

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No. 13. Whole No. 429.

TORONTO, THURSDAY, Aug. 7, 1884.

\$2.00 per Annum in Advance
Single Copies 5 Cents.

The Evangelical Churchman

PUBLISHING COMPANY,

TORONTO, CANADA.

DIRECTORS.

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

CONTENTS.

	PAGE
The Paradise of God	149
Abide in Christ, as your Redemption	149
The Church of England and Christian Unity	150
The Christian in Business	151
BRITISH AND FOREIGN NEWS	152
HOME NEWS	154
EDITORIAL—	
Editorial Notes	156
Ritualism in Montreal	157
THE SUNDAY SCHOOL—	
Absalom's Death	157
CHURCH OF ENGLAND TEMPERANCE SOCIETY	158
MISSIONARY—	
The North-West	159
CHILDREN'S CORNER—	
Lady Temple's Grandchildren	159

THE PARADISE OF GOD.

The Paradise of God above,
 The realm of bliss Divine;
 There happiness alone holds sway
 Around God's jewelled shrine.

The second Eden, spotless, pure,
 Land of his blessed Son,
 Who rising, raised the portals high,
 And princely victory won.

Look up, my soul! and through the mist
 Discern the glittering ray
 Of glory, shining brightly down
 From heaven's full endless day.

Catch, O my heart! the angel strain,
 Ascend my soul on high,
 Nearer and nearer to thy Lord,
 Above the star-gemmed sky.

There shall my blindless eyes behold
 The beauty of my King,
 Who, dying, paid my boundless debt
 And freedom full did bring.

Infinite happiness to feel
 The heaven-born sunbeam's ray,
 Incomprehensible the joy
 Of that blest, raptured day—

Dawned with the opening palace door,
 And fading glimpse of earth,
 Heralded by the King's own choir—
 A band of holy birth.

Life-dawn of happiness supreme,
 The sequel of the cross,
 First step of Christ-giv'n bliss unmarred
 The end of earthly loss.

Welcome the first fair flushed sunrise
 Of second Eden-life,
 Peace, rest, and joyful happiness,
 An end of sin and strife!

ELEANOR E. ARCHER.

ABIDE IN CHRIST, AS YOUR REDEMPTION.

'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.).

Here we have the top of the ladder, reaching into heaven,—the blessed end to which Christ and life in Him is to lead. The word redemption, though sometimes applied to our deliverance from the guilt of sin, here refers to our complete and final deliverance from all its consequences, when the Redeemer's work shall become fully manifest, even to the redemption of the body itself (comp. Rom. viii. 21-23; Eph. i. 14, iv. 30). The expression points us to the highest glory to be hoped for in the future, and therefore also to the highest blessing to be enjoyed in the present in Christ. We have seen how, as a prophet, Christ is our wisdom, revealing to us God and His love, with the nature and conditions of the salvation that love has prepared. As a priest, He is our righteousness, restoring us to right relations to God, and securing us His favour and friendship. As a king, He is our sanctification, forming and guiding us into the obedience to the Father's holy will. As these three offices work out God's one purpose, the grand consummation will be reached, the complete deliverance from sin and all its effects be accomplished, and ransomed humanity regain all that it had ever lost.

Christ is made of God unto us *Redemption*. The word invites us to look upon Jesus, not only as He lived on earth, teaching us by word and example, as He died, to reconcile us with God, as He lives again a victorious King, rising to receive His crown, but as, sitting at the right hand of God, He takes again the glory which He had with the Father, before the world began, and holds it there for us. It consists in this, that there His human nature, yea, His human body, freed from all the consequences of sin to which He once had been exposed, is now admitted to share the Divine glory. As Son of man, He dwells on the throne and in the bosom of the Father: the deliverance from what He had to suffer from sin is complete and eternal. The complete redemption is found embodied in His own person: what He as man is and has in heaven is the complete redemption. He is made of God to us redemption.

We are in Him as such. And the more intelligently and believingly we abide in Him as our redemption, the more shall we experience, even here, of 'the powers of the world to come.' As our communion with Him becomes more intimate and intense, and we let the Holy Spirit reveal Him to us in His heavenly glory, the more we realize how the life in us is the life of One who sits upon the throne of heaven. We feel the power of an endless life working in us. We taste the eternal life. We have the foretaste of the eternal glory.

The blessings flowing from abiding in Christ as our redemption, are great. The soul is delivered from all fear of death. There was a time when even the Saviour feared death. But now no longer. He has triumphed over death; even His body has entered into glory. The believer who abides in Christ as His full redemption, realizes even now his spiritual victory over death. It becomes to him the servant that removes the last rags of the old carnal vesture, ere he be clothed upon with the new body of glory. It carries the body to the grave, to lie there as the seed whence the

new body will arise, the worthy companion of the glorified spirit. The resurrection of the body is no longer a barren doctrine, but a living expectation, and even an incipient experience, because the Spirit of Him that raised Jesus from the dead dwells in the body as the pledge that even our mortal bodies shall be quickened (Rom. viii. 11-23). This faith exercises its sanctifying influence in the willing surrender of the sinful members of the body to be mortified and completely subjected to the dominion of the Spirit, as preparation for the time when the frail body shall be changed and fashioned like to His glorious body.

This full redemption of Christ, as extending to the body, has a depth of meaning not easily expressed. It was of man as a whole, soul and body, that it is said that he was made in the image and likeness of God. In the angels, God had created spirits without material bodies; in the creation of the world, there was matter without spirit. Man was to be the highest specimen of Divine art: the combination in one being, of matter and spirit in perfect harmony, as type of the most perfect union between God and His own creation. Sin entered in, and appeared to thwart the Divine plan: the material obtained a fearful supremacy over the spiritual. The Word was *made flesh*, the Divine fulness received an *embodiment* in the humanity of Christ, that the redemption might be a complete and perfect one; that the whole creation, which now groaneth and travaileth in pain together, might be delivered from the bondage of corruption into the liberty of the glory of the children of God. God's purpose will not be accomplished, and Christ's glory will not be manifested fully, until the body, with that whole of nature of which it is part and head, has been transfigured by the power of the spiritual life, and made the transparent vesture for showing forth the glory of the Infinite Spirit. Then only shall we understand: 'Christ Jesus is made unto us (complete) redemption.'

Meantime we are taught to believe: Of God are ye in Christ, as your redemption. This is not meant as a revelation, to be left to the future; for the full development of the Christian life, our present abiding in Christ must seek to enter into and appropriate it. We do this as we learn to look upon Christ as the Lord of our body, claiming its entire consecration, securing even here, if faith will claim it (Mark xvi. 17, 19), victory over the terrible dominion sin hath had in the body. We do this as we learn to look on all nature as part of the kingdom of Christ, destined, even though it be through a baptism of fire, to partake in His redemption. We do it as we allow the powers of the coming world to possess us, and to lift us up into a life in the heavenly places, to enlarge our hearts and our views, to anticipate, even here, the things which have never entered into the heart of man to conceive.

Believer, abide in Christ as thy redemption. Let this be a crown of thy Christian life. Seek it not first or only, apart from the knowledge of Christ in His other relations. But seek it truly as that to which they are meant to lead thee up. Abide in Christ as thy redemption. Nothing will fit thee for this but faithfulness in the previous steps of the Christian life. Abide in Him as thy wisdom, the perfect revelation of all that God is and has for thee. Follow, in the daily ordering of the inner and the outer life, with meek docility His teaching, and thou shalt be counted worthy

to have secrets revealed to thee which to most disciples are a sealed book. The wisdom will lead thee into the mysteries of complete redemption. Abide in Him as thy righteousness, and dwell clothed upon with Him in that inner sanctuary of the Father's favour and presence to which His righteousness gives thee access. As thou rejoicest in thy reconciliation, thou shalt understand how it includes all things, and how they too wait the full redemption; 'For it pleased the Father by Him to reconcile all things unto Himself; by Him, I say, whether they be things on earth or things in heaven.' And abide in Him as thy sanctification; the experience of His power to make thee holy, spirit and soul and body, will quicken thy faith in a holiness that shall not cease its work until the bells of the horses and every pot in Jerusalem shall be Holiness to the Lord. Abide in Him as thy redemption, and live, even here, as the heir of the future glory. And as thou seekest to experience in thyself to the full, the power of His saving grace, thy heart shall be enlarged to realize the position man has been destined to occupy in the universe, as having all things made subject to him, and thou shalt for thy part be fitted to live worthy of that high and heavenly calling.

THE CHURCH OF ENGLAND AND CHRISTIAN UNITY.

II.

Since, then, as I pointed out in the former paper, the true position of the Church of England is so absolutely Catholic; since, by the confession of its formularies and the lips of its founders, its motto is, Liberty, Equality, Fraternity, entire unanimity with all true believers in whatever church, and thorough doctrinal agreement with all the recognized evangelical denominations; since, from the Scripturalness of her formulations, the fitness of her services for all the purposes of devotion and edification, the breadth and adaptability of her system of government, she commands the respect if not the admiration of all the Christian bodies, it is my firm conviction and hope, that if ever it is the will of God that the scattered regiments of His church should fight in His cause in one uniform, as well as with one heart, *the Church of England will be the centre to which all will flow, and the form which all will gladly adopt.* In confirmation of this it is a noticeable fact that where in city or country parish the pure gospel is faithfully preached in our church, there as by an invisible attraction men flock from other denominations. The Presbyterian forgets his abhorrence of prelacy, the Methodist the contumely and scorn with which churchmen assailed him in the past, the Baptist remembers that in the matter of immersion, at least, the church is sound, and—in they come. They love the quiet service, and they love to hear the gospel. Yes, in they come. Would to God that that mighty magnet—the pure, simple, free, glorious gospel were found in every pulpit of our church.

Whether, however, it is the will of God that such a happy consummation shall ever be arrived at, is a thing which in my judgment it is almost impossible to determine. If it is His will we may rest assured of this, that such a union will be brought about, whether instantaneously, or by gradual unfolding or evolution of His purposes, which is much more in keeping with His general government. But even if it is not, there would be no cause for man to doubt the Divine Omnipotence, or be confounded by the distractions and dissensions of a schism-vexed Christendom. Even if men never find a universal church, there is no reason to believe that our Lord's prayer for unity has not been answered, and I hold, and in this paper will endeavour to show, notwithstanding all the distress about Christian divisions, there is *now* absolute and essential unity in the church of God, and that in the great and important sense Christ's prayer has been realized "that all may be one."

It's a hard matter to pull up the root of an an-

cient tree, its thousand ramifications have made it one with the soil. It is really hard to uproot an idea which has been embedded in the brains of succeeding generations of men. It must be true because they have always thought so. Now, if there is an idea which has got sure hold of the minds of most Christians it is the conceit that true Christian unity can only be realized by uniformity, and the enrolment of all professing Christians into one vast single corporation. The scene of differing denominations suggests at once the thought of contention, and waste of power. The idea is sedulously circulated and kept alive by the false Church of Rome, many in our church aid and abet, and so the leaven works until men almost universally fancy that the prayer of our Lord "that all may be one" has reference only to a visible and corporate unity. The general craving is for a unity which shall represent *quantity* as well as quality, and the picture of a vast, unbroken, unanimous army moving onward kindles the imagination of the ardent believer.

Now to my mind the idea is a false one, and the interpretation of the prayer entirely wrong. Christian unity is a very different thing. Such an event would mean *denominational* unity, *i.e.*, unity in form and name, but not necessarily Christian unity. Christian unity is only secured when a number of men become one in life, aims, end, desires, thought, will, and action, not when they join the same order. *This unity we have*: we have it in spite of denominational differences; and it *may* be the Lord's will that we should have it as we have it and in no other way.

Let us get clearly established in this point first, that *true Christian unity* can only be secured in true Christian men, *i.e.*, among Christians who are in truth and inwardly what they are in name and outwardly. There can be no true Christian unity between nominal Christians, and real Christians; Christian unity exists among true believers, the truly converted, the sons of God, who are born again into newness of life. In proof of this read John xvii. 6-23. What is the exact sense of our Lord's prayer? It is the unity of those who are *in Him, who have eternal life, know Him, are not of the world, believers.* Among these alone there can be unity.

I have not the slightest desire for unity with those who have not community of life and fellowship in Jesus. Tares have nothing in common with wheat except the insignificant matter of external resemblance. Given two fields of wheat with tares scattered here and there, with what has the wheat in the two divided fields communion? Where lies the unity? Between the wheat and the tares because enclosed by one fence, and their nearness to one another? No. But between the *wheat* in the one field, and the *wheat* in the other. Externally their unity is with the tares which occupy the same field. Internally there is union alone with that which is truly and really in affinity because possessed of similar life and organization. While the world lasts wheat and tares will never be in union. They cannot. It is a divine cannot. What man has sundered by difference of constitution, let no man dare to join together. Let there be a thousand fences, hedges, stone walls, between them, *wheat with wheat* will always be *one*. Let the external order be never so beautiful, the wall enclosing them never so strong, wheat and tares will notwithstanding all *never* be one. When men long therefore for the unity of Christendom through the fraternization of the Anglican, Eastern, and Roman churches, *e.g.*, they entirely overlook the essential distinction between community of *life* and community of organization, habitation, and external characteristics. The former alone is the guarantee of true unity. The latter is necessarily no guarantee at all. It is not the unity of the *body* of Christ, of those who are new creatures in Christ Jesus. It is the unity of the tares and the wheat. However desirable a thing external unity is, no true Christian can long for union with those who he is sure are

not building their house of faith on the Solid Rock, and the foundation of the apostles and the prophets. The aim of Christianity is not to get a multitude of *nominal* Christians but a body of true believers, and these believers will always be one. Who wants unity with Rome? I don't. With the Eastern church? Pusey did. I don't. Who longs to see the Roman and Eastern churches one? It matters little to me. The union of two rotten stumps won't make one living tree. Who wants the union of the Anglican, Roman and Eastern churches?

God forbid! Peace! Peace!! when there is *no* peace and can be none, building up a slight wall and daubing it with untempered mortar! What peace can there be with our pure Scriptural church so long as the whoredoms of Babylon, the mother of harlots, and her witchcrafts continue? There can be no unity. Wheat will ever be one with wheat, but never with chaff, except in the matter of external resemblance.

The aim, the mistaken aim of Christendom has been to secure at any price almost an external unity. But such a unity will almost inevitably result in the admission of many who are not of the body of Christ, and in the unity of the leaven, and of the tares. The devil has got his desire, I think, in the unity of Rome. He knows that the evil spreads its contamination more quickly and surely than the good its influence. If he can, therefore, get a church to adopt any measure of organization which will secure the harmony and external union of the nominal and true believer, and reject any stringent test calculated to ensure the admission of true believers only, *i.e.*, of course as far as human eye can see, then he has gained his end. He knows that the chaff will outnumber the wheat, and make it insignificant, and that under unity of organization the unity of the body will be destroyed.

The majestic external unity of the Church of Rome is, then, not at all such a unity as was desired by our Lord, nor is it possible that the existence of a vast uniform ecclesiastical body, consisting of the various scattered denominations of Christendom welded into one, would be the actual realization of our Lord's desire. For consider, what is the will and preference of God as discerned in the teaching and conduct of our blessed Lord? Certainly it is the preference of the internal to the external, the real to the nominal.

