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## The Evangelical Churchman

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### NOT WORTHY, BUT WILLING.

Not worthy, O Lord, of Thy pardon,  
 Not fit to partake of Thy grace?  
 Not worthy, my Saviour, but longing  
 To live in the light of Thy face.  
 Not worthy to cling to Thy promise  
 Of cleansing and healing divine,  
 But eager to come at Thy bidding  
 And claim all Thou givest as mine.

It is not because I have asked Thee—  
 Tho' Thou hast encouraged my prayer—  
 But Thou, who dost love me, hast offered  
 My sins and my sorrows to bear.  
 God offered and I have accepted  
 The cleansing, the joy, and the light,  
 And into my life there is flowing  
 A wonderful beauty and might.

Still higher as onward I journey,  
 My will rises toward Thine own;  
 For God has accepted a sinner,  
 And I have accepted a throne.  
 There never was soul so unworthy,  
 To meet with compassion like Thine;  
 That I should be heir to a kingdom,  
 And God, the eternal, be mine!

Not worthy, but willing to praise Thee  
 With jubilant spirit and breath!  
 Not worthy, but longing to triumph  
 O'er sin and temptation and death.  
 Then crown me, O Christ, with Thy merit,  
 For all undeserving I am  
 To learn the anthem of Moses,  
 Its chorus, the song of the Lamb.

### ABIDE IN CHRIST, EVERY MOMENT.

'In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.'—Isa. xxvii. 2, 3.

The vineyard was the symbol of the people of Israel, in whose midst the True Vine was to stand. The branch is the symbol of the individual believer, who stands in the Vine. The song of the vineyard is also the song of the Vine and its every branch. The command still goes forth to the watchers of the vineyard,—would that they obeyed it, and sang till every feeble-hearted believer had learned and joined the joyful strain,—'Sing ye unto her: I, JEHOVAH, DO KEEP IT; I will water it every moment; lest any hurt it, I WILL KEEP it night and day.'

What an answer from the mouth of God Himself to the question so often asked: Is it possible for the believer always to abide in Jesus? Is a life of unbroken fellowship with the Son of God indeed attainable here in this earthly life? Truly not, if the abiding is our work, to be done in our strength. But the things that are impossible with men are possible with God. If the Lord Himself will keep the soul night and day, yea, will watch and water it every moment, then surely the uninterrupted communion with Jesus becomes a blessed possibility to those who can trust God to mean and to do what He says. Then surely the abiding of the branch of the vine day and night, summer and winter, in a never-ceasing life-fellowship, is nothing less than the simple but certain promise of your abiding in your Lord.

In one sense, it is true, there is no believer who does not always abide in Jesus; without this there could not be true life. 'If a man abide not in me, he is cast forth.' But when the Saviour gives the command, 'Abide in me,' with the promise, 'He that abideth in me bringeth forth much fruit,' He speaks of that willing intelligent, and whole-hearted surrender by which we accept His offer, and consent to the abiding in Him as the only life we choose or seek. The objections raised against our right to expect that we shall always be able thus voluntarily and consciously to abide in Jesus are chiefly two.

The one is derived from the nature of man. It is said that our limited powers prevent our being occupied with two things at the same moment. God's providence places many Christians in business, where for hours at a time the closest attention is required to the work they have to do. How can such a man, it is asked, with his whole mind in the work he has to do, be at the same time occupied with Christ, and keeping up fellowship with Him? The consciousness of abiding in Jesus is regarded as requiring such a strain, and such a direct occupation of the mind with heavenly thoughts, that to enjoy the blessing would imply a withdrawing of oneself from all the ordinary avocations of life. This is the same error as drove the first monks into the wilderness.

Blessed be God, there is no necessity for such a going out of the world. Abiding in Jesus is not a work that needs each moment the mind to be engaged, or the affections to be directly and actively occupied with it. It is an entrusting of oneself to the keeping of the Eternal Love, in the faith that it will abide near us, and with its holy presence watch over us and ward off the evil, even when we have to be most intently occupied with

other things. And so the heart has rest and peace and joy in the consciousness of being kept when it cannot keep itself.

In ordinary life, we have abundant illustration of the influence of a supreme affection reigning in and guarding the soul, while the mind concentrates itself on work that requires its whole attention. Think of the father of a family, separated for a time from his home, that he may secure for his loved ones what they need. He loves his wife and children, and longs much to return to them. There may be hours of intense occupation when he has not a moment to think of them, and yet his love is as deep and real as when he can call up their images; all the while his love and the hope of making them happy urge him on, and fill him with a secret joy in his work. Think of a king: in the midst of work, and pleasure, and trial, he all the while acts under the secret influence of the consciousness of royalty, even while he does not think of it. A loving wife and mother never for one moment loses the sense of her relation to the husband and children: the consciousness and the love are there, amid all her engagements. And shall it be thought impossible for the Everlasting Love so to take and keep possession of our spirits, that we too shall never for a moment lose the secret consciousness: We are in Christ, kept in Him by His almighty power. Oh, it is possible; we can be sure it is. Our abiding in Jesus is even more than a fellowship of love,—it is a fellowship of life. In work or in rest, the consciousness of life never leaves us. And even so can the mighty power of the Eternal Life maintain within us the consciousness of its presence. Or rather, Christ, who is our life, Himself dwells within us, and by His presence maintains our consciousness that we are in Him.

The second objection has reference to our sinfulness. Christians are so accustomed to look upon sinning daily as something absolutely inevitable, that they regard it as a matter of course that no one can keep up abiding fellowship with the Saviour: we must sometimes be unfaithful and fail. As if it was not just because we have a nature which is naught but a very fountain of sin, that the abiding in Christ has been ordained for us as our only but our sufficient deliverance! As if it were not the Heavenly Vine, the living, loving Christ, in whom we have to abide, and whose almighty power to hold us fast is to be the measure of our expectations! As if He would give us the command, 'Abide in me,' without securing the grace and the power to enable us to perform it! As if, above all, we had not the Father as the Husbandman to keep us from falling, and that not in a large and general sense, but according to His own precious promise: 'Night and day, every moment'! Oh, if we will but look to God as the Keeper of Israel, of whom it is said, 'Jehovah shall keep thee from all evil; He shall keep thy soul,' we shall learn to believe that conscious abiding in Christ every moment, night and day is indeed what God has prepared for them that love Him.

My beloved fellow-Christians, let nothing less than this be your aim. I know well that you may not find it easy of attainment; that there may come more than one hour of weary struggle and bitter failure. Were the Church of Christ what it should be,—were older believers to younger converts what they should be, witnesses to God's faithfulness, like Caleb and Joshua, encouraging

their brethren to go up and possess the land with their, 'We are well able to overcome; if the Lord delight in us, then HE WILL BRING US into this land,'—were the atmosphere which the young believer breathes as he enters the fellowship of the saints that of a healthy, trustful, joyful consecration, abiding in Christ would come as the natural outgrowth of being in Him. But in the sickly state in which such a great part of the body is, souls that are pressing after this blessing are sorely hindered by the depressing influence of the thought and the life around them. It is not to discourage that I say this, but to warn, and to urge to a more entire casting of ourselves upon the word of God Himself. There may come more than one hour in which thou art ready to yield to despair; but be of good courage. Only believe. He who has put the blessing within thy reach will assuredly lead to its possession.

The way in which souls enter into the possession may differ. To some it may come as the gift of a moment. In times of revival, in the fellowship with other believers in whom the Spirit is working effectually, under the leading of some servant of God who can guide, and sometimes in solitude too, it is as if all at once a new revelation comes upon the soul. It sees, as in the light of heaven, the strong Vine holding and bearing the feeble branches so securely, that doubt becomes impossible. It can only wonder how it ever could have understood the words to mean aught else than this: To abide unceasingly in Christ is the portion of every believer. It sees it; and to believe, and rejoice, and love, come as of itself.

To others it comes by a slower and more difficult path. Day by day, amid discouragement and difficulty, the soul has to press forward. Be of good cheer; this way too leads to rest. Seek but to keep thy heart set upon the promise: 'I THE LORD DO KEEP IT, night and day.' Take from His own lips the watchword: 'Every moment.' In that thou hast the law of His love, and the law of thy hope. Be content with nothing less. Think no longer that the duties and the cares, that the sorrows and the sins of this life must succeed in hindering the abiding life of fellowship. Take rather for the rule of thy daily experience the language of faith: I am persuaded that neither death with its fears, nor life with its cares, nor things to come with their dark shadows, nor height of joy, nor depth of sorrow, nor any other creature shall be able for one single moment to separate us from the love of God which is in Christ Jesus our Lord, and in which he is teaching me to abide. If things look dark and faith would fail, sing again the song of the vineyard; 'I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.' And be assured that, if Jehovah keep the branch night and day, and water it every moment, a life of continuous and unbroken fellowship with Christ is indeed our privilege.

### THRONGING AND TOUCHING.

BY WAYLAND HOYT, D.D.

The Master had just returned from the other side of the little lake. On this side he is met by a man who falls at his feet with a great burden on his heart, and a great prayer upon his lip. Yonder in the city, his little daughter is sinking into death. He has done all he can for her; but everything has failed. Hope has faded everywhere else; it shines now only around the Master. This is his burden and his prayer: "My little daughter lieth at the point of death, I pray thee come and lay thy hands on her that she may be healed, and she shall live." The Master, whose life was a perpetual answer to prayer, hears the man, yields to his cry, and begins to follow him.

Meanwhile, a great crowd is gathering. They are gathered by all the influences which call a

crowd—curiosity, interest in the stricken man of the synagogue, interest in the wonderful teacher, who is so in kin with men that somehow they always troop to him as the birds do to the Summer.

The crowd is dense and unwieldy, and swaying back and forth as crowds do, and blocking up the path, and rendering advance difficult. In a rude, eager way it forces itself against, and presses itself upon, and throngs and jostles Jesus walking in the centre.

Then a woman thrusts herself through the mass, clearing for herself a difficult course through it, with a most eager and determined, yet withal, with a thronging and half-fearing look and motion, striving to get into some neighborhood with Jesus. She accomplishes her object; then she reaches forth her hand and touches the long fringe upon the corners of the Master's robe. And then, as though that were all she wanted, turns, hastening to get away.

Now, the thing to be noticed is, that that touch seems to establish at once a union between that woman and the Lord. The woman is diseased, and at the moment of that touch she is conscious of cure. And amid all the pressing and thronging of the crowd the Saviour recognizes the touch and distinguishes it, is strangely sensitive to it, and yields, because of it, a healing energy. It is as though all the crowd were absent, and only the Saviour and that woman stood together.

"Who touched me?" asked the Saviour, turning around. "Did you? Did you?"

And when all denied, Peter answers: "Master, the multitude throng thee and press thee, Sayest thou, who touched me?"

But the Master replies: "Somebody hath touched me; for I perceive that a healing energy hath gone forth from me."

A relation between Christ and that woman has been established. There they stand together in the isolation of that relation. All the crowd has thronged Christ; only this poor woman has touched Christ. They who throng, though, doubtless, many of them are diseased, are still unhealed. The woman touches and is cured at once.

And so it must be one thing to throng Christ and another thing to touch him.

I am sure that the multitude on the road there, between the Sea of Galilee and the City of Capernaum, with Jesus in the centre of it, with the multitude thronging him, eager to see him, with that poor woman pressing her way through that crowd to touch him, establishing by that means between himself and herself a most singular deep relation—I am sure that this scene, which I have rudely sketched, is a perfect symbol and representation of the world to-day.

For, say what you will, the world throngs Christ to-day. Say what you will Christ is the centre of the world's interest and thought to-day. Men have tried to explain away the Christ. They have said he was a myth. They have said he was an enthusiast. They have said that he was only a man, possessing a wonderful genius for religion. They have brought all the enginery of criticism to bear upon him. They have devised countless theories to account for him. And yet he stands the central fact of the world's history, the grand problem for the world's solution, the gathering point of the world's interest, the controlling force in the world's life.

What think ye of Christ, Historian, Philosopher, Theologian, Statesman, Heterodox, Orthodox, Romanist, Protestant, Rationalist, Ritualist? What think ye of Christ? is the great question which the world has been asking itself, which the world keeps asking itself, which the world cannot help asking itself. The world is thronging Christ.

For, consider the singularity and diverseness of this Christ from all others upon whom the sun has shone. What dignity of claim, what augustness of life, what grandeur of power!

He comes assuming for himself a most unique position. He comes claiming to be something more than the founder of a new religion. He promulgates doctrine; but he puts himself at the centre of his doctrine. He brings to us revelation; but he himself is the sun whence the revealing streams. "I am the bread of life." "I am the good shepherd." "I am the resurrection and the life." "Come unto me and I will give you rest." "He that believeth in me shall have everlasting life." Daring like this has always been beyond the presumption of any man.

He comes substantiating his claims by a sinless life. His life is the one thoroughly pure ray in the world's darkness. He stands before the world and bares his breast and challenges, Which of you convinceth me of sin? And the only answer which the world can find for the Sinless One is worship.

He comes setting up a kingdom which stands larger and firmer as ages pass. "Can you tell me who Jesus Christ was?" asked Napoleon, at St. Helena. "Alexander, Cæsar, Charlemagne, and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love; and to this very day millions would die for him. I think I understand something of human nature, and I tell you all these were men, and I am a man; none else is like him. Jesus Christ was more than man. I have inspired multitudes with such enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my voice, of my words. When I saw men and spoke to them, I lighted up a flame of self-devotion in their hearts. Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, beyond all others, difficult to satisfy. He asks for the human heart; he will have it entirely to himself. He demands it unconditionally; and, forthwith, his demand is granted. Wonderful. In defiance of time and space the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. This it is that strikes me most. I have often thought of it." So supreme and mighty is the power of Jesus Christ over men.

