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The Evangelical Churchman,

TORONTO, CANADA.

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UNBELIEF.

There is no unbelief ;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.
Whoever says, when clouds are in the sky,
"Be patient, heart ; light breaketh by-and-by,"
Trusts the Most High,
Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock sense in slumber deep,
Knows God will keep,
Whoever says, "To-morrow," "The Unknown,"
"The Future," trusts that Power alone
He dares disown,
The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.
There is no unbelief ;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.
—Edward Bulwer Lytton.

BY PERSONAL EFFORT MUST THE GOSPEL BE BROUGHT TO MEN.

The only way by which moral elevation and religious truth can be diffused among men is by individual men giving the price of self-sacrifice and personal effort. If you want to do people good you can but you have got to pay that price for it. You have to render up your own work—your own effort. The example of Jesus Christ is the all-structive one in the case. People talk about Him being their pattern, and they sometimes forget that whatever more there was in Christ's Cross and Passion there was this in it:—the exemplification for

all time of the one law by which any reformation can be wrought—that a man shall give himself to do it, and that by personal influence alone men shall be drawn and won from out of the darkness and filth. The sight of a loving heart and a sympathetic work, the exhibition of a Christian life and conduct, the fact of going down into the midst of evil and trying to lift men out of it, are the old-fashioned and only magnets by which men are drawn to purer and higher life. That is God's way of saving the world—by the action of single souls on single souls. Masses of men can neither save nor be saved. Not in groups, but one by one, particle by particle, soul by soul, Christ draws men to Himself, and He does His work in the world through single souls on fire with His love, and tender with pity learned of Him.

So, dear friends, do not you think that any organization, any corporate activity, any substitution of vicarious service, will solve the problem? It will not. There is only one way of doing it, the old way that Jesus was content to tread, the old way that we must tread if we are going to do anything for God and our fellows: "The priests repaired everyone over against his own house." Nehemiah 3:29.

Now, I will not spend time in pointing out to you some very plain and obvious things which bear upon this matter of personal and individual action, but let me just name one or two that I wanted to have dwelt upon at some length if time had permitted. Let me remind you that if you are a Christian man you have in your possession the thing which will cure the world's woe. And possession involves responsibility. What would you think of a man that had a specific for some pestilence that was raging in a city, and was contented to keep it for his own use, or at most for his family's use, when his brethren were dying by the thousand, and their corpses polluting the air? And what should we say of men and women who call themselves Christians, who have some fair in that great Lord and His mighty sacrifice; who know that the men they meet with every day of their lives are dying for want of it, and who yet themselves do absolutely nothing to spread His name and to heal men's hurts? What shall we say? "God forbid that we should say they are not Christians; but God forbid that anybody should flatter them with the notion that they are anything but most inconsistent Christians."

Still further, need I remind you that if we have found anything in Jesus Christ which has been peace and rest for ourselves, Christ has thereby called us to this work.

He has found and saved us, not only for our own personal good; that, of course, is the prime purpose of our salvation, but not its exclusive purpose. He has saved us, too, in order that the Word may be spread through us to those beyond. "The Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened." And every little bit of the dough, as it received into itself the leaven, and was transformed, became a medium for transmitting the transformation to the next particle beyond it. And so at last the whole was permeated by the power.

And so it is in this world. We get the grace into our hearts that we may pass it on; and, as the Apostle says: "God hath shined into our hearts that we might give the light of the knowledge of the glory of God in the face of Jesus Christ.

And you can do it you Christian men and women, every one of you, and preach Him to somebody. The possession of His love gives the commission; ay! and it gives the power. There is nothing so mighty as the profession of personal experience. Do not you think that when that first of Christian converts, and first of Christian preachers, went to his brother, all full of what he had discovered, his simple saying, "We have found the Messiah," was a better sermon than a far more elaborate proclamation would have been.

My brother! If you have found Him, you can say so; and if you can say so, and your heart and your life confirm the words of your lips, you will have done more to spread His name than much eloquence and many an orator. All can preach: who can say, "We have found Christ?"

The last word I have to say is this: there is no other body that can do it but you. They say:—"What an awful thing it is that there are no churches or chapels in these outcast districts!" If there were they would be what the churches and chapels are now—half empty. Bricks and mortar built up into ecclesiastical forms are not the way to evangelise this or any other country. It is a very easy thing to build churches and chapels. It is not such an easy thing—I believe it is an impossible thing (and that the sooner the Christian Church gives up the attempt the better)—to get the Godless classes into any church or chapel. Conducted on the principles upon which churches and chapels must needs at present be conducted, they are for another work and another class altogether; and we had better recognize it, because then we shall feel that no multiplication of places like this, for instance, is any direct contribution to the evangelization of the waste places of the country, except in so far as from a centre like this there ought to go out much influence which will originate direct missionary action in places and fashions adapted to the outlying community.

Professional work is not all we want. Any man, be he minister, clergyman, Bible-reader, city missionary, who goes amongst our godless population with the suspicion of pay about him is the weaker for that. What is needed besides, is that ladies and gentlemen that are a bit higher up in the social scale than these poor creatures, should go to them yourselves; and excavate and work.

Preach, if you like, in the technical sense; have meetings, I suppose, necessarily; but the personal contact is the thing, the personal contact, the familiar talk, the simple exhibition of a loving Christian heart, and the unconventional proclamation in free conversation of the broad message of the love of God in Jesus Christ. Why, if all the people in this chapel, who can do that would do it, and keep on doing it, who can tell what an influence would come from some hundreds of new workers for Christ. And why should the existence of a church in which the workers are as numerous as the Christians be an Utopian dream? It is simply the dream that perhaps a church might be conceived to exist, all the members of which had found out their plainest, most imperative duty, and were really trying to do it.

No carelessness, no indolence, no plea of timidity or business shifts the obligation from your shoulders if you are a Christian. It is your business, and no paid agents can represent you. You cannot buy yourselves substitutes in Christ's army as they used to do in the militia, by a guinea subscription.

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We are thankful for the money, because there are kinds of work to be done that unpaid effort will not do. We are thankful for it, and I can recommend our Manchester City Mission with all my heart as an institution that for many, many years now has done, and is still doing a noble work, and I hope you will give them a good collection, because they very much need it.

But they ask for your money, Jesus Christ asks for yourself, for your work; will not let you off as having done your duty because you have paid your subscription. No doubt there are some of you who, from various circumstances, cannot yourselves do work amongst the masses of the outcast population. Well but you have got people by your side whom you can help. The question I wish to ask of my Christian brethren and sisters this morning is this: Is there a man, woman, or child living to whom you ever spoke a word about Jesus Christ? Is there? If not, do not you think it is time that you began?

There are people in your houses, people that sit by you in your counting houses, on your college benches, who work by your side in mill or factory or warehouse, that cross your path in a hundred ways, and God has given them to you that you may bring them to Him. Do you set yourself, dear brother, to work and try to bring them. Oh! if you lived nearer Jesus Christ you would catch the sacred fire from Him; and, like a bit of cold iron lying beside a magnet, touching Him, you would yourselves become magnetic, and draw men out of their evil and up to God.

Let me commend to you the old pattern: "The priests repaired every one over against his house;" (Neh. 3:28) and beseech you to take the trowel and spade, or anything that comes handiest, and build on the bit nearest you some living stones on the true Foundation.—*Rev. Dr. MacLaren.*

HOW GAMBLING BEGINS.

A PLAIN TALK WITH YOUNG MEN.

BY THEODORE L. CUYLER, D.D.

How gambling often ends is illustrated by the recent suicide of a young man of high social standing who was well known in the "sporting" circles of New York. Tampering with cards and the roulette-table had aroused in him the same insane *furor* which tampering with the bottle arouses in the victims of strong drink. We are told that this wretched young man married; but "even marriage did not cure him of what had become a positive disease. Little gaming parties in his rooms at the hotel, and reckless plunging at the public tables soon ran away with all his winnings, and with the greater part of his fortune besides. At last, a few months ago, he found himself ruined. His former friends fought shy of him; and in a pitifully depressed frame of mind, he said: 'I'll go to Philadelphia, and either make or break myself.' To Philadelphia he went, with a revolver in his trunk. He played nearly the whole time that he was there. The record was monotonous. His old luck had deserted him; and one night he went to his room at the hotel and put a bullet through his brain."

Such is one of the latest tragedies perpetrated under the insane infatuation of the gaming-table. But their number is legion. Many of the mysterious suicides which fill the records of the morgues, or haunt the depths of the rivers around our cities, would tell the same story. Gambling is prevalent to a degree, which sober, quiet people never dream of. It is practised—often, indeed, in a small way and for moderate stakes—by thousands of young men in all our cities; practised in the privacy of their rooms at their lodging-houses, as well as in houses for "professional" play. Employers little suspect—alas! fathers and mothers little suspect—what devilish mischief is going on under the cover of secrecy. Many of the larcenies committed in stores, counting-rooms and banks (some of which are "hushed up" in order to save reputations) are com-

mitted in order to cover up the losses at the card-table. On the other hand, the illegitimate winnings at the same table will account for the fine equipage or showy turn-outs of certain fast men whose legitimate income is too slender to maintain such extravagance. Gambling is a moral pestilence that "walketh in darkness," and therefore its terrible prevalence escapes public observation. *It is not decreasing.*

This perilous practice, which so often becomes fatal to character and to the soul, begins, just as drunkenness begins, with playing with fire. At the bottom of the first glass of wine which the tippler tampered with lay an adder. Underneath the first dime that is ever thrown down in a game of chance is concealed a serpent. When a young man makes his first bet, or puts up his first wager on a match or a race, or when he risks his first penny at a card-table, he puts a coal of fire into his bosom which is not easily extinguished; it may kindle into a conflagration which, in the tremendous language of Scripture, "will burn unto the lowest hell." The step that costs is the first step. Gambling for a penny is as essentially a *sin* as gambling for a thousand pounds. No sin is a trifle. My young friend, the moment that your conscience excuses the slightest departure from absolute right as a "mere trifle," that moment you have let the enemy slip in his little finger. It will not be long before you are in his grasp. When you lay down your first stake, even if it is only "in fun," you are actually *gambling*. Remember that there is always a first inch at the top of every precipice.

I am not addressing these "plain talks" to young men as an extremist or a fanatic. What I said about the prevalent impurity of the theater has called forth many confessions from the public press (even from apologists for the stage) that my charges were quite too true. I do not affirm that every one who ever plays a game of cards is a gambler, any more than every one who drinks a glass of wine is a tippler. But it is equally true that he who *never* touches an intoxicant can never become a drunkard, and he who never plays a game of hazard can never become a gambler. My own personal practice at school, college, etc., was one of entire abstinence from cards as well as from wine-cups; and I have never repented of it, either. All games of chance, when played in earnest, have a dangerous fascination. As Canon Farrar well says, "there is a gambling element in human nature," and we have got to watch against it just as we must watch against in-born sensual appetites. With the excitement of a game of hazard comes the strong temptation to risk a stake on the game; as soon as the first stake is laid down, conscience goes with it, and literally the Devil has a hand with you in the game. So strong is the fascination of this spell of sorcery that I have seen—in the public "Conversazionhalle" of Baden Baden—well-dressed ladies watch the roulette-table until they became so bewitched with the play that they would furtively toss a gold Napoleon over on the table from behind the crowd; the "gambling element" in them had taken fire. Now just here lies the peril with you, my young friend; the excitement of games of hazard sets you in a flame; then comes a small stake; then a larger; if you win, you play to win more; if you lose, you play on to make up your losses. Before you know it, you are a gambler. The only safe and sure way is to *stop before you begin*.

But it is not only from card-tables and faro-banks that mischief is to be apprehended. Many young men are tempted to "take a small risk" in mining-stocks or other volatile stocks that were playing up and down in the market. I have known a half dozen mere lads to "pool" their earnings or their pocket-money in a venture on a share or two of stock. This rage for dabbling in stocks turns hundreds of respectable young men into actual gamblers, although they would be shocked if the ugly name were applied to them. They are not shocked at the thing itself. Instead of feeling that only the money honestly *earned* is honestly *got*, they are seduced into hazardous ventures, which, in God's

sight, are as genuine gambling as any that is perpetrated behind the locked doors of one of those "hells" that defy the laws.

The dangers to young men are increasing from three causes. (1st.) There is a growing passion for getting rich suddenly and easily. (2d.) The gambling element is insinuating itself more and more into the trade of the country; the immense sudden gains or losses by "corners," "pools," etc., are evidences of this. Old-fashioned slow and sure methods of business are sniffed at; and he is accounted the smartest man who, by a sharp "operation," wins in a month what solid, sensible men used to earn in a life-time. (3d.) The rapid increase of self-indulgent and luxurious living breeds and inflames this gambling spirit. That word *luck* is a dangerous word. Don't trust it. A life ordered according to God's laws is not a game of chance. Every dollar got by any other method than inheritance or honest industry makes you poorer. Let it alone; or it may eat into your soul like fire. The awful tragedy described at the opening of this article began with the first dime laid down in a game of hazard.—*N. Y. Independent.*

Missionary

UGANDA.

(Continued.)

We now turn to Mr. O'Flaherty's letters, from which we take the passages relating especially to converts and inquirers.

Jan., 1883.—During the last three months many have come to us for instruction. I can only mention three cases at present for want of time:—

I. That of a young man who came to us with chronic ulcers in his legs. He wished to remain a while with us to learn. He brought two boys and a little girl to stay with us, the latter with bad eyes. Well, he can now read Kiswahili well, and translate fluently into his own tongue. And what pleases one most is that he wishes to be an enlightened follower of the Lord Jesus. He wishes to be baptized. He has laid aside his native pride, and has come with his two boys to dig by my side in our plantation, and do other work of cultivation, &c. His wife has frequently brought us plaintains. Lately some chief said that he would be killed if he remained with us. Namkaddi, my next-door neighbour, but our arch-foe, threatened to catch him and rob him if he continued with us. Well, this disturbed him very much. He asked leave of us to go. We told him he was his own master, and might go and come whenever he liked; reminding him, at the same time, that Christ tested all His true servants, and brought them through difficulties and dangers to be his faithful soldiers and servants. He refused to go. "If they catch me," he said, "let them. If I go home I cannot learn so much; besides, my boys cannot learn anything but evil."

