. Would that Algoma were in a position to make some fitting return for this most opportune expression of sympathy with our needs. But "silver and gold have we none," and so all we can offer is our hearty prayer that God may put it into the hearts of English Churchmen and women, who love the simple, old-fashioned, but all-sufficient Gospel which the messengers of this Society invariably preach, to devise liberal things in its behalf, by legacies, and present free-will offerings, and so enable it to extend, far beyond its present limits, the area of its manifold usefulness.

E. ALGOMA.

(To be continued.)

## A GREETING.

The Bishop of Algoma was recently presented with the following lines:

Back to thy work, we gladly bid thee welcome,  
Dear father in the Lord,  
Safely preserved from peril of the waters,  
To friends and home restored.

How many a heart with thankful love rejoices,  
Who felt thine absence long,  
Whose fervent prayers and tender wishes drew thee,  
With cord of love so strong.

Back to the chosen land of thine adoption,  
Across the white sea foam,  
Bidding thee turn from England's fair attraction,  
To call Algoma home.

And not the last among friends who love thee,  
Whose hearts with gladness burn,  
The dusky children of the forest bless thee,  
And welcome thy return.

Simple and rude may be their untaught greeting,  
Yet meant their love to prove,  
While God looks down upon the happy meeting,  
With smile of gracious love.

And gladly joining in thy people's welcome  
Is this poor heart of mine,  
Whose loving tribute now is freely offered,  
Penned in this simple line.

Whose daily prayer on wings of love ascending  
To Him who reigns above,  
Dares ask for thee long years of fruitful service  
In God's own field of love.

E. B. C.

## DIOCESE OF RUPERT'S LAND.

A meeting of the Mission Board of the Synod of the Diocese of Rupert's Land was held in the Synod office on Monday, 30th ult. The members present were His Lordship the Metropolitan of Rupert's Land (in the chair), the secretary, the treasurer, Very Rev. Dean Grisdale, Ven. Archdeacon Cowley, Rev. Canon Matheson, Rev. O. Fortin, Rev. A. E. Cowley, Rev. E. S. W. Pentreath, and Messrs. A. H. Whitcher and H. S. Crotty.

The minutes of the last meeting were read and confirmed.

The treasurer presented a financial statement for the quarter just ended.

His Lordship announced that he had made the following appointments, viz:—Rev. W. C. Cheney, incumbent of the Boyne mission; Rev. A. W. Goulding, curate of St. Anne's, Poplar Point, and St. Margaret's, High Bluff; Rev. T. C. Coggs, B. A., curate at Plum Creek; and Rev. W. H. Lowry, curate under Rev. W. A. Burman; and the secretary was instructed to announce to the different congregations concerned the financial arrangements of the Board for these clergymen.

The Board agreed upon a sub-division of the dis-

trict under Rev. F. A. Greene with the view of an appointment of a clergyman for the Northwest portion of it. Interesting reports were read from Rev. A. G. Pinkham and Rev. J. P. Sargent. The Bishop stated that he had arranged with Rev. E. Softly for temporary work in the Diocese of Assiniboia, and the meeting sanctioned the arrangement.

The meeting was closed with the benediction.

Rev. George Aitkens, missionary at Turtle Mountain, was married last Friday in St. John's Cathedral to Mary, only daughter of Rev. Thomas L. Butler, Vicar of Christ Church, Wellington, Shropshire, England. The ceremony was performed by His Lordship the Bishop of Rupert's Land, assisted by Ven. Archdeacon Pinkham.

At St. John's Cathedral on Sunday Rev. W. L. Cheney was ordained priest, and the following were ordained deacons: Revs. A. W. Goulding, T. C. Coggs, B. A., and H. T. Lowry, B. A. His Lordship the Bishop of Rupert's Land officiated, and an appropriate discourse was delivered by Ven. Archdeacon Cowley.

## DIOCESE OF NEW BRUNSWICK.

ST. JOHN.—The mission in St. John's Church concluded on Wednesday evening, 2nd inst., and it may be truly said that as a special endeavor to benefit souls it has been much blessed.

The congregations, from first to last, were exceptionally large. The interest manifested was very marked, deepening as the mission proceeded. The Rev. F. H. Du Vernet, the mission preacher, at the rector's request, stepped into the latter's place at the beginning of the mission and superintended all the proceedings. In the course of the mission he was assisted by the rector (Rev. G. M. Armstrong), the Revs. G. O. Troop, W. O. Raymond, O. G. Dobbs, S. W. Jones, of Lindsay, Ont. and E. Daniel, of Craighurst, Ont. Mr. Du Vernet preached at all the services, taking as the subject matter of his discourses a series of connected gospel truths, leading the sinner step by step from the knowledge of his natural heart and need of salvation on to full assurance of forgiveness through faith in Christ. His sermons were plain, direct, simple, easily understood by all, abounding in scriptural quotations and appropriate illustrations. His delivery was characterized with great fluency of speech and eloquence, his manner with gentleness and intense earnestness; the listener could not but feel that he was being addressed by one endued with a deep spiritual understanding and a burning love for the souls of his fellowmen.

After each evening service was a second short address putting the way of salvation more plainly before the anxious. For this a very large proportion of the congregation remained every evening. Those wishing personal conversation with the clergy for the removal of difficulties, for spiritual aid or comfort, were invited to remain after the close of the address, and during the mission many received help in this way.

At the conclusion of the second address, on Wednesday evening, (the last evening of the Mission,) all those who had received definite blessing during the Mission were asked by the preacher to signify the same by rising to their feet. About half of the number present responded.

The afternoon Bible readings and addresses for Christians conducted by the mission preacher and his helpers, and the short prayer meetings before the evening services on the week-days of the Mission, were very largely attended.

Mr. Du Vernet has left for Montreal, where he will take the duty of the Rector of Trinity Church for three months. May God ever uphold him with his free Spirit, keep him in humble dependence upon Himself and use Him abundantly for His glory as one must believe He has done in St. John, is the earnest prayer of those who attended his Mission here.—*Daily Sun*.

## The Church of England

## TEMPERANCE SOCIETY

## AT HOME AND ABROAD.

## AT HOME.

The following is taken from the Brockville *Evening Recorder* of the 30th June: At the Synod meeting in Ottawa, in the absence of Judge Macdonald, Rev. E. P. Crawford moved the following resolution. That

the Synod of the Diocese of Ontario expresses sympathy with all proper efforts put forth by the parliament of Canada and the provincial legislatures for the promotion of temperance and urges upon the members of the church the great importance of exercising their influence in favor of every proper measure which shall have for its object the suppression of intemperance and the advancement of the cause of temperance; that the Lord Bishop be and he is hereby respectfully requested to invite the clergy to preach in each year, on the first Sunday in Lent, or on such other Sunday as he may appoint, a sermon on behalf of the cause of temperance. This resolution was unanimously adopted.

