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The Evangelical Churchman

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ROYAL JUNE.

BY AMANDA ELIZABETH DENNIS.

Oh! royal June! Oh! fair, glad time!
Sweet treasure-trove of all the year!
I weave your splendors into rhyme
And bind them with a wistful tear.
Too glad to hold your treasures scant
You give them in profusion rare.
The amber sunbeams, scarce aslant,
Like jewelled lances cleave the air.

The earth laughs out in joyous pride,
The soft sky slumbers like a sea
Of waveless azure, boundless wide—
Fit emblem of Eternity!
The sweet days fold their rosy palms,
The balmy nights glide slowly by,
God's sinless songsters trill their psalms
Amid the tree-tops broad and high.

Oh! happy June! Oh! fair, glad time!
Oh! sweet enchantress of the year,
Your music like an elfin chime,
Falls dreamily upon the ear.
And over miles of emerald plain,
And hill-tops crowned with fairer green,
The footsteps of your minion train
Grow brighter with unsandalled sheen.

I sit and watch the golden light
Drift down athwart the waving grain,
And ask myself what mortal blight
Could bring such weight of human pain
As to o'ercloud, for aye and aye,
June's royal wealth of light and bloom,
And fold away in shadows grey
Its living glory and perfume!

Oh! happy-hearted month of song!
Oh! happy-hearted month of bloom!

The fateful years are not so long
Crowned with wealth of your perfume.
Ah! could I lure one deathless boon
From tender nature's sweet control,
I'd beg the happy-hearted June
To drop her gladness in my soul.

And leave it nestling there for aye,
Sweet prophecy of happier days,
When grieving lips shall faltering pray
For strength to tread life's shadowed ways.
Oh! happy June! Oh! fair, glad time!
Oh! sweet enchantress of the year,
I weave your splendors into rhyme
And hold you doubly fair and dear.

Whatever pain the years have brought,
Whatever pain they still may bring,
I count it all less dearly bought
Because such tender memories cling
About this golden, radiant time—
This royal-hearted month of June,
So rich with hints of scented rhyme
And sweet sounds woven into tune!

Oh! happy June! Oh! fair, glad time!
Oh! sweet enchantress of the year!
I weave your splendors into rhyme
And hold you doubly fair and dear—
So rich, so rare, so sweet, so glad!
What heart could be so filled with care,
So numbed with pain, so wholly sad,
That could not find you sweet and fair?

ABIDE IN CHRIST, AS YOU CAME TO HIM, BY FAITH.

"As ye have received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, abounding therein."—COL. II. 6, 7.

In these words the apostle teaches us the weighty lesson, that it is not only by faith that we first come to Christ and are united to Him, but that it is by faith that we are to be rooted and established in our union with Christ. Not less essential than for the commencement, is faith for the progress of the spiritual life. Abiding in Jesus can only be by faith.

There are earnest Christians who do not understand this; or, if they admit it in theory, they fail to realize its application in practice. They are very zealous for a free gospel, with our first acceptance of Christ, and justification by faith alone. But after this they think everything depends on our diligence and faithfulness. While they firmly grasp the truth, "The sinner shall be justified by faith," they have hardly found a place in their scheme for the larger truth, "the just shall live by faith." They have never understood what a perfect Saviour Jesus is, and how He will each day do for the sinner just as much as He did the first day when he came to Him. They know not that the life of grace is always and only a life of faith, and that in the relationship to Jesus the one daily and unceasing duty of the disciple is to believe, because believing is the one channel through which Divine grace and strength flow out into the heart of man. The old nature of the believer remains evil and sinful to the last; it is only as he daily comes, all empty and helpless, to His Saviour to receive of His life and strength, that he can bring forth the fruits of righteousness to the glory of God. Therefore it is: "As ye have received Christ Jesus the Lord, so walk ye in Him: rooted in Him, and established in the faith, abounding therein." As you came to Jesus, so abide in Him, by faith.

And if you would know how faith is to be

exercised in thus abiding in Jesus, to be rooted more deeply and firmly in Him, you have only to look back to the time when first you received Him. You remember well what obstacles at that time there appeared to be in the way of your believing. There was first your vileness and guilt; it appeared impossible that the promise of pardon and love could be for such a sinner. Then there was the sense of weakness and death; you felt not the power for the surrender and the trust to which you were called. And then there was the future; you dared not undertake to be a disciple of Jesus while you felt so sure that you could not remain standing, but would speedily again be unfaithful and fall. These difficulties were like mountains in your way. And how were they removed? Simply by the word of God. That word, as it were, compelled you to believe that, notwithstanding guilt in the past, and weakness in the present, and unfaithfulness in the future, the promise was sure that Jesus would accept and save you. On that word you ventured to come, and were not deceived: you found that Jesus did indeed accept and save.

Apply this, your experience in coming to Jesus, to the abiding in Him. Now, as then, the temptations to keep you from believing are many. When you think of your sins since you became a disciple, your heart is cast down with shame, and it looks as if it were too much to expect that Jesus should indeed receive you into perfect intimacy and the full enjoyment of His holy love. When you think how utterly, in times past, you have failed in keeping the most sacred vows, the consciousness of present weakness makes you tremble at the very idea of answering the Saviour's command with the promise, "Lord, from henceforth I will abide in Thee." And when you set before yourself the life of love and joy, of holiness and fruitfulness, which in the future are to flow from abiding in Him, it is as if it only serves to make you still more hopeless: you, at least, can never attain to it. You know yourself too well. It is no use expecting it, only to be disappointed; a life fully and wholly abiding in Jesus is not for you.

Oh that you would learn a lesson from the time of your first coming to the Saviour! Remember, dear soul, how you then were led, contrary to all that your experience, and your feelings, and even your sober judgment said, to take Jesus at His word, and how you were not disappointed. He did receive you, and pardon you; He did love you, and save you,—you know it. And if he did this for you when you were an enemy and a stranger, what think you, now that you are His own, will He not much more fulfil His promise? Oh that you would come and begin simply to listen to His word, and to ask only the one question: Does He really mean that I should abide in Him? The answer His Word gives is so simple and so sure: By His Almighty grace you now are in Him; that same almighty grace will indeed enable you to abide in Him. By faith you became partakers of the initial grace; by that same faith you can enjoy the continuous grace of abiding in Him.

And if you ask what exactly it is that you now have to believe that you may abide in Him, the answer is not difficult. Believe first of all what He says: "I am the Vine." The safety and the fruitfulness of the branch depend upon the strength of the vine. Think not so much of thyself as a branch, nor of the abiding as thy duty, until thou hast first had thy soul filled with the

faith of what Christ as the vine is. *He really will be to thee all that a vine can be,—holding thee fast, nourishing thee, and making Himself every moment responsible for thy growth and thy fruit. Take time to know, set thyself heartily to believe: My Vine, on whom I can depend for all I need, is Christ. A large, strong vine bears the feeble branch, and holds it more than the branch holds the vine. Ask the Father by the Holy Ghost to reveal to thee what a glorious, loving, mighty Christ this is, in whom thou hast thy place and thy life; it is the faith in what Christ is, more than anything else, that will keep thee abiding in Him. A soul filled with large thoughts of the Vine will be a strong branch, and will abide confidently in Him. Be much occupied with Jesus, and believe much in Him, as the True Vine.*

And then, when Faith can well say, "He is my Vine," let it further say, "I am His branch, I am in Him." I speak to those who say they are Christ's disciples, and on them I cannot too earnestly press the importance of exercising their faith in saying "I am in Him." It makes the abiding so simple. If I realize clearly as I meditate: Now I am in Him, I see at once that there is nothing wanting but just my consent to be what He has made me, to remain where He has placed me. *I am in Christ*: This simple thought, carefully, prayerfully, believingly uttered, removes all difficulty as if there were some great attainment to be reached. No, *I am in Christ*, my blessed Saviour. His love hath prepared a home for me with Himself, when He says, "Abide in my love," and His power has undertaken to keep the door, and to keep me in, if I will but consent. *I am in Christ*: I have now but to say, "Saviour, I bless Thee for this wondrous grace. I consent; I yield myself to Thy gracious keeping; I do abide in Thee."

It is astonishing how such a faith will work out all that is further implied in abiding in Christ. There is in the Christian life great need of watchfulness and of prayer, of self-denial and of striving, of obedience and of diligence. But "all things are possible to him that believeth." "This is the victory that overcometh, even our faith." It is the faith that continually closes its eyes to the weakness of the creature, and finds its joy in the sufficiency of an Almighty Saviour, that makes the soul strong and glad. It gives itself up to be led by the Holy Spirit into an ever deeper appreciation of that wonderful Saviour whom God hath given us,—the Infinite Immanuel. It follows the leading of the Spirit from page to page of the blessed Word, with the one desire to take each revelation of what Jesus is and what he promises as its nourishment and its life. In accordance with the promise, "If that which ye have heard from the beginning abide in you, ye shall also abide in the Father and the Son," it lives by every word that proceedeth out of the mouth of God. And so it makes the soul strong with the strength of God, to be and to do all that is needed for abiding in Christ.

Believer, thou wouldst abide in Christ: only believe. Believe always; believe now. Bow even now before thy Lord, and say to Him in childlike faith, that because He is thy Vine, and thou art His branch, thou wilt this day abide in Him.

THE PROTESTANTISM BY WHICH ALONE POPYERY WILL BE EFFECTUALLY OVERCOME.

It is not a formal, a theoretical, or a political Protestantism in the higher classes, or a mere traditional or party Protestantism in the lower classes—a Protestantism that allows prevailing worldliness and selfishness, deceit and indolence, that is worth anything for the professor's happiness, or as an evidence against error, or as having power to withstand or overthrow it. Such Protestantism is the weakness and disgrace of the reformed Churches. It is a living Protestantism,

resting on God's word, kindled by the Spirit of God, and animated by the grace of Christ; willing, from happy personal experience of the power of the Gospel, to go through daily self-denying toil, to labor, to suffer reproach and loss, and if need be persecution, imprisonment, and death for Christ's sake, that can stand and make progress and triumph in these days. There must be reality—there must be vital godliness, an energetic principle that has counted the cost, and lives by faith in the sight of the coming judgment and the eternity before us, the wrath everlasting and the life everlasting, and will not be flattered or swayed from a faithful confession of Christ crucified, for usefulness and success. And, on the other hand, a pretended Church-of-Englandism, chiefly busy in beautiful structures of churches, and in music and outside show and order, and which loves to have the pre-eminence, and thinks Popery and Protestantism equally bad, and rests in an imaginary unbroken succession of Episcopacy, and delights in dwelling on the faults of Protestants and the virtues of Papal priests, is little better than a betrayal of the true Church of England into the hands of the Pope, and gives the greatest advantages to those who wish for nothing so much as its entire overthrow. The Pope can far outshine us in such things.

The doctrine of Christ's death, being a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and our free justification by his blood—this is our mighty weapon against Popery. The heartfelt experimental testimony to this vital doctrine:—Christ putting away our sins by the sacrifice of himself, and our free salvation through faith in him only,—a living faith purifying the heart and working by love,—this fundamental doctrine must be faithfully preached to overcome this "wicked one, whose coming is after the working of Satan, with all power, and signs, and lying wonders." "They overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto death."

Popery is a miserable substitute for this precious truth, but it is a substitute just suited to the corrupt heart of man. It is very acceptable to him, as it gives present ease to his conscience, without requiring the mortification of his pride and self-righteousness, or the crucifixion of his inward lusts. It magnifies bodily austerity, and works of supererogation, to the exaltation of man and the disparagement of Christ.

We must, then, have the spirit of adoption to overcome the spirit of bondage. We must have the peace of God through our Lord Jesus Christ, which follows being justified by faith, to prove the emptiness and worthlessness of the peace which Rome gives. Nothing but evangelical doctrines can, among the mass of mankind, vanquish Roman doctrines. Let us go forth against Antichrist with the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost in our own hearts; and indulgences and masses, and human pardons, and priestly dominion, and spiritual bondage, will be dispelled and vanish before the pure light of Scripture, as the misty shadows of the night before the rising sun.—*Rev. E. Bickersteth.*

THE RENT VEIL.

The rent veil was a death-blow to localism. Hitherto it was in an earthly temple that men could approach the living God. No more was there to be a mercy seat overshadowed with cherubim, where the blood of the sacrifice was to be presented. The type was put away. The reality had come. So that henceforth wherever men alone, or by two or three, met together for worship, there the Lord would meet with them. Not Jerusalem, not Gerizim, but the altar of the believing heart was the true shrine where Jehovah

would be worshipped. (John iv. 23, 24.) It was the death-blow of symbolism. Henceforth, symbol, and shadow, and ceremony were to give place to the fulness of grace and truth. But very few and very simple were to be the ordinances of the New Testament. But the waters of baptism to point to the cleansing of the soul. But the bread and wine to point to the nourishing of the soul by the body and blood of Christ. Alas! for the grievous sin and error of those who would raise up a new ceremonial, and thus overlay the glorious simplicity of the Gospel of Christ! It was the death-blow of sacerdotalism. The whole priestly system centred around the Temple and especially around the Holy of Holies. When the veil was rent, God proclaimed that no longer was any priest on earth to offer sacrifice for sin, nor was human priest to act the part of Mediator between God and man. The one Priest had offered up the one sacrifice, and henceforth at the right hand of the Father He was to stand alone as the one High Priest of His Church. Let not men under any plea revive the notion of a sacrificing or mediating priesthood. Were it the will of God it must have been plainly taught us in the Epistle to the Hebrews. But the Epistle leaves no room for any such system. Henceforth the ministers of Christ are ambassadors, stewards, messengers, teachers, presbyters, but in no sense sacrificing priests. In Christ alone now abides the office of Mediation and Priesthood before God. But the rending of the veil teaches more than this. It teaches the unity of the body of Christ. The middle wall of partition between Jew and Gentile is broken down. Henceforth there is neither Jew nor Greek, rich nor poor, but all believers are one in Christ Jesus. Most of all it teaches the blessed truth that there is an open door to our Father's presence. The way into the Holiest is made plain. No former sins, no amount of guilt, no distance and separation in the past, need hinder our access. No fears, no doubts, need come between to bar our approach to our Father's throne. "Having, therefore, brethren, boldness to enter into the Holies, by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith." (Heb. x. 19, &c.) Let none refuse to enter. The greatest transgressor may come by this path and he is welcome. By this path the backslider may return, and his backslidings shall be healed, and love be poured into his soul. By this path the believer may ever draw nearer and nearer and taste more of the abundance of the Father's house. Only come. Only come in genuine sincerity and steadfast faith. Only come and come now. For the Father waits for you. The High Priest is pleading. The blessed Spirit, the Comforter, is ready to help you.—*G. Everard, April, 1884.*

British & Foreign News.