Therefore a real unity with Him is preferable to and external and nominal union.

What is the will and preference of God as discerned in the history of the Church in our Lord's day, and in His express teachings, a numerical majority or an essentially valuable minority?

Certainly a minority of quality, as against a majority of quantity.

What, again, was the will and preference of God as shown in the history of the apostolic and divinely guided primitive church. An external unity of organization, corporally undivided, and numerically great, or a scattered and small minority with the bond of unity not primarily and *prominently* unity of organization, government or ritual, but community of faith in a risen Saviour, and newness of life through believing in His name? Certainly the latter.

Therefore a unity such as is now proposed by the scattered and differently ordered bodies or communities of believers, holding in common, faith in Jesus and newness of life through faith in His name, is in God's sight preferable to the great and perfect and numerically splendid nominal unity of an external, and lifeless, and shadowy organization.

In fact, strange as it may appear, these present *divisions* (so called) of Christendom have been the means in our Lord's inscrutable wisdom of bringing about the unity of His church. For centuries before the Reformation there was this rotten devilish unity of organization. The tares were in possession, and the field was apparently one. Then came the Reformation. It was the dividing to a great extent of the wheat from the tares, the union of the wheat, the bringing them together "that they all might be

one." Come c
It is not manifi
sent from God.
unite. The re
in the robe of
ment of union
Protestants in
Germany, we
Christendom w
tion of the uni
that corporate t
tares and wheat
step towards the
confederation o
common *life* wit
association.

Thus we und
nominal d
sirable than den
able differences
men become p
creatures in Ch
spite of denomi
of God is the
Their unity can
that of splendor,
of the church is
hensible unity.
mighty force, a
stately. But pr
soluble and unf
junction of the I
ial, altogether co
presented by the
siastical corporat
or divine in that
earth, earthy. A
which is the con
explained on hi
that the union fr
xvii. has not prim
tion, aggregator
the essential ide
there may be one
shall profess my
universal, to whi
which none shall
unknown; brancl
of the great arm
They shall be o
government. One
imposing, magnif

Such an interj
with our Lord's w
text of the gospel
What does He
He prays for
He predicted in
who should hear
be made *one in*
Him, and filled w
know by the spiri
was of God.
The sheep alon
of a sheep's skin
there be any on
clothing and shee
flock only. Thos
one, and must be
sion of one life, o
size may be uneqt
ent. Their cloth
and shapes. Th
from each other, a
even may differ, a
tend, and work in
But they are all o
Christ's. They h
children of God.
Divine unity. As
so are they all on
hold that in the d
cerns the unity o
Christ's prayer has

one." Come out from among that field of tares. It is not manifesting to the world that Jesus was sent from God. Come out, and let true believers unite. The result was an apparent disastrous rent in the robe of Christ, but in reality an accomplishment of union such as the world never knew before. Protestants in England, France, Switzerland and Germany, were *one*. The first great division of Christendom was the first step towards the realization of the unity of the body of Christ on earth. Not that corporate unity was effected or ever will be: the tares and wheat *will* grow together. But it was a step towards the true idea of Christian union, the confederation of those who were in possession of a common *life* within, not of a common name, and association.

Thus we understand how it is possible that denominational difference with real union is more desirable than denominational unity with irreconcilable differences and deadness within. Let Christian men become possessed of the life of Christ, new creatures in Christ Jesus, and they will be one in spite of denominational distinctions. The church of God is the elect, the chosen out of the called. Their unity cannot be a unity that the world wants, that of splendor, magnitude, uniformity. The unity of the church is a mysterious, invisible, incomprehensible unity. Not the dazzling display of a mighty force, a united visible phalanx, imposing, stately. But profound, invisible, majestic, as insoluble and unfathomable as the mysterious conjunction of the Father and the Son. Not the trivial, altogether comprehensible and intelligible unity presented by the common associations of an ecclesiastical corporation. There is nothing profound or divine in that. The unity of Rome is of the earth, earthy. A marvellous unity, but a unity which is the consummation of earthly genius, to be explained on human grounds. I am convinced that the union for which our Lord prays in John xvii. has not primarily to do with the idea of corporation, aggregation and visible communion. That is, the essential idea of the Lord is not, "I pray that there may be one vast church, comprising all who shall profess my name, vast, sublime, unbroken, universal, to which all men shall belong, out of which none shall dare to stay; that sects shall be unknown; branches impossible; different regiments of the great army altogether out of the question. They shall be one in name, in order, in form, in government. One church, one uniformed regiment, imposing, magnificent." No, no.

Such an interpretation is entirely at variance with our Lord's whole course of life, and the context of the gospel.

What does He pray for, then?

He prays for the consummation of that which He predicted in John x. 16; viz.: that all those who should hear His voice and follow Him might be made *one in Him*, i. e.: so closely united to Him, and filled with His life that the world should know by the spirit of Jesus within them that He was of God.

The sheep alone can be one. The possession of a sheep's skin does not make a sheep, nor can there be any oneness between wolves in sheep's clothing and sheep. There is one flock, and one flock only. Those who are in Christ Jesus are one, and must be one because they are in possession of one life, one being, one new nature. Their size may be unequal. Their names may be different. Their clothes may be of different patterns and shapes. Their habitations may be distant from each other, and differently governed. They even may differ, and occasionally argue and contend, and work in various ways to gain their end. But they are all *one*. They have one life. They are Christ's. They have one nature. They are all the children of God. They are in unmistakable and Divine unity. As the Father and the Son are one, so are they all one in Christ Jesus. Therefore we hold that in the deep and important sense, as concerns the unity of all believers with the *Head*, Christ's prayer has been realized, and that as con-

cerns the unity of believers with each other, that too is far more universally realized than any man could imagine or ask or think. There is in spite of rents, and schisms, and creed, and churches, and denominations, one body, one family, one flock, one Lord, one faith, one baptism, one God and Father of all who believe.

"I pray that all may be one, that they may be one in us." Blessed Lord, is the answer of the grateful believer, we are all one, and that Thou knowest. We are all one, and miraculous indeed is our union. The world must know it. Had there been external and denominational unity there would have been no wonder. But that men differing in name, organization, country, language, habit, associations, antecedents, worshipping in different manners, sundered by every barrier, national, social, political, ecclesiastical, should nevertheless be one, one essentially, and truly, and everywhere, and always, is a marvel which Thy divine power and Omnipotent will alone can account for. Thank God, that prayer is answered.

DYSON HAGUE.

THE CHRISTIAN IN BUSINESS.

BY THE REV. WASHINGTON GLADDEN, D. D.

Can a man be a Christian in business? The question is often asked in the study, variously answered on the street, warmly debated in the prayer-meeting. Those are not wanting who stoutly affirm that the thing is impossible. And when they say that no man can be a Christian and succeed in business, they mean that no man who speaks the truth, who keeps his contracts, who refuses to defraud or over-reach his neighbor can succeed in business. They affirm that more or less of dishonesty or extortion are indispensable to commercial success; that he who is too scrupulous to misrepresent his wares, or who deals uprightly and fairly with his neighbor, is sure to go to the wall in the great competitions of trade. Is this true? I believe that it is utterly and stupidly untrue. That no man can honestly heap up such fortunes as have been gathered by some of the great financial bandits of our own time is true enough; such fortunes are, the greater part of them, nothing but loot; and the men who have gathered them are thieves and robbers. They are thieves, because they have gotten much of their wealth by the most shameless fraud; they are robbers, because they have taken a great part of it by force—only the force they have employed was the force of the state, which they have turned to their own uses by bribing judges and corrupting legislatures. Truly no man can get one hundred million of dollars in twenty-five years without practising the most audacious villainies or the cruellest extortion. But that a man can, by the clearest truth, and the fairest honesty, earn a good livelihood and accumulate a competence in legitimate trade is not to be disputed. There are instances innumerable of such success in all our cities. The unspoken judgment of the street affirms that the honest man is more likely to succeed than the dishonest man. Who most readily obtains credit—the man whose methods of dealing are square and upright, or the man who is known to be a trickster? According to the theory of the commercial pessimists, it ought to be difficult for an honest man to borrow a dollar, or purchase a bill of goods without cash; because an honest man cannot succeed in business, and cannot, therefore, pay his debts. It happens, however, that the honest man can borrow a dollar twice as readily as the dishonest man, and can get trusted for twice as much goods; and this simple fact refutes all that pessimism, and registers the verdict of the financial world, based on ages of experience, that honesty is no impediment to success in trade.

So far, therefore, as common honesty is concerned, there can be no doubt that it is compat-

ible with a fair degree of success and prosperity in business. The man who contends that it is not, writes himself down a knave, and gives us a poor impression of his penetration and his judgment. If the practice of common honesty is all that is involved in being a Christian in business there can be no hesitation about answering this question in the affirmative. And this is about all that is generally brought into the question. When it is proved that a man can be honest in business without danger of failure, it is supposed to be proved that a Christian man can succeed in business. The man who tells the truth, "who sweareth to his own hurt and changeth not," who eschews every semblance of fraud or injustice, may yet come a great way short of being a Christian in his business.

No man behaves like a Christian in his business who suffers himself to become the slave of his business. As soon as his pecuniary interests become the chief interests of his life, and everything else except simple honesty is subordinated to business success, the man can no longer worthily bear the great name of Christ.

This is not saying that there is any necessary incompatibility between the Christian life and a faithful attention to business. This is not consenting to that monkish theory by which a sharp line of demarkation is drawn between things sacred and things secular. The business itself, if rightly done, is a Christian service. But it is not rightly done when the financial success becomes the supreme consideration and the interests of character and righteousness are made subordinate. Business itself may be the high calling of God; but it is only so when it is made tributary to the spiritual life of the man and the Kingdom of God in the world.

A Christian may feel that it is his duty to succeed in business; but when he begins to feel that that is his first duty, he ceases to be a Christian. His first duty is to seek the Kingdom of God and its righteousness; and the Kingdom of God is not meat nor drink, nor a booming trade nor twenty per cent. profit. The Christian business man has other duties that outrank this duty to succeed in business.

If he has a family, his duty to his family is more urgent than his duty to succeed in business. If he becomes so absorbed in his daily work that he has no time nor thought nor love for those who are committed to his care, he does not act like a Christian. It may be that his ambition to succeed in business grows out of his desire to make liberal provision for his family; even so, he is preferring the temporal good of his children to their moral and spiritual welfare; he is laboring all the while to procure for them the meat that perisheth, and is neglecting to provide them with that which endureth unto everlasting life. Many a father works so hard, to lay up for his children money that is more than likely to prove a curse to them, that he has no time to give them the companionship and counsel and personal care that would prove the greatest blessing of their lives. Such a man is not behaving like a Christian; he is behaving like a heathen.

There are duties due from every Christian business man to the Church of God; duties that cannot be discharged by liberal contributions for the support of the Gospel. Something more than money is wanted to carry on the work of the Church. Its spiritual life must be nourished; its benevolent work must be prosecuted. Money helps, but personal service is in greater demand everywhere. And the business man who undertakes to commute, by the payment of money, his obligations to render personal service, does not act like a Christian.

Every Christian business man is bound to serve the age and the community in which he lives. The public welfare, the public morals, are the objects of his care. He is responsible for the promotion, to the extent of his ability, of these

great public interests. He is under obligations to his Master to give time and thought and influence and labor to the purifying of the politics and the elevation of the morals of his own town or city. This is one of his first and most imperative duties. If he shirks it, he is faithless to his high calling. If he is so absorbed in business that he never takes time to attend primary meetings, and leaves all the great concerns of municipal government in the hands of corrupt and incapable men, he is allowing his business to strangle his religion. If he is timid in his advocacy of law and order, and unwilling to assist in the suppression of Sunday rum-selling, or in the enforcement of the law against gamblers and prostitutes, for fear his trade may be injured, he shows very clearly that he has but a dim idea of what it means to be a Christian in business. The man who habitually puts his own pecuniary interests above the interests of the Kingdom of God in the community where he lives, and who is unwilling to take any serious pecuniary risks in promoting the Kingdom of God, is a pretty poor sort of a Christian.

It is evident, therefore, that the question with which we set out means a great deal more than it is generally taken to mean. To be a Christian in business is not only to refrain from falsehood and fraud and extortion, but also to seek first the Kingdom of God; to keep money-making always subordinate to character building, and the getting of gain to the service of righteousness.

Is it possible for a Christian of this higher and larger type to succeed in business? Most certainly it is. Such a man will not suddenly heap up an enormous fortune; and he who is in haste to accumulate a great fortune cannot afford to take Jesus Christ for his Master. But it is quite possible for a business man to be loyal in heart and life to Jesus Christ, to give his supreme love to the highest interests of his household, and his Church, and his neighbourhood, and his Master's Kingdom, to seek the things that are above more diligently than the things that are beneath, and still thrive in trade, and lay by enough to make him comfortable in his old age. Nay, I believe that the man who follows this manner of life is more sure of a modest competence than the man who lives by any lower rule. For I believe in God, the Power not ourselves that makes for righteousness. And I believe that he has so ordered the universe that the man who most truly honors him has the earnest promise of the life that now is. He will not debauch us with luxury as a reward for our fidelity to him, neither will he plunge us into penury; but we may trust him for peace and plenty.—*N. Y. Independent.*

British & Foreign News.

ENGLAND.

MISSIONS TO SEAMEN.—At the annual meeting of the Missions to Seamen Society, St. James's, the Archbishop of York in the chair, the twenty-eight yearly report was read by the Secretary, Commander W. Dawson, R. N. Great efforts have been made during the last twelve months to promote a proper observance of the Lord's Day on board passenger and trading ships. Much success has crowned these endeavours. Temperance work is making rapid headway among our blue jackets. Thousands of them are now pledged to abstinence from intoxicating drinks. In the higher domain of spiritual culture and Bible distribution, some progress is recorded. The chairman spoke warmly in support of the Society and its aims. The usual resolutions were adopted.

THE OPIUM TRADE.—At the annual meeting of the Society for the Suppression of the Opium Trade, the Lord Mayor, who presided, said it was now forty-one years since Lord Shaftesbury brought the opium question before the House of Commons. The Indian revenue from opium was now four times what it was then, and this was an instance of how much easier it was to do right in the first place, or to turn to the right as soon as possible. If the British public wanted the

opium trade suppressed they must be prepared to make a sacrifice, and put their hands in their pockets, as they did in connection with the abolition of West Indian Slavery. Rev. W. S. Swanson, a missionary of nearly a quarter of a century's experience at Amoy, protested against the inclination of the people who knew nothing about the matter to minimize the evils of opium-smoking. The Bishop of Gloucester and Bristol congratulated the meeting on the recent treaty between this country and Corea, securing to that kingdom a protection against the importation of opium. He was glad that the conscience of a nation was at length being aroused on the subject. Mr. Wm. Fowler, M.P., complained strongly of the administrative subsidy for the growth of opium in India, between which and a similar policy towards the manufacture of gin in this country he saw no difference. Cardinal Manning held that no time should be lost in deciding to utterly extinguish the traffic; and if the House of Commons took that step, he, for one, would promise to exercise all his Christian patience as to the how and the when, though his patience in this and the drink question was not much. Denouncing the traffic as a violation of the comity of nations and of Christian justice and charity, he reminded his hearers that this nation professed to teach Christianity and civilization to China. "Heaven help us," he exclaimed, "for such hypocrisy!" There is such a thing, he went on to say, as retribution in international affairs, and in the corruption of youth in British Burmah by this vicious practice, political troubles for us in India might be hatching.