II. Another young man came six months ago to learn about God. His master heard of it, and soundly beat him. He told his master he was no slave, and he would come to serve me. He did, and has remained a faithful servant ever since—my best labourer. He, too, reads and translates the Gospel.

III. Several sub-chiefs come from a distance of three, four, and five hours, and read fluently and translate, and wish for baptism. Some three months ago a young and interesting sub-chief came to me, asking me to teach him about God and Jesus; and the way of salvation. This visit was brought about, he said, owing to a warm discussion I had with the king and the Arabs, when he "was among the hundreds of spectators who were there to listen." I taught him in the evenings to read the Lord's Prayer, Creed, Scripture texts, and the New Testament. I often visited him at home, and taught. One visit I will never forget. I found him teaching his women—some the alphabet, some he was teaching to spell, and some he was teaching the Lord's Prayer. His boy I found far advanced,

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as he came to me for private lessons. Well, having taught them all—some the spiritual lessons of the Lord's Prayer, Creed, and Ten Commandments, &c., his mandwa (priest), who had his eyes fixed on me, during my instruction, came forward, knelt at my feet, and said, "I will cast off these charms of Lubari, whom I will never again serve. He is a liar and a cheat. I will follow Jesus, and learn his ways ;" so saying, he cut off his valuables and cast them into the fire. The women and the Mutongoli were astonished.

On the day before Christmas Day I had a long and interesting visit from him, the chief, in which he determined, he said at whatever risk, to follow Jesus. On that very night he had an order from the Katikiro, his chief, to go to Buddu, and remain there in command of his district till further orders. We were both sorry. I strengthened him in the faith and love of Jesus. He said, "I want something as a souvenir." I gave him about 500 cowries and a loin cloth. These he refused, and accepted a few grains of coffee-berry only. I was the more surprised, as I never saw a black man refuse a present before. He sent me a fat sheep for our feast, and his wife and priest, now no longer mandwa, and several of his women, remained behind him a day or two, in order to be present at the festival ; and they brought a lot of cooked plantains, and went home happy. I don't know which is the most interesting, the Mutongoli, the late mandwa, or the women. How sorry am I that they are gone to the country. But they take with them the words of the Lord Jesus. He can and will teach them by His Spirit. I gave him a Gospel. He told me before he left a thing I did not know before, that my public discussions with the king and Arabs have prepared many to receive the Gospel. Certainly hundreds outside hear the Gospel frequently.

Yesterday the Arabs waded violent. They went in a body to the king, and said that the English had destroyed and burned up Alexandria and the whole land of Egypt, and were marching on Buganda to take it. They were terribly excited. The king sent for me, I went. He asked me if all that were true. I said, only in part. I then explained the rebellion of Arabi Pasha against his Khedive, &c., and that they insulted our consul, and massacred Europeans, and that although we destroyed their forts we saved the Khedive in our ships. It was the robbing, bloodthirsty followers of the bloodthirsty robber, Mohammed, that robbed and burned their own city.

Feb. 28th, 1883.—One feature is remarkable in this Mission—the number of women anxious to learn about Christ the Saviour.

Oh, that we had two or three women here! This is the ground for a true Christian woman. And I am persuaded that our station can never carry on its perfect work of Christianity and civilization without this blessed machinery. Besides, there is another consideration or two, viz., the influence of one or two Christian (true) ladies on ourselves, and the benefit to our station. Just think, we have not only to see to the cultivation and gathering in of crops, but also to the grinding of corn, cooking of porridge, baking of bread, cooking of food ; also we have to look after the gathering of eggs, the milking of the cows, the brewing of the beer, the garments of the lads. We have to look after the washing of their clothes and persons ; the mending of our own clothes, socks, shirts ; the washing and drying of our clothes, and the making of our beds,—in short, we have to look after everything.

I mentioned the case of a young chief and his priest who was teaching his women to read the Word of God, and who was called away to a distant part of the country, and who sent me a fat sheep for our feast on Christmas Day. Well, yesterday he sent the priest to me with a fine fat cow and a bundle of butter—several days journey. His master, he said, wished to beg a Prayer-book. It just happened that when he came here another mandwa was here looking for medicine. He was full of charms and amulets, about which Mackay chaffed him. He had one charm, he said, to keep

off lightning, and one to heal snake bites and others to heal divers diseases. He had one precious charm on his head. At length Mackay got the priest to let him see this charm. The priest let him have it, with the caution that he was not to put it on his head, otherwise Lubari would visit him with some great calamity. This was what Mackay did, and addressed a crowd of interested Baganda on the folly of such things. The man himself was quite interested, and saw the folly ; then my mandwa, as I call him, addressed the people, and described how he cast all his charms and his priestly skins and robes into the river, and how he was brought to believe in Jesus Christ, the Great High Priest of Katonda (God) ; and how he took to learn God's Word, &c. He created a great sensation among the hearers, and many praised God.

Here for the present we must take leave of our friends, hoping to hear of them again, and trusting that our readers will not forget the mission work in Uganda.

British & Foreign News.

ENGLAND.

An anti-Mormon league in London has appealed to Mr. Gladstone to have Mormon missionaries prosecuted in order to prevent the inveigling of young persons to Salt Lake City. Mr. Gladstone declines to interfere, assuming that the converts go voluntarily.

MOODY AND SANKEY IN LONDON.—A recent despatch from London, Eng., says : Messrs. Moody and Sankey concluded their two weeks' mission at Stepney to-day. Five immense meetings were held in their hall, and overflow meetings were conducted in Stepney church and Beaumont Hall. The interest excited by the mission at Stepney is remarkable, as it has there reached lower classes of the population than heretofore. Fervent and crowded inquiry meetings have been held, and thousands of people have been converted. The attendance at the churches in Stepney has been largely increased. The mission services have been partially suspended until after the holidays, and will be resumed at Clapham, whither the iron mission hall will in the meantime be removed. From Clapham the evangelists will go to Stratford. They have engagements up to July.

INFIDELITY IN ENGLAND.—The *Outlook* gives the following account of Atheism and Infidelity as an aggressive power in England at present :

It is difficult to estimate the real strength of Secularism among the working classes, but there are some patent facts of which we do well to take account. There are three weekly journals devoted to its advocacy. *The National Reformer*, edited by Mr. Bradlaugh and Mrs. Besant. It is avowedly Atheist, Malthusian, and Republican in its editorial policy. Mr. Bradlaugh's Atheism is peculiar. He does not say *there is no god*. He only denies the existence of a personal, self-existent Creator and Moral Governor. His paper is very largely political, but constantly contains articles advocating his Atheism and attacking Christianity and the Bible. *The Secular Review* is edited by Mr. Charles Watt—who has been an aspirant for the representation of Preston, and favorably regarded by a section of the constituency—and by Saladin. It is devoted entirely to the advocacy of Secularism, and is opposed entirely to Mr. Bradlaugh and Mrs. Besant's doctrines with reference to questions affecting the growth of population. *The Secular Review* some time ago did not profess to be self-supporting. *The Freethinker* is edited *pro tem.* by Dr. Aveling (who is one of the members of the London School Board and Fellow of University College, London), during the imprisonment for blasphemy of Mr. G. W. Foote, the ordinary editor. This paper gained sufficient notoriety through the prosecutions which occupied so much public attention a year or ago. With the exception of the pictorial caricatures of the most sacred subjects which this paper provided for its readers till Foote's imprisonment, its contents are not usually more offensive than those of the other two journals mentioned above. Yet the palm, on the whole, for ribaldry and blasphemy, must be yielded to *The Freethinker*. There are two sixpenny monthlies also, *Progress* and *Our Corner*; the former ordinarily edited by the imprisoned editor of the *Freethinker*, but at present by Dr. Aveling ; the latter by Mrs. Besant. These are their periodicals. They have readers and find purchasers, or they could not exist. There are two societies—the National, of which Mr. Bradlaugh

is president ; and the British, which has had as its head the Marquis of Queensberry. Every week the papers announce long lists of meetings—a column, and sometimes more, of small print. Whatever may be the extent of their machinery and the amount of their real influence, there can be no doubt whatever of the zeal and energy which the Secularists are devoting to their cause, and the possibility at least of their winning over the working classes who are estranged from and indifferent, if not inclined to be hostile to Christianity, by their combined political and anti-Christian propagandism. Professor Flint, in his "Non-Theistic Systems," contemplates this possibility. Should it become a reality, we see from the above utterances of Saladin what kind of Spirit some at least would seek to infuse into public life, and the objects at which they would aim.

CO-OPERATIVE KITCHENS.—There is no doubt that the faculty of cooking is a gift almost as rare as that of poetry or painting, and yet millions of women have to cook daily more or less unsatisfactorily. The prevailing idea that the kitchen is peculiarly a woman's province, and the heart of domestic happiness, needs only to be divested of its attendant sentimentality, and looked at fairly, to be exploded. There was a time when every housewife brewed, and baked, and made confections, and distilled medicines, for her family. We admit now that these operations are far better done by machinery, and on a large scale. Were this constantly recurring demand for daily cooking removed from our poor population, Captain Wolf thinks the greatest benefit would be felt in many ways. The firing would be saved, the woman's health and time also ; she could give more attention to her children, to the washing and mending of clothing, to the cleaning of her home, or to the earning of money by some branch of industry. Captain Wolf, in an admirable pamphlet on Co-operative Kitchens, urges their establishment in certain local centres of all great cities—the working centres, where the women are often as busy earning money as the men, where they know little of domestic art, and where the waste in such cooking as they can do is incredible, every meal costing from thirty to fifty per cent. more than it need to have done. But in order to get the full benefit of this co-operative system it must be started on a very large scale, with well-devised appliances, and the capital necessary to buy material in the cheapest market. He proposes to start one hundred and fifty kitchens in London, just to cover the most urgent demand ; these will supply 300,000 meals a day, at the rate of four pence (or eight cents) each. The sale of the food is to be limited to certain hours, between half-past eleven and half-past one—the dinner hours of the English workingman—and the food is to be constantly varied : good stews in rotation, steak puddings, fried and boiled fish, with a proper mixture of vegetables. There are to be comfortable dining-rooms where these dinners may be eaten, but the chief support of the institution will be looked for from those customers who will buy the food for their families, and take it home ready to be placed upon the waiting table. Tins containing a hot-water chamber will be sold or lent for a trifle, and all round the room where the food is served there will be taps of hot water ready to fill these vessels, so that the dinner may be set on the home table as hot and fresh as though it had been cooked under the same roof, and with none of the consequent smell, dampness, and inconvenience. To those who work too far from their homes to dine there, and to the countless families who live in lodgings without accommodation or skill for the proper cooking of food, such a system of supplying meals will do much to improve both health and morality ; for nothing creates such a craving for stimulants as insufficient or unnutritious food. It is quite as important that people should be well fed as that they should be well housed ; both projects can only be accomplished by a large preliminary outlay of capital. In the matter of improving homes for working people much has been done, with equal advantage to the capitalist and the tenant ; there is in Co-operative Kitchens a certain return for capital, and as positive physical and moral improvement for the poor whom it is proposed to benefit by them.

The London Nursing Society, which undertakes to nurse the sick poor of London in their own homes, held its fall meeting at the well-known home of Mrs. Stephen Ralli, the lovely Greek lady, famous as much for her charities as for her high social accomplishments. The Bishop of Bedford was in the chair, for the East of London is in his diocese. On his right hand sat the Queen's daughter, the Princess Christian. She wore a brown soft woolen dress, made very simply, a bonnet to match, with a tiny red tuft at the side, and a brocaded cloak, which she removed. Mrs. Stuart Wortley, the friend and promoter of this Nursing

Society, sat on the right of the Princess, and looked like the mother of all that was good and kind. Dr. Ackland, of Oxford, and the Rev. Sidney Vetcher, in simple earnest language, bore testimony to the great work done by these nurses; and Mrs. Stuart Wortley has written an account of their efforts and successes—a most valuable and pathetic story for Christian workers, which may be had by writing to the Matron at 49 Philpot Street, East, London.

IRELAND.

IRISH CHURCH MISSIONS.—Many friends may know something of the work of the society in cities, but have little idea of the extent of its operations in the rural districts of Ireland. Yet faithful men are quite as earnestly pursuing their work there as their brethren in the cities. Unlike his city brother, the country Scripture reader has a large district over which to travel, and he does not appear in the same neighborhood so often as to call for any systematic opposition on the part of the Roman Catholic priests.

During the winter months his work will be confined to the large towns in his district, but in the summer time he is able to travel over several counties, appearing in every place he visits after a long interval and stopping nowhere beyond a few days at a time.

Generally speaking, he is a colporteur as well as a reader, and can readily obtain admission to houses by the display of the illustrated papers he has to dispose of. He is also well supplied with copies of the New Testament, and portions of Scripture, for sale, and meets with very encouraging success in this branch of his work. Very often he will be hospitably entertained by old friends in lonely districts, who are on the lookout for his coming. Having received blessing through his instrumentality, they will quickly invite a few friends for a meeting, when they will listen with an interest, which those familiar with the Word of God can hardly imagine, to the glad tidings of salvation declared to them in their own tongue, and to the offer of pardon "without money and without price."

Among the 244 agents of the Irish Church Missions, seventy-three are Scripture readers, and forty of the latter will be thus employed in rural districts. Happily, there are many evidences that their labors are not in vain in the Lord. A very remarkable instance of the readiness with which these friends can gain admission to houses which might naturally be supposed to be closed against them was recently narrated by a clergyman. He accompanied a reader to a house where it was believed some of those were living who had taken part in a recent outrage which had excited general horror. To his great surprise he found that the reader was allowed to speak faithfully to the people he found there, and even here could dispose of two copies of the New Testament.

On another occasion when there was a riot, in which between three thousand and four thousand persons took part, and which extended over three days, the reader was allowed to spend night after night with them by the camp fire on the hill side, and to read the word of God to them in their native Irish. They had been summoned, by agitation, to listen to words which could only incite to riot and outrage, but they listened with great interest to words which they had never heard before in their own tongue. It is pleasing to know that recent trials and privations have so stirred up the hearts of Protestants in Ireland that repeated applications have been made from several districts for Scripture readers to teach the Word of God—which can alone bring the people to live peaceably and quietly. At the present moment four Scripture readers could be sent to new and important spheres of work if the necessary funds were forthcoming.

