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The Evangelical Churchman

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THE GLORY ON THE SEA.

I gaze across a western sea,
 Its hue a misty leaden-grey,
 One changless, calm monotony,
 Save where the sunbeams play.

But there,—a sea of light ! whose glow
 In rippling waves of sparkling flame,
 Shines with a changeful ebb and flow
 That never seems the same.

And so, methought, my life might be
 Transfigured by the Light above,
 And mirror through but waveringly
 The sunbeams of God's love.

Shine forth, O Son of Righteousness,
 And with Thine all-enkindling rays
 Illuminate my life, and bless
 Its yet remaining days.

Shine o'er the calm, but sombre, gray,
 Till it reflects thy glory bright,
 And gleams into the far-away—
 A path of shining light.

ABIDE IN CHRIST, OBEYING HIS COMMANDMENTS.

"If ye keep my commandments, ye shall abide in my love: even as I kept my Father's commandments, and abide in His love."—John xv. 10.

How clearly we are taught here the place which good works are to occupy in the life of the believer! Christ as the beloved Son was in the Father's love. He kept His commandments, and so He *abode* in the love. So the believer, without works, receives Christ and is in Him; he keeps the commandments, and so *abides* in the love. When the sinner, in coming to Christ, seeks to prepare himself by works, the voice of the Gospel sounds, "*Not of works.*" When once in Christ, lest the flesh should abuse the word, "*Not of*

works," the Gospel lifts its voice as loud: "Created in Christ Jesus *unto good works*" (see Eph. ii. 9, 10). To the sinner out of Christ, works may be his greatest hindrance, keeping him from the union with the Saviour. To the believer in Christ, works are strength and blessing, for by them faith is made perfect (Jas. ii. 22), the union with Christ is cemented, and the soul established and more deeply rooted in the love of God. "If a man love me, he will keep my words, and my Father will love him." "If ye keep my commandments, ye shall abide in my love."

The connection between this keeping the commandments and abiding in Christ's love is easily understood. Our union with Jesus Christ is not a thing of the intellect or sentiment, but a real vital union in heart and life. The holy life of Jesus, with His feelings and disposition, is breathed into us by the Holy Spirit. The believer's calling is to think and feel and will just what Jesus thought and felt and willed. He desires to be partaker not only of the grace but also of the holiness of His Lord; or rather, he sees that holiness is the chief beauty of grace. To live the life of Christ means to him to be delivered from the life of self; the will of Christ is to him the only path of liberty from the slavery of his own evil self-will.

To the ignorant or slothful believer there is a great difference between the promises and commands of Scripture. The former he counts his comfort and his food; but to him who is really seeking to abide in Christ's love, the commands become no less precious. As much as the promises they are the revelation of the Divine love, guides into the deeper experience of the Divine life, blessed helpers in the path to a closer union with the Lord. He sees how the harmony of our will with His will is one of the chief elements of our fellowship with Him. The will is the central faculty in the Divine as in the human being. The will of God is the power that rules the whole moral as well as the natural world. How could there be fellowship with Him without delight in His will? It is only as long as salvation is to the sinner nothing but a personal safety, that he can be careless or afraid of the doing of God's will. No sooner is it to him what Scripture and the Holy Spirit reveal it to be,—the restoration to communion with God and conformity to Him,—than he feels that there is no law more natural or more beautiful than this: Keeping Christ's commandments the way to abide in Christ's love. His inmost soul approves when he hears the beloved Lord make the larger measure of the Spirit, with the manifestation of the Father and the Son in the believer, entirely dependent upon the keeping of His commandments (John xiv. 15, 16, 21, 23).

There is another thing that opens to him a deeper insight and secures a still more cordial acceptance of this truth. It is this, that in no other way did Christ Himself abide in the Father's love. In the life which Christ led upon earth, obedience was a solemn reality. The dark and awful power that led man to revolt from his God came upon Him too, to tempt Him. To Him as man its offers of self-gratification were not matters of indifference; to refuse them, He had to fast and pray. He suffered, being tempted. He spoke very distinctly of *not* seeking to do His own will as a surrender He had continually to make. He made the keeping of the Father's commandments the distinct object of His life, and so abode

in His love. Does He not tell us, "I do nothing of myself, but as the Father taught me, I speak these things. And He that sent me is with me; He hath not left me alone; for I do always the things that are pleasing to Him." He thus opened to us the only path to the blessedness of a life on earth in the love of heaven: and when, as from our vine, His Spirit flows in the branches, this keeping the commands is one of the surest and highest elements of the life He inspires.

Believer! wouldst thou abide in Jesus, be very careful to keep His commandments. Keep them in the love of thine heart. Be not content to have them in the Bible for reference, but have them transferred by careful study, by meditation and by prayer, by a loving acceptance, by the Spirit's teaching, to the fleshy tables of the heart. Be not content with the knowledge of some of the commands, those most commonly received among Christians, while others lie unknown and neglected. Surely, with thy New Covenant privileges, thou wouldst not be behind the Old Testament saints who spake so fervently; "I esteem *all* thy precepts concerning *all* things to be right." Be assured that there is still much of thy Lord's will that thou dost not yet understand. Make Paul's prayer for the Colossians thine for thyself and all believers, "that you might be *filled* with the knowledge of His will in all wisdom and spiritual understanding;" and that of wrestling Epaphras, "that you may stand perfect and complete in all the will of God." Remember that this is one of the great elements of spiritual growth—a deeper insight into the will of God concerning you. Imagine not that entire consecration is the end—it is only the beginning—of the truly holy life. See how Paul, after having (Rom. xii. 1) taught believers to lay themselves upon the altar, whole and holy burnt offerings to their God, at once proceeds (ver 2), to tell them what the true altar-life is: being ever more and more "*renewed* in their mind to prove what is the good and the perfect and the acceptable will of God." The progressive renewal of the Holy Spirit leads to growing like-mindedness to Christ; then comes a delicate power of spiritual perception,—a holy instinct,—by which the soul "*quick of understanding* (*marg.* quick of scent) in the fear of the Lord," knows to recognize the meaning and application of the Lord's commands to daily life in a way that remains hidden to the ordinary Christian. Keep them dwelling richly within thee, hide them within thy heart, and thou shalt taste the blessedness of the man whose "*delight is in the law of the Lord, and in His law doth he meditate day and night.*" Love will assimilate into thy inmost being the commands as food from heaven. They will no longer come to thee as a law standing outside and against thee, but as the living power which has transformed thy will into perfect harmony with all thy Lord doth require.

And keep them in the obedience of thy life. It has been thy solemn vow—has it not?—no longer to tolerate even a single sin: "I have sworn, and I will perform it, that I will keep Thy righteous judgments." Labour earnestly in prayer to stand perfect and complete in all the will of God. Ask earnestly for the discovery of every secret sin—of anything that is not in perfect harmony with the will of God. Walk up to the light thou hast faithfully and tenderly, yielding thyself in an unreserved surrender to obey all that the Lord hath spoken. When Israel took that vow (Ex.

xix. 8, xxiv. 7), it was only to break it all too soon. The New Covenant gives the grace to make the vow and to keep it too (Jer. xxxi.). Be careful of disobedience even in little things. Disobedience dulls the conscience, darkens the soul, deadens our spiritual energies,—therefore keep the commandments of Christ with implicit obedience. Be a soldier that asks for nothing but the orders of the commander.

And if even for a moment the commandments appear grievous, just remember whose they are. They are the commandments of Him who loves thee. They are all love, they come from His love, they lead to His love. Each new surrender to keep the commandments, each new sacrifice in keeping them, leads to deeper union with the will, the spirit, and the love of the Saviour. The double recompense of reward shall be thine,—a fuller entrance into the mystery of His love,—a fuller conformity to His own blessed life. And thou shalt learn to prize these words as among thy choicest treasures: "If ye keep my commandments, ye shall abide in my love, EVEN AS I have kept my Father's commandments and abide in His love."

THE FRUITS OF JESUITRY.

Mr. Goldwin Smith in a recent number of the *Week* describes in these trenchant words the crimes of the Jesuits:

The new history of the Thirty Years' War by Gindely recalls to our minds a series of events second in their calamitous effect on the fortunes of the race to nothing but the wars of Napoleon. To say that Germany was devastated by the Thirty Years' Wars would be but a faint expression of the fact. She sank into a gulf of ruin. Three-fourths of her inhabitants perished, with four-fifths of her cattle. Through whole provinces the villages were utterly destroyed, and such of the people as survived were forced to take refuge in dens and caves of the earth. The Germany of Luther, with all its religious and domestic virtues, with all its intellect, its aspirations and its promises of a glorious future, ceased to exist, and nothing was left but a remnant of population with a spirit utterly broken and fitted to be, as for two centuries Germans were, the slaves of a group of petty despots. And who were the chief authors of all this havoc? The war was truly called the Jesuits' war. The Society of Jesus, as the intriguing and murderous brood of Loyola hideously misnamed itself, was the prime mover in this as it was in the other religious wars and persecutions of Europe during those centuries; and as it was afterwards, through the influence of a Jesuit confessor on Louis XIV. and his bigoted wife, of the Dragonnades and the extermination of the Protestants in France. Poland, Sweden, and Holland felt its malignant activity as well as France, Germany, Italy and England; and when the Jesuits parade the pictures of their martyrs, as they are pleased to style the emissaries of the Order who met their doom in trying to excite a bloody revolution in England, they had better also parade the picture of the poor Dutch serving maid, Anna Van der Hove, who for her persistence in the Protestant faith was led out between two Jesuit fathers to a field near Brussels, there to be buried alive. The executioner, we are told, covered her with earth up to the waist, when she was once more summoned to renounce her errors; but she refused, and the earth was then piled upon her, the hangman jumping upon it till it was flattened and firm. That Jesuits were privy to the Gunpowder Plot is as certain as it is that they were the soul of the conspiracy for the subversion of English liberty by the hand of James II. Jesuitism is not Roman Catholicism, nor is Roman Catholicism Jesuitism. The great Roman Catholic writers of the Middle Ages are free from Jesuitical as well as from Ultramontane tendencies, however they may be tainted with superstition. From

the Roman Catholic author of the Provincial Letters the Order received its mortal wound. By the hands of the Roman Catholic nations in the last century it was for a time suppressed as an incorrigible enemy to civil government. It came to life again after its period of suspended animation with nature entirely unchanged. By its intrigues division was put between the Catholic and Protestant Cantons in Switzerland, the schism of the Sunderbund was brought about and the Confederation was plunged into civil war. Through its malign influence over the devout and frivolous Spanish woman who had become Empress of the French, France was incited to invade Germany, with a promise of treasonable co-operation on the part of the German Jesuits, which when the crisis arrived they happily proved unable to fulfil. No society or organization has anything like such a load of crime upon its head. The missions which are the brightest part of its history, even if they had not ended in failure, would be a poor set-off against its bloodguiltiness. At present the Jesuit accommodates his language and his demeanor to the requirements of a civilization which he abhors. But he has repented of nothing and renounced nothing. In the Syllabus and Encyclical penned by his hand are embodied, under the decent veil of philosophical phraseology, the principles which, if the power which he serves were again to become master of the world, would warrant him in demurely escorting another Anna Van der Hove to her living grave. It has been said that everything ought to be tolerated except intolerance. Intolerance itself ought to be tolerated so long as its manifestations are confined to spiritual exclusiveness and ecclesiastical denunciation. What ought not to be tolerated is conspiracy; and any community against which the Jesuit is caught conspiring has a perfect right to follow the example of Switzerland and France by showing him over the frontier. Country he has none except the Papacy, and therefore he can never be an exile.

Home News.

DIocese OF TORONTO. CHURCH CONGRESS.

The Second Annual Congress of the Church of England in Canada opened Tuesday, Oct. 14th, in St. James' School House, Toronto. After the Holy Communion in St. James' Cathedral, the Bishop of Toronto delivered an address of welcome. No other place, he believed, is better calculated to promote the circulation of ideas respecting Church government, no place so well calculated to disabuse men's minds of prejudices, to bring together those who have been accustomed to differ, and to smooth over and minimize the differences that exist between them. There can be no greater mistake than for those who differ to stand apart from each other. The effect of such a course must be to widen the breach between them. The most hopeful sign is when those who honestly and candidly differ come together face to face and speak out their differences and learn to entertain for each other's views, at least respect. There is one element in Church congresses which is especially adapted to bring about this result. That must be patent and obvious to you all. It is a point in which they differ from our ordinary Church assemblies. We are not apt to regard the Synod as exactly the place for smoothing over difficulties, and bringing people together. But in a Church Congress there is only one possible object for a speaker, and that is to advance the views he honestly and conscientiously holds to be for the benefit of the Church; there is no ulterior object. The speaker does not advance his views to obtain a vote for either himself or his party, and that is one element that sets the congress free from everything that is objectionable in open discussion. Views can be set forth freely and conscientiously and may be accepted for what they are worth. He trusted that they might be guided in their deliberations by the spirit of God, the spirit of love and charity, and the spirit of earnest desire to promote the usefulness of our church. He then gave a very warm welcome to Bishop Potter, of New York.

THE CATHEDRAL SYSTEM.

The Bishop then read a paper on the subject of "The Adaptation of the Cathedral System to the Needs of the Church in Canada." He pointed out that the subject did not suggest the transplanting of the old Cathedral system to Canada, but the practical question of how the Cathedral system, not the building or service, could be adapted to the use of the church in Canada. He would not ask them to indulge in a dream of magnificent buildings, with stately music echoing through empty aisles, great revenues badly applied, retinues of officious officials, learned repose. He would ask them to consider the system as it was devised, in which the cathedral was intended to be the centre and fountain of government, education, including preaching, charities, and spiritual life of the Church. He pointed out that a chapter of canons was part of the old cathedral system, and proceeded to deal with these officers one by one, pointing out their several duties and commenting upon them. Canons as at present appointed in Canada were mere honorary officers. They were tied down to their periodical duties, and no wonder the Churchmen of Canada were ridiculed for aping the mere form of a grand old system. The Canons should be diocesan rather than parochial officers. They should be the council of the Bishop to visit charities and assist in maintaining the spiritual life of the Church. The Church in Canada was without endowments, and was shut up to the voluntary system—the revenue depending upon the liberality of the lay members. Therefore they should be given positions on the chapter.

Rural Dean Bland, of Ingersoll, also read a paper on the same subject, in which he took much the same line as the chairman.

Bishop Potter next spoke in favour of the system.

CLERICAL INCOMES.

The following very excellent paper was read by the Ven. Archdeacon Boddy.