C. E. T. S. WOMEN'S UNION.—The first public annual meeting of this organization was celebrated by a conference and a gathering at Exeter Hall. At the former the Bishop of Rochester presided; in the course of an address he said that women had to a great measure the influencing of public opinion, for they had the training of the children during an important part of their lives. It was in vain that they pressed for Sunday closing, and the abolition of grocers' licenses, and the like, unless they created a public opinion that would support those measures when they obtained them. Papers followed by Miss Meresia Nevill, on "How the Women's Union may be Helped by the Upper Classes;" by Mrs. Carus-Wilson, on "The Work of the Women's Union among Servants;" by Mrs. Philip Papillon on "The Women's Union in Laundries, Factories, and Large Shops." In the discussion which followed, Miss Gough referred to the work amongst barmaids in London, and spoke of their peculiar temptations. She asked the ladies to speak kindly to this class. At the evening meeting Mr. C. E. Tritton said he hoped the Union might make a favorable impression on the public, and take its place beside the other older and larger societies doing so much for the Temperance cause. Addresses followed by Mrs. Ormiston Chant on "Drinking Facilities for Women and their remedy;" by Mr. Oliver Leeson, M.D., on "Alcohol and its Effects;" and by Mrs. Gregson, on "Woman's Work for God, and Home, and Native Land."

CHURCH PAROCHIAL MISSIONS.—At the annual meeting of this Society the Bishop of Rochester presided, and in the course of his address expressed his conviction that the labors of Messrs. Moody and Sankey in London were producing results of a satisfactory nature, and that nothing could be better than that they should be supplemented by the coming Advent and Lent Missions of the Parochial Society. He was hoping for great blessing on the approaching London Mission. Rev. Dr. Morgan, Vicar of Swansea, said he had tried every sort of means to benefit his parish, but nothing had succeeded until the Church Army came among them. By these means some of the worst people had been reached. He had himself conducted forty Missions, and although it necessitated temporary absences from his flock, he was quite sure they were the better for it when he returned. Rev. C. Keeling, of Manchester, said the whole face of his parish had been changed since the Church Army had been among them. They had now 200 converts, gathered mostly from the lowest class, some of them coming from streets out of which none had ever come before. These were now taking delight in Bible-reading, and coming to church on Sundays. Rev. W. Hay Aitken fully admitted that the novelty of Mission services had passed away, but reminded them that the need still existed. He thought there was an extraordinary "swing" in Mr. Moody's meetings. With what readiness the choir gave their services, and seemed to feel it as incumbent on them to be there as Mr. Moody himself. They had seen evidently that God was blessing hundreds of souls through the use of music. Mr. Moody once said to him, "I can't preach a bit if

they don't sing well." As to the coming Parochial Mission in London, he believed it would be a dead failure unless extraordinary efforts were put forth by the Church, and its responsibility realized. He would urge all Missioners to preach Christ as a Saviour from the power of sin. He had recently seen profound interest excited among boys at a school when the preacher dwelt on this topic. Rev. J. Lester said he could point to 200 men and women in the potteries, many of whom were formerly drunkards, prize-fighters, and wife-beaters, now coming to a Sunday-morning prayer-meeting at seven o'clock, and most of them remaining to the Communion.

CHURCH OF ENGLAND PURITY SOCIETY.—From the evident tokens of earnestness of purpose and depth of enthusiasm which characterized the first anniversary proceedings of the Church of England Purity Society last week, says a correspondent of the *Record*, we are amply justified in prophesying for that body a place amongst such organizations commensurate with the gigantic nature of the evil it seeks to combat. Many of its members met at Henry VII's Chapel, Westminster Abbey, at noon. Rev. A. Butler preached from the familiar words, "Thy kingdom come, thy will be done on earth, as it is in heaven." Looking at the facts around us he saw fruitful causes of impurity in the extreme poverty of the poor, which compelled them to herd together in rookeries in a way that was obviously incompatible with modesty; in the condition of the young men, who could not marry until they could afford to keep a wife in luxury; in the position of many others, away from home, amidst a thousand temptations, with enfeebled principles, and often without God. The movement by which the evil could be met must, he held, be a combined undertaking, for these were pre-eminently the days of scientific warfare. They wanted, therefore, workers and helpers of every kind, who might affect the laws of the land, together with public and medical opinion. Lastly, they needed a greater outpouring of Christ's spirit, and a more chivalrous bearing towards women. After an interval of an hour and a half, most of the congregation, with many additions, assembled at the National Society's rooms, in the Broad Sanctuary. Dr. Griffith read the First Annual Report, much of which was naturally taken up with a record of the proceedings connected with the Society's formation. Branches of the Society exist in Chichester, Liverpool, Manchester, and Rochester; whilst the White Cross Army of Durham has also incorporated itself with the wider organization. Mr. J. G. Hubbard, M.P., entered an earnest protest against the practice of asking virtue from women whilst tolerating vice in men. Canon McNeile bore testimony to the fact that working men gave a ready response to any appeal made to them in this matter. It was, he thought, with them that the strength of the movement must lie. Among the other speakers was Rev. H. W. Webb-Peploe, who entered an impassioned appeal against modern incentives to vice in the form of literature, art, and female attire.

THE IRISH SOCIETY.—The anniversary meeting was held in the drawing-room of Grove House, Regent's-park. The Earl of Shaftesbury occupied the chair. Rev. Thomas Keane (Secretary) read a letter from Miss Maria V. G. Havergal, expressing her regret at being unable to attend the meeting, and asking that a set of her sister's works might be accepted by the Chairman, their host, and each of the speakers. The Secretary summarized the Society's work. It was first and above all a Bible Society, seeking to place the Scriptures in the hands of the poorer Irish, and to teach them how to read with profit. It was thus also an educational agency. Lastly, he might describe it as a Peace Preservation Society, since during the recent troubles in Ireland not one of their many pupils had been brought up for sedition. Rev. N. Foster, in a telling speech, occasionally interrupted by a relapse into the Irish tongue, described his own experience of the Society's work. He had been a voluntary worker for the Society since 1855, and there was no district in which its work went on which he had not visited on foot. He had been for some years rector of a parish in West Kerry, away on the Atlantic seaboard. He had three churches, and an Irish-speaking population, most of whom knew no English. At first there was no Protestantism, because no knowledge of the Bible, and accordingly no intelligence, no decency, no high-minded motives. But now, from the work of this Society, Protestantism had there been given a local habitation and a name. He gave some striking instances of the way in which the friends of converts who were at the point of death, urged them to receive the priest. Their reply usually was, "I am not looking to any earthly priest, because I have the great High Priest to plead for me;" and then their

friends had oft allegiance to the Lord Shaftesbury Mission.

The Thirtieth Ragged Schools Infant Nursery, the "large" school again presented the annual much to be commending of the that it was no had often had the of the poor, the of employment. and set its slave forced the sick, their boys were hard for a livelihood society. It is im on the many bra It emphasizes the workers was spir success achieved departments of w George-yard wor the day schools, under the disadv dren having of school that they mind to learn 1 Sunday Schools, on Sunday after classes and miss Wednesday. Th classes for teach old clothing. Re taught carpenteri pleasant occupat forest" day-nurs for the amusemer for work among for giving instru room, and there Johnson intends trating Bible ob child is allowed to wear; children for a short time i at Shiry, provide by her, have alone teen days' rest e will be establish mothers' meetings ings are also held

MONTHLY TRA of Exeter Hall, I annual gathering read the report, tracts issued durir million; on every fluence and operat pamphlets had be upper and middle London, and 2,300 bridge and Oxford also been voted t Their tract on " clergy and Noncoi don, to many of th Germany. Mr. M kenzie, of Birmin About 35,000 evar in France among bers of the Corps I One eminent senat ceived from M. Le said he was muc Everywhere he fou astonished at the r A poor woman, wh him, asking for a s Soon after she w done wonders for n a new pair of boots more was often do McAll had spoken in Paris received tainly thought the lished. Rev. H. to one of the tract the Doncaster rac conception of the r

friends had often solemnly cursed the dying for their allegiance to their new faith. The Bishop of Derby, Lord Shaftesbury, and others pleaded the cause of the Mission.

The Thirtieth Annual Meeting of the George-yard Ragged Schools, Church, Shelter for Outcast Boys, Infant Nursery, and other organizations, was held at the "large" school-room in George-yard. Lord Salisbury again presided. Mr. G. Holland, the Secretary, read the annual report, an interesting little volume, much to be commended for many attractions. In speaking of the "bitter cry," Mr. Holland claimed that it was no new thing to East London workers, who had often had their attention called to the high rentals of the poor, the lowness of their wages, and the want of employment. They had grappled with intemperance, and set its slaves free by thousands. They had comforted the sick, and succored thousands of children; their boys were on every sea; their girls were toiling hard for a livelihood, and were respectable members of society. It is impossible to do more than briefly touch on the many branches of work included in the report. It emphasizes the fact that the grand object before the workers was spiritual, and throughout all the praise for success achieved was rendered to God. Among the departments of work carried on in connection with the George-yard work we particularize a few. There are the day schools, where the teachers and children labor under the disadvantages which poverty imposes, children having often to work so hard for a living out of school that they are hardly in a fit state of body and mind to learn lessons in school. Then there are Sunday Schools, five rooms being crowded with scholars on Sunday afternoons. There are numerous Bible classes and missions, with a children's service every Wednesday. There are toy classes. There are special classes for teaching little girls knitting, and to do up old clothing. Rough boys are drawn together and taught carpentering or modelling, and other good and pleasant occupations; there is a "wild flowers of the forest" day-nursery, clothing and boot clubs, classes for the amusement of children, bands of hope, classes for work among elder girls and young women, classes for giving instruction in cookery; there is a coffee-room, and there is to be a museum in which Dr. Johnson intends placing 2,000 objects, chiefly illustrating Bible objects. As to food, no really hungry child is allowed to go empty away. Garments are lent to wear; children are enabled to go into the country for a short time in search of health, and the cottages at Shirly, provided by Lady Ashburton and maintained by her, have alone given more than 200 children fourteen days' rest each. A "Louisa Ashburton Rest" will be established soon. Lodging-house visitation, mothers' meetings, temperance and evangelistic meetings are also held.

MONTHLY TRACT SOCIETY.—In the Council Room of Exeter Hall, Lord Shaftesbury presided over the annual gathering of this Society. Rev. W. Durban read the report, showing that the total number of tracts issued during the year was considerably over a million; on every hand the work had extended its influence and operations. Many thousands of tracts and pamphlets had been carefully distributed among the upper and middle classes in the west and north of London, and 2,300 sent to the undergraduates at Cambridge and Oxford Universities. Liberal grants had also been voted to churches, missions, and workers. Their tract on "Justification" had been sent to the clergy and Nonconformist ministers throughout London, to many of the peers, and to English residents in Germany. Mr. Mackenzie, son of the late Dr. Mackenzie, of Birmingham, is now travelling secretary. About 35,000 evangelical tracts had been distributed in France among colleges, pasteurs, senators, members of the Corps Legislatif, and persons of noble rank. One eminent senator wrote for more. Thanks were received from M. Lemaire and others. The Chairman said he was much gratified by the excellent report. Everywhere he found the good result of tracts, and was astonished at the readiness of the people to take them. A poor woman, whose husband drank, once wrote to him, asking for a suitable tract with a picture heading. Soon after she wrote again, saying, "Your tract has done wonders for my husband; he has already bought a new pair of boots for our child." He believed much more was often done by a tract than by a book. Mr. McAll had spoken of the avidity with which the people in Paris received tracts. Mr. F. Bevan said he certainly thought their tracts were the best of any published. Rev. H. Webb Peplow owed his conversion to one of the tracts of this Society handed to him on the Doncaster racecourse. He believed we had no conception of the religious ignorance of the "upper ten

thousand;" he saw no way of getting the Gospel before them but by tracts. At the Society's request he was very happy to become their future treasurer. Several stirring speeches followed. Rev. Ossian Davies, in an elegant address, said he should like to see a literal cremation of all the filthy literature that went forth from the press. Rev. J. Reid Howatt spoke of an intimate friend of his who, wherever he goes riding, throws out tracts inclosing bon-bons, and the children pick them up. He wished there were more tracts for tempted Christians and backsliders. Rev. G. S. Karney looked for great good to result from the distribution of tracts, etc., at the coming Exhibition at Turin.

CHILDREN'S SPECIAL SERVICE MISSION.—The seventeenth annual meeting of the Children's Special Service Mission was held at Exeter Hall, under the able presidency of Dr. J. Monro Gibson. The proceedings were of the most interesting character, and there was no mistaking the opinion of the large audience as to the high value of the work which is accomplished by this Society. After prayer and reading of Scripture, Mr. T. B. Bishop, hon. sec., submitted a report of last year's operations, which indicated a most wonderful work in a sphere of labor which is widening year by year. The friends associated with the Mission have discovered new and rich fields of Christian labour, which appear to be inexhaustible, and their efforts are circumscribed only by the limited means at their disposal. Each branch—the Special Mission, the Scripture Union, the seaside service, and the foreign literature, all for children—has been abundantly blessed during the year. The Chairman declared that there was no part of his work he enjoyed better than ministering to children, and in nearly every sermon he preached he devoted ten minutes to their special benefit. In any case he never omitted the children's hymn. He knew that some thought this work was an invention of the nineteenth century, but he rather thought it was a present discovery of what had been enjoined upon the Church since the beginning. He could not deny the youthful appearance of those who filled the platform, the leaders in the work, but he felt sure that when their heads were grey this work would be dearer to them than ever. It was not the children of the poor, but of the upper class, that now were most neglected, and the aims of this society were admirably suited to reach them. There was no lack of interesting speeches from Dr. Gibson's "young men," all of whom advocated the work with such zeal and ability as are not always characteristic of their age. Some of them had come expressly from their colleges at Cambridge to take part in the proceedings. Mr. E. J. Kennedy's subject was the work of winning children to Christ, and he illustrated it from his own experience at Scarborough, where last year he spent his annual holiday, holding from three to four services on the sands every day for a month. He felt as well on his return, perhaps better, than if he had gone to Switzerland. Mr. Ranger, of Corpus Christi, gave his experience at watering-places in North Wales, where "story-telling" on the beech charmed crowds of children of all sizes, and thus the good news was made known to hundreds daily. The account of the work accomplished by Mr. Banaster by the use of the *Kingfisher* yacht was grand. From May to September nearly thirty English fishing ports had been visited, services almost daily held; ships were boarded, and the Scriptures sold to all who would purchase. Rev. W. S. Standen's testimony confirmed what previous speakers had said on seaside work and among boys and girls at school, and he unfolded another power of influence by his writing to all the young people whom he met with who had received blessing. He had sent 250 letters to boys and girls last Christmas holidays. Mr. Farthing, from Cambridge, was the last speaker; he very emphatically showed the importance of the Scripture Union among the higher class, by illustrations of the ignorance at the "little go" scriptural examinations at colleges; and so ended a most successful meeting.