UNITED STATES.

The New York *Tribune* says that the revenue in Maine was 4 cents per inhabitant of the manufacture and sale of liquors, while over the United States it is \$1.40. Prohibition does prohibit to some degree.

Bishop Huntington, of Syracuse, N.Y., has asked the Young Men's Christian Association of that city to make an effort to suppress the sale from the newsstands of vile papers like the *Police Gazette*, and others of the kind, and pledging them his support and that of the clergy of the Episcopal Church.

CHICAGO.—Dr. Tolman Wheeler has given the magnificent sum of \$200,000 (\$100,000 in cash and \$100,000 in productive property) and a lot 200x215 feet, for the erection of a theological seminary. The Secretary of State has accordingly issued the documents which authorize the incorporation of the Western Theological Seminary, such being the title which the institution is to bear.

FOREIGN.

The cholera has been raging fearfully in North China and twenty-five thousand have died from it in Peking alone. The country, too, has suffered from protracted rains, which turned into floods, ruining the harvests and destroying property and lives.

The *West Indian* says that by the last mail steamer for Jamaica the Bishops of British Guiana, Trinidad, Barbados, and Antigua were passengers "to meet in conference with the Bishops of Jamaica and Nassau, for the purpose of confederating all the different dioceses of the Anglican Church in the West Indies in one arch-diocese, under an Archbishop for its head—a step in the way of confederation to which no objection can be taken, as it might tend to bind these scattered colonies together, and strengthen the influence of religion among the inhabitants.

Home News.

DIOCESE OF TORONTO.

CRAIGHURST AND VESPERA MISSION.—A Christmas tree festival for the children of St. John's Church Sunday-school, was held in the Temperance Hall, Craighurst, on the evening of December 24th, and was well attended both by parents and children.

After tea, which was served at 7 o'clock, and the singing of a hymn, a short address was given by Mr. Abraham Craig.

The distribution of presents then began, a proceeding which seemed to be highly entertaining to all concerned.

During this part of the programme the incumbent Rev. Edwin Daniel, B.A., was agreeably surprised by receiving a valuable watch accompanied by a short address, stating that it was a token of remembrance from the united congregations of Craighurst, Crown Hill, and Midhurst. After the incumbent had been allowed to return thanks for so kind and unexpected a gift, the committee completed their work of distribution. Singing and short addresses from Messrs. John Thornton and David Richardson, brought a most enjoyable entertainment to a close. Mr. Daniel, who is a graduate of Wycliffe College, is doing a noble work in this mission.

PORT HOPE.—The Sunday-school Hall of St. John's Church was well filled with children and friends of the school, on the 28th ult. The presents were distributed with a bountiful hand, the programme was good and passed off in the best possible style, all those taking part doing well.—*The Packet*.

ORILLIA.—The midnight service in St. James's Church of Monday night was, with perhaps the exception of the anthem and the *Deus Misereatur*, very solemn. The Rev. J. O. Crisp read prayers, and appropriate lessons. The Rev. A. Stewart gave a brief, earnest discourse upon the text, "His mercy endureth forever," in which he made touching reference to the unexpected death of Mr. John Haywood. An extempore prayer was followed by that solemn hymn, "Days and moments quickly flying, blend the living with the dead." The congregation spent a few moments in silent prayer, while the bells heralded the advent of the year of grace 1884.

The Rev. A. Stewart, A. M., was a recipient of a cheque for \$50, on Christmas, from T. H. Tebbs, Esq., formerly of Orillia.

POINT MARA.—The entertainment and Christmas Tree in connection with the Church of England Sunday-school belonging to this section, proved a great success, numerically and financially.

SUNDERLAND AND WEST BROCK.—The Christmas entertainment in connection with the various Sunday-schools of this parish, closed last Monday in Sunderland, and were all a great success, very gratifying and encouraging to all the Christian workers engaged in them. At the entertainment held at the new appointment of Udora, the names of 110 children were handed in for prizes by the various teachers. This is the greatest Sunday-school work ever carried on at that place, though other denominations have been labouring there for years. At West Brock we spent about twice as much in prizes this year as last, but the children collected more than sufficient to pay for them before their entertainment came off. But the greatest success attended the work at Sunderland. Here they realized about \$50.00, with an expense for prizes and presents for the children of about \$20. One very pleasing feature of the Sunderland entertainment was

the presentation to Mrs. Bryan, wife of the incumbent, of a very beautiful set of seal furs by Miss E. McDonald and Miss S. Ruddy on behalf of the people. We have certainly had a very pleasant and encouraging Christmas time in connection with our church work here.—COM.

RUNNYMEDE.—The annual Christmas festival in connection with the Mission, was held on Monday evening Dec. 31. The building was tastefully decorated with evergreens and suitable mottoes. A Christmas tree, loaded with toys, candies, and some useful articles, was the great attraction for the children, while their parents and friends were delighted with the singing of Christmas carols, by the Sunday School teachers and scholars. The Superintendent, Mrs. Murray, and the Teachers, Mrs. Keele, the Misses Marshall, Landran, Cummings and Kennedy, are to be congratulated on the success of the entertainment, and desire to return their hearty thanks, to the Misses Gillespie, Rosedale, Toronto, to the Misses Saunders, Yorkville Ave., Mrs. Edw. Blake, Jarvis St., and Miss Thompson, Bond St, for their contributions of candies, toys, etc., which contributed largely to the pleasure of the evening.

Mr. G. H. Gaviller, of Wycliffe College, who has charge of the Mission during the holidays, distributed the prizes, in a very happy manner. About sixty children were present. The National Anthem having been sung and the benediction pronounced, the gathering dispersed, all well pleased with their evenings enjoyment.—COM.

COBOURG.—The health of the Rector, Canon Stennett, is so far restored that he has, for some time, preached at morning service. A substantial and handsome gift was made to the Curate, Dr. Roy, by the congregation on New Year's Eve. A tasteful building has been completed for the Sunday School at the "West End," and services are commenced for Wednesday evenings in the new building. The arrangement gives great satisfaction in the neighbourhood. A Cantata, for the benefit of the Sunday Schools, given in the opera house, was a great success. A new library has been purchased for the East End School. The membership of the parish branch of the C. E. T. S. is 51, and that of the Band of Hope is 125.

SYNOD OFFICE.—Collections, &c., received during the week ending January 3rd, 1884:—MISSION FUND—*Missionary Meetings*—Gore's Landing, \$5, Harwood, \$2.61; Lakefield, \$7.12, Warsaw, \$4.50; Otonabee, \$3.00, Allandale, \$3.00; Orono (Clarke), \$1.24; Cavan, Trinity, \$1.52, St. John, \$3.85; St. Thomas, \$4.17, Christ, \$3.58; Newcastle, \$17.25; Bowmanville, \$25.36. *Thanksgiving Collection*—Coulson's \$1.11, Middleton, 66 cents; Beaverton, 80 cents; St. Luke's, Toronto, \$23.24. *July Collections*—Beaverton, \$1.26; Point Mara, \$1.00. PAROCHIAL MISSIONARY ASSOCIATION. *Mission Funds*—St. John's, Port Hope, \$26.90; Cobourg, \$34.40; York Mills, \$4.10; Cavan, St. Thomas, \$6.15; Wyebridge & Waverley, \$9.01; Thornhill, \$10.60. WIDOWS AND ORPHANS' FUND.—*October Collection*—Beaverton, 88 cents, Point Mara, \$1.07. *Annual Subscriptions*—Rev. Canon Ritchie, \$5.00; Mrs. Leech, \$5.00; Rev. Georg. Nesbitt, balance in full of arrears, \$13.50; Rev. R. W. E. Greene, \$7.20; Rev. A. W. Spragge, \$7.62.

DIOCESE OF HURON.

SARNIA RESERVE.—The annual Xmas tree entertainment of St. Peter's Sunday-school, took place on Thursday evening, Dec. 27th. Though the weather was rather stormy, the large council-house was crowded with parents and children, many being obliged to stand during the entertainment. An excellent tea was served at 6 o'clock. At 7.30 the Xmas tree entertainment proper took place. Mr. Joseph Wawanosh made a good selection, after a good hunt in the bush, of a splendid pine tree, with more than a hundred branches spreading in every direction. Before it was clothed with the good things with which it was afterwards adorned, it was a splendid sight in itself.

Mr. Charles Kiyoshk, of Walpole Island, a splendid specimen of the red man, was chosen chairman, and right well did he fulfil the duty. The Indian choir of St. Peter's furnished the music. The organ was alternately presided over by Misses Amelia Waubmong and Betsy Peters, two Indian Maidens. The choir was under the leadership of Mr. Silas Waubmong. The chairman announced the hymn, "O for a thousand tongues to sing," which was heartily sung by the whole assemblage. The Rev. J. Jacobs, native pastor and superintendent, offered up a prayer in the native tongue. The Sarnia Reserve band then played one of their best pieces. And then the chairman gave the opening address, in which he stated that he had come from an island in a southern direction, where only

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ficent pine trees there, such as the one that stood be-
fore them on the present occasion, heavily loaded with
all sorts of good things to cheer the hearts of the
young. He had never seen a Christmas tree like the
one he now had the pleasure of witnessing, on the
island from which he came. He trusted that the
beautiful tree, now before them, may year after year
spread its branches, with its variety of excellent fruits
to gratify the young people.

The choir then sang a Xmas carol which was loud-
ly applauded.

Rev. J. Jacobs then delivered the next address, in
which he stated that Santa Claus, who will shortly ap-
pear before them in costume, had gathered the fruits
of the Xmas tree from Christ Church Cathedral Sun-
day-school, Montreal, St. James' and St. Peter's S. S.,
Toronto, Cronyn Memorial S. S., London, Christ
Church S. S., Chatham, and from several friends in
Sarnia, until at last Santa Claus' burden was pretty
heavy when he reached the Sarnia Reserve council-
house where he rid himself of his package of goods.
Mr. Jacobs thought the Indian children of Sarnia Re-
serve were highly privileged in being treated annually
to a magnificent Xmas tree. He stated that there
were fruits provided on the tree for 80 children, be-
sides having provided for another tree at Kettle Point,
for 35 children. He was pleased to state that one of
the pupils, Pilate Rodd, had on one Sunday, a short
time ago, recited from memory 100 verses from the
New Testament, and Miss Hannah Wawanosh had
recited 80 verses on one occasion, both of these will
receive as a prize a silver dollar from Mr. S. R. Gurd,
Sarnia, besides having their share of other good things
off the tree. He advised the parents to see that the
children took advantage of the Sunday-school. For
in after years they would reap the fruits which would
be more lasting than any Xmas tree. Both parents
and children ought to be thankful to those very kind
friends who had so generously contributed to the tree,
not only now, but also on several previous occasions.
Mr. Joseph Wawanosh and John Summer next ad-
dressed the parents and children, earnestly and im-
pressively, and in a way in which the native orators of
olden times addressed the councils of braves and war-
riors. At the conclusion of which the choir sang,
"Christ is born to-day," and the band played one of
their choice pieces. Then Santa Claus appeared in a
costume, to describe which baffles description. He
wore an immense buffalo-skin coat, a scarlet French-
Canadian cap, and a string of bells around his waist,
which jingled at every turn. On his entrance the
choir sang a Christmas carol, and at its conclusion
Santa delivered an address in a very humorous way,
which made everybody smile. Then he began to de-
molish the tree, and although he did the plucking with
wonderful rapidity, assisted by a number of sprightly
maidens, it took fully an hour and a-half before the
tree was stripped of all its glory.

Before dispersing, the Doxology was sung, and the
benediction was pronounced.

The pastor, Rev. J. Jacobs, is highly gratified with
the very successful termination of his Sunday-school
Christmas Tree, and begs to tender his heartfelt grati-
tude to those kind friends who have so kindly con-
tributed.

A very impressive service was held in St. John's
Church, Morpeth, to conclude the old year and begin
the new. An appropriate address was delivered by
the incumbent, Rev. J. Downie.

The prize-books awarded at the annual examina-
tions of the Sunday-schools of Trinity and St. John's
churches, parish of Morpeth, were distributed to the
scholars on Sunday, the 30th ult., the books were
large ones, useful, and handsomely bound, and brought
great joy to the pupils.

The Christmas offerings for the clergyman's benefit at
Trinity and St. John's churches, parish of Morpeth,
were large, people showing their warm interest in the
welfare of their minister.

The new St. Paul's church, Duart, is rapidly ap-
proaching completion. It will probably be opened
for divine service on the last Sunday in January. The
clergyman and congregation have reason to rejoice in
prospect of reaping the fruits of their earnest and per-
severing efforts.

BLENHEIM.—On Christmas Day the incumbent
conducted divine service in Trinity Church and preach-
ed before a large congregation from Luke 11. 10, 11
vv. The service was heartily rendered, and the of-
ferty larger than the previous year. The circular
appeal from the Central Board of Missions was read
on the Sunday before Christmas, and it is intended to

ask for two collections during the year for Home and
Foreign Missions.

RALEIGH.—The Incumbent conducted service and
preached in Christ Church, Raleigh, on Christmas
evening before a large audience. Our friends in Ra-
leigh deserve great praise for the tasteful decoration of
the church for Christmas. Holy Communion was ad-
ministered in both churches—Blenheim and Raleigh.

It is hoped that our new Bishop will administer the
rite of Confirmation in this Mission, ere long, as it is
nearly five years since our people were favor d with
an Episcopal visitation.

BUCKHORN.—Application has been made to the
Bishop by a number of parties residing in and around
Buckhorn for a fortnightly service by the Incumbent
of Blenheim on every alternate Sunday with Onory.

BOTHWELL.—The Sunday School festival in con-
nection with Grace Church was a grand success. The
number of children on the roll is 60 and the average
attendance has been 35. The receipts from all sources
have been \$31.15, the expenditures \$28.53. An excel-
lent library of nearly 100 books has been provided,
through the efforts of Mrs. Squire, and the school is in
a generally thriving condition. At the close of the
proceedings Mr. Yorke, the choir master, was presented
with a gold-headed cane in appreciation of his services.