In handling the subject which has been assigned to me—the increase of clerical incomes bearing upon the working clergy—there is no need that I should insist upon the fact that the clergy as a class are very poorly remunerated. The fact is one which has often been remarked, and I am not aware that any one disputes it. The clergy no doubt should aim at a high standard of disinterestedness. If their people have the impression that they are thinking chiefly of the loaves and fishes, they will hardly be the means of accomplishing much good. By all means let their motto be that of the Apostle, "We seek not yours, but you." But the less they are themselves disposed to complain, the more anxious the church should be to give them no just cause for complaint. They have no right to expect to be rich; no: but they have a right to expect an honorable maintenance, especially in these days of abounding religious profession, and in a country like Canada, where the tokens of material comfort, if not wealth, are so numerous and unmistakable. At least they ought to be relieved from the grinding care and anxieties of daily life. They ought to have enough to provide decently for themselves and families, and this without adding the work of a schoolmaster to that of a clergyman, or reducing their wives and daughters to the level of domestic drudges. It is not, I believe, unreasonable to say that in a city like Toronto no minister should receive less than \$2000 per annum and a house, and no missionary in the country less than \$1000, and a house. Were it desirable, I could put down the items of necessary expenditure in a family, and shew, that after meeting these, very little would be left out of the sums now mentioned, either for recreation or for making any provision for the future. Probably there is no one for whom an occasional holiday is more indispensable than a hard working clergyman; and since there is practically no superannuation fund in the Church, if a minister in his old age is not to be penniless, he must manage to lay by something while he is yet strong. But even a holiday is not to be procured without money; and I am satisfied therefore that in naming \$2000 for Clergymen in towns, and \$1000 for Missionaries in the country, together with a suitable parsonage, I am not making an estimate which anyone has a right to deem excessive. Yet what are the facts? In his charge of 1883 the Lord Bishop of Toronto drew attention to the stipends paid to the clergy of his Diocese; and quoting from that year's returns, he had to confess that while only five of their number received \$2000 and over, the majority received less than \$600, and quite a large number less than \$400! To quote the Bishop's own language, "the ordinary grant of \$200 per annum from the Mission Fund would leave the stipends of sixty-four of the clergy under the minimum sum which the Synod by its Canon has pronounced adequate for the maintenance of themselves and their families, while

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And as t paid, so it People ofte mark, and: mons spok out admitti easy to find plaining ar still I woul are so back preach a go grace. He at ease; he Even with reaching hi may his ser consists of and when which even sides, there suitable me: the financia a fact that e in England-offering the wonder, the promises so pectable pai not be usef if they had they look fo families of t be personal and the gos for their w they can see not be suffic Moreover al were proper the necessit making any cease. As i church whei all know ho a pittance o preach no l widows. B in the time e peal to anyo sons they w future; and all necessity

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the highest grant of \$400 per annum would leave thirty one in the same financial strait." And this, when an ordinary mechanic can command wages of \$3.00 a day, and when even a common laborer can easily earn his dollar and a half!

And as the fact is patent that the Clergy are underpaid, so it is a fact that calls loudly for a remedy. People often complain that ministers are not up to the mark, and nothing is more common than to hear sermons spoken of in depreciatory language. But without admitting the justice of such criticism—it is very easy to find fault, and those who are loudest in complaining are oftentimes the most ignorant themselves—still I would ask, what can people expect when they are so backward in paying ministers what is fair? To preach a good sermon a man must have more than grace. He must have books; he must have a mind at ease; he must have a suitable place for retirement. Even with every advantage he will hardly succeed in reaching his own ideal of excellence; and what then may his sermons be expected to be when his library consists of some twenty or thirty dog-eared volumes, and when his only study is the family room from which even the little ones cannot be excluded? Besides, there is the question to be considered: How suitable men are to be secured for the ministry when the financial prospect is so gloomy. Is it, I believe, a fact that everywhere—in this country, in the States, in England—young men of promise are very slow in offering themselves for the clerical office; and no wonder, they naturally prefer an occupation which promises something a little more attractive than respectable pauperism. After all, it is not as if they cannot be useful in the church as laymen; neither is it as if they had only themselves to consider. Naturally they look forward to the time when they shall have families of their own; and however willing they may be personally to endure hardships for Christ's sake and the gospel's, they are not willing to encounter it for their wives and children, more especially when they can see no good reason why their services should not be sufficiently and even generously recompensed. Moreover also it is to be considered that if clergymen were properly paid, the Church would be relieved from the necessity of supporting them in their old age, or making any provision for their families after their decease. As it is, clergymen are often a burden on the church when their period for service is over; and we all know how much energy is needed to get for them a pittance of \$200 or \$300 per annum when they can preach no longer, besides \$200 per annum for their widows. But if clergymen received a liberal stipend in the time of health, they would rarely need to appeal to anyone's charity afterwards. Like other persons they would themselves make provision for the future; and the church of course would be freed from all necessity of coming forward.

But it is easy to say that clergymen are insufficiently paid, and that it is a great pity they are not paid better. The problem is, how to improve a state of things which every candid person must admit to be deplorable. Possibly something may be suggested in the way of solution, if we pause a moment over some of the causes of the evil which is complained of.

The great cause, I am afraid, is to be found in the low religious tone of the professedly Christian community. Members of the Church do not care enough about Christ's cause in the world to go out of their way to promote it. They will pay a man well who ministers to their amusement or instruction; but spiritual things are foreign to their tastes, and why, then, should they concern themselves about them? They have no special regard for Christ Himself; what marvel if they care little for his ministers?

Another cause is, probably thoughtlessness. I once met a lady who told me that when she was quite young she had the idea that no ministers expected to be paid for their services. As she grew up her mind became enlightened on this point, and she confessed the discovery was a great shock to her. I am afraid that a similar thoughtlessness still prevails in many quarters. Probably it is owing to this that so many will ask a clergyman to take a funeral, and perhaps keep him waiting for more than an hour after the appointed time, but never dreaming of offering him the slightest recompense. It is not that he does not deserve to be remunerated, but being a clergyman he is too good to look for any but a heavenly reward.

Then, how many think lightly of the ministerial work! It is work for which only the fool of the family is fitted! Really, to hear some people talk, one would think that of all the easy things in the world, to write a sermon is the easiest. It is only to sit down and scribble off a somewhat lengthy epistle! And as for a clergyman being really busy, I believe there are many city men to whom the idea seems preposterous.

They cannot bring themselves to believe that there is anything wearing or serious in visiting the sick, in preparing addresses, in attending meetings, or in holding services! It is all child's play according to them, and deserves no more than the scantiest remuneration.

Moreover, there is the dissatisfaction consequent on the appointment of unacceptable ministers! There can be no doubt that some ordained men have no aptitude for the clerical office. Though well meaning and pious, their gifts are not such as to recommend them to their people, either in the pulpit or in the parish. Others, it may be feared, have no right sense of their responsibility. They have little, if any, of the Master's Spirit; and by their neglect of some things, and wrong-headedness in others, succeed only in alienating those who at first perhaps were well disposed towards them. And yet, there they are, legally appointed spiritual guides! And for many years there is no probability of their being removed! Who can wonder if their exasperated parishioners testify their resentment by keeping aloof from the church, and by withholding supplies?

There can be no doubt also, I think, that another cause why the clergymen under-paid is to be found in the divisions of the Church. In a city like Toronto this evil, perhaps, does not operate injuriously. Though the churches are of a good size, there are enough people to fill them all. But take a village where the population altogether is not more than 500 people. If these all belonged to one church a respectable congregation might be gathered. But where every kind of ism has its representatives, it stands to reason that the clergyman will never be able to collect more than a handful. And of course his stipend will be proportionately small.

To all which I must add as another reason why the clergy do not get their dues, the prevalence in many directions of what is called the free Church system. I know that on this point many of my brethren do not agree with me; but all the same have a strong conviction that I am right. At least I feel sure that many who attend churches where the seats are unappropriated, put just as little into the plate as if rent was exacted, and necessarily, therefore, there is but little reserved, after meeting unavoidable expenses, for the clergyman's stipend. I do not say that in certain districts free churches are undesirable, though I believe that in settled parishes even the poorest should be taught to give something if they can, to give it as a debt, and not simply as a gratuity. I only say that where people are led, however unintentionally, to consider that a free gospel means, "look out the smallest coin in your pocket, and put that into the plate if you put anything at all, you have a right to a minister's services, though you refuse to contribute a cent towards his support," a decent clerical income may be regarded as out of the question!

But now for some practical remedies suggested by these reasons. Here is something for the Bishops to consider, something for the clergy themselves, something for the Church at large, something for particular congregations.

The Bishops may, perhaps, do something. That they are interested in seeing that the clergy are rightly remunerated, everyone will probably acknowledge, though I observe that Blunt, in his "Directorium Pastorale," gives them credit for being just a little indifferent, deeming poverty to be a good ministerial discipline. In this country, however, the Bishops have shown themselves to be really anxious in this matter, in proof of which, as far as the Bishop of Toronto is concerned, I have only to point to his Lordship's addresses to the Synod, to his Christmas appeals, and to his conduct at the Mission Board. Feeling sure, therefore, of episcopal sympathy, I would only venture to speak of the great importance of none being admitted into the ministry who are not likely to be efficient, and of the expediency of a wise deference to the people's wishes in making new appointments. I have said that some ministers are incompetent for the clerical profession. Being ordained, however, they cannot well be dismissed, and the consequence is not only that harm instead of good is done in the unfortunate parishes to which they are attached, but that the ministerial office itself is degraded in the popular estimation! It follows, then, that before a man is ordained, before he is committed for life to a profession for which he is perhaps totally unfit, his qualification should be duly tested; and if congregations will give no help when the "si quis" is read, it becomes all the more necessary that the bishop himself should be very strict in his enquiries. I have often thought that the Wesleyan plan of taking a man on trial for a time before ordination is one which our Church might copy with advantage. And then with regard to new appointments. No doubt it is often impossible to gratify

the wishes of a people for one particular minister. But if they are to pay for his support, surely they have a right to protest against the selection of one whom they deem objectionable; and I say this while fully believing that if a good man is chosen their prejudices against him will generally wear away after a time. At least, however, nothing is to be gained by forcing on them one whom they dislike. Of such a policy, however at first it may seem to benefit an individual, the ultimate effect is pretty sure to be the lowering of the clerical office and the cutting down of clerical stipends. Then the clergy can do something. First of all let them take care to preach the gospel, and to bring their people, if possible, under the power of the truth as it is in Jesus. I have heard of a minister who when called, as he often was, to preach charity sermons made no other appeal than that contained in the gospel message. His idea was that the people would be sure to respond liberally, when impressed with the love of Him who "though rich, for our sakes became poor that we through his poverty might be rich." In like manner there is a close connection between a hearty reception of Christ Jesus the Saviour and a liberal support of his ministering servants: for never surely should we hear of an ill paid clergyman if the gospel were valued as it ought to be. Of course, then, the great thing for ministers to aim at is to be very faithful and zealous in their calling, to walk closely in the Master's footsteps, and to do all that in them lies to bring sinners to the Saviour, and to build up believers in the faith. So at any rate they will be sure of a heavenly reward, if not of an earthly one; but even this they will in general be more likely to obtain than if they fail to acquire a reputation for fidelity.

I might also say a word here about the free church system. However appropriate that system may be in certain places, its tendency is not to make the church income what it ought to be, and ministers therefore will do wisely not to encourage it unnecessarily, that is to say, when the people can well afford to pay for their seats. But not to enlarge on a point which is open to dispute, let me advert to another thing—the importance of pleasing the people in small matters. Say that certain changes might be made in the service with advantage. Say that there is no harm in crosses, or anthems, or the cut of ecclesiastical vestments. Is it well for a clergyman to insist on these things when he knows that many of his people object to them? He cannot say that they are essential to men's salvation; he cannot even say that their tendency is to make the people more holy and devoted. Then why lay a stress on them for which the bible offers no warrant? Why not leave it with the people themselves to say whether they shall be introduced or not? By so acting I am bold to affirm a minister will be more likely to hold his own in matters of real importance; and what is more, to induce his people to recognize liberally his claim upon them for support.

But this matter is one which concerns the Church at large, and all must bestir themselves if an effectual remedy is to be supplied. I read the other day in a newspaper the following:—"An anonymous donor has recently given £30,000 sterling to augment the stipends of the five incumbents of Bermondsey, diocese of Rochester, England." We have plenty of rich men in Canada, many of them with more money than they know how to spend. Why should not some of them bequeath a portion of their wealth as a permanent fund for augmenting the stipends of Canadian clergy? If they cannot bequeath £30,000, I may venture to remind them that \$30,000 will be acceptable; and that even \$3,000 will be better than nothing! They cannot carry their riches with them into another world. Were it not better thus to devote a portion of them, than to leave them all to children who already, perhaps, are well provided for, and to whom possibly they may prove a curse? But though I throw out this hint I am not so sanguine as to expect great results from it. I am far more hopeful when I suggest the advisability of making an instant, a sustained, and a determined effort to create a fund in every diocese for adding to the stipends of our poorer clergy. Of such a fund the nucleus, I am told, already exists in the diocese of Toronto in the shape of \$4,000. Why should not an agent be appointed whose special business it shall be to go round to the different churches, and try to increase it ten or even twenty fold? It would be a grand thing if as one result of this congress steps were taken to secure for each diocese from \$40,000 to \$50,000 for such a purpose as this, and no doubt the thing might be done if it were attempted in a proper spirit and in a proper manner. I may just mention that some steps in this direction have been taken in England, and also in the Presbyterian Church in Canada, and I believe the results have been encouraging.

Just one word now about the duty of particular

parishes, and I shall have done. After all, it is to the people themselves to whom the clergy minister that we must chiefly look if the crying evil on which I am speaking is to be remedied. If we cannot succeed in stirring up congregations to a greater liberality, I am afraid that things will go on much as they are. I say that congregations should be more liberal. At the Mission Board we often hear of people offering a pittance of \$200 per annum to a minister for which they expect him to give them service every Sunday, besides visiting them during the week, and this though he lives perhaps several miles off, and must keep a horse to do so. And we are sometimes told by Rural Deans that that is about all that some parishes are able to contribute. With respect to those excellent and devoted gentlemen, of whom as a class I feel proud, they must excuse me if on this point I venture to disagree with them. I do not care how poor a parish may be, if the congregation consists of 100 individuals, they might surely manage to raise for their clergyman \$10 a week—this would only be ten cents for each person—and twice this amount would suffice with a parsonage to keep him in tolerable comfort. This, however, is on the supposition that they really value the ministrations of the Church; but unfortunately it is here that the real difficulty of the question before us lies. As a rule the ministrations of the Church are not valued; not even in those parishes where the minister himself is popular, and where it cannot be and is not denied that the gospel is preached in all its purity and simplicity. I have heard it said that if the minister were what he only ought to be, the people would take care to provide liberally for his temporal wants. But surely some of the clergy are what they ought to be. And yet, where is the man—I speak of my own diocese—where is the man, in Toronto or out of it, who in order to live as a clergyman should, is not obliged to fall back on his own private means, after spending to the last cent all that his congregation allow him? I would suggest, therefore, that while congregations are appealed to by the Bishop they should be given to understand that any addition to their clergyman's stipend from outside sources, must be accompanied by some corresponding addition on their own part. If they receive so much, say, from a sustentation fund, they must themselves supplement that amount by so much more. An arrangement of this kind, if steadily maintained, may in time assist in producing a better state of things, especially if the clergy are not wanting to themselves, and that this paper may do something in this direction is the prayer to God with which I now commend it to the attention of this Congress.