ENGLAND.

WYCLIF GLEANINGS.

IN the Wyclif Quincentenary the last interest of the season's "May Meetings" seemed to culminate. The morning sermon by the Bishop of Liverpool (and a better choice of preacher could scarcely have been made), the addresses at the afternoon Conference, and those delivered at the great meeting in the evening, were all of them deeply interesting and full of suggestiveness.

BISHOP RYLE delivered in St. Andrews-by-the-Wardrobe (Blackfriars) a thoughtful sermon, teeming with characteristically straightforward truths. After delineating Wyclif, the man and the Reformer, the preacher mentioned four reasons why the name and teaching of Wyclif should be honoured.

BECAUSE he was the first Englishman who maintained the sufficiency and supremacy of the Holy

Scriptures, and the very fact he weighed, was the star God grant it

HE was denour Rome. He and the doctors before the re old feeling al little dull, and

WYCLIF Apos "poor preach break up the the Reformat ions. This a gratitude. H to set up the man, rather t God.

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IN the eveni amongst th Revs. Dr. Don H. P. Hughes.

LORD SHA evening ga Replying to the memoration? h

IT has been eighteen cen the Hebrews, ar day and night t gives you a long you of all that t God's heroes, ar us, so that when our work we ma posts and on ou them, that we m of our existence. amount of good mation and kno with much that There are some Wyclif, but othe have never know

Scriptures, as the rule of faith and practice. This is the very backbone of Christianity. All things are to be weighed, measured, and tested by the Bible. This was the standard which Wyclif raised in England. God grant it may never be lowered!

HE was the first Englishman who attacked and denounced the dangerous errors of the Church of Rome. He denounced her ignorance, her immorality, and the doctrine which interposed the priest between men and God. All this he did a century and a half before the reformation. In these days, the edge of the old feeling about Protestantism seems to be growing a little dull, and there are worse signs abroad.

WYCLIF was one of the first who revived the Apostolical ordinances of preaching. His "poor preachers," as they were called, did much to break up the fallow ground, and to pave the way for the Reformation of Ridley, Latimer, and their companions. This alone would entitle him to our undying gratitude. He fought strongly against the tendency to set up the priests as mediators between God and man, rather than as simple preachers of the Word of God.

AGAIN Wyclif was the first Englishman who translated the Bible into the English language, and enabled it to be understood by the people. Of the difficulties which must have attended him in that task no conception can now be formed. To inspect the machinery of such an institution as the Bible Society, and then to think of the toil that must have been undergone by Wyclif, is enough to take one's breath away. Nevertheless, no less than one hundred and seventy complete copies of Wyclif's Bible were found when it was reprinted at Oxford forty years ago. The good done by the translation of the Bible in Wyclif's day will never be known. The possession by the people of the Bible in their own language is the greatest national blessing that can be enjoyed. A free Bible is the grand secret of national prosperity; it is the Book on which the well-being of nations hinges, and with which it is inseparably bound up.

IN conclusion, the Bishop expressed the sincere trust that this commemoration would not be without some distinct results; he did not want it to be a mere display of fireworks:—

FIRST and foremost I would say rally round Wyclif's great Principle of the supremacy and sufficiency of the Bible, watch against the dangerous errors of the Church of Rome, and encourage the full and faithful preaching of God's Word. More courage is wanted to-day, more boldness, more men who are not afraid to stand alone if need be, as Wyclif did for so many years. Finally, the Lord God of John Wyclif is not dead but living, and He never changes. Men in these days are always demanding something new. The Gospel of Jesus Christ never changes, and it is that Gospel we want in these days.

THE afternoon Conference at the Mansion House was devoted to considering how best to perpetuate the memory of Wyclif. Practically the result was a resolution to endeavour to promote the printing and circulation of Wyclif's works and the erection of the statue on the Thames Embankment.

IN the evening Exeter Hall was crowded, and amongst those who spoke were Canon Taylor, Revs. Dr. Donald Fraser, J. Guinness Rogers, and H. P. Hughes.

LORD SHAFTESBURY, who presided in the evening gave an exceedingly interesting address. Replying to the question, What is the use of a commemoration? he said:—

IT has been settled long ago. St. Paul settled it eighteen centuries ago, in the eleventh chapter to the Hebrews, and intended it to be read in churches day and night to the latest period of time, when he gives you a long series of great and good men, telling you of all that they suffered, telling you that they were God's heroes, and that we ought to have them before us, so that when we rise in the morning to go out to our work we may see their names written on our doorposts and on our walls—in fact, that we may think of them, that we may see and hear them every moment of our existence. This commemoration will do a vast amount of good. It will circulate an amount of information and knowledge, and make men acquainted with much that they had hitherto been ignorant of. There are some men who know a great deal about Wyclif, but others, though they have heard of him, have never known what his true greatness was, what

his real services were, and why he ought to be everlastingly in our memories.

WYCLIF has been called "the Morning Star of the Reformation," and there are some who deny him the honour; but that he was so there can be no doubt. Others may have preceded him in showing the iniquities, the faults and errors of the Church of Rome, in showing all the dangers to which we were exposed; but he was the morning star of practical reform, he was the man who took the first practical step to remedy these evils. He began by that great practical act which has been and which will be the movement of every real reformation, the translation and circulation of the Holy Scriptures. In that he was the first and the great substantial reformer. He left us a basis on which we can ever stand, a guide which we can ever follow.

WYCLIF is to be studied because his history will show how in the darkest times God has never left Himself without witness; and if you are looking for dark times to come in the world, and probably your expectations will be fulfilled, you will take some comfort from that fact, and feel assured that even in those times light will not be denied.

CANON Taylor spoke of Wyclif as a patriot, a reformer, and a translator and teacher of Scripture.

WYCLIF was a link in the chain of witnesses that God raised up. For seven hundred years before his time gross darkness had overspread the ecclesiastical firmament, but even then God had men who bore testimony to His truth. At the beginning of that period there was Augustine, who had very clear views on some points of the controversy, especially on the Lord's Supper. Wyclif was rightly called the "Morning Star of the Reformation," but, though he did a great work, it was even then of a preparatory character. A hundred years, moreover, went by after he was laid in the grave before the chain of Papal thraldom was snapped. As Butler had said, the order of nature is slow and deliberate. John Wyclif lived many years, did a great work, wrote against the Papal supremacy, and yet one hundred and fifty years went by ere the people rose against their thraldom. It was to be regretted that there were men now-a-days aiming to bring back again the errors of those dark times. He would ask them to be on their guard against those sappers and miners who are doing all they can to restore the darkness and idolatries of mediævalism.

LESSONS FROM THE JEWISH CHURCH HISTORY.—In an address before the Jewish Missionary Society, the Bishop of Liverpool said:—We all know perfectly well that the Jewish Church has lessons in it for the Gentile Churches, and as we are one of the Gentile Churches we ought to look back to the history of the Jewish Church and see what lessons we may draw from it. I refer to the Church in the days of our Lord and Saviour Jesus Christ, in the last fifty or sixty years of its existence, before there came the great Roman invasion, before Jerusalem was destroyed, and the Temple burned, and the Jews were carried into captivity. I want to impress upon you some lessons for the Church of England from the Jewish Church of that period. We know that our lot is cast in a day when there is a vast amount of external Christianity in our country. There never was a time since the Church of England was a Reformed Church when such an amount of attention was paid to the outward ceremonial of Christian worship. More money is spent on restoring and decorating churches, more money is spent on expensive musical services, in ornamenting churches at all the festivals of the year, than was ever known before—flowers, bought at a reckless expense, costing an enormous sum—and all this is a grand characteristic of the times in which we live. I think we have but little idea of the immense amount of money spent on the decoration of the churches at the great festivals. The other day a friend of mine said he had been down to the Scilly Islands, and had found that a vast amount of money was made there every year by cultivating flowers and sending them to Covent-garden for the decoration of the churches at the great festivals. One clergyman there found it so profitable that he determined to devote a part of his glebe to the cultivation of flowers to be sent to London for the decoration of churches. Let no one misunderstand what I am saying. If any one thinks I like old slovenly churches he will be mistaken. My dear church in Suffolk, which I left four years ago, and which I may not see again, I would willingly show for beauty and reasonable Scriptural ornamentation with any church in the land. I dislike slovenly churches, and the old sheep-pens in which people were wont to sleep in a corner,

not caring what went on. I like the service of God to be carried on in a manner worthy of that God whose service it is, decently and in order. But there is a very great lesson to be learnt from the state of the Jewish Church in the days of our Lord and the apostles. All are apt to think there is a great increase of true religion because there is an increase of external ceremonial and ornamentation of churches. In some of those churches which are so greatly ornamented, where the music is so splendid, and the organist is paid so highly, and the choir is so well trained, I should like to know how much money is provided for sending the Gospel to the heathen and to the outcast in the East-end, and in the slums and alleys which, as in London, are to be found in our large cities. (Hear, hear.) I should like to ask whether the amount spent on music and decorations, upon the organist and the choir, and upon all outward matters, bears any proportion to the money spent in doing good to people's souls and in bringing people to the knowledge of Christ. (Hear, hear.) I should like to see the balance-sheets of some of these highly decorated churches. What there would be for the organist, for the choir, and for the surplices of the choir, for camellias, for gardenias, and for maiden-hair ferns, there would be a large sum, I have no doubt. But I should like to know how many pounds go from the same churches to sending the knowledge of Christ to India, to China, to the uttermost parts of the earth; and how much for the evangelization of the large neglected parishes in our land, of which we hear so much at the present time. People are often disposed to think that in the days of Jesus Christ, when He was rejected, crucified, treated as a malefactor, the Jews were a very ignorant, unbelieving set of people, that there was not much religion going on among them. My Lord, there was a very great deal of religion in Judea at that time, but it was not of the right sort. Take their Temple; we have nothing like that glorious building, for the builder and designer and first architect was God Himself. They had a ministry, and everything about the ministry was appointed and ordained by God. The Jews had a most carefully-ordained ritual, everything in which was appointed and ordained by God. In the wide liberty which the Lord, in His mercy, left to the churches, after Christ left the world, we have no ritual so thoroughly ordained by God as the Jews had. They had splendid services—services which all who have written on the Jewish Church have described as far exceeding in splendour and beauty anything we have. They had the repeating of prayers, the reading of the Scriptures, they had singing—and I fancy we have no singing that would beat the Temple singing. They had the most beautiful robes; the grandest chasubles and copes are not to be compared with the splendid dresses of the High Priest. What did it all come to? With all this religion, there was an amount of wickedness, utter immorality, ungodliness, and want of faith, repentance, and holiness in the Jewish Church which brought it at length to ruin, and called down upon it the judgments of God; the people were scattered, the Temple destroyed, and the Jews became wanderers over all the earth. The lesson we ought to learn is, that we ought not to be content with an outward ceremonial of religion. With all that is going on at the present day of great choirs and splendid organs, and all the talk about bright services and earnest services, how much work is being done in those congregations for the Holy Ghost, how many temples of the Holy Ghost are there among the men and women? When they turn their backs upon the Church, what do they go away to do? To evangelize the people? To press the Gospel upon the souls of other people? Depend upon it, there is much that is rotten in the day in which we live, much that ought to set us thinking, and asking whether, with all this outward show of religion, increasing year by year, there is much real religion increasing, religion that is acceptable in the sight of God. Not long ago I met an American clergyman. He had not been in England for nine or ten years. I see not a few American clergymen passing through Liverpool, and I am always glad to talk to them. Many of them are excellent men. Of course the American Churches are not one whit more perfect than the Church of England. If folks think that disestablished churches are perfect, they are mistaken. They have their difficulties and divisions quite as much as we have. When I talked to this man I asked him what he thought, after an absence of nine or ten years, of the present condition of religion in the Church of England. His answer was very remarkable. He said, "I have been among a great many of your churches and have sat in the midst of your congregations. I notice that there is a great deal more singing, a great deal more show of religion, a great deal more ceremony, a great deal more to catch the eye and tickle the ear; but if you ask me whether I think there is an increase of true religion, I must say

that I doubt it extremely. I see congregations nowadays where everything almost is musical, everything is chanted; and a vast number of the people who attend never look at their Prayer Books at all. They take no part in the services and do not pay much attention; and many of them, I am sorry to say, go more to listen to the musical performance than to worship Almighty God in spirit and in truth." Depend upon it, there is a great deal too much of that kind of thing, but I earnestly hope we shall all learn a lesson from the history of the Jewish Church, and not flatter ourselves by thinking how we are getting on, what a number of bright services we have, what splendid singing, and what magnificent organ playing. They are not the things we must think of. We must ask ourselves: Where is the Holy Ghost, where is the faith, where is the hope, where is the walking with God? These are the fruits of the Spirit, and by these alone God judges the churches and congregations of the present day, and of every other day.

FOREIGN.

During last year, 2,104 persons, mostly Roman Catholics, joined the Evangelical Church in Germany being 200 more than in the previous year.

PROTESTANT UNION IN ITALY.—Meetings have been held in Florence, under the name of the Assemblée Promotrice, consisting of delegates from the various evangelical churches, to bring about a Protestant union in that country. The discussion on the principal subject, "Is Union Desired?" was opened by Signor Gavazzi, who said that it was not only desired, but desirable and necessary. He spoke for Rome. All the delegates then said:—"Let us unite." Geymonat said that the time was come when the taunt of their divisions must be flung off. The Assemblée came to the unanimous resolution, on the motion of Signor Prochet—"That union is desired by the Churches." *Il Fiaccola* says that "the impression left by this Assemblée has been most excellent. The hearts of all were filled with the hope of better days." At the closing session such was the emotion that the feelings of the brethren choked their utterance. Old Gavazzi broke down, and could not speak; and at the moment of separation, amidst the profoundest silence and the deepest emotion, the President said, at the close of a speech which he could scarcely articulate, "that their greatest hopes were more than realised, and that this meeting, with its statutes, would form an epoch in the evangelisation of Italy. It was the first step, but one that would count. He felt as if a great blessing was to fall on all their churches. They would respect one another and love one another more. They would labour more, having this one object before their eyes—the advancement of the kingdom of God in Italy."

Home News.

DIOCESE OF TORONTO.

DEPUTATION TO THE METHODIST CONFERENCE.

The Honorary Secretaries of the Synod, having sent a letter to the Rev. President of the Toronto Conference that the Synod had appointed a Deputation to convey to the Conference the fraternal greeting of the Synod, received a reply as follows:—

"I am instructed to inform you that the communication from the Synod in reference to a deputation has been received.

"The Conference will be most happy to receive the deputation at 11 o'clock on Saturday morning. A committee, of which Rev. Dr. Rose is convener, has been appointed to meet the deputation and introduce it to the Conference in the Elm St. Church.

"Signed by order of the Conference,

"THOMAS GRIFFITH, Secretary."