## ABROAD.

Governor Robinson of Massachusetts in a recent address in Boston said: "Yesterday I visited the South Boston House of Correction, and as I passed around through the shops and looked the men in their faces, and as I went into the female departments and saw the inmates there, I said to the master, 'Rum has done about all this work.' 'Yes,' said he, 'nearly all is the harvest of intoxicating drink.' The harvest of drink! What a harvest that is!"

The National Women's Christian Temperance Union have memorialized the National Political Conventions of 1884, alleging that the prohibitory law must be added to the appeal to the intellect, the heart and the conscience in order to control the traffic in intoxicating liquors throughout the land. The Union therefore petitions the Conventions to adopt such measures as are requisite to make prohibition a part of the National Constitution and to select candidates whose character and public pledge shall commit them to all lawful and consistent means to secure "a national constitutional prohibitory amendment."

From an article in the *Medical Press and Circular*, it appears that insanity is nearly thrice as prevalent in the United Kingdom as it was forty years ago. The number of scrofulous and tuberculous patients has also largely increased in the hospitals. The same authority says that in both instances the increase appears to be, to a considerable extent, due to the great and increasing prevalence of alcoholism in all classes, in both sexes, and at all ages. The spread of intemperance among children is one of the saddest and most alarming signs of the times. The writer says:—"Very recently we saw three children, the age of the eldest of whom did not exceed ten or eleven years, in different states of intoxication, reeling out of a public-house in one of our principal thoroughfares on a Sunday afternoon; one was unable to stand without the assistance of his companions, another was vomiting at the door of the gin palace, and all were uttering filthy imprecations, which under such circumstances and in the voice of childhood, were to us not only the most pitiable of sounds, but also the strongest appeal we had ever heard for some legal interference with that unholy traffic of which such were the results."

PROGRESS OF TEMPERANCE.—The question of temperance is of prime importance, as its opposite is often the root of both poverty and crime. It is even more important to the prosperity of the working classes than the question of wages. The liquor business has an invested capital of 120 millions, and absorbs one-tenth of our producing power by employing an army of a million and a half of men. Two hundred thousand persons are annually convicted for drunkenness and 50,000 lives sacrificed to drink. Though we consume one-fifth less liquor than we did seven years ago, we still spend annually on it over 100 millions, which is more than we spend on bread. Increased intelligence would divert this stream of wealth, which would bring to the people's homes comfort and happiness, to replace destitution and misery. The success of bands of hope, which have done noble, very noble work, proves to us that it is to the young especially we must show by example as well as by precept, that excess is not only opposed to morality, but leads to no real or lasting joy, and is in every way damaging and deteriorating to the health, the pocket, and the reputation. Education has already done something to promote the cause of temperance, and will do more. In the army, twenty years ago, men of "superior education" numbered 8,717, but on the 1st of January this year the number had increased to 137,005. In 1871 the number stood at 23,593. In 1864 those who could neither read nor write were put down as 22,570, but now are only a little over 5,000. At the same time, drunkenness is diminishing among our soldiers. Last year's record of court-martials was again the lowest, being 1,719, as compared with 3,903 in 1869.—*The School-master*, April 19.



## 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.

FIFTH SUNDAY AFTER TRINITY, JULY 6, 1884.

MORNING LESSONS.

1 Sam. xv. to v. 24.

Acts xvii. v. 16.

EVENING LESSONS.

1 Sam. xvi. or xvii.

Matt. vi. to v. 19.

## The Evangelical Churchman,

TORONTO, THURSDAY, JULY 10, 1884.

## EDITORIAL NOTES.

Noting the recent decision at Oxford in favour of the admission of women to the University examinations, the editor of the *Sunday Magazine* says:—

"The question passed out of the province of abstract reasoning long ago. There are now 120,000 women-teachers in Great Britain and Ireland, and it is essential that they should receive the most thorough education that can be obtained, and that those who employ them should have some adequate evidence of their proficiency. To the greater part of those women-students a university certificate is, therefore, a necessity, while it is a protection also to the community at large. Much of the talk which one hears about unsexing women by this higher education is absolutely absurd. Those who know something of the inner life of Girton and Newnham, the two ladies' colleges at Cambridge, can testify that while new powers and resources are developed by severer study and the social life of the place, the finer characteristics of a true womanly nature, so far from being destroyed, grow in grace and beauty. It is only the poorer natures that suffer; and they would not escape evil influences anywhere, for their weakness is in themselves."

Tragedies, such as the Cincinnati riot, do not occur spontaneously, but are invariably the culmination of a career of sin and lawlessness. Upon whomsoever the immediate responsibility for that fearful bloodshedding rests, and whatever may have been the special exciting causes which precipitated the crisis, there is no doubt that it was the fruit of civic misgovernment, and the godlessness of the people. Sooner or later the inevitable harvest must be reaped. The *Century* says:—"A city that tolerates such Sundays as those of Cincinnati;—that opens its theatres, and its dance-houses, and its liquor-shops, and bids its people carouse and dissipate on this day of rest—will have always its streets full of a multitude, restless, turbulent, ready to be stirred up to all sorts of demoniac enterprises. And when the whirlwind is reaped, it will be easy to tell how and when the seed was sown."

There is no intention to avoid burning questions at the next American Church Congress to be held

at Detroit in October. Among the topics to be discussed are "Authority and Conscience;" "The Confessional;" "Moral Education in Public Schools;" "Agnosticism;" "The Mission and Evangelistic Preaching." In the English Church Congress, the subjects for discussion already agreed upon, include the report of the Ecclesiastical Courts' Commission, with special reference to legislation; music as an aid to worship and work; parochial missions; foreign chaplaincies; rights of parishioners in parish churches; what can England learn from Scotland and Ireland in religious matters? England's religious duties towards Egypt; duty of the Church with regard to the overcrowded dwellings of the poor; popular literature; the best means of raising the standard of social purity amongst the wealthier and more educated and the poorer and less educated; the religious side of elementary education; lay ministration; foreign missions; the duty of the Christian teacher with regard to national politics; and the advantages of an established Church.