Mr. A. H. Campbell was to have delivered an address on the same subject, but was prevented through illness. A number of speakers followed. Mr. Geo. Elliott, of Guelph, advocated the envelope system. Rev. E. P. Crawford thought the Bishops should stir up the parishes. Rev. Dr. Carry thought the difficulty arose out of the attempt to transplant the parochial system to a new country. We should have a missionary system working from centres. Rev. W. S. Darling advocated the association of unmarried clergy in a common mission. Hon. G. W. Allen spoke in favour of free churches. Rev. Septimus Jones favoured the pew system. He was glad to have the free-seated churches, they took away the scallagaws—the people who would not pay—from the pewed churches. He had been in a free-seated church once, and he knew that the contributions were not made. If they tried to conduct a school, trusting to the liberality of people, how did they suppose they could get along? He believed that in a great many cases where the clergyman was not supported the difficulty was a lack of sympathy between the people and their clergyman, not that either was necessarily at fault.

Mr. Chas. Jenkins, of Petrolea, advocated the appointment of clergymen under guarantee of a certain stipend from the Diocese. Then let the congregation be given to understand that they must contribute to the support of the Church, not simply to the stipend of their clergyman.

MISSIONS.

After recess, Rev. W. Short, of Walkerton, read a paper on "The duty of the Canadian Church towards her Domestic and Foreign Missionary Society." Rev. W. F. Campbell, Secretary of the General Board of Missions, said they had three facts to start with: First, the Mission Society of the church existed; second, the Society had been made the instrument of the church; third, the Church owed a duty to the Society. He emphasized the duty of the churchmen in relation to the Society, and urged them first to welcome the Society, because of its scriptural basis. It was the Church itself in its missionary phase. The Society claimed them all as its members from the fact that they were members of the church. It would be

a mistake to say that the Provincial Synod had made them missionaries. Christ had done that, and it was their duty simply to rise to their responsibility. Let them make use of the Society as the means of doing domestic and foreign mission work. The Church of England was not the only blessed means of spreading the Gospel in the world, and every true Christian could acknowledge and pray for the success of all the instruments God was making use of for the spreading of his kingdom in the world. But, as churchmen, they must feel that the church was the best instrument to that end. Loyalty to Christ and loyalty to the Church of England were joined in calling upon them to support the Church's work in this respect. This Society could not be a party instrument. By its very constitution it must always respect the views and wishes of the Church. He admitted that there was room for friction in the relation between the Diocesan Boards and General Board of Missions, but it would show a low state of churchly feeling if that friction could not after a little time be avoided. He urged the necessity of support of the Society by parochial clergymen. If the minister taught his congregation selfishness in this respect he would find apt pupils and he need not be surprised if they practised it upon himself. If he was not in accord with the missionary spirit of the world, how could he expect that spirit to be maintained among his people.

He was followed by Rev. Thos. White, M.P., of Montreal, Dean Carmichael, Dr. Carry and others.

THE CHURCH AND MODERN THOUGHT.

In the evening the subject was "The Church and Modern Thought," Dean Carmichael opening the discussion with a fluent paper. The Rev. G. J. Low, of Brockville, made some very extraordinary statements, among other things he said there was nothing in the statement of the creation, stripped of all preconceived notions and allowing for Eastern imagery, out of accord with science. It was simply a picture of man as he was at first—wild, living on roots and fruits, and ignorant of the difference between good and evil. Milton made it appear that man knew all of good, but none of evil. That, however, there was no reason to believe was what was intended by Scripture. But there was the statement that man was made in the image of God. Was he made in that image physically? No. Mentally? No. Morally? No. How then? There was an explanation which seemed to him more reasonable than any other. Though it may not be generally accepted, it was in accordance with Eastern imagery and Hebrew idiom. "Image of God" meant simply in the highest image, and in the highest image, certainly, man was created. Respecting the Atonement, too, by the choice of unfortunate images a wrong idea had been too generally conveyed. The picture presented was of a despotic Being demanding a sacrifice, and perfectly satisfied regardless of the innocence or guilt of the victim. That might be in accord with the old time ideas of justice in a despotic country, but it was not in accordance with modern ideas of justice. Everybody remembered with gladness the friendship of Damon and Pythias, but hated the tyrant who simply demanded that one of them should suffer. Let them turn to nature for their symbols. They found there that life was sacrificed to maintain life. They found the law of voluntary sacrifice, too, in the hen defending her chickens; in the dog defending the child of his master left in his charge, in one man sacrificing himself for the benefit of his fellows. Could not that be carried to the highest point, and imagine even the mighty God coming down to earth, offering Himself a sacrifice in fulfilment of His own wise laws for the benefit of the creatures whom He loved. Professor Clark expressed his dissent from the preceding speaker. There were unworthy scientists as well as unworthy Christians. Undogmatic Christianity was an impossibility. Bishop McLaren, of Chicago and Bishop Potter, of New York, then addressed the meeting. The latter made a well-deserved reference to the Rev. W. Rainsford's noble work in New York.

SECOND DAY.

THE RELIGIOUS CHARACTER OF THE PUBLIC SCHOOLS.

This subject was opened by Arch Deacon Dixon. Education was not, he said, the mere cramming the minds of the youth with facts, but the training of them to grasp the ideas of others, and to form opinions of their own. It should at the same time develop the moral character. Our Sunday-schools were simply an imperfect development of the catechetical system of Alexandria and other eastern cities in which moral instruction was interwoven with religious. The subject of this paper was a misnomer, because our Public School system was purely secular in its character. Some years ago there was what might be called the "Useful Knowledge Boom" in England, during the

prevalence of which columns upon columns of figures were given to prove that to give a youth a smattering of the sciences would make him a good and useful citizen. The ghost of this idea still stalked in Canada, but it had been sufficiently laid in the United States. There it was shown that the burglars and midnight assassins had been educated in the schools. A New York daily paper had shown the fearful increase of suicides, and the foolish pretents upon which young people took their lives. It was known that secular education sharpened the wits, but it had the effect also of enabling criminals to escape justice. In Russia the conspirators against law and order were not the uneducated classes, but were from among the students at the universities. These things in their lurid colours were not true of Ontario, but it was the fact that profanity, filthy language, want of obedience or respect for elders were fearfully on the increase. Under the fair surface of the educational system was a heaving mass of corruption. The demand had been made for slight concessions in respect of religious instructions in the schools, but those demands were where they had been twelve months ago—under consideration. There was among the upholders of secular education a tendency to put down Christianity in every sense. He complained especially of the conduct of students in the Normal School, Ottawa, where they were told at the close of the session, the "Scrap Editor" had caused much amusement, in which the Principal joined, by a blasphemous parody on the ten commandments, showing besides want of respect for the scriptures a state of flippant familiarity between the young men and women in the schools. He believed—though he was sorry to know that his opinion was not in accord with the spirit of the age—that the Church of England should demand that they should be placed in the same position as the Roman Catholic Church in respect to Education, having their own schools, with religious instruction, under their own clergy.

Rev. Canon Hill, of Strathroy, followed in a paper which took pretty much the same ground. The Rev. John Langtry asserted that in our School System the State rejected the model given by God and followed the model of the devil. Rev. O. P. Ford advocated separate Schools.

SABBATH OBSERVANCE.

On this subject papers were read by Rev. Canon Curran, Rev. Dr. Carry and Judge MacDonald. Mr. W. J. McClure said he spoke as a practical railway man on the subject. He had been employed on the Grand Trunk for twenty-one years, and he could testify to the insidious effect Sunday work had upon a man in making him less regardful of sacred things, and to this cause, in great measure, he attributed the vices to which railway men were addicted. They could well understand that it would be rather a dangerous thing for him to rise and express those sentiments if he were still employed on the railway, which he was not. Were the railways to blame? No. Were the employees? No. The blame rested on the Christian people of Canada and the United States, who permitted this Sunday work to go on unchecked. He hoped that at an early day the people would stamp out this pernicious traffic.

Archdeacon Dixon, Bishop McLaren, Rev. Mr. Allen and others spoke of the necessity of faithfulness to the obligations of the Lord's Day and the imminent dangers by which it was threatened.

On resuming in the afternoon the subject taken up was "The best means of retaining our Sunday School scholars until and after confirmation." Among the essayists and speakers were Canon Norman, Rev. J. D. Cayley, Dr. Carry, Rural Dean Nesbitt and others. We shall refer to several points in these speeches shortly.

In the evening Bishop McLaren, of Chicago, preached in Holy Trinity.

THIRD DAY.

THE DIACONATE AND LAY HELP formed the first subject for discussion. The Rev. Dr. Mockridge read a paper on the "Wider use of the Diaconate in the Church," in which he advocated the permanent diaconate, and the attachment to each parish of several deacons, who need not give up their secular calling. He even proposed that lay delegates to Synods should be chosen from among them. The Rev. Mr. Pearson also contributed a paper on the same subject. Mr. W. H. Howland made a very effective address on lay help, which enlisted the admiration of the Assembly. We will publish full notes of it next week. Remarks were made by Rev. Geo. Love, Rev. Edward Owen, and Rural Dean Bland; also by the Bishop of Ontario, on the Diaconate.

THE CHURCH TEMPERANCE SOCIETY.—This subject was discussed in papers by Rev. E. P. Crawford and Dr. Snelling, and speeches by Mr. G. B. Kirk-

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In the a best adapte Papers wer Charles Jen try, Dr. Car Rural Dean followed. A ridge and th Bishop of C arranged th Montreal. a reception

WYCLIFF College terr evening by I friends of th The meeting bell. Amor Dr. Daniel Rev. Princi Knox Colleg ister of Edu W. H. How Q.C., Rev. Rev. R. A. Bryan, Rev Jarvis, Mr. Gillespie, an

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patrick, Dean Carmichael, Dr. Carry, and Mr. Thos. White, M. P.

In the afternoon the subject was, "The agencies best adapted to attach the people to the Church." Papers were read by Rev. C. E. Whitcombe and Mr. Charles Jenkins. Mr. W. J. McClure, Rev. John Lang-try, Dr. Carry, Dean Carmichael, Dr. Mockridge, and Rural Dean Nesbitt took part in the discussion that followed. Votes of thanks were proposed to Dr. Mockridge and the organizing committee, to the press, the Bishop of Chicago and the Bishop of Toronto. It was arranged that the next place of meeting should be in Montreal. In the evening the Bishop of Toronto held a reception in St. James' School-house.

WYCLIFFE COLLEGE.—The opening lecture of the College term at Wycliffe Hall was delivered last Monday evening by Rev. Principal Sheraton. The students and friends of the College filled the spacious lecture rooms. The meeting was presided over by Mr. A. H. Campbell. Among those present were Hon. Edward Blake, Dr. Daniel Wilson, President University College; Rev. Principal Caven and Rev. Prof. McLaren, of Knox College; Dr. J. George Hodgins, Deputy Minister of Education; Mr. H. O'Brien, Dr. Wright, Mr. W. H. Howland, Mr. O. Howland, Mr. J. K. Kerr, Q.C., Rev. T. C. DesBarres, Rev. Septimus Jones, Rev. R. A. Bilkey, Rev. G. M. Milligan, Rev. B. Bryan, Rev. M. Sweeney, Rev. Mr. Sibbald, Sheriff Jarvis, Mr. Wylde, Mr. Graham, Mr. Hymsworth, Mr. Gillespie, and others.

The meeting was opened with the singing of a hymn. The Rev. Septimus Jones, M.A., offered prayer, invoking the Divine Blessing upon the work. The Chairman explained that he was unexpectedly called upon to take the chair, owing to a cause which he was sure they would all join with him in deeply regretting, the illness of the Chairman of the Council, Col. Gzowski. He was glad to see so many present, and he was sure they would enjoy the lecture which they were to hear from the Principal. They would have the opportunity also of hearing of the condition and wants of the College from the Treasurer.

WANTS OF THE COLLEGE.

Mr. W. H. Howland, the Treasurer, said he would not tire them with many figures. He was glad to tell them that the College owed nothing, it owned this building, and the beginning had been made of a nice sum of money to keep the Institution going as long as the Lord desired the work to continue. He would not tell what was past, but what was in the future. Of course the wants of the College were increasing, and he would like to tell them what he hoped would be done this year. He often looked back at the "blue day," and thought how they had gone step by step, and waited, as it were, on God for the things they needed. Yet see how the Lord had brought the work on, and see how many men were out preaching the Word of God, as the result of the Wycliffe College. Thinking of the former times, they could almost wish that the "blue days" were back again, if it were only for bringing together of earnest men in this work of love, and the looking forward to this time. The first need he would mention was the addition to the building. At the last meeting they had been told that they wanted a library and a large number of additional rooms. At present the College could not accommodate its students. This addition had been spoken of some time ago, but they were not quite in a shape to go on with it. But to-night he was glad to tell them that out of \$15,000 needed \$12,000 had been generously and spontaneously subscribed on condition that the balance required was given. He was not going to tell them who gave the money. But he could tell them it was given in such a way that it was a pleasure and a comfort to receive it. When this \$12,000 was got so easily, he felt they might look for the needed \$3,000 soon. He hoped they would have a prompt and generous response to this noble offer. The next thing was the furnishing of the new building. There were so many ladies present who had helped them in those old "blue days," that he could not but be reminded of the services they had rendered. When it came to a fight of principle, it was wonderful what aid was given by the women. He suggested that the ladies should undertake the furnishing of the new building as they had furnished the present. If they would get to work they would not be ready before the building was ready. Additions were needed to the library. One gentleman had promised \$200 if the sum of \$2,000 was raised. Two other gentlemen had promised \$200 each—\$600 in all. They needed also a larger staff. There were already upwards of twenty-seven students (including the preparatory) in the college, and more were coming. They must add to the staff with the increase in the number of students. To do this they must increase the endowment fund. They had put \$100,000 as the

mark. About half of this had been obtained. Another matter was one which he felt might be left to the students as they went out—that was the scholarships. They wanted a Hamilton scholarship, a St. John scholarship, a Belleville scholarship, and so on all over. But there were many who could not contribute to the great purposes of which he had spoken. These, however, could always give to the maintenance fund, which was after all the backbone of the College. They could give their fives, tens, twenties, or whatever they could afford, so as to make sure that the maintenance fund was sufficient for the current needs of the College.

The Rev. Principal Sheraton then proceeded to deliver the opening lecture, on "The Church of Christ and Christian Unity," which our space will not permit us to publish this week.