GLENCOE.—Which is a thriving village, and forms
part of the Wardsville Parish, has also a flourishing
Sunday-school, with an able staff of teachers. Though,
numerically, the Church of England is by no means
the strongest body here—for the country around is
peopled with Scotch Presbyterians, yet it has grown,
and its services are valued. The Sunday-school is,
perhaps, the strongest here. Its Christmas entertain-
ment was a decided success: consisting of tea, dia-
logues, recitations, music, and a distribution of
prizes.

The second social, or parlor concert, in connection
with the English Church, was held recently at Mrs.
Gardiner's. Proceeds about \$14.

THAMESFORD.—The annual festival of St. John's
Church Sunday School, was held New Year's Eve, Mr.
W. M. R. Seaborn, lay reader in charge occupied
the chair. The choir of St. Matthew's Church, Lon-
don, East, supplied an excellent programme of sacred
music, and addresses of an interesting character were
delivered by Revs. Prof. Seaborn and Canon Smith,
of London, and Rev. Mr. Fair, of this place. The
Thamesford Sunday school choir also supplied several
pieces of music in pleasing style. Prizes were distri-
buted by the Superintendent of the School (Mr. C.
Brock), who also gave an interesting address.

WARDSVILLE PARISH.—St. James' Sunday-school
entertainment was somewhat varied from that of pre-
vious years. The main attraction was magic lantern
views of the Arctic regions; the Zulu war, statuary and
comic views. Opening and closing pieces by the
school, as well as a very entertaining dialogue, served
to vary the proceedings, which were greatly enjoyed
by all present. No prizes were given, as the money
contributed each Sunday had been recently used to
paint and embellish the basement of the church, which
is used for the Sunday-school, and is now tastefully
adorned with pictures. Though the village is at a
standstill, and has recently been again visited by fire,
but the church and Sunday-school are in a flourishing
condition. The beautiful church is entirely out of
debt, while, by the sale of the church farm, a Parson-
age has just been purchased with part of the proceeds,
and an endowment,—very small, it is true—has been
arranged. There is still a balance to be arranged for
the Parsonage: this, however, is three parts met,
already, by subscription. When we mention that the
collections of the Sunday-school for the year were
\$59.50, it will be seen that for a village of 500 inhabi-
tants, and with three other religious bodies here, the
church is not inactive.

Before the Wardsville Literary Society, the Rev.
W. J. Taylor, gave recently, a lecture, "Reminiscences
of my visit to England and the Channel Isles." There
was a large attendance: much laughter and applause
being evoked by the way in which the lecturer treated
his subject.

AYLMER.—On Thursday, the 27th December, the
Sunday School children of Trinity church were treated
to a most enjoyable Christmas festival in the town
hall, which consisted of a plentiful tea at 5 p.m., after
which a carol service was held, and finally a Christmas
tree, anxiously looked for, was brought out, lit up with
wax candles, and loaded with presents. The little
ones seemed delighted with their gifts, and made glad

the hearts of their teachers by their evident apprecia-
tion of the efforts made for their amusement.

A notice which recently appeared in these columns
stated that the Rev. Mr. Softley had taken up a home-
stead in York Colony, and that he would preach every
Sunday evening in York city, etc. It is quite true that
he has taken up a homestead in York Colony, but the
statement as to his preaching in York city is prema-
ture. The homestead is located three miles from York
city, in the midst of a church settlement. Mr. Softley
does not, however, propose to sever his connection
with the Diocese of Huron, where he has worked hard
for 21 years without a holiday, but intends to ask leave
of absence for a year or two for this purpose, and to
settle his son out there. Mr. Softly expects to enter
upon clerical work at once, and to build a brick
church in York city next summer. His long service
in Huron entitle him to this consideration, and doubt-
less the Bishop will give him the leave of absence
which he desires.

LUCAN.—The Sunday School of Holy Trinity Church
held a very successful entertainment, New Year's
night, in the Town Hall, the Rector in the chair. The
proceeds, amounting to over sixty dollars, will go to
the School fund. The songs rendered by Miss Schol-
lick, Miss Daniels, and Messrs. Thorne and Goodge,
of London, were well received. The feature of the
evening, however, was the cantata given by the child-
ren of the school. It gave evidence of long and care-
ful training, and was highly appreciated. The singing
of the Sunday School choir also deserves special men-
tion. The Christmas tree was loaded with good
things, and brought delight to many a young heart.
Too much credit cannot be given to the Misses Stan-
ley and Miss Sarah Armitage for the care taken in
training the children for the cantata. The Sunday
School under its indefatigable superintendent, Mr.
Leonard Fox, was never before in such a prosperous
condition, and is a valuable training school for the
Church.

DIocese OF MONTREAL.

The Bishop preached in Christ Church Cathedral on
Sunday morning, the 6th inst. In the afternoon he
took Mrs. Baldwin's Bible Class, and in the evening
preached at Trinity Church.

The Bishop of Huron and Mrs. Baldwin left on
Friday morning for London, and will not return to
Montreal until the latter end of March, their family
remaining in Montreal during the winter. The young
men of the Bishop of Huron's Sunday afternoon Bible
class presented him with a travelling bag, handsomely
fitted up, and accompanied by a beautifully engrossed
address; and the Select Vestry have presented Mrs.
Baldwin with a very handsome silver epergne as a
mark of their esteem.

St. George's Church was filled with a very large con-
gregation at the midnight service on the last night of
the year, and the service was a very solemn and appro-
priate one. A number of beautiful hymns were sung,
and addresses given by the Bishop of Montreal, the
Bishop of Huron, Rev. Canon Carmichael, Venerable
Archdeacon Evans, and the Rev. W. L. Mills. When
the hour of midnight approached the congregation
knelt in silent prayer, and when 1884 had begun all
united in singing "Praise God from whom all blessings
flow." The Bishop then pronounced the benediction.
There was also a watch-night service at St. Jude's
Church.

The vestry of St. George's Church has just been
very handsomely re-furnished by a number of the
members of the congregation, as a Christmas offering
to their clergy, and on Sunday morning the Rev. Canon
Carmichael, on behalf of himself and the Rev. J. T.
Baylis, read an acknowledgment of their kindness, and
expressing their appreciation of the gift. On New
Year's Eve a deputation waited on the Rev. Canon
Carmichael and presented him with a purse, the con-
tents of which are to be used in the furtherance of his
studies of the microscope, in which he takes such a
deep interest. The Rev. Canon Carmichael thanked
the deputation in an appropriate speech.

The monthly meeting of the Clerical Association
was held on Monday evening, the 7th inst., at the resi-
dence of the Rev. J. S. Stone, St. Martin's Rectory,
the subject for discussion being a continuation of that
of the last meeting, Luke xvi. 27, 28.

Arrangements have been made for the usual "week
of prayer." Four union meetings will be held in the

American Presbyterian Church on Monday, Tuesday, Thursday, and Friday of the week, besides daily prayer meetings in the Young Men's Christian Association rooms.

A HANDSOME PRESENTATION.—Mr. James Carmichael, son of Rev. Canon Carmichael, of St. George's Church, who is pursuing his course of studies at the Diocesan Theological College in this city, has been doing lay duty at Brome's Corner for the last six months, and at the close of the Christmas Eve service the congregation, to whom Mr. Carmichael had greatly endeared himself, took the opportunity of presenting him with a handsome gold watch and chain, accompanied by an address expressive of the high esteem in which he was held by them, and of their appreciation of the good work he had performed while in their midst. Mr. Carmichael is a young man of much promise, and his many friends in the city will be pleased to learn of this handsome gift to him.—*Gazette.*

DIocese OF FREDERICTON.

The Rev. F. G. Dowling, has resigned the rectory of St. George's Church, Carleton, and accepted that of Christ Church, St. Stephens. He is a very active High Churchman.

DIocese OF ALGOMA.

AN ACKNOWLEDGEMENT.—On behalf of the Huntsville Sunday School I have to thank Miss Muttelbury, of Toronto, for her very valuable present of books, papers, and Christmas cards just received. At such a season as this, our little ones are not only cheered, they are encouraged by her kind remembrance. I wish I could in any way tell her how very grateful we feel. Although we are not wholly lost in the woods up here, our position is in a certain sense that of isolation, and we need many aids and helps to keep us abreast of the times. If some friend would only supply my mission with one or two good libraries, I should esteem it a very great favor indeed. I have also to acknowledge with thanks a gift of papers, etc., from the Rev. J. Griddle, of Port Dalhousie, for our school. Most grateful we always are for these kind tokens of goodwill.

C. A. FRENCH,
Encumbent of Huntsville.

The Treasurer begs to acknowledge the following contributions:—*General Diocesan Fund*—St. James Church, Port Carling, 78c.; Rev. W. Martin, London, England, £64.0.0.; Kedgrave-cum-Rothesdale, Suffolk, England, per Herbert Symons, Esq., 72.1.1. *Steam Yacht Fund*—"H." per N. W. Hoyles, Esq., \$100.00. *Thanksgiving Collections*—Per Rev. F. Frost, Sucker Creek, \$3.00; Little Current, \$1.00; Sheguidandah \$1.00.

DIocese OF RUPERT'S LAND.

In a recent number of the Ritualistic organ, *The Church Times*, of London, Eng., the following appeal appears: "If any choirs or individuals have copies of Redhead's Psalter to spare, it would be esteemed an act of brotherly kindness if they would give them to the choir of Christ Church, Winnipeg. Forty copies are required. I should also be grateful for any copies of anthems, etc., which are no longer needed by particular choirs. The parish lies in the railway district of the City of Winnipeg, and is largely composed of English working people. The church is free, and the choir will be vested in cassocks and surplices at Christmas. Mr. W. Austin Jowett, late organist at Hawarden, is our organist and choirmaster. Gifts of books or music may be sent to Mr. W. Jowett, 9, New Market-street, Leeds, who will kindly take charge of correspondence in England, or to me.

"EDWYN S. W. PENTREATH,
Rector of Christ Church, Winnipeg."

We trust that the missionary aid asked for the Diocese of Rupert's Land is not to be devoted to the propagation of this style of churchmanship.—ED. E. C.

Correspondence.

THE LILY IN CHURCHES.

To the Editors of the *Evangelical Churchman.*

DEAR SIRs,—Several remarks have lately been made about this religious emblem, and there are many who appear to regard it as a trifle, but surely your elder readers, especially the clergy who are in

duty bound to remember such matters, cannot all have carelessly forgotten that lilies were condemned by the Court of Arches in 1870, in the notorious Purchas case.

The charges on this point were: That you, the said John Purchas on Christmas Eve placed or caused to be placed in the said church "a modelled figure of the infant Saviour, with two lilies on either side," and also placed a figure, image or stuffed skin of a dove above and hanging over the Holy Table on Whitsun-Day.

The Dean of Arches said, "I think the result of the evidence is that these figures, having regard to the time and service during which they were brought in and removed, being also emblematic in their character, were ceremonially used upon the occasions referred to, and that according to the judgment in *Martin v. Maconochie*, they were illegal."

Hence it will be seen that four figures of lilies were considered emblems, and were therefore condemned as illegal by the Dean or Judge of the Arches Court of the Province of Canterbury, for lilies are the Romish symbol of the "highly favored" Virgin, blessed among women (Luke i. 42) but not above all women as the Roman Catholics would have us believe. Blue is the color dedicated by them to the blessed Virgin, and Romanists as well as Ritualists always therefore introduce as much of it as possible about their chancels, and especially near what they call the "altar," a word which is never used in the Book of Common Prayer. F. R.

THE CHURCH OF ENGLAND AND HER MIS- SIONS.

To the Editors of the *Evangelical Churchman.*

SIRs,—Following out the intention expressed in my letter which appeared in yours of Dec. 20th last, I would give a short review of the constitution and development of the Church Missionary Society. It was on the 12th April, 1799, at the Castle and Falcon, Aldersgate street, City, that the first meeting of this Society was held. Prior to March 18th, 1799, at a meeting of the Eclectic Society, Mr. John Venn read a paper entitled "What methods can we use more effectually to promote the knowledge of the Gospel amongst the heathen?" Although the report of this meeting of the Eclectics is a very meagre one, we know from it that "Mr. Venn opened by insisting on the duty of doing something for the conversion of the heathen, and then went in to give reasons why the clergy could not join the London Missionary Society, which had been founded four years before." There were many objections to the London Missionary Society, but the chief one was that it was not formed as a Church of England Society." Mr. Venn was a good churchman, though not High Church. He believed that our church system is in full accord with Apostolic teaching and practice. He wished the Gospel to be carried to the heathen by those who can heartily subscribe to the Thirty-nine Articles, who approve of both the doctrine and discipline of our church. Some may think, and, alas! do think, that the S. P. G. and S. P. C. K., were missionary bodies of the Church of England who were sufficiently able to cope with heathenism. The second resolution passed at the very first meeting of the C. M. S. shows the absurdity of this idea. It runs thus: "That as it appears from the printed reports of the Societies for propagating the Gospel and for Promoting Christian Knowledge that those respectable Societies confine their labors to the British plantations in America and to the West Indies," (the only exception was the Danish Mission at Tranquebar, then under the S. P. C. K.) There seems to be still wanting in the Established Church a society for sending missions to the continent of Africa or the other parts of the heathen world." Hereafter, it came to pass that the C. M. S. was set on foot for the object spoken of. But your readers may want to know upon what "principle" was it founded, was it not a dissenting society to all intents and purposes? No, sir, it was not. Mr. Venn laid down the following as the basis for action: "(1.) Whatever success is expected must be expected entirely through the influence of the Spirit of God. His agency must enlarge the hearts of Christians. His providence must be followed not anticipated. (2.) All success will depend upon the kind of men employed. They must be men of the apostolic spirit, such as Brainerd, men not careful about the things of this world. (3.) It is far better to commence a Mission on a small scale, and let it grow according to circumstances, than to make great attempts at first. He added, "One important point to be considered respects the general character of the Mission. It ought to be founded on the Church principle, not the High Church principle." But it may be asked how were these principles carried out, or has the Society met with success?