And now this Jesus Christ, this singular and separate being, so authoritative in claim, shining with such purity of life, so imperial in power, the world cannot help thinking about, inquiring about, gathering around, thronging. Christ is in human history. Christ is the most stupendous fact in human history. As such he challenges and compels attention. Gather around him in attention and interest men must—just as that crowd gathered around him on the road between the Sea of Galilee and Capernaum. The world does throng Christ.

And yet it is easy enough to see that just as the presence of the Master in that crowd divided the multitude into two classes, those who throng and she who touched, so now to-day, Christ as a great fact and presence, divides the world into two classes—they who simply throng, and they who deeply touch.

To those who touch him Christ is vastly more than he is to those who throng him. There is formed between him and them a most intimate and personal relation. They are conscious of a spiritual healing through this touching of him. Their need has touched his fulness.

Their sin has sorrow has to ness has touch his he

This touch thronging. It it is not mere it is not a mer merely public only lip deep-million fathom closest contact union of the Christ. It is a and not along careless throng ergy of Christ —N. Y. Inde

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[The following Gleaner" by Miss Zenana Society, B

In the retire jab, one who a amongst Hind full peace and For some time clear calm light Kurrack Singl and preached one learned m where to be al accomplishment, mon powers o He first was e Christianity, a were rewarded Huhm Singh,

During a ser ago, Huhm Si Gospel, though ing it) became soul. The cry I do to be save the way from l intuitive idea said, "My mon take whatever reply was, "By ed. From rup tion, only from

Huhm Singh was baptized b ity which may stances. After was never full

Then came a Huhm Singh's troubled and te and strengthen pastor of Batal who quoted to read my title c being written i Huhm Singh, v

On the day c visited by a n an interesting p the Pandit. D Christian Panc umstances wo request, that a without waiting To this proposi objection.

"I have give buried without made,

Their sin has touched his forgiveness. Their sorrow has touched his comfort. Their weakness has touched his strength. Their faith has touched his heart.

This touching is different from the world's thronging. It is not mere intellectual interest; it is not mere enthusiasm which art can glorify; it is not a mere æsthetic admiration; it is not merely public prayer and praise which may be only lip deep. It is all this and something a million fathoms deeper than all this. It is the closest contact and the most utter spiritual union of the human heart with the heart of Christ. It is along the channel of this touching, and not along the way of a more distant and careless thronging, that the healing, helping energy of Christ flows down upon the needy soul.—*N. Y. Independent.*

## Missionary.

### DEPARTING IN PEACE.

[The following touching narrative was sent to "The Gleaner" by Miss C. M. Tucker, of the Church of England Zenana Society, Batala, Punjab.]

In the retired village of Urduki, in the Punjab, one who a few months since was reckoned amongst Hindus has just passed to his rest, in full peace and trust in the merits of Christ. For some time in that village has shone one clear calm light; the lumbar (or head man) Kurrack Singh has amongst idolators prayed and preached both by his lips and his life. The one learned man amongst ignorant peasants, where to be able to read is a remarkable accomplishment, the Pandit has devoted uncommon powers of mind to the service of God. He first was enabled to win over his wife to Christianity, and then his quiet labors of love were rewarded by the conversion of his brother, Huhm Singh, of whom we give a brief account.

During a serious illness, about two months ago, Huhm Singh (who had often heard the Gospel, though he had held back from embracing it) became greatly alarmed concerning his soul. The cry of his heart was, "What must I do to be saved?" and he anxiously inquired the way from his Christian brother. With the intuitive idea of winning mercy by works, he said, "My money and house are in your hands, take whatever is needful." Kurrack Singh's reply was, "By such things one cannot be saved. From rupees and riches there is no salvation, only from Jesus."

Huhm Singh believed, and on July 11th, 1883, was baptized by his own brother, an irregularity which may be excused under the circumstances. After this the sick man rallied, but was never fully restored to health.

Then came a severe recurrence of sickness. Huhm Singh's heathen relations and neighbors troubled and tempted him. He was comforted and strengthened by a visit from the Native pastor of Batala (the nearest town to Urduki), who quoted to him the hymn, "When I can read my title clear." The thought of his name being written in heaven was a great solace to Huhm Singh, who liked to refer to it.

On the day of his departure the sufferer was visited by a missionary, who afterwards had an interesting private interview with his brother the Pandit. Delicately, and with feeling, the Christian Pandit made, what under other circumstances would have seemed a most strange request, that a coffin should be prepared at once, without waiting for the death of Huhm Singh. To this proposition the missionary made a little objection.

"I have given orders that I myself should be buried without a coffin," was the observation made.

But the explanation gently and cautiously offered in reply at once convinced the missionary of the wisdom of preparing the coffin. The Pandit desired to give his brother *Christian burial*, instead of committing the corpse to the flames after the heathen custom, which it would be extremely difficult to break, amid the opposition of the superstitious people amongst whom he dwelt.

No time was lost in speaking about the coffin, but Huhm Singh died that same night, and the lonely Pandit was unable to carry out his desire for a Christian burial. When the Native pastor, the English missionary, and others arrived at Urduki, already the Christian convert's body had been consumed on the funeral pile! So rapidly are such obsequies performed in India.

It was refreshing to the writer to turn from the scene of heathenish wailing, where nearly forty women united in a kind of gymnastic display of noisy grief, to the quiet room where the Pandit sat amongst his Christian friends, sorrowful, yet rejoicing. What mattered it that the body of his brother had been reduced to ashes, when he could tell of the peaceful, happy departure of the redeemed spirit! Kurrack Singh loved to dwell on the happiness granted to the dying convert. "I am ready to go to heaven," he said. To one near him Huhm Singh observed, "If a man is released from jail and a companion says to him, 'We are parted!' he replies, 'The door is open; you come also.'"

About two weeks before his death Huhm Singh had been in great trouble of conscience. He expressed deep repentance and appeared almost heart-broken. The forgiveness of sins was what he desired. The penitent laid hold of Christ, and at the last his calm sunset was obscured by no cloud. When in suffering and scarcely able to speak, he said, "I know not whence such happiness comes. My illness presses me down—but joy presses down my illness." And so Huhm Singh departed with a smile on his lips, bearing testimony in death to the power of Him

"Who robbed the grave of victory,  
And took the sting from death."

May it be granted to Pandit Kurrack Singh in his lonely corner of the mission-field to gather in many more such sheaves to lay at the master's feet!

A. L. O. E.

## British & Foreign News.

### MR. MOODY IN LONDON.

Mr. Moody has been giving a reporter of the *Pall Mall Gazette* his impressions of London from the standpoint of a religious teacher:

"The fact is," said Mr. Moody, some days ago, "I feel ashamed at coming to say anything here. You are much further ahead than we are in America. They have more need of me in the States than you have in England. London, sir, I regard as the most religious city in the world. There is nothing like it to be found anywhere at present, and I very much doubt whether there ever was anything like it." "That is not saying much for the rest of the world, Mr. Moody," remarked his visitor; "we have a tolerable number of sinners here." "Of course you have," replied the evangelist; "because there are so many of you altogether. But take it in proportion, and you will find that the facts bear out what I say. I am very much impressed with that. The more I think of it the more it is borne in upon my mind that, take it all in all, there is nothing like London in the whole world. There is nothing like it in America, at any rate. Take, for instance, your wealthy men. In London there is such a thing as sanctified wealth. That is a very rare commodity in America. The reason for that, I suppose, is chiefly due to the fact that in London you have families that have been acclimatized to wealth. They can breathe it without choking. It does not crush them. It is one of the ordinary inci-

dents of their life, and, being born to wealth, they make as good a use of it as of any other gift which they possess. But in America our rich men have nearly all been born poor. They have heaped together vast fortunes. As a consequence their wealth is too much for them, and there is nothing to compare with the great numbers of wealthy men and women who in London devote the whole of their leisure time to the service of God and their fellow-men. Why, the other day the heir to one of the greatest fortunes in London, whose name I do not wish you to publish, stood outside our meeting, and held a cabman's horse the whole time in order that the cabman might take part in the service within. Nor was that at all an isolated incident. Titled ladies and wealthy ladies moving in the first society have gone down to the lowest slums in the districts in which we have been holding our meetings and taken care of the children and nursed the babies while the mothers spent an hour in our hall. In some of the places they opened a "creche," where they each took turns in keeping the babies while the mothers were at the service. There has been no duty which they have not been prompt to perform. But it was done over and over again. In fact, there has been no limit to the self-sacrifice and zeal with which the mission has been carried through on all hands. Nor is it only the wealthy who have shown such energy. About a hundred persons have followed us from place to place—camping out, as it were—and have taken lodgings in the immediate vicinity of our halls in order that they might be able to work both night and day and bring in the people. That is one of the great advantages you have here. You have more people with leisure than we have in America: people who have time on their hands and who are good enough to dedicate it to the service of their fellow-creatures. I don't think that ever any series of services were arranged for with more good feeling between all denominations, executed with more unity or zeal, or crowned with greater success. For two months before we started, the ground was thoroughly prepared, so that for about ten months Mr. Paton has worked like a galley-slave in the midst of an energetic and devoted body of helpers. Among those who helped us very materially were converts who joined us at Cambridge. There never was a place that I approached with greater anxiety. Never having had the privilege of a university education, I was nervous about meeting university men. But I think I had a better time at Cambridge than I had in any other provincial town, and many of the graduates who were brought in there rendered noble service in our London campaign. Some of the best cricketers in Cambridge—some of the best in England, in fact—have been with us heart and soul. We have experienced the advantage of the Cambridge visit through the whole of our London campaign."

"Now, Mr. Moody, compared with your last visit to England, how does this one stand?" "Better," was the reply; "better in every respect. There has not been so much newspaper sensation; for the newspapers did not write us up as they did before; but we have had more meetings, better meetings, and the work has been of a more satisfactory character in every way. For the last eight months I have addressed, on an average, 9,000 people every day. We always rested on Saturdays, but as we had on an average 25,000 persons at our Sunday services, that brings the average up to 9,000 a day, seven days a week, for eight months. You can cipher out the total if you like. I have never done so." Making a rapid mental calculation, our representative noted the fact that Mr. Moody, during that time, must have addressed over 2,200,000 people. "Tolerably large congregations," continued Mr. Moody; "and we got down to the people better. There was not so much absolute work in the slums as among the middle and working classes. Our best services were at New-cross and Stratford, where we could have had twice the number of people every day if we had had only room for them. The worst services were those at the Temple-gardens, in the City. We got the people even there; but we had to go after them, whereas at New-cross and Stratford the difficulty was the other way. Eight years ago it was a superstition that you could not get people in the suburbs. Now, we find this time that it is much easier to get them at their homes than anywhere else. As a rule, the workingman will not go to meeting until he has been home first, if only for five minutes."

"And what do you think of us, Mr. Moody? Have we improved or gone backward during the eight years which have passed since you last came to England?" "You have improved," said Mr. Moody—"wonderfully improved. To begin with, there is much more brotherly feeling, more Christian union among the various denominations, than in 1876. The number of ministers, Established and non-Established, that co-

operated with us all through has been much greater, and their fervor and brotherly feeling were all that could be desired. Another great change very welcome to us is the increased spiritual life of the churches. There is still, no doubt, a great deal to be done; but there has been a great awakening, and the Church of England especially is much more alive than it used to be. Then there is another improvement that is very perceptible, lying on the surface of society; I mean the enormous advance you have made in temperance. Eight years ago it was difficult for me to mix in your society without being constantly pressed to drink wine. Now I may say broadly, I am never asked to touch it, and at many places where I go it is not even on the table. This is a great change, and brings you nearer to the American level in that matter, for in our country Christian people have been ahead of you in recognizing the mischief of drink. Side by side with the increasing zeal of the churches there has been a most remarkable absence of abuse, and the last improvement that I notice is a diminution of caste feeling. There seems to me to exist in England a greater sense of our common humanity permeating all classes. The rich and the poor seem to feel that there is no longer that great gulf between them which was formerly there." "This is very gratifying, Mr. Moody," said our representative: "now, have you learned anything from us?" "I came here to learn, and I have learned one great truth." "What is that?" "Why, the great principle of divide and conquer. That is what distinguishes London above all other cities. The church has discovered that in order to get at men it must attack them in sections. It is of no use trying to get at men in the mass. You must split them up and deal with them in detail, and to such a length have you carried this principle that there is hardly a class of a hundred persons in London that have not a society or missionary or somebody or other specially told off to look after them." "Except journalists," remarked the visitor, *sotto voce*. "For example," continued the evangelist, without noticing the interruption, "you have your Policeman's Mission, your Cabmen's Mission, and look at the way your shop-girls are cared for! Why, there is a friend of mine who has every week a class of no less than 800 shop-girls, and another has a class of 600. And then, above and before all, look at your Mildmay-park. Why don't you write up Mildmay-park Mission, now? I think that is the greatest institution which exists in London at the present moment. Its activity is boundless, and it is doing a great work—a very great work indeed. I should like to see a Mildmay-park established in every city in the world."

"Now, Mr. Moody, that, you say, is what we have taught you; what have you got to teach us?" "The great thing that you need in London," replied Mr. Moody, "is homes. Homes! there, that is your great lack. The great mass of your population is homeless. What you want to do is to give them a stake in the country. Let them feel that they have a fixed home out of which they cannot be turned by any one. At present your people shift aimlessly from place to place. A man may be in a room to-day and out of it to-morrow. There is no sense of permanence of ownership such as we have in America, where nearly every man owns his own house and has his own bit of land. There are more people who live from hand to mouth in England than in America, and I sometimes wonder how you would pull through in the event of a prolonged period of depression. The home was founded before the church, and you in England stand more in need of homes than you do of churches. There are no homes in the world so well found and so beautiful as English homes; but, on the other hand, the extremes meet, and there are none so destitute and squalid, or lacking in all that makes home home-like, as the homes of many, many thousands of your countrymen. In America the sense of ownership is a great stimulus to the development of manhood; and I think our institutions also contribute to sharpen the intelligence of the workman. He has a vote and so he reads the papers to see which side he should vote upon, and the result is that, on the whole, I think our working classes are more intelligent than yours. But the great thing that you are behind in is, after all, the home. Keep hammering away at the 'dwellings of the poor' question, and keep moving on against the drink."