The Chairman, in tendering the thanks of the meeting to the Principal, spoke in the highest terms of the lecture. He expressed regret at the absence of Rev. Archdeacon Boddy, B. Homer Dixon, Esq., K.N.L., and the Hon. S. H. Blake, who would have been present had it been possible. The singing of the hymn "The Church's one foundation" and the benediction brought the meeting to a close.

The new chapel of Trinity College was consecrated last Saturday. The Bishop of Ontario preached in the morning, the Rev. Dean Carmichael in the evening. It seats about 150 persons, and will cost when complete \$45,000. We have not space for a more extended notice at present.

CANADIAN INTER-COLLEGIATE MISSIONARY ALLIANCE.—Programme of the first Annual Convention, Toronto, October 30th, 31st, November 1st and 2nd, 1884:—

THURSDAY, OCTOBER 30.

8.00 p. m.—Address of Welcome—Rev. Principal Castle, D.D., McMaster Hall, Toronto. Address—In Metropolitan Methodist Church, Rev. John Potts, D.D., St. James' Methodist Church, Montreal, "The Baptism of the Holy Spirit, the need of the Church in Relation to Missions."

FRIDAY, OCTOBER 31.

9.00 a. m.—Devotional Services. Paper, A. W. Daniel, Wycliffe College, "Henry Martyn." Paper, A. Weir, McMaster Hall, "Needs and Methods of Missionary Work in the North-West."
2.45 p. m.—Paper, Rev. J. C. Davidson, Trinity College, "Zenana Work in India." Paper, Montreal Methodist College, "Mission Work in Cities."
8.00 p. m.—Address—Rev. W. F. Campbell, Mission Secretary to the Anglican Church Provincial Board of Missions.

SATURDAY, NOVEMBER 1.

9.00 a. m.—Devotional Services. Paper, J. L. Norin, Presbyterian College, Montreal, "Protestant Missions in the Province of Quebec." Paper, J. A. Jaffary, Knox College, "Missionary Work in Madagascar."
2.45 p. m.—W. W. Andrews, Victoria College, Cobourg, "History of Missions in Japan."
7.45 p. m.—Address—In New St. Andrew's Church, King Street, Rev. Principal Grant, D.D., Queen's University, Kingston.

SUNDAY, NOVEMBER 2.

11.00 a. m.—Sermon—In Jarvis Street Baptist Church, Rev. J. W. A. Stewart, M.A., Hamilton.
3.00 p. m.—Sermon—In Elm Street Methodist Church, Rev. G. H. Wells, American Presbyterian Church, Montreal.
7.00 p. m.—Sermon—In St. James' Cathedral Toronto, Rev. Canon DuMoulin, Rector of St. James' Cathedral, Toronto.

The above partial programme will give some idea as to what the First Convention of the Inter-Collegiate Missionary Alliance is to be. Ample time will be allowed for the discussion of the various themes; and it is urged by the Committee that they be made the subject of earnest thought and prayerful study by the various Colleges, as well as by the actual delegates.

All the Colleges in the Province of Ontario have already joined the Alliance, and also four Colleges in the Province of Quebec. An earnest effort will be made to bring in every Theological College in Canada.

The Committee ask that the work of the Convention be made the subject of prayer by the students connected with the different Colleges, that it may be made of service to all candidates for the Christian Ministry, and in extending the kingdom of our Lord and Saviour Jesus Christ.

The places of meeting will be announced by Circular and in daily papers.

Delegates and others who purpose attending the Convention will please send their names to Mr. George Lloyd, Wycliffe College, Toronto, at once, in order that they may secure accommodation,

CONVENTION COMMITTEE.—Rev. W. J. Armitage, Wycliffe College, Chairman. J. C. Robinson, Wycliffe College, Secretary. J. A. Jaffary, Knox College, Treasurer. Charles Scadding, Trinity College. R. N. Hudspeth, Trinity College. J. C. Smith, Knox College. W. M. Walker, McMaster Hall. W. H. Cane, McMaster Hall. J. N. McTavish, Queen's University.

The chimes of St. James' Cathedral rang out on Thursday last in honour of the marriage of Rev. Dyson Hague, of the Cathedral, to Miss Jemima, daughter of Mr. Robert Baldwin, 22 Carleton-street. The ceremony was performed by the Bishop of Toronto, assisted by Rev. Canon Dumoulin, and the bridesmaids were Miss Baldwin, Miss Katie Baldwin, Miss Bertie Hague, and Miss Ridley; the groomsmen, Mr. Laurence Hague, Mr. C. M. Baldwin, Mr. H. J. Hague, and Mr. R. Baldwin, jr. After the ceremony the parties drove to the residence of the bride's father, where the wedding breakfast was served, soon after which the newly married couple took the train for New York. We offer them our hearty congratulations.

The University College Young Men's Christian Association meet every Thursday in Moss Park. The Association bids fair to have a very successful year. The membership is larger than in previous years, and the students are entering heartily into the work. The following is the programme for the next three meetings: "Chester the Martyr," by Mr. H. J. Haviland—Oct. 25; "Young Workers," by Mr. J. M. Duncan—Oct. 30; "Address to the Students," Mr. S. H. Blake, Q.C.—Nov. 6.

CHURCH WOMEN'S MISSION AID.—"C. L." is thanked for \$5.00 contributed for Oak Lake Indians. The articles now specially needed by the Society are, a buffalo robe; hoods, mits, cloudts, and stockings; books and periodicals; candies and toys for Christmas trees. Seven boxes have already been dispatched, and we have come to the end of our stock of toys. Clergymen sending in applications for Christmas trees are particularly requested to mention the number of children to be provided for. Those whose letters have not been answered will receive their boxes in good time. Parcels may be sent to 48 Alice Street Toronto. Letters to Secretary C. W. M. A., 37 Bleeker Street, Toronto.

A meeting of Christian workers was held last Monday in the cottage meeting building, corner of York and Richmond streets, which was filled to the door. After the choir had sung several pieces, the chairman said the meeting was originally intended for those who were working in this cottage meeting, but afterwards it was thought better to extend the invitation to all Christian workers, and he was glad to find that all denominations had accepted it. It is hoped that similar meetings to these will be held during the winter months, as they tend to stir up workers in the various departments of the vineyard. The Rev. H. M. Parsons delivered a very able address on "Individual Service," and said that, in his experience, before coming to Toronto, all the members who joined his church, with the exception of one, had been brought in by individual speaking. S. H. Blake followed in a most practical way, and pointed to the work which was going on in that building as a sample of what can be done where there are consecrated Christians united together. Altogether the meeting was one of the best of its kind held in the city, and it is the desire of many that it may simply be the first of many more to follow.

DIocese OF NIAGARA.

HAMILTON.—Sunday, Oct. 19th, was a red letter day in this church. The former rector, Rev. James Carmichael, now dean of Montreal, preached at both services and addressed the Sunday School in the afternoon. The prayers and lessons were read by the rector, Rev. Hartley Carmichael. The Dean of Montreal took for his text Ephesians i, 5: "The adoption of children," and preached a beautiful and impressive sermon on a theme he used to delight to teach his people when rector of the parish—the fatherhood of God. In the afternoon at the children's service the attendance was large, the main body of the church being filled with the scholars, and the galleries and transepts by the congregation. Suitable hymns were sung, and addresses delivered by the rector and Dean Carmichael. Miss Edith Ramsay presided at the organ and played beautifully. The service was a great success; the children were most attentive. About 400 scholars and teachers were present, besides a large num-

ber of people not immediately connected with the school. In the evening the church was packed. The lessons were read by the rector and prayers by Rev. Mr. James. The preacher took for his text Luke x. 38: "Now it came to pass, as they went, that he entered into a certain village, and a certain woman named Martha received Him," also, John xi., 5: "Now Jesus loved Martha and her sister and Lazarus." The offertory throughout the day was for the benefit of the Sunday School, and contributions were liberal.

DIocese OF MONTREAL.

The following are the Bishop's appointments for the end of October:

- October 22. St. Felix de Ramsay.
- " 23. Lake Brandon.
- " 24. De Ramsay and Kildare.
- " 26. Sunday, Rawdon, two services at 11 a.m. and 7 p.m.,

returning to Montreal on Monday, October 27th.

The Bishop preached in St. George's Church on Sunday, the 19th inst., both at the morning and evening services, the Dean being absent in Hamilton.

The Rev. Walter Windsor has resigned the rectory of Lachine.

The Rev. J. J. Scully, of New Glasgow, has been appointed by the Bishop to the rectory of Knowlton.

The Rev. C. Trotman has been appointed to the charge of the mission of North Shefford.

The Rev. J. A. Newnham, assistant minister of the Cathedral, was installed as Chaplain of the Grand Lodge of Quebec on Tuesday, the 14th, at the rooms of Mount Royal Lodge, with due Masonic ceremonies.

We learn that the Ven. Archdeacon Evans has declined the call to the position of assistant minister of St. George's Church.

The annual harvest thanksgiving festival in St. Martin's Church was held on Sunday, the 10th inst. The church was very neatly and prettily decorated for the occasion. The services throughout the day were musical. The preacher at the morning service was the Rev. Canon Norman, Rector of St. Matthias, Cote St. Antoine, and in the evening the Rector, the Rev. J. S. Stone, who spoke of the services as being not only a harvest thanksgiving, but also commemorative of the completion of the second year of his ministry in St. Martin's Church.

The meeting of the Montreal Women's Christian Temperance Union was held on Monday afternoon, the 13th inst., in the rooms of the Y. W. C. A. There were 26 members present, Miss Dougall in the chair. The meeting was opened with prayer, after which the minutes of the previous meeting were read and various committees appointed. Letters were read from St. Hyacinthe and Brockville asking for some one to assist them in forming branch unions. The writers were directed to apply to Mrs. Middleton, President of the Provincial Union, in the case of St. Hyacinthe, and to Mrs. Fawcett, corresponding secretary of the Ontario Provincial Union, in the case of Brockville. Reports were read from the delegates who had attended the great convention lately held at Stanstead of the Provincial Union, after which the meeting was closed with the doxology.

The Bishop visited Ormstown, and held service and a confirmation there on Tuesday, Oct. 7th, in St. James Church, and on Wednesday went to Huntingdon, where a confirmation service was held in St. John's Church, at 3.30. There were fifteen candidates. Evening service was held at 8, when the Bishop preached. Thursday was spent at Hinchinbrooke and Friday at Franklin Centre. Services held at both places. Saturday at Havelock, and Sunday at Henningford, Bogtown, and Lacolle.

ST. JOHN'S, P. Q.—The Rector of St. John's having just returned from his vacation, was warmly welcomed by the congregation. On the following Sunday evening he gave a sketch of his missionary cruise with the Bishop of Algoma, among the settlers and Indians of the Manitoulin Island; he said, the result was to deepen his impression of the great want of men and money to meet the increasing desire for religious services, evinced by the people who are meantime doing their utmost for the support of catechists, knowing

the impossibility of sustaining an ordained clergyman. Sunday, October 12, being the second anniversary of Mr. Renaud's incumbency, he preached a sermon reviewing the progress of the Church during that period, he stated the church attendance to be regular and satisfactory; that praiseworthy efforts had been made by the congregation not only to pay off some outstanding debt, but also very considerably to increase their offerings for Home and Foreign Missions, and this in addition to a handsome subscription for improvements in the church. Various schemes of usefulness had been resuscitated or organized, while much of imperfection and shortcoming must ever be acknowledged. There was also abundant reason for thankfulness and encouragement. The Ladies' Aid has been opened for the winter. The office-bearers are: Mrs. Renaud, President; Mrs. McDonald and Mrs. Perchard, Vice-Presidents; Mr. Wilkinson, Treasurer. This society has a juvenile branch the "Busy Bee," whose industry last winter cleared \$57. The Band of Hope and St. John's Temperance Society has now 115 members. A marked success has attended the efforts of the Association, and not a few have cause to give thanks for its formation; at the same time the good done is not a hundredth part of what remains undone. The sin and misery of intemperance here as elsewhere is still a crying evil in our midst.—*St. John's Correspondent.*

HUNTINGDON.—The Bishop held his annual Confirmation in this parish last week, when twenty-five candidates received the rite. His Lordship, after the confirmations, administered the Holy Communion, when about 100 persons participated in the Sacrament. The Bishop's sermons to large congregations in St. John's and St. Paul's churches were eloquent and faithful. It was encouraging during the Bishop's visit, to trace much of the fruits of the Evangelistic Mission work done in this parish by the Incumbent, Rev. T. A. Haslam, last spring.—*Com.*

DIocese OF QUEBEC.

The Bishop has just returned from a confirmation tour in the Townships. At Danville, Lorne and Tinwick, seventy-five candidates were presented.

On Friday evening the Bishop, accompanied by Mr. Thompson and a number of the church members in Danville, visited Kingsey Falls, and preached to a large congregation in the Union Church of that place. All the churches, on the occasion of these services, were crowded to excess.

QUEBEC.—The Rev. J. W. Ridley, assistant minister of the Cathedral, is preaching a series of very earnest and practical sermons (extempore), on "Church Life," specially referring to the dignity and responsibility of the ministerial office, and to the important duties of the people as *hearers* and *worshippers*.

The monthly clerical meetings have again commenced. The first was held on Tuesday, 14th inst., at the Bishop's residence. There was a full attendance of the city clergy. Luke i. 1-25 was read and discussed.

DIocese OF ALGOMA.

The Treasurer begs to acknowledge receipt of \$4 from F. G., in aid of the Mission Fund.

GORE BAY.—The steam yacht "Evangeline," bringing the Bishop on his annual visitation to this mission, reached here on Saturday, the 20th ult. The Bishop was met at the wharf by the Missionary, Churchwardens and others, and this being the first appearance of the yacht in these parts, all were curious to examine her. The Bishop not only showed us over the yacht but also took the whole party for a sail, that they might see what she could do. Returning, the Bishop was escorted to the rooms at the Ocean House, which were kindly placed at his disposal during his stay, by Mr. Hunt, the genial host. The following day (Sunday), All Saints' church, in the village, was consecrated immediately before the morning service, and in presence of a large congregation. It is not yet four years since the first church clergyman began work in this mission, now there is this neat and commodious church built and paid for, valued at \$1,400, and seating 150. The last instalment of debt was wiped out by a grant of \$50 from the Bishop's Building Fund; so the wardens were able to show a clean balance sheet, and the Bishop was enabled to consecrate the church. His discourse was, as usual, eloquent and effective, and a goodly number remained for the Communion. Hurry-

ing off after this service to another on the sixth line, where we arrived considerably behind time, we found the vacant house which is made to do duty for a church, full to overflowing, with an expectant congregation. Here as in some of the other stations in the mission, the old style of a clerk leading the responses, is adopted. It is a pity that the much talked of plans for simplifying the Prayer-book are not proceeded with.