JEWISH PERSECUTIONS AND PROSPECTS.—At the annual meeting of the London Society for Promoting Christianity among the Jews, the Earl of Shaftesbury said:—For the last two or three years the Jews, in whom we take so deep an interest, have either been under actual persecution, or have been under the fear of it. That persecution has for a time subsided, but I fear it is about to be renewed. The anti-Semitic feeling is breaking out all over Europe, which we are pleased to call civilized Europe, and I am sorry to see—I should hardly have believed it possible—that that persecution has begun to break out in the Sister Island. Now I think it is the solemn duty of all of us who profess true Christianity to see that if the Jews are persecuted by Christians, they shall be assisted

and consoled by Christians. Then let them judge of themselves—we need no other influence—whether there is anything at all in Christianity, and if there is, in what form of it they find the truest principles and the most upright actions. An attempt has been made by a great number of people to aid in this persecution, and I am astonished that literary men in England should be found a place in some of our reviews and periodical writings to justify it, on the ground of the Jews being an anti-social people, on the ground of their maintaining a tribal system, saying that that tribal system is the sole and the true reason why they have continued a distinct people on the face of the earth. Why, was there ever such an argumentative evasion of the whole truth as to suppose that it is their tribal system which has kept them whole over every region of the earth, and preserved their religion, their language, their habits, their manners, and their brotherhood? Even if it were so, is that a just ground for persecution, because they have habits and manners different from our own? The truth is, that those who say the Jews are an anti-social people only use that as a cover for persecution. They say they are a people who ought to be shut out from the catalogue of nations, and to be forced by every power that can be brought to bear upon them to enrol themselves among the various ranks of society in the different nations of the earth, and so be lost in the great mass of the community. I am astonished that men of intellect should have condescended to write such stuff. They wished to evade what every man must see, and the truth which Addison affirmed so long ago, that the existence of the Jews as they now are is a standing miracle. This Society is doing a very great work, and I am glad to find that there is not now the same desire that there was when I first joined the Society to see large and ample fruits and very brilliant reports every year. We cannot expect to have a harvest every year, and enormous results, though we should all rejoice in them. The time has not arrived for the seed to come to the surface, but I believe that the workings of this Society, underground as it were, are producing very mighty effects, which in due time will appear. I remember at one time studying Hebrew under a very learned German Jew, a convert, and he made the remark to me, "I have travelled all over Europe, and over a great deal of the East, and I do not believe there is a single thinking Jew in the whole civilized world who is contented with the religion he professes." If that be so, you cannot doubt that in circulating the Word of God you are producing serious and lasting effects on the minds of many of those persons. They may not avow it at the time, but the period is coming when their children will avow it, and you will be astonished some day at the rich and abundant harvest all of a sudden breaking out, in the goodness of God, as the result of the labour you have bestowed on this great work. I see that we are called upon to rejoice in the establishment of a mission in Galilee. Very well, but you must be quick about it, for I see that there is a body of men in this country who have formed themselves into a company for the purpose of making what they call the Jordan Valley Canal, their object being to submerge the shores of the Sea of Galilee, and many of the parts of the Holy Land trodden by the feet of our Saviour. All I can say is, "God stand in the way of their attempt!" and I hope the time will have come before they can accomplish or even begin their enterprise—that the Jews will have returned to their own land, and be able and willing to defend themselves against the attack of such irreverent invaders.

SCOTLAND.

In a letter written to the Greenock Liberal Association, Mr. Chamberlain thus refers to his Shipping Bill:—"I wish I could get the shipowners to acknowledge that no trade can be in a healthy condition which is carried on with so vast a sacrifice of human life as theirs, and that they would show themselves ready to promote the reforms which are necessary to bring about a better state of things. The main contention on which my Bill is founded has been universally admitted—namely, that a man ought not to be allowed to make a profit by the loss of his ship and of her crew; but while all shipowners accept the principle the bulk of them seem unwilling to discuss seriously any practical attempt to give effect to it." The soundness of this reasoning is so obvious that it is passing strange any body of intelligent men should object to legislation enforcing its principle.

The criminal convictions in Scotland since 1840 have declined nearly 50 per cent., resulting in the closing, during the same period, of sixteen prisons for

want of occupants. Indeed, but for the Irish colony, as is evident from the patronymics of the evil-doers still brought to justice, the country would be almost crimeless.

THE CEYLON MISSION OF THE C. M. S.—We believe that it is under contemplation to send the Rev. C. C. Fenn, one of the secretaries of the C. M. S., to Ceylon on a special mission to deal with the differences which have arisen between the Bishop, the Missionaries, and the Committee.—*The Record.*

A London newspaper states that Mr. Spurgeon's friend, Mr. Duncan, of Benmore, the one time Greenock millionaire, has lost so heavily in the sugar trade that he has been obliged to let his well-known house and the grounds, where yearly the Light of the Tabernacle used to discourse to thousands in the open air.

The Church Missionary Society have almost completed the new wing to their new premises in Salisbury-square, Fleet-street, and to help in raising the required additional sum of £25,000, a meeting was held at the Mansion House on Monday under the presidency of the Lord Mayor.

UNITED STATES.

The announcement is made that Rev. Dr. Wm. Hayes Ward, editor of *The Independent*, is to take an exploring party to the valleys of the Euphrates and Tigris rivers. The purpose is to be gone six months, and to prepare the way for a more extended and thorough work. The expedition is to be fitted out by Miss Catherine Lorillard Wolfe, of New York City, and is to be called the Wolfe Expedition. Though comparatively late, or last, in archaeological undertakings in the East, it is still possible for America to be first in the value of her findings. And this we hope will be the case from the field chosen, the lower part of the Tigris-Euphrates basin. This is the home of the old Assyrian civilization. It is also virgin soil for our archaeologists, and doubtless as rich as any that has been broken. The best wishes of the friends of oriental learning and Biblical study go with this enterprise. We hope that the land between the rivers will yield important additions to our knowledge of the art, language and religion of the ancient times.—*N. Y. Observer.*

As might be expected the Mormon nest is thoroughly stirred up by the passage of the bill which proposes to deal vigorously with their pet institutions. According to a press despatch they consider the bill as a cruel measure, harsh, unjust, and tyrannical, and in some respects revolutionary and unconstitutional, and designed to rekindle the fires of persecution. Many of its provisions, they think, will not stand the test of judicial examination, and were evidently framed with the design to destroy the Mormon religion. If the destruction of polygamy means the destruction of the "Mormon religion" then the bill has that design, and we trust it will accomplish its purpose. If Mormonism cannot live without that abomination then it surely ought to die. President Arthur has confirmed the appointment of Eli H. Murray as Governor of the Territory, thus continuing in office, in spite of Mormon slanders, a man who has proved himself able to enforce the law.—*N. Y. Observer.*

FOREIGN.

Nowhere in Europe is the battle between Liberalism and the Roman Catholic Church being fought with more intensity than in Belgium. Clerical influence has left no stone unturned to withstand the rising tide of liberal opinion in a country which, until recently, has been wholly under the dominion of the Church. The burning question of the day in Belgium is the secularization of education. Religious liberty is already established by the fundamental law of the country, and it is more than thirty years since the intermediate schools were organized on a purely secular basis. The primary schools, however, have continued under the influence of the Roman Catholic clergy, who have largely directed the course of instruction and prescribed the text-books. The Liberals have been steadily striving to take the whole matter of education out of the hands of the Church. In 1879, under their leadership, the education laws were revised, and religious education in the primary schools was restricted to certain hours, and the clergy were confined to teaching the catechism; the choice of text-books and the direction of the course of instruction were taken entirely out of their hands, thus bringing the primary into line with the intermediate schools.

But the Liberals have apparently moved faster than the great body of the Belgian people, and have met with a great defeat in consequence; in the elections just held they have lost twenty-six seats in the Chamber of Deputies, and in Brussels, which has been the stronghold of Liberalism for a quarter of a century, a marked reaction of public sentiment is apparent. This result has been brought about apparently by skillful appeals to the passions and prejudices of the people, who have become alarmed at the alleged radicalism of the Liberals, and have rallied for the defense of religion against what the clerical party call the attacks of the atheists. This is the most serious reverse which Liberalism has lately met on the continent, but it is by no means final.—*Christian Union.*

Home News.

DIOCESE OF TORONTO.

ANNIVERSARY MISSIONARY MEETINGS AND SERMONS.

- 1884.
- Sept. 8. Monday—Price's Corners.
 - " 9. Tuesday— " "
 - " 10. Wednesday—Craighurst, &c.
 - " 11. Thursday— " "
 - " 12. Friday— " "
 - " 14. Sunday—Wyebridge.
 - " 15. Monday—Penetang.
 - " 16. Tuesday—Midland.
 - " 17. Wednesday—Orillia.
 - " 18. Thursday—Waubausheue.
 - " 19. Friday—Coldwater.
 - " 21. Sunday—Barrie, 11 a.m.; Shant Bay, 7 p.m.
 - " 22. Monday—Churchill.
 - " 23. Tuesday—Innisfil.
 - " 24. Wednesday—Bradford.
 - " 25. Thursday— " "
 - " 28. Sunday—Omeme, &c.
 - " 29. Monday—Apsley Mission.
 - " 30. Tuesday— " "
 - Oct. 1. Wednesday— " "
 - " 2. Thursday—Cardiff Mission (inc. Monmouth.)
 - " 3. Friday— " "
 - " 5. Sunday—Haliburton, &c.
 - " 6. Monday—Minden Mission (incl. Stanhope.)
 - " 7. Tuesday— " "
 - " 8. Wednesday—Galway Mission.
 - " 9. Thursday— " "
 - " 10. Friday—Fenelon Falls.
 - " 12. Sunday—Bobcaygeon, &c.
 - " 19. Sunday—Newcastle, 11 a.m.; Bowmanville, 7 p.m.
 - " 20. Monday—Cartwright.
 - " 21. Tuesday— " "
 - " 22. Wednesday—Bethany, &c.
 - " 23. Thursday— " "
 - " 24. Friday— " "
 - " 26. Sunday—Millbrook, &c.
 - " 27. Monday— " "
 - " 28. Tuesday—Perrytown.
 - " 29. Wednesday—St. John, Peterborough.
 - " 30. Thursday—St. Mark, " "
 - " 31. Friday—Lakefield, &c.
 - Nov. 2. Sunday—Lindsay.
 - " 3. Monday—Cambray and Coboconk.
 - " 4. Tuesday— " "
 - " 5. Wednesday— " "
 - " 6. Thursday—Hastings and Alnwick.
 - " 7. Friday—Norwood.
 - " 9. Sunday—Port Hope.
 - " 10. Monday—Grafton.
 - " 11. Tuesday—Port Colborne.
 - " 12. Wednesday—Brighton.
 - " 13. Thursday—Campbellford.
 - " 14. Friday—Percy.
 - " 16. Sunday—Oshawa, 11 a.m.; Whitby, 7 p.m.
 - " 17. Monday—Columbus, &c.
 - " 18. Tuesday—Port Perry.
 - " 19. Wednesday—Uxbridge.
 - " 20. Thursday—Beaverton.
 - " 21. Friday—Cannington.
 - " 23. Sunday—Unionville, 11 a.m.; Stouffville, 3 p.m.; Markham, 7 p.m.
 - " 24. Monday—Scarborough.
 - " 25. Tuesday— " "
 - " 26. Wednesday— " "
 - " 27. Thursday—Pickering.
 - " 28. Friday—Port Whitby.

The missionary Secretary hopes to be able to address meetings in each mission or parish where Sunday services are usually held, if the clergy will kindly make such arrangements for time and place as will be

in the order and route of travelling, as above indicated. Posters will be forwarded in due time, but in order to insure a large attendance at the meetings, it is necessary not only that the posters should be conscientiously made use of, and announcements carefully made for at least two Sundays previously in church, but also that district visitors should be engaged to assist in securing the desired attendance. In many places, special hymns and anthems are prepared for the missionary meeting. The missionary agent wishes to have the opportunity of organizing the Parochial Missionary Associations, authorized by the synod of the diocese, and in parishes where the associations have been already formed, he will be thankful if the clergy will arrange for a special meeting of the officers and collectors either before or after the missionary meeting.

WYCLIFFE COLLEGE.—Revs. James Ardill and W. J. Armitage have commenced their duties at Fort Erie and Orillia respectively.

SUNDERLAND.—The Bishop has appointed Rev. J. C. Davidson, B.A., one of the recently ordained deacons, to this mission. Mr. Davidson took charge of the mission last Sunday.

CRAIGHURST.—A lawn party for the purpose of welcoming home the Rev. E. and Mrs. Daniel, took place on Wednesday, July 23rd, at the residence of Mr. W. H. Partridge, Crown Hill, and was largely attended. During the afternoon, an address of welcome, accompanied by a purse containing \$125 was presented to Mr. and Mrs. Daniel. Mr. Daniel replied briefly, thanking the congregations of the Mission of Craighurst and Vespra for their kind wishes and gift, and expressing the hope that God would continue to bestow His blessing upon the work. After a pleasant afternoon spent in games and social intercourse, the party broke up at an early hour.

CAMBRAY.—On Tuesday, the 5th ult., the Bishop of Toronto visited this section of the diocese for the purpose of administering the rite of confirmation. His Lordship was met by the Rev. J. E. Cooper, and the churchwardens of St. Thomas' church. After partaking of dinner at Mr. Johnson's the party proceeded to the church. A large congregation had assembled; the prayers were said by the Rev. J. E. Cooper; the lesson was read by Rev. H. Softly; eighteen persons received the apostolic rite of laying on of hands, after which his lordship celebrated the holy communion. His lordship's address was on the origin and benefits to be derived from confirmation and was listened to with wrapt attention. After service his lordship drove to Cambray, stopping by the way to confirm in the house one who was prevented by maternal duties from coming to the church. On Wednesday service was held in St. John's church, Cambray, at 7 in the evening. Four persons received the apostolic rite of laying on of hands. This makes sixty-three persons that have been confirmed in this mission since the incumbency of Mr. Cooper. The next day the bishop, accompanied by Mr. Cooper, proceeded to Dunsford where they were met by the incumbent. Rev. W. Farncomb. Services were held at St. Andrew's church at 3 p.m. Fourteen young persons were here admitted as full members of the church.

LINDSAY.—The Bishop held a confirmation service in St. Paul's Church on the 25th ult. The number of candidates was large and the attendance at the church greater than on any former occasion.

DIOCESE OF HURON.

Bishop Baldwin has just passed through the southwestern part of the diocese on a confirmation tour. Large congregations awaited him in every parish and mission station, and the power of the Divine Spirit attended his ministrations. The following is a brief account of part of the tour:—

THURSDAY, JULY 17th.—His Lordship (having reached St. Thomas by early train from London) drove 17 miles to St. Stephen's Church, Burwell Park, where he was met by Rev. James Chance, who presented nine candidates for confirmation. These candidates and the congregation were addressed by the Bishop in his usual very impressive style.

Another drive of nine miles through a picturesque country and St. Peter's Church, Tyrconnel, was reached, where service was held in the afternoon, and Mr. Chance presented 19 candidates. The Bishop pointed out in an effective address the duties and privileges of those who come to confirmation. After the services were over the parishioners waited on his Lordship at the rectory, and a very enjoyable time was passed.