"I am never excited," said Mr. Moody, "in my most exciting meetings. I can sleep like a top within three minutes of going into a meeting, and I can be sound asleep three minutes after leaving it. If I were to get into such a state of nervous excitement as General Booth, for instance, gets into when he addresses large meetings, I should have been dead long ago. The survival of the Booth family to the present moment is to me little short of a miracle. There is nothing in my work approaching to the exhaustion, nervous and physi-

cal, which their operations constantly involve. The great defect, if I may be permitted to say so, of your services in England, especially of the services of the Church, is that they alienate the masses by their excessive length and their lack of interest and vitality. Your religious services are adjusted to the needs of an age before railways were invented and telegrams had revolutionized the whole method of communication between man and man. You want telegraphic services (if I may use the phrase) if the busy men of the latter end of the nineteenth century are to attend to them. None of our meetings exceeded an hour in length, and they were always broken up with plenty of singing. Long services are a mistake. You want prayers short and to the point, with straightforward addresses from the heart of the speaker to the hearts of the listeners. In short, the great need of the church here, as elsewhere, is sanctified common sense."

#### SCOTLAND.

Professor Blackie is not satisfied that a monumental brass should be placed in St. Giles Cathedral in memory of Dr. Hannah, at whose head Jenny Geddes hurled her stool, without at the same time a similar tablet being erected as a memorial of this now famous dame. The Professor suggests the following epitaph:—"In memory of Dame Jennv Geddes, or Mean, who, on the Twenty-third day of July, Sixteen Hundred and Thirty-seven, in this place, emphatically and triumphantly protested against the usurpation of ecclesiastical functions by the secular power. This memorial is erected by patriotic admirers of the Covenanters, who live in smoother but not more manly times."

#### FOREIGN.

The Berlin Society for the Propagation of Christianity among the Jews has existed for sixty-four years, and has been the instrument of bringing 1,000 of the children of Israel to the knowledge of the Messiah.

An Old Catholic church has been formed in Rome. It consists of about one hundred members, male and female, and a few priests. Among the latter are Count Campello, ex Canon of St. Peter's; Dr. Savarèse, who left the Romish Church a few months since, and Panzani, once a prisoner in the Inquisition, but delivered by the Italian troops in 1870.

The "revenges of history" are finely illustrated, and also emphasized, by the fact mentioned by Dr. Beard, in a letter to the *Congregationalist*, that when the German Emperor rode into humiliated Paris, at the close of the Franco-German war, not less than eighty members of his personal staff were descendants of the Huguenots who had been formerly driven from France at the dictate of Papal authorities. It is a long account which France has to settle for the Revocation of the Edict of Nantes.

Lately the Archbishop of Turin, Cardinal Allimonda, baptised solemnly in one of the churches of the ex-capital, "Dr. Augustus, Baron de Mezer, a Protestant pastor that had come from Geneva to Italy, to convert Italians to Protestantism, and had been himself touched by the *Divine Grace*! and converted to the real truth as it is to be found only in the Holy Roman Catholic Church." You may imagine the stir created among our brethren in Turin by this remarkable piece of news, trumpeted by the clerical papers and repeated by the secular press. Everyone was sure that the man was not a Protestant minister, but how to prove it? Pastor Meille, of the Waldensian Church, set to work, and after three months of untiring researches, succeeded in constructing the real story of the *soi-disant* Baron de Mezer. It is worth repeating. It might even be put under the form of a novel with the title, *A man baptised four times*. Cesare Auguste Bufacchi was born in Rome towards 1853 or 1854, and received his first baptism at the hands of a priest to whom he was presented by his father, a humble stonebreaker, though a fellow-citizen of Prince Torlonia. At 18 or 19 years Bufacchi entered one of the Baptist churches of Rome and received the second baptism. He was employed by the Church as typographer, but soon revealed himself a confirmed drunkard, and was dismissed from the work and from the Church. This happened towards 1874. Bufacchi, abandoned by the Baptists, succeeded in obtaining, through an uncle of his (a monk esteemed at the Vatican) an audience from Pope Pius IX., who, rejoicing over the return of the lost sheep to the fold, gave him full absolution and (what

Bufacchi appreciated more) a good employment. Here there is a gap in the history. Why did our hero leave Rome? Was it willingly, or was he forced to do so by some cogent reasons? We don't know, but in 1882 we find him in Nice under the name of Mr. Boseacchy, *pasteur Protestant de Lucerne*. Under that name and title he managed to become acquainted with a Jesuit, who undertook the easy task of converting the pseudo pastor. Very soon convinced of the Catholic faith (as you may imagine) Boseacchy, alias Bufacchi, was shipped to Lourdes, accompanied by the Count and the Countess de Villable, who were to act as godfather and godmother at his third baptism. The ceremony took place on the 20th August, 1882, before a numerous assembly, to the immense delight of all the French clerical papers that could not proclaim loud enough the splendid victory over Protestantism. Last summer Mr. Pilatte, of Nice, received the visit of a friend of Boseacchy. This friend told Mr. Pilatte that Boseacchy was anxious to come back (?) to Protestantism, and ready to unveil awful secrets about Roman Catholicism! Mr. Pilatte contented himself with answering that whatsoever revelation Mr. Boseacchy could make, he would not be listened to by anybody after what had taken place. The next day the friend returned and confessed that, trusting the promises of the Jesuit, he had formed a commercial society with Boseacchy. He had spent all his money in renting a warehouse and furnishing it, and now the Jesuit and the godfather were refusing to pay to their spiritual son and godson the price that had been stipulated for his conversion. Mr. Pilatte directed him to a lawyer, and Mr. Boseacchy disappeared again from the scene. But he had not gone to America, where his protectors wished to ship him to, to get rid of him. He simply crossed the Alps and came to Turin, where he presented himself as Baron de Mezer, a Protestant minister from Geneva. He was soon converted again, and on the 4th of February, 1884, received his *fourth baptism* at the hands of the Cardinal Archbishop in the Church of the Holy Ghost. His wife took her share of the ceremony. On that occasion Bufacchi—Boseacchy—de Mezer "delivered an eloquent discourse, in which he detailed the mysterious way through which divine providence had led him from the darkness of heresy to the light of the Catholic Church" (these are the words of the clerical papers in Turin). Pastor Meille wrote to the Archbishop a detailed account of the whole story in a printed letter addressed to the prelate.—*Correspondent of English Paper.*

#### THE BIBLE IN RUSSIA.

While Protestants of all denominations unite in the work of propagating the Bible all over the world, and Roman Catholics (clergymen, of course,) strenuously object to the independent reading of it by the laity, the Greek Russian Church practically does not do anything either way. If the Russian priest duly performs the established divine service and rites, and administers the sacraments, he is supposed to fulfil his whole duty, though perhaps for years he does not touch the Bible, nor admonish his parishioners to "search the Scriptures." Under such circumstances the Bible certainly could not be propagated in the Czar's country.

Brothers Cyril and Methody, the apostles of the Slavs (both canonized), translated the Bible (in the ninth century) from the Greek into the Slavonian, which, to the present day, is held as a church language among Russians, Servians, and Bulgarians. The Slavonian of the Bible considerably differs from the Russian spoken to-day, literally, grammatically, and alphabetically. The Cyrillian alphabet comprises the whole of the Greek alphabet, with a large addition of characters peculiar to the Slavonian tongue, so that it contains forty-five letters all told. Peter the Great simplified the type of the Slavonian alphabet, rejected nine Greek letters, and sanctioned the use of the spoken language in literature. Thus sprang up the Russian or civil language in distinction from the Slavonian or church language. However, the Russians of to-day understand tolerably well the language of Cyril and Methody.

Up to the sixteenth century, when the Russian Church began to lose its independence, Russian bishops urged their people to learn the Bible. Thus Bishop Maxim said: "It is a great evil not to learn the divine Scriptures, and not to search them carefully." Another Bishop, Serapion, said: "Come to the Holy Scriptures whenever you hear human fables." And the Russians of the olden times, at least those who had leisure enough, copied and published the Bible, searched for the parallel quotations, and translated from the Greek the explanatory remarks of the Fathers. When, in the seventeenth

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"St. Paul said th spiration of God and evidence of th The Bible was writ centuries; some p desert and Palest others in Corinth social standing anc priests, publicans, a wonderful unity first line to the last God, merciful and sinful, and of the si one author of all p Holy Ghost. And Old and the New

century, Patriarch Nikon corrected multifarious errors made in the Bible by copyists and printers, thousands of Russians, both lay and clergymen, opposed him. This fact shows that at that time the Scriptures indeed were largely read in Russia. But the times have changed since then. Now only the Raskolniks earnestly study the Bible, while the orthodox people, the clergymen included, neglect it. Recently, in Moscow, at a public discussion held between some orthodox clergymen on the one side, and Raskolnik teacher on the others, a Raskolnik woman brought to confession an orthodox bishop by her deep biblical erudition. This is one of the reasons why the orthodox priests and missionaries fail in converting the Raskolniks.

The first Slavonian Bible was printed by Ivan Theodoroff, of Moscow, in 1581, at the city of Ostrog. That version has been several times revised and corrected. Only twenty years ago the Bible was translated from the original Hebrew and the Greek into the Russian spoken to-day. In the Church services however, the Slavonian language is yet retained.

In 1517-19 Dr. Frank Skorina, of Polotsk, had printed in Prague the "Russian Bible" in the popular language of that age, "for good instruction of common people," as he said. Later on Skorina republished the Acts in Wilno. In 1580, Mr. Tiapinsky published the Bible in two languages, side by side, Slavonian and Russian. But all those early efforts to popularize the Bible in Russia failed; for they were inspired with a spirit of Protestantism. The Russian Protestant brotherhoods of the sixteenth century flourished remarkably. They built schools, established printing houses, and attended to missionary work. But, being pressed on one side by the Moscow Czars, of Byzantine faith, and on the other by the Polish kings, of Roman Catholic belief, those brotherhoods have perished like a luxuriant flower under the breath of adverse winds.

In 1813, Alexander I. was induced by the English Bible Society to open in Russia a branch of that Society. Under the auspices of that Society the Bible was translated into different languages, of many nationalities, living under the Czar's sceptre, and the work of propagating the Holy Scriptures was efficiently carried on. But Czar Nicholas (in 1825) ordered that that secular society should transmit to the Holy Synod its whole stock of Bibles, under the pretence that the sacred work of supplying the people with the Holy Scriptures properly belonged to the Church. Thus the activity of one of the most flourishing Bible Societies was at an end. As to how the Holy Synod performs its sacred duty of propagating the Bible we may judge from these facts: the annual budget of the Synod amounts to over eighteen roubles (about \$12,000,000); for the missionary work, however, it appropriates the petty sum of five thousand roubles (\$3,500)! But the English Bible Society again came into the field. With the late Czar's permission, that society every year buys from 200,000 to 300,000 copies of the Bible from the Synod printing houses of St. Petersburg, Moscow, and Kieff, and propagates them at its own cost among Russians.

There is also a Protestant Bible Society in Russia, which, however, meets the wants only of colonists and other residents who do not use the Russian language, and who do not belong to the Greek Church. There are in Russia 4,350,000 Lutherans, all told.

Twenty years ago there was formed a purely Russian "Society for the Propagation of the Holy Scriptures in Russia," independent from the Synod, though under the protection of the imperial government. It raised some funds by subscription and donations. During those two decades, however, it has succeeded in having propagated among the Czar's subjects over 700,000 copies of the Bible. As its motto the society accepted these words of Christ: "Ye do err, not knowing the Scriptures (Matt. xxii. 29)." In his speech delivered at an annual meeting, Professor Astafieff, president of the Society, said of the Bible as follows:

"St. Paul said that 'All Scripture is given by inspiration of God (2 Tim. iii. 16).' The best proof and evidence of the Bible being inspired is its unity. The Bible was written during a long period of sixteen centuries; some parts of it appeared in the Arabian desert and Palestine, and others in Babylon, and others in Corinth and Rome; persons of different social standing and education took part in it, kings, priests, publicans, fishermen and so on; and yet what a wonderful unity there is in its principles, from the first line to the last. All of them speak of the same God, merciful and just; of the same man, weak and sinful, and of the same future life. Verily, the true and one author of all parts of the Bible was the same—the Holy Ghost. And that is indeed what we find in the Old and the New Testament. It was the Lord who

spoke by his servants, the prophets. 'Holy men of God spoke as they were moved by the Holy Ghost.'

"The Bible is given to us 'that the man of God may be perfect, thoroughly furnished unto all good works.' For the Word of God is quick and powerful and is a discernor of the thoughts and intents of the heart.' It is 'the helmet of salvation and the sword of the Spirit.' It is a fire, softening our stony hearts, and 'a hammer' breaking our sinful will. It is a 'seed' which on being cultivated in our hearts may bring forth fruit thirty-fold, or sixty, or even a hundred. It is 'The Word of Life' that brings us to the life eternal. It is 'a light that shineth in the dark places, until the day dawn, and the day star arise in your hearts.'

"In Sanskrit, the common origin of all the Hindu European tongues, 'to speak' means also 'to light.' The Word is, as it were, the light's ray. A prophet of the Old Testament calls Christ 'the Son of Righteousness' (Mal. iv. 2), and the Apostle of the New Testament calls him 'the Word' and 'the light' too. 'The Sun of righteousness shall arise with healing in his wings.' And 'in him (the Word) was life; and the life was the light of men.' 'That was the true light.' Thus the prophets of old and the apostles bear witness of the same Being.