Accordingly the deputation waited on the Conference at the appointed time. It was introduced to Rev. Dr. Sutherland, the President, and received by the Conference standing. The members of the deputation present were, Venerable Archdeacon Boddy, Rev. John Langtry, Rev. Septimus Jones, Rev. J. D. Cayley, Rev. John Pearson, Hon. Senator Allan, Dr. J. George Hodgins, and Dr. Richard Snelling.

ARCHDEACON BODDY'S ADDRESS.

Ven. Archdeacon Boddy said:—Mr. President, reverend brethren, and brethren—Some days ago we had the honour to bear fraternal greetings from the Church of England Synod of the Diocese of Toronto to the General Assembly of the Presbyterian Church in

Canada. To-day we have the honour of bearing similar greetings to the first United Conference of the great Methodist Church, and this is an honour which we very highly appreciate. (Applause.) I say we very highly appreciate this honour for we cannot forget that the bond between us and you is in some respects stronger than that between us and the Presbyterian Church. (Applause.) John Wesley having originally been a clergyman of the Church of England, for which he retained to the last I believe a warm affection—(hear, hear)—was so impressed with the beauty of our liturgy that he compiled and published a prayer-book for the special use of the people called Methodists. (Applause.) As we think of this we cannot but anticipate the time when the breach between our Churches, the English Church and the Methodist Church, shall be thoroughly healed—(applause)—and that God will bring this about in his own good time is one of the things for which we devoutly pray. Meanwhile, if we cannot work together, at least we can regard each other with mutual respect and esteem. (Applause.) Nay, more than this, we can love each other, as brethren in the Lord, as those whose faith and hope are essentially the same, and aim at least to make this the only question between us: "Who shall walk most closely in the footsteps and aid most to promote the honour of our common Redeemer." (Renewed applause.) That in many respects you set us a noble example, we freely acknowledge: if we prefer our own system as a whole we are deeply sensible that in many particulars we might learn from you with advantage. May we be stirred up by your zeal, your liberality, and not least by your brotherly forbearance one towards another, as evidenced by your coming together on this occasion, and may the union now happily consummated between the various sections of your Church be overruled for your own spiritual good, and for your more extensive usefulness in the Church of Christ. (Applause.) Mr. President, the resolution under which we act is couched in the following terms. (The resolution appeared in our last issue.)

I wish to say also, Mr. President, that we are charged with a special message to this conference asking you to appoint a committee to confer with a committee of our synod and also with a committee of the Presbyterian Church on the subject of religious instruction in the Public schools. I will not dwell upon that point, but will leave it in the hands of the Hon. George William Allan, who will explain further the views of our synod in regard to it. (Loud Applause.)

SENATOR ALLAN'S REMARKS.

Hon. G. W. Allan said: Mr. President,—In the unavoidable absence of the Hon. Edward Blake, chancellor of the diocese, the duty has devolved upon me of presenting to you and this conference the resolution which has been already alluded to by the Venerable Archdeacon Boddy on the all-important question of religious education in the Public schools. Mr. President, you and the members of the conference are doubtless aware that a similar resolution to this has already been conveyed to the General Assembly of the Presbyterian Church, and was most cordially responded to by them in a resolution appointing a committee to co-operate with a committee of the Synod of the Diocese of Toronto and the committees of any other Christian bodies disposed to act towards the same end. Remembering, sir, how important and prominent a part the members of your body took in the conference which was held on this same subject some short time ago, I venture to hope that upon this occasion we shall have your hearty co-operation. I think I shall not greatly err, sir, if I venture to assert that nothing would be more grievous to the heart of that most distinguished member of your body, the late venerable Dr. Ryerson—(applause)—whose name will be forever associated with our Public school system, than the thought that the reading of the Bible should ever be discontinued in our Public schools, or that religious instructions of all kinds should be decreased or greatly eliminated from our Public school system. I believe, sir, that if we are all happily of the same opinion, holding the same views that that great man held, that our representations shall have their due weight with the Government upon this subject. What we desire, sir, as members of the Church of England is this, that the Bible, God's holy word should be carefully and reverently read as part of the daily exercises in the Public schools throughout the country. And we desire, sir, to go further still, if possible, and to secure that suitable provision should be made, and suitable opportunities afforded,

FOR GIVING RELIGIOUS INSTRUCTION

by those ministers of the various denominations who are willing to give it to the children of the Public schools during school hours. We desire, sir,—and I

am sure I shall find a hearty response by this assembly—we desire as a Christian people that our school system should be a Christian system—(applause)—that it should not be upon Sunday alone that our children should hear God's holy word read, or be reminded of what they owe to that Saviour who redeemed them, and reminded of Him who made them, and of that Holy Spirit who alone can guide and direct them safely through the battle of life. I trust, sir, that we shall live to see such changes made as shall ensure that not only on Sundays but during the week our children in the Public schools shall have a certain amount of religious instruction imparted to them there. I trust, sir, that we shall not slacken our efforts, nor rest until this is accomplished, so that what we all as Canadians feel a pride in—our Public school system—shall in all particulars, and above all in this important particular, commend itself to the cordial and hearty approval of all Christian people. (Applause.) Mr. President, I may be permitted to say just one word as a layman of the Church of England in this province, and I think that I may safely say that I represent the feelings of those who are, like myself, lay delegates to the synod, when I say how greatly I esteem and honor the privilege of being present with this deputation here to-day. Sir, I yield to no one in my attachment in my own Church, and my preference for it—but I do believe that that is no reason why I should not have the strongest feelings of love and sympathy for those who are serving, as I am trying to serve, the same Lord and Master. (Applause.) Moreover, sir, I, as a Canadian, feel that that which will conduce most to the prosperity of our country is a united people, and do not know anything that will unite us more closely than that feeling of Christian brotherhood and love which I feel is the commencement of a new era amongst us, and which I trust will grow stronger and stronger. (Applause.)

The President said he was sure the conference would be delighted to hear from Dr. Hodgins the Deputy Minister of Education.

DR. HODGINS' REMARKS.

Dr. Hodgins, who was received with applause, said he felt it a special honor to be asked to address a few words to the conference. He could not tell them how delighted he felt at the circumstances which called them together; it was one of those events he had looked forward to for many years. (Cheers.) He had been delighted to hear his brethren, both clerical and lay, in the synod express over and over again many kind words towards the Methodists of this country. He knew that they had been endeavouring from time to time to get practical lessons in the administration of the Church from that distinguished body. Therefore it was with peculiar pleasure that they had, as it were, given a more decided expression of goodwill toward them in being present that morning. As the mover of the resolution in the synod which brought them here together this morning, he felt more than compensated at the happy result and for the satisfactory manner in which they had been enabled to appear before them. He was sorry the deputation lacked in numbers, although it did not lack in goodwill. He had received letters from Hon. Edward Blake, Rev. Canon Dumoulin and Rev. Canon O'Meara, expressing in the strongest manner the regret they felt at not being able to be with them, and he had to convey to the conference through the president the expressions of their kindly feeling and goodwill. There was one circumstance connected with this expression of fraternal goodwill which greatly delighted him. It was that it evinced great harmony and goodwill amongst themselves. He was not one of those who felt that the discussions they had had in the past were an unmixed evil. The cause of the great Master Himself had been promoted, for both sections of the church had the same object in view. It seemed, too, that He had guided the efforts being put forth for the advancement of His kingdom and had overruled all that was objectionable. After all, he thought that they would agree with him that those among us who had passed the three score years did not attach so much importance to these matters as to the great and important one of meeting the Master himself—to do their duty here and receive the reward hereafter. They began to see the land that was very far off, and hoped soon to see the King in His beauty. (Applause.) That gathering was a sort of foretaste of it, as there they could exchange personally their love and affection one to another as followers of the same Master. He would not detain them longer, but simply express his most heartfelt thanks for that auspicious gathering this morning. (Loud cheers.)

THE CONFERENCE'S ACKNOWLEDGMENT.

Rev. Dr. Sutherland called upon Rev. Hugh Johnston to move a resolution,

Rev. Hugh Johnston, having pointed by the conveyance of the genuine appreciation of his Lordship with the active country, to a closer union to assure him blessing to be upon the The conference of the synod instruction in the appointment committees at other so important a copy of this and Synod of honorary clerical

Mr. Johnston's words uttered stirred their hearts of Christian feeling who love the truth. (Applause.) A most happy harbinger of Christ's flock long and so received a deputation then presiding in the able old nation with all that history and When a day much that they fitting to bear in the Church—common inheritance religious liberty Roman as hand upon all nation. As far back to that common home, for said, their four Church of England names of Hood and their souls sang the words joined in the a her sublime literature authorized ver Saxon Bible, as

SAIN:

through their penetrated them, from the The Church stood like a stately towers, and do veneration that warks, and stro when the oldest faith and charity and saying thing it is for to dwell together ministers and of Church answer Peace be with thy palaces! brethren and prosperity. (Loud on the platform very great and felt the importance of religious truth fore they would Churches, and the minds, the heration, that so Jesus Christ. (Loud moving the resolution

MR.

Hon. Justice

Rev. Hugh Johnston moved, "That this conference, having heard the distinguished deputation appointed by the Synod of the Diocese of Toronto, to convey fraternal greetings to the First United Conference of the Methodist Church, desires to express its genuine appreciation of these brotherly greetings and congratulations. The conference desires to convey to his Lordship the Bishop of Toronto its gratification with the action of the synod regarding the union of 'the various branches of the Methodist family in this country,' to reciprocate the devout aspirations for 'a closer union among the members of Christ's flock,' and to assure him of our fervent prayers for the Divine blessing to rest in abundant measure upon his diocese and upon the venerable parent Church of England. The conference is also in hearty accord with the action of the synod in regard to the importance of religious instruction in the Public schools, and recommends the appointment of a committee to co-operate with the committees appointed by other religious bodies to further so important an object, and further resolved that a copy of this resolution be forwarded to the Bishop and Synod of the Diocese of Toronto through the honorary clerical and lay secretaries."

Mr. Johnston said the graceful and the touching words uttered by the honoured deputation had not only stirred their hearts but would touch responsive chords of Christian feeling among the believers of every name who love the Lord Jesus Christ in sincerity and in truth. (Applause.) The occasion was, in the admirably chosen words of the resolution presented to them, "a most hopeful sign of the times, and an auspicious harbinger of that closer union among the members of Christ's flock for which the Church universal had so long and so ardently prayed." Yesterday they had received a deputation from the venerable the General Assembly of the Presbyterian Church, and the deputation then present was from the mother diocese of the province in connection with that interesting and venerable old national Church, whose history was entwined with all that was noblest and best in their English history and their English institutions. (Applause.) When a day of that kind came, and recognizing so much that they had in common, the time was surely fitting to bear testimony to what they had held dear in the Church—which, more than any other, was the common inheritance of them all. The centre of English religious life, it stood with one hand on the venerable Roman and Greek Churches, and with the other hand upon all the Protestant Churches of the Reformation. As followers of John Wesley they looked back to that Church as a common hearth and a common home, for, as a member of the deputation had said, their founder was a devoted minister of the Church of England. They revered the illustrious names of Hooker, and Berkeley, and Jeremy Taylor, and their souls rose on the wings of devotion as they sang the words of the "Christian Year," and as they joined in the ancient confessions and supplications of her sublime liturgy. Her scholars had given them the authorized version of their precious, peerless, Anglo-Saxon Bible, and the influence of her

SAINTLY PRELATES AND DIVINES

through their writings and through their lives, had penetrated their inmost souls. Who should separate them, from these hallowed and inspiring associations? The Church there represented, it seemed to him, stood like a stately cathedral, with its pinnacles, and towers, and domes. It was with the same spirit of veneration that they looked upon the towers and bulwarks, and strong places, of that spiritual Zion, and when the oldest Protestant Church came to them in faith and charity, and lifting up her hands in benediction and saying, Behold, how good and pleasant a thing it is for the brethren of the Methodist household to dwell together in unity, then the voices of 1,600 ministers and of the 850,000 adherents of the Methodist Church answer in refrain the fervent prayer. Peace be within thy walls, and prosperity within thy palaces! Oh, Church of England, for our brethren and companions' sakes, we wish thee prosperity. (Loud applause.) The Church represented on the platform desired them to co-operate in a very great and very important work. The Conference felt the importance of religious instruction in the schools, for the education that did not rest upon the basis of religious truth was only a tower of deformity. Therefore they would unite with that Church and with other Churches, and help to put the words of that law into the minds, the hearts, the consciences of the rising generation, that so they might build up the prosperity of the Dominion and advance the Kingdom of the Lord Jesus Christ. (Applause.) He had much pleasure in moving the resolution.

MR. JUSTICE ROSE'S REMARKS.

Hon. Justice Rose, in seconding the resolution, said

that its terms seemed to have been chosen carefully that they might mean what they expressed. It was difficult for them under the feelings which had hold upon them to express in words all they meant or all they felt. Differences in views, in religious opinions might exist, did exist, the outcome, perhaps, of what might be called the accident of truth, parentage, early religious instruction, or it might be from conscientious convictions derived from the close study of God's Holy Word, but there was one thing in which they must all rejoice, that there was a basis common to them all, one creed in which they might all unite. (Applause.) For they did all believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, His Son, His only Son, our Lord; and to-day they had the evidence of what they believed, because they felt the manifestation of the Holy Spirit. With this common faith, in the presence of a common foe, they grasped the proffered hand of friendship, and vowed to make common cause until all His enemies had been subdued. (Applause.) They owed to the Church of England fealty because of the stand she made against error in the days gone by; they owed her fealty because through her they derived existence. They had their liturgy because much of it was derived from the Book of Common Prayer, and in early youth they were consecrated to God, in the words so beautifully chosen from the Liturgy; it also consecrated the marriage relation; and in its hallowed words we laid our loved ones to rest, "in sure and certain hope of a glorious resurrection,"—all of these words from the Liturgy seemed to him to be almost of the inspiration of the Divine. So far as the resolution referred to educational interests he said this: If it meant simply the introduction of the Bible into Public schools he would support it, if it meant more he had not given the subject consideration, and would therefore not express any opinion about it. He did not see that there could be a true recognition of Christianity in a land where Christianity was said to be a part of its laws when the Word of God, the Words of Christ, were excluded from the Common schools. Recognizing, as they did, both in Church and State, that Christianity was part of the law of the land, it seemed idle to say that as taught in the State it should not be taught in the land. (Cheers.)

MR. JOHN MACDONALD'S SPEECH.