FRIDAY, July 18th.—A good agricultural village of Duarcon Sandys, I. Thomas, and J. St. Paul's Church (building) at 11 presented three, were added Bishop and the

In the afternoon a drive of the C. S. R., w Church of the (ture) and Rev. The Bishop a setting forth the duties of His tr

The next place of 2,000 inhabitants six miles. At 1 in this town, bu The services we Mr. Shore her after an earnest ted to full com service the cong residence and : Bishop.

SATURDAY, July 19th.—Four parishioners me age grounds at : presented them comed the Bish in fitting terms. who was happily address, after wi The Gardiner bi was present anc tion. The Bishc with the procee

SUNDAY, July 20th.—Trinity Church, peth. Twenty-f The Bishop's ad Holy Communio firmed and a Trinity Church i looking Lake E country.

In the afternoon Church, Clearvil building. His I sermon from Re Morpeth.

At 7 in the John's Church fr by the Spirit's p Mr. Shore assist John's churches.

MONDAY, July 21st.—The a fine, rich cour from Morpeth. stantial one is r confirmed, among D. Steele), who w The Bishop prea deacon and Rui Downie) took pa

The next place which was reach excellent farmir orchards, as does Bishop drove on quent exclamation Christ Church is churchyard has b tion is taking step church itself. Se didates were con most instructive a gregation.

TUESDAY, July 22nd.—and drove to Trin from the Raleigh road, one mile a Merlin, and is a Service was held addressed and (preached very po

The Bishop dro to reach St. Georg through a French respects forcibly r

FRIDAY, July 18th.—A drive of 21 miles through a good agricultural country brought the Bishop to the village of Duart. Here he was met by Ven. Archdeacon Sandys, D.D., Rev. Rural Dean Davis, H. A. Thomas, and J. Downie, B.D. Services were held at St. Paul's Church (a small new, but very handsome, building) at 11:30 a.m. Rev. Mr. Shore, incumbent, presented three candidates, who, with the congregation, were addressed in a very forcible way by the Bishop and then the confirmation took place.

In the afternoon the Bishop was again on the way. After a drive of four miles the village of Highgate, on the C. S. R., was reached. Service was held in the Church of the Redeemer (a handsome brick structure) and Rev. Mr. Shore presented nine candidates. The Bishop addressed them in very moving terms, setting forth the redemption of Christ Jesus and the duties of His true followers.

The next place visited was Ridgetown, a rising place of 2,000 inhabitants, which was reached by a drive of six miles. At present there is no Church of England in this town, but steps are being taken to erect one. The services were held in the Town Hall at 7:30 p.m. Mr. Shore here presented twelve candidates, who, after an earnest address from the Bishop, were admitted to full communion with the Church. After the service the congregation repaired to Rev. Mr. Shore's residence and spent a short time in converse with the Bishop.

SATURDAY, July 19th.—At 2 p.m. the Bishop drove to Morpeth, four miles distant from Ridgetown. The parishioners met his Lordship on the spacious parsonage grounds at 5 o'clock. Rev. J. Downie, incumbent, presented them severally, and in a short address welcomed the Bishop to Morpeth. The Bishop replied in fitting terms. Then the Ven. Archdeacon Sandys, who was happily present, delivered a short, touching address, after which refreshments were handed round. The Gardiner brass band, composed of seven brothers, was present and was a pleasing feature of the reception. The Bishop expressed himself as greatly pleased with the proceedings.

SUNDAY, July 20th.—Morning service was held in Trinity Church, Howard, two miles distant from Morpeth. Twenty-four candidates were confirmed here. The Bishop's address was a most searching one. The Holy Communion was administered to the newly confirmed and a large number of the congregation. Trinity Church is situated on a high gravel ridge overlooking Lake Erie and a fine stretch of agricultural country.

In the afternoon the Bishop drove to St. David's Church, Clearville, a handsome, though small, brick building. His Lordship preached a very impressive sermon from Rev. iii. 20, and afterwards returned to Morpeth.

At 7 in the evening the Bishop preached at St. John's Church from 2 Kings v. 1. God was present by the Spirit's power. Archdeacon Sandys and Rev. Mr. Shore assisted at the services of Trinity and St. John's churches.

MONDAY, July 21st.—The Bishop left Morpeth for Blenheim. The drive was along Talbot street, through a fine, rich country. Blenheim is ten miles distant from Morpeth. The church is old. A new and substantial one is needed. Eighteen candidates were confirmed, among whom was the incumbent (Rev. H. D. Steele), who was till lately a Presbyterian minister. The Bishop preached from Rom. x. 10. The Archdeacon and Rural Dean (Revs. Mr. Shore and J. Downie) took part in the services.

The next place visited was Christ Church, Raleigh, which was reached by a drive of ten miles through an excellent farming country, abounding with fine orchards, as does all the country through which the Bishop drove on this tour, and drew from him the frequent exclamation:—"It is like the Garden of the Lord!" Christ Church is situated near the lake side. The churchyard has been newly fenced and the congregation is taking steps to add much-needed repairs to the church itself. Service was held at 7:30. Seven candidates were confirmed. The Bishop's address was most instructive and greatly impressed the whole congregation.

TUESDAY, July 22nd.—The Bishop made an early start and drove to Trinity Church, Merlin, ten miles distant from the Raleigh church. It is situated on the middle road, one mile and a quarter west of the village of Merlin, and is a neat frame structure, nearly new. Service was held at 10:30 a.m. Six candidates were addressed and confirmed here. The Bishop also preached very powerfully from 2 Tim. iii. 16.

The Bishop drove 14 miles in the afternoon in order to reach St. George's Church, West Tilbury. He passed through a French-Canadian settlement, which in some respects forcibly reminded him of the French-Canadian

settlements in Lower Canada. The Rev. Rural Dean Falls met his Lordship at St. George's. Fourteen candidates were here confirmed. The Bishop not only addressed them and the congregation, but preached a very useful sermon. The service was held at 4 p.m.

After service the Bishop drove three miles and reached the village of Comber, situated on the C. S. R. There is no Church of England at Comber. The congregation is taking the proper steps and hope to soon have a suitable structure. The service was held at 7:30 in the Presbyterian Church. His Lordship took for his text 2 Sam. xiv. 8. These three last are in charge of Mr. Robinson, a student of Wycliffe College.

WEDNESDAY, July 23rd.—Trinity Church, North Ridge, was the next place visited. Seventeen miles were driven to reach it. Service was held at 11 a.m. The Bishop preached a sermon on *excuses* from St. Luke xiv. 28. Revs. A. G. Smith, J. W. Ashman, and J. Downie met the Bishop at this church and accompanied him to Amherstburg.

Essex Centre, a thriving village on the C. S. R., five miles distant from North Ridge Church, was next visited. The Bishop drove there after tea. St. Paul's Church is a good brick one. The congregation is small. Service was held at 7:30. The Bishop gave an explanation of the 23rd Psalm.

After the service the Bishop drove 12 miles to Kingsville, where he put up for the night at the handsome new parsonage lately finished.

THURSDAY, July 24th.—A drive of eight miles brought the Bishop to Leamington. Services were held in the Presbyterian Church at 10:30 a.m. The congregation here is taking steps to erect a church. Eight persons were confirmed. After his Lordship had addressed and confirmed the candidates he preached a sermon from 2 Tim. iii. 16. Rev. A. G. Smith has the charge of this mission.

The Bishop returned to Kingsville during the afternoon. He greatly admired the beautiful fruitful country through which he passed. Services were held in St. John's Church at 7:30. His Lordship addressed and confirmed eight candidates and preached a deeply impressive sermon. Several members of the congregation waited on his Lordship at the parsonage immediately on the conclusion of the services.

FRIDAY, July 25th.—A drive of twelve miles through a fruitful and picturesque country brought the Bishop and party to Christ Church, Colchester. Service at 10:30 a.m. Eleven candidates were confirmed. His Lordship's address and sermon were particularly touching, impressive, and searching. The Holy Communion was administered to the newly confirmed and a large number of the congregation. Christ Church is situated on the bank near Lake Erie. The Bishop greatly admired the beauty of the situation. Rev. J. W. Ashman is the incumbent of the last mentioned two churches.

The next place visited was the old town of Amherstburg, which the Bishop reached about 6 o'clock, after a drive of 14 miles from Christ Church, Colchester. The church here has been lately improved and beautified. The service was held at 7:30. The Bishop addressed and confirmed eight candidates and preached a powerful sermon from Psalm cxxxviii. 8. The services were accompanied by the unction of the Holy Ghost. The Rev. Rural Dean Falls is rector at Amherstburg.

It will be seen from the above that the Bishop during the last nine days has driven 200 miles and delivered 25 sermons and addresses.

MORPETH.—The Rev. J. B. Richardson, M.A., of London, officiated to large congregations at Trinity Church, Howard; St. David's, Clearville; and St. John's Church, Morpeth, on Sunday, the 13th July, and preached a telling sermon at each of these churches on confirmation.

The Venerable Archdeacon Sandys, D.D., preached able and impressive sermons at Trinity Church, Howard; St. David's, Clearville; and St. John's, Morpeth, to large congregations on last Sunday, July 27th.

GODERICH.—Rev. J. Walters, who has for over a year officiated as assistant-rector of St. George's church, preached his farewell sermon on Sunday, the 17th ult. At the close of the service an address was read by Mr. Radcliffe, expressing regret at his departure.

MOUNT FOREST.—The new church was opened for worship on Sunday, 27th ult. The structure is of the modern Gothic type, built of white brick and cut stone

finished with wood work oiled and varnished, without paint, the brick work sealed neatly with bricks appearing. Whilst quietly pacing the main aisle, one is struck with the good taste of the architects, durability, and perfect finish of every part. The dimensions are as follows:—Nave, 50 x 30 ft. Chancel, 20 x 20 ft. Organ chamber, 10 x 12 ft. Vestry, 10 x 12. It furnishes ample accommodation for 300, though more than 350 were seated during the opening services. Behind the Communion table rises the oriel window, gift of Miss Rachel Mitchell, teacher in the central school, as a token of her zeal for the church. At the morning service, Rev. J. Foster, M.A., Rector of Creemore and Stayner, preached a most excellent sermon from Ps. xxix. vs. 1, 2, dwelling particularly on the last clause, "Worship the Lord in the beauty of holiness." At 3 p.m. the Litany was sung, Rev. T. H. P. Moulds officiating, after which another most excellent sermon was preached by Rev. R. T. Webb, from the text: "My house shall be called an house of prayer, but ye have made it a den of thieves." Matt. xxi. v. 12. At 7 p.m. the church was for the third time uncomfortably packed. The collections during the day amounted to \$85. On Monday at 8 a.m. a celebration of the Holy Communion was held, when a goodly number of communicants was present. On Tuesday the Bishop held a confirmation service, when fifty candidates were presented.

DIOCESE OF ALGOMA.

GORE BAY.—Rev. W. Macaulay Tooke acknowledges with thanks the receipt of a valuable parcel of clothing from the "Young Women's Missionary Society" of Christ Church Cathedral, Montreal; also monthly packets of magazines for Sunday Schools, and a number of gift books, texts, etc., from Miss A. C. Day, of West Hadlow, Buxton, Sussex, Eng.

DIOCESE OF SASKATCHEWAN.

The Bishop of Saskatchewan was in the city for two days last week, on business connected with his diocese. He has just returned from England, where he has been for half a year raising funds for his extensive diocese. During this visit and that of the previous winter the Bishop succeeded in raising over \$55,000, including grants from societies for the Episcopal Endowment Fund, and for the Emmanuel College, Prince Albert. Nearly \$75,000 is now invested for the former fund, and \$10,000 is ready for investment for the College, and all the buildings and the additional buildings nearing completion are free from debt. While in England the Bishop sent out three clergymen for work in Saskatchewan diocese. One is a graduate of Oxford, the second is a graduate of Cambridge, and the third is a man of high attainments from the Islington College. One of these gentlemen, Mr. Flett, has taken charge of Emmanuel College, and will relieve the Bishop of a great deal of his work in that institution, and leave him more time for his diocesan work. This gentleman has had much experience in teaching natural science and mathematics in the Royal Naval school at Twickenham and the London International. By the aid of a natural science apparatus, which the Bishop sent out, he will be able to teach practical chemistry as applied to agriculture, and this will form part of the College course. In a farming country like the Saskatchewan the benefit of this cannot be overestimated, especially in view of the number of young men coming out from England to learn farming. The Bishop has now a clerical staff of twenty, having started eleven years ago with only two and ten lay missionaries, with the prospect of an increase. During the last session of Emmanuel College the attendance of students and boys was 329. His Lordship expects an increase at the coming session of divinity students, and a few are ready for the entrance examination of the new Saskatchewan University, which institution the Bishop is endeavouring to push forward. With Mr. Flett's help the Bishop has every reason to hope that the requirements of the University Act will be fulfilled. The other clergymen have been stationed at Calgary and Battleford. The Bishop hopes that this will be his last appeal to England for many years.

The Bishop left for the North-West August 1st, going by way of Chicago and St. Paul to Winnipeg, and then direct to Prince Albert. After a few days he will proceed to the Rocky mountains, and spend September in a visitation of that part of his diocese, which is 1,000 miles long and from 350 to 500 miles wide.

The Provincial Synod of Rupert's Land will meet in Winnipeg on October 1st, when business of great importance to the Church will be transacted.

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.

NINTH SUNDAY AFTER TRINITY, AUG. 10, 1884.

St. Laurence, Archdeacon of Rome and Martyr.

MORNING LESSONS.

1 Kings x. to v. 25.

Rom. ix. to v. 19.

EVENING LESSONS.

1 Kings xi. to v. 15, or xi.

Matt. xxii. to v. 15. [v. 26.]

The Evangelical Churchman,

TORONTO, THURSDAY, AUG. 7, 1884.

EDITORIAL NOTES.

The Bishop of Manchester, preaching recently in Westminster Abbey, in a discussion of Herbert Spencer's philosophy, found at least an apology for some of its positions and the cravings for freedom to which it gave utterance, in the reaction of sacerdotalism and the teachings of Pusey and the Oxford Tractarians. He said:—

"The fault that Frederick Denison Maurice found with that great school of religious thought which arose in Oxford just half a century ago was that, casting its eyes backward on the Church system of the fourth century, it refused or was unable to see that each age demands its own methods and that the spirit of Christ can work and is working as effectually in men and societies of our own time as it ever worked in men or societies of any age that has gone before; and when this theory of the Church received, as perhaps it needed, its supplemental theory of development from that great and keen intellect which had led and guided the movement from the beginning, men were surprised to find themselves, like the Syrian host whom Elijah led with sealed eyes till they found themselves in Samaria the city of their enemy, in the midst of the fully developed system of Rome—logically bound as many of them thought, as their leader thought (though he did introduce a clause saving the supremacy of conscience), to accept the claims of the Papacy to its last incredible word. Some no doubt stopped short and pursued their ideal on other but less logical, less intelligible lines, but the movement had evidently lost its power, and those who, amid all our present incoherencies and disintegrations, are still anxiously looking out for the 'Notes of the Church,' instead of the 'Notes of the Spirit of Christianity' are not the prophets—if I have any faculty for discovering signs—who are destined to form or lead the thoughts of the age. For these thoughts, above and before all things, and whether for good or for evil, will be free, and you cannot bring them under a yoke of bondage: and if Paul were living now I feel sure he would not rebuke this irrepressible longing for freedom. If, instead of endeavouring to develop a sacerdotal system which, as generally practised and understood, seems contrary to the very essential spirit of the Gospel as it was proclaimed in the first age, the ministers of Christ would try after their measure to rise to the heights of those old Hebrew prophets,

who lifted up their voice and were not afraid and spared not to cry in behalf of truth and righteousness, and fair wages, and against all forms of oppression and hard dealing and selfish, thoughtless fashionableness, and lack of sympathy between class and class and man and man, these would have a field of influence opened out for the Church upon which she has hardly yet placed a foot. Seeing what I see of the actual phenomena of human life here in London, almost everywhere in England, I am weary of all these arid theological controversies and ecclesiastical partizanships, which really do not stretch out the tip of a finger to lighten the heavy, the intolerable burdens of actual men and women. It is the leaven of the Christian spirit leavening the whole lump that is needed."