From time to time our High Church brethren present wonderfully constructed catalogues, in which they profess to give an unbroken succession of bishops from the present day up to the apostles. These ecclesiastical antiquarians make large demands upon the credulity of their disciples. The value of these genealogies can be estimated from the admission recently made by the *Church Times*:

"There is no possibility of producing documentary proof of the valid transmission of episcopal orders in apostolic times in any one See. A moment's thought would show you that this could be done only if we had in our hands the records attesting not only the orderly succession of bishops in the Sees (of which there are hundreds known), but the names of the consecrators of each such bishop, and proof that they were duly consecrated in their turn. But nearly all the Christian literature of the first three centuries has been lost, including all of this special kind, nor is there at this moment extant, in all probability, any certificate of consecration going back for so much as twelve hundred years. What we do know with certainty is that writers in the second century appealed to the episcopal succession in the chief Sees as incontestably derived from apostolic sources, and that has been maintained in them ever since."

Startling facts have come to light in regard to the management of the Nivison Home for friendless infants near Hammonton, New Jersey. Since the Home was opened, last January, twenty-three infants have been admitted, of which only two are now living. The deaths have been concealed, and the bodies all buried in boxes in the back yard without any ceremony. In the evidence taken by a jury of investigation, the matron testified that as to the medicines given to the infants she made use of aconite, belladonna, and morphine principally. An attendant at the Home testified that the infants were improperly cared for. The milk was watered until it was almost worthless, and there was no other food used to give the nourishment required. The infants, she said, were kept in cold rooms without enough clothing to keep them warm. Worst of all, these things were done under the supervision of a lady who had a wide reputation for piety and philanthropy, and her work was sustained by gentlemen well-known in the Christian world. It appears that the trustees of the Nivison Home

include several Bishops, and some well-known and widely respected laymen outside the Episcopal Church, and in several instances where inquiries have been made it appears that the gentlemen whose names were used knew nothing whatever of the institution over which they had accepted a supervisory control. We have heard of similar cases in Canada. The strictures, not a whit too severe, of the *Christian Union* should be laid to heart by those who carelessly endorse business firms, institutions, and persons of whom they really know nothing:—

"The custom of allowing use of a name without any personal knowledge of the organization with which it is associated is altogether too common in this country, and the full responsibility which properly attaches to the use of a name will not be appreciated until it has been brought home to some eminently reputable people who are guilty of what is little short of criminal carelessness in this matter. When a man of standing in society allows his name to be used in connection with an institution, he becomes from that moment an indorser of its management, and is accepted by the community as in some sense a sponsor for its good character. If that management is characterized by cruelty, by incompetency, or by fraud, the trustees and directors, and whoever allows his name to be used, are virtually responsible, and should be held to that responsibility."

### TRINITY COLLEGE AND "RELIGIOUS EDUCATION IN CANADA."

We quite recently drew the attention of our readers to the extraordinary misconceptions and misrepresentations, unintentional doubtless, of the Archbishop of Canterbury regarding our educational system and the Provincial University. The source from which these statements emanated has been placed beyond doubt by an article marked "communicated" and entitled "Religious Education in Canada," which appeared in the *London Record* of June 6th. In it the Rev. Provost Body and the Rev. R. H. Starr make an urgent appeal for subscriptions on behalf of Trinity College; and throughout it the same ground is taken as in the Archbishop's speech, and the same statements are repeated in a somewhat more modified and more guarded form. So long as the authorities of Trinity College were content, at least in their public utterances, to urge their canvass upon legitimate grounds, we studiously refrained from all discussion of their methods and policy; but when a document, such as that before us, so misleading and mischievous in its statements, is sent abroad throughout England, it cannot be allowed to pass unchallenged. It is too long for us to reproduce entire, but we shall endeavour to do justice to its allegations.

The whole article is based upon the radical, and, on the part of those who ought to know better, wilful, misconception which identifies a non-denominational educational system with irreligion and impiety. The oft-repeated charge of godlessness is here reiterated *ad nauseam*. The results of the present system are described in terms drawn from articles on the American system in the *Church Quarterly* and the *North American Review*, as disastrous alike to real education and to morality, even as an educational system, fraught with danger socially and morally, and a source of increased crime, pauperism and insanity. The University of To-

ronto is plain the superior set forth in

"The secular figured so prominently here re-appeared presented as State and an opprobrious churchmen with a Holyoake skilfully employed of a Christian tain Trinity College in his master of Toronto University vindication not necessary and effective answered. "You repel it as not say into who are under tutition belonging various denominations We are not plied by this belonging to the Christian believing this is out the great we are concerned

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ronto is placed under the ban of irreligion, while the superiority of "the religious Universities" is set forth in contrast.

"The secular party," that strange myth which figured so portentously in the Archbishop's address, here re-appears to confess its parentage. It is represented as a formidable power controlling the State and arrayed against Christian citizens. An opprobrious term, associated in the minds of English churchmen with the lawlessness of a Bradlaugh and a Holyoake and their godless communism, is thus skilfully employed to brand the educational system of a Christian province, and to extort funds to sustain Trinity College. As the Hon. Edward Blake, in his masterly address at the recent Convocation of Toronto University, said, there has been ample vindication and exposition of this subject. It is not necessary to repeat what has been repeatedly and effectively argued, and which remains unanswered. "Yet," he continued, "I do repel it. I repel it as not merely unfounded, but—I will not say intentionally, but yet, insulting. We who are undergraduates and graduates of this institution belong, as I have shown you by figures, to various denominations. We are true to our various denominations; we are doing our duty by them. We are not a sect of secularists, as is almost implied by this charge, but we are Christian people belonging to the various denominations into which the Christian Church is divided in this country, believing this is the best practical plan for carrying out the great object of higher education in which we are concerned."

But the extraordinary document not only gives us a secular party which does not exist; it relates a revolution having for its object the overthrow of these secularists, who have hitherto possessed the dominant influence in the educational policy of the State. We are told that "a marked revulsion of feeling has recently taken place in the Province of Ontario in favour of religious education both in the public schools and in the Universities." If by this statement it is meant, as the whole tenor of the document seems to imply, that there is a reversal of the public judgment against the non-denominational system and in favour of separate schools and universities, nothing could be more misleading. There is no indication of such a revulsion of sentiment. There is, we rejoice, growth and progress, but no reversal. While the great body of our people are as firmly and unanimously loyal to the school system as ever, there is marked progress in two respects:—there is a growing conviction that only the apathy and negligence of the people, the clergy as well as the laity, have prevented that study in our schools of Biblical History and Christian Ethics for which there is ample space and liberty in our school system and regulations, consistently with its non-sectarian character; and there is a growing sense of Christian unity and a breaking down of old denominational prejudices, which indicate that neither sectarian jealousies nor sacerdotal assumptions can any longer prevent the hearty co-operation of Christian citizens in religious education. So far from these symptoms affording any comfort to the advocates of separatism in education, they are but the premonitions of its speedy decline and extinction.