Mr. John Macdonald, in supporting the resolution, said he was overwhelmed with one thought, and that was, What hath God wrought? (Hear, hear.) He felt that their meeting at a time so close to the time of meeting of the Synod and of the General Assembly was something more than an accident. He felt persuaded that God's hand was in that movement. (Hear, hear.) A short time ago such a thing would have been impossible, but they had been coming nearer to one another, and they were beginning to see eye to eye and face to face. He had been much impressed on the previous day by the words of the Moderator of the General Assembly, when he said that they could not wait until the meeting of the General Conference to express their joy at the union which had been so happily consummated. It reminded him of the words of apostolic tenderness when the apostle said: "I long to see you, that I may impart unto you some spiritual gift." And surely their words did impart unto them a spiritual gift. And then they had the distinguished deputation headed by Archdeacon Boddy come to give them their greetings. Might he not say that the Conference rejoiced in everything pertaining to their good. Might he not say that there was no sorrow which they had in which they would not feel a part. (Applause.) He desired to say that every temple of theirs which rose in this wide land they wished to have some part in; that from each of their pulpits where God's word was faithfully preached they desired them every success. (Applause.) He would have a dull understanding of the signs of the times who could not see wondrous significance in the events that were happening about them. Crossing the lake from Niagara last summer he said to a distinguished minister of the Presbyterian Church that he would not be surprised if before twelve years, the Presbyterian Church and the Methodist Church were united. What was his reply? "Neither would I." (Applause.) That was virtually

THE SENTIMENT OF DR. LANG.

when he spoke of the possibilities of the future. It had been his own pleasure to be intimately associated in Christian work with distinguished members of the Church of England on this platform and many others; men who were an honor and a glory to any country—(applause)—and while both he and they had kept to their own distinctive lines and wrought in their own particular way in their Church organizations, yet in the other Christian works in which they had united he had never known any difference. (Applause.) It had been their pleasure a few years ago to give to the

communion of the Church of England a distinguished member of the deputation, then on the platform, and he had never regretted it. He found that in that brother they had a true friend; and he thought that in his present place he was doing perhaps far more than he could in the place he had left, and to him we were indebted for bringing about the happy scene they witnessed that day. (Applause.) He read in the Word of God that under one sermon 3,000 persons were converted to God, and also that multitudes were added to the Lord. Let them go on. Let the Church of England go on, and let the Presbyterian Church go on proclaiming the same Gospel with singleness of heart, and the time would speedily come when all engaged in that hallowed work would be one. (Applause.) He had one thought more, and the deputation would pardon him for referring to it. In a short time they would sit down to appropriate their missionary moneys. Not one solitary dollar of that would be in the treasury, and yet the Methodist Church, with perfect confidence, with no doubt that the amount would be forthcoming, would sit down and appropriate for the world's evangelization, an amount he had no doubt little short of a quarter of a million. (Applause.) That money would come, and he trusted that their brethren of the Church of England would engage in that good work until the whole world would be filled with the glory of God. (Applause.)

The President said he had no doubt that many in the conference, if time had permitted, would have been delighted to have spoken earnest brotherly words in further support of the resolution.

The resolution was then put to the conference and adopted unanimously by a standing vote.

DR. SUTHERLAND'S SPEECH.

The President, addressing the members of the deputation, said there was only one feeling of regret in his heart that morning in connection with that delightful service, and that was through indisposition their venerable senior superintendent, although with them on the platform, was not able to convey to the deputation the resolution so cordial and unanimously adopted by the conference. It would have delighted the conference, and he was sure it would have delighted the deputation to have heard the greetings from his lips. He hoped he would be pardoned just for one personal reminiscence at that point. When he had last the privilege of meeting the Venerable Archdeacon in social intercourse under the hospitable roof of another member of the deputation it was a pleasant birthday gathering, of one whom they esteemed very highly, the late Dr. Punshon, of whom it was said he belonged to the universal Church, was a member of the company. Since that day two of that company had passed away, they believed, to their home in the skies, but if it were given to those who had gone behind the veil to know what was transpiring there, he questioned not they looked down with peculiar pleasure on the scene of that morning. They had witnessed the cordiality and unanimity with which the conference had adopted the resolution in reply to the one submitted by the synod. In regard to this matter touching the Common schools they would perceive that the conference was in hearty accord with the sentiments of the synod, and he was perfectly safe in expressing this as the general feeling throughout the Methodist Church, that in a land like this every institution of learning, from the primary school to the university, should be permeated with the same religious principles and the same religious truth, and they were not demanding from their rulers anything unreasonable when they asked that all their institutions of learning should be planted on Christian foundations, and that even in the curricula of the universities there should be a recognition, at least, of Christian evidences and Christian ethics. (Applause.) He had great pleasure in conveying, through them, to the esteemed lord bishop and the synod, the resolution passed by the conference in reply to their fraternal greetings. They rejoiced in that auspicious occasion and

RECIPROCATED MOST CORDIALLY

those sentiments pointing in the direction of more intimate relations than had hitherto existed; what might happen in the providence of God they could not tell. In a special sense Methodism had been a child of Providence. To them there had always been a beckoning hand and a voice summoning them to the work, and wherever that hand might beckon or voice summon they would stand ready to follow as they understood it. If that voice called them to more intimate relationships he trusted they would not be disobedient to the heavenly command. He had read somewhere, and doubtless they had, an old tradition or fable that there was a time when truth in embodied form walked this earth, but became dismembered, and that from that time these now scattered fragments

were walking up and down in search for one another each instinctive with the memory of the former living union, and the search itself was a prophecy that all the sundered fragments should be re-united in one radiant form at last. (Applause.) Perhaps thus it might be by and by with the riven body of Our Lord. If He had a purpose to serve under the present arrangements, they would try to fulfil that purpose; if He called them to more intimate relationships, he trusted God would find all their hearts ready. (Applause.) In the meantime they need not, perhaps, convey anything further than the cordial greetings and profound satisfaction at receiving the deputation, and their fervent prayers for the great Church they so worthily represented. In the ancient times when a precious box of ointment was opened, the blow which fractured it spread its fragrance all the more, and these occurrences of to-day were only letting out the fragrance and aroma of brotherly sympathy and brotherly love and proclaiming to the world that notwithstanding some little apparent differences on the surface they were still one with the saints of the Church. They prayed God's richest blessing to rest on them as members of the delegation, on their bishop, on the synod, and on the Church which they so worthily represented. (Loud and long continued applause.)

All joined in singing the doxology, after which the deputation took their departure.

TORONTO.—On Sunday last, a monster demonstration of Sunday School scholars was held in various city churches, under the auspices of the Toronto Sunday School Association. According to the returns made to the secretary, the numbers present of the various churches were as follows:—At St. James—St. James, 600; All Saints, 400; Ascension, 500; St. Bartholomew, 120; Holy Trinity, 300; St. Peter's 260; Trinity East, 200; St. James the Less, 130; total, 2,500. At St. George's—St. George's, 200; St. John, 275; St. Matthias, 375; St. Philip's, 200; St. Stephen's, 250; total, 1,300. At Grace Church—Grace church, 600; St. Luke's, 210; Redeemer, 275; total, 1,125. At St. Mark's, Parkdale—St. Anne, 150; St. Mark's, 80; Orphans' home, 60; St. Mark's, Carlton, 50; total, 240.

BISHOP STRACHAN SCHOOL.—The annual concert and distribution of prizes took place last week. The year just ended has been one of the most successful in the history of the school, and the management of the institution under Miss Grier, the lady principal, has given complete satisfaction to the Board of Directors. The attendance has been about 120, between 40 and 50 of whom were boarders, and the remainder day scholars from the city. For the first time two of the young lady students have gone up to Trinity College and written for the matriculation in arts. The result is not yet known, but it is expected that they will pass and go on to a degree.

A very meritorious programme of music and recitations was rendered.

The Bishop of Toronto presented the prizes to the successful pupils, accompanying the act with appropriate words. Hon. G. W. Ross, Minister of Education, presented the Governor-General's medal to the winner, Miss Harriet Patton, who received an ovation. The prizes in French were presented by Rev. J. F. Sweeney, the Latin prize by Rev. Prof. Boys, and the prize for drawing by Mr. J. Henderson. Mr. Alex. Marling, who read over the list, also presented the following young ladies to the Bishop, who handed to them the certificates which they had gained from the Ontario School of Art:—Misses Mabel Gildersleeve, Alice Bunting, Minnie Roe, Emily Hurd, Emily Williams, Kate Chrysler, and Grace Roberts.

The Bishop made a few remarks congratulating the pupils and teachers on the past successful year. He counselled the children when they went home for their holidays to put away their books and to give up all study until they returned to school. He referred with pleasure to the fact that the education which was given in that institution was based upon Christian principles.

Rev. Dr. Davies bore testimony to the high standing of the pupils, their work, as shown by the examinations, being equal to that of the pupils of the High schools or Collegiate institutes, efficient as the latter were.

The Hon. the Minister of Education expressed his delight with the proceedings of the evening. He liked the name chosen for the school, because he thought it well to keep distinguished educators in remembrance, and he knew of none other who was more deserving of the name of a distinguished educator than Bishop Strachan. (Applause.) The hon. gentleman spoke of the examination papers set in the dif-

ferent branches, which papers he had examined, and said that the pupils had been put through a severe ordeal. Some of the questions he would not like himself to be called upon to answer off-hand. He hoped they would have many institutions like that, founded upon the religious principles which every lover of his country must regard as essential to its success. He hoped these principles would be found, not only in the ladies' schools, but in the High schools and colleges, so that religion and justice and honesty would prevail.

The National Anthem then brought the proceedings to a close.

SYNOD OFFICE.—Collections, &c., received during the week ending June 6th, 1884:—

PAROCHIAL MISSIONARY ASSOCIATION.

Mission Fund.—Toronto, St. Matthias, 80 cts.; St. Stephen's, \$16.50; Aurora and Oakridges, \$6.40; Mission Boxes, \$4.10; Mulmur, St. Luke's, \$5.00; Stouffville, \$1.95; Bobcaygeon \$4.50.

DOMESTIC MISSIONS.

Ascensiontide Collection.—Lloydton \$2.57; Nobleton \$1.90; Holy Trinity, Toronto \$32.90; for Algoma \$7.70; Athabaska 25 cts; Bobcaygeon \$2.56; Dunsford \$2.03; Bradford \$4.47; Middleton 84 cents; Coulson's \$1.86; Lakefield Home Missions \$5.59; Minnedosa, Manitoba \$2.00; Warsau \$1.88; Port Perry \$5.00; Apsley \$4.00; Cameron, St. John's \$1.10; St. George's 90 cents, St. Thomas' 22 cents; Collingwood, Algoma, \$8.16; Foreign Missions \$12.42; Holland Landing \$5.00; Cavan, St. Thomas', \$5.00, Christ's, \$5.00, Trinity \$1.24, St. John's \$2.70, Anonymous Donation \$1.00; St. Thomas', Shanty Bay, North-West Missions, \$7.50; Algoma, \$1.50.

General Mission Fund.—St. Stephen's, Apsley 51 cts.

WIDOWS' AND ORPHANS' FUND.

October Collection.—(Bobcaygeon and Dursford) Devitt's School House 55 cents, St. Alban's 45 cents.

MISSION FUND.

Parochial Collections.—Sunderland \$39.05; Bradford &c. \$115.95; Sandhill \$31.30.

Missionary Services.—Bradford and W. Guilimbury \$8.00; Collection at Synod Service at St. James' Cathedral on 10th June, \$42.70.

DIVINITY STUDENTS' FUND.

April Collection.—Bradford \$3.78; Coulson's \$1.05; Middleton 80 cents; Lakefield \$6.59.

RECEPTION FUND.

Donations per Rev. R. W. E. Greene \$10.00.

OBITUARY.—In his sermon last Sunday at St. James' Cathedral, Canon Du Moulin referred in appropriate and pleasing terms to the late Mr. Joseph D. Ridout, who entered into rest on the 4th inst., at the good age of 75 years, after a long and painful illness of nearly two years time. Rev. Mr. Green administered the Holy Sacrament to Mr. Ridout and his family on Sunday afternoon, 1st June, from which time Mr. Ridout gradually sank, until Wednesday afternoon, when he fell asleep in Jesus, passing away most peacefully, surrounded by his family. For a short time previous to his death he was free from all pain and was conscious up to the last. On Saturday, the day of the funeral, a portion of our beautiful burial service was read at St. James' Cathedral, of which church Mr. Ridout had been a member for over 50 years, having worshipped in both the wooden churches which were in existence previous to the erection of the present church. The service was read by Canon Du Moulin and Rev. Dyson Hague. Mr. Doward played "Nearer my God to Thee" on the organ on the entrance of the mournful procession, and the "Dead March in Saul" at the conclusion of the service. Rev. Mr. Green officiated at the closing services at the family vault at St. James' Cemetery. Mr. Ridout had been a resident of Toronto for over 50 years, was of a quiet, unassuming disposition, and was held in the highest possible esteem by all who had the pleasure of his acquaintance. A kinder husband, more devoted parent, or a stauncher friend never lived, and his memory will ever be held in the highest respect by all who knew him. In Mr. Ridout, Wycliffe College will lose a staunch friend. During his lifetime he provided a scholarship, in memory of his brother George Percival Ridout, to be called the "Ridout Bros." scholarship, and has left a written wish that his widow and sons shall increase it by \$1,000, which of course they intend carrying out. Mr. Ridout was for many years an active churchwarden of St. James' Cathedral, and as a business man was held in the highest respect by all who had transactions with him.

DIocese OF NIAGARA.

HAMILTON.—The Rev. Hartley Carmichael recently preached a vigorous sermon on the methods adopted for the support of churches, condemning in unmeasured

terms the niggardliness of the wealthy rural parishioners, the worldliness in the Church, and the habit of building churches on mortgages. He also strongly attacked the questionable means adopted to raise funds to carry on the work of the Church, such as bazaars, tableaux vivants, theatricals, auctions, fan drills, broom drills, and voting for the most popular man. He exhorted the members to do everything possible to place their church not only above suspicion, but to make it an example of righteousness to the world.

WOODBURN.—There was a large gathering at Woodburn on Tuesday, June 17th, to witness the ceremony of laying the corner stone of the new Christ Church. Mr. Henry McLaren, of Hamilton, was asked to lay the stone with the usual ceremony. The trowel was presented to Mr. McLaren by the Senior Warden, John Bell, sen. It was inscribed: "Presented to Henry McLaren, Esq., on the occasion of the laying of the corner stone of Christ Church, Woodburn, June 17th, '84." After the stone was duly placed Mr. McLaren delivered a very appropriate and touching address, thanking the committee for the honor conferred on him, and referring to the satisfactory condition of the Building Fund. As many as could possibly do so retired to the old building, where further addresses were ably delivered by Rural Dean Bull, Rev. S. Harris, Binbrook; Mr. J. Edmonds, Woodburn, and Dr. Russell; Rev. Dr. Reed, Grimsby; and Rev. J. J. Massie, Hamilton. Envelopes were placed on the desks throughout the church to contain offerings to the fund, and many handsome contributions were received. In the evening a sacred concert was given in the old church, when the chair was occupied by Mr. Richard Martin, Q.C., Hamilton. The proceeds of the day amounted to \$175.