The English Church Association has incurred great odium on account of its prosecution of leading ritualists in the Courts. It has been satirically described as a persecution company; and the convicted breakers of law have pathetically posed in the attitude of martyrs. A recent writer has drawn attention to the fact generally forgotten or unknown that legal prosecutions of clerical offenders were first recommended and urged by Dr. Pusey, the English Church Union, and other ritualistic authorities. For example, Dr. Pusey, in a letter to the *Times*, reprinted in *Church Review* of February 21st, 1863, wrote: "Prosecution is not persecution. It would be an evil day for England when it should be recognized that to appeal to the majesty of justice is to contravene truth and justice." This utterance was not only endorsed, but emphasized in the leading organ of the party. "None better," wrote the *Church Review*, "than Dr. Pusey know the difference between prosecution and persecution." "Dark will be the gloom which obscures the horizon of England's Church when there shall not be to be found among her sons any who will have the moral courage to bring before the courts to which they may be amenable those who are engaged in poisoning the streams of religious knowledge at their very fountain head." Yet these are the very people who load the Church Association with abuse because of its appeal to the constituted authorities on behalf of law and order. It makes all the difference in the world whose ox is gored.

That the persecuting spirit of Rome is not dead is made plain by the measures taken by the Papal Court against the noble Biblical critic and enlightened scholar, Curci. The Roman correspondent of the *Courier del Mattino* (Naples) writes the following letter:

"Five months had elapsed since the publication of the 'Vaticano Regio.' Father Curci was living tranquilly in the country near Florence, intent on his Biblical studies, when he received an intimation to repair to the Archiepiscopal Curia, in order to receive some important communications. There he was made acquainted with the decree of the Holy Office, condemning the book and prohibiting the author from celebrating mass, with the addition of ten days' religious exercises in a monastery, the severest punishment which is in the power of the Curia to inflict. The latter can now-a-days no longer dispose of gendarmes, prisons, torture, or the rack, God be thanked. This condemnation of the 'Vaticano Regio' was pronounced after a lapse of five months, during which the book had been circulated throughout the world and translated into various languages. The punishment inflicted on the author may seem light, but is in fact severe. It must be remembered that Father Curci, after being expelled from the order to which he was an

honor, was suspended *a divinis*, not canonically, that is legally, but actually. He asked leave to preach, but the Curia forbade him; he asked to confess, but a confessional was not allowed him; he went to church to celebrate Mass, but no curate or rector would permit him to speak. The time he spent in Naples, in the solitary hermitage in Miradois, was most melancholy. Abandoned by all, pointed at as a heretic, he with difficulty found a confessor in Monsignore Salzano, who possesses a fair share of Southern good nature. It was during this abandonment and solitude that Father Curci translated into the vulgar tongue and published the New Testament. While passing through Rome he had seen Leo XIII. in the honeymoon of his Pontificate, full of promises of reform, and had been encouraged by him, permitted to celebrate Mass at home, and cheered with further hopes. Thus the question of Mass was arranged, while the uncanonical suspension was continued, the Curia of Naples watching that it was rigidly observed. Father Curci, who is the man of most merit in the ecclesiastical world, might not celebrate Mass in his native city! He consoled himself, however, with the moral comforts of his domestic chapel, and felt that, in spite of his prohibition of men, he was more united with Christ and stronger in the faith than ever. All at once the actual interdiction was changed into a canonical one, with the aggravation of being sentenced to religious exercises in a monastery! What a wise and humane idea, this placing an old man of almost eighty years of age—the greatest light of the Church—under the discipline of monks, to be by them converted. After all he had said of them in his book, they were considered the best company he could have! But this was nothing to the manner in which he was to be treated. On being ordered to submit to the decree of the Holy Office, which condemned the book without giving a single reason, or pointing out a single heretical passage, Father Curci asked that the errors on which the sentence was founded should be indicated. The Archbishop replied that the book had created a scandal, and that was sufficient to condemn it. No heretical doctrine could be formalized. Certainly there is nothing in the 'Vaticano Regio' that can canonically authorize the sentence, and this is the reason why Father Curci, though submitting to the condemnation of the book, has made a declaration, inserted in the *Rassegna* of Rome, saying that he could easily defend the book, not against a charge of heresy, of which there is not the slightest indication in the decree; but that solely with regard to the prohibitions in the decree; but that the defence would be of as little value as the condemnation of the Curia. He had submitted; whether this was docility or weakness, Christ should decide. The Curia did not expect the formal and mechanical defence of Father Curci, still less did it expect that it would reveal what followed. It could not be convinced that God had granted such physical and intellectual power to this old man, who is truly its scourge. It was expected that by prohibiting him from saying Mass, condemning him to religious exercises, and refusing to indicate a single doctrine on account of which the book was condemned, that the old and warm-hearted Neapolitan would lose patience and refute the condemnation. That was hoped in order to separate him outwardly from the Church; but Curci said that no created being should do that. As far as in him lay he would remain united to the Church also outwardly, and for that reason, after having proved that the condemnation was worth nothing, he submitted to it, and by so doing clearly showed what was the principal idea of his book, an idea that the Curia could not deny—namely, that the constituent elements of modern society are essentially Christian. He would write another book to demonstrate this truth. Father Curci is again at work, full of apostolic faith, neither desponding nor discouraged, but again taking up his scourge, scourging with his former power. What a superior man he is, and how morally miser-

able are his ennings of the friend, 'with times permit. two miles dista vatory and the peasant's house could ask adv word. Certain cient for all; l and I pray God trouble alive, y but without of me."

Is it reasonal church edifices day and week-d districts, where procure, it wo building minist necessities of th in a recent addi

"I would ha deal more than all for the religi times hear a c visiting the paris to hold his Sun if there was so in such an arr seemly and pro continuously an

RITUA

The Montreal *Church Times* se count of the rit St. John the E Wood is rector. outpost of Cat Eastern Canada, Dominion." Al is still unfinished say much for the treat ritualists. are minutely des are told that:—

"The altar is s uous from the na vided into panels it are always four gifts, two candle and two candelab Evensong, and Immediately beh wall rises a sup ledges, leading up cartoon of the C a broad bar in blu ley in sprays; and canopy of lance From the nave 1 and canopy have structures, in ever with several other general aspect, b needed effectivene

As to ritual, we decidedly high by man." There are genuflexions. "F but beyond a stole fession is heard at the writer never

able are his enemies! 'I am struck by the lightnings of the Vatican,' he writes to an intimate friend, 'with as much ferocity as our civilized times permit. I, who am quite alone, in a desert, two miles distant from Florence, beyond the observatory and the plain of the Giullari, abiding near a peasant's house, without a single soul of whom I could ask advice, but with whom to exchange a word. Certainly our Lord is with me, who is sufficient for all; but I feel that my health is shaken, and I pray God, not that I may come out of my trouble alive, which is not of much consequence, but without offence to God, who is all in all to me.'

Is it reasonable or Scriptural to refuse to use our church edifices for anything except the usual Sunday and week-day services? Especially in country districts, where other accommodation is difficult to procure, it would be wise to make the church building minister to all the religious and moral necessities of the parish. The Bishop of Lichfield in a recent address said:

"I would have the church itself used a great deal more than it is for many purposes, but above all for the religious teaching of children. I sometimes hear a clergyman complain to me as I go visiting the parishes in my diocese that he is obliged to hold his Sunday-school in the church itself—as if there was something very dreadful or unseemly in such an arrangement; whereas it is the most seemly and proper of all, if only the work can be continuously and orderly carried on."

RITUALISM IN MONTREAL.

The Montreal correspondent of the *Ritualistic Church Times* sends to that paper an elaborate account of the ritual and teaching in the Church of St. John the Evangelist, of which the Rev. E. Wood is rector. He regards this Church as "the outpost of Catholic teaching and practice in Eastern Canada, and a beacon-light for the whole Dominion." Although erected seven years ago it is still unfinished and in debt, facts which do not say much for the zeal and liberality of the Montreal ritualists. The chancel and its furnishings are minutely described. Among other things we are told that:—

"The altar is so elevated as to be quite conspicuous from the nave, has a carved wood frontal divided into panels, and also properly clothed. On it are always found several vases containing floral gifts, two candlesticks, always lit at Celebrations, and two candelabra of seven lights each, lit at Evensong, and a metal cross partly burnished. Immediately behind and adjoining the eastern wall rises a super-altar, in three ascensions or ledges, leading up to a large altar-piece, an outline cartoon of the Crucifixion, at the foot of which is a broad bar in blue enriched with lilies of the valley in sprays; and over all a wooden baldachino or canopy of lancet shape has just been placed. From the nave the altar, super-altar, altar-piece, and canopy have the appearance of continuous structures, in every way commendable, and which, with several other large cartoons, adds much to the general aspect, besides giving the chancel much needed effectiveness."

As to ritual, we are told, that "it is considered decidedly high by the average so-called churchman." There are choral celebrations, bowings and genuflections. "Four or five points are observed, but beyond a stole no vestments are worn. Confession is heard at the request of the penitent, but the writer never heard it inculcated as a compul-

sory duty, or even desirable." Evidently the ultimatum is not yet reached. The writer aspires after fuller developments of "Catholic ritual." Nor does he despair of their attainment. True the difficulties are great:—

"The level of churchmanship in Montreal is of the narrowest type. Our clergy are not given to teach Church doctrine, or practise any decent ritual; consequently, as laymen usually are too much occupied with temporal affairs ever to study the subject, and as we are surrounded on the one hand by Roman Catholicism and on the other by Dissenters—the laity, as a rule, are utter strangers to any form of Church, and especially Catholic, teaching. The result is that any ritual in liturgical worship, nay, the liturgy itself, is a secondary consideration to a good sermon. Not that these are given, however; in that as in other matters the Church is decidedly inferior. But still it results in this, that the Anglican divine who can preach well, no matter what the character of his liturgical worship may be, certainly stands the best chance of preferment."

The present "high standard has not been attained without unflagging energy and perseverance—of ill-will and contumely. Nay worse, for the Bishop looks on and coldly permits the City clergy, with barely a single exception, to hold aloof, apparently afraid cognisance or an interchange of pulpits would compromise them." But notwithstanding "the hard struggle against prejudice and ignorance," we are assured that "the good work goes on; the battle has been fought and is won." Beyond the precincts of St. John's the writer thinks he can observe what he deems signs of revival. He says, "the contagion for better services is spreading. At the Cathedral, which has had for years a most unworthy and dead service, a strong petition is at this moment before the new rector, the Rev. J. G. Norton, M.A., just arrived from Durham, asking for a decided advance musically, for nothing less, I understand, than the hitherto hated boys' surpliced choir; and only last night I had the pleasure of listening to a full choral service at St. George's, where, until recently, a mixed choir rendered the music, but now entirely composed of boys, though unsurpliced. The effect however, of such a contemplated change in the cathedral can hardly be over-estimated."

We do not know what amount of truth there is in these statements about the Cathedral and St. George's; nor do we mean to assert that, were the alleged facts substantiated, they would bear the interpretation which this writer puts upon them. But this we do say that the very fact of such an interpretation being put upon them is suggestive of danger and the need of caution. Love of display, the idle whims of fashionable and effeminate devotees, the prevalent craze for æsthetic adornment, may be quite sufficient to account for what this writer euphemistically and not very grammatically terms "the contagion for better services." These things are of themselves bad enough; for they are significant of growing worldliness in the Church and a sad lack of spirituality. They are not indicative of a very vigorous piety in the pew, nor of intellectual power and evangelical faithfulness in the pulpit. When a Church has fallen into such an impoverished condition, it readily falls a prey to any prevalent distemper. So clearly do the ritualists understand the very close connection between this æsthetic worldliness and an elaborate ritual, and so cleverly do they shape their tactics to take

advantage of it, that it is no wonder they regard the introduction of surpliced choirs and ornate services as a decided step in the direction of their own unscriptural sacerdotalism. And the omnious fact that they do so regard it, should lead those who contemplate any change in this direction to pause and consider to what it may possibly lead, and what may be its effects, not perhaps upon themselves but upon the young, the impressible, and the ignorant, who are so easily moulded by sensuous appeals and whose interest can only be sustained by means of fresh novelties and more elaborate performances.

The Sunday School.

SUNDAY SCHOOL LESSON.

TENTH SUNDAY AFTER TRINITY, AUG. 17th, 1884.

BIBLE LESSON.

Absalom's Death.—2 Sam. xviii. 24-33

A fugitive from his own son, David made his way toward the river Jordan. In this flight, although he appeared weighed down beneath divine infliction, he lost none of his sagacity and self-possession. When he saw Ittai, the Gittite, among his followers, struck by the fact that an alien should be faithful to him while his own son was false, he suggested his return; but the soldier avowed his purpose to follow the fortunes of the king (2 Sam. 15: 19-22). When Zadok and the priests met him with the ark of God, which they intended to bear before him, he commanded them to return it to its place, and themselves abide in the city, sending him information of what was passing in the capital. "Zadok, therefore, and Abiathar carried the ark of God again to Jerusalem; and they tarried there. And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered; and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up" (15: 23-30). It was at this juncture that word came to the king that Ahithophel had gone over to Absalom. This defection affected him most sensibly, and he earnestly prayed, saying, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness" (15: 31). Hushai, the Archite, who met David on the summit of Olivet, and who appears to have stood next to the sage Gilonite for wisdom in counsel, was besought by the king to return, and, if possible, in the cabinet of Absalom, to defeat the wise advice of Ahithophel. Hushai returned to the city (15: 32-37). When the king and his company commenced the descent of Olivet on the other side, Ziba, the servant of Mephibosheth, met him with an acceptable present. David asked after Jonathan's son, his master, and the lying servant answered, "At Jerusalem: for he said, 'To-day shall the house of Israel restore me the kingdom of my father.'" "Thine are all that pertained to Mephibosheth," said the too hasty king; and the fawning liar bowed his thanks, as the monarch pushed on (16: 1-4). One incident more occurs in this crowded and turbulent day, as David passes over the rough ridges at the top of the Jericho road. Shimei, the son of Gera, "of the family of the house of Saul," has heard of David's downfall, and strides along on the opposite ridge, cursing the king, and casting stones at him and his followers across the gorge. Abishai sought permission to cross over and slay him. The king would not permit it (16: 5-12). The king and his men press on down the narrow and tortuous road. It has been a long and weary day. At last they are at the foot of the steep hills. "And the king, and all the people that were with him, came weary and refreshed themselves there" (16: 13, 14).