Nothing appears easier or more natural than the church services, to those brought up to them, but to others the reverse is the case, and missionaries are badly handicapped in their endeavour to get their congregation to join audibly in the services, and become something more than silent worshippers. All Saints' was again crowded at the evening service, the four congregations in Gordon Township being represented. The next morning a largely attended vestry meeting was held in the vestry of All Saints', the Bishop presiding, at which measures were adopted for promoting the church's interest and welfare. On Monday afternoon the Bishop, with a large party of guests from Gore Bay, embarked for Kagawong, a station some 18 miles off by water. A large congregation assembled for the evening service, when confirmation was administered, and the Bishop told the old, old story so plainly and lovingly that many were visibly effected.

Returning to Gore Bay the next morning, we continued our course to Burpee which was reached about dusk, having made over fifty miles in all. A heavy storm of wind and rain prevailed, in consequence of which, the congregation was not one third of what it otherwise would have been, nevertheless the service was much enjoyed by all present, and a very satisfactory vestry meeting was held afterwards. The need of an additional missionary is much felt in these parts, and the sum of \$25 was guaranteed by this congregation towards this support. A small church is being built in the Township, which with the help of \$50 from the Diocesan Building Fund will be sufficiently advanced for holding service in this winter. It was now discovered that the yacht's store of wood fuel had given out, and the larder had become rather destitute.

These defects were remedied the next morning by some settlers working up a day's fuelling, and others bringing offerings of milk, eggs and potatoes, &c. This day the storm raged so fiercely, and the sea ran so high that we had to lie to in shelter all day, and so missed our appointment for Mills. There is a neat little new church in Mills, which, when finished, will be a very pretty and creditable building. It has been used for services for some months. On Thursday we made Shishiwaning, an Indian village. Here at 11 a.m., we met the settlers from the settlements inland, and as there was no building we could utilize, the day being fine, service was conducted in the open air. With the waters of the bay in front of us, and the Indian boats drawn up on the beach, we were reminded of the Gospel narrative of the Saviour's preaching on the sea shore. During the service, several Indians joined the congregation and appeared much interested in what was going on. At little distances groups of squaws were seated with some very old Indians, the children taking up their position on the roofs of the Indian houses, and looking down upon us from their vantage ground. These Indians are all Roman Catholics, but are now looking toward the Church, and appear anxious to have a Church of England teacher sent among them. At the vestry meeting held here the settlers who met here for service guaranteed \$75 toward the support of a missionary. Meldrum Bay, the last point to be visited, was reached the same evening at 7 o'clock. Every family in the settlement was represented at the service, and the sum of \$30 was guaranteed towards a missionary's support. Altogether some \$150 is assured towards this object by these settlers, which is a large and liberal sum when the number and circumstances of the people is considered. It is very important that the church should look after those new settlements, which in a few years will be populous and well to do. The Bishop has promised to send a missionary here as soon as he possibly can secure a fit person for the position, and it is most earnestly to be hoped that he will be able to find the help that is needed before winter. The Bishop sailed next morning (Friday) for St. Jos. Island, while the writer took the overland route afoot, for Gore Bay. Every settler's house en route was visited, and prayer offered at the family altar, and two services were held, and on Monday afternoon, somewhat fagged, he arrived at "Home, sweet Home."—*Com.*

CHRIST CHURCH, PORT SYDNEY.—A most impressive and hearty Harvest Service was held here on the evening of the 7th inst. The service—conducted by the Incumbent, the Rev. R. W. Plante, was choral, con-

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sisting of appropriate hymns, and the Litany (sung to Barnaby in A.) The sermon was preached by the Rev. E. S. Stubbs, of Bracebridge. The decorations of the church indicated most beautifully the character of the service. After the regular service the Holy Communion was administered.

DIocese OF RUPERT'S LAND.

The Church of England Synod of the Province of Rupert's Land, began its special session on the 1st inst., with divine worship, in St. John's Cathedral. The bishops and the clergy assembled in the new college, whence they marched in procession to the cathedral, where prayers were read by Rev. Canon Coombes, Ven. Archdeacon, Cowley reading the Scripture lessons. There were present the Metropolitan Bishop of Rupert's Land, and the Bishops of Saskatchewan and Assiniboia. The Bishops of Moosonee and Athabasca were not able to be present.

After a sermon by the Bishop of Rupert's Land the Synod assembled for business. The Metropolitan said,—Right Reverend Brethren, Rev. Brethren and Brethren of the city. This is a special meeting of the Provincial Synod. No business can be transacted at it except what was named in the notice by which I called the Synod together. The business there named was as follows:—The constitution and canons of the Church of England in Rupert's Land. The constitution and appointment of a General Mission Board, the name and any advisable change in the boundaries of the new bishopric of Southern Athabasca, the making provision for any necessary organization of the new diocese, and the acknowledgement and reception of their synods not covered by the existing constitution. I would remind the house of delegates that under our present constitution no amendment of the constitution can have the sanction of the house unless it is affirmed by a two-thirds majority of the clerical representatives, and also a two-thirds majority of the lay representatives. Rev. Canon Matheson was elected Secretary, and Rev. Archdeacon Cowley was elected Prolocutor.

At the afternoon session, the Prolocutor presented to the House the report of the committee appointed at the last meeting (August, 1883,) to prepare a draft of constitution for the Synod, a duplicate of which was taken to the House of Bishops. A message from the House of Bishops was received approving of the preamble to the proposed constitution which was adopted.

A message from the House of Bishops was read submitting the following proposed clauses with amendments:—

Therefore the Provincial Synod, as constituted August 3rd, 1875, hereby repeals the said constitution and adopts the following instead thereof:

I. The Dioceses of Rupert's Land, Saskatchewan, Moosonee, and Athabasca, constituted as hereinbefore set forth and now comprising, from changes authorized by the Provincial Synod at its meeting in August, 1883, the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Assiniboia, and a proposed Diocese to be separated from the Diocese of Athabasca, do form an Ecclesiastical Province, called the Province of Rupert's Lands, under the presidency of a Metropolitan—His Grace the Archbishop of Canterbury being Primate; and the church of this Ecclesiastical Province shall be known as "The Church of England in Rupert's Land."

II. The Church of this Ecclesiastical Province receives the doctrine, sacraments and discipline of Christ as the same is contained and commanded in Holy Scripture, according as the Church of England has received and set forth the same in its standards of faith and doctrine; and it receives the Book of Common Prayer, and of ordering of bishops, priests and deacons. to be used according to the form therein prescribed, in public prayer and administration of the sacraments and other holy offices; and it accepts the English version of the Holy Scriptures as appointed to be read in churches; and further, it disclaims for itself the right of altering any of the aforesaid standards of faith and doctrine, and it accepts the judgments, already given or hereafter to be given by the court of final appeal of the Church of England.

Provided that nothing herein contained shall prevent the Church of this Province from accepting any alterations in the version of the Bible or the formularies of the Church, which may be adopted by the Church of England, or from recommending for use in this Province any prayer or form of prayer drawn up by the House of Bishops, for any special object not provided for in the Book of Common Prayer; and provided further that it shall be in the power of the Bishop of any Diocese to permit, when he thinks it necessary in missionary work the abridging of the services, and to

draw up a special service for any emergency in his diocese, conforming, as nearly as circumstances will allow, to section three of "The Act of Uniformity Amendment Act 1872."

III. To Provincial and Diocesan Synods constituted as hereinafter declared, shall be the legislative bodies of the church of this ecclesiastical Province, the function of the Provincial Synod being to deal with questions of common interest to the whole Province, and that of the Diocesan Synod to manage the affairs of its own diocese. The Provincial Synod shall have full power to make all such regulations as shall be required for the order, good government, and efficiency of the Church in this Province, and no regulation of any Diocesan Synod shall have force in any diocese of this Province if it be contrary to or conflict with any enactment of the Provincial Synod, and if any Diocesan Synod dispute the decision of the Provincial Synod as interfering with what falls within its proper sphere, the matter shall be referred to the primate, whose decision shall be final.

The amendments proposed by the House of Bishops were as follows:—

(1) The omission of the words from "therefore" to "thereof" preceding clause I.; (2) the omission of the words "and it accepts," etc., to "England" at the end of clause II.; (3) the omission of the words "The Provincial Synod," etc. to "in this Province," in clause III.

Resolved, on motion of the Dean, seconded by Rev. Mr. Bolton, that the words "Therefore the Provincial Synod hereby repeals the said constitution, and adopts the following instead thereof" be retained, and that the words "constituted August 3rd, 1875," be omitted.

Moved by Rev. O. Fortin, seconded by Mr. Caruthers and resolved, That the words "and" after "Assiniboia" be struck out, and that the words "any future diocese that may be formed according to the terms of this constitution" be added after the word "Athabasca" in clause No. I.

In reference to clause II. Canon O'Meara moved, Mr. Leggo seconding, that the words proposed to be omitted from the end of the clause be retained.

Considerable discussion ensued. Archdeacon Pinkham proposed the formation of a court of appeal on this side of the Atlantic by securing the co-operation of the bishops of the other ecclesiastical Provinces in the Dominion, the bishops of the Protestant Episcopal Church in the United States, and representatives of the Lower House.

Mr. Leggo warned the House against the separation from the Church of England in England, and suggested that this might involve the loss of funds received in trust by the church here. He held that the creation of a final court of appeal was entirely beside the question.

After the views of different members had been expressed, the motion was lost and the clause adopted as proposed by the bishops.

Clause III was adopted, on motion of Mr. Leggo, seconded by the Dean, as sent down by the House of Bishops.

A message from the House of Bishops was read submitting Clause IV. of the report of the committee with the proposed amendments. The following four sections were read and considered by the Lower House:

THE PROVINCIAL SYNOD.

IV. (1) The Provincial Synod shall consist of two houses to be called the House of Bishops and the House of Delegates.

The House of Bishops shall consist of the bishops of such dioceses as shall exist from time to time in this ecclesiastical Province, and of those executing by due authority the office of a bishop therein.

The House of Delegates shall consist of the representatives of the clergy and laity of the several dioceses, to be chosen as hereinafter provided.

(2) Each house shall deliberate separately, and shall hold its sittings, either in public or in private, at its own discretion; and either house may at any time require by a committee from each house a conference on any subject with the other, and such conference shall take place as directed by the metropolitan.

(3) The synod shall be opened with divine service as the metropolitan may order, but so as that there shall always be the Holy Communion, and if there be a sermon the metropolitan shall appoint the preacher. The synod shall afterwards assemble for deliberation, at such time and place as the synod, or in default of the synod the metropolitan shall appoint, when the metropolitan shall formally open the deliberations with an address, and then direct the House of Delegates to elect their Prolocutor.

(4) The clerical and lay delegates shall be elected by each diocesan synod in such manner as it may

appoint and according to the following scale, viz.: Seven delegates of each order from a diocese containing fifty licensed clergymen or less; eight for sixty, nine for seventy, ten for eighty, eleven for ninety, and twelve for one hundred or above, provided that in the more distant dioceses where it is not convenient to send the full number of delegates, it shall be in the power of the bishop of such diocese, until otherwise provided for by his synod, to appoint not more than half of the representatives of his diocese as substitutes, from clergymen or laymen in any other diocese within the province.

The House of Bishops proposed to substitute the following instead of sub-clause (4).

The clerical and lay delegates shall consist of not more than seven of each order, to be elected by each Diocesan Synod in such manner as it may appoint, provided that the clerical delegates shall be in priest's orders. The clerical and lay delegates shall ordinarily vote collectively, and if the proposition be carried in the negative it shall be conclusive; but if in the affirmative, on the call of any two delegates the vote shall be re-taken by orders, when a majority of each order shall be necessary to affirm the proposition; and if the proposition be carried in the negative it shall be conclusive; but if in the affirmative any two delegates, each from a different diocese may then demand a vote by dioceses, when if the proposition is carried in the negative it shall be conclusive—the vote of each diocese being determined by the majority of the delegates of that diocese; and in case of equality in the votes of the delegates in any diocese, such diocese shall not be counted.

Rev. O. Fortin moved, seconded by Mr. Leggo, that sub-clause (4) of clause IV. in the draft of constitution be retained. After some discussion a vote was taken resulting in a tie, seven voting for and seven against. The Prolocutor gave his casting vote against the motion.

Dean Grisdale then moved, seconded by Canon Matheson, that sub-clause (4), as sent down by the bishops, be adopted.

The house then adjourned. In the evening there was a conversazione.

(To be continued.)

Correspondence.

THE RIGHTS OF PARISHES.

To the Editors of the Evangelical Churchman.

SIRS,—Would you, or some one or other of the readers of the EVANGELICAL CHURCHMAN, give an opinion through that paper on the questions herein submitted:—

Can the incumbent of a parish, his Bishop concurring, organize, convert or change a chapel of ease, situate within his incumbency, into a church, with churchwardens, delegates to the synod, &c., &c., without defining the boundaries of the new organization or parish, and without the consent of the parishioners, or their representatives, of the incumbency to which he was in the first place appointed? And if it be legal and right for the Bishop and the incumbent so to do, in the event of the first or original incumbency becoming vacant, must the congregation of the newly created church be consulted or not with regard to the appointment of a clergyman to the original incumbency, bearing in mind that what was formerly a chapel of ease in said incumbency, by the act of the Bishop and incumbent solely, is at the present time an entirely separate church?

W. R. WADSWORTH,
Churchwarden St. Phillip's Church, Weston.
20th October, 1884.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

TORONTO.—St. Anne's Branch of the Church of England Temperance Society has elected the following officers for the ensuing year:—G. B. Kirkpatrick, Vice-President; A. Lace, Secretary; W. Martin, Treasurer; Mrs. Boyle, Mrs. John Bell, Miss Tutthill, Miss A. Givens, Miss Birdsall, Messrs. Featherstonehaugh, Grant, Marshall, Strickland, Boyle, Robinson, and Pendrich, Committee; Messrs. Kirkpatrick and Martin, delegates to the Diocesan Association.

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.

TWENTIETH SUNDAY AFTER TRINITY, OCT. 26.

MORNING LESSON.
Ezek. xxxiv,
1 Tim. iii.

EVENING LESSON.
Ezek. xxxvii. or Dan. i.
Luke xviii. v. 31 to xix. v. 11

The Evangelical Churchman,

TORONTO, THURSDAY, OCT. 23, 1884.

WYCLIFFE COLLEGE.

Last Monday the work of the term was formally inaugurated by a public meeting. This gathering had been postponed on account of the Church Congress and other engagements. The lecture-rooms were crowded with the friends of the work, who manifest the same heartfelt interest they have ever taken in an institution which owes its origin and growing power to the spontaneous action and convictions of the great body of evangelical churchmen. The Treasurer, Mr. W. H. Howland, set forth very briefly the pressing wants of the College. We desire to impress them upon the minds of our readers. There is, first of all, *Endowment*. The progress made in this direction is very encouraging. Upwards of \$60,000 have been subscribed and are now bearing interest. But \$100,000 is the minimum, short of which we cannot rest. One form of endowment commends itself very strongly. \$2,000 will endow a scholarship of \$120 a year. Each scholarship bears the donor's name. Can not our friends in different localities, especially localities which are enjoying the labours of Wycliffe graduates, combine to raise one scholarship in each place. So we ought to have, for example, a Halifax Scholarship, a St. John, a Hamilton, a Belleville, a Lindsay, an Orillia, a Bradford and other scholarships.