DIocese OF HURON

LEAMINGTON.—The Rev. A. Grasett Smith desires to acknowledge with many thanks the following further subscriptions from Toronto, in aid of St. John's Church, Leamington, through Mrs. Francis Smith:—A. H. Campbell, Esq., \$5.00; H. H. W., \$5.00; Rev. Septimus Jones, \$1.00; F. G. Mason, Esq., \$1.00; F. A., \$1.00; Mr. J. Goodall, \$1.00; Mr. W. G. Storm, \$1.00; A Friend, \$1.00; Rev. Johnstone Vicars, \$1.00; Mr. John Jones, 50 cts. The congregation here are seriously embarrassed in building their little church, by the fire which last year swept away nearly all the business portion of the village. Any subscriptions sent by kind friends to Rev. A. G. Smith will be gratefully acknowledged. The object of this appeal is endorsed by the Bishops of Huron and Toronto.

PRINCETON.—Rev. James Ashton gratefully acknowledges the following contribution towards the "Ayr Church Building Fund":—E. C., London, \$5.00.

MORPETH.—The Ladies' Aid Association of St. John's church lately held a very successful strawberry festival on Mr. John Kitchen's lawn. The evening was all that could be desired; an enjoyable time was passed. Proceeds over \$50.

Mr. David Gesour has consented to take the superintendence of St. David's Sunday school, Clearville, the late superintendent, Mr. T. Ridly, having removed to Ridgetown.

OBITUARY.—IN MEMORIAM.—Fell asleep in Jesus on the 21st of June, at his residence near Troy, Ont., after a lingering illness, borne with Christian patience, MR. JAMES FRIEL, aged 71 years. Mr. Friel had the fullest assurance of his acceptance in the Beloved, and longed to depart and be with Christ.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no foe, shall dim that hour
That manifests the Saviour's power."

DIocese OF ONTARIO.

OTTAWA.—The annual meeting of the incorporated Synod of the Diocese of Ontario commenced 24th ult. under the presidency of Bishop of Ontario. The proceedings of the Synod were precluded with morning prayer at the church of St. Alban the martyr. At noon the Lord's Supper was administered in the same church, the number of communicants, both lay and clerical, being unusually large.

The Synod again met at 3 p.m. in the City hall, the Bishop of Ontario presiding. The auditors' report was presented and read.

Messrs. James Reynolds and S. C. McGill were re-elected auditors. Rev. Edward Spencer was re-elected

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A memorial was read from the parishioners of Ameliasburg stating that for some years past the parish had had incumbents forced upon them who were not in sympathy with the people, and that in consequence the church was falling into decay.

His Lordship the Bishop in his address gave places where confirmations had been held, and a brief record of his official acts. He spoke of the better care of the archives, and stated that the registers of baptisms, marriages, and burials should be returned to Kingston. He would not debate on the state of the Church, as he intended holding a meeting of visitation in the fall.

Rev. Mr. Burke, of Belleville, moved a resolution with regard to the establishment of separate schools for the Church of England.

TRUST FUND.

The committee reported that the securities and cash belonging to this fund on the 1st of May, 1884, were:

Mortgages, covering.....	\$40,296
Debentures.....	13,800
Due on overdrawn interest.....	4,301
Due by Rev. F. A. Parnell.....	2,251
Interest.....	3,642

DIVIDING THE DIOCESE.

The Committee on Division of the Diocese reported that all the preliminary steps for the division of the diocese and the formation of a new diocese of Ottawa having been taken, it only remains now to raise the necessary endowment.

WIDOWS AND ORPHANS.

The Widows and Orphans' Fund Committee reported that the capital of the fund amounts to \$23,251.23, being a decrease of \$251 during the past year, caused by the refund to Andrew Tait of a portion of the purchase money of the lot in the township of Mara, which had been previously sold for taxes. The invested capital of the fund amounts to \$22,225, of which \$4,250 is in mortgages and the balance in debentures.

RELIGIOUS INSTRUCTION.

Rev. W. B. Carey moved the following resolution:—That the Lord Bishop be requested to appoint a Committee of Synod to co-operate with similar committees of other dioceses in this Province, upon the subject of religious instruction in the Provincial public schools, and said committee be hereby instructed to do all in their power to have the Lord's Prayer, Apostles' Creed, and Ten Commandments a portion of said religious instruction.

MISSIONS.

Rev. Rural Dean Lewis proposed to add the following to canon on Missions:—That in the event of a vacancy in the rectory of St. George's, Kingston, the appointment shall be vested in the Synod of the Diocese, and it shall appoint thereto the Bishop of the Diocese, provided he is willing to contribute \$500 for the support of a competent Curate for same, and hand over to the Trustees appointed by Synod the episcopate fund securities, sufficient to yield a yearly interest of \$2,000 for the support of a Bishop who shall reside in Ottawa.

Long discussion took place on Rev. Mr. Reynold's proposed canon with respect to stipends of missionaries. The canon proposes that the money collected on account of missionaries, salaries shall be transmitted to the Clerical Secretary of the Diocese, who will pay the salaries regularly.

Considerable difference of opinion arose as to whether the proposed system could be carried out.

After a lengthy discussion the Bishop spoke in opposition to any change in the present system of paying missionaries. It was better, he thought, to let well alone.

The motion to approve the principle of the canon was put and lost by a large majority.

The report of the Mission Board shows that the receipts from interest of investments last year reached \$1,376, and the total amount received for diocesan missions was \$9,861. Grants to missions exceed those of the previous year by \$610, leaving an overdrawn balance due the Bank of Montreal of \$858. Since the close of the year about \$800 has been received, reducing this balance to \$58. Missions at Merrickville, Newboro and Pakenham have become self-sustaining parishes. The expenditure for the last year included:—Grants to missions, \$9,530; pensions, \$500; expenses of collection, management, etc., \$625; total, \$10,719. The receipts were:—From parochial collections, \$5,144; missionary meetings, \$1,780; sustentation fund, \$1,376; Whit Sunday collections, \$600; Advent do, \$653; Watkin's bequest, \$231; special offerings, \$75; total \$9,861; deficit, 858. The amount given in diocese for domestic and foreign missions was \$2,300. According to the classification for the ensuing year seven

missions will receive \$100 each, six \$150, twelve \$200, eleven \$250, three \$500, one \$400, one \$500, one \$600.

REGULATING CANON.

Rev. E. A. Hanington moved the adoption of the proposed amendments to the canon regulating the widows' and orphans' fund. The proposed amendments are to the effect that contributions to the fund shall be made on a scale of assessments based upon the age of the clergyman contributing and number of years served in the diocese. It is also proposed that each contributor shall furnish a certificate of good health. In supporting his canon, Rev. Mr. Hanington said that the system proposed was that adopted by all mutual benefit associations. All clergyman not now contributing would be given a year to pay up arrears and get on the list under the existing system.

On the motion to adopt the report of the Mission Board a discussion arose upon the suggestion that a missionary agent should be appointed whose time would be given to visiting parishes, preaching, and speaking at meetings, thereby giving a greater stimulus to the work and be a means of eliciting larger contributions to the mission fund. The Mission Board reported that they had resolved to appoint an agent in September next and had appointed a committee to select an agent whose efforts would be directed wholly to the parochial collections and whose term of service should be three years. The proposal was supported by Chancellor Henderson, Mr. Walker, and others, but strongly opposed by a number of clergymen who believed that the proposed missionary agent would be regarded as a sort of inspector whose presence in the parishes would be productive of more mischief than good. Archdeacon Jones submitted the report of the committee appointed to draft a canon in reference to the superannuation fund, recommending that a clergy superannuation fund be established, formed by sums received from one of four annual collections, made on the thirteenth Sunday after Trinity, or on one of the two following Sundays, from benefactions and bequests, and from subscriptions of clergy, such fund to be controlled by a committee composed of the Bishop, Dean, Archdeacon, and Chancellor of the Diocese, with the first three names of clerical lay delegates elected to the Provincial Synod. Any clergyman of 65 years of age may claim superannuation, subject to the sanction of the committee. Clergymen incapacitated by age or infirmity shall be placed on the superannuation list, the allowance to be made to any clergyman receiving an annuity from the trust fund to be \$200 per annum; to any clergyman not receiving such allowance, \$400. No clergyman shall be

ENTITLED TO SUPERANNUATION

unless he has paid subscriptions according to the prescribed scale, the rectors of Kingston and Belleville not to be annuitants unless by special arrangement. The report and proposed canon were ordered to be printed for discussion at the next Synod. A discussion followed on Rev. Mr. Hanington's proposed canon respecting that the Widows' and Orphans' Fund. Rev. Mr. Pollard, Ottawa, moved that consideration of the question be postponed until next Synod. Rev. Mr. Forsyth, Pembroke, supported the amendment, remarking that the Widows' and Orphans' Fund could not be managed upon a strictly commercial basis, the fund having been established as a purely charitable institution. Rev. Mr. Hanington said that it was useless to take up more time discussing the matter next session. The matter should be disposed of either one way or the other at once. Rev. Mr. Pollard agreed to withdraw his amendment. The proposed amendments to the canon respecting the Widows' and Orphans' Fund were then discussed, several being adopted with amendments. The discussion was not concluded when the Synod adjourned. Before adjournment a committee consisting of the Chancellor, the clerical and lay secretaries, Mr. Walker, and Rev. Mr. Carey, was appointed to draft addresses to be presented to Her Majesty and to His Excellency the Governor-General.

DIOCESE OF MONTREAL.

The Bishop held an ordination on Sunday morning, the 29th ult., in St. Stephen's church. Archdeacon Evans presented and the Bishop preached on the occasion. In the evening the Bishop held a confirmation at St. Mary's, Hochelaga, when there were eleven candidates.

We understand that the Bishop intends holding another ordination towards the end of September, as there will be then several candidates for both deacon's and priest's orders.

A meeting was lately held of the Educational Council of the Diocesan Theological College when a number of names of applicants for admission to the College were submitted and accepted.

The Rev. Septimus Thicke, rector of Knowlton, has placed his resignation in the hands of the churchwardens and has notified the Bishop of the same. We understand that Mr. Thicke is going to England with the intention of entering Oxford in order to take a degree there. Mr. Thicke will probably stay in Toronto some time before leaving for England.

DIOCESE OF ALGOMA.

The Treasurer begs to acknowledge the following contributions:

General Diocesan Fund—Rev. E. J. Rexford's Bible Class, Quebec, \$23; Diocese of Fredericton, per G. Herbert Lee, \$626.22.

Widows' and Orphans' Fund—Mrs. Forester's Bible Class, Quebec, Ottawa, \$5; Diocese of Fredericton, per G. Herbert Lee, \$88.37.

Indian Homes—Diocese of Fredericton, \$37.63.

The Rev. Edward S. Stubbs begs to acknowledge with sincere thanks, a donation of \$5 from "A Friend, E.C.," towards the building of a Church at Port Sandfield, Lake Joseph.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

ABROAD.

The Coffee Tavern movement, proving such a success in England, is about to spread to the Continent.

Recent statistics of alcoholism, as it is called in France, are sufficiently startling. In the Department of the Seine there is one cabaret, or drinkshop, to every eighty-eight persons; in the Seine Inferieure one to seventy-five; in the Rhone one to seventy; in the Nord one to fifty-four; and in the Pas de Calais one to fifty-two.

PROGRESS OF TEMPERANCE IN IRELAND.—The following letter appeared in the Belfast *Evening Telegraph* for May 8th:—SIR,—By the sixth annual report of the Church of Ireland, which was presented to and adopted by the General Synod last month, it appears that no fewer than 13,685 members were added to the roll of the society last year, and that the work is extending in all parts of the country. At the commencement of last year there were 536 parochial branches and 22 diocesan associations, with 71,159 members. At the end of the year there were 601 parochial branches and 23 diocesan associations, with 84,817 members. On the first Sunday in Lent the usual sermons were preached in connection with the Society in over 350 churches. The offertories amounting to £320 17s. 7d., being an increase of fifty churches and £64 15s. 7d. on the previous year. The council look upon this steady increase as a very encouraging fact. About 6,000 meetings were held during the year, and as a clergyman recently said, "No meetings in the parish are so popular or so well attended." The Council is happy to report that there has been a steady increase in the circulation of the *Temperance Visitor*, which is now to be enlarged to sixteen pages, while the price remains only one penny. Besides the *Monthly Visitor*, pledge cards, medals, and a variety of temperance publications have had an extended sale. These are kept and sold at the Depot, 8 Dawson street, Dublin, also at the Ulster Tract and Book Depositories, 1 Donegall-square and 11 College-square East, Belfast, where names continue to be taken to the total abstinence pledge. The Church of Ireland, as also that of England, seems to be well organized for reformatory work, and now to be the most earnest and successful agency in promoting the great temperance movement. Her Bishops, clergy, and laity, are at present setting a noble example of effort and self-denial, worthy of imitation by the ministers and people of all other Protestant denominations in the United Kingdom. Yours &c., A PROTESTANT LAYMAN. Belfast, 7th May, 1884.

NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange, Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank on Leader Lane. Subscriptions and Advertisements are to be addressed to the Business Manager, P.O. Box 2502. All Correspondence to the Editor, P.O. Box 2502.

NOTICE.

Subscribers will please to consult the pink label on their papers, and if the subscription is due they will confer a favor upon the publishers by prompt remittances.

CALENDAR.

FOURTH SUNDAY AFTER TRINITY, JULY 6, 1884.
MORNING LESSONS. | EVENING LESSONS.
1 Sam. xii. | 1 Sam. xiii. or Ruth i.
Acts xiii. to v. 26. | Matt. iv. 18.

The Evangelical Churchman,

TORONTO, THURSDAY, JULY 3, 1884.

EDITORIAL NOTES.

American political circles are greatly agitated by the Republican nomination of Mr. Blaine for the Presidency. The reasons given by the *Christian Union* for Mr. Blaine's rejection by the best elements of the Republican party will be read with interest. It says:

"The objections to Mr. Blaine are many and weighty. He enters upon a defensive campaign with a reputation which may be successfully defended, but which certainly cannot be left to defend itself. He is nominated by the management in the Convention of men against whose methods the best men in both parties have been labouring for the past ten or fifteen years, methods alike disgraceful to the party and dangerous to the nation. On the most important issue of the immediate future, that between independent labour and monopoly, he represents monopoly; his own fortunes have been made by the aid of the great monopolies; and unless apparently well authenticated opinions of the Street are wholly groundless, the expenses of his campaign thus far have been largely borne by them. He is by nature and training a man of war; his brilliant career in the House of Representatives was that of a belligerent; and his brief administration of our foreign affairs was long enough to entangle us in serious complications with the South American Republics, and threaten embroilment of a less serious character with Great Britain. His methods of administration are those of the 'machine'; he is no friend to the principles of Civil Service Reform; and the serious complication in domestic politics which plunged Mr. Garfield's administration into political difficulties in the very first weeks of its existence were due to his unfortunate counsels and influence. The election of such a man would undo, so far as one man can undo, all that has been accomplished under Presidents Hayes, Garfield, and Arthur towards the introduction of business methods into the enormous business involved in the administration of the government. Finally, both he and General Logan represent what is popularly known as the 'red shirt'; that is, the sentiment of hostility toward the South."