The inaugural meeting consisted of 16 clergymen and 9 laymen. The annual meeting numbered thousands. As Rev. Mr. Suttan says, "Clergymen from every part of England—we might almost say from all parts of the world—are on our platform. Archbishops, bishops, deans, and other dignitaries come as speakers or hearers. So crowded was the platform last May, (1882,) that one bishop stood for a long time on the stairs leading up to it. Laymen of the highest standing, peers, judges, M.P.'s, are present as hearers or speakers. What a contrast to the first meeting. Not a bishop or a church dignitary present." At the meeting in 1799, the first committee were Rev. W. J. Adby, Curate and Lecturer; Rev. R. Cecil, Minister of a Proprietary Chapel; Rev. E. Cuthbert, ditto; Rev. J. Davies, a Lecturer; Rev. Henry Foster, a Curate and Lecturer; Rev. W. Goode, a city Rector; Rev. John Newton, ditto; Rev. G. Patrick, a curate; Rev. Dr. Peers, a suburban Rector; Rev. Josiah Pratt, a Curate and Lecturer; Rev. Thomas Scott, Minister of a Proprietary Chapel. Add to these the following names of laymen, John Bacon, R. A., an eminent sculptor; John Brasier, merchant; W. Cardale, solicitor; Nathan Downer, merchant; Charles Elliott, in business; John Jowett, in business; F. Ambrose Martin, banker; John Pearson, Surgeon; Henry Stoker, merchant; Edward Venn, in business; William Wilson, in business. "None of them, except the sculptor Bacon, men of special note." These were the men, Sir, who startled the world with the C. M. S.: these were the men who, though long dead, have almost evangelized the coast of Africa and the Islands of New Zealand, who have made the Gospel what it is in Hindostan, who brought to Queen Victoria in 1882 ambassadors from Uganda, Central Africa, and have laid hold of Cairo and Bagdad in the name of Christ. By and by I may be able to draw attention to its founding of the Church in India, New Zealand, etc., but I will not weary you to-day. If the clergy would only study the History of the Church as shown in the History of the C. M. S., we would have far more true Catholicity than at present exists.

Yours,
C. A. FRENCH.

TO THE FRIENDS IN CANADA OF THE HOUSE OF ISRAEL.

NEW YEAR'S DAY, 1884.

DEAR FRIENDS.—Being believers, we should in every respect resemble the God-man, Jesus Christ. But look at two texts, Jer. xii. 7: and Rom. xi. 28. We there see He entertains the warmest affection for the Jews, calling them "beloved," and "the dearly beloved of his soul." How long, on the contrary, have we felt towards them only neglect and indifference? Thus, little are we like to the Saviour; for this cause deep humiliation on account of our past feelings, and for the future strong resolution by grace to be closer followers of the Lord Jesus, well become us at this season. May we then begin the year cultivating more sympathy for the suffering race, and wishing for greater blessings on the London Society and the Toronto Association for promoting Christianity in the old Church of God!

Yours lovingly in Christ,
JOHNSTONE VICARS, Sec.
515 Sherbourne St., Tor.

The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME.

The second meeting in connection with the C. E. T. S. of the parish of Rosemont, (Mulmur) was held on Friday, Dec. 28th. It consisted partly of an entertainment composed of music, singing, readings, etc., and partly of short speeches setting before the people the necessity of the work, and the reasons why every lover of his fellow man and of his God should assist. The visiting speakers were Mr. Wilson, Mr. Cann, and Rev. Mr. Anderson.

Forty-two (42) new members enrolled their names, making now a membership of one hundred and thirty-seven (137).

The following officers were elected: Vice-president, Mr. McInyre; Secretary, Mr. McBride. Treasurer, Mr. Robert Murphy. Committee, Messrs. Noble, Richard Brett, Geo. Hoey, W. H. Wilson, Jno. Murphy, and Mrs. Island and Miss Hand. This society is one of the many fruits of the laborious and devoted work of the Rev. C. H. Marsh.

The Treasurer of Orillia C.E.T.S., has received \$10.50 collected by Mrs. N. Baker, and \$1 from J. C.

The C.E.T.S. of Waubaushene gave their second entertainment in the town hall last Monday evening, when a good and well-selected programme was presented before a large and attentive audience.

At the recent Trades Congress in Toronto, Mr. Garson moved—"That in the opinion of this Congress the evils of intemperance are clearly manifest in their effects in all phases of society; be it therefore resolved, that any practical legislation tending to reduce the consumption of intoxicating liquor will meet with the hearty approval of this Congress." Mr. Reid seconded the resolution, and a number of the delegates dwelt strongly upon the evils of drunkenness. Mr. Carey believed they all knew that whisky was the cause of ruining all those who had been ruined. They all had mothers and sisters, and a great many of them also had wives and children; and while the resolution might not be of any advantage to men themselves, it would be of much good to their children. Whisky was the cause of a great number of arrests. He believed that all men who voted against the resolution were voting against their own interests and the interests of their families. Mr. Thomas Moor thought they should do all they could to reform any of their own class whom they knew to be victims of intemperance. Mr. Carter thought there was no use in hiding the fault, as the more they exposed the evils they had to contend against the more assistance they would receive. The resolution was adopted.

A branch of the Church of England Temperance Society was organized at Christ Church, Deer Park, on Tuesday, the 11th ult. Thirty-five persons enrolled themselves as members of the Society. A very telling address was made on the occasion by Rev. S. McCarroll, of Grace Church. Mr. Mercer, the Secretary of the Diocesan Branch, also made some useful and suggestive remarks.

The question of teaching temperance in our common schools is gradually forcing itself into prominence in Canada. In Toronto last week a deputation composed of Mrs. Cowan, Mrs. Farley, Mrs. Morrison and Mrs. McMillan, representing the Toronto Women's Christian Temperance Union, waited upon the Public School Board, and presented a petition with 534 signatures, asking that some temperance text-book be introduced for study into the public schools of the city. The text-books recommended were Dr. Richardson's "Text-book on Temperance," "Alcohol and Hygiene," by Miss Coleman, and "Temperance Text-book," by G. D. Platt, of Picton, Ont. Mr. McMurrich, of the Board, said that only one of these books was authorized. The petition was referred to the School Management Committee, and the deputation withdrew. It would be well if temperance people all over the country would urge upon School Boards the importance of this matter with a view to having the children of the Dominion taught the curse of alcohol and the blessing resulting from abstinence.

ABROAD.

TEACH THE CHILDREN.

There is probably no hallucination so obstinate as that which attributes to alcoholic drink a certain virtue which it never possessed. After all the influences of the pulpit and the press, after all the warning examples of drunkenness and consequent destruction, after all the testimony of experience and science, there lingers in the average mind an impression that there is something good in alcohol, even for a healthy man. Boys and young men do not shun the wine cup, as a poisoner of mind and thought, and the most dangerous drug that they can handle; but they have an idea that the temperance man is a foggy, or a foe to a free social life, whose practices are ascetic, and whose warnings are to be laughed at and disregarded. Now in alcohol, in its various forms, we have a foe to the human race so subtle and so powerful that it destroys human beings by the millions, vitiates all the vital processes of those who indulge in it, degrades morals, induces pauperism and crime in the superlative degree when compared with other causes; and corrupts the homes of millions.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate ideas of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of tem-

perance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example and a long-cherished error, by making the children thoroughly intelligent on the subject of alcohol. They should be taught the effect of alcohol upon the processes of animal life.

1. They should be taught that it can add nothing at all to the vital tissues, that it does not enter into the elements of structure, and that, in the healthy organism, it is always a burden or a disturbing force.

2. They should be taught that it invariably disturbs the operations of the brain, and that from it the mind can get nothing that is to be relied upon.

3. They should be taught that alcohol inflames the basest passions, blunts the sensibilities, and debases the feelings.

4. They should be taught that the appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive to health of body and peace of mind, and of millions of instances ruinous to fortune and to all the high interests of the soul.

5. They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause.

6. They should be taught that drink is the responsible cause of most of the poverty and want of the world.

So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having to show for its cost but destroyed stomachs, degraded homes, destroyed industry, increased pauperism and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct. The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbors and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he asks for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from hovels and haunts of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings because the world is full of miseries from drink. The more thoroughly we can instruct the young concerning this dominative evil of our time, the better will it be for them and for the world.—Dr. J. G. Holland.

BISHOP LIGHTFOOT ON TEMPERANCE WORK.

The first anniversary of the Durham Branch, after its reorganization, was fitly commenced by a solemn service of prayer and praise in St. Thomas' Church, Bishopwearmouth. After the shortened form of Evensong, and a special lesson (Eph. v. 1-21), the Bishop of Durham delivered the following address to a large congregation, composed mainly of representatives of the Society come from a distance.

A missionary, we are told, once approached a North American Indian chief and began to speak to him of Christ. He was stopped at once. "We do not wish to hear of your Christ. My tribe was strong, was respected before you came. Christ came and brought fire water with Him. Now we are weak and despised by our enemies. We want none of your Christ; away with your Christ." Is it not a shocking thought that England should go throughout the world, bearing in one hand the Gospel of Christ, and in the other the lesson of drunkenness? Is it not a shameful thing that the honor of Christ, our Master, should be besmeared, dragged in the mud, that His Holy Name should be condemned, aye, should be cursed through us? Do we not owe Him some reparation? Shall not we, you and I, do what in us lies to repair that honor, which has thus been so hardly dealt with? We who love Christ with a sincere love, however unworthy, however faltering, can we bear to see Him thus spitted upon, thus nailed at, thus crucified with a second crucifixion more cruel than the first? Christ appeals to you, therefore, in His Own Person, but He appeals to you likewise on behalf of His brothers and sisters. The Gospel especially takes charge of the weak. Who so weak as the besotted, the intemperate? Reason gone, all control of the will gone, who so weak as these? He appeals to you by that image of God which is still stamped upon their souls, by virtue of their creation still there, however blurred by self-indulgence and rusted by sensuality. He appeals to you by that seal of baptism which was set on them as innocent children and whereby He claims them as His own. Will you respond to this appeal? Shall

not Christ's love constrain you to do something? What, then, shall be our starting point? First of all there must be SELF-RESTRAINT, SELF-DISCIPLINE. Christ's rule must be our rule also. "I sanctify myself for thee; I consecrate, I dedicate myself for these my friends, for these my brothers and sisters." We must be prepared to submit to some restraint, to forego some luxuries, to suffer some inconvenience. To many the obligation of Total Abstinence will present itself in a very definite form. I lay down no rules for anyone. Each man must decide for himself how best he can do his own work. To his own master he stands or falls. Only let not the Abstainer think that abstinence is of any value in itself. By reason of the present necessity, for this reason and this alone, we urge it on your attention. But whether you conceive this to be a duty incumbent on you or not, you will in some form acknowledge that self-discipline, self-restraint, must be the foundation of your Temperance work. The soldier foregoes the comforts of home, the athlete denies himself many a luxury which is conceded to others. You are the Christian soldier, you are the Christian athlete. And then, secondly, there must be SYMPATHY—a fellow feeling with those who have fallen or are falling. "He is my brother." "She is my sister." That is the thought which must occur to you. This sympathy, this Christian fellow feeling, lies at the root of all successful Temperance work. And, my sisters, you women workers in this holy cause, may I say a word to you? The most terrible item in the statistics of Intemperance, as we read them, is the increase of inebriety in women. Can you not do something to cure this? If you cannot, no one else can. Is it not worth living for, worth striving for, worth praying for, to rescue if it be only one single woman—the mother of a family—from this terrible curse? Your tenderness, your watchfulness, your patience, may work miracles, where we are powerless. And then, thirdly, there must be INDIVIDUAL ATTENTION, there must be PERSONAL SHEPHERDING. It is not enough that you should attack Intemperance. You must apply yourselves to this intemperate man or that intemperate woman; translate the abstract into the concrete—take some individual person under your care. The most successful Temperance work, as you all know, has been done in this way by this individual attention, this personal shepherding, if I may use the phrase. How is it with the physician? He is attending a critical illness; it is the constant personal attention that carries the patient through. He watches the symptoms, he prescribes the medicine, he orders the diet, and so by repeated visits the patient is cured. And you—workers in the cause of Temperance—you have to deal with a malady far more subtle, far more insidious, as it is far more perilous than any mere bodily ailment. I have spoken of three requisites; there is just one more, that is COMBINATION, union among yourselves. You are members of a Church Society. You must seek strength, you will receive strength, from the consciousness of numbers, from the sense of union. You will exchange counsels, you will concert measures, you will detail experience with one another; you are not isolated units, you are members of one body, the same blood coursing through you, the same pulse beating in you, the same brain hinking for you, the same head guiding you, and this head is Christ. These, then, are the four cardinal points which I would lay before you: First of all, self-discipline; then secondly, sympathy; thirdly, individual attention; and fourthly, co-operation. These are the four walls of the spiritual temples which we hope to raise. Built on the foundation of Jesus Christ Himself, built four-square, strong to withstand all the storms that might beat against it. This is the meaning, then, of our Church of England Temperance Society. We work not only for Christ, but we work in Christ. We work one with another because we and others all are united in Him. In this spirit then we trust, God helping us, to approach our work, and therefore we have inaugurated this new chapter in the history of our Diocesan Church Temperance Society, with this solemn service of prayer.

The service closed with the pronouncing of the Benediction by the Bishop. The deep solemnity and earnestness of the service was much felt, and served to give a tone to the subsequent meetings.

They deserve to have cause given them who complain without a cause.—Matthew Henry.

Happiness depends not so much on means and opportunities as on the capacity of using them. And this depends so much on experience and self control that the probability of happiness in old age is as great, to say the least, as it is in youth.—Edward Wigglesworth.

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.

CALENDAR.

1ST SUNDAY AFTER EPIPHANY, JAN. 13, 1884.
MORNING LESSONS. | EVENING LESSONS.
Isa. li. | Isa. lii. v. 13 & 53 or 54.
Matt. viii. to v. 18. | Acts viii. v. 5 to 26.

Subscribers will please remember that the time when their subscriptions expire is shown on the Label. They will oblige us by prompt remittance.

The Evangelical Churchman.

TORONTO, THURSDAY, JAN. 10, 1884.

EDITORIAL NOTES.