In the meantime, Absalom had reached Jerusalem. Elated with success, and advised by Ahithophel, he committed the infamous crime which, according to the prediction of Nathan (12: 11), was to complete the punishment of David for his licentiousness (16: 15-23). Ahithophel next advised that twelve thousand chosen troops should be immediately sent in pursuit of the fugitive king. Hushai succeeded in defeating this crafty counsel; and David in consequence was able to reach a place of refuge, and to obtain a more numerous and better regulated force. Word having come to the

king from Hushai, by the sons of the priests, he crossed the river in the night, with all his people. Another important result of this delay on Absalom's part was, the loss of Ahithophel to his council; for this proud sage, seeing his advice over-ruled, and justly dreading the consequences to the cause of the usurper, immediately returned to his own house and hanged himself (17: 1-23). David took refuge in Mahanaim, and received supplies from several staunch and wealthy friends. Absalom mustered his forces, and, having placed them under the command of Amasa, he, too, crossed the Jordan, and "pitched in the land of Gilead" (17: 24-29). David also mustered his forces, placed them under the command of Joab, Abishai, and Ittai, and sent them forth against the rebels. "And the king commanded Joab and Abishai and Ittai, saying, Deal gently, for my sake, with the young man, even with Absalom." The engagement was not long delayed. It resulted in the defeat of the rebel army, and in the complete suppression of the rebellion. The enemies of the king, broken and routed, fled for shelter to the forests, which are abundant on the eastern borders of the Jordan. As Absalom rode through a thicket, he was caught by the head in the branches, and his mule running from under him, he was left hanging "between the heaven and the earth." A young man of the king's army saw him in this position, and told Joab of the circumstance. The fierce general upbraided the man for not killing him on the spot. With his body guard he hastened to the spot, and with his own hand pierced the heart of Absalom with three darts. Then, concluding that this would end the war, he blew the trumpet as the signal of recall, and in the presence of the people cast the body of the dead prince into a pit, and raised a heap of stones upon it (18: 1-18).

I. THE ANXIOUS WATCHER (vs. 24-27).—David was ready to go forth to battle at the head of the army, and proposed to do so, but his devoted people earnestly remonstrated on the value of his life, and compelled him to stay with the reserve. "Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us: now it is better that thou succor us out of the city (v. 3). So the army went forth, and David remained behind in Mahanaim."

On the high tower overlooking the gate of Mahanaim, there stands a watchman, his gaze fixed upon the far distance. But the real watcher is below, waiting for the first tidings from the battle-field. And what is it that occupies his thoughts? On what is his mind fixed? Not on the issue of the battle to himself, not upon whether he shall have to flee for his life, or shall find himself again king over Israel. The one matter which absorbs his heart is the safety of his son Absalom. All will sympathize with the feelings of King Edward the Third, of England, when he watched his son engaged with the French on the field of Crecy, or those of Queen Victoria, watching for news of the Duke of Connaught, in Egypt. But David was watching with loving anxiety for the safety of an undutiful, a rebellious son, who had stolen the hearts of his father's subjects, who had violently seized his father's kingdom, and who, without the least compunction, could contemplate his father's death. Chap. xvii. 2, 4. The heart of the father passed over all this. He thought not of the rebel, the rival king, the cruel enemy. To him this merciless foe was "the young man, Absalom." Vers. 5, 12, 29, 32. He could forgive every thing, he could forget every thing, if he might clasp his dear son once more. Truly a parent's love is wonderful. Children can never understand it; but they may consider it, and take it to heart. How often will the young go lightly into danger—danger to the body, and danger to the soul—forgetful of the anxious watcher at home—the father who has warned them, the mother who has pleaded with them. One would think that if he had known how his father had done all he could to insure his safety, and how he sat watching and tremeling for him, the knowledge must have broken Absalom's heart. Every generous-hearted boy will say: "I never could have held out against such a father." Let him mind that he never willingly causes anxiety to his own parents.

But One has said, even of a mother's love: "Yea, they may forget, yet will I not forget thee." Isa. xlix. 15. The picture of the anxious watcher at the gate of Mahanaim gives us a faint insight into the heart of the Father above. The world is full of Absaloms who have risen up against their heavenly Father. "I have nourished and brought up children, and they have rebelled against me." Isa. i. 2. But does he cast them off? What did the woman of Tekoah say to David? "Yet doth He devise means that his banished be not expelled from him." Chap. xiv. 14. And what does he

say of the rebellious Ephraim? "I do earnestly remember him still." Jer. xxxi. 30. "When he was yet a long way off his father saw him" . . . there is the divine Watcher.

"We watch and we wait,
And we stand at the gate,
While the shadows are piled."

That is what divine love is doing.
But Absalom, unlike the prodigal son in Luke xv., never came home.

II. THE ROYAL MOURNER:—vs. 28-33.

The terrible news has come, at first vaguely and doubtfully, then plain and distinct in its bitterness—Absalom is dead—beyond the reach of his father's love, his father's care, his father's forgiveness. And the victory—that which gives David back his life, his home, his kingdom, his people, is turned to mourning. We should be inclined to think it a good thing that this heartless rebel, this wicked usurper, is out of the way, and can no longer bring trouble upon the land. But to David the slain man is "my son, my son Absalom." Did he not meet with his just fate? Did he not bring it upon himself? Ah! David cannot think of that—"Would God I had died for thee!" Such is a father's love.

When young people get into trouble it is not they who suffer most. It was an ordinary mother, no noted heroine, who said to the sailor when the ship containing herself and her little ones was on fire: "If you will but save my children, I will consent to be burned in that flame." When "the bark that held a prince went down," seven hundred and fifty years ago in the British Channel, it was the king's son who met with a watery grave; but it was the father, Henry the Second, a king in no way noted for any excellence of character, who, from that day forth, "never smiled again."

David's wish that he might have died for his son was of no avail. But the Father in heaven gave his only begotten Son to die for the disobedient. The divine Son really gave his life for the rebellious children. "Hereby perceive we love, (Rev. Ver.) because he laid down his life for us." Who will resist this love? Yet it may be resisted. And there are no more mournful words in the Bible than the divine lament (if I may so speak) over those who refuse to be reconciled: "Ye will not come to me that ye might have life." John v. 40. "How often would I have gathered thy children together, . . . and ye would not." Matt. xiii. 37.

The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME.

The Church of England Temperance Society intend holding a large temperance meeting in St. James' School House, on Saturday, August 9th, at 8 p. m. The Bishop of Rochester, England, is expected to be present and address the meeting. He will also preach in St. James' Cathedral on the Sunday following. Any change, owing to the date of the Bishop's arrival, will be announced in the morning papers.

A branch of the C. E. T. S. has recently been formed at Airlie, through the exertions of Mr. Alex. Dewdney. Two meetings have been held; at the first 17 took the pledge and at the second 38, all in the total abstinence section. Rev. C. H. Marsh, of Rosemont, has helped to forward the movement.

ABROAD.

UTTERANCES OF THE BISHOP OF EXETER.—We give additional extracts from the speech of the Bishop of Exeter at the recent National Temperance Congress:—

We have proved to demonstration that not merely moderation within very narrow limits, but total abstinence from intoxicating liquors, is conducive to length of life. We have proved it by direct experiment. We have the clear evidence of insurance offices, now covering far longer time than is needed to set that evidence quite free from all risk of mere accidental results, that, take them body for body, the total abstainers live

longer than any others. Drunkards and intemperate men are excluded from the inquiry to begin with, since the offices will not take them at all. But within the number of the temperate the total abstainers are distinctly the best lives. And even if it be true that some men require stimulants in moderation for their health, it is clear that the number of them is small, or it would seriously affect this result. And to this experiment must be added the kindred experiment successfully tried by the Rechabite Benefit Societies. The Rechabites have proved that total abstinence not only lengthens life, but also diminishes illness. If the experiment made in insurance stood alone, there would remain room for the hypothesis that, though total abstainers lived long, they had but a weakly life, and that the added days were purchased at the cost of feeble strength and frequent illness. But this hypothesis, improbable at the best, is proved now to be untenable. The men who abstain altogether not only live longer, but have less illness while they do live.

Nor is it possible to maintain that intoxicating liquors are needed for the young as they grow up. The answer has been given by direct experiment. The Bands of Hope all over the country have shown that youthful health and youthful growth are quite independent of anything that alcohol in any shape can do for them. Nor can it be maintained that life without alcohol is so lacking in cheerfulness, so soured, so turned against all human pleasure and human enjoyment that the benefits which come from it are purchased at too dear a price. The bright homes, the happy children, the sense of prosperity—above all the blessed peace of conscience, which in so many hundreds of families has taken the place of wretchedness, quarrelling, hunger, nakedness, and cruelty, going on to crime—these are the witnesses that our method of living brings God's blessing with it, and with that blessing the purest enjoyment that men can know. Of all things that may be said about total abstainers, none can be further from the truth than to say that they have no enjoyment of life, and no share in the pleasures with which our Creator has kept that life supplied. And if we turn from the laws of health to the laws of political economy, we again maintain that we have proved, and are still proving, and that with increasing clearness, that man, considered not as a man but as a producer of wealth, is more efficient in every sense if he abstains from alcohol altogether.

There are a sufficient number both of those who labour with the hands and of those who labour with the brain who have given up alcohol in every shape to satisfy all who care to look for themselves that these stimulants are totally unnecessary for steady, continuous efficiency in work. The well-known experiment by Dr. Parkes with the two gangs of labourers at Netley is striking, and not easy to set aside. But for our purpose it is better to rely on broad results obtained under the conditions of ordinary life; and we are able to affirm that, whatever be the kind of labour, total abstainers can show results equal to any, if not superior to any, that can be shown by any others. But if we look not to the positive but to the negative side of this argument: if we look not at the comparative efficiency of the total abstainer as a workman, but to the comparative waste and hindrance to be seen in the work of mixed workmen—some abstainers, some moderate, some intemperate, such as our workmen usually are—there is absolutely no room for question. In the complex machinery of production it is inevitable that many hands should be employed on every article that is produced, and among these many how frequently it is found that one intemperate man can deteriorate or even ruin the work of half a dozen of his temperate fellows. There are many processes in which perfection and all approach to perfection depend on truthfulness of eye and hand at a certain point. A man need not be a drunkard, need but indulge somewhat freely without ever losing control of his senses, to make his eye no longer keen, his hand no longer accurate. His work in consequence will spoil the work of a dozen of his comrades, who either proceed or follow him in the process. How much good work on a penknife may be spoiled if the man who tempers the blades has just drunk enough overnight to make his eye fail to note the colour in the act of tempering! How many articles which have to be delicately fitted are marred by the fitter after being beautifully made because his hand is not perfectly steady! It is said that one intemperate man out of every eight is enough to ruin many processes of manufacture, and so to destroy the value of the labour of all the other seven. It is even said that some manufactures are quitting this country because we cannot securely count on escaping the one intemperate man in the eight.

We have to ask: Why are you not total abstainers? and why do you total abstinence? Why do you contend? Why do you drink, but by drinking, you persuade men to avoid and you seriously press for what is unwise with anything short on the same basis taking my stand? not because we have the abstract, but moderation, and waters of this cause d stinence. They p long after total ab true course the ma tion. But we have nence by the logic that moderation is solid ground on wh ther? The man wh pledges himself to ther he keeps his pl which he cannot po ledge can this be: weak man believes not. The keeping ter of fact, but in and for this reason nence constitutes a kind from a pledge co-operation with total abstainers, bu rest on total abstr reason putting it ir tions; and we find, total abstinence be tion the attainable, of men to pledge th moderation that we

We have found remedy for the e themselves, for the edge of drunkennes those who are perpetu ation to drink mo these, total abstin Many kinds of lab kinds tend to cause such cases total ab temptation is severe of human nature to way to escape, and way is to abstain e ceded that total ab intemperate; but, ir yond that; and we a very great degree weak and the severe

It is inevitable tha country should, wher lative direction. Th in Denmark, where liament (Folksting) is proposed that a su the action in each d tions be uniformly a consider the amount of such importance a to check it by legis advancement of lega processes, shall tend sale of intoxicating d in such traffic more vice unworthy of pub minate it from being for breaches of the la the foregoing questio tion, for in this way keep pace with, and who would be direct our Danish allies!

THE

"The field is th just before He l

We have to answer those who ask us the question—Why are you not content with advocating moderation, and why do you speak as though nothing short of total abstinence would remedy the evils against which you contend? Those evils are plainly caused not by drinking, but by drinking in excess. If you could persuade men to avoid excess you would get all you want; and you seriously damage your own cause when you press for what is unattainable, and will not be content with anything short of it. But our answer to this rests on the same basis of hard fact on which I have been taking my stand all along. We urge total abstinence, not because we have any love for total abstinence in the abstract, but because we have tried preaching moderation, and we have found it fail. The promoters of this cause did not begin by preaching total abstinence. They preached moderation for years, and long after total abstinence was suggested as the only true course the majority continued to preach moderation. But we have been driven to preach total abstinence by the logic of facts. In the first place, we find that moderation is too indefinite a thing to supply a solid ground on which masses can deal with one another. The man who pledges himself to total abstinence pledges himself to a distinct course of conduct. Whether he keeps his pledge or not is a matter of fact about which he cannot possibly be mistaken; but of no other pledge can this be said. It constantly happens that a weak man believes himself to be moderate when he is not. The keeping of such a pledge is not solely a matter of fact, but in some degree a matter of opinion; and for this reason it is that a pledge to total abstinence constitutes a bond of union quite different in kind from a pledge to moderation. There is room for co-operation with us by those who will not become total abstainers, but the main stress of this work must rest on total abstinence, and we cannot help for this reason putting it in the forefront of all our exhortations; and we find, as a matter of fact, that instead of total abstinence being the unattainable and moderation the attainable, it is distinctly easier to get masses of men to pledge themselves to total abstinence. It is moderation that we find to be unattainable.

We have found that moderation is not a real remedy for the evils—for the unhappy drunkards themselves, for the weak who are hovering on the edge of drunkenness, for all but the strongest amongst those who are perpetually exposed to the great temptation to drink more than is good for them; for all these, total abstinence is proved to be the only safety. Many kinds of labour tend to create thirst. Some kinds tend to cause a longing for excitement. In all such cases total abstinence is a sure protection. The temptation is severe, and is often beyond the power of human nature to resist; and God has made the way to escape, and experience has shown that the way is to abstain entirely. It is now generally conceded that total abstinence is the only refuge of the intemperate; but, in reality, our experience goes beyond that; and we have proved by experience that to a very great degree it is the only protection for the weak and the severely tempted.

It is inevitable that the Temperance reform in every country should, when it acquires strength, take a legislative direction. This sign of progress is being shown in Denmark, where the elections to the Danish Parliament (Folksting) were fixed for the 26th June. It is proposed that a suitable person be appointed to lead the action in each district, and that the following questions be uniformly asked of candidates:—1. Do you consider the amount of drunkenness in Denmark to be of such importance as to necessitate efforts being made to check it by legislation? 2. Will you assist in the advancement of legal measures which, by legitimate processes, shall tend to lessen the manufacture and sale of intoxicating drinks, render the commencement in such traffic more difficult, brand drunkenness as a vice unworthy of public or private tolerance, and eliminate it from being considered an excusable condition for breaches of the law? It is interesting to see that the foregoing questions point in a Local Option direction, for in this way the operation of law would only keep pace with, and not anticipate, the wishes of those who would be directly affected. A hearty cheer for our Danish allies!