Issues of much greater moment than party politics appear to be involved in this conflict, and it must be the earnest prayer of every one who desires to see the prosperity of the Republic and the maintenance of friendly relations between it and ourselves that the Ruler of nations may raise up a worthy, capable, and true-hearted President.

The death of Adolphe Wurtz, has deprived France of a leader of science and a sincere Christian, who has been suddenly removed at the zenith of his powers. While jealous of the liberty indispensable to scientific teaching, he never wavered in his allegiance to Christian truth. Here are the significant words with which he closed his inaugural address in 1874, before the French Association for the Advancement of Science:—

"Beneath the little corner of the veil which it is able to lift, science shows us more and more of the harmony and depth of the plan of the Universe. First causes remain inaccessible to it. But at that point begins another domain which the mind of man will always be eager to enter and explore. Such is the fact, and you cannot change it. In vain does science reveal the structure of the world and the order of its phenomena. Man wants to go higher; and from an instinctive conviction that things do not contain in themselves their own *raison d'être*, that they are not self-originating and self-supporting, he is led to subordinate all life to one great, first, universal cause—God."

The statements made from time to time as to the position and progress of Romanism in America are very conflicting. One side of the case is presented in a recent utterance of the *New York Freeman's Journal*—a leading organ of the Romish Church, which says:—

"Everywhere throughout this vast country, there are to be found many Irishmen, and the children of Irishmen, who have forgotten the faith for which their fathers suffered. They came into Protestant communities; perhaps married Protestants. There was no church near them, or perhaps a church in which mass was said only once a month, or every six weeks. Gradually, the habits of prayer and of Catholic thinking, which they at first possessed, slipped away. And to-day, the children of these people would be amazed if they were told that their fathers had once been Catholics. These emigrants went into the country and the country towns. A much larger class stayed in the cities; they fared little better. The influences of their surroundings were entirely against their keeping the faith. That so many of them have kept it, is a miracle."

Rome is multiplying her priests and chapels and strengthening her official position in every direction. Yet these signs of external growth may furnish no reliable criterion of her real strength, and her ability to resist the subtle and all-persuasive disintegratory influences against which, with all her vigilance, she cannot guard her adherents.

It is not work, but worry which kills. The *Lancet* makes a strong and seasonable protest against the strain and pressure of modern life:—

"We have," it says, "too many irons in the fire, too much business on hand at the same instant and are far too energetic in our endeavours. With deliberation, calmness, and such reserve of strength as results from perfect restraint, a man may do an infinity of work without either trouble or injury. Breathless haste, eager anxiety, and an excessive expenditure of energy are the outcome of modern activity, whether in this country or on the Continent. The system of 'quick returns' has been the bane of Literature, almost extinguishing it and substituting in its place 'journalism.' The same system has revolutionised thought and science, and it is rapidly undermining the human constitution. Statesmen and politicians are kept on the strain of sustained attention, and their brains are for many hours in the twenty-four, whether in or out of Parliament, in a condition of ferment. The brains of speculators on the Stock Exchange, and even the brains of merchants in their private rooms, are

equally taxed, and in the same way. All classes of the community share the turmoil. The period is one of brainwearing impetuosity, of hurry, worry, and waste—the waste of cerebral energy and nerve force. The only marvel is that, looking to the utterly unphysiological character of our mental and nervous habits of work, the number of sudden failures is not greater than it is, and that we have not a larger percentage of brain-mortality to deplore."

We may find here a strong demonstration of the reasonableness of Christianity and its divine adaptation to the necessities of men as well as the coincidence of its aims and ideals with man's real welfare and happiness. For it alone provides a sufficient and sovereign remedy against care, and has the power to impart that truthfulness which renders innocuous the worries and burdens of life.

"Our Lord called his ministers to be 'fishers of men.' The fisher must pursue the fish. He does not wait for them to come to him, but with patience, ardour, skill and self-denial he seeks to bring them into the net. In these busy rushing times the minister who sits down and expects men to come to him will effect very little. He must go forth in search of them. No coldness must chill his ardour, no long waiting exhaust his patience. Love will impel him to go forth like his great Master seeking the lost. Professor Phelps, whose noble works on Homiletics and kindred topics we cannot too highly commend, says emphatically:—

"A preacher's first business is to *find men*; to go where they are, and then to speak to them as they are; and speak so as to be heard. We must speak to them anywhere and anyhow, so that at the least we get a hearing. That is not wisdom, it is not piety, it is not reverence for venerable things; it is stagnation; it is timidity; often it is mental indolence; sometimes it is refined but intense selfishness which holds a preacher still in ancient ruts of ministrations, through fear of ministering to unnatural excitements. We had better *do some things wrong than do nothing.*"

Again he says:—

"It may be that we are living in an abnormal current of social changes. It may be that we are passing through a period of transition in history in which one sea is pouring itself through a narrow channel into another, like Erie into Ontario. Niagara, therefore, may be the fit emblem of our modern life. We may be approaching *very near to the last times*. The world may be moving with a rush which is its ultimate momentum. But one of the first principles of Christianity is to take men as it finds them, and where it finds them, and then and there adjust itself to them. Its mission is to do for men all that it can do under the disadvantages which sin or any other invincible fact creates. A Christian pulpit cannot wait for men to come into a state in which they can receive its ministrations gracefully, tastefully, in a scholarly way, or even contemplatively and candidly. Least of all, has the pulpit any right to refuse to be received in any other way."

The recent International Sunday School Convention held at Louisville, Kentucky, proved a great success, and will give a fresh impetus to the International Lesson System. Over 14,000,000 scholars and teachers are now studying these uniform lessons. Who can estimate the value of a work like this, and its power for good in the promotion of a sound Biblical Christianity and of a true Christian unity? The Hon. S. H. Blake presided with admirable tact and with great accept-

ance at the opening meeting. He was also chosen a member of the committee which selects the lessons for the seven years from 1886 to 1892 inclusive.

CITY MISSIONS.

The Home Missionary Convention recently held at Saratoga has aroused great interest, and will bear good fruit if it succeeds in impressing upon Christians of every name the imperative duty of more earnest work in home evangelization. In Canada as well as in the United States, there is a growing tendency towards a concentration of population in great cities. We are not sure what the ratio of civic growth in Canada has been, but in the United States, while in 1790 only one-thirtieth of the population lived in cities of over 8,000 population, in 1880 nearly one-quarter lived in such cities. President Seelye pointed out that this irresistible tendency is largely due to changed conditions of labor. The introduction of labor-saving machinery, and the division of labor, have compelled the substitution for individual industry of great combinations, in which a thousand men work as one body under one head, each producing a small portion of what half a century ago was produced in all its parts by one man. The wagon-maker is divided into makers of wheels and bodies and tops; and the wheel-maker into makers of hubs and spokes and felloes and tires. The watch-maker no longer exists; the watch is made by a hundred hands; and all must work at the same bench, or at least under the same roof. The danger arises not only from the density of these crowded populations, but from the elements which immigration has introduced into them. The *Christian Union* points out that thousands who come from the down-trodden lands of the Old World "bring with them inherited prejudices against the magistrate and the priest, and prejudices as great against the one as against the other. They are packed together in our great cities in conditions which forbid either moral or physical health. There are wards in New York City where the population is as dense as in Pekin; where fewer square acres of ground are awarded to the living than are given in the graveyards to the dead. Thus are brought together by modern civilization, in narrow areas, immense populations, who, more perhaps than any other portion of our population, need the influences of the Christian religion, and yet who have in their surroundings more that is hostile to the development of virtue, and stimulating to the development of vice, than is to be found anywhere else. These cities are centres of danger; and danger that can only be avoided by education and religious influences. These dangers were foreseen nearly forty years ago by De Tocqueville, who wrote in 1848 as follows:

"I look upon the size of certain American cities, and especially on the nature of their population, as a real danger which threatens the future security of the Republics of the New World; and I venture to predict that they will perish from this circumstance, unless the government succeeds in creating an armed force which, while it remains under the control of the majority of the nation, will be independent of the town population, and able to repress its excesses."

When De Tocqueville wrote those warning words there were but two cities in the Union with a

population exceeding 200,000, now there are eight; then seven-eighths of the population lived in the country, or in country towns, now nearly one-quarter live in large cities; then the industry of the nation was mainly agricultural, now mining and manufactures have combined with immigration to change the nature of labor and the character of the laborer; then Communism was almost unknown; now Proudhon's aphorism that property is theft is the fundamental doctrine of organizations which threaten civilization in Germany, France, Great Britain, and the United States.

The evil has not yet attained to such threatening proportions in Canada. Nevertheless it does exist and must rapidly increase. While we seek to promote the cause of foreign missions, and while we are providing for the sparsely settled rural districts and the new lands of the North-West, let us not forget that we have souls as precious, heathen as ignorant, dangers as threatening in the slums of our cities. Here the clergy can only work effectively by enlisting the co-operation of earnest laymen and utilizing the services of city missionaries, Bible-women, and similar agencies. Here is a field humble, prosaic, and dangerous, without the attractions of more distant and grander enterprises, yet in which the necessity is as urgent, and the call for self-sacrifice and devotedness as imperative as any of those which are pressed upon the consciences of Christians.

The Sunday School.

SUNDAY SCHOOL LESSON.

5th SUNDAY AFTER TRINITY, JULY 13, 1884.

BIBLE LESSON

THE ARK IN THE HOUSE.—2 Sam. vi. 1-12.

David was now in the fulness of his power, great, rich and prosperous, king of a united nation. Has he everything he desired? One thing he longs for; without it he cannot be satisfied. Psalm xxvii. 4. Psalm lxxxiv. The ancient and appointed worship of God had been sadly disturbed. It was 70 years since the ark had stood in its proper place within the tabernacle. Ever since the Philistines had brought it back, it had remained in Baale or Kirjath-Jearim, probably four miles east of Jerusalem, others place it nine miles west, three from Jerusalem. While the tabernacle itself was first at Shiloh, then at Nab, and now at Gibeon. The state of religion was at a very low ebb. God's worship was neglected and God Himself forgotten. The first act of David when established in the kingdom is to restore God's worship. He did not in his prosperity forget God, as so many do. He determines to bring the ark to Zion.

I. THE EXULTANT PROCESSION; vs. 1-5.

Imagine a great gathering in Jerusalem—elders, captains, "chosen men." David consults them, for the re-establishment of religious worship must be a national act. "Shall we fetch the ark to Zion?" Yes; all think it would be pleasing to God. See now the vast procession. Thirty thousand men go down to Baale or Kirjath-Jearim. In 1 Chron. xiii. 1-5 we have a fuller account. Baale reached. Yonder is the "high place" where the "house of Abinadab" is. ("In Gibeon" is rather "on the hill.") See, the priests go up. Ark is brought out—placed on a new cart (ver. 7). Uzzah and Ahio lead the oxen. How interesting all this to the spectators! How they look on the ark—think of what "their fathers have told them" about the crossing of the Jordan—the capture of the ark, &c. This the same ark! How pleased the children to see all this! Imagine them standing on the hill-sides, watching the procession along the valley. What a magnificent sight! A sound of singing and playing rises from the crowd (1 Chron. xiii. 8). There are thousands of soldiers; and Levites and priests in their

white dresses. The ark is borne on the "new cart" driven by Uzzah and Ahio.

II. THE JUDGMENT. vs. 6-9.

The joyful progress meets with a terrible interruption. The ark was the symbol of the divine presence. It must therefore always be regarded with reverence. No one was allowed to touch. Only the Levites could move it; and they must first cover it up and bear it upon poles. They had no right to set it, as they did, upon a cart of any kind. The Israelites appear to have imitated the example of the Philistines. 1 Sam. vi. 7. Now see what happens (1 Chron. xiii. 9, 10). The oxen stumble. Perhaps in turning aside to eat on the threshing floor. The ark shakes. Uzzah thoughtlessly steadies it with his hand. He falls, smitten dead by God. Terror fell upon all. The judgment is awful in its severity. But we must remember the circumstances. Uzzah was there representing the nation. It was at a most critical epoch, when it was essential that God's law should be honoured. Moreover Uzzah had no excuse. He was a Levite, and should have known better. In the Jewish ritual God was teaching the people by object-lessons. Here the truth was the unapproachable majesty of God; and it is the vindication of that majesty which was the purpose of the judgment, which was directed against the nation. This David recognized. He was "displeased" or "grieved," as the same word is translated in 1 Sam. xv. 11. He blamed himself for the death of Uzzah. He is filled with fear, not a reverent fear, but a slavish terror. He suddenly changes his plans, and leaving the ark in the house of Obed-edom, returns home dejected and unhappy.

III. THE BLESSING. vs. 11-12.

Three months pass. Let us go back to Obed-edom! How careful he is of the ark! He is a pious man. See how God has rewarded him (ver. 14). God has blessed him. More than that. [Illustr.—Dark night—cottage lighted up—some light shines through the window—lights outside too.] So Obed-edom's blessing extends to others—God blessed his house "and all that he had."

Another assembly is held in the city of David. 1 Chron. xv. 1-4. The ark is to be brought to Zion. But see now the preparations. The priests are to carry it. The Levites are to be "sanctified" (ver. 12). Everything to be done in "due order" (ver. 13).

Imagine the procession. The 68th Psalm begins as they start; "Let God arise," &c. They reach the hill of Zion. Grand sight as the procession ascends with the ark. The strains of the 24th Psalm begin as they go up. They sing in companies—answering each other "Lift up your heads O ye gates. And the King of Glory shall come in." "Who is the King of Glory?" ask the other company. "The Lord strong and mighty" is the reply, and so the singing goes on. At last the resting-place is reached. There is a great sacrifice and feast (xvi. 1-3). Singing and players, &c., appointed for the service of God (ver. 4-6). How happy David is.

Just one drawback to the day's rejoicing. Read 2 Sam. vi. 16, 20-23. Michal angry because David is rejoicing among the people like a common man, dressed not in his royal robes but in a Levite's garment. How she ridicules him! Does he care? See how he rebukes her.

Now learn one or two lessons from this history.