This assertion of a revulsion of public sentiment in regard to this question, is in this appeal based

upon two incidents—the deputation which waited last winter upon the Minister of Education, in the matter of the Bible in the Schools; and the issues of the controversy about University endowment and sustentation. The account here given of these matters is very similar to that given in the Archbishop's address; and we can say of it, as the Chancellor of the University said of the latter, "we have had an account as inaccurate as it was possible for an account to be." We give one paragraph and ask our readers to note the statements it makes. "Despite the Bishop's (Dr. Strachan's) action, however, the State persevered in its scheme for a secular University, hoping to absorb the Presbyterian and Methodist Universities . . . and thus unite the whole Province against the religious principle in higher education as well as in the elementary schools. In this they failed . . . This past winter, when the Senate of the State University applied to the Legislature for further aid, and a consequent discussion of the whole question ensued in the public press, it was found that the *secular university had educated less than half the graduates of the Province; that its course of study was no higher than those of Trinity and the other Universities, which were vieing with it in the qualifications of their graduates and the high educational positions which they held. This was a complete surprise to the secular party, and when the Legislature adjourned without even discussing their application, the strength of the religious Universities was seen and their friends took new heart.*"

Comment is unnecessary. But what infatuation must possess those who can put forth such a manifesto.

#### THE CHURCH AND THE WORLD.

It will be admitted that upon the question of the introduction into the Church of worldly methods of raising money, the EVANGELICAL CHURCHMAN has given no uncertain sound. The recent forcible and eloquent Christian utterances of the Bishop of Huron upon this subject, as contained in his inaugural address to the synod of his diocese, reported in our issue of the 26th ult., claim and should receive the careful consideration of all thoughtful members of our Church. We quote a portion of his remarks:

"Permit me to point out what seems to be one of the greatest incentives to worldliness in the present day. I refer to the tortuous and unholy ways in which money is often raised for church purposes. Dice and gambling, lotteries and grab-bags, even theatrical exhibitions, farces and comedies, are brought into requisition now by some to advance the cause of Jesus Christ. Against them all, root and branch, I enter my most solemn and determined protest. In my judgment they are calculated to bring down a curse rather than a blessing on the misguided people by whom they are practised and upheld. The end is always supposed to justify the means, and the clearing of the heavy debt on some burdened church is supposed to be a result so stupendous that it fully justifies any expedient, however extravagant, that may have been adopted. These methods are an unmingled wrong to the whole Church of Christ. They still more fearfully confound the Church with the world, and the world with the Church. They lower below

zero the spirituality of the whole congregation, and bring down even to the dust that which Christ would purify and exalt."

In the same week in which we published the Bishop's address there appeared in a weekly secular paper published within the limits of the Diocese of Ontario an advertisement which we reproduce, omitting some names:

THE BEST OF THE SEASON!

OPERETTA! ————— TABLEAUX!  
————— FARCE! —————  
PANTOMIME! ————— MUSIC!

IN THE ——— SKATING RINK

For the benefit of ——— Church Organ Fund, by  
a company of 27 performers from ———

on  
TUESDAY EVENING, JULY 8th, 1884.

PROGRAMME:

- 1—Instrumental Solo.
  - 2—Tableau—Cleopatra going to meet Mark Antony.
  - 3—Pantomime—Love in Ambush—3 characters.
  - 4—Song, ———.
  - 5—Farce—A Family Fix—6 characters.
  - 6—Singing Minuet.
  - 7—Song, ———.
  - 8—Britannia's Reception—Characters represented, Canada, Ontario, Quebec, Nova Scotia, New Brunswick, P. E. I., British Columbia, Manitoba, Britannia.
  - 9—An Operetta—High Life—3 characters.
- Admission 50 cents. Children 25 cents.

Comment is needless. But we ask is this sort of thing to continue in the Church of England, and, if so, whereunto will it grow, and what shall be the ending?

We may state that in another parish in the Diocese of Ontario within the past few months much trouble has been occasioned by or in connection with a Sunday School entertainment (so called).

In the June number of *Night and Day*, a monthly edited by the well-known philanthropist, Dr. Barnardo, after an acknowledgment of the receipt of certain sums of money, it is said: "Although I feel it right to acknowledge in this way the proceeds of concerts and entertainments, many of which were held by young children at their own schools, the subject is one which demands very careful consideration as to how far it is right to employ any such means to advance God's work. It must not be supposed that I am ungrateful to those who have only thought, out of their love to my poor little ones, to render efficient aid, but it is of the greatest importance, both to the work itself, and especially to those who are seeking to help it, that they should endeavor only to forward God's work by methods which are pleasing to Him. Mere worldly entertainments are decidedly unworthy of Christian people, and ought not to be employed to advance that which is valuable Christian work." And again, "I have, I suppose, fifty times during the past year, been asked to identify myself with concerts or entertainments, of one sort or another, in aid of our work, and I have invariably declined doing so. It is perhaps a difficult thing to refuse money when it is sent to me, but I would infinitely rather that other means were adopted to obtain it."

Is there any Christian who would wish either death or the coming of our Lord,—and the latter should be the hope and expectation of every Christian believer,—to find him or her at an entertainment such as that referred to in the advertisement above mentioned?



### ANCIENT TROY AND BIBLICAL CRITICISM.

Dr. Schliemann, by his recovery and reconstruction of ancient Troy, has not only thrown a wonderful light upon ancient Greek life and literature; but has indirectly made an invaluable contribution to the science of criticism, vindicating it against those sceptical principles by which it has to so lamentable an extent been perverted. Dr. Schliemann's life is itself a romance, a wonderful illustration of the power of an enthusiastic desire to overcome impossibilities. He was equipped in a very remarkable way for the special work to which he has given his life. The results more than justify his expectations and amply reward his sacrifices. He has introduced a new epoch in the study of classical antiquity, and brought out of the darkness or the dimness of the past into clear light the long-forgotten ages of free historic Greece; has systematically and thoroughly excavated ancient Troy, demonstrating both the reality and the site of that ancient city beyond all reasonable question. The antiquities which he has unearthed carry us back to the later stone age of the Aryan race; he has proved that the first inhabitants, the builders of the first city, must have come across the Hellespont from Europe, being of Thracian descent, and has restored to our vision the ancient city of Priam, and proved the historic basis which underlies the Homeric poem.