THE comparative merits of the "classical" and the so-called "modern" methods of education, are eagerly discussed. It is after all, a question which must be decided by experience. In Prussia the experiment has actually been made. For many years two school systems have existed there side by side, one in the *Gymnasia* and the other in the *Realschulen*. Their equipments, supervision, age of pupils, length of course, hours of instruction and general characteristics are the same; but they have marked differences of method. Half the entire time of the *Gymnasium* is occupied with Latin and Greek. Around this central core are disposed the German, French, history, geography, mathematics, and the elements of physics and natural history. Instruction is also given in the Christian religion, music, writing, drawing and gymnastics. Such is the *gymnasium*, upon the basis of which the Universities rest. It was found, however, that these *Gymnasia* did not meet all the terms of the educational problem; and as a new step of advance, the *Gymnasia* were left as they were, and by their side were established the new *Realschulen*, which differ in dropping Greek, reducing Latin one-half, and enlarging in the line of modern languages and science. They have now been in operation for more than twenty-five years. Since 1870 the graduates of these *Realschulen* have been admitted to the universities on equal terms with those from the *Gymnasia*. In 1870 the Philosophical Faculty of the University of Berlin, which numbers over one hundred professors and instructors, many of them the most illustrious of the age, pronounced an opinion upon the comparative merits of the two systems. This opinion, based upon a most careful investigation and therefore of high value, is unanimously in favor of a classical education, and its recent re-publication in the United States is exciting profound interest. The main points are embodied in the following important sentence: "To the undersigned Faculty these verdicts of so many of their instructors can serve only to strengthen their conviction that the preparatory education which is acquired in the *Realschulen* of the first rank is, taken altogether, inferior to that guaranteed by the diploma of a *Gymnasium*; not only because ignorance of Greek and deficient knowledge of Latin oppose great obstacles to the pursuit of many branches of study which are not by law closed to graduates of *Realschulen*, but also and above all because the ideality of the scientific sense, interest in

learning not dependent upon or limited by practical aims, but ministering to the liberal education of the mind as such, the many-sided and widely extended exercise of the thinking power, and an acquaintance with the classical bases of our science and civilization can be satisfactorily cultivated only in our institutions of classical learning."

MONSIGNOR CAPEL, the influential Roman Catholic priest, who is now visiting the United States, resents the statement that we are indebted to Protestantism for the translation of God's Word into modern languages. He says: "When learning began to spread, and the several countries of Europe were developing their national literature, the Bible, under the influence of the Church, was published in Bohemian, Spanish, Italian, French, and no less than five translations in German before Luther was born, and twelve before he appeared." There were translations of the Scriptures before Luther's day. Wycliffe gave us an English Bible. A Bible was printed in German in the year 1460, and thereafter several editions appeared. An Italian edition appeared in 1471; in 1477 a Bible appeared in French; in 1478 in Spanish; and in 1488 in the Bohemian language. But in two important points M. Capel's statement is untrue. First, these were translations of a translation in the Latin Vulgate, which, with many excellencies, has many grievous errors and defects. Martin Luther translated the original Hebrew and Greek Scriptures into German, as Tyndall did into English. Secondly, the translations which preceded Luther's and Tyndall's, whatever their value, were not made by the influence of the Church, but by men hungering for truth and feeling after it, reformers before the reformation. They were made in spite of the opposition of the Church of Rome. In 1486, the Archbishop of the diocese in which printing was invented issued a decree condemning what he calls "an abuse in printing." "Who will admit," he says, "that men without learning, or women into whose hands these translations may fall, can find the true sense of the Gospels or of the Epistles of St. Paul!" And at the Council of Trent in 1545 Rome's condemnation of such translations was set forth in these unmistakable words: "All Bibles are prohibited, with all their parts, whether they be printed or written, in whatever vulgar (common) language soever; as also are prohibited all summaries or abridgments of Bibles, or of any books of the Holy Writings, although they should be only historical."

At a recent festival of Church Workers in Canterbury, a paper was read by Dr. Longhurst, organist of the cathedral, which contained many practical and excellent suggestions on the best method of training, and promoting the efficiency, sustaining the interest, and deepening the spiritual tone of a choir. He insisted on the value of female voices in leading the service of the Church, and instanced the case of Miriam as well as the appointed women-singers of David's time as Scriptural authority for their employment. He expressed himself opposed to the use of Gregorian music, the practice of which he likened to the setting up of the poetry of Chaucer as the ideal for the present style. He was followed by the Rev. I. Hirst, rector of Bishopsbourne, a former Minor Canon of Canterbury Cathedral, who spoke against the prominent place in the chancel given to choirs, especially when

partly constituted of females, a criticism which Dr. Longhurst endorsed. We commend these very heretical, but common sense statements to those whose great ambition is to have a large chancel with choir seated therein.

It is well known that the late Princess Alice of Hesse was at one time greatly under the influence of the rationalist Strauss. It is very gratifying to find in her recently published memoirs such a testimony as the following: "The whole construction of philosophic conclusions which I had formerly built up I now find to be based on nothing; nothing has remained, and what should we be in life if we had no faith, no conviction that there is a God who governs the world and each single one of us? I feel the necessity of prayer; I like to sing hymns with my children, and each has its favorite hymn."

THE wonderful success of the gospel in Japan ought to inspire the Christian Church with a self-denying purpose to win that noble land for Christ before this century expires. It is only twenty-four years since the first missionaries were sent there; only eleven years since the first native church was formed there. Now there are thousands of native Christians. What may not the next seventeen years accomplish? At the present time a widespread religious movement is in progress, and during the last six months hundreds of converts have entered the churches. The *Foreign Missionary* says:

"Three important conventions—viz., the General Conference of Missionaries at Osaka, April 16th—21st, the annual meeting of the missionaries of the American Board at Kioto, May 4th—12th, and the conference of the native Japanese Christians at Tokio, May 9th—13th, facilitated the spread of the good influence. Rev. Joseph Neesima, whose remarkable history is widely known, is said to have spoken at Tokio with great spiritual power. At Annaka, Mr. Neesima's native town, thirty-six persons had united with the church but a few days previous. It was from the dedicatory services of an edifice of this very church that the fire was caught to kindle the revival at Kiriu.

"The conference at Tokio fell upon Whitsunday or Pentecost, and, according to the Rev. Mr. Ballagh, in the *Sower and Mission Monthly*, the day was no feeble copy of its original. The outpouring of the Holy Ghost constituted a theme. Meetings for praise, prayer, and inquiry were thronged and hearty.

"Simultaneously the interest broke out at other places. At Kobe, while the leaders were absent at Tokio and engaged in pentecostal services, the church was aroused, as it were, spontaneously. The feeling was deep and stirring.

"At the same time in Osaka, and likewise in the absence of the pastors, the churches assembled for prayer, and the meetings were sustained with power to the date of the latest published letter.

"This movement in various cities and towns, and reported by various brethren, has some features everywhere common.

Prayer prevailed in the assemblies. At other times study of the Word or public discourse would take the lead; but now they gave way to devotion and supplication. The meetings were marked by *vivacity*. The house would be crowded. More would wish to take part than there would be time for. The people had the work in hand. They did not wait to be urged by the preachers. Their confessions, and praises, and exhortations were effective."

Guyot, in his "Earth and Man," has pointed out that Japan stands against the coast of Asia, and

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Madagascar against the coast of Africa, precisely as England stands against the coast of Europe; and for each he predicts a similar position of power and progress in relation to its continent. Japan has now more inhabitants than Great Britain, and were it Christianized, what mighty impulses and devoted missionaries would go forth from it to bear the glad tidings of peace to the teeming populations of Asia.

THE comparative merits of sisters and Bible-women are discussed by the correspondent of an English paper, who has had personal and intimate acquaintance with the work of both these classes. While he evidently admires the noble qualities, the personal piety and devotedness of many who place themselves under the various organizations known as sisterhoods, he contends that the system is wrong in theory and inferior in practice to other modes of working, and that it has dangers for the workers themselves, as well as those among whom they labour. In regard to the frequent statement that "sisters" are able to deal the more skilfully with a variety of cases because their time is given wholly to the work, he remarks that while long practice should produce skill in management, there are unhappily counteracting influences which go far to nullify the effect: of experience. Among those are the exclusively "Churchy" view taken of every matter, the absence of any comprehension of the circumstances from the standpoint of the laity, and the frequent lack of sympathy resulting from inexperience. A lady whose mind has been developed under certain distinctly ecclesiastical influences is frequently incapacitated for entering into the feelings of ordinary men and women. Hence, in very many cases, the methods of the sisters have been injudicious and injurious; and have been marked rather by the assumptions of priestly authority than the cordial outgoings of Christian sympathy. Moreover, the isolation and celibacy of the sisterhood unfit many of its members for the work of Christian helpers. A wife in trouble is best comforted by a wife; a mother seeks counsel from a mother. The district visitors or Bible-women, who are often both wives and mothers, can enter with far more readiness into the troubles and dangers of their people than a sister, who finds herself in the presence of phenomena she knows only from her books.

WE hope that the important subjects discussed in the timely letters of the Rev. Mr. Softley, we recently published, will lead to further discussion and some practical results.

ABSOLUTION.

The teaching of the New Testament upon this subject is clear and explicit. It was by the preaching of the Gospel, by the proclamation of the Glad Tidings that "Christ Jesus came to save sinners," that sins were remitted. "Through this man" (the incarnate and crucified Christ), St. Paul declared to the Jews of Pisidian Antioch, "is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things." "We have," he proclaims, "redemption through His blood, the forgiveness of sins, according to the riches of His grace." And to every anxious soul asking the way of life, the apostolic answer was plain and unequivocal

—"Believe on the Lord Jesus Christ and thou shalt be saved." But after a time the simplicity of the Gospel was overlaid with the traditions of men, and the freeness and fullness of the Divine forgiveness obscured by the assumptions of priestly power, and the conditions it impiously attached to the Truce of God. These lofty notions of the sacerdotal prerogative reached their extreme development in the darkest period of the Church's history, a period which witnessed the incubation and development of the peculiar errors and evils of the Roman system, and among these the monstrous figment of sacramental confession, with its concurrent dogmas. "This bird," says Bishop Hall, "was hatched in the Council of Lateran, 1215, and fully plumed in the Council of Trent." According to the Tridentine doctrine baptism restores the soul to primeval purity. — But this state of baptismal purity is impaired or even lost by sin. For the removal of post-baptismal sin the only remedy is the sacrament of penance, in which the penitent makes full confession, renders satisfaction in the prescribed penances and ceremonial works, and receives pardon by means of the absolution of the priest, which is a judicial act, and the authorized channel of divine forgiveness. Bishop McIlvaine, in his "Oxford Divinity," has proved the identity of the Anglo-Catholic or Tractarian doctrine with that of Rome. With one of the elements in this "sacrament of penance," viz., confession, we dealt last week, especially discussing its relation to the Prayer-book. We now propose to deal in like manner with another element in it—Absolution. The prayer-book contains three "forms of absolution."

The first is that in the opening of Morning and Evening prayer, and is declaratory, as even Maskell asserts in opposition to Wheatley's novel and thoroughly Roman theory that it is "more than declarative, that it is truly effective: insuring and conveying to the proper subjects thereof, the very absolution or remission itself." This absurd statement is contradicted by the very words of the form:—"He (God) pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." It is nothing more than such an authoritative proclamation of the conditions of pardon of sin, which is made whenever the Gospel is preached, and whenever God's willingness to forgive the penitent believer for Christ's sake is proclaimed. Moreover, Rome and those who hold with her that absolution of the priest is the channel of the divine forgiveness, have always insisted upon the necessity of individual confession, and the personal application of the absolving words to each penitent, while this is publicly addressed to the congregation. They have also confessed that this form is general and declaratory, and is not sacerdotal. A third objection to Wheatley's view is found in the origin of this form. For as Canon Blakeney has conclusively shown, it is derived from the service drawn up by A. Lasco, a follower of Calvin, with which it is in its sentiments and many of its phrases identical. Those who impute sacerdotal claims to this form must attribute them in like manner to Calvin and to the Reformed Churches of Europe. But we have here simply the declaration of the heralds of the Gospel who pronounce and declare that God absolves the penitent believer.

The second form is that in the Communion Service. It is a prayer. About it there has been no dispute and there can be no mistake.

The third form is that in the Visitation of the Sick. Its real meaning and character are readily ascertained. We must refer first to its history, and secondly to its use.

As to its history, two points are evident. This indicative form—"I absolve thee," was not introduced until the 12th or 13th century. Even Roman writers like Morinus and Liguori, admit this. Bingham shows its utter novelty. And when it was introduced it was as an ecclesiastical formula for the removal of Church censures. Marshall, a pervert, states: "The indicative form was only at first understood to reconcile to the Church, whilst the deprecatory was what procured from God the penitent's pardon." In 1280 a council first ruled that all who heard confessions should absolve indicatively.

Now let us examine the use of this form. It is limited to a special case,—the sick person, whose conscience is troubled with a weighty matter, and who desires its use. Moreover, its use is entirely optional. The minister is not required to use either the service or the absolution. The 67th Canon enacts that the minister visiting the sick "shall instruct and comfort them," according to the order of the communion book; but, if he be a preacher, he shall do "as he shall think most needful and convenient." And when a clergyman does use the form, he is not required to use the exact words. The Rubric states "he shall absolve him after this sort." The word "sort" was substituted for "form" in 1552. How opposed this is to the very conception of a sacerdotal absolution may be seen by a reference to the Canons of Trent, which state "that the form of the sacrament of penance, in which especially its virtue consists, was placed in these words of the minister: 'I absolve thee,' etc." Had our church regarded this form as a divine sentence, and the only ordinary authorized channel of forgiveness, it is incredible that she could have retained it merely for a very limited class of cases and even in these made its use entirely optional. On the contrary, if such had been her view, she would have taken care that every minister made use of it, and that every member regularly received it. But here she is consistent with herself. At the Reformation, the sacerdotal conception was eliminated from the Prayer Book. She has condemned in the most express terms auricular confession, priestly absolution, and the whole system of penance, satisfaction, and human mediators interposed between the sinner and the Saviour. Here we have retained a form, apparently ancient, but in reality novel, and retained doubtless with a view to those morbid and but partially enlightened consciences over which the old sacerdotal system still cast its baleful shadows. But while retained, it cannot be interpreted in opposition both to the enactment relative to its use, and to the whole tenor of our church's protest against the doctrines in support of which our modern Anglo-Catholics wrest it. Either it must be viewed as simply declaratory, thus interpreting the more obscure by the plain and explicit forms elsewhere given: or it must be regarded as ecclesiastical, pertaining to church censures and excommunications, which were retained, not only by our own Reformers, but also those of the continent of Europe, and were in use for some time after the Reformation. A sick person in those days, finding upon his conscience some weighty matter in which he had, or would have, incurred such ecclesiastical censure, might well seek relief. And for such persons our church

thought good to provide such a relief in this form, which must be understood in accordance with its history and manifest intention. The second Homily for Whitsunday says:—"Christ ordained the authority of the keys to *excommunicate* notorious sinners, and to *absolve* them which are truly penitent." And that our church did not stand alone in this matter is evident from the standards of her sisters of the Reformation. Let us take the case of the Presbyterian Church of Scotland, both as nearest to us, and as one regarded as ultra-Protestant. The Westminster Confession says: "The Lord Jesus Christ, as King and Head of His Church, hath herein appointed a government in the hands of chief officers distinct from the civil magistrate. To these officers, the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent, both by the word and censures, and to open it to penitent sinners, by the ministry of the gospel, and by *absolution* from censures, as occasion shall require." The "Constitutions and Observations," published at Edinburgh, in 1709, provide both a form of absolution and of excommunication. John Knox, in his Book of Common Order, prescribed the following words in the form for the removal of censures:—"And (I) pronounce thy sins to be loosed in Heaven."