"The fate of the individuals as well as of nations depends upon their relation to the Bible. If they look upon it as a mere product of human mind, their life, moral and intellectual, is low; the glorious future does not lead them onward, and the great traditions of the past are as naught for them; they care and live but for a moment. Quite a different picture present the men and the nations who regard the Book as God's revelation; they are graced with a great success in every undertaking; they are 'like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper (Ps. i. 3).'

"Oh, how I wish that our beloved country would be among the latter nations!"

If Russians shall learn to read at all, and learn to read the Bible, it will not be accomplished by the efforts of the Holy Synod. In 1868 there were in Russia 20,000 parochial schools, counting over 380,000 pupils, and in 1882 there were only 4,000 such schools, with less than 100,000 pupils. The number of pupils in the Theological Schools had also decreased for the same period from 53,000 to 42,000.—*N. Y. Independent.*

**THE COPTIC CHURCH.**—The Copts are believed by many writers to be genuine representatives of the ancient Egyptians. They preserve the type of features of their assumed ancestors as represented on the monuments; and their language is the ancient Egyptian language, modified as it may have been by two thousand years of subjection to and intercourse with foreigners. They were the first of the people of the land to embrace Christianity, and have maintained their faith through all vicissitudes. The Coptic Church was separated from the main body of the Christian Church after the Council of Chalcedon, A.D. 451, by its adherence to the Monophysite doctrine. Except in a sharper definition of its doctrine on that subject, its faith has not essentially changed since then. It has its own ritual, and exacts a rigorous observance of the fasts. The Jacobite Copts have a patriarch who claims supremacy over the Abyssinian Church, and in whose election the Patriarch of Abyssinia has a voice, and twelve Episcopal sees. The Roman Catholic Copts, who have built up several communities in Upper Egypt since the end of the seventeenth century, use a liturgy not differing much from that of the Jacobites, except that in the "commemoration of the faithful departed" they make mention of "the six hundred and thirty who were gathered together at Chalcedon." The Copts have a curious custom of distributing to the poor on Whitsunday doles of meat and fruit on behalf of their deceased friends, which, if we are imaginative enough, may take us back to the time when the ancient Egyptians filled their tombs with provisions, of representations of them, for the benefit of the double or the deceased. The recently published works on Egypt of Mr. Mackenzie Wallace and Mr. Villiers Stuart contain much interesting information on the present condition of the Copts. According to Mr. Villiers Stuart, they are all educated, and constitute the most industrious and enterprising class of the community. They are very numerous (about 250,000) in Upper Egypt, forming one-fourth of the population in some towns; and there are about 50,000 of them in the Delta. Their churches and the fashion in which they are decorated remind one of Russian ecclesiastical forms, and they are in fact in communion with the Greek Church, at Assiout. According to Mr. Mackenzie Wallace, they constitute by far the richest sec-

tion of the population, and "nearly all the fine, large, well-built private houses, which attract the attention of the passing tourist, are found, on inquiry, to belong to wealthy Coptic merchants." Notwithstanding the disabilities under which they still suffer, they enjoy privileges which they never possessed before. They have almost a monopoly of the Government clerkships and secretaryships; for they are the ready writers and ready reckoners of the country. One of their number has recently been elevated to the rank of Pasha. They have built a florid, costly cathedral in Cairo; and they have schools, where a considerable number of boys receive an education, which, beyond writing and arithmetic, is too defective to be of much value. The women, however, are very ignorant, the provision for their education being confined to a girl's school in Cairo, where the pupils are taught reading, writing, arithmetic, Arabic hymns, and Holy Scripture. The women labor, also, under the disadvantage of seclusion, which is imposed upon them by their relations with the Mohammedans, to whose prejudices it is necessary to conform for the sake of avoiding scandal. Lately a "young Coptic" party, which promises to be of considerable force, has arisen. It seeks to improve the standard of education, and to cultivate a better acquaintance with the ancestral faith and the ground on which it rests. They have moved the priests of the old churches to search for the books which were gradually perishing and form a public library to be placed in the Patriarch's residence near the new Cathedral in Cairo, and they have extended the powers of their Council. The subject of school reform is also under consideration among the more active members of the Church. It is evident from information gained by Mr. Villiers Stuart, that the Copts very narrowly escaped massacre during the troubles with Arabi Pasha, and it is generally believed that, if the victory of Tel-el-Kebir had been delayed a few days, disaster would certainly have fallen upon them. A number of prominent men in the Church of England have been considering the question of ways to approach the Coptic Church. A committee was appointed at a meeting held in the Jerusalem Chamber in February of last year to consider what steps should be taken "to revive and extend true religion in Egypt." The subject was afterward discussed in the Convocation of Canterbury and found full of difficulties. The most formidable of these difficulties appears, to Archdeacon Harrison, to be the one of understanding precisely what it was intended to do. If to plant a branch of the Church of England, that would be to add one more to the many divisions of the East; if to help the Coptic Church and show friendly relations with it, that might make trouble with the Orthodox Church; if to help the Orthodox Church, that might bar friendly access to the Coptic Church; if to carry on a mission, that would seem to be to treat the land of the Copts as a heathen country; if to preach the Gospel, that might be regarded as implying that no Gospel was preached there at present. A pledge has, however, been given to do something; but the promoters of the object do not yet see their way clear to act amid the multitude of contradictory and bewildering counsels that are poured in upon them.—*N. Y. Independent.*

## Home News.

### DIocese of Toronto.

**ST. PAUL'S CHURCH.**—Rev. T. C. DesBarres returned to the city last week and officiated on Sunday as usual.

**WYCLIFFE COLLEGE.**—Mr. A. P. Kennedy, who graduated this year, was ordained deacon by the Bishop of Jamaica, on August 3rd at Mandeville, and has received an appointment in his lordship's diocese.

**TORONTO MISSION UNION.**—The first meeting in the new hall of the Toronto Mission Union, Yonge street avenue, was held on Monday night. It was the inauguration of a week of prayer previous to the opening of the buildings. Although no special notice had been given and Christian workers alone were invited the building was crowded to its utmost capacity. The structure which has just been completed is well lighted and ventilated. The seats are arranged so that all can obtain a good view of the speaker. The walls are adorned with appropriate texts which have been put up very artistically. One of them from Is. 1-18 was alluded to by the chairman, as being the favorite text of the late Mrs. Kerr, whose memory is cherished by all

Christian workers in the city. The ceiling is lofty so that the place can easily be kept cool during the hot weather. The chair was occupied by Mr. W. H. Howland. After the meeting had been opened with prayer by Mr. Alexander Sampson a short address was made by Mr. Howland. He said he was glad to see so many Christian workers come forward to lend their aid to the mission. The building was a gift from their Heavenly Father, who had supplied the funds in answer to their prayers. They had not asked anybody for money, and did not intend to. They had in the past asked God to supply their needs and they would do so in the future. All who entered the building had an equal right there, as it was a building granted by faith. The object of the union was to work together with the churches and not in opposition. It was not a church, but it was a means by which they trusted many persons who now spent their lives in crime or sin might be led to connect themselves with some church and become useful members of society. Rev. John Salmon, Mr. S. R. Briggs, Mr. Robt. Sims, and others took part in the meeting. Special prayers for the personal consecration of the workers were offered and very earnest addresses were delivered. The meeting was brought to a close by the singing of the doxology. These prayer meetings will be continued throughout the week, prominent Christian gentleman taking part each night. The opening services take place next week, when a number of city clergymen will deliver addresses.

**THE COTTAGE PRAYER MEETING.**—The regular Friday night cottage prayer meeting at the corner of Richmond and York streets was filled to the door, notwithstanding the oppressive heat. Mr. A. H. Brace, missionary, of Southwark, England, addressed the meeting. He took as his text, "Against Thee and Thee only have I sinned." The speaker showed that though we may sin against ourselves and against our fellows, yet we, in every case, sin against God. We have all sinned thus. Mr. Brace gave quotations from the Bible to show the remedy for our sins, and urged those present to avail themselves of the saving blood of Christ. The exhortation was full of earnestness and power. The choir, which numbers about 35, rendered several selections in a creditable manner during the evening.

**THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.**—The committee of the above-named society passed the following resolution on the 1st instant:—"Resolved, that the thanks of this committee be conveyed to the Rev. Johnstone Vicars for the interest he has manifested and awakened on behalf of missions to the Jews; and that, in the event of his being able to meet Mr. Bradley, he be requested to confer with him relative to the consolidation of the Canadian Association so hopefully commenced. W. FLEMING, Secretary."

Mr. Bradley, it is expected, will arrive in Toronto this week.

The following is the second annual report of the Secretary, Rev. Johnstone Vicars, whose district comprises the Diocese of Toronto:

"Through the power, goodness, and mercy of Almighty God, and by the aid of many kind friends, notwithstanding advanced age and long-continued ailments, I have this year a more favourable report to present than could have been expected, and for this desire to return most hearty thanks to the Giver of all blessings.

"In the course of this second year of the work some discouragements have been met with; but, as it is not customary to dwell on such matters, they are passed over with no further notice.

"From two to three hundred publications, such as Jewish Intelligences and Jewish Records, were sent out monthly, and tracts and leaflets occasionally, by the Society, and from time to time distributed among the clergy, subscribers, and other friends. One hundred addresses by the late Rev. Charles Simeon to the undergraduates of Cambridge were asked for, received and, on request, disposed of as follows: to Trinity College, eighteen copies; to Wycliffe College, thirty copies; to the Lord Bishop of Huron, thirty copies; and the remainder to friends of the cause. By permission, periodicals are placed on the table of the Board Room, Synod Office. Ladies in various places, having formed mission aid societies in their parishes and being anxious to help on the work for the House of Israel, Sunday school teachers desiring to give information on the Jewish subject to their scholars, and one little lady, who has a society at work to help poor women, wishing to interest her young fellow-labourers in the people of Jesus, have, with or without application, been gladly supplied with the Society's papers.

"The correspondence has greatly increased, especially in the last six months, during which period more than 90 letters were received from friends in this and seven neighboring dioceses. All were kind, fervent and full of prayers for blessings on the good work; thus showing that the interest on behalf of the 'remnant according to the election of grace' is deepening and extending in our Church of this Dominion.

"Many and cordial thanks are due to the Church Press—as the 'Evangelical Churchman,' the 'Dominion Churchman,' and the 'Canadian Missionary.' The editors have most kindly and gratuitously inserted numerous notices, acknowledgements, appeals, and letters—the conductor of the 'Evangelical' occasionally supplying an article from his own pen. In those communications much care was required to avoid giving needless offence, to display a charitable spirit toward our brethren of the Hebrew Church, and to make an effort to lead them from the errors of Judaism to the saving truths of the Gospel of Jesus Christ our Lord. At the same time readers were urged to show to the Jewish race a love like to that with which God Himself regards them. The use of these means, with the exercise of perpetual, waiting faith and of unceasing prayer, caused friends of the Jew to spring up all over the Dominion, from Nova Scotia in the east to Manitoba in the west, sending contributions, distributing tracts and leaflets, and procuring help from their acquaintance and neighbors. Mr. Nesbitt, too, of the Bible Depository, has been of great service in getting books passed through the custom house, and our thanks are due to him.

"The amount collected by me from contributors is \$452.50, and, with interest at bank and sale of hymns, \$453.56. Anonymous friends are advised in future to give some address, as, for instance, the number of their post-office box, so that they may be enabled to receive the society's periodicals.

"The 'Jewish Refugees' Aid Society,' under the patronage of the Earl of Aberdeen, formed for the purpose of settling a number of Jewish families on lands in Palestine, sent our circulars, which were distributed, and one donation of ten dollars was obtained.

"A Jew from Germany sought help to enable him to reach New York, where he could find employment: fifteen dollars, the sum he needed, were soon collected. The Rev. Mr. Freshman, of New York, has written to say he arrived safely and is doing well.

"Another emigrant Jew called on me at a time of my deep affliction. The Hon. S. H. Blake, hearing of him, obtained work for him and showed him much kindness.

"Some persons have taken collecting boxes into use, the proceeds of which help to swell the funds.

"Last year the Bishop, Mission Board, and Synod united in recommending that the practice of collecting for the Jews on Good Friday, which had been adopted by thirty-two parishes in 1883, should be continued; the invitation to the Clergy of the Diocese, warmly endorsed by our Bishop, was issued; the laity were not deterred by the notice of an offertory, it being remarked by the public press that never were the churches better attended on that day. Collections have been sent in from forty-eight parishes of the diocese, amounting to \$448.70. The Diocese of Niagara has sent collections from two parishes, amounting to \$14.37. The Diocese of Algoma has sent one collection, amounting to \$1.35. The total Good Friday collections for the 'Society for Promoting Christianity amongst the Jews' amount to \$464.42. The Rev. J. D. Cayley has favoured me with a memorandum of collections taken up in St. George's Church for the 'Parochial mission to the Jews' Fund' on Good Friday, 1883, \$28.13, and this year \$37.10. The total Good Friday collections this year for the Jews are \$501.52.

"The example thus set may, through God's blessing, lead to very great and good results, for influential laymen in other dioceses of this Dominion have expressed a desire for its adoption in their churches, and the society have published in the Jewish Intelligences, and the society have published in the Jewish Intelligences for April the Secretary's invitation for Good Friday collections, with commendatory remarks. That periodical will probably be read by thousands of clergymen and laymen, and the practice here adopted by so many congregations will, it is hoped, be taken up by great numbers of churches in other countries.

"The total collections and subscriptions in the year for Jews amount to \$974.29.