The very existence of Homer had been called in question. His grand epic was declared to be a congeries of songs sung by wandering bards, and accidentally brought together in one volume. The historical veracity of the events related was impeached, and their contents reduced to shadowy legends. The tendency of this sceptical criticism was utterly to destroy all faith in ancient history. Dr. Schliemann's work has scattered their fine theories to the winds, and demonstrated the substantial verity of these ancient poems, showing us that they possess a veritable historic basis. Professor Sayce eloquently sets forth the nature of this remarkable vindication:

"Wolf and his followers had torn in pieces the body of Homer; the school of Niebuhr had criticized the legends of pre-literary Hellas until it had left none of them remaining; and the science of comparative mythology had determined that 'the tale of Troy divine,' like that of the beleaguering of the Cadmean Thebes, was but a form of the immemorial story how the battlements of the sky were stormed day after day by the bright powers of heaven. All this was announced in the name of 'culture' and of 'advanced scholarship.' Sober minds did not believe it; there were 'old fogies' who still clung firmly to the conviction that Homer and Troy were real facts, and whatever embellishments may have been added by the fancy of the poet or the colorings of tradition, that there was a groundwork of substantial truth for the story of Agamemnon and Helen, of Priam and Andromache. The persistent and practical labours of one man have in ten years worked a silent and complete revolution in our conceptions of Greek history. We no longer with Grote draw the line of the historical period of Greece at the sixth or seventh century, B.C., but we have been transported back to a period when the Phoenician influence was not yet well felt in the Ægean, and to that remote time when the great Hittite empire, with its capital at Carchemish, was contending on equal terms with Assyria and Egypt; an empire contemporary with the age of Ulysses. Thanks to the enthusiasm, the liberality, and the pertinacity of Dr. Schliemann,

'the heroes of the Iliad and Odyssey have become to us men of flesh and blood, whom we can watch in almost every act of their daily life, and even determine their nature and the capacity of their skulls.'

Now the same spirit of scepticism which discredited the poems of Homer denies the authorship and authenticity of the Books of the Bible, and attributes to them a mythical and legendary origin. The methods followed, and the principles alleged are the same in both cases. Dr. Schliemann has shown that the methods are uncritical and the principles false. In vindicating Homer, he has vindicated the Scriptures. He has indirectly furnished strong corroboratory testimony to the veracity and genuineness of the Books which contain the records of God's revelation of grace and redemption.

### NO MAN, NO METHOD, COMMON OR UNCLEAR,

God's ways are wonderful. He often employs instrumentalities which seem to us unreasonable or contemptible, and we are very apt to indulge in a kind of religious fastidiousness, which takes offence at the simplicity, the brusqueness, or the unconventional character of the methods which God has manifestly blessed in the ingathering of men into His kingdom. The following incident related by an esteemed contemporary made a strong impression upon us. He says:—

"We went with some children to Wood's Dime Museum, in Philadelphia, to see its curiosities. While passing, our eye rested on a caricature of the famous and now popular picture of the 'Last Supper.' The figures were of wax, monstrous in conception and execution. They were arranged around a table on trestles about three feet high. If it had not been a sacred subject it would have been disgusting. The impression it made was banished as a duty. But years after, when examining a man as to the evidence of his faith, he said he had been converted by the impression that had been made by the 'Last Supper,' in Wood's Museum, but which to us was a horrid representation. He said he had gone there with his little children, and while waiting for them his eye rested on this representation, and though a refined and reverent man in his taste, it produced on him the very opposite impression that it did on us. It started with him a long train of reminiscences. He thought of the old church of his boyhood; the old-fashioned communion-table, and the marching up of the communicants to take their places—his father and mother, long since gone, among the number. He recalled in that vivid hour the man of God who had stood 'fencing the tables,' as it was called, denouncing the sins which make men unworthy. He saw the venerable elders, standing at the foot of the table, and all these impressions overwhelmed him, especially at the thought of God's bounteous opportunities to him. He then and there gave his heart to God in the Museum at Ninth and Arch streets, Philadelphia."

Toronto was two or three years ago visited by an evangelist who indulged in much grotesque and, as it appeared to us, unseemly and irreverent talking. He shocked the reverent by his improprieties and disgusted the thoughtful by the puerilities of his expositions and appeals. Yet we know that this man proved an instrument of good to very many. Not a few drunkards were permanently reclaimed by him; and then there were noteworthy cases of self-sufficient sceptics brought to repentance and to faith in Christ. Then there is the Salvation Army with its mimicry of military drill and titles, its noisy parades, and its eccentric and vulgar methods.

Yet we cannot refuse to credit the testimony of hundreds of its converts to the good it has brought to them, as well as of very many impartial witnesses, lay and cleric, who from without have given their impartial evidence of the reality of the remarkable work which it has accomplished amongst the degraded and ignorant.

What, then, is the moral to be drawn from these abnormal methods and their results? Surely it is to call no man, and no method, common or unclear, to despise no instrumentality which God may use in the building up of His kingdom; and to take a large and hopeful view of many developments which would otherwise give us pain, anxiety, or disgust.

### The Sunday School.

#### SUNDAY SCHOOL LESSON.

6th SUNDAY AFTER TRINITY, JULY 20th, 1884

BIBLE LESSON.

GOD'S COVENANT WITH DAVID.—2 Sam. vii. 1-16.

The kingdom of Israel is now at peace, ruling over the twelve tribes, honoured by its friends and feared by its foes. The capital on Mount Zion is extending its borders, and increasing its population; the palace of its king looms up above the houses, and beside it stands the tabernacle, where the ark rests after its long wandering. The hour has now come for a new revelation of God's plan of redemption. By the shadow of Eden's closed gate God gave the first dim promise of One who should come to heal the serpent's sting. Twenty centuries rolled away, and then the Almighty called forth the family of Abraham, and promised that in it should all the earth be blessed. Two hundred years later from the dying lips of Jacob broke the prophecy that in Judah's line the Shiloh should appear. Then silence reigned for six centuries, while the divine plans were awaiting a fit hour in which to point with clearer light down the future, to narrow the field of prophecy, and to mark out the line through which the Messiah shall come to Israel and to the world. That hour has now dawned, and to David the king is given the assurance that in his family the royal honour shall remain until his kingdom shall culminate in a throne never to pass away. Walking upon the roof of his palace, David sees beneath him the modest tent which enshrines the ark of the covenant. A loyal servant of God, he resolves that no longer shall his home outshine that which is the emblem of the Lord's presence. He plans to build a temple which shall be a worthy dwelling-place of the Most High. The Lord accepts his pious purpose, but reserves its accomplishment to a more fitting time, and then makes to him the glad announcement that his house shall sit upon the throne forever; and from him shall proceed a line that shall never end, and a kingdom that shall encompass all the earth.

