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A CANADIAN FAMILY NEWSPAPER.

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### SURELY HE COMETH !

God, who at sundry times in manners many  
Spake to the fathers, and is speaking still,  
Eager to find if ever or if any  
Souls will obey and hearken to His will :—

Who that one moment has the least descried Him,  
Dimly and faintly, hidden and afar,  
Doth not despise all excellence beside Him,  
Pleasures and powers that are not and that are :—

God, who whatever frenzy of our fretting  
Vexes sad life to spoil and to destroy,  
Lendeth an hour for peace and for forgetting,  
Setteth in pain the jewel of His joy :—

Gentle and faithful, tyrannous and tender.  
Ye that have known Him, is He sweet to know ?  
Softly He touches, for the reed is tender,  
Wisely enkindles, for the flame is low.

Hark ! what a sound, and too divine for hearing,  
Stirs on the earth, and trembles on the air ;  
Is it the thunder of the Lord's appearing ?  
Is it the music of His people's prayer ?

Surely He cometh, and a thousand voices  
Shout to the saints, and to the deaf are dumb ;  
Surely He cometh, and the earth rejoices,  
Glad in His coming who hath sworn, "I come."

This hath He done, and shall we not adore Him ?  
This shall He do, and can we still despair ?  
Come, let us quickly fling ourselves before Him,  
Cast at His feet the burthen of our care ;

Flash from our eyes the glow of our thanksgiving,  
Glad and regretful, confident and calm ;  
Then through all life and what is after living,  
Thrill to the tireless music of a psalm.

Yes, thro' life, death, thro' sorrow and thro' sinning,  
He shall suffice me, for He hath sufficed ;  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ.

—Frederic Myers.

### LIKE CHRIST : IN HIS HUMILITY.

'In lowliness of mind each counting other better than himself. Have this mind in you, which was also in Christ Jesus : who, being in the form of God, emptied Himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross.'—Phil. ii. 3-8 (R. V.).

In this wonderful passage we have a summary of all the most precious truths that cluster round the person of the Blessed Son of God. There is first, His adorable Divinity ; 'in the form of God,' 'equal with God.' Then comes the mystery of His incarnation, in that word of deep inexhaustible meaning : 'He emptied Himself.' The atonement follows, with the humiliation, and obedience, and suffering, and death, whence it derives its worth : 'He became obedient unto death, even the death of the cross.' And all is crowned by His glorious exaltation : 'God hath highly exalted Him.' Christ as God, Christ becoming man, Christ as man in humiliation working our redemption, and Christ in glory as Lord of all : such are the treasures of wisdom this passage contains.

Volumes have been written on the discussions of some of the words the passage contains. And yet sufficient attention has not always been given to the connection in which the Holy Spirit gives this wondrous teaching. It is not in the first place as a statement of truth for the refutation of error, or the strengthening of faith. The object is a very different one. Among the Philippians there was still pride and want of love : it is with the distinct view of setting Christ's example before them, and teaching them to humble themselves as He did, that this portion of inspiration was given. 'In lowliness of mind each counting other better than himself, have this mind in you which was also in Christ Jesus.' He who does not study this portion of God's Word with the wish to become lowly as Christ was, has never used it for the one great purpose for which God gave it. Christ descending from the throne of God, and seeking His way back there as man through the humiliation of the cross, reveals the only way by which we ever can reach that throne. The faith which, with His atonement, accepts His example too, is alone true faith. Each soul that would truly belong to Him must in union with Him have His Spirit, His disposition, and His image.

'Have this mind in you which was also in Christ Jesus, who being in the form of God emptied Himself, and as a man humbled Himself.' We must be like Christ in His self-emptying and self-humiliation. The first great act of self-abnegation in which as God He emptied Himself of His Divine glory and power and laid it aside, was followed up by the no less wondrous humbling of Himself as man, to the death of the cross. And in this amazing twofold humiliation, the astonishment of the universe and the delight of the Father, Holy Scripture with the utmost simplicity tells us we must, as a matter of course, be like Christ.