1. The danger of irreverence.

Irreverence lost Uzzah his life. God is jealous of his honour. Demands obedience in little things. We must never think a sin so small as to be looked over by God. Be careful that familiarity with holy things does not lead to irreverence. Uzzah had lived in the house where the ark was a long time. Let us never forget the duty of reverence. [Illustr.—Child says "Our Father" often—how often says it all through without thinking of it at all?] Reverence God's name. Sir Isaac Newton always paused before he said it. Never use the words of Scripture in fun.

2. The value of God's blessing.

See how David sought it. See how God gave it to good Obed-edom. God promises it to the just. Prov. iii. 33. No nation—no home—no life blessed where God is not honoured. Obed-edom blessed when the ark dwelt with him. Let us ask God to dwell with us—Christ to "dwell in our hearts" Eph. iii. 17.

3. The pleasures of true religion.

The scene pictured in the lesson is a happy one. Why should it not be? Religion is not a gloomy thing. Think of David's joy and happiness. The truly pious man is the happiest. Sin is not real happiness. David's devotion was not affected by ridicule. Here is a lesson for us. Never mind a laugh or jeer. Never mind wicked companions saying, "Ah—he's going to church"—"He's getting religious." Keep firm. God will bless you. Read Tim. iv. 8.

CATECHISM LESSON.

Our duty towards God—His Name. The Third Commandment.

The name of God is that by which He has made Himself known to us, Jehovah, Jesus, Christ, the Comforter, etc.: Exod. vi. 2, 3; John xvii. 6. Its knowledge we should regard as the highest privilege: Jer. xlv. 26. We should therefore treat it with the greatest reverence: Mal. i. 11, ii. 1, iv. 2. Our Lord has taught us to pray daily, "Hallowed be Thy Name:" Ps. cxi. 9. And the end for which He has redeemed us is to be a people "for His Name:" Acts xv. 14.

Clearly, then, in the first instance—and it is a most important lesson to lay to heart—to take God's Name in vain is to use it in any profane manner: Lev. xix. 12. This we may do by *perjury*, or swearing falsely. An oath is a solemn appeal to God to vouch for the truth of what we say: 2 Cor. i. 23. Christ's prohibition was to regulate, not to supersede the use of an oath: Rom. i. 9; 2 Cor. xi. 31. What is required in taking an oath is sincerity and truth: Jer. iv. 2; otherwise in appealing to God we take His Name in vain: Zech. viii. 17. *Cursing*, or impiously invoking God's Name. It shows an awful contempt of the Lord: Ps. lxxxix. 7. The child of God therefore will be careful to shrink from cursing: Jas. iii. 9, 10. It is thus the wicked take God's Name in vain. *Irreverence*, or needless mention of God. Without actually cursing there are some who think nothing of using the Lord's Name in a light and frivolous way. No doubt they mean nothing wrong, but how such language must grieve the Holy Spirit: Eph. iv. 29-31, v. 4.

But is there not a further meaning in the precept? What is it to take the Name of the Lord? Is it not to profess allegiance to Him as His servants and followers: Micah iv. 5; 2 Tim. ii. 19? This we all did when we were baptized: Acts xiii. 37. We have taken the Christian Name, and thus God's vows are upon us: Ps. lvi. 12. Many, we fear, take that Name in vain. "Let every one that nameth the Name of Christ depart from iniquity:" 2 Tim. ii. 19.

But again, many of us renewed this vow when we were confirmed: Ps. xvi. 2. We thus bound ourselves in God's sight to serve Him: Joshua xxiv. 19-25. It was our own deliberate choice: Deut. xxx. 15-20; good, indeed, and very blessed when rightly and faithfully made: Heb. xi. 24-26; but very solemn for those who have sworn to be true soldiers of the cross: 2 Tim. ii. 3, 4, to turn back in the day of battle: Ps. lxxviii. 9, 10; for those who have undertaken the Lord's work, to shrink in the time of labor: Luke ix. 61, 62. This certainly, whatever other meaning the words may have, is to take the Lord's Name in vain: Jud. ii. 12.

We cannot be in doubt, then, as to what God would teach us in this commandment: Ps. cxix. 34. While He warns us against all irreverence in holy things: Heb. xii. 28, 19, He at the same time claims from us the honor due unto His Name: Mal. iv. 2. We must be obedient to His word: Col. iii. 16, 17, humble in His presence: Eccles. v. 1, faithful in His service: Rev. ii. 10. "Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name. I will praise Thee, O Lord my God, with all my heart; and I will glorify Thy name for evermore:" Ps. lxxxvi. 11, 12.

Missionary.

INDIA.

(Continued from last week.)

Miss Clay and Miss Catchpool, whose headquarters are at Jhandiala, have charge of what is called the village mission work. That is, that they go about from village to village telling the story of Jesus and His love to the bands of women of the lower castes who gather to listen to them. The district occupied by these ladies is, we think, 60 miles in length and 30 in breadth, which makes their appeal for more workers very telling.

"One day," writes Miss Clay, "during our last itineration in a fresh neighborhood, I was entering a large place where a few men at the entrance seemed inclined to oppose. Going a little further up the lane a woman recognised me, who said she had seen me in a village where I do not think I had been for two years. She exclaimed, 'This is the Miss Sahiba who

speaks good words about One God and about Jesus, who came into the world to save sinners,' and forthwith she took me and the Biblewoman into her relative's house close by, where we quickly had a good audience, and afterwards we visited four or five houses in the same village."

It is still the same, as when the disciples went out and preached everywhere, the Lord works with His servants and confirms the word with signs following, and cheers the labourers by thus owning the work to be His:—

"Since our systematic summer work round Jhandiala we have many more intelligent listeners. They know our object in going to them, and do not expect anything beyond the gospel message which we go to take, and a little kindly interest in their affairs, with sometimes medicine for fever, bad eyes, etc.

"Some old Hindu women have been amongst my most interesting hearers. One who died last September has, I doubt not, gone to the bright home above; for though her knowledge was small, she seemed clearly to understand and grasp the fact that Jesus came into the world to save sinners such as she. Another poor old thing, who at first listened very carelessly, was so thankful for the benefit she derived from some quinine, that we have had no trouble in gaining her attention since, and at my last visit she spoke out very plainly of Jesus as the only way of salvation, and the uselessness of all other means of obtaining forgiveness and everlasting life.

"In another village a poor old thing, who was ill, hobbled out to see and listen to us, as if she had been waiting for the good news, so earnest was she in trying to remember the name of the Saviour, and a little prayer that her heart might be made clean. She was most anxious for us to come again; and in about a month I went with another Bible-woman, and it was a matter of surprise and rejoicing to us both to find how much the dear old woman had retained. If possible, she shall have another visit before long."

But while there is much to encourage, we do not wonder to hear of opposition too:—"In the three purely Mohammedan villages of *Mallowal Tilerandi, Naugal, and Chowan*, the work proceeds very slowly. The two former I am obliged to leave for a time owing to the determined hostility of the men. The doctrine of the divinity of our Lord is such a stumbling-block to the Musselmans that the mere mention of Him as the Son of God is often the signal for an angry discussion, and frequently ends in the women being sent away and the meeting being broken up, and we ourselves have twice been almost driven out of Naugal. Only yesterday, when speaking to some women in the town of the Divinity of our Lord, and of His becoming incarnate for us, I was told by a Musselman present that I was 'blaspheming and telling lies.' We cannot but be forcibly reminded of the Jews of old who said to our Saviour Himself, 'Thou blasphemest,' because He said, 'I am the Son of God.' On my last visit to Chowan the men contented themselves with following us from house to house and breaking up some of our meetings, but they were not rude to us, and on our leaving two or three of them accepted Gospels. We trust that in these villages, as has been the case in many others, this hostility will gradually decrease, and we shall sooner or later find a welcome entrance for ourselves and our message." Yet even in some of their discouragements they can trace God's hand: "What seems to us so trying, that women and children often remain so short time under our influence, may be God's way of scattering far further than we can reach the little seeds of truth learned by heart in texts of Scripture or in hymns."

Miss Thorn works in Ialandar, among Mo-

hammedans, some of her pupils begged her to allow them to read in St. John's Gospel. "One woman begged me to examine her in it at Christmas-time, and she answered correctly forty-six out of fifty questions, some requiring thought as well as memory. On saying 'I am so glad you think of what you read,' her elder sister said, 'She pores over her book from morning till night, and will hardly stop to eat.' When she received a Roman Urdu Bible as a reward, her delight knew no bounds. She hid her face in her chuddar, and trembled and shook with pleasure. Not seeing her face, I thought she might be disappointed at not getting something else, but her sister said, 'O Miss Sahib, it is pure joy at getting a whole Bible!' Hitherto she had only had separate Gospels.

"Yet with all this thirst for reading, and pleasure in reading God's Word, I cannot yet say how much their hearts are really touched by the wonderful story of Him 'who loved and gave Himself' for them. But surely He who has brought the sound of the gospel to the ears of so many of this family, has some purposes of mercy and grace for them, and we feel sure, in answer to our prayers, some among them will be brought to a knowledge of Him 'whom to know is life eternal.'

"We could thus take a glimpse into every house and find something in each to claim an interest in our hearts and prayers, but this must suffice. Yet before closing I must mention Baba Khel, a village two miles from Jalandar, in which we are very specially interested, though its distance makes it impossible to visit it constantly.

"The Lambardar is our fast friend, and is always waiting at the gate to conduct us to his house with due honor. His wife and little daughter give us a hearty greeting too. The latter is very clever, and her father takes great pride in her learning, as he is her teacher. After some talk about her progress and her needlework, etc., the Bible-reading begins, and the Lambardar, who hovers about outside, now quietly joins the circle, and if he thinks his wife does not understand, he explains it to her.

"Very lately, when reading about the king who, 'moved with compassion,' forgave his servant 'all that debt,' we asked, 'Who will forgive us all our debts?' He himself answered in a low voice, 'Yesu Masih;' and 'In what way did He pay our debts?' Again, instead of leaving the answer to his wife, he said, 'By dying for us on the cross.' Surely when a Mussulman thus openly speaks of our Saviour before his household, we may hope that he is 'not far from the kingdom of Heaven.'

Miss Thorn closes with a request for our sympathy and prayer:

"What has been written may seem more a description of the 'field' of our work than the work itself; but of this, being of so hidden and silent a nature, it is almost impossible to speak. It is still but the 'sowing' time here, at least among those we visit, very few of whom had ever heard before even the name of Jesus, and we must patiently wait to see 'first the blade,' ere we can expect 'the full corn in the ear.' Will our home friends continue to help us by praying Him who 'giveth the increase' to water the seed already sown with His Spirit, so that in the great harvest-time, many, very many, precious souls in this place may be found gathered in with 'the wheat into His garner.'?"

So we see that the Lord is opening wide doors of opportunity for bringing the gospel home to the women of the East. Shall we not pray that he will awaken also to a sense of responsibility the women of Canada, that they fail not to hand on the priceless treasure which has made them what they are?

We close by quoting some of the appeals made for more workers, and we trust that an

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answer may be given by some of our readers, saying, "Here am I, send me."

"We do ask the prayers of all Christian friends in England for these dear simple-minded Punjabi villagers. It has been a great pleasure to me to go round and see them all again, and to find that they have not forgotten me, although I have been so long away from them. This is but the day of *small* things, but we are looking for *great* things from Him who has said, 'Ask, and ye shall receive.' We are also sorely in need of more workers. The harvest is so great and the labourers so few that hundreds are perishing for lack of knowledge. Will not any of Christ's faithful soldiers at home respond to our earnest appeal and 'come over and help us'?"

And again another writes: "This brings me to our need of workers. In order that we may not have to live principally alone, at least two new workers are required as soon as possible. Our Committee would gladly send us help. They constantly assure us of their willingness and earnest desire to do so; but their income does not expand as rapidly as their opportunities. We do not ask them for any aid towards the building of new bungalows; but we earnestly beg them to send us fellow-helpers to fill them. If ladies with means of their own offer, they, and we also shall be heartily glad to welcome them, feeling strongly that until such are willing to come forth and thus devote their income to missionary service, it will take a long time to make known the gospel in each of these numerous villages.

"In England, where voluntary help is abundant, more is sadly needed, in spite of all the means of grace which abound. O dear friends, would not the best way to provide for home wants be for you to show that you are willing to go to the ends of the earth, and endure hardness as good soldiers of Jesus Christ? Would not your example stir up others to continue your work at home, and thus provide still better for the spread of the gospel in both regions? We believe it would be so, and that the more who come forth to the foreign field, the greater will be the number of seekers after the lost sheep in England. The time is short, we cannot tell how much longer there may be before the Master comes. May each one of His servants make use of every talent, and neglect no opportunity of bringing sinners into the fold of the Good Shepherd!"

And if some more words are wanted to press the need upon our minds, surely the following incident does so most touchingly:

"I was called a few days ago to a wealthy Hindu house; found some nice intelligent women, and was able to get their attention. Curiously enough, one of the pictures on the wall of their room represented the return of the Prodigal Son. It had come into their possession with some furniture from a shop. Of course it served me for a text. One woman afterwards said, 'Ah, yes; you know all these things—but *we*—why, I am nearly forty, and no one ever told me of this before! How can I ask Him to forgive me when I cannot even hear of Him?' I thought of 'How shall they hear without a preacher?' and wish we could multiply our workers by hundreds."

Correspondence.

DEPUTATION TO THE METHODIST CONFERENCE.

To the Editor of the Evangelical Churchman.

SIR,—From the following members of the deputation appointed by the Bishop to convey to the Methodist Conference the fraternal greetings of the Diocese of Toronto, I have received letters expressive of their regret at not being able to be present on Saturday

week viz., Rev. Canon Du Moulin, M.A., Rev. Canon O'Meara, LL.D., Rev. I. Middleton, B.A., the Hon. Edward Blake, Q.C., Chancellor of the Diocese, and George Moberly, Esq.

Rev. Canon Du Moulin, said: "I have been obliged to make arrangements to leave town to-day (19th inst.) If I can possibly manage it, I will try and meet the other members of the Deputation as appointed. Should I fail to do so, you will know the cause, and I would feel greatly obliged to you if you will kindly explain the reason for my absence from a meeting into which my whole heart enters."

Rev. Canon O'Meara, said:—"I had been looking forward with great pleasure to being present in my place in the Deputation on that very auspicious occasion, but, unfortunately for me, the 21st is the day which had since the beginning of this month (June) been appointed for our Sunday School picnic, to be held at Millbrook, from which I could not be absent. Will you assure the other members of the deputation, that it is truly a great disappointment to me, not to be able to be present on an occasion which I cannot but regard as of the very utmost consequence in the history of the Church of Christ in this Dominion. But you may be quite sure my heart will be with you, and my fervent prayer shall not fail to ascend to the throne of the heavenly grace, that the step taken by our Synod may be but the beginning of good things, the dawning of a day of united feeling and action between the different members of the body of Christ in this Dominion, but more especially in this "Diocese of Ours."