"At the time the census was taken (1881) the Jews in this city numbered 534; since then many more have come here to live. A movement has also begun among them. With our Bishop's permission, I venture with all humility to suggest to the city clergy the desirability of the Jews in their respective parishes be-

ing visited, with a view of ascertaining their condition and propagating among them a correct acquaintance with the principles and practice of true Christian religion."

"I thank my brethren, the clergy, for accepting the invitation to preach for the Jews' Society, and the laity for so kindly responding to the call made upon them. I respectfully suggest to the clergy in each rural deanery the advantage of selecting three or four of their number who would make Israel the special subject of their speeches at missionary meetings. Were this adopted, suitable books as aids would gladly be supplied to such ministers, is needed."

"Several persons have desired that a missionary specially to minister to the Jews in this country might be engaged. The Society would, no doubt, entertain such a proposition were sufficient funds forthcoming to meet the expense. Enquiries will be instituted in this and other dioceses as to the amount which may be expected for this object."

"The Jews, in their past history, were objects of God's most loving care and wonderful works. In their present condition they unquestionably prove the truthfulness of God's predictions, opposing an invincible barrier to infidelity; and their future, as foretold in scripture, will be a wondrous manifestation of the Almighty Redeemer's justice, power and love. They therefore afford a subject that 'rightly claims the most earnest and thoughtful consideration of men.' In studying the accounts given, or events foretold, of them, we contemplate God's dealings with the human family; thus we make ourselves acquainted with God Himself in Christ, to whom is life eternal. This is one intent and result of the good old London Society; and this Association, as a branch of that institution now fairly launched upon our church, has a like tendency and use: it is therefore cheerfully commended to the warm hearts, the tender care, the united support, and the frequent prayers of all true, faithful, gentle Christians in the Dominion, and especially in this our Diocese of Toronto.

"JOHNSTONE VICARS,  
Secretary.

"515 Sherborne Street,  
TORONTO, CANADA."

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING MAY 31, 1884.

RECEIPTS.	
Donations and Subscriptions	\$452 50
Offertories on Good Friday, 1883, too late to appear in last year's accounts	9 21
Offertories on Good Friday, 1884, in 13 parishes in City of Toronto	279 53
Offertories on Good Friday in 35 parishes in other parts of the Toronto Diocese	169 17
Offertories in three parishes of Niagara and Algoma Dioceses	15 72
Interest at bank	0 68
By sale of hymns	0 38
<i>Parochial Mission to Jews Fund:</i>	
Offertory on Good Friday at St. George's	37 10
<i>The Jewish Refugees' Society:</i>	
Contribution by B. H. Dixon, Esq.	10 00
Total for the Jews	\$974 29
DISBURSEMENTS.	
Postage	\$15 74
Printing	17 30
Stationery	11 48
Duty on books	7 80
Other items	23 12
Fare of poor Jew to New York	18 00
Salary of Secretary—£50 stg.	243 32
Remittance to Society, England	105 81
" " "	151 90
" " "	196 44
" " "	101 28
" " "	35 00
Total	\$927 19

SUNDERLAND.—The appointment of the Rev. J. C. Davidson, B.A., to this mission necessitated the removal of Mr. G. E. Lloyd, a student of Wycliffe College who had had charge of the mission since spring. Before his leaving, the parishioners tendered him a farewell reception at the residence of Mr. Dobles, and gave expression in an address to the universal regret at his departure.

ORILLIA.—Re Penetanguishene been very unwell the Rev. W. J. A. Church of England of John Wesley Stephen way up from T come from Dudl only descendant

ELMVALE.—A event took place the mission parish Dobbs. The ne has been under v opened. Service afternoon, the R Coldwater and C the morning the his text the wor taketh away the Rev. W. H. Fren Luke xiii. 24, "S many, I say unto not be able." M of the parish, pr done much by h singing in this : country. The se

DIO

LONDON.—Th nection with St. C day. The meeti liturgical service, Newman, deliver bearing chiefly o ing, and defining ers and scholars positions. He w who made a stirri to be earnest an cal and literary evening in aid of

LONDON.—Th will be thankful been improving s attendant physici as far as his pres of the attack on been so great, h very slight hopes isterial duties. age, which is not mental or bodily

LEAMINGTON.— fully acknowledge Church the follow W. Cowper, \$1; H. Grasett Bald \$2.50.

DIO

As the Central sions is summe week in Septem business of impor tion of the stand meetings appoint pro forma.

DIO

SAULT ST. MA acknowledges the Michael's Sewing poor settlers.

The Rev. E. F. many thanks the and Christmas tre "A Friend, E.C." acceptable. \$1 wa of freight.

The Rev. Geo. Algoma and acce the Bishop of Ni 1st of October. been greatly bless temperance cause.

ORILLIA.—Rev. Rural Dean Stewart has gone to Penetanguishene for the benefit of his health. He has been very unwell for some time.—On Wednesday, the Rev. W. J. Armitage read the burial service of the Church of England at the funeral of a lineal descendant of John Wesley. It was a little son of John Wesley Stephens, now of Longford, and died on the way up from Toronto. Mr. Stephens has recently come from Dudley, Worcestershire, and says he is the only descendant of John Wesley in Canada.—*Packet*.

ELMVALE.—A very interesting and encouraging event took place on Sunday, 17th inst., at Elmvale, in the mission parish recently vacated by the Rev. O. G. Dobbs. The new church, the construction of which has been under way for some months past, was then opened. Service was held both in the morning and afternoon, the Revs. W. H. French and E. Daniel, of Coldwater and Craighurst respectively, officiating. In the morning the Rev. E. Daniel preached, taking for his text the words "Behold the Lamb of God, which taketh away the sin of the world," John i. 29. The Rev. W. H. French preached in the afternoon from Luke xiii. 24, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." Miss Porter, sister of a late incumbent of the parish, presided at the organ. This lady has done much by her untiring exertions to improve the singing in this as well as in other churches in this country. The services were very largely attended.

#### DIOCESE OF HURON.

LONDON.—The new Sunday School building in connection with St. George's Church was opened on Sunday. The meeting was opened with a hymn and a liturgical service, after which the pastor, Rev. Canon Newman, delivered a pointed and practical address, bearing chiefly on the object of Sunday School teaching, and defining the duties and conduct which teachers and scholars should adhere to in their respective positions. He was followed by Rev. T. O'Connell, who made a stirring appeal to the teachers and scholars to be earnest and consistent in their work. A musical and literary entertainment was held on Monday evening in aid of the building fund.

LONDON.—The many friends of Rev. Dean Boomer will be thankful to hear that the rev. gentleman has been improving steadily during the past week, and his attendant physician now pronounces him out of danger as far as his present illness is concerned. The effect of the attack on his mental and physical system has been so great, however, that the doctor holds out but very slight hopes of his ever again resuming his ministerial duties. As a second stroke at his advanced age, which is not at all unlikely, would prove fatal, all mental or bodily exertion will have to be avoided.

LEAMINGTON.—The Rev. A. Grasset Smith thankfully acknowledges for the building fund of St. John's Church the following sums:—Mrs. Cowper, \$1; Mrs. W. Cowper, \$1; A Friend, \$1; Mr. Biggar, \$2; Rev. H. Grasset Baldwin, \$1; Mr. Biggarstaff, 50c.; N., \$2.50.

#### DIOCESE OF ONTARIO.

As the Central Board of Domestic and Foreign Missions is summoned to meet at Montreal during the first week in September, and as there appears to be no business of importance requiring the immediate attention of the standing committees of Synod, the Sept. meetings appointed by the canons will be held only *pro forma*.

#### DIOCESE OF ALGOMA.

SAULT ST. MARIE.—The missionary gratefully acknowledges the receipt of a box of clothing from St. Michael's Sewing Society, Quebec, for the families of poor settlers.

The Rev. E. F. Wilson desires to acknowledge with many thanks the receipt of a box containing books and Christmas tree things for his Indian Homes, from "A Friend, E.C." All the contents of the box are most acceptable. \$1 was also kindly sent to defray expenses of freight.

The Rev. Geo. B. Cook has resigned his mission in Algoma and accepted the parish of Palmerston from the Bishop of Niagara. He assumes charge on the 1st of October. Mr. Cook's work of two years has been greatly blessed, especially in the promotion of the temperance cause.

### Book Reviews.

THE CHURCH SUNDAY SCHOOL MAGAZINE for August: Church of England Sunday School Institute, Serjeant's Inn, Fleet street, London, England. This is a very full and excellent number. The Rev. C. Lloyd Engstrom continues his useful discussion of "Christian Evidences." A new series on "The History of the English Bible," by the Dean of Windsor, is begun in this number. The lesson notes are full and well arranged.

THE ENGLISH ILLUSTRATED MAGAZINE for August contains a great variety of interesting and instructive articles. An illustrated paper on "Cutlery and Cutlers at Sheffield" describes in detail one of the most important industries in the world. F. T. Piggot contributes an entertaining sketch of James Ward, the artist, illustrated with engravings of some of Ward's famous pictures. Archibald Forbes in "Doughtown Scrip" gives a record of his experiences on the west coast of New Zealand. Charlotte M. Young continues the story of "The Armourer's Apprentices." It is published by MacMillan & Co., New York.

THE PULPIT TREASURY. New York: E. B. Treat. This excellent monthly has improved very much of late. It is pervaded by an earnest evangelical spirit. The contributed articles and selections are very good. We cordially recommend it.

THE HOMILETIC MONTHLY is richly freighted with choice and valuable reading. Of sermons there is a magnificent display from a dozen of the most distinguished preachers of the day. The Prayer Meeting Service and the numerous editorial departments are eminently suggestive and helpful. Among the general articles are "The Finger of God in Modern Missions," by Dr. A. T. Pierson; "Historical Illustrations," by Dr. J. M. Ludlow; "Pastoral and Sermonic Habits," by Dr. T. L. Cuyler, and "Evolution," by Dr. J. M. Buckley. But the article likely to attract most attention is the one on "Lay Criticism on the Ministry and the Methods of Church Work." The present one is the sixth in number, and is by Mr. John Swinton, of the New York press. It is a bold and, we think, unjust arraignment of "the thousand clergymen of New York," and the entire Christian Church. The antidote goes with it. "A Veteran Observer" is allowed to reply to Mr. Swinton, and he proves himself to be a master of the subject, and presents an array of facts, chiefly from historical sources, which are not only intensely interesting in themselves, but leave the bold critic not an inch of ground to stand upon. Price, \$2 50 a year; 25 cents a single number. Funk & Wagnalls, 10 and 12 Dey street, New York.

THE STANDARD LIBRARY. Funk & Wagnalls, 10 and 12 Dey street, New York; Wm. Briggs, Toronto. We have great pleasure in again drawing the attention of our readers to this noble enterprise, which is as ably sustained as it was happily conceived. The publishers are doing a great work in practical philosophy. The circulation of really good literature at a low cost is the best antidote to the impure and the frivolous. Among the recent additions to this library we note the following:—*The Home in Poetry*, an excellent compilation of the sweetest verses of our great poets, all bearing on home and home subjects. *The Clue of the Maze*, by Rev. C. H. Spurgeon. Many a poor soul wandering in the terrible maze of doubt will find in this forcible little book a clue out of his perplexities. It is characterized by Mr. Spurgeon's robust common sense and straightforward simplicity, and abounds in apt and telling illustrations. *In the Heart of Africa* is an admirable condensation of the two thrilling narratives of Sir Samuel Baker, "The Nile Tributaries of Abyssinia" and "The Albert N'Yanza Great Basin of the Nile." *The Story of the Merv*, by Edward O'Donovan, is a condensation of one of the best modern books of travel made by the author himself. The narrative is intensely interesting, and the country described (Central Asia) has been almost rediscovered by the writer. *The Wit, Wisdom and Philosophy of Jean Paul Richter*. This is an excellent compilation from the works of a genius too little known amongst us. The selections are admirably arranged. The value of the book is greatly enhanced by extracts from Carlyle's "Essays on Richter" and Longfellow's "Hyperion," which are appropriately prefixed. The volumes of this library are issued fortnightly at the subscription price of \$5 a year or 25 cents a volume.

### Correspondence.

#### CHRISTIANITY THE REMEDY FOR SOCIALISM.

To the Editors of the EVANGELICAL CHURCHMAN:

SIRS,—It has given me more pleasure than I can express to read to-day your print of the letter of Prof. Richard T. Ely, of John Hopkins University, under date the 26th May, 1884. I do wish a copy of the same could be put into the hands of every clergyman of the Church of England at home and abroad. There is no denying the fact that socialism is rapidly spreading on every side and that in Christianity alone is to be found the only remedy for its attendant evils. Professor Ely has certainly shown us our weak point, and we ought to profit thereby. Whatever any person may say to the contrary, it is alas! only too apparent the Church does not make sufficient efforts to impress the masses with the genuine democratic teachings of our Divine Head. The fact is, her machinery to-day is worked in rather a peculiar way. History might well inform us of the hold the "preaching friars" had upon the generations long since passed away, and the records of any of the great churches in England or upon the Continent would point out to us that there was a time when the wrongly-named "great unwashed" were welcomed within its sacred walls. But the philosophy and the Christian outpourings of 1884 are by far too much given to the elegant and wealthy. I, for one, am no lover of the so-called Methodist Brotherhood on the one hand, nor am I disposed to favour a patronage to the select circle of worshippers on the other, for I believe the former to be a sham and the latter a curse, but I do think it is time the Church generally took a more even course than it seems to me she is now doing. From notes taken in a multitude of churches in the United Kingdom and in Canada, I fully believe that the Professor is not only not wrong—he is absolutely right. The times we live in are critical times, as anyone can perceive, and it behoves us to "examine ourselves." It is true we are fond of building mission halls and rooms here and there in our large cities to attract the poor, but these—the greater part of the body of humanity—are not welcomed as they should be welcomed by those who profess they have donned the "whole armour of God." We want a few more Bishops of the Manchester type and a couple of thousand clergymen of the "Major Lester and Hobson" (Liverpool) sort before much progress can be made. Our candidates for holy orders are, as a rule, gentlemen, and this is as it ought to be, but surely no man of this stamp ought to think himself out of place if his church be not that of the *elite*, but of God's "humble poor." Yet we see by far too much labor bestowed upon the redemption of the respectable and far too little entered upon on behalf of the thousands upon thousands of the mechanical and labouring classes. It has been my great privilege to be, in years gone by, a laborer in London and Liverpool, and amid the slums and alleys of these two cities I have met many of the highest and best specimens of our race, and only regretted my learning and culture were insufficient to gauge their fine points as I should have liked. Beneath many an ill-looking and ill-fitting garb beats the heart of a man and woman of as true patrician blood as the Colonnas of Rome. But, it may be asked, "for what good" and "to what end" do I write? I would simply say, support the sentiments of Professor Ely, although I am wholly ignorant of that gentleman's further belief or of his standing with the churches. He has brought before us a subject far more vital to the true interests of the world and the "Church in the world" than those so often put before us in the writings of the day. Let us hope his words of warning and his expressed opinion may not reach us in vain.