Secondly, there is *Maintenance*. The amount required annually is far in excess of the interest of investments and endowments. Every dollar is helpful. This is the very life of the institution, the substantial back-bone that sustains it. Let our friends everywhere remember the pressing claims of the work, and from time to time send in to the treasurer according to their ability, as God has prospered them.

Thirdly, there is the *building*. Only that portion was originally erected which was required by the necessities of the work. As the work grows the accommodation must be increased. We have not room for all the students that offer. Then, library accommodation is a pressing necessity. To erect

the extension now required \$15,000 are needed. Of this sum \$12,000 have been subscribed without solicitation, on condition that the balance of \$3,000 is at once made up. We trust that this generous offer will meet with a ready and cordial response. The extension as designed will include rooms for 18 students, a large refectory with its accessories and a noble library.

Then, fourthly, there is the *library* itself. It is by no means adequate to the present necessities. Very many books are imperatively required. A generous offer was made by a friend of Wycliffe of \$200 provided that \$2,000 were subscribed for this purpose. Two other friends have already responded, offering \$200 each. We hope that the balance will soon be made up. We see that very many opportunities for usefulness and generous support are opened up to the friends of Wycliffe. We entreat their prayerful and conscientious consideration of the great necessities to be supplied, and the responsibility which lies upon them to make this work as efficient and complete as possible.

After Mr. Howland's statement, the Principal delivered the opening lecture on "The Church of Christ and Christian unity," which we hope to publish shortly *in extenso*. A very profitable evening was spent. The college resumes its work under the most favorable and encouraging auspices.

THE CONGRESS.

This is the age distinguished not more for its mechanical triumphs than for its social combinations, an age of conventions, congresses, and synods. To bring men together to talk over calmly their modes of action and their views of truth will always do good, just in proportion to the candour, fairness, and singleness of aim with which their discussions are conducted. But it does not follow that because there are no votes counted, no action taken, that therefore a Congress excludes all the temptations to unfairness which are liable to obtain in a Synod. Men may still be led by love of notoriety, the strength of prejudices, or desire of party triumphs, to make the most of their views of things and to say what is one-sided, foolish, or ill-considered. But while we cannot concede to Congresses the very great importance which some give them, we believe they may be very useful and profitable, just as they may degenerate into empty verbiage and idle disputation. Very much depends upon the wisdom and fairness of the organizing committee, the impartiality with which the different schools of thought are represented, and the power and competence of those who address the assembly. The recent Church Congress in Toronto must be judged leniently. We have had as yet little experience in such matters, and the number of men from amongst whom effective essayists and speakers can be drawn is limited. We are sure that the Committee tried to do their best. Yet they could and doubtless will do better. The Maritime Dioceses were left out in the cold. The prevailing tone was High Church, with a sprinkle of evangelical men. Many of the addresses and papers were exceedingly good, and bore evident traces of careful preparation and research. In many of the discussions much that

was suggestive and interesting was advanced. But of others we regret that we cannot speak so favourably. The treatment accorded to the subject of "religion in the public schools" was very inadequate and in many respects unjust. But we shall shortly return to this subject. There were in relation to other topics statements put forth which will not stand inspection; and whose authors evidently had a very inadequate conception of their subject. There was too much theorizing, based for the most part upon very narrow views of the nature of the Church and its relation to the busy world around it. There is one direction in which especially the Congress might be developed to the very great advantage of all who take part in it. There ought to have been more time set apart for papers upon personal and practical religion, and for religious conferences devoted to prayer and praise, and brief practical and devotional addresses.

The Congress has our best wishes for its success; and if we point out its deficiencies it is with the earnest hope that they may be remedied in the future. It will have just such a measure of influence as it deserves. If only "safe" and "moderate" men, so called, are selected, and the work done is feeble, prosaic and commonplace, there need be no surprise if its utterances fall flat and that little enthusiasm is evoked or little permanent good attained. If the best men are brought forward, really representative men of the different schools of thought, and questions of the day handled effectively and wisely, we may hope for congresses of weight and power, and for some tangible and permanent results.

THE INTER-COLLEGIATE MISSIONARY ALLIANCE.

Five years ago a much needed organization originated among students of divinity in the United States, called "The Inter-Seminary Missionary Alliance." "The aim of the Alliance," says its Second Article of Organization, "shall be the furtherance of practical interest in and consecration to the cause of Foreign and Home Missions, both as prospective missionaries and prospective pastors." The sympathy and co-operation of the students of Wycliffe and Knox Colleges, Toronto, were enlisted. They sent delegates last year to the Alliance meeting, but the distance was great, and other obstacles prevented very general co-operation. It was therefore resolved to form a society for Canada, called "The Inter-Collegiate Missionary Alliance," the first annual meeting of which will be held in Toronto next week, as announced in our news columns, to which we refer for particulars. The 5th Convention of the American Alliance meets this week in Princeton, N.J. There are expected to be present at least five hundred delegates, representatives of the various branches of the Church of Christ, and the presence and addresses of missionaries now in this country on their vacations will add to the interest and effect of the Convention. The Canadian Alliance have arranged a very effective and interesting programme. The Convention has our most cordial wishes for its success. We earnestly trust that the Christian people of Toronto will take a very warm interest in its proceedings.

Besides its primary and supreme aim, the promotion of a missionary spirit among theological students, it will do much to promote a missionary

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spirit among the whole church, and it is itself not only one of the most hopeful signs of a growing spirit of unity and a genuine Catholicity, but also one of the most effective agencies for the promotion of this oneness of aim and spirit among the followers of Christ. This it will do much to effect, not only by the association of students of different denominations, but also because it will prove a connecting link between the foreign and the home missionary work of the Church, bringing into the latter the same spirit and methods that prevail in the foreign work of the Church. We allude especially to that practical unity of spirit and of action which, the necessities of the deadly warfare with sin in its worst manifestations, has promoted. For in the presence of the overpowering and deadly evil which confront the missionary in foreign lands, the differences, ecclesiastical and metaphysical, which loom up into such huge proportions at home there dwindle into insignificance. The conflict is intense, and the bonds of brotherhood in the Church militant are drawn closer. Vain and worldly antagonisms disappear. A wise co-operation and a just respect for the limits of the various fields of labour become of the highest importance. If the Alliance can bring the same spirit and the same methods into the home field, it will achieve a noble victory for the Master, and do much to advance the unity and the efficiency of Christian work. The blessing of the Prince and Master of all missionaries cannot fail to rest upon it.

THE SCOTT ACT.

Every true-hearted patriot must rejoice to see the wholesome growth of public opinion in relation to Temperance Reform, and the practical effect which has so lately been given to it. In Ontario the tide gathers strength and volume as it rolls along. Every new victory gives courage and decision to the workers and encourages many a waverer to stand firm for the right.

There are four things we desire to impress upon our readers. First, our present laws *throw the responsibility upon each county* and town. The general and provincial governments have done their part. They have placed it in the hands of the people residing in each political district to determine whether or not they shall continue to permit the sale of strong drink and the existence in their midst of the most prolific source of temptation, crime, and poverty. The work thus set before the friends of temperance is plain and defined. Each band of workers has but to deal with their own territory, to concentrate all their efforts upon it until it is won.

Secondly, the first essential to success is *thorough organization*. Leave nothing to haphazard. Mark out the whole campaign in advance. Sink all sectarian differences and selfish interest. Take large-hearted views of the situation. Put the croakers to shame. Arrange your meetings with wisdom. Give to their succession in the various districts a cumulative force. Utilize every worker for some purpose. Select for each post the best men—men to speak, men to write, men to carry on the correspondence and arrange the business. Enlist the sympathies of the ladies. They are your most effective allies. Their home interests are bound up with your success.

Thirdly, remember that organization, however perfect, must be followed up by *personal and individual effort*. This is the second great essential to success. Face to face work is the most effective. Seek out your neighbours. Make a persistent individual canvass. Let no one be neglected. Let every friend of the cause consider that he himself is personally responsible, and that he has a personal missionary work to do on its behalf.

Lastly, remember that members of the Church of England, and especially clergymen of the Church of England, have here a wonderful opportunity not only to promote a great work but to commend our beloved Church to their fellow-citizens. The Church which proves most active in all good works, most chivalrous in the succour of the poor and degraded, most possessed by the spirit of Christ, will take the strongest hold upon the affections of the people, and prove the greatest blessing to the land. Nothing has helped the Church of England so much, has reinstated her more effectively in the regard of Englishmen, than the noble devotion with which she has thrown herself into this cause. So it will be here. A worthy Presbyterian of the county of Simcoe wrote last week to a clergyman of our Church who has taken a very active part in the Scott Act canvass: "I rejoice exceedingly that the dear old Church of England contributed so much towards our victory in this county. May she go on, not only in the path of Temperance, but in leading many to the Lamb of God that taketh away the sins of the world." The true test by which every organization and institution will be judged is its efficiency in the work for which it is constituted. By that and not by high-sounding claims must every visible Church be tested and attested.

The Sunday School.

SUNDAY SCHOOL LESSON.

21st SUNDAY AFTER TRINITY, OCT. 26th, 1884.

The Dedication of the Temple.—1 Kings 8: 22-36.

At length the temple was completed, and the most extensive arrangements were made for its dedication. All the chiefs of the different tribes, with the priests and Levites, were invited. The king was seated on a raised throne of brass; the priests stood before the altar of burnt offering; countless sheep and oxen were laid upon it, and the ark was solemnly brought from the tabernacle where David had placed it, and conveyed within the holy of holies. At this point in the proceedings the choir lifted up their voices, accompanied by various kinds of instrumental music, the temple was filled with a cloud, and the glory of the Lord descended and filled the house. The prayer of dedication, offered by the king himself, followed.

I. PLEADING GOD'S PROMISE (vs. 22-26).—"And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven." He kneeled down to pray (v. 54; 2 Chron. vi. 13). This posture expressed humility and reverence. The attitude assumed in prayer is, however, of little consequence. There are instances of prayer in a variety of postures, in the Scriptures. The position of the king while he prayed is of far greater significance than the posture he took. He "stood before the altar of the Lord," as if to intimate that he expected the success of his prayer in virtue of the sacrifice that lay upon it. There was no approach to God then but through the blood of sacrifice, and there is none now. Solomon stood before the altar of a typical offering, we come boldly to the throne of grace through the sacrifice of Christ offered once for all. The King begins his wonderful prayer with a recognition of the divine greatness and goodness. "He said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepeth cove-

nant and mercy with thy servants that walk before thee with all their heart." Adoration is an element of all true prayer. We must remember what God is when we come before him. He is the high and holy One that inhabiteth eternity, and he is our Father. Reverence demands that we recognize him in both these aspects of his character and relations to us. It is not enough to think of God only as great, holy, and high,—a God of power, majesty, justice, and truth. He is all this, but he is more. There is no encouragement for us in thus thinking of God, for we are sinners. Only as we connect all these in our thought with his infinite tenderness and love do we get comfort and help. We must remind ourselves that our God keeps "covenant and mercy with" all who "walk before" him "with all their hearts," if we would pray with faith. Solomon calls this to mind at the outset. Then he pleads the divine faithfulness: "Who hast kept with thy servant David my father that thou promisedst him; thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day." He remembers that God has not only promised, but, as a matter of fact, his word has been fulfilled. The faithfulness of God to all that he had promised, as illustrated in the divine dealings with David his father, now comes up to encourage the faith of David's son. There can be no greater help to faith in prayer than the remembrance of past answers. To trust God for the present supply of present need, we have only to think of his mercy in the gift of blessings in the past. Solomon is now ready to plead the promise yet to be fulfilled: "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father." All that God's promise covered had not yet been realized, and the king pleads for its present fulfilment.

II. INVOKING GOD'S PRESENCE (vs. 27-30).—Solomon recognizes the greatness of God. "Heaven and the heavens cannot contain" him. It is not to be wondered at that the question should arise, "But will God indeed dwell on the earth?" and that the king should for a moment be staggered by the thought that the house which he had builded should become the dwelling-place of the Most High. His faith, however, was equal to the occasion. He invokes the presence of God, and pleads the promise made through Moses: "Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there" (Deut. xii. 11). The tabernacle first and then the temple were erected to be the dwelling-place of Jehovah. In this lay all their significance and value. The peculiar glory of the building which was now being dedicated was to be found not in its costliness and beauty, but in the fact that the ark—the symbol of God's presence—was to repose in its holy of holies, and that the Shekinah—the visible manifestations of that presence—was to shine above it. All the work of Solomon would prove vain, unless the God of Israel revealed himself as taking up his abode in the house which was now completed. Hence the king's earnest prayer, which culminates in the appeal: "Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant" (2 Chron. vi. 41, 42). Nor did he pray in vain, for the record continues: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house (2 Chron. vii. 1). "The temple, so wondrously consecrated by the visible symbol of God's presence, became from that moment the pride and glory of the nation; and, as years passed on, the reverent love of a spot so holy rose almost to superstitious adoration. All that was best in the community turned to it alike in their joys and sorrows, in their moments of grateful thanksgiving and in their darkest trials. To see it periodically, and to worship in its courts, became the intensest desire of every Hebrew, wherever his lot might be cast." And all this had its root in the fact that the temple was the dwelling-place of Jehovah. This is evident from many expressions in the Book of Psalms. There was no blessing which the devout Jew so ardently desired as to dwell in the house of the Lord. "One thing have I desired of the Lord," exclaimed the Psalmist (xxvii. 2), "that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord," which supposes the Lord's presence, "and to inquire in his temple." Absence from the temple was considered the greatest misfortune, for it was equivalent to an absence from God. "Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple" (Ps. lxxv. 4).

III. ENTREATING GOD'S MERCY (vs. 31-36).—Here the prayer of the king descends to details. It enters into all circumstances of the chosen people, and contemplates all the exigencies of their history. Two things may be noted with profit. The prayer supposes that the needy ones will turn to the house of the Lord with their troubles and necessities. There is great power in secret prayer. Nothing can take its place or supersede its necessity. But there is also power in social prayer. It is as important in its place as secret devotion. God has still on earth places where his Name is recorded. He makes a great mistake who neglects to repair to the house of God in his need. There are special promises which can be claimed only in the social worship of the sanctuary. Again, the prayer of Solomon contemplates the bestowal of temporal as well as spiritual blessings. He does not hesitate to pray that the people may meet God in his house, in the day of defeat, in the time of drought, dearth, and pestilence. Surely the privilege of the Jew in this respect was not greater than that of the Christian. We, too, may bring our temporal needs before God in his house. But there is little faith among us on this point. We are ready to believe that God will hear us for all spiritual blessing, but find it more difficult to trust him when our needs pertain to this life only. The Bible never makes any such distinction. It teaches us to pray about everything that concerns us, and assures us that God will hear our cry. Let us learn to pray about our business, our pleasures, our friends, asking God for council and blessing in all, and he will supply all our need according to his riches in glory by Christ Jesus.