The attempt made by the sacerdotal party to pervert this form to the support of a system of priestcraft, which our church has emphatically repudiated, is as disingenuous as it is contrary to the facts of history, and the whole tenor of our formularies. Could they, however, establish their contention, it would not weigh one iota in favor of their teaching, which would still remain an unscriptural and unwholesome error, but it would involve the framers of our Prayer Book in the charge of glaring and illogical inconsistency, a charge which we emphatically repudiate.

In the matter of remission and retention of Church censures, the minister acts as an officer of the Church, performing certain ecclesiastical functions relating to admission to or exclusion from the visible church, the congregation of professing Christians. In the matter of pastoral intercourse, the minister comes to his people, and especially to the sick and the troubled, as their friend and counsellor, and the amount of good he will do will not depend upon his ecclesiastical position and authority, but simply upon the extent to which he is possessed by the loving and sympathetic spirit of the Friend of sinners, and the clearness and fervor with which he can bring home the Gospel message to the heart and conscience. The good to be effected and the great blessedness and value of such a pastoral relationship is beyond question. But if the advocates of sacerdotal absolution are asked what good is wrought by this tremendous power they claim, it is somewhat difficult for them to define it. Repentance and faith are all that the Bible declares and all that our church asserts to be necessary to salvation. If a man has truly repented, and believes he has done all that is necessary to salvation, he is a pardoned man. Can the priest, by any absolution, add to his security or affect in the least that man's relation to God? Supposing the priest, instead of remitting, retains his sin, would such retention annul the desired forgiveness, or make a true penitent a lost reprobate? Or, if we suppose the opposite case of an abandoned profligate who comes

to the priest to be absolved; if he does not repent can the priest do ought for him? In spite of all that the priest can do or say, he remains the same bad man he was before. But as soon as he repents and believes, he is a partaker of the Divine Mercy which the priest could neither give nor withhold. So then, what, after all, does this mysterious power accomplish? It cannot absolve the wicked; it cannot hinder or enrich the mercy promised to the penitent. Forgiveness and the retention of sin can be determined only in the court of conscience and by the divine utterances. Man can declare God's wrath against sin, but only God can inflict the wrath upon the sinner. Man can declare God's willingness to forgive, but only the Spirit of Christ can apply that forgiveness. The office of a Christian minister is not that of a judge, or mediator, or one who exercises sacerdotal functions; it is simply that of one who, having himself received mercy, proclaims the unsearchable riches of Christ, and points perishing sinners to the Lamb of God Who taketh away the sin of the world.

THE CITY RELIEF FOR THE INDUSTRIOUS POOR.

An excellent work of practical and beneficent charity is being carried out in Toronto this winter, by the City Poor Relief, under the management of a committee of ladies, by whom the City is divided into districts and every known case of poverty and destitution systematically relieved with food, clothing, fuel.

Our purpose is now to invite the practical co-operation of our readers to one useful branch of this work: The Industrial Room. In order to help the industrious poor, many of whom are willing and anxious to work, this work-room has been established, where plain sewing of all kinds is given out. The management of this work-room is in the hands of a committee of ladies appointed by the City Relief. The Relief Society supplies materials, pays for the work when finished, and either sells it, or in cases of necessitous poverty, gives it away where most wanted.

An appeal is made by the ladies now conducting this good work, asking their fellow-citizens to purchase the work thus done, and also to send orders for sewing to the room on No. 23 Breadalbane St. Every Thursday the ladies will be found there ready to receive orders; on Friday the women come for the work. By so doing, valuable assistance may be given at this inclement season to some poor mothers struggling to maintain their little families, or to battle through the winter with a husband out of work. A number of articles of clothing, aprons, underclothing, and other plain useful articles, are now lying at the rooms for sale, the proceeds of which will be applied to carry on this most useful charity.

THE REGENT RAILWAY ACCIDENT.

The terrible railway accident has cast a deep gloom over Toronto, and the genuine sympathy of the community has expressed itself in the prompt measures taken for the relief of the families of the unfortunate victims. And yet to how very little extent after all can such ministrations bring relief, much less compensation? May the Merciful Father Himself comfort the sufferers and overrule this deplorable

calamity for good. The occasion of the catastrophe adds another tragic element to the awful visitation. It was altogether due, as the responsible party himself confesses, to the unaccountable forgetfulness of one man. This cannot shield him from the punishment due to his offence, much less from the more terrible retribution of his own remorse. But it suggests a few considerations which might tend to the avoidance of similar catastrophes. First, ought there not to be a divided responsibility by which the safety of the train would not be dependent upon the accurate and prompt memory of one man, but upon several, thus diminishing the risk of a lapse of memory which might happen under special circumstances of fatigue, ill-health, or pre-occupation of trouble, to the most careful?

Ought not such a loose train, as that which did the mischief in this case, be required to report at various stations and only proceed from one to another as directed, instead of having apparently a *carte blanche* of the whole distance to be traversed?

Secondly, are not the railways in many cases, responsible for the failure of employees, because of their too great exactions? Through a false principle of economy men are overworked, kept on duty through long stretches of time, until over-fatigue dulls their faculties and unfits them for posts of great responsibility. Whenever this is the case the railway company should be held responsible; and more than pecuniary compensation should be exacted. The offence should be a criminal one and the chief officers responsible for the acts.

The fact that in this case the conductor was a most faithful and efficient officer and had been on duty fifteen hours without intermission, may to some extent explain his mistake and mitigate his guilt. But to whatever extent it does so, it throws the responsibility back upon those under whose orders he was working.

Considering everything, the wonder is not that such an accident should ever occur, but that it occurs so seldom. This speaks volumes for the capability and faithfulness of engineers and train-men.

But there is a large percentage of avoidable accidents; and it is to be hoped that the recent deplorable occurrence may lead the adoption of more stringent measures and efficient safeguards in the running of trains.

The Sunday School.

SUNDAY SCHOOL LESSON.

SECOND SUNDAY AFTER EPIPHANY, JANUARY 20th, 1884.

BIBLE LESSON.

The Power of the Tongue, Jas. iii. 1-18.

The writer of this epistle was well called "the Just." He was a man pre-eminently honest, earnest, real and well fitted to write such an epistle as this, asserting the necessity of moral rectitude, and vindicating the great principles of morality against religious shams and counterfeits. Among the evils rife amongst those to whom St. James was writing was that of bitter words, wrangling and confusion, the results of a selfish struggle for pre-eminence. The evil is still rife and the Apostle's warning as greatly needed now, as then.

I. The Evil Tongue: verses 1-12.

The apostle utters his warning against a masterful spirit, which loves place and power, and struggles for pre-eminence—"become not many teachers," do not be eager to be teachers and masters. The office should seek the man, not the man the office. The restless

ambition, here condemned, springs from pride and selfishness. For, he says, ye ought to know that we teachers (he modestly and in a conciliatory spirit, includes himself), incur a heavier responsibility if we abuse our position, seek it or hold it in a vain, self-exalting spirit. Think not of the honour but of the responsibility and be moderate in your desires. It is this selfish spirit and contention in office that leads to clamouring and bitter words. This leads the apostle to his main point here—the power of the tongue.

He shews us—
 1. *What the tongue is able to do.* We all stumble, trip up, err in many things. This liability to stumble in speech is so great that if any man has learnt to control his tongue, he must be able to control all the members of his body. The tongue moves so readily and promptly, the tendency to speak without thinking is so strong, the temptations to speak are so continually provoking us, and the force of habit is so strong that it becomes most difficult to govern the tongue. Moreover a well-governed tongue will do much towards complete self-government. By our minds we give scope to, or hold the rein upon passion. As the bit controls the horse, and the helm the great ship, so the tongue has a power to arouse or to hold in check the evil within. A hasty word of Herod the king made him what he never meant to be—the murderer of John the Baptist. The careless speech of Peter brought him to do that which he had declared he never would do, namely, deny his Lord. A boy tells an untruth. But he does not stop there. Having turned in a false direction he seems to be driven on farther and farther, till he finds himself where he never meant to go. A girl makes an idle remark. Companions chime in and approve, and she goes on till she has chattered such folly as she never thought to be led to. On the other hand, let a boy or girl once boldly speak what is true and wise and right, and they will find that one word has given them a powerful impetus in the direction they ought to take.

2. *What evil the tongue often does.* Ungoverned, it has a terrible power for mischief. It is a little member, but it talks great things and puts on lofty airs. The most terrible consequences flow from idle or passionate words, just as by a little spark a whole "forest" is wrapped in flames. What a picture of the evil a thoughtless or a lawless word has often done. It fires up the passions, and it is itself fired up as it were by the very flames of hell. The whole body is defiled by the evil which it stirs up. "The wheel of nature," that is, either the whole course of nature or the whole course of man's life, is inflamed by means of it, through the wrath, malice, lust, which it excites. How important then to control the tongue, but how difficult. "Every kind, rather every natural disposition of beasts &c., have been tamed. But the tongue is untameable and insatiate, a wild animal, bringing danger and terror wherever it comes. This is not a merely thoughtless, but a wicked, tongue—the tongue that stirs up malice, that deceives, defiles and slanders.

3. *What inconsistency the tongue is constantly guilty of.* There is a spring of water. You have tasted it once and found it fresh and good. You go a second time. It is salt. You are disappointed, and cannot account for such a thing. For indeed it is contrary to nature, as for a fig tree to bear olives, or a pine figs. Were such a spring to be found, who could ever depend on it? Yet such a fountain is the tongue—uttering one moment words of prayer and praise, and another moment scolding and complaining and wrangling.

The apostle is writing to professing Christians in his own day. Could these things be true of them? Yes; and true of professing Christians now. But the question arises: Can those of whom such things be said really be the children of God? Do not their tongues condemn them? Are they not condemned by their words?

Against three sins of the tongue should a special warning be uttered—profanity, lying and slander.

II. The Wisdom from Above: verses 13-18.
 These Jews quarrelling for pre-eminence and laying claim to superior wisdom, shewed their lack of all that to which they made pretensions. This worldly wisdom which produced bitter emulation and strife are not from above but from beneath. It is "earthly," having only this life in view: sensual, "having for its object the gratification of the animal propensities, and "demoniacal," inspired by evil spirits. To boast of wisdom, when they possessed only the shameful counterfeit was to lie against the truth of the Gospel. The truly wise man will show his wisdom "by his good life, his works in meekness of wisdom." (revised version.)

The use of knowledge is to guide and elevate the life; it is to be embodied in a noble and beautiful manner of living. True wisdom is from above; it came from God and can be obtained by prayer, Jas. 1-

5. It is "first pure." This is its first effect upon the man. It makes him clean and clear. This brings peace of heart and conscience. It makes him gentle, considerate of others, not tenacious of his own rights, easy to be entreated, open to correction, ready to receive light and to act up to it; full of mercy and good fruits, seeking the happiness of others; without partiality, that is, without selfish respect of persons, very kind and gentle to all, or it might be, without variation, not wavering or vacillating, Jas. ii. 6: 2-4; and without hypocrisy, sincere, genuine, without pretence or affectation. The truly wise tongue will be full of purity, peace, gentleness, kindness, fairness, and truth. One more picture the apostle gives us, a sower scattering good seed which will spring up in fruits of righteousness and peace. This is what the tongue ought to be. He whose tongue brings forth such fruits is a Christian indeed, "justified by his words."

"The fruit of righteousness," that is, the fruit which consists of righteousness, "is sown in peace by those that make peace." This is the blessedness of the peace makers, the perpetuity and fruitfulness of their work.

How can a boy or a girl realize this picture, and escape likeness to the others? The tongue, so powerful for good or evil, must be under wise and mighty control—a "bit" directed by a skilful rider, a "helm" grasped by a trusty pilot. It must be guided and ruled "from above;" given into the hand of Christ, who is the "power of God and the wisdom of God," 1 Cor. 1. 24.

CATECHISM LESSON.

OBEDIENCE.—"And thirdly, that I shall keep God's holy will and commandments, and walk in the same all the days of my life."

Obedience is inseparably bound up with the whole Christian life, in its root, its growth, and its fruit.

1. *Obedience is the root of True Religion.* "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. vi. 19). No mere observance of outward ordinance pleases God (Isai. i. 10-14, v. 21-22), but the doing of His will (1 Sam. xv. 22; Ps. li. 16, 17). But what is the will of God, the work which He gives us to do, the commandment we are to keep? That we should believe on Him whom He hath sent, His Son Jesus Christ (John vi. 29, 1 John iii. 23). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). "By grace are ye saved, through faith . . . not of works" (Eph. ii. 8, 9). The very nature of this faith which renounces self and works is simple, unhesitating obedience to God's will and word. Hence it is "the obedience of faith" (Rom. 1. 5, xvi. 26). Unbelief is disobedience, which obeys not the Gospel (1 Peter iv. 17). The same word which is translated "obey not" in 1 Peter iv. 17 and Rom. ii. 8, is translated "believe not" in John iii. 36, Acts xix. 9, Heb. iii. 18. And the word translated "disobedience" in Eph. ii. 2, v. 6, Col. iii. 6, is unbelief in Heb. iv. 6, 11.