I. THE PURPOSE: vs. 1-3.

Although the ark had been brought to Zion and placed in the tent erected for it; and the Levitical services restored, yet David is not even yet satisfied. The king is at rest indeed from toil and war, and rest, it is noted, is God's gift. He who gives trials for our training, gives rest for our growth. But though enjoying this rest, the heart of David is unsatisfied, and that which weighs upon him he communicates to his trusty counsellor the prophet Nathan. (Trace his connection with David and Solomon. Observe, too, his wisdom and courage.) David is sitting in his palace; thinking perhaps of God's goodness to him. Across yonder he sees the tent where the ark now is. He thinks, "My house is a costly palace of cedar—God's house a mere tent!" (ver. 2). He could not bear to think that his stately palace should stand in such contrast to the Sacred Tent. Zealous for God's honour, he purposes to build for Him a house worthy of His worship. It is His desire to do something for God's glory that prompts him. The desire was in itself most praiseworthy, and Nathan at once approves. The devout spirit, the zeal for God's glory, the adoring heart anxious to expend its best upon His service—all this was well pleasing to the Lord. "Thou didst well in that it was in thine heart." 2 Chron. vi. 8. A most

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important principle underlies David's resolve. It is this, that in proportion as we increase our expenditure for ourselves, we ought to increase our offerings to God for the carrying on of His work among our fellow men. This will not lead us to build costly churches, for although it is true there ought to be a just correspondence between the place of worship and the wealth of those who worship in it; yet we have set before us in the New Testament higher ends to which our churches are altogether subsidiary. God's temples in which He delights to dwell are the hearts of believing people; and it is in sending forth His Gospel and in ministering in love and mercy to men, that we are the best temple-builders. Another point is important here. Nathan spoke confidently in approval of the king's design. But his thoughts were not God's. A revelation was needed. And we must test our thoughts and purposes by the revelation given, by the Word of God.

#### II. THE REFUSAL: vers. 4-7.

God cannot accept David's proposal. But while He refuses His consent, He graciously accepts the intention and commends his motives. God honors him, as He had Moses and Joshua, with the specific title of Jehovah's Servant. Why did not God permit David to build the house? One reason is given in vers. 6 and 7. The word "whereas" is a mistranslation for "because." It expresses the reason why David was not to build the house. God's time was not come. The unsettled condition of the nation had hitherto made a fixed sanctuary impossible, and even now the time was not yet fully come. There had been no permanent building because it was not possible under the circumstances, and because it had never been divinely commanded.

A second reason is given in 1 Chron. xxii. 8; xxviii. 3. David had been a man of War. The House of God must be built by a man of peace. The temple as the symbol and type of the kingdom of God must in all respects correspond to that reality of which it was the picture and representation. It is a Kingdom of Peace; its Ruler is a Prince of Peace: Isai. ix. 6. Peace is the key-note of the Gospel: Acts x. 36; 2 Thess. iii. 16. We learn that we may have good intentions which God does not approve, things right and worthy in themselves, but not for us. We learn, too, that God has gracious plans and purposes, and adjusts the work to the different workers.

#### III. THE PROMISE: vers. 8-16.

God wonderfully compensates David for this disappointment. He withholds one blessing to give him a greater. The course of thought is deeply interesting and instructive—"Thou shalt not build an house for me (vers. 5-7), but I, who chose thee to be the ruler of my people, will build an house for thee (vers. 8-11), and thy son shall build an house for me (vers. 12, 13)." This then is the first compensation and promise set forth in vers. 8-11. Instead of David building an house for God, God is building an house for David, establishing for him a family and a kingdom. Moreover, God encourages him by reminding him that his life was a plan of God hitherto ("I took thee," etc., ver. 8), and from the past David was to learn lessons of trust for the future. How humble, too, had been David's origin ("from the sheepcote"), and to what high honors he had been promoted ("to be ruler," etc.). The wars he had waged were the Lord's wars; the rest he now enjoyed was God's gift; the people he had led were God's people; the plan, so far worked out, was God's, and He would complete it.

The second part of the promise is this: David's son Solomon, the man of peace, will accomplish what David had in his heart to do, and build the house. Here is a promise of perpetuity to David's house and David's throne. Here is a completion assured of what David left undone. But observe, all that David did and all that Solomon was to do were simply preparatory and typical. Hence something more must be assured.

It is the third and essential part of the promise:—"Thy throne shall be established forever." Now this could only be in a king who should live and reign forever, the Messiah, great David's greater Son. It is to Him that the promise distinctly looks. Luke i. 31-33. Compare Ps. lxxxix. 29, 36, 37; Dan. vii. 13, 14; Isai. ix. 6, 7; Jer. xxiii. 5, 6; xxxiii. 14-21; Ezek. xxxiv. 24; Zech. xii. 7, 8; Hos. iii. 5.

How much better was God's plan than David's. How fully did God's promise meet all the wants of David and of men. Let us learn that all our plans are subordinate to God's, and that God's place for us is best. Learn, too, that all plans must centre in Christ. In Him God provides for all the needs of our poverty and all the needs of His glory. Do we desire to offer to God and to build Him an house? Find in John vi. 29 the first work to be done, and in John xvi. 27 God's approval of it. Thus we shall be co-workers with God

in the erection of that great temple in which He shall dwell forever. For that temple is the blessed company of all who love Christ. See Isaiah lxvi. 1, 2; lvii. 15; 2 Cor. vi. 16-18; Rev. xxi. 3.

#### CATECHISM LESSON.

##### The Fourth Commandment.

We pass from the consecration of our worship to the consecration of our time: Eccles. iii. 1; John ix. 4; and it is very important that we should clearly understand the exact nature of the precept: Isa. lviii. 13, 14, for many are seeking to set aside its obligation: Ezek. xxii. 8. Some would have us believe that the Sabbath is only a Jewish institution, given to that people at Sinai, and not binding upon Christians: Gal. iv. 9, 10; Col. ii. 16. Others would boldly secularize the day, and turn it from God's use to what is worldly and unspiritual: Lam. i. 7. It is for us to ascertain the mind of the Lord: Jer. xxiii. 35; and then simply to act as He would have us to do: 1 John ii. 5.

Now, in certain respects, the fourth commandment differs from the others; the rest are either positive or negative—they tell us to do or not to do certain things—but this is both. "Remember to keep the Sabbath-day holy," and "In it thou shalt not do any work." Its observance, therefore, is thus doubly enforced: Deut. v. 12-14.

There are therefore two requirements. It is to be a day of *worship* and a day of *rest*. This commandment also begins with the word "remember," which clearly points to something known and recognized long before. We can only remember that which we have known in the past.