Missionary.

WOMAN'S WORK IN T'AI-YUEN FU, SHAN-SI.

ADDRESS BY MISS LANCASTER, PREVIOUS TO HER RETURN TO CHINA.

I do not think I shall ever forget my first sight of T'ai-yuen, after our thirty-three days' journey from the coast. The day after my arrival I was asked to give a lesson to the children in singing. I made up my mind that I would learn the language I would; so I got from Miss Horne the words for "stand up," "sit down," "sing loudly," "sing softly," and with these four sentences I went to work, and the children learnt the tune that morning. After four months' residence I felt it was time for me to begin evening prayers with the children. The first night I broke down in the middle, but the next night the Lord helped me, and I did not break down. After the first twelve months I was able to be understood in all the villages.

The Christian life of some of the children very much cheered me. One little girl, called "Little loving-heart," was an affectionate soul. When the people called to see me, she was the first one to ask them, "Are you a Christian?" though she was only eleven at the time. I was much pleased at an incident that occurred last summer. The gate-keeper was sweeping the court-yard, and she was sitting on the stone steps.

"Elder brother," she said, "you are very old now; you are over seventy."

The old man said, "Yes, I am getting on now."

"You will die soon."

He did not care to answer that, and he gave two or three silent sweeps with the broom.

"You know you will die soon," she repeated, "because a lifetime is seventy years, and you are past that, and where will your soul go?"

Then she told him in a child's own words about the bright kingdom above; she spoke of the pearly gates and of the streets of gold; and then she added, as the crowning joy of all, "The Lord Jesus Himself will be there!" Then she told him of the other place, which the Chinese can picture in the darkest colors; and she put it to him,—

"Which are you going to? you know you can go to heaven, because Jesus died on Calvary; but will you go?"

I felt I could go down on my knees and thank God for that dear little soul. She reads the Bible very clearly, and we look forward to her going amongst her own people bye-and-by. She was one of the girls picked up in the terrible famine.

One day a poor beggar-woman presented herself at the Dispensary, and she took a bundle out of her bosom like an old ragged garment, and she unfolded it and brought out a little tiny child, almost starved to death. She said to Dr. Schofield, "This little one's mother was a beggar-woman also, who died a month ago; since then I have tried to nurse this child. I can do so no longer. For my friend's sake will you take it?" The doctor said he would take it and feed it, and she could have it bye-and-by.

I mentioned this in the school-room next morning, and said, "How many of you would like to make a collection for a garment?" (The children get *three cash* a week pocket-money, if they do all their lessons well; thirty cash equal *one penny*.) The collection was made that morning. One girl who had a little more cash than the others, came up to the table and turned her pocket out—there were about twenty—and she gave them all to me. Another little one said, "I did not know you were going to tell us about this, and I have spent my money; but if you will give something now, next Tuesday when I get my wages I will repay you." On the next Tuesday she brought me all her three cash, saying, "I do not want to buy anything this week; please take it all."

I could easily have given the money for that calico, but rejoiced that the children had the heart to give; the calico was bought, the little garment made, and the children rejoiced to see the baby clothed by their gifts.

"You may be interested in the case of an old woman who had been led to love the Lord by Miss Crickmay. We wondered she did not ask to be baptized, but she seemed to have some difficulty about it. We are careful not to press any one to be baptised, but we had no doubt that this woman was converted, and, one day, I went and sat down by her side, and said, 'Now, Han Ta-sao (that is, elder sister), what is the difficulty? You do love the Lord Jesus?'"

"Yes; I do love Him."

"You do not doubt that He has taken away your sins?"

"No."

I said, "Where is the doubt?"

Then the old woman said—tears coming down her cheeks, "You know Jesus said to His disciples: 'Go ye into all the world, and preach the Gospel.' I am a poor old woman, nearly seventy and nearly blind. I cannot go into all the world and preach the Gospel. I am willing to tell my husband and son, and his wife when he marries; I am willing to tell my neighbours, and I could, perhaps, go to one or two villages; but I cannot go into all the world. Tell me if the Lord will accept this of a poor old woman of my age?"

I felt as if I could take the old woman in my arms, and I said, "That is all the Lord Jesus wants; He wants each of us to do our best." Then she looked at me, with her eyes full of earnestness, and said, "Tell me, can I be a disciple, and be baptized without going into foreign countries?" I told her she could, and she replied, "Then I am ready to be baptized whenever you like."

In going back to China, I do ask that you will remember me in prayer. I am going back not so much for the school children, but I want

to lead a "roving" life from one village to another, carrying the Word of Life.

When I was learning the language I had to translate the expression "I am," and I could not do it. I asked Mr. Baller, "How would you translate it?" and he used two words, "Yiu O," that is, "There is Me." That expression has often been a comfort to me in the village work, for one's own strength is weakness. "It is not *you* who have to speak; There is Me."

In conclusion, I can say, like the Israelitish spies, I have been to the land, and it is a good land. The past three years have been the happiest of my life; and I am rejoicing to go back in the strength of the Lord.

ENGLAND.

GLEANINGS FROM THE ENGLISH CONGRESS.

Public Welcome.

The Mayor of Newcastle and the Town Council presented an address of welcome to the Congress. Reference was made in the address to the proximity of the diocese of Scotland, "in which is established as a National Church another and distinct branch of Christ's universal Church, differing from the Church of England in Church organization and government, but one with her in all essential doctrine, so that our beloved sovereign is able, without compromise of principle, to belong to both churches, and to worship in the sanctuaries of each." The address congratulated the Congress on the fact that the inhabitants of the two countries form one united people, and that numbers of Scottish brethren are settled in the city, and are amongst the most active citizens. They have here (it added) "large and flourishing congregations connected both with the Scotch Established Church and with other Presbyterian churches, and they unite, as do also the members of the numerous and influential Wesleyans, and of the various congregations of Non-conformist Christians, with the members of the Church of England in fraternal intercourse and in common objects of Christian work. . . . These various bodies regard with much interest the meeting now about to take place, and have, both ministers and people, shown their kindly feeling in offering hospitality to, and receiving as guests, various members of the Congress attending the meeting."

Prophecy and Miracle in the Church.

The Archbishop of York.

Nothing is lost to the Church, as nothing is ever lost in the kingdom of nature. Spiritual forces are transmuted, as are physical, but without loss or waste. That which in our Church answers to the gift of prophecy must be the mark that she lives upon the truth and faithfully proclaims it. That which answers to the miraculous power at the beginning is the loving activity which heals and succours and consoles the blind and maimed and ignorant, and them that hunger and thirst and them that are passed into the slavish domination of great sins. "He that believeth on Me, the works that I do, shall he do also; and greater works shall he do, because I go to My Father!" Greater! because they were done in all the world, and not alone in Palestine. Greater! for tribes and nations were dealt with, and not the stray sufferer here and there. Greater! for the gathering of lost souls was the result of them, and not the conquest over paralysis and mental possession and physical death. Do we shrink from the comparison implied in that word "greater?" Do we feel tempted to explain it away? It is not a comparison between man and God. All the works are His alone; and the comparison is between works done by natural forces obedient to the Spirit. Nor is it, to my own mind, more difficult to conceive how a miracle, like the feeding of the five thousand, interferes more with a supposed inviolable order of nature, than do the marvels of the human mind and will, when it enters, inspired by holy purposes, into human affairs. St. Paul, seeing the man of Macedonia in his vision, came to Europe; Augustine came to England; Clarkson and Wilberforce denounced the slave trade. Great spiritual forces were in each case added to the sum of the earth's activity; and what is assumed to be the "fixed order of nature" proved to be elastic enough to make room for them. You can only maintain an absolute inviolable order of

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nature by denying the reality of the will: a single case of an action that can be done or forborne at pleasure is fatal to it. Nature, so to speak, has to wait till it is done or foreborne, and to adjust herself to the decision. A recorded wonder is denied because it is a miracle; but before you can affirm that it is a violation of nature's laws you should have an absolute knowledge of nature, and before you can deny it the same knowledge would be required. The Church, then, as a witness of truth and as a worker of love, has the two gifts which represent and replace the gifts of prophecy and of miracle; and those two are the present tokens of the divine indwelling; just as these two were in the earliest age. To assert this is a theological commonplace: to realise it, is the height of Christian insight. The consequences that follow from it are of great importance.

Preaching for the Age

The Archbishop of York.

More, perhaps, than any other time, this waning nineteenth century needs its proper treatment and discipline. But the new theories, physical and social, have broken out like a flood upon it; and the waters are still mounting higher. It is no one's fault that the great body of the clergy are unprepared for these waves that are so mighty, and stand astonished on the brink. Meantime, the young (and the opinion of the man of five-and-twenty will be the opinion of the generation) are being carried away. The preaching that they hear will not arrest them. It is true; but its modes are antiquated. The pulpit brings two worlds together, the first century and the last; it brings the life and light of the first into harmony with the age in which we ourselves live, and move, and strive and die. The old truth is the same; but we want the new expression. That living expression, that power which comes to the preacher from being able to think the thoughts that his hearers are full of, is often wanting. The old deference to the sermon as an utterance of authority is gone from the flock. "I seldom hear a sermon," said a great judge to me, "without wishing for the right of reply." That feeling is not confined to lawyers and to judges, with their dialectic training; the right of reply is freely claimed and used out of doors. Is this a time when sermons should be the echo of bygone generations that knew not Strauss and Hackel; should consist of artless reproductions of dispassionate commentators? Is the preacher's duty done when he has told his congregation what a parable is, and how leprosy was treated? The sermon is too often a cold, spiritless echo of the past. When all the world is throbbing with curiosity about the highest things; when immorality is making greater ravages daily, and the holy sanctions that alone can restrain it are being secretly subtracted from the moral creed of each, we need from the pulpit more than ever the love that constrains and kindles, the sympathy that wins us to the preacher's side. "The sweet words," says the poet Coleridge—

Of Christian promise, words that even yet
Might stem destruction, were they wisely preached,
Are muttered o'er by men, whose tones proclaim
How flat and wearisome they feel their trade.

That reproach is not true; these are they who during the week have tended their sick folks, taught the young, given their days to visiting and their evenings to instruction. And now on the Sunday, from some timidity or want of self-confidence, sometimes from want of time or lack of pains, they have timed their utterance to passionless dullness and their matter to the level of commonplace. It is a lamentable fact that brings a good man to this position; his people eager for all kinds of information, erecting here and there new altars "to the unknown" and unknowable "God," ask him for bread; and he loves them and offers them the cold, hard stone. I do not accuse; if I did I would take on myself my share of the accusation. Let us admit that there is much good and faithful preaching amongst us, which is received with more joy and avidity perhaps than in any other day. But the need is great and sore, and the army of 20,000 preachers should besir themselves and keep pace with the new intellectual movement and bustle. One of the parochial clergy has said, "To whom belongs, if not to the clergy, the office of creating and sustaining an enlightened public opinion upon the alone sufficiency of the Christian revelation, to meet, not only the spiritual, but also the moral and intellectual requirements of the composite being man? Not following public opinion, but leading it; and terribly in earnest." The clergy are unprepared for the new call upon them: but the Church has always fought against odds, and what appeared to be her rashness has been

her strength. The battle must not go by default. God is with us; our message is His. If we believe this we shall be bold, and our lips shall be touched with holy fire. The task of St. Paul at Corinth was a hopeless task, to the heathen observer. All science, wealth, civilization, luxury, refinement, were arrayed against his preaching; but one thing that observer could not know, the Lord had spoken to him in his heart, "Be not afraid, but speak and hold not thy peace. . . . I have much people in this city." With the same voice He calls to us, "Be not afraid, but speak."

The Throes of the People.

The Archbishop of York.

Ezekiel in his vision of the dry bones in the valley, invoked the breath, as he was commanded: "and the breath came into them, and they lived, and stood upon their feet, an exceeding great army" (Ezekiel xxxvii. 10). They were, we are told, "the whole house of Israel." They rose out of their graves (v. 12), out of exile and despair, and a great future was before them; but how that future should become great and glorious, not even the prophet could have fully explained. May not this striking parable, which without the pencil of Dore, paints itself to our eyes, remind us of the throes of the people, awaking to the full consciousness of their condition, in this late century of the world's history, and asking what are their rights, and why their condition is what it is? Our Lord, when he showed his miracles to convince the Baptist's principles, added one miracle, "The poor have the gospel preached to them." Has the word of gladness come to them? From every country in Europe comes the reply of the poor themselves, that their social condition is miserable and should be improved. The various societies, open and secret, for bringing about political changes mean this. "It is a question of hunger," (*Magenfrage*) said Prince Bismarck with keen insight. If that be so, the demand may alter its form, but it will never cease. Now the Church of England has done much for the poor in education, in succour for the most needy, in rescue for the fallen; but the "mighty army" has started to its feet, no longer with supplications, but with demands. It finds us unprepared; and no wonder. But we must either grapple with the wants of the people or be content to resign the task of guiding them. To the latter alternative we cannot submit; to accept it would be to pronounce ourselves the sentence of spiritual death. Then we are bound to look into such questions. "It rests with those whose position is above that of the masses"—thus writes a working man—"to say whether they will let it slide until a 'disturbing rush' sets in. If so, passion and prejudice come to the front, and reason and common sense are placed at serious disadvantage." The Church knows already that no great reformation of our social state can take place which is not founded on a reformation of the wills and tempers of individual men. But if she would gain the ear of those to whom she is sent, she must enter into their feelings and wishes, must distinguish what is reasonable from chimerical hopes and aspirations, must be able to show, with that fulness of knowledge of the facts of our social state, which alone will entitle her to speak; that for the sorrows and injustice of the past, the sins and passions of men are greatly accountable; and that to reckon on a future in which things will right themselves, merely by erasing all the past, is to forget that the same sins and passions will prevail in that future, and even with feebler forces to repress them. Against those blind guides who promise a future of self-evolved morality, of material holiness, of mechanical purity, Christ is the witness whom the Church must call. When self-denial and fruitful following of His example of purity shall be the rule, then, and not earlier, shall the golden age of peace have begun.

Our task is greater than before. We have always taught the truth; but the world that is to listen is far wider. We have always worked for the poor; but a new great army throngs upon us, war, gaunt, solemn, with its axiom, "Men must eat," with its demand that all social machinery shall be altered so that all may be fed. Work that already seemed too great has grown up around us. But the Church has never allowed herself to be deterred by misgivings as to the means. If the apostle asks, "Who is sufficient for these things?" (2 Cor. ii. 16), he lets us see before the Epistle closes what is his spring of action. "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9). Our Lord is with us to this hour, and the difficulty of our task is the greatness of our opportunity.