I am, Sirs, yours,

C. A. FRENCH.

Maple Island, Diocese Algoma.

[The letter referred to by our correspondent appeared in our issue of July 31st, under the heading of "Christianity the Remedy for Socialism."]

#### Birth.

On Wednesday, the 20th inst., at Bishophurst, Sault Ste. Marie, the wife of the Right Reverend the Bishop of Algoma, of a son.

## 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.

TWELFTH SUNDAY AFTER TRINITY, AUG. 31, 1884.

MORNING LESSON.

1 Kings xxii. to v. 41.  
1 Cor. xi. v. 2 to v. 17.

EVENING LESSON.

2 Kings ii. to v. 16, or iv. v. 8 to v. 28.  
Mark iv. v. 35 to v. v. 21.

## The Evangelical Churchman,

TORONTO, THURSDAY, AUG. 28, 1884.

### RELIGIOUS ABSOLUTISM INCOMPATIBLE WITH CIVIL FREEDOM.

Between the principles of constitutional right and self-government on the one hand and absolutism on the other hand there must be irrepressible conflict. The incompatibility of these antagonistic principles comes out very clearly in the case of Roman Catholics living in free countries. Their church demands blind and unquestioning obedience. She asserts an absolute and infallible authority, from which she allows no appeal. But the Roman Catholic living under a constitutional government has a liberty of opinion and of action which his church refuses to concede to him. What she condemns becomes, in the civil life into which he has entered, the supreme and controlling principle, while the absolutism she asserts is reprobated as the deadly foe of free institutions. The supreme idea of the State—liberty and constitutional government, and the supreme idea of the Church—absolutism, enter into conflict in this man's life. Which will prevail? Were his principle of absolutism in religion to become dominant in the State, constitutional government would be no longer possible. Papal encyclicals and the utterances of constitutional statesmen have both proclaimed the eternal enmity which subsists between sacerdotal absolutism and the institutions of a free and enlightened commonwealth.

On the other hand, is it possible that the love of independence and the capacity for self-government fostered by free institutions shall modify the absolutism of the infallible Church, or, if she remain unchanged, as we believe she must, remove from her control thousands of those who have been born within her pale? It is this which the Roman Church dreads. An English Roman Catholic contributes to the *Month* an account of a visit to his co-religionists in America. He says:—

"There is another element of American character respecting which I have often asked myself whether it was on the whole prejudicial to Catholicity or not. The independence and self-reliance

of American character is in many respects an admirable trait. . . . But while there is no lawlessness, this is because the laws are the people's laws. It is the uncrowned king respecting his own sceptre. Now the Church laws have a different origin. Though in one sense they are the people's laws, yet they are imposed at the same time from above, by an authority which cannot be called in question by its subjects. American notions respecting law have to be set aside when applied to ecclesiastical law. . . . Hence arises a tendency to resent, in the Church legislation, her attitude of independence of and irresponsibility to her members. The American mind is not used to it. It is altogether a foreign notion to the American mind. In the civil order law is the voice of those subject to the law, and they can change it when they see fit. In the spiritual order law is in no way dependent on the voice of those subject to the law, and they cannot change a tittle of it at their pleasure. This makes it much more difficult for them to submit; their independence of mind has a tendency to force its way into a sphere where independence is inadmissible."

The writer thus acknowledges the double standard under which his co-religionists are placed. The Church idea is contradicted by the State idea. The man who begins to realize his responsibilities and assert his rights in the civil relations of life will soon learn to carry the same principles into his ecclesiastical relations, with what loss to the Church of Rome this writer tells:—

"Hundreds of thousands, not to say millions, in America, who ought to be Catholics, have voluntarily relinquished or been robbed of their inheritance of faith. Some of them have drifted away from the belief of their childhood on the fatal tide of worldly interest, or ambition, or passion. Some of them, through no fault of their own, have been swallowed up in the flood of hostile influences or by the bigotry of Protestant proselytism. Some were taught from their childhood to hate the religion of their forefathers. Others lapsed into indifference in the absence of all opportunities of practising their religion. Some were led astray by the specious teaching of the sceptic. Others were brought up in schools and colleges where the name of God was unknown and religion was a tabooed subject. In one way or another, two or three million or more of the Church's children have now become her enemies, or, if not her open enemies, yet are torn irrevocably from her bosom and are deserters from the standard of faith."

But it is not only in the case of the Roman Catholic that this incompatibility is seen and this contest arises. The same dualism exists, the same fruitless effort to serve two masters is made by every citizen of a free country who holds the sacerdotal theory of the Christian ministry. But the position of the Anglican High Churchman differs from that of the Roman Catholic in this very important respect. With the latter, absolutism is the authoritative creed of his Church; with the former, it is but his individual and private opinion, an opinion held by a large section, and which has unfortunately at times controlled the action of the Church, but which has ever been repudiated by her noblest sons and is certainly alien to her genius and history. Whenever this theory largely predominates and gives its colouring to the policy and attitude of our church, it becomes enfeebled and suffers loss of influence and power for good. We have abundant proof of this in Canada. We are still reaping the evil fruits of absolutism. But its supremacy was short-lived. Laymen living under free institutions and learning there the principles of constitutional government can never willingly submit to absolutism in the Church. A church must either abjure absolutism or part with her freemen. Rome

holds to her absolutism and retains only slaves for her subjects, those who are willing to renounce conscience and all the rights of freemen. But a church reformed and Protestant, a church which holds fast the Head—Christ, and which exists in the midst of a society moulded and pervaded by the very principles of right and liberty upon which she herself stands, cannot long tolerate the yoke of absolutism.

## STEPS IN ADVANCE.

We are cheered by many noteworthy tokens of progress in English ecclesiastical relations. The ritualistic reaction has, we believe, reached its ultimate development. The growing power of the laity is very manifest. There is no more hopeful symptom than this. And what is most surprising is to find their rights and duties discussed and conceded in the houses of Convocation. Archbishop Tait achieved the distinction of being called "The Archbishop of the Laity." His successor seems likely to surpass him in this respect. He carried twelve of his fellow-bishops into support of the Liberal motion for the extension of the franchise. He has twice advocated and voted in favour of lay ministrations in consecrated churches. And now he has taken a leading part in a plan to add to Convocation a House of laymen. At present the Lower House of the Convocation of Canterbury consists of the deans and archdeacons, about eighty in number, twenty-three proctors or delegates elected by cathedral chapters, and forty-two proctors, for the beneficed clergy. Each diocese follows its own rules in choosing proctors, and some anomalies exist in consequence. Such a system utterly fails to secure any just or adequate representation of the Church. The reform now discussed proposes to increase the number of elected proctors to 104. This number is to be distributed among the dioceses, on the basis of the number of incumbents and licensed curates. London is allotted seven, Canterbury four, Ely, Gloucester and Bristol, and Rochester, each five, and Truro two, and so on. The total of beneficed clergy is 14,956, for whom there are 104 proctors, or one proctor for every 140 clergymen. But the most radical measure is the proposal to constitute a third House of Convocation consisting of laymen. No wonder the *Record* exclaims, while it approves: "A purely voluntary House is to be elected by the purely voluntary Diocesan Conferences, and is to be associated with the existing Upper and Lower Houses, which, of all public bodies, are perhaps the most tied and bound by precedents and technicalities. But it is clear that Archbishop Benson is not going to be frightened by difficulties in any path on which he may desire to enter. Evidently he believes in the principle of *solvitur ambulando*." But the Archbishop has since proposed what to many seems a still more radical step. With the express object of making this proposed House a true representation of the whole body of the Church, the Archbishop suggests that the Diocesan Conferences which are to elect its members should themselves be elected by all the communicant laity, including women.

There are great difficulties in the way of such a scheme, but the very fact of its being proposed by the Archbishop is significant. Some see in the proposal to give this franchise to women, an element of danger. A correspondent of the *London Guar-*

dian would not to the part allotted. He says:—

"It is not like present hole-and-command the laity. These conferences in this diocese (I appears to consist laity, of *ex officio* the Bishop. No ingenious plan for representatives i that of allowing women are notor parish clergy, and told. While it and girls of four as they are told.

"If the Bishop's body of lay with, there is but Invite the laity t not nominees of and independent representative fo meeting, and let tain number to a the elections be abstain from the Let the constitute resident in body would be re

The ritualistic dread of the laity them absolutely f cal concerns, it w tion, so as to exci ever in the enac canons." They mi deal with such que ing, dilapidations, the retirement an the subdivision central and diocce now intrusted to ties, and the like. churches of Ire: demmed. There

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dian would not only exclude the ladies, but objects to the part allotted to the Diocesan Conferences. He says:—

"It is not likely that any house elected by the present hole-and-corner diocesan conferences will command the least respect from the laity as a body. These conferences are not representative—indeed, in this diocese (Bath and Wells) the conference appears to consist almost entirely, as regards the laity, of *ex officio* members—that is, of nominees of the Bishop. Now, can any one imagine a more ingenious plan for leaving the entire selection of lay representatives in the hands of the clergy—than that of allowing all communicants a vote? Why women are notoriously the ardent admirers of their parish clergy, and will, of course, vote as they are told. While it is ridiculous to give votes to boys and girls of fourteen, who will also give their votes as they are told.

"If the Bishops really wish to have a representative body of laymen for Convocation to consult with, there is but one way for them to set to work. Invite the laity to elect their own representatives—not nominees of the parson of the parish, but free and independent men. Let each parish send one representative for each clergyman to a diocesan meeting, and let that diocesan meeting elect a certain number to attend at the house of laymen. Let the elections be absolutely free, and let the clergy abstain from the slightest interference with them. Let the constituencies be the *adult male communicants* resident in each parish. Such an elected body would be representative; no other would be."

The ritualistic *Church Times* stands in great dread of the laity. While it would not exclude them absolutely from all active share in ecclesiastical concerns, it would carefully limit their co-operation, so as to exclude them from "all share whatever in the enactment of doctrinal or disciplinary canons." They might be allowed, we are informed, to deal with such questions as "patronage, church building, dilapidations, the re-arrangement of dioceses, the retirement and superannuation of incumbents, the subdivision of parishes, the constitution of central and diocesan Boards to discharge functions now intrusted to the great voluntary Church societies, and the like." The place of the laity in the churches of Ireland and America is severely condemned. There is, we are told:

"No justification whatever for the system introduced into the American Church in the days of ignorance at the close of the last century, when laymen were given places and votes in Church Synods, a mistake which has been copied in New Zealand, Canada, and more lately in Ireland. We have stated before now why this is fundamentally wrong, but it can hardly be said too often. The reason is because our Lord committed the power of teaching, and that of binding and loosing; in other words, the custody of doctrine and discipline, to the clergy of His Church, and not to the laity; and the clergy have consequently no authority to share or transfer that commission any more than a policeman has a right to put some friend, not in the force, in charge of his beat. But the enacting of doctrinal and disciplinary canons is the most effective way of exercising the teaching and binding powers, as the operation of a canon is much wider than the area of a single parish. Yet, while it would be thought very strange for an incumbent to send a layman into his pulpit, or set him to celebrate the Holy Eucharist, it is not recognised that to send laymen into synods to vote there on spiritual questions is quite as outrageous a breach of Church order, and a worse form of Erastianism than any from which we suffer now in England."

Thus morbidly does sacerdotalism dread the recognition of the laity to any place or right in things ecclesiastical. When concessions are extorted

they are made as illusory as possible. Many of the promoters of synodical action in our Canadian Church built better than they knew. It behoves every evangelical churchman to do his utmost by intelligent co-operation in our vestries in synods to strengthen the cause of constitutional Church government and the influence of lay representation.