It was on the seventh day that God the Father rested from creation: Gen. ii. 2. Of course He has continually worked since, but not in creation: John v. 17, 18; and He hallowed that day, and gave it as the Sabbath, the day of rest to man: Gen. ii. 3. Sabbath means rest: Heb. iv. 9 (margin). And thus a seventh portion of man's time was God's gift to him at creation: Exod. xvi. 29, for rest and refreshment from toil: Exod. xxiii. 12. Thus we find man's days divided into portions of seven: Gen. xxix. 27, 28. We find the Sabbath-day observed: Exod. xvi. 23; and when the moral law is written for His people by God Himself at Sinai, this is the subject of the fourth commandment: Exod. xx. 8-10.

It was on the first day that our blessed Lord rose from the dead and rested from His work of redemption: John xx. 19; see chap. xvii. 4; xix. 30. Of course He has continually worked since: 1 John ii. 1, 2, but not in redemption—that work is done—the price is paid: Heb. x. 12. Henceforth, therefore, we find the Christians observing the first day of the seven as their day of rest: John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 1, 2. We call it Sunday, and the Lord's day. There is no word in Scripture ordering the change, but the presence of the Lord: John xx. 19-26, gives it a blessed sanction. There is the recognition of the Sabbath principle which is enforced in the fourth commandment: "Remember the Sabbath-day:" Exod. xx. 8; a seventh portion of our time given for rest to God. The day is not of the same importance as the principle—this we recognize in setting apart the Lord's-day—and, as in the old dispensation, the seventh day was the Sabbath, because God rested from creation, in the Christian dispensation the first day is the day of rest, because on that day Jesus rose from the dead.

#### Children's Corner.

##### LADY TEMPLE'S GRANDCHILDREN.

###### CHAPTER III.

(Continued.)

The little girl felt very tender and motherly as she gently disengaged her hand from her sleeping brother's clasp, and stooped and kissed his forehead.

"Mamma always kissed him so every night," she said softly to herself, as she retraced her steps quietly to the nursery. "I will always kiss him too when he is asleep; perhaps he would miss the kiss in his dreams. But there will be no one now to kiss me in bed."

Again the little lips quivered and the soft voice broke. Dolly stood at the nursery window, through which the soft moonlight streamed in. There was no other light in the room, and out of doors the whole world seemed

transformed into a region of ebony and silver, but Dolly could see nothing distinctly, all danced in a haze before her eyes. She had tried hard to be brave all that long, long day, but the strain had been severe, and now the sense of loneliness and desolation was too much for her, the craving after a mother's love too strong.

"Mamma! mamma! I want you," and two little hands were stretched out to the moonlit world in a sort of dumb entreaty. "O mamma, I do want you so very much."

And with the mere utterance of that well-loved name, all power of self-control seemed to give way. Dolly sank upon the ground, a little heap of white and pink, with the moonlight shining softly upon it, and cried as though her heart would break—not loudly or vehemently like Duke; Dolly's sobbing was not at all like that, but was quiet and full of meaning, like all else that belonged to her. But there was no one to comfort the lonely child, and by and by the sobs died into silence, yet the little girl did not move, but sat very still, crouched up beside the window.

"Why, Miss Dorothy, where are you? All in the dark too! And I laid the candle and matches out for you. Whatever are you doing down there? You've never been crying?"

"Yes I have, a little, Parker," answered Dolly, as she rose slowly to her feet. "I did not mean to; but I could not help it. Everything is strange here, you know, and I miss my mamma; but I am very much obliged to grandmother and every one for being kind to us, and I hope you do not think I am naughty and ungrateful to cry."

"Why no, Miss Dorothy, it is but natural, I daresay," returned Parker, more compassionate than she would allow herself to appear. "And you are tired too, no doubt. I will have you into bed very soon now; and tomorrow everything will look brighter, and the strangeness will soon wear off."

"Yes, I know," answered Dolly steadily, "I think we shall like being here perhaps. I mean to try." But all the same she cried herself to sleep that night, missing so sadly in this new home the mother's love which had so surrounded her in the old one far away over the sea.

#### CHAPTER IV.

##### THE NEW HOME.

It was a strange awakening to Dolly, that next morning, the feeling that the long voyage and all the travelling was over, and that at last they were at home. At home! As that thought crossed her mind she sat up in bed and looked about her. Everything was very clean and bright and orderly; everything was quite new. I think it was the newness that impressed upon the child a painful sense of unfamiliarity. There could be nothing home-like in a place where every piece of furniture, every book, and every toy was new. It showed so very plainly how new the home was. She could not forget for a moment that she was in a strange place, amid strangers; and she felt it much more acutely on this morning, looking around and trying to find "home" in what she saw, than she had done on shipboard, where she knew she would have but a short while to live. She had kept up bravely all the past weeks, and she was determined to do so still; but it was with a very home-sick feeling that the child looked round her on that first morning.

Her mother had many times described the great, wainscoted, old-fashioned nursery in which she and her brothers and sisters had romped and shouted and played during their happy childhood; the cupboard full of battered toys, and the old hacked about chairs and



tables, which were like old soldiers wounded and bruised by long service in warfare, but solid and upright and gallant in spite of all they had suffered. Naturally this had been Dolly's ideal of every English nursery, and the bright, light room, with its new toys and furniture, had been a distinct shock to her. She had supposed that they were coming to her father's nursery of former years, and had expected to see traces of his childhood in many a torn, ancient book and broken toy. But she tried not to feel disappointed, and to learn to like the new home.

Duke arose in capital spirits, and it was a relief to Dolly that they were to breakfast alone with Lucy in the nursery, and not with their grandmother, as she had feared.

And after breakfast Lucy gave them leave to go downstairs to play in the hall, if they would be quiet over it, and told them they might go into any of the lower rooms that they liked and look round at the things there. Dolly's quiet ways and gentle manners inspired confidence, and she promised to keep Duke out of mischief.

Lady Temple never left her own private apartments before eleven o'clock, so there was no danger of her hearing the children, or being disturbed by their footsteps or voices.

Perhaps had she been consulted, the little ones might not have gained such ready permission to range over the house; but good-natured Lucy was anxious to make them happy, and Parker was always closeted with her mistress during the early hours of the morning, so there would be no one to order them back to the nursery, or reprimand them for trespassing into forbidden regions.

It was a happy idea, so far as the children themselves were concerned, for they were full of curiosity about their new home, and they found so much to admire, and everything was so strange and new, that the hours which had seemed long the previous evening now slipped away they hardly knew how.

At eleven o'clock Lucy came and dressed the children for walking, and took them out for an hour. They did not go into the pretty gardens, as Dolly had hoped, but walked along the roads. These were pretty too, in their way, and the hedges looked very green, and the grass very long and soft, to eyes used to the parched and arid plains of India.