And does Paul, and do the Scriptures, and does God really expect this of us ? Why not ? or rather, how can they expect anything else ? They know indeed the fearful power of pride and the old Adam in our nature. But they know also that Christ has redeemed us not only from the curse but from the power of sin, and that He gives us His resurrection life and power to enable us to live as He did on earth. They say that He is not only

our Surety, but our example also ; so that we not only live through Him, but like him. And further, not only our Example but also our Head, who lives in us, and continues in us the life He once led on earth. With such a Christ, and such a plan of redemption, can it be otherwise ? The follower of Christ must have the same mind as was in Christ ; he must especially be like Him in His humility.

Christ's example teaches us, that it is not sin that must humble us. This is what many Christians think. They consider daily falls are necessary to keep us humble. This is not so. There is indeed a humility that is very lovely, and so of great worth, as the beginning of something more, consisting in the acknowledgement of transgression and shortcomings. But there is a humility which is more heavenly still, even like Christ, which consists, even Christ keeps us from shining, in the self-abasement that can only wonder that God should bless us, and delights to be as nothing before Him to whom we owe all. It is grace we need, and not sin, to make and keep us humble. The heaviest-laden branches always bow the lowest. The greatest flow of water makes the deepest river-bed. The nearer the soul comes to God, the more His majestic Presence makes it feel its littleness. It is this alone that makes it possible for each to count others better than himself. Jesus Christ, the Holy One of God, is our example of humility : it was, knowing that the Father had given all things into His hands, and that He was come from God and went to God, that He washed the disciples' feet. It is the Divine presence, the consciousness of the Divine life and the Divine love in us, that will make us humble.

It appears to many Christians an impossibility to say : I will not think of self, I will esteem others better than myself. They ask grace to overcome the worst ebullitions of pride and vain-glory, but an entire self-renunciation, such as Christ's, is too difficult and too high for them. If they only understood the deep truth and blessedness of the word, 'He who humbles himself shall be exalted,' 'He who loses his life shall find it,' they would not be satisfied with anything less than entire conformity to their Lord in this. And they would find there is a way to overcome self and self-exaltation : to see it nailed to Christ's cross, and there keep it crucified continually through the Spirit (Gal. v. 24 ; Rom. viii. 13). He only can grow to such humility, who heartily yields himself to live in the fellowship of Christ's death.

To obtain this, two things are necessary. The first is a fixed purpose and surrender henceforth to be nothing and seek nothing for oneself : but to live only for God and our neighbour. The other is the faith that appropriates the power of Christ's death in this, also as our death to sin and our deliverance from its power. This fellowship of Christ's death brings an end to the life, where sin is too strong for us ; it is the commencement of a new life in us where Christ is too strong for sin.

It is only under the teaching and powerful working of the Holy Spirit that one can realize, accept, and keep hold of the truth. But God be thanked, we have the Holy Spirit. Oh that we may trust ourselves fully to His guidance. He will guide us, it is His work ; He will glorify Christ in us. He will teach us to understand that we are dead to sin and the old self, that Christ's life and humility are ours.

Thus in faith Christ's humility is appropriated.

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This may take place at once. But the appropriation in experience is gradual. Our thoughts and feelings, our very manners and conversation, have been so long under the dominion of the old self, that it takes time to imbue and permeate and transfigure them with the heavenly light of Christ's humility. At first the conscience is not perfectly enlightened, the spiritual taste and the power of discernment have not yet been exercised. But with each believing renewal of the consecration in the depth of the soul: 'I have surrendered myself to be humble like Jesus,' power will go out from Him, to fill the whole being, until in face, and voice, and action the sanctification of the Spirit will be observable, and the Christian will truly be clothed with humility.

The blessedness of a Christlike humility is unspeakable. It is of great worth in the sight of God: 'He giveth grace to the humble.' In the spiritual life it is the source of rest and joy. To the humble all God does is right and good. Humility is always ready to praise God for the least of His mercies. Humility does not find it difficult to trust. It submits unconditionally to all that God says. The two whom Jesus praises for their great faith, are just those who thought least of themselves. The centurion had said, 'I am not worthy that Thou shouldst come under my roof;' the Syrophenician woman was content to be numbered with the dogs. In intercourse with men it was the secret of blessing and love. The humble man does not take offence, and is very careful not to give it. He is ever ready to serve his neighbor