Missionary.

THE NORTH-WEST.

"The field is the world," said our Lord, and just before He left the earth and ascended

again into Heaven He said: "Go ye into all the world and preach the Gospel to every creature;" and so ever since, his true-hearted disciples have felt that it was only a narrow, un-Christlike spirit that would plead home calls or home needs as a reason for refusing to aid the work abroad. Still the home calls have indeed a pressing claim upon our sympathies, and one to which we feel sure our readers will respond. From time to time we receive accounts of the work in the great and important diocese of Rupert's Land. There, emigrants are pouring in, to settle in a new country where every energy is taxed during the busy working days of the week, and we feel that unless supplied with Christian ministers and means of grace, they will inevitably forget that God claims one day out of seven, and that the things of eternity are of greater importance than the absorbing interests of time. The Bishop has spoken much of the difficulty he has found in getting men to fill the vacant churches in his diocese. Beaconsfield, a station in which we know many of our readers are interested, has been for some time without a clergyman. The people had greatly rejoiced at having one for a while, and seemed fully to appreciate the value of having a Christian friend who would be with them in times of sickness and trouble, as well as one who could teach them and administer to them the rites of the Church of their fathers. Owing to causes which it is unnecessary to refer to, their first clergyman, after residing at Beaconsfield for some time, was obliged to remove, and great has been the disappointment as months passed on and no one came to fill the vacant place. The Bishop tried again and again to get some one to fill the appointment, but after long delay one after another declined. A letter just received gives the welcome news that the Bishop has appointed the Rev. A. G. Pinkham to take charge of this mission, and that he has accepted. The Bishop now appeals to us to help erect a parsonage for him. The cost of this would be about \$2,000; towards this two or three hundred dollars have been sent some time ago by St. James' Cathedral, H. and F. M. S., and the people themselves have collected a small sum. But in such an out-of-the-way place building is very expensive, and the people are poor, only trying to make a start in life. It is very desirable that they should be kept out of debt, and since it is so difficult to get clergymen to go to these out-of-the-way stations, surely when one has volunteered for this post of difficulty, we should do what we can to add to his comfort, or rather to supply absolute necessities.

Doubtless many of our readers are familiar with the touching lines of Scottish ballad:

"Oh, why left I my hame,
Why did I cross the sea?"

And as it goes on:

"Oh! here no Sabbath bell
Awakes the Sabbath morn;
No song of reapers heard
Among the yellow corn."

As thousands of emigrants pour in from the old lands across the sea, the yellow corn will rise as the fruit of their busy toil, and the reapers' song will sound over the rich harvest fields; and it is for us to see that the Sabbath bell shall be heard also, calling the busy labourers to rest awhile and listen to the sweet story of Jesus and his love, which will speak to the emigrant's heart, not only of Heaven but of home, and so find a double entrance there.

If we are not willing, or not able to leave our comfortable homes to go ourselves to these isolated mission stations, at least let us gladly and willingly do what we can to help and cheer those who have gone.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER VII.

(Continued.)

"I'm sure papa never sent his love to grandmother," said Duke, addressing Dolly, but speaking quite loud. "He can't bear her, I know. He always looks as cross as anything when mamma talks about her. It must have been mamma who put it in without his knowing. It's mamma who likes grandmother, and I can't think why."

"Oh, Duke! Hush! Hush!" cried poor Dolly, terribly afraid and distressed. "You mustn't say such dreadful, naughty things."

"They're not naughty. They're just the truth," asserted Duke.

Dolly durst say no more, lest Duke should be roused to worse revelations; and the drive was finished in silence. Lady Temple, true to her principles, took no apparent notice of what the children said to each other, and Dolly did not dare to look into her face. She was glad when they entered the church, and all danger from Duke's chatter was over.

The church was large and well filled, and the service was much grander than anything she had ever heard before. But it seemed strange and unhomelike to the child, and though she tried to listen to the sermon, she could not understand what she heard, and Duke leaned his head against her shoulder and fell fast asleep.

The Lennoxes were there in a pew not far off, and at right angles with theirs. Wilfred smiled shyly at Dolly when their eyes met, and Dolly smiled back. He sat still, though he did not seem much interested in the service; but the other boys yawned and fidgeted, and behaved, Dolly thought, anything but well. She felt glad that Duke was not watching them, lest he should be encouraged to follow their example.

As they left the church, Wilfred pressed up to Dolly and whispered—

"When are you coming to see me and Molly?"

"As soon as I can."

"Have you got leave?"

"Yes, I think so."

"Then, come soon,—and remember, you're my friend."

"Yes."

"And not any of the others."

Dolly smiled and said nothing, for so far she certainly had made no friendships with the others; and Wilfred went away content.

Mrs. Fitzherbert Lennox was talking to Lady Temple outside the church, and as they parted Dolly caught the words—

"To-morrow afternoon then, thank you. It will be a great pleasure to my tribe to have them. I think your grandchildren, Lady Temple, are the sweetest, most picturesque little things I have ever seen."

Dolly heard, and drew her own conclusions as to what was meant by that "to-morrow afternoon," but she asked no questions, and was told nothing. Duke had recovered his good-humour, and the drive home was accomplished without any unpleasantness.

"Dolly," said Duke, when they had finished dinner and were back in their nursery once again, "what shall we do? Lucy says we're not to have our toys. Grandmother won't let us play on Sunday. Isn't she a cross old thing?"

"But, Duke dear, we never did have our toys on Sunday; and mamma did not let us romp and play."

"No, but mamma told us stories and made

it a nice day for us. Grandmother won't do that, and I wouldn't listen to her stories if she did tell them. Bruce and Edgar say Sunday's a horrid, dull day, only they play on the sly and do all kinds of things. Shall we do that, Dolly?"

"Oh no, Duke dear, please don't talk so," pleaded Dolly. "We'll make Sunday a nice day somehow, without being naughty."

"How?"

"Well, I was thinking perhaps I could tell you stories something like mamma did," suggested Dolly, a little timidly, for she was diffident of her own powers; "we might read together and have a nice time, I think."

"I don't know if your stories will be nice," said Duke, rather sceptical as to the advantages of this arrangement; "but we'll try for once, if you like."

"And I have something else for us to talk about to-day," added Dolly. "See, Duke—a whole nice letter from mamma."

"Can you read it?" asked Duke, brightening up, and on receiving a satisfactory answer, he settled himself down to listen to what Dolly read.

Towards the end came a message all to himself.

"Give my best love, and ever so many kisses, to my dear little Duke, and tell him I hope he is being a good boy, and trying always to do what he knows would please mamma; and that he remembers always to say his prayers, and asks Jesus Christ to help to make him good, and patient and His faithful little soldier."

Dolly's voice stopped there. Duke's face had grown rather red, and he hung his head a little.

"Duke, dear," said Dolly gently, "I'm afraid we are not as good as mamma would like to see us."

"You are."

"I'm afraid not—not in the way she would like me to be;" then anxious not to puzzle Duke, or to divert his mind from the question in point, she added, "shall we try to be very good, and do everything to please her?"

Duke's face looked rueful.

"Dolly," he said, looking up at her from under his eyebrows, "I don't believe I like being good."

"But, Duke, dear, why not?"

"It's more fun being rather naughty. It makes people laugh, and I like it."

"O Duke!"

"And I can't be good to grandmother—I don't like her."

"But she is kind to us. She gave us the ponies yesterday. You liked her then."

"Yes, I did for a little while; but I don't like her a bit to-day. She always looks cross and ugly."

"She does not look cross at you. She is very fond of you, Duke, think."

"Well, I'm not fond of her, anyway," persisted Duke.

"But won't you try to be, for mamma's sake?" pleaded Dolly earnestly; "she would be so pleased if she knew you were trying to love grandmother and to be good."

"Well, I'll try to be good, then," said Duke, waving the other question, and making a compromise. "I'll try to be good *most* days, and always on Sundays. So I'll listen to your stories, Dolly, and I won't get out any toys. Then you'll tell mamma what a good boy I've been, won't you?"

Duke kept his word and was very good all day, and said not a single rude word at dessert that night, and Dolly went to bed a little comforted, hoping the first step towards "being good" had been made, but as far as ever from knowing how she could "make peace."

CHAPTER VIII.

QUARRELSOME BROTHERS

On the following afternoon Dolly and Duke were informed that they were going out to tea, and to spend several hours with the children of Mrs. Lennox, whose acquaintance they had already made in the pretty gardens.

Duke was excited and delighted, Dolly half pleased and half shy; but she wanted to see Wilfred's little sick sister, Molly, and thought it might be rather pleasant on the whole to have some little companions of their own age.

When three o'clock came, Parker took them across to one of the large houses, the backs of which were dimly visible to the children from their nursery windows, more than half concealed by the intervening trees. Here they were handed over to the guidance of a strange maid, and conducted upstairs into a pretty room, where they took off their out-door things, and then were shown into a large, bright nursery, where the four boys were playing in a very noisy manner.

They seemed very glad to see their little friends, and greeted them in a boisterous way, which made Dolly shrink back into herself, for she was not used to noisy voices and rough ways. Duke, however, was quite equal to the occasion, and entered eagerly into discussions as to what play should be instituted. He was not at all bewildered by all the noise, and seemed to enter with wonderful zest into the ideas of his companions.

Dolly did not take any active part in the romps that followed. She was told that she was "queen," and might sit down and watch them fight for her, and she was glad enough to be out of the battle, which was far too much like real fighting to be at all to her liking.

She was quite sure a great deal of the quarrelling was real enough, and that Wilfred was the victim of many hard blows dealt in right good earnest, as well as of many words of abuse and contempt.

Poor Wilfred had a great dislike of this kind of rough play, and was making continual efforts to escape from the tumult and go over to Dolly to have some quiet talk with her. And his brothers, with whom he was no favorite, and of whom he stood in some awe, owing to their greater physical strength, were equally determined that he should stay and play and not "sneak out of it."

Wilfred's face grew more and more distressed and angry, and the ugly scowl deeper and deeper. Dolly was distressed herself, and wished she could help him, but was too shy to interfere, and did not know how to do so. She did not at all like this new kind of play, and wondered what made the little brothers so quarrelsome amongst themselves. She and Duke never quarrelled.

At last after a more determined attempt than usual at escape, and a more than usually severe buffet from Bruce, Wilfred's patience and endurance both gave way. He burst into a passionate fit of crying, struck out so wildly at his tormentor that he freed himself from his grasp, and then he dashed across the room and flung himself upon the sofa, in the corner of which Dolly was seated in state.

With a whoop and a yell of mingled anger and amusement, Edgar and Bruce rushed upon him to drag him back; but Dolly, all her womanly instincts aroused by the sight of this tyranny of the strong over the weak, rose to her feet, and stretched out her hand with an imperious gesture, as though to keep them off.

"Stand back!" she said, flushing crimson at her own boldness, but not quailing or faltering. "Let him alone. Your queen commands it!"

The boys stared at her and laughed; but they drew away from Wilfred nevertheless. They were surprised, but not vexed at this command. Dolly was a girl and a stranger, and therefore privileged; and they rather liked her for her bold-

ness, and for this assumption of the character which they had bestowed themselves upon her. Dolly did look rather queenly, the boys thought, standing drawn up to her full height, her cheeks flushed and very bright. Bruce bowed low—

"Please, your majesty, he is a deserter. He does not deserve your protection."

"I do not see that he has done any harm. I will not have him molested," answered Dolly with dignity.

"He ought to be court-martialed, your majesty," put in Edgar. "He is always sneaking out of things. He ought to be tried for it."

"There is do need for that," answered the little queen, stretching out her hand and laying it upon Wilfred's head; "I pardon him."

"All right," said Duke, "that'll save a lot of trouble. Come along. Let's go on. We can do without Wilfred. Let him stay with Dolly."

Bruce and Edgar looked contemptuously upon the deserter, and then returned to their game. Very soon the noise became as loud as ever, and under cover of it Wilfred sat up again, disclosing to view a face stained by tears, and pale with suppressed passion. He looked at Dolly and edged up closer to her; and when she looked at him and smiled, he did not smile back, but only said in a fierce whisper—

"Oh, how I hate them!"

"Oh, hush!" said Dolly. "You must not say such things, Wilfred."

"But I do hate them. I hate them with my whole heart. Don't you see how cruel they are to me?"

"I don't think they mean to be cruel," answered Dolly softly. "They don't think, perhaps."

"They do think," returned Wilfred hotly. "And the more they think, the more they bully me. They know I hate their horrid, rough, noisy games, and so they always try to make me play, and cuff me and bully me till I have to. Oh, they're detestable boys."

"O Wilfred!" pleaded Dolly, "you ought not to say such things about your own brothers."

"They don't behave like brothers to me," returned Wilfred sullenly. "And if I don't like them—they can't bear me."

"But why not? Why don't they like you?"

"How can I tell?"

(To be continued.)

HELLMUTH'S LADIES' COLLEGE,

LONDON, CANADA.

We desire to draw the attention of our readers to the very excellent facilities offered by the above extensively known College, whose plate and announcement appears in other columns of this paper. The authorities of the Institution are making arrangements for an exceptionally great variety of the highest facilities for the next School year, which opens September the 18th. The College was founded in 1869, by the Right Reverend Bishop Hellmuth, in order to secure for Young Ladies the highest and most practically useful education, laid upon the foundation of sound Protestant principles; and the Institution has been carried on ever since upon that basis. The Literary department is thoroughly equipped, and the French language is taught colloquially, being the spoken language of the College. The Musical department is under the directorship of W. Waugh Lauder, a specially honored pupil of the celebrated Abbe Liszt. A vocalist of European reputation resides in the College, and for Organ instruction exceptional privileges are afforded. The Art School embraces all the studies of the present day. Not only the severer departments of painting are taught but, also, the popular decorative work on Plush, China, etc. Modeling, Wood-carving and Repousse work are provided for also. From the prize list before us, we see that riding, tennis, and other outdoor exercises are encouraged. And not least among the advantages enjoyed there, is the great attention paid to the cultivation of a ladylike and refined tone and character.

The

Vol. IX.—

The C

PU.

TORONTO

A.
HON. S. H. BLAIR
REV. SEPTIMUS J.
B. HOMER DIXON
W. H. HOWLAND

Urbs Syon Inc
Abide in Chris
Poverty and P
Conversation

MISSIONARY—

An Interes

Progress c

BRITISH AND

HOME NEWS.

BOOK REVIEW

CHURCH OF E

EDITORIAL—

Editorial

The Prima

Capel's O

THE SUNDAY

The Plagu

CHILDREN'S C

Lady Tem

U

Hail Zion, city

For thee with s

cr

Oh, take

The long

Naught for my

tic

Nor may I cov

Sin's dea

With sin

Yet still the pat

To God I pray

On him

Creator,

What tongue sh

tals show

Whom from the

ma

The worl

Of each s

And still the st

fo

With life and h

me

So may tl

The bliss

O, Zion, summit

tho

The conqueror's

br

Angels an

Forever in