"It is pretty in England," said Dolly from time to time, and when she saw anything unusually attractive, such as a bit of hawthorn bursting into flower, she would say earnestly—"O Duke, don't you wish mamma could see it too?"

Duke was quite restored to amiability to-day, and chattered away at the top of his voice. Lucy and he did nearly all the talking, and Dolly walked beside them, sometimes listening and sometimes thinking her own thoughts.

When they returned home, Lucy took them, at their earnest request, a walk round the garden. It was, as they had seen from the first, much too stiff and trim and orderly to be attractive to children. Dolly felt sure she could never play there happily. The windows of the house seemed like rows of solemn eyes all fixed upon her; and she could not rid herself of the notion that her grandmother would always be watching them with those stern, keen eyes of hers, which looked as though they never smiled.

But she forgot all about the dreaded grandmother when they walked round to the back of the house and came upon a piece of water, which was a large lake, very clear and sparkling, and extended for a considerable distance on each side beyond the limits of the garden. The gardens on the other side looking most inviting, with their wide-spreading trees, comfortable seats, and stretches of green grass,

yellow with buttercups. Duke gave a shout of delight and made a rush at the little bridge which spanned the water, but he found that the gate was locked.

"Open it!" he cried to Lucy. "Open it! I want to get across."

"I can't, Master Marmaduke, I haven't got the key. But you ask your grandmother, and I daresay she will give you and Miss Dorothy leave to play there sometimes. It is very select. Nobody can come in except people from those great houses you see over there, behind the trees, and my lady knows all the families."

"I shall tell grandmother we wish to play there," remarked Duke.

"It would be very nice," added Dolly, looking with longing eyes across at the shady walks. "It looks so cool there."

"Yes, and the sun is quite hot to-day," said Lucy. "We had better come in now. You look pale, Miss Dorothy; does your head ache?"

"A little: it is hot out here. I should like to go in."

"You are to have your dinner downstairs with my lady's lunch," Lucy announced as she led the children upstairs. "I must put you tidy for it—my lady can't bear being kept a single minute. Mind you behave pretty to her, Master Marmaduke. You won't get anything out of her if you don't."

"I always get what I want," returned Duke, with the confidence of a petted child. "Nobody ever says 'no' except mamma, and she didn't often."

"Because you were good with her," suggested Dolly gently. "She would not have let you speak to her as you speak to grandmother."

"I shouldn't want to," cried Duke. "I love mamma, and I don't love grandmother one bit."

"O fie, Master Marmaduke!"

"Well, I don't, and I shan't either, if she isn't nice to us. I don't believe Dolly does either; do you, Dolly?"

"I shall try to love her very much if I can," answered the little girl quietly. "But there has not been time to learn how, yet."

Grandmother was not an easy person to learn to love, poor little Dolly was more and more convinced of this. She received the children in the same stiff way as she had done the previous afternoon, bestowing a formal kiss upon each, to which Duke submitted this time, though with reluctance, remembering Lucy's warning; and in answer to Dolly's inquiry, she answered just in the same precise way—

"Very well, I thank you, Dorothy."

Coldness from any one she wished to love, seemed to freeze up Dolly's spirit within her, and made the warm little heart feel chill and sorrowful; but Duke was less sensitive. He did not care at all about his grandmother, and only thought of her as a kind of ogre, not to be feared, but to be in a manner propitiated, in order that he might get his own way.

"Grandmother," he began, as soon as they had sat down to table, "I like your garden, but it's a very hot one. You don't have any trees in it."

"No, Marmaduke; there are not many trees."

"In India they never let me walk in the sun. They said it would hurt me."

"Our sun is not like what it is in India."

"It is very hot all the same. I don't think it's good for me."

Duke spoke with preternatural sedateness, and Lady Temple listened with something almost like a smile hovering over her face.

"Well, Marmaduke, I suppose something is coming. What is it you want?"

"I want you to give Lucy the key of the bridge, and let us go into the pretty, shady

gardens opposite. They look so nice and cool. Dolly and I would like to play there. Will you let us?"

"And what beside?"

"If you please," added Duke, catching Dolly's eye and the movement of her lips.

"I have no objection to that," said Lady Temple quietly. "I will give orders that Lucy shall take you there when it is too hot for walking in the sun."

"Thank you, grandmother," said Dolly gratefully.

"Thank you," said Duke in his more off-hand fashion; and after a little consideration he added, "I want to go there this afternoon."

"This afternoon I was thinking of taking you a drive. I want to take you to the house of an old friend of your father's. Which will you do, Marmaduke, go with me, or play in the gardens?"

"Play in the gardens," was the prompt reply, and Lady Temple, though she looked a little more severe, merely said—

"Very well, Marmaduke. I never make people drive with me, if they will not when I ask them."

Duke did not look the least abashed. He was in great spirits at the permission granted him. Dolly wondered that grandmother had given him his choice in the matter, and thought she must be very clever if she had already found out that Duke would, in all probability, be very disagreeable, and produce anything but a favourable impression, if taken against his will to pay a call.

"Dorothy," said Lady Temple, "will you come with me?"

"No, grandmother, she can't," objected Duke, "I want her."

"So do I," returned the old lady quietly. "Dorothy, would you rather stay with Marmaduke or go with me?"

"Of course she'd like to stay with me," cried Duke eagerly. "Stay with me; do, Dolly! Don't go with her!"

Poor Dolly was sorely tempted, she dreaded inexpressibly a long drive with her grandmother; but she knew what her mother would have wished her to do under the circumstances, and she did not hesitate long.

"I will go with you, grandmother."

"Very well, Dorothy, I have ordered the carriage for three o'clock."

"O Dolly!" protested Duke, half compassionate, half indignant. "How stupid you are! you know you will hate driving with her."

"O Duke, hush?" Poor Dolly looked half scared, but Lady Temple took no notice of what the children said to one another.

"I believe you will," persisted Duke, impervious to her supplicating looks; "and you would like being in the gardens."

"I can go another day," answered the little girl in a low voice. "And I shall like to see people who were papa's friends."

"You hate to see strangers," returned Duke in rather a sullen way.

"I'm getting braver now," answered Dolly with a smile. "It is silly to be frightened."

"I'm never frightened," asserted Duke manfully; "not of nobody."

And the grandmother's eye rested upon his bold, unconscious face with a glance of proud approval, although she spoke no word, and did not appear to hear what passed.

Parker dressed Dolly with great care for the drive, and gave her many instructions how to sit and how to speak, saying that my lady was wondrously particular about manners, and very hard to please.

"When I go out, Parker," said Dolly quietly, "I try just to do what I think mamma would like, and then I know it will be right. Mamma says the people who have the best manners are those who think little about themselves