2. *Obedience is the condition of progress in religion.* "In Jesus Christ neither circumcision availeth anything, or uncircumcision, but faith which worketh by love" (Gal. v. 6). Faith is active, urgent, obedient. It works, constrained and sustained by the love on which it rests, in which it is centered. Again, our Lord says (John vii. 17), "If any man will do His will, he shall know of the doctrine." Literally it is, "If any man wills to do His will." It is the complete surrender of ourselves to God, entire, complete, trustful obedience. Only when we come to God in this spirit will He teach us; only as we act up to the light we have will we obtain more light. "The meek will He guide in judgment, and the meek will He teach His way" (Ps. xxv. 9).

3. *Obedience is the fruit of true religion.* Obedience includes everything which it is God's will we should do and be, everything of which Jesus hath given us an example. These good works are expressively called "fruits" (Gal. v. 22; Eph. v. 9). Now fruit is the result of life. There are dead works, such as may be wrought by men apart from the faith of Jesus and the love of God, but they are not fruit. You may, at some festal season, take a tree cut from the forest and deck it with all manner of beautiful things, but they are not the fruit of the tree, did not grow from it, have no connection with it except a merely outward one. But a living tree brings forth fruits, which are a part of itself, the necessary and certain outgoing of its life. So a man may commence from without; by reformation and conformity to rules and precepts he may make "a fair show in the flesh." But these outward works have no connection with his heart or his life. The gift of God is life, and this life is in Jesus (John x. 10; Rom. vi. 23). We must first then come to him, and believe in Him, and have life in Him. And from this life forth fruit (John xv. 4) to the glory of God (Phil. i. 11.)

God's purpose in our regeneration is that we should walk in good works (Eph. ii. 10.)

Culture, too, is necessary to fruitfulness. God is the Husbandman (John xv. 1.) And in this husbandry we may be co-workers together with Him (1 Cor. iii. 9,) working out our own salvation with fear and trembling (Phil. ii. 12, 13.)

BOOK REVIEWS.

SIMPLICITY IN PREACHING, by Dr. Ryle, Bishop of Liverpool. Wm. Hunt & Co., London; Willard Tract Depository, Toronto. This is a most excellent little book written by one who is a master of clear, telling Anglo-Saxon, and who can speak authoritatively. The student will find many useful hints; expressed in the plain pungent style of the writer, who is himself an example of what he lays down.

OUR MINISTRY: HOW IT TOUCHES THE QUESTIONS OF THE AGE.—His address before the General Assembly of the Free Church of Scotland, 1883, by the Rev. Dr. Horatius Bonar, Edinburgh: MacNiven & Wallace, Toronto: The Willard Tract Depository. These stimulating words have a scope and application far beyond the audience to which they were originally addressed. No minister can read them without being greatly encouraged and strengthened. The first is retrospective, shewing what kind of preaching has been the real power in the Church during the last forty years, and pointing out the dangers and weakness of externalism, whether mere formalism, or sacerdotalism or sensationalism. The second address describes the ministry of faith, its place and power, its relationship to freedom of thought and the creeds; and its bearing upon various controversies of the day.

PICTURESQUE CANADA.—Parts 25 and 26 of this serial conduct us through Central Ontario and Muskoka, and contains some beautiful pieces of landscape and picturesque scenes amidst the Northern Lakes. Toronto: The Art Publishing Co.

LIFE IN A LOOK.—A BREAK IN THE OCEAN CABLE.—We are glad to learn that Dawson Brothers have issued new and tasteful editions of these two excellent little books by the Right Rev. Dr. Baldwin, Bishop of Huron. They are written in a very clear, forcible and fervent style, and unfold with great simplicity and plainness, the answer of the Gospel to the anxious question, "What must I do to be saved?" We will refer to them again, and in the meantime warmly commend them to our readers.

VICK'S FLORAL GUIDE for 1884 is an elegant book of 150 pages, three colored plates of flowers and vegetables, and more than 1000 illustrations of the choicest flowers, plants and vegetables, and directions for growing. The typography is beautiful, the catalogue very complete and the prices exceedingly reasonable. Published by James Vick, Rochester, N.Y.

THE BIBLIOTHECA SACRA for January. This valuable review enters upon its 41st volume under new management and with rich promise of success. Its articles are of permanent value to the theologian. The new number opens with an article of Professor Curtiss, on "Sketches of Pentateuch Criticism," which is the first of a series of six articles. It is followed by a paper by Dr. Weddell on "Essential Christianity," a paper by Professor Bixby, on "Science and Immortality;" the concluding article of Professor Bissell's series on the "Pentateuch;" a "Critique of Max Muller's 'Origin of Religions,'" by Professor Kellogg. "Martin Luther," by Professor Judson Smith, and "The Uses of Church History," by Professor De Witt. A department containing a digest of the important articles in the current theological reviews of the United States, of England, of France, and of Germany is begun; and the department of book reviews, which concludes this well-freighted number, is exceedingly full and valuable.

THE BIBLICAL EXPOSITOR AND PEOPLE'S COMMENTARY. By Professor Hirschfelder. Parts 1 to 12. Toronto, Rowsell and Hutchinson. Every effort to popularize sound Biblical learning and make it accessible to those who are not professional theologians is a noble service. We wish Professor Hirschfelder every success in this enterprise. The history of Hebrew literature is specially noteworthy. The extreme cheapness of the work and its intrinsic worth ought to secure for it a large sale.

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standard works in excellent form at very cheap rates. The publishers, Funk and Wagnalls, New York, should have the support of every friend of good literature. There can be no more effective plan for superseding bad books, than the publication and circulation of good ones. This enterprise is doing great good in this direction and we hope it may have the hearty co-operation of all good men. Among recent issues are the following:—"Our Christmas in a Palace," by Edward Everett Hale, a series of humorous and delightful stories; "With the Poets," by Canon Farrar, an excellent collection of poetry from Chaucer to Browning, to which is prepared a valuable preface by the Canon; the "Life of Zwingle," by Jean Grob, a reliable and well-written account of the great Swiss patriot and reformer, a man greatly misunderstood and often maligned. These volumes are sold at 25 cents each. The agent for Canada is William Briggs, 78 King Street east, Toronto.

The January North American Review has articles on "Ecclesiastical control in Utah," by the Mormon, John Taylor, and Eli H. Murray, the Governor of the Territory. Dr. Rylance has also a paper in the number on "Theological Readjustments," which is characterized by his well-known views.

ST. NICHOLAS, Magazine, printed by the Century Company, is always a welcome guest. It is without a peer in its own distinctive province, and each new number rivals its predecessors in the beauty and variety of its contents and the wonderful delights it brings to the children.

A CHRISTIAN HOME: How to Make and How to maintain it. By John Hall, D.D., New York. 12 mo, cloth, pp. 250. Price \$1.00. This is a strong book, on a great theme, by a master. It is attractive, cheap, and deals faithfully with delicate topics. Some conception of the method of treatment may be gained by noting the titles of the successive chapters, which are: The Family—its Early History; New Testament Lights in the Home; the Ethics of the Home; Wise Choice; Mutual Help and Care; the Light and Shadows of Home-life; Development of the Family Home; Home Government and training; The Worship of the Home; Secondary Elements in True Home-life; Enemies of the Home; The Heavenly Home. Published by the American Sunday-School Union, Philadelphia.

Children's Corner.

DICK AND HIS DONKEY; or, HOW TO PAY THE RENT.

CHAPTER IV.

(Continued.)

"Yes, but he *will* be paid all to-morrow. I have been to offer Jack. Mother has got ten shillings, and he is to go in the place of the other thirty.

"I see how it is," said Mrs. Erskine, thoughtfully. "You will be sorry to lose him, Dick?"

Poor Dick had manned himself to go to the farmer, and agree to part with his favourite; but having done it, he was exactly in the state of mind to be unnerved by a kind and sympathising word; and hiding his face in Jack's neck, he burst into tears. Mrs. Erskine felt half inclined to cry with him, so evidently deep and uncontrollable was the boy's grief, but she took a better way of showing her sympathy. Gently desiring him to look up and listen to her, she said:—

"I think, Dick, I can help you in this matter. I know it to be no fault of your mother's that she is not ready with her rent. She is a hard-working industrious woman. Now, I am willing to lend her the thirty shillings, that Mr. Beckworth may be paid in full. I, myself, heard him say he would prefer the money to the donkey; so he cannot be displeased."

If Mrs. Erskine had needed thanks, they were given her more eloquently than by words, in the ray of sunshine that lighted up the boy's face, and, mingling with his tears, made his countenance bright as a rainbow.

After doing his best to express his gratitude, he relieved his feelings by giving Jack a close hug.

"Take care you don't choke the poor beast," said Mrs. Erskine laughing; "better let him go to the farmer, than kill him with kindness.

"He's used to it," said Dick. "Please, ma'am, I will bring all I earn till you're paid."

"And Jack himself may help you," said Mrs. Erskine, "as he is so much interested in the matter.

"My little girls often get tired of walking this hot weather. If you like you shall bring him to my house every fine afternoon, and I will pay you threepence an hour for the use of him. As they are generally out for two or three hours during summer time, that will come to several shillings a week."

"And then there are my wages for cleaning the boots and shoes," exclaimed Dick, joyfully; "and I often earn something by running errands. I think I could pay you almost entirely myself."

"Well, you shall do so, if you please," said his kind friend; "and that will enable your mother to be saving for the next quarter, which otherwise might get behindhand again. I can wait very well for my money till you and Jack have worked it out. So now go home and tell her she is not to leave, and that you and Jack are going to be as busy as possible."

Jack showed he was no common donkey by the way in which he started off at a brisk canter with Dick seated between the panniers. He seemed to have some idea of what was going on, and to be as anxious as his master to hurry home to tell Mrs. Dalton the good news.

Dick found her just setting off for the town, wondering what was keeping him out so long. Her joy on hearing of Mrs. Erskine's kindness may be better imagined than described. There was no occasion now for her to go and look after the two rooms; no occasion to take leave of Jack next day. How much sorrow and gloom can a little thoughtful kindness on the part of the rich, often disperse from the path of the poor.

Mrs. Erskine gave Dick the thirty shillings next morning; and in the afternoon Susan herself went to carry the money to Mr. Beckworth. She found him in his little business room where he had been receiving other rents. He seemed surprised at seeing her; and inquired whether her son had brought the donkey?

"No, sir," replied Susan, "there was no occasion. With many thanks for your kindness in offering to take him, I am able to give you the full sum for my rent in money, as you told Dick you preferred."

Susan was not very skilled in reading countenances, or she might have detected a look of mortification in the farmer's, as he impatiently asked her by what wonderful windfall she had become possessed of so much money since the day before. Susan very simply related the exact circumstance. Farmer Beckworth, who had his own reasons for wishing to stand well with Mrs. Erskine, she being sister to the squire of whom he rented his farm, made no further remark; excepting that if ever Dick wished to part with his donkey, he would be willing to purchase him.

"My boy would work hard day and night, rather than sell him if he could help it, sir," replied the widow; "and if it please God to give me my health, I hope never to be behindhand again at quarter day." So saying, Susan wished him good morning.

CHAPTER V.

DICK AND HIS DONKEY PROSPER IN LIFE—BENJAMIN BENTON FINDS THAT IN THE END "HONESTY IS THE BEST POLICY."

Eight years passed away after Dick and his donkey helped to pay Susan Dalton's rent. She continued to live in the same cottage, and became a laundress in quite a large and prosperous way; so much so that, on condition of her paying a higher sum in consequence, Farmer Beckworth consented to build a wash-house, and enlarge her kitchen; and she kept a young woman as a regular assistant.

Things seemed to prosper from the time when she was in the trouble we have related. The return of the family from abroad brought her plenty

of work again; and Mrs. Erskine, finding Dick regular and industrious in his attendance every morning, at length offered to take him altogether as a foot-boy. She allowed him to attend a night-school, where he learned to read and write fluently; and his natural cleverness, added to his steady conduct and desire to please made him, as he grew up a really valuable servant.

Jack shared his master's fortunes,—no longer grazing on the common as formerly, but luxuriating in the richer pasture of Mrs. Erskine's field, and being promoted to draw a little carriage built expressly for the young Erskine's by their uncle's orders, who used to declare that he was the only donkey he ever saw that was worth the trouble of harnessing.

Dick had never forgot the lesson he so dearly bought as to the danger of association with bad companions. "Ah, mother," he would sometimes say, "I thought it at first such a misfortune to lose my money at a tavern, but it would have been a much greater one had I not done so; for I dare say I should have learnt to go again and again, till I got fond of drink and play like Ben."

Benjamin Benton had been lost sight of in Westport for some time. His father had died in a fit of intoxication when he was about fifteen years of age; and his mother, with her youngest children had to go to the union. Ben had begun to bear a very suspicious character; his constant associates being persons of the lowest description, and amongst them none more so than the man Chapman, who was known to have been taken up once or twice on suspicion of theft. At length he left the neighbourhood to get work, as he said, on a railway at some distance, and not long after Ben went after him, tempted, it was supposed, by the high wages given. He wrote once or twice to his mother, and spoke of himself as doing very well; but after a time no more was heard of him.

A year or two later a most daring burglary was committed at a gentleman's house a few miles from Westport. The whole gang was taken, and lodged in the jail of the county town about six miles off. The account was of course in the papers, as well as of the subsequent trial. Dick, like every one else, read it with considerable interest; but what was his astonishment, on reading the names of the burglars, to find that of Benjamin Benton amongst them.

There could be no mistake as to its being his old seducer,—the description of his person, and the name of Westport as his former home, placing his identity beyond doubt. The name of George Chapman was also on the list of the prisoners.

The case was an extremely aggravated one. Although no lives had been lost, weapons had been found on several of the men, and would doubtless have been used had occasion arisen; but it had so happened that their plans were frustrated by the vigilance of the butler. Two of the ringleaders were detected in the very closet where the plate was kept, in the act of carrying it off; and were double locked within in company with the silver which they had coveted. The whole party was sentenced to ten years transportation.

About a week later Dick received a note from the chaplain of the county jail, telling him that one of the prisoners who were under sentence of transportation for the recent burglary case, was extremely anxious to see him, and hoped he would visit him if possible. His name, he said, was Benjamin Benton.

To be continued.

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