We are glad to note that evangelical churchmen are taking an active part in the voluntary diocesan conferences in England. At the Canterbury Conference, when the subject of the clergy in relation to undenominational movements was discussed, some telling observations were made by the well-known Stevenson Blackwood, a prominent Christian worker and writer. He said:—

"Disunion among Christians formed a great stumbling-block to the ungodly, which might be removed by the combined aggressive efforts of Christians of various denominations to bring the Gospel before the masses, without surrendering the doctrinal truths and forms of worship to which they were individually attached. These evangelistic efforts were in no sense designed to swell the ranks of any particular section of Christians, but were solely intended to bring men to Christ by the Gospel. Those impressed were advised to join themselves to the Christian body of their own selection. The prominent bodies engaged in the work were (1) the London City Mission, (2) The Evangelization Society, (3) Moody and Sankey. The first had upwards of 250 missionaries at work, (2) The Evangelization Society had held upwards of 30,000 meetings at which three millions and a half of persons had attended, while (3) Moody and Sankey reckoned in their last campaign in this country two million attendances. The results, so far as he had been able to ascertain from inquiry of those in whose parishes these evangelists had held meetings, were that many conversions had taken place, and many backsliders had been reclaimed; all churches had been revived; and that in no case, where a minister had gone with the Mission, had he failed to perceive a blessing in the sphere of his ministry. With the millions that the Church of England regarded as entitled to her ministry, could they forbid such ministrations? Could they even afford 'to stand to view afar off,' while greater miracles were being wrought than by the prophet of old? To withhold hearty co-operation seemed to him inconsistent with the position of faithful men. The clergy were urgently needed to guide such movements and to subdue extravagance. The co-operation of the clergy as a whole was not expected, only of those who were in harmony with a movement which was strictly evangelical. They could not expect and did not wish men to surrender conscientious opinions. Men of extreme views, whether sacerdotal or latitudinarian, were not desired. It was to the evangelical clergy chiefly they must look to strengthen the hands of the workers, to guide those who had been awakened. Let them consider how disastrous abstention from such movements must prove to the hold the Church of England herself had on the religion of the nation. As president for some years of the Mildmay Conference, conducted on these lines, his experience was that such united action of Christians, of whom no question as to their denominational position was asked, was most profitable."

In the course of a discussion on "*Lay*" ministrations, at another recent conference, one of the speakers said:—"I would like to refer to the services recently conducted on the Thames Embankment by Mr. Moody, simply to state as a matter of fact that it was astonishing to notice the number of educated gentlemen who took an active part in that mission. Compared with the mission of 1875, the difference was enormous. In the former year the laymen who were helping were in the main of an-

other class, but it was not so this year. But I may be told that they were Dissenters. No, nine out of ten were Churchmen."

This is corroborated by Mr. Moody's remarks, which we publish elsewhere. He had never before received so hearty co-operation on the part of both clergymen and laymen of the Established Church, as well as of non-conformists. This coming forward of the laity is full of promise. It means renewed vitality for the Church of England and a grander work of evangelization among the masses of the people.

#### SISTERHOODS AND DEACONESSES.

At the recent meeting of the Convocation of York, after a very animated discussion a resolution was passed, affirming:—

"That the extension of the ministry of women is an urgent need of the Church of England in the present day, and that the President be prayed to direct the appointment of a committee to consider the best means by which the work of women may be recognized, encouraged, developed, and retained under due control."

The general feeling was strongly in favour of extending the ministry of women and utilizing their services in parish work to a much greater extent than heretofore. But when the forms of this ministry and the conditions under which women should undertake work of this kind were discussed, two very distinct opinions were developed. Both parties spoke of the order of deaconesses and carefully scrutinized the precedents for the order to be found in Scripture and in the customs of the primitive Church. The evangelical members of Convocation urged the claims of the order of deaconesses. Dean Howson maintained that there was more Biblical authority in favor of deaconesses than of bishops. He did not see how they could possibly escape from the fact that during the earlier ages there was a continuation of that kind of organization which they found in the New Testament days, and if they set the authority they had on one side, they would suffer by it, and those who followed them would also suffer. They were in the midst of a silent but powerful revolution with respect to the position of women. For his own part, he thought it was a wholesome and Christian revolution. What was wanted in the parishes was the presence of educated women, the gentleness, refinement, and tact only to be found in women, and without which the best churches were utterly helpless with regard to some of the most perplexing passages of our human life. As to the details of the scheme, he conceived that the duties of the ministry of deaconesses would be under the supervision of the parochial clergy whilst a home which was presumed to be established in each diocese would be under the control of the bishops. Dean Howson's resolution was not that finally carried, but read as follows:—

"That the establishment of a ministry of women, in general harmony with the system of deaconesses in the Primitive Church and adapted to the conditions of modern times, is an urgent need of the Church of England."

Archdeacon Gore said there were on the continent 4,800 deaconesses, who worked at 1,500 stations in all lands, and did an immense amount of good. There now existed in connection with the Church of England 50 deaconesses and 17 probationers, against over a thousand sisters, and thou-

sands of deaconesses on the continent. After referring to a case which came under his experience in Liverpool, where a deaconess proved to be the right hand of the clergyman in the parochial work, he expressed the opinion that if women were excluded from church work, they were laying aside a weapon of the utmost power which might be used with advantage, and which, if they would not use it, might be used against them. There should be a "mother house" in every diocese, or at least one in each province.

Bishop Lightfoot stated that he gave Dean Howson's resolution his most hearty concurrence. He had no desire to restrict the province of women's work, and he acknowledged the excellent work done by district visitors and others, but for deaconesses they had distinct apostolic authority, and until they had given this institution a fair and full trial they had not done that which was their duty to do. The Archbishop of York and the Bishop of Manchester took the same view. But it was strongly opposed by the Bishops of Carlisle, Newcastle, and Chester, and the sacerdotal party generally. The *Church Times* calls it "a craze," and says, "What the primitive deaconesses really were no one can tell"; and that in any case "there is no occasion now for them and no reason to revive them." It argues in favour of "the conventual system."

It was evident throughout the debate that the sacerdotal party had in view the establishment of conventual homes, whose inmates, whether "sisters" or "deaconesses," should live in celibacy and under the direction of the clergy. These appeared to be the two essential points in their contention—celibacy and clerical direction. Whether the inmates of the convent were called "sisters" or "deaconesses" was a subordinate point. The more liberal members of Convocation shrank with horror from these mediæval arrangements, and urged that the deaconesses should work in the way that is open to any Christian ladies at their disposal. Bishop Lightfoot and the Dean of Chester took strong ground against the imposition of celibacy. The former laid down with all the weight of his authority as an expositor, that the Pastoral Epistles leave the question of marriage alone. Celibacy and communities of ladies can only be insisted on for the sake of augmenting clerical control, which most people think is too great already. The Archbishop of York gave utterance to a wide-spread and well-founded conviction when he said that the sisterhoods were believed to be centres of "espionage and tyranny." The good done in connection with sisterhoods can be done and is being done by earnest Christian ladies in various walks and relations of life. The distinguishing features of sisterhoods as defined by their defenders identify them with the conventual system, whose inherent evils will develop themselves in spite of the best intentions of those who are now reviving it. Our true policy as Evangelical churchmen, while we refrain from all connection with a system whose fruits have always been evil, is to do our utmost to encourage every wholesome and spiritual development of women's work in the Church. Let us multiply Bible-women and district visitors; let us seek to enroll every Church member in some work of love, and let us promote the institution of deaconesses. Above all, let us take care that every form of ser-

vice is constituted in harmony with the simplicity of the New Testament and with the naturalness of God's ordinance of the family and family relationships.

#### EDUCATION IN ENGLAND.

We are indebted to recent articles in the reviews and in the daily press for very interesting and instructive statistics in relation to the primary schools in England.

The oldest, and numerically the strongest, class of schools, according to a recent article in the *Andover Review*, is under the control of the National Society for Promoting the Education of the Poor in the Principles of the Established Church. This society was organized in 1817, and until 1870 had full control of the primary educational interests of England. It had schools in every rural parish, under the immediate superintendency of the rector of the Established Church in each locality, and it had schools in all the cities and towns. It has carried on its work with unremitting earnestness and energy, has extended its system and perfected its methods in all parts of England, until its influence has been felt and acknowledged by religious bodies of every name and kind. Religious instruction forms a prominent feature of the daily routine, and consists of the study of the Bible, with recitations, and of readings in the Book of Common Prayer. These voluntary schools form still the great majority of the schools in the rural districts. In 1870 there were of these schools something over 8,000, while in 1883 they have somewhat above 14,000. During the same period there was expended in building in connection with these schools £6,500,000, of which Government supplied only £300,000. In other words, there were fully six millions of pounds sterling contributed in England and Wales voluntarily for building schools during the thirteen years ending with 1883.

Then there is the British and Foreign School Society for Promoting the Education of the Laboring and Manufacturing Classes of Society of every Religious Persuasion. This society was organized at the close of the last century, by a Quaker, whose work was taken up by a committee, and subsequently developed into a thoroughly elaborated system; its professed object is the "education—Scriptural and secular—of the children of the poor, without distinction of sect or party." It is strictly non-sectarian, using the Bible as its only Book of religious instruction. Its method of promoting elementary education has been by the training of teachers, by the employment of agents and inspectors, by co-operation with other bodies devoted to school interests, and by donations of books and school material. During the last fourteen years it has devoted its energies especially to training colleges, of which it now has four. The majority of its elementary schools have passed out from its control to that of the School Board.

The third class of schools are those established under the Act of 1870, and known as Board Schools. The first two societies have relied upon individual and voluntary support; the last is an effort in the direction of national education. By the provisions of the law, the Education Depart-

ment has the work of inspecting England and Wales, and of ascertaining the exact needs of every community, and of supplying new schools, so that every child in the country may have an opportunity of primary education; the intention being, in the first place, to supplement at all points the schools already in existence, and ultimately to secure a universal supervision. The first result of the establishment of Board Schools was the creation of a spirit of intense rivalry in the National Society, with the effect of giving to the society a great forward impulse. In less than ten years these church schools have increased their facilities seventy per cent. The principal cause of antagonism on the part of the National Society was the matter of religious instruction. The law creating the School Board provides that grants "shall not be made in respect of any instruction in religious subjects," and that "no by-law shall prevent the withdrawal of any children from any religious observances or instruction in religious subjects, or shall require any child to attend school on any day exclusively set apart for religious observance by the religious body to which his parents shall belong." It is at the option of the School Board whether or not it shall have religious instruction in its school, but such instruction, if given, must come outside of school hours.

From 1870 to 1874 the Board schools rose from nothing to 826. During the next two years they nearly doubled, amounting in 1876 to 1,596; while in 1883 they were 4,049. Since their institution in 1870 over £16,000,000 have been expended upon them.

During the present year England will spend over \$15,000,000 for national education—an increase of about \$400,000 over the expenditure of last year. The number of children on the registers in England and Wales in 1883 was 4,273,000, an increase of 150 per cent. since 1860, in which year the school children numbered about 1,500,000.

The great advantage which the School Board possesses over the other two organizations in the same field lies in the fact that it can grant, to any school properly organized and conducted, which puts itself under the charge of the Educational Department, an average of \$4 per child. It has also the advantage of possessing a complete organization for inspection, of being able to present exact and detailed reports, and of concentrating in the Education Department all the interests and forces of the system; it has the further advantage of a definite official support from the government grant, from fees paid by scholars, and from local taxation. The national schools can secure government aid only on condition of accepting government supervision and inspection.

In order to enforce the benefits of this system upon the poorer classes, the Education Act makes it compulsory upon all parents to cause their children to "receive efficient elementary instruction in reading, writing, and arithmetic," under considerable penalties. It further provides that "no one shall take into his employ any child, who is under the age of ten years, or who, being over that age, has not obtained a certificate of his proficiency" in the branches prescribed by the act.

To provide for vagrant and vicious children, Day Industrial Schools have been established, to which such children are committed by a magistrate when they have become chronic truants and vagrants.

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I. COURAGE I of triumphant co especially these points here worth

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2. *David's cow of past deliveran mine enemies an my flesh, they st enemies before th but they had bee position of God. and for him, his knew would be future, too. Thi should be employ trial. If God h may safely conc present need and*

3. *David's cow*

One half the day at these schools is devoted to some industry: the making of match-boxes, sacks, paper boxes, or, for the girls, sewing, scrubbing, and making slippers. The elementary schools are under the charge of three classes of teachers—certificated, assistant and pupil teachers—all of whom are required to pass prescribed examinations and are promoted from one class to another by a test of fitness and success. A notable result of the establishment of the School Board has been a great beneficial change in the social condition of teachers, in the comfort of their surroundings, and in the efficiency of their work. The average salaries have been increased about 30 per cent., and of the 25,000 certificated teachers of elementary schools in England and Wales 15,000 are furnished with comfortable houses, erected on the school grounds.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

13th SUNDAY AFTER TRINITY, SEPT. 7, 1884.

#### BIBLE LESSON.

##### Confidence in God. Psalm 27; 1-14.

This is a Psalm of David. All attempts to find out any occasion to which it especially referred have failed. Some have thought it was written by David at his first inauguration as King (2 Sam. 2: 4); others, that it was on the occasion of his last anointing (2 Sam. 5: 3); others, that it was composed after his deliverance from death by Abishai (2 Sam. 21: 16); and others, with greater probability, that it was written when the public worship of Israel was reorganized, after the ark was set up in the tabernacle on Mount Zion, and when David sought to provide suitable songs for the services. Most naturally he would draw first from the rich stores of his own personal experience, as he does here.

I. COURAGE IN LIFE'S TRIALS (vs. 1-3).—A tone of triumphant courage pervades the whole Psalm, and especially these opening verses. There are three points here worthy of note.

1. *The root of David's courage was in his confidence in God* (v. 1). "The Lord is my light and my salvation." These terms express two aspects or stages of the same thing—deliverance. The experience indicated is intensely personal,—"*my light, my salvation*;" his soul is assured of it, and therefore declares it boldly. God becomes the light of those of whom he becomes the salvation; he becomes their salvation by becoming their light. Not until we receive light enough to see our own deep need, and the infinite supply that there is in God to meet it, so that we are led to long after God, is our salvation really begun. But, to put the truth in another way, being saved of God, he is henceforth our light. After we become his, our God is our joy, comfort, guide, teacher, and in every sense our light; he is light within, light around, light reflected from us, and light to be revealed in us. And it is not merely that God gives us light, but he *is* our light; not that he gives us salvation, but that he *is* our salvation. "The Lord is the strength of my life." The idea here is only a repetition of what he has already said, for the sake of emphasis. We may well accumulate terms of confidence where the Lord lavishes deeds of grace. This was the source of David's courage. It was this that enabled him to cry, "Whom shall I fear? of whom shall I be afraid?" These questions answered themselves. David was fearless because he trusted in Jehovah as his "light," his "salvation," his "strength." Whenever the soul can thus trust, it becomes invincible; resting in God, it can dare and endure all things.