The Call to Service.

Rev. E. H. Bickersteth.

The Church of Christ to-day craves missionary

apostles. We ask ourselves again and again in utter amaze, Have more than eighteen centuries passed by since our Master said, "Go ye into all the world and preach the Gospel to every creature"? Why, then, are two-thirds of our world lying in heathen or Mohammedan darkness. All other questions with those who are one in Christ sink into insignificance before this. This grappled with, most of the others will settle themselves. Our great missionary societies are doing a work over which Heaven rejoices, and at which hell trembles. But their treasures and their forces need to be multiplied tenfold. And England could do it, if only her children would emulate the holy men and women who have gone before us. What would it be if men of wealth like Barnabas gave themselves and their substance to the work? What would it be if others, who could not go, supported, like Gaius, their brethren who are jeopardizing their lives for Jesus' sake. What would it be if some of noble and even royal blood were, like Hilda, to surrender all the glory of an earthly court, that they might form brotherhoods and sisterhoods, from whence should go forth the evangelists of the cross? What would it be if some of our bishops, inspired by the example of Patrick, and Columban, and Gallus, and Gregory, and Sturm of Fulda, and the martyred Adalbert, and Nilus, and Otto, and Raimund Lull, were to leave their English palaces for a missionary's staff, and draw with them a band of men whose hearts God had touched, to preach a purer Gospel with an equal zeal? God has chosen the weak things of the world to confound the mighty, and things which are not to bring to nought things which are.

Preaching, Progressive and Aggressive.

Rev. W. Hay M. H. Aitken.

The preaching throughout the mission should have some method in it, and should be progressive in its character. The first Sunday's preaching should be of a kind to awaken attention and arouse interest. It should be as the call of the ancient prophet, "Ho, every one that thirsteth, come ye to the waters." Then, on the Monday, drive in the ploughshare! Let us begin where God the Holy Ghost begins: "He shall convict the world of sin." Our first endeavour should be to produce real and earnest repentance, and we should seek to make sure that it is "repentance towards God." God's treatment of man and man's treatment of God, this more than anything else is the contrast that tends to break the stony heart and prepare the way for the return to the Father's house. When the foundation is thus laid, the cross of Christ can speak more eloquently than any other sermon to the awakened soul. Hold it up before the eyes of all, endeavouring to throw what light you can on its wondrous import. By the time the first week is drawing to its close you will be in a position to explain the nature of that subjective condition of salvation upon which so much depends, and to lead your awakened hearers on to "faith in the Lord Jesus Christ." Next, I would say to him who would do mission work see to it that your sermons, without being heavy or tedious, have some backbone or theological truth in them. Use illustrations by all means, but let them be illustrations, and not the very essence of the sermons. Hang your pictures on the wall, but don't build your wall of pictures. Once more. Speak plainly, and go to the point. Be sure you have a point to start with, and then keep to it, and make all your sermon bear upon it. Try and divest your mind of all tender consideration for your sermon—never mind whether you spoil it or improve it, considered as a mere composition. Feel the pulse of your congregation, and mercilessly sacrifice what doesn't seem to be telling, and ask God to give you that which will. You are doing business, not airing rhetoric. Seek to be filled with much tenderness and sympathy. You can't scold men and women into the kingdom of Heaven, but you may woo them in, if they see you love them and yearn over their souls.

Palestine's Hidden Records.

By Capt. Conder, R.E.

The examination of the great dolmen groups beyond Jordan by the survey party seems likely to give important Biblical results. Some seven hundred rude stone monuments in all were found in Moab, and of these about two hundred were planned, sketched, photographed, and described. The question of the dolmens of Syria, and of Asia, and Europe generally, will be found treated in Captain Conder's new work, *Heth and Moab*, and his conclusions have been approved by several authorities who have given long study to this obscure object. Generally summarized, these conclusions are: first; that the monuments in question were

connected with the barbarous worship of illiterate, and therefore prehistoric tribes, the dolmens being altars and the menhirs rude idols or memorial monuments: this worship survived in Palestine down to the second century, A.D., and both the dolmen and the menhir are found by Captain Condor to be described in the Talmud in connection with idolatry; secondly, it is argued from the distribution of these monuments, which have entirely disappeared in Judea, and are rare in Galilee, but found in great numbers in the pagan districts beyond Jordan, that they represent the altars and pillars of Canaanite tribes, which the book of Deuteronomy exhorts the Hebrews to destroy; thirdly, in the times of Abraham and Jacob, the Bible itself indicates the use of similar stone memorials by the early patriarchs, the stone of Bethel and the cairn of Mizpah being the most important examples. Finally, the discovery of such monuments on Mount Nebo and on mountain tops which appear (for other reasons) to represent the ancient Bamoth Baal and Baal Peor, as well as near Abel Shittim, and again near Dan, serve to give an historical connection with the Old Testament narrative, since we know that Balaam erected altars on the first three named mountains, that Israel worshipped Baal Peor at Shittim, and that Jeroboam's calf stood at Dan. It seems not impossible that the cairn of Mizpah may yet actually exist in Gilead, marking the spot where Jacob and Laban concluded their treaty, although the stone at Bethel has been vainly sought in repeated and exhaustive explorations in the neighborhood of the city.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XVII.

(Continued.)

Wilfred was not very eager over the task he had set himself; but he meant to try and carry it out. He had been thinking a good deal of things which Dolly had said to him, and he had been seeing how true her words were.

She had always been kind and gentle and helpful to them all, and they all loved her. Wilfred thought it must be nice to be loved; he would like to be loved himself; and as he watched her he had often felt he would give a good deal to be like her, gentle and forbearing and unselfish, if only he could feel that people loved him as he saw they loved her.

Perhaps if he could be useful and kind to Bruce now that he was lame and lonely, Bruce would grow fond of him in time. Wilfred had begun to see that it was pleasanter to be on good terms than bad with his brothers; and after all, why should not he and Bruce be good friends and companions? There was only a few years' difference in age between them. It might be very pleasant if they learned to get on together. Somebody must make the start, and why not he? Perhaps some better and higher motives than these lay deep down in the boy's heart; but he was shy of admitting them even to himself.

He found Bruce lying on the sofa, yawning over a well-known book, and casting many longing glances out of the window.

"Hallo, youngster! What have you come for?"

"I came to sit with you a bit, if you'd care about it," answered Wilfred, rather sheepishly.

"You did, did you? Well, it's precious dull here all alone. Anybody's better than nobody," returned Bruce, not too graciously. "I thought Dolly would be coming soon."

"Molly wants her. She isn't very well to-day. She's got a headache. I can stay as long as you like if you'd care about it, Bruce."

"Thanks, youngster—yes, don't go—it's so jolly dull alone. There isn't anything to do, and I know all the books by heart. It's a blue look-out for the next fortnight, ain't it?" and Bruce looked rueful enough at the prospect.

"I'm awfully sorry," said Wilfred.

"Being sorry's no good," retorted Bruce rather snappishly, for he was weary and restless almost beyond endurance. "Can't you think of something to amuse a fellow? Edgar does sometimes have a respectable idea. I don't believe you ever have."

Wilfred had a kind of idea; but after this he was rather diffident of bringing it out. He had half a mind to take offence at Bruce's tone and to stalk away; but his better feelings conquered, and he said presently,

"I have an idea but perhaps you won't like it."

"What is it? Fire away!"

"Well, you know that big old toy ship of ours?"

"Yes, what of it?"

"Don't you think we might make a model of a real big ship out of it, with all the masts and rigging and everything? There are lots and lots of pictures and explanations in some of the big books in the library cupboard, and I fancy if we were clever, we might rig up the old ship and paint her, and get the girls to make flags and things, and turn her out a regular beauty."

Bruce's eyes brightened instantly.

"Bravo, Wilfred! It's a capital idea! Go and fetch her down and bring the books, and let's have a look and see what we can make of her. I'd like her to be a regular man-of-war with guns and everything complete. Go on! Hurry up!"

Wilfred needed no more urging, but hurried off to do his brother's bidding.

Very soon they were so intent on their task that they had no idea of the flight of time, and were quite amazed when all the others came trooping in to tea. Bruce would hardly believe that the time could have passed so quickly.

Wilfred's face was unusually bright and animated. He was much interested in the task upon which they were bent, and he felt pleased to have found something which amused Bruce as well as himself. He had made an effort for his brother's sake, and it had been unexpectedly successful. He was altogether in an unusually happy frame of mind, and began to think there had been a great deal of wisdom in Dolly's advice.

After tea they set to again with redoubled energy to their task, and there was no longer any need for Dolly to trouble her head how Bruce was to be kept from being dull. Wilfred took all sense of responsibility off her hands, and considered it as his prerogative to wait on his brother, and help him in the all-absorbing employment which had been of his own originating.

Rigging up the old ship into a model man-of-war was no easy task, and it took a long time to accomplish it. Long before it was completed, Bruce had learned to look upon his brother as far handier, pleasanter, and cleverer a little chap than he had ever before believed him to be; and Wilfred wondered how it was that he had so disliked and feared Bruce. Formerly they had been always quarrelling, and now there did not seem anything to quarrel about. If they did have a difference of opinion, it nearly always ended amicably by one being willing to give up. They were too much at one in interest over their work to afford to fall out seriously with each other, and little by little they both came to the conclusion that quarrelling was not such a very necessary part of the day's work, and that it was much pleasanter as well as much better to keep the peace and be kind to one another.

"I can't think how it is," remarked Bruce one day, "we used to be everlastingly squabbling, all of us, particularly you and I, Wilfred. I used to think it was impossible not to; but we don't seem to quarrel now. How is it? Is it your doing or mine?"

"I don't know," answered Wilfred. "I think sometimes it's as much Dolly's as anybody's."

"Dolly's? How do you make that out?"

"Why, this way; you know how cross I used always to be?"

"Well, I don't know that you were worse than the rest of us. We were all pretty cross often. I know I was."

"Well, I was pretty disagreeable I know, and Dolly saw it too, and used to be sorry about it; and she said it was not nice to quarrel, and that I should be much happier if I would be nice to all of you. She told me that if I only stopped being cross you would get kind and like me. So I thought by and by I'd try. I was a long while making up my mind. I couldn't think how to begin, but when you got lame it seemed a good chance, and I'm very glad I did try, for it's much jollier now than it used to be, and Dolly was quite right what she said about you."

"Why, what?"

"That you would be nice if only I wouldn't be so disagreeable."

Bruce looked rather conscience-stricken.

"Well, but it was not always you; it was my fault too," he said, awkwardly enough, but heartily. "I used to be awfully disagreeable, and bully you tremendously."

"I don't suppose you would have done it if I had not been so sulky," argued Wilfred, who was fully convinced of his faults, and spurred on to acknowledge them by Bruce's confession of his own. "I used to like to vex you."

"And I believed I liked to bully you," replied Bruce, quickly. "I tell you what it is, Wilfred, I don't believe there was much to choose between us. It was six of one and half-a-dozen of the other. Only I was the elder, and I suppose I ought to have known better."

"Dolly knew better," said Wilfred thoughtfully. "She and Duke never do."

"No; and she can't bear us to quarrel either," remarked Bruce. "I used to think she was silly to mind, but really it's much nicer not to, as she said. I wonder what makes the difference between us—what makes her always so nice. I don't believe she is ever cross."

"I don't think she is either. I believe it's because she is good."

"Does being good make people nice like Dolly? I thought it made cowards of them."

"Dolly isn't a coward," answered Wilfred quickly. "If she had been she wouldn't have dared to scramble down the cliff alone to you. For we did not know it was you. It might have been anybody. I know I shouldn't have liked to have gone."

Bruce lay thinking deeply.

"Tell you what it is, Wilfred, if it's being good makes Dolly what she is, and makes us all so fond of her, it strikes me it wouldn't be a bad move for some of us to turn over a new leaf, and try to be good too."

Wilfred flushed up to the roots of his hair, half with pleasure, half with surprise, for it was not like Bruce to talk in this strain.

"I've been thinking that too," he said shyly. "Molly has been much different and far nicer since Dolly came, and they are always having talks together, and I like to hear them, though I don't always understand them. I often think I should like to learn how to be good."

Bruce said nothing for a while; but by and by he answered slowly—

"I don't believe I ever thought much about it before; but I know when I had that fall, and was lying watching the sea come up, thinking it would drown me when it did, I felt pretty queer; and I'd have given a good deal then to have known some of the things I've never cared to hear about before, and to have lived a different kind of life, and set you all a better exam-

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ple. I don't like to feel afraid; but I was afraid when I thought of dying. I shall have to die some day, of course; but I hope I shan't ever feel again as I did then."

Wilfred looked rather awed.

"I don't believe good people are afraid to die; not afraid like we should be."

"I don't much think they are; but it always seems awfully hard being good."

"Yes, it does; but we can try, you know. Perhaps if we begin to try, Edgar and Hubert will try too. I think it's easier when we are all trying together. And perhaps we can help each other."

"I believe Edgar would do anything if I set him the example," said Bruce thoughtfully. "I ought to have thought of that before. I

believe it was doing as I did made him so quarrelsome and passionate. It isn't nice thinking you help to make other people bad."

"I'm sure you were never bad, Bruce," cried Wilfred, roused to a sense of championship by his brother's self-aimed accusations. "But I think we do all like to do as you do, because you are older and stronger. And I'm sure if you try to be good, it will help us all very much to be good too."

"Very well," answered Bruce, smiling rather sadly; "I must see what I can do."

To be continued.

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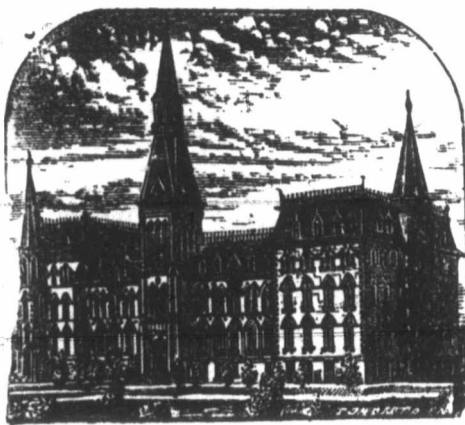
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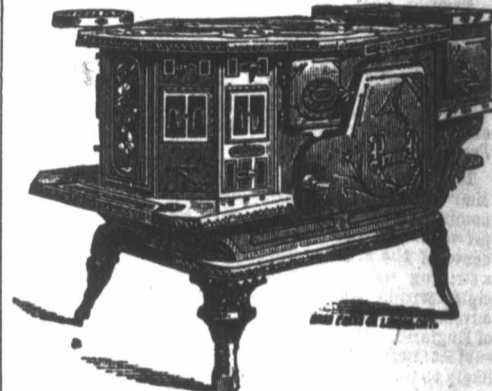
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