Hon. Edward Blake said:—"It is a source of great regret to me that I shall be absent from Toronto, from the 17th to the 24th or 25th inst. I fear that the convenient time to wait on the Methodist Conference may have elapsed before my return. If the arrangements of the Conference, and of the other members of the deputation, and the success of the affair could be, without trouble, reconciled by a meeting on the 25th, I should be glad. If the meeting is to take place earlier I hope you will let the authorities know that those of us who are absent, are absent from unavoidable necessity, and with great regret."

Believe me, very truly yours,

J. GEORGE HODGINS,

Hon. Lay Secretary of the Synod.

Toronto, 23rd June, 1884.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER III.

THE FIRST EVENING.

The children were conducted up the wide staircase, with its broad shallow steps and heavy carved balustrade. Duke looked with approval at this last, as likely to give him much amusement in sliding down. Dolly's eyes were roaming round, lighting with admiration or wonderment upon the many curious and beautiful objects that met her eye at each turn, pictures, great vases on pedestals, statuary, tall flowers and ferns, and wonderful models, in glass cases, of all kinds of buildings and places, the child hardly knew what. The coloured lights from the stained windows fell softly upon everything, and the great house was so silent that the children unconsciously lowered their voices, as if they thought themselves in church.

Up and up they went, until Duke, unused to stairs, began to protest indignantly against English houses, and Dolly, when she peeped over the balustrade, into the great square well formed by the turns in the staircase, felt quite giddy, and wondered if that *could* be the hall they had left, lying so far, far below. But they were at the top now, and Parker opened a door and led the way into a large low room with a great many windows, through some of which the sun streamed brightly in, saying as she did so—

"This is your nursery, Miss Dorothy."

The children entered and looked round curiously. The walls were panelled, as were most others in the house, but the many windows prevented the room from looking dark, and the floor was spread with a thick light-coloured drugget, which, like the

simple rather scanty furniture, was quite new. There was too a new rocking-horse, a new doll's house with a number of new dolls for its inhabitants; and in a cupboard, the door of which now stood invitingly open, were stored a great variety of toys, all quite new, and handsome of their kind.

Duke looked round this domain with a lordly air, not in the humour to praise anything.

"What a low room!" he said scornfully, "there's no room to swing a punkah."

"Mamma said they didn't have punkahs in England," said Dolly gently.

"England must be a stupid kind of place, then," returned his small lordship with contempt.

"I think it's a pretty room," said Dolly, trying to smile and to choke down the lump that *would* keep rising in her throat. "Look, Duke, at all the toys and the rocking-horse!"

Duke condescended to look at these and quickly became deeply absorbed. Dolly went to the window to look out. She saw the same view of lawn and garden as she had done from below, but being now so high up, she could see in addition a large lake or river, she could hardly tell which, lying sparkling in the evening light, and beyond it on the opposite side some pretty shady gardens, in which several children were playing, whilst a few grown-up people walked slowly backwards and forwards along the avenues of stately trees. Dolly thought it looked a pretty place, and hoped she and Duke would be allowed to walk there too. On their own side the smooth velvet lawn sloped quite down to the water's edge, and in one place a light little footbridge, with a gate at the end, was thrown across the water, thus connecting it with the gardens on the opposite side.

When Dolly turned round again, she found that Parker had departed, that Lucy, the younger and more lively maid, was laying out tea upon the table, and that Duke was rocking himself backwards and forwards upon the horse with some satisfaction.

"But I shall tell grandmother I must have a real pony too," he cried, as he jumped down and approached the table at the sight of a plate of hot cakes which Lucy had just brought in, "I'm not going to be done out of my rides."

"Can you ride, Master Marmaduke?" asked Lucy in some admiration.

"Everybody can ride in India, returned Duke loftily. "Dolly rides too, and very well for a girl. We must both have ponies."

"If grandmother will let us."

"I shall tell her she is to," remarked Duke calmly, beginning to discuss his tea with a very hearty appetite. "Captain Kennedy said I wasn't to stand any nonsense, and I don't mean to."

"I wish you wouldn't talk so, dear Duke," pleaded Dolly, "mamma would not like to hear you."

But Lucy was smiling behind the tea-pot, and so Duke was not greatly abashed by his sister's reproof.

"I'll have the ponies, I know that," he asserted.

"If grandmother is cross, I shall just write to papa."

"But you can't write, Duke—not letters," objected Dolly.

"Then I shall make somebody else: you can write, I suppose, Lucy?"

"Yes, Master Marmaduke."

"Then you can write for me."

Lucy laughed; she liked the bold manner adopted by this small six-year-old young gentleman, and found it very entertaining. It was a novelty to have any children in that great silent house, and the servants were prepared to spoil them, and to give them as much of their own way as they dared. A little of the cold stiffness which seemed to have surrounded them ever since they landed, began to melt away. Dolly was betrayed into little soft laughs at some of Lucy's stories, and felt for the first time able to speak without a throbbing and aching in her throat. But tea had not very long been finished before Parker appeared to take Miss Dorothy away, and dress her for her appearance at dessert, and Lucy was instructed to do the same office for Master Marmaduke.

Duke had taken a fancy to Lucy, and went with her willingly, though in general he hated being washed and dressed. Dolly followed with Parker, hoping that their rooms would be near together in this strange house. They were very near together, she found, and on the same level as the nursery, pretty, daintily-furnished little sleeping rooms, in which everything, as in the nursery, was perfectly bright and new and spotlessly clean.

Dolly stood very quietly whilst Parker washed her and brushed her hair, with fingers that appeared unused to such tasks and moved slowly and laboriously. She seemed more at home when it came to the time for putting on the little embroidered white frock and tying the broad pink sash. But she remarked as she completed the task that it was very many years since she had had anything to do with dressing children.

Dolly looked a very dainty little maiden when thus arrayed in white, with long pink silk stockings and little white shoes. Parker eyed her with satisfaction, and muttered something about "my lady," and "hard to please," the drift of which Dolly did not catch.

Duke in his crimson velvet and point lace looked a perfect little picture, and as his face had now regained its customary smiling good-humour, there was nothing to spoil the effect of his remarkable beauty.

"Go right down to the hall, Miss Dorothy," said Parker, "and then the butler will show you the dining-room. Don't be shy, my dear; there will be nobody there but your grandmother."

Dolly took Duke's hand, and the two children descended slowly, the maids watching them from above.

"Duke," said the little girl anxiously, as soon as they were out of hearing, "please try to be good to grandmother, and not say the rude words Captain Kennedy and the other gentlemen taught you. Mamma would be so sorry. You know she said we were to try very hard to be very good children."

"But I don't like grandmother," asserted Duke, though not in so indignant a tone as on a former occasion. "She is old and cross. I don't like old people, there weren't any in India."

Dolly felt a little puzzled, she certainly did not remember any so old as grandmother, and wondered if the race was peculiar to England.

"But she cannot help being old, you know, Duke. Perhaps we shall be old some day."

"Well, we shan't be nasty and cross, anyway."

"I don't think she was very cross—she didn't seem vexed, though you were rude to her, Duke. We have to live with her, so we must try to please her; and mamma wanted us to be good."

This was still a powerful argument with the little brother, and Duke answered, after a moment's pause—

"Well, I'll be good to her to-night, anyhow, to please mamma, and because I want those ponies. I'll make her promise, and then she'll have to get them. 'An Englishman's word is his bond,' I've often heard papa say so."

"Grandmother isn't a man," objected Dolly, doubtfully.

"But it's all the same," asserted Duke. "Did you ever know mamma break her promise?"

"Oh, no," cried Dolly, fervently; and once again the tears were so nearly coming, and so hard to keep back, that the child hardly knew how the entrance into the great dining room was effected; and only seemed to wake up to full consciousness when she found herself seated at one side of a long table, spread with a very white table-cloth, and adorned with lovely flowers and a wonderful silver centre-piece. Duke was opposite to her, and grandmother at her right hand, presiding at the head of her table in solitary grandeur. There was fruit, rich and luscious-looking, on the dishes, and some on her plate; but Dolly hardly felt disposed to eat, everything felt so strange. The room was very dusky, save within the circle of light cast by

the two tall silver candelabra of wax tapers, and the corners looked dim and mysterious, and the heavy carved furniture was so sombre, and cast such black mysterious shadows, that the child was conscious of a feeling of creeping awe and ghostly fear, to which hitherto she had been almost a stranger.

But Duke, who had discussed his plate of strawberries with relish, was now evidently preparing to become communicative, and her anxiety that he should behave well drew Dolly's thoughts into another channel.

"Grandmother," said Duke, "I suppose we may have ponies! Dolly and I. We always did in India."

"Ponies to ride?"

"Yes; everybody rides there, you know. Papa always had the best ponies in the station for us. He liked to see us well mounted. He taught us to ride himself. Nobody can ride like papa, though I mean to when I'm a man. I suppose you will have ponies for us, grandmother?"

"I will think about it, Marmaduke."

"I'm sure papa would not like us to forget how to ride," pursued the young gentleman, with dignity.

"I will think about it, Marmaduke," repeated Lady Temple.

Duke was not satisfied. He liked to have a direct answer to any proposition, and above all he liked his own way. But there was a something in the stately dignity of his grandmother which seemed to check the importunity with which he had been prepared to urge his suit. He looked up into the still, stern face above him; it did not awe him as it did Dolly, but it curbed the freedom of his speech, greatly to his own surprise. He drew his breath hard.

"Grandmother," he said, presently, after a rather long silence, "I said I wouldn't love you, and I don't much think I shall; but if you'll let us have the ponies I'll try to like you a little."

Dolly shivered at the boldness of this characteristic proposition, and expected Duke to receive a sharp reprimand; but all Lady Temple said was:

"I never make bargains, Marmaduke."

And the child did not know how very nearly the still face was smiling beneath its mask of grave severity.

"She's a horrid, cross old woman," cried Duke, angrily, as some little while later the children again mounted the many flights of stairs, hand in hand. "She looked in a sulk all the while, and never spoke a word to you, and hardly one to me; and she won't promise the ponies. I won't love her—not never!"

Dolly felt too much relieved at their release to have much thought for anything else. It had been a trying ordeal for her, that long half-hour of sitting in that dim room, beneath the glance of those keen blue eyes, not daring to speak alone, and never being addressed by a single word. Dolly could not of course understand how the habit of silence often becomes so confirmed as to be second nature to those who live constantly alone, and felt that she was in disgrace with her grandmother because of her marked resemblance to her mother.

Lucy was waiting upstairs to put Duke to bed, and Dolly followed them into his room for company's sake. She sat up an hour longer than her brother, in consideration of her four years' seniority.

Duke was pretty well tired out by the day of excitement and the journey from Southampton, so he allowed himself to be undressed without a word, and even submitted to say his prayers without as much argument as Dolly expected, for he often showed a marked disinclination to repeat any form of prayer. But when Lucy had lifted him into bed, and took up the candle to go, saying as she did so—

"Good-night, Master Marmaduke. Come, Miss Dorothy, you must come away now," then Master Marmaduke set up an indignant protestation.

"Lucy! Lucy, don't go! you mustn't go! I never go to sleep alone. The ayah or the bearer always stays. You must stay too. I can't have you go. Come back, I say—I won't be left."

Good-natured Lucy paused with the candle in her hand and hesitated a moment; but her orders had been very precise, and her supper was waiting downstairs.

"I really can't stop, Master Marmaduke. My lady said particular that she would have no sitting up with the young gentleman. You'll soon learn to go off to sleep beautiful. There's nothing here can hurt you—no darkies nor snakes nor reptiles of any kind. Be a good boy and go to sleep. Come, Miss Dorothy."

Duke burst into a passion of tears and reproaches. He was a little alarmed at the thought of being alone, but the main cause of his temper and grief was anger at being crossed. He was very violent in his language, and Lucy's heart did not soften at abuse as it might have done at tears alone. Besides she dared not disobey her mistress's strict orders.

"Oh fie, Master Marmaduke, oh fie! What a naughty boy! Come, Miss Dorothy."

Poor little Dolly's heart felt almost breaking. She was wrapped up in Duke, and now that those two were all alone in the world, she clung to him all the more devotedly, and could not bear that he should grieve. She longed to stay with him: but the habit of obedience was very strong within her.

"O Lucy!" she cried, when they were out in the corridor together, "poor little Duke never goes to sleep alone, he used so often to be poorly, and we have so many servants in India. I can't bear him to be frightened, and mamma said I was to take care of him now, and be a little mother to him. Do you think grandmother would mind *very much* if I ran back and sat a little while with him?"

Duke's passionate sobs sounded pathetic through the closed door, and Lucy remembered stories of delicate children who had cried themselves into fits and convulsions, and Dolly's little face was very wistful and pleading.

"Why no, Miss Dorothy, I don't know as she would, I haven't got no orders about you. Just wait till I've gone, and then I shan't know nothing. I can't see why you shouldn't sit by Master Marmaduke a bit, if he's so used to it. Mrs. Parker's at supper; she won't know, nor my lady either. It can do no harm."

This speech was not very distinctly spoken, but from it Dolly gathered that she might sit with Duke, and very gladly did she fly back to the little dark room; and with her hand closely locked in his, Duke speedily fell fast asleep.

To be Continued.

CHURCH BELLS.—The Bell Catalogue of the Bylmer Manufacturing Co., of Cincinnati, O., in addition to description, prices, &c., contains some 1,500 testimonials from purchasers throughout the United States and Canada. The Bells are warranted two years. The prices are comparatively low, and within reach of even feeble communists. Churches needing Bells—and none should be without—would do well to write for the Catalogue.

FRINK'S REFLECTORS.—The time has long gone by when halls and public buildings had to be insufficiently lighted with a few scattered gas burners or oil lamps; and the powerful reflectors that now throw their light upon audiences that are gathered in our large buildings tell luminously of the progress of the age, and the inventive genius of Mr. I. P. Frink, by whom they are chiefly made. The forms of this reflector are so familiar that it is not necessary to describe them, as there is hardly a hall or Church in the country of any pretensions where they may not be found, and we presume it is safe to say there is not one where they have not answered perfectly all that is claimed for them. The heat of the lamps or gas draws up the foul air, which passes through an opening in the reflector, thus keeping the atmosphere free from noxious odors and substances; whilst the reflection obtained from it is superior to any other form of lamp or burner in use. It is stated by those who use it that the economy of the arrangement is remarkable. Mr. Frink is also the patentee of the daylight reflectors which are needed to throw light into dark offices and counting-rooms without the use of gas or other artificial light which in cities where economy of space is an object, are too frequent. In such this invention is found to be invaluable.

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