2. *David's courage was strengthened by the memory of past deliverances* (v. 2). "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." He had met with enemies before this who had malignantly assailed him, but they had been vanquished,—and all by the interposition of God. He who had thus been with him, and for him, his guide and deliverer in the past, he knew would be with him in the present and in the future, too. This is the way in which experience should be employed to reassure our faith in times of trial. If God has done much for us in the past, we may safely conclude that he will do as much in the present need and in the time to come.

3. *David's courage was confident against all future*

foes (v. 3). "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." This is great confidence against the time to come. He who had been with him in the past would be with him in the future. What had he, therefore, to fear? He awaited coming trials with a triumphant confidence. Nothing but this confidence in God, and a realization of his ability and disposition to give us timely help, will enable us to face bravely the mysterious future. "Before the actual conflict, while as yet the battle is untried, the warrior's heart, being held in suspense, is very liable to become fluttered. The encamping hosts often inspires greater dread than the same host in actual affray. Young tells us of some 'who feel a thousand deaths in fearing one.' Doubtless the shadow of anticipated trouble is, to timorous minds, a more prolific source of sorrow than the trouble itself, but faith puts a strengthening plaster to the back of courage, and throws out of the window the dregs of the cup of trembling. 'Though war should rise against me, in this will I be confident.' When it actually comes to push of pike, faith's shield will ward off the blow; and if the first brush should be but the beginning of a war, yet faith's banners will wave in spite of the foe. Though battle should succeed battle, and one campaign should be followed by another, the believer will not be dismayed at the length of the conflict. Reader, this third verse is the comfortable and logical inference from the second, confidence is the child of experience. Have you been delivered out of great perils? Then set up your ensign, wait at your watch-fire, and let the enemy do his worst."

II. SHELTER IN LIFE'S TRIALS (vs. 4-6).—"One thing have I desired of the Lord, that will I seek after." "Divided aims tend to distraction, weakness, disappointment. The man of one book is eminent, the man of one pursuit is successful. Let all our affections be bound up in one affection, and that affection set upon heavenly things. 'Have I desired.' What we cannot at once attain, it is well to desire. God judges us very much by the desire of our hearts. He who rides a lame horse is not blamed by his master for want of speed, if he makes all the haste he can, and would make more if he could; God takes the will for the deed with his children. 'Of the Lord.' This is the right target for desires, this is the well into which to dip our buckets, this is the door to knock at, the bank to draw upon; desire of men, and lie on the dung-hill with Lazarus; desire of the Lord, and be carried of angels into Abraham's bosom. Our desires of the Lord should be sanctified, humble, constant, submissive, fervent, and it is well if, as with the psalmist, they are all molten into one mass. 'That will I seek after.' Holy desires must lead to resolute action. Desires are seeds which must be sown in the good soil of activity, or they will yield no harvest. We shall find our desires to be like clouds without rain, unless followed up by practical endeavours." "That I may dwell in the house of the Lord." God has ever had on this earth places where he specially manifested himself, such as the "burning bush," the "cloudy pillar" in the wilderness, in the tabernacle and the temple, and now in the fellowship of Christians, the communion of the saints. The expressions in verse 5 are figurative, and show that David's mind dwelt wholly on the spiritual reality which the tabernacle represented. Hence the introduction of the word "rock," which is familiar to David, but has no special connection with the tabernacle of Jerusalem. David desired to dwell in the house of the Lord that he might delight in God. "To behold the beauty of the Lord." To contemplate his perfections, and to be ravished by his glory. In the assemblies of his saints we may with the eye of faith "behold the King in his beauty, and thus have a foretaste of the bliss of heaven, when, face to face, we shall see him as he is." "And to inquire in his temple." To inquire concerning the character of God that we may trust him more implicitly and love him more fervently. To find out what his will is, that we may do it. Such waiting upon God in the services of his sanctuary is made a shelter of the soul by God himself. "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." We see now the reason for the Psalmist's earnest desire after constant communion with God; he was thus sheltered and secured in the time of trouble. The contemplation of this truth increases the confidence of the Psalmist. "Now shall my head be lifted up above mine enemies round about me." So strong becomes his faith that he rejoices in this security and bliss as if it were already realized by him, and he breaks out into triumphant praise: "Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." What storm

can reach us when we are in the innermost shrine in the temple of eternal peace?

III. PRAYER IN LIFE'S TRIALS (vs. 7-14).—"Hear, O Lord, when I cry with my voice." "The pendulum of spirituality swings from praise to prayer. The voice which in the last verse was tuned to music is here turned to crying. "Have mercy also upon me, and answer me." The Psalmist's prayer is a cry for mercy—the hope of the sinner and the refuge of the saint. The earnestness of his desire appears in the form of his petition. He cries aloud. There are silent prayers that take no voice. But this prayer went forth in the voice of earnest crying; David's soul was roused into excitement; his sense of need and confident expectation of help were deep and strong, and find expression in the prayer for mercy. It is mercy that the distressed soul needs—mercy to forgive, renew, rectify, deliver, and bless. In this prayer for mercy the Psalmist pleads, and meets the Divine invitation. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." The "face" of the Lord, as the term is used here and in the Scriptures generally, means his favour. The Bible abounds in blessed invitations of the Eternal Father to the children of men to seek his face under all circumstances, and for any needed grace, together with promises as numerous and as precious that not one who responds in the spirit of submissive faith shall be turned away empty. These should encourage us to draw near to God, and be the inspiration of our confidence as we come. David, in this petition, deprecates the divine displeasure. "Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, O God of my salvation." The hiding of the face is the expression of displeasure. "The word 'far' is not in the original, and is a very superfluous addition of the translators, since the least hiding of the Lord's face is a great affliction to a believer. The command to seek the Lord's face would be a painful one if the Lord, by withdrawing himself, rendered it impossible for the seeker to meet with him. A smile from the Lord is the greatest of comforts, his frown the worst of ills. With a renewed expression of his confidence in the Divine faithfulness and love, in the strongest possible terms, David still pleads for the guidance and protection of the Most High. "When my father and mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." The love of father and mother is the strongest, purest, most patient, and most self-sacrificing love known among men. Earth has no brighter reflection of the Divine heart. But this may fail,—it has failed. It can never be so with the love of the Infinite Father. Our best earthly friends may forsake us, but He never. The Psalmist seeks knowledge of the Divine will, and to be led along that path. Thus he expects to find deliverance from his enemies. This is the height of wisdom. We may be sure that the safest and most blessed place for us is the place of the Divine appointment, where we can feel ourselves to be in harmony with the will of God. The Psalm closes with something like a declaration of the result of this course: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living"; and an exhortation to all thus to wait on the Lord: "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

## Children's Corner.

### LADY TEMPLE'S GRANDCHILDREN.

#### CHAPTER IX. (continued).

"Duke ought not to say so," said Dolly gently, "but he is a little boy, and does not always mean what he says. Grandmother is very kind to us. She gave us each a beautiful little horse to ride, and we have nice toys and everything we really want. I think she is very good to us. And I want to love her very much if I can."

"Why should you want to love her?" asked Molly captiously. "What does it matter if you do or not? Does she want you to?"

"I don't know if grandmother wants me to," answered Dolly, "but mamma does."

"Why?"

"I'm not quite sure if I know."

"But what do you think?"

"I think I know a little," answered Dolly, with heightened color, "but it would not be right to talk about it."

Molly said no more; but Wilfred eyed her curiously. He was more inquisitive than was his sister.

"I think you might tell us."

"No," answered Dolly, gently yet firmly. "I am not going to tell anybody."

Wilfred looked vexed and dissatisfied.

"I like to know things," he said impatiently, "and I don't think it's at all nice or friendly of you to keep them back."

"Let her do as she likes," said Molly loftily, "I don't care to know."

There was rather an awkward silence after this, and Dolly felt a little perplexed by her two strange companions.

Wilfred was not in at all a happy frame of mind that afternoon. He felt aggrieved by one or two of Dolly's sayings and doings, and was rather in the humor to attack her.

"Molly," he began, "she," with a wave of the hand towards Dolly, "says I ought to be as meek as a rat, and let the boys bully me as much as they like, and fetch and carry for them, and be a kind of white slave, and never say a word to them. Did you ever hear such nonsense in all your life?"

"Did you say so, Dorothy?" asked Molly, with a judicial air.

"I didn't say anything at all like that!"

"What did you say?"

"I said I thought it would be much nicer for Wilfred not to quarrel and get angry; but to try to be nice and pleasant and kind, that the other boys might get fond of him."

"They never would," growled Wilfred.

"Oh, but I think they would."

"I should hate it if they did."

No, I'm sure you wouldn't; you would be ever so much happier."

"They're not kind to me, and I don't see why I should be kind to them."

"Somebody must begin, and it would be nice to set them an example."

"They would never follow it."

"I think they would by and by; besides you know they couldn't quarrel with you if you wouldn't quarrel with them. If you didn't get cross, I don't think they would tease you so."

"You seem to think it's all my fault," said Wilfred in an injured way, "and it's all their's really."

"I don't think it's all yours," answered Dolly earnestly, "indeed I don't—only—but—"

"But what?" he asked sharply.

"I think," explained Dolly, timidly, "that it must be a little your fault, because, you know, you told me they none of them liked you, and if you were nice to them I think they would."

Wilfred uttered an inarticulate

growl, and did not seem ready with a direct answer.

Molly said presently, in a rather wearied and impatient way—

"Boys always do quarrel, it's their nature. I don't believe they can help it."

"I do," said Dolly gravely.

"And I don't see that they're any the worse for it."

"But quarrelling is bad," said Dolly with grave surprise, "and it must make people unhappy."

"I don't believe it does."

"Oh, yes," cried Dolly, more and more earnestly; "I don't know what I should do if I ever had a quarrel with Duke."

"Ah, but then you are fond of him."

"Oh, yes."

Both children looked at Dolly as she said these words, and presently Molly said—

"Does it make you happy to love Duke?"

"Why, yes; it makes us happy to love anybody."

"Does it?"

"Yes, indeed it does."

"I didn't know," said Molly, looking straight out of the window with her deep, dark eyes.

"You would find it did if you would only try," said little Dolly, very earnestly.

But there was no time to discuss the question at large just then, for Parker had called to fetch the children home, and Dolly was summoned from the room.

"Come again," said Molly, as the child kissed her, and Dolly answered willingly—

"I will come as soon as ever I can."

CHAPTER X

DOLLY IN DISGRACE.

Dolly's busy little mind was very full of thoughts during the days that followed. There seemed a great deal that was strange in this new life, and often she felt much puzzled by it.

She was very anxious to be good, not only in outward things, but "all through" as she expressed it to herself, and yet she felt that without her mother's simple teaching it was most difficult to know exactly how this kind of goodness was to be attained.

Then there was that other wish of her mother's to be thought of—the child was to be a little "peacemaker," and Dolly felt very far indeed from accomplishing this mission.

As the days went by, Dolly did not feel as though she drew any nearer to her cold and stately grandmother. They saw her so little that there seemed no chance of there endearing themselves to her, and even when they did meet, the penetrating glance from those keen cold eyes seemed always to freeze up the warmer feelings in the little girl's heart, and render it impossible for her to make any effort to lessen the gulf that lay between her and her stern grandmother.

(To be continued.)

# A WICKED ADULTERATION.

## Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows:

LIME.....	3.53 per ct.
AMMONIA.....	1.05 per ct.
Starch.....	19.00 per ct.

Prof. Habirshaw, of New York, found the following in Price's Powder:

TARTRATE OF LIME.....	11.85 per ct.
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Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount of lime into the system.

Lime can not be decomposed by heat, and is not eliminated in mixing or baking, and, therefore, all of this enormous proportion, as found in Price's Baking Powder, remains in the bread, biscuit, or cake with which it is mixed, and is taken into the stomach.

By the application of heat to lime, carbonic acid gas is driven off, and there is left quick-lime, a caustic so powerful that it is used by tanners to eat the hair from hides of animals, and in dissecting-rooms to quickly rot the flesh from the bones of dead subjects.

Lime mixed with starch (and both are found in Price's Powder) will produce a ferment. The process is not quick, and does not take place until the food in which the baking powder is used has been some time in the stomach. Indigestion, dyspepsia, and more serious disorders result.

The cause of this large amount of Lime in Price's Baking Powder is the use of cheap and impure materials.

Prof. C. B. Gibson, Chemist of the College of Physicians and Surgeons, Chicago, had in view these impure powders containing lime, like Price's, when, after having made an examination of many of them, he volunteered the following testimony that Royal Baking Powder is the best and purest in the market:

### THE ROYAL ABSOLUTELY PURE.

"ROYAL BAKING POWDER CO.: I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and so far superior that I thought you would be pleased to know it, and might find use for the certificate.

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.'

Respectfully,

"C. B. GIBSON, Analytical Chemist."

The

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A deep and holy awe  
Put Thou, my God,  
While near thy feet  
And my heart sings  
Do Thou all wander

O God, the crystal li  
Of Thy most staines  
It floods my outer si  
Ah, let me well disce  
And see Thy power

Hark! how the air i  
With music from a t  
Which echo doth rej  
To Thee I also sing,  
Disdain not Thou to

Ah, Lord, the univer  
Is bright and laughin  
Each summer doth r  
A tale forever new, c  
In sunny skies and c

Thee all the mounta  
The rocks and glens  
They bid me join my  
And laud the Almg  
shock,  
Beneath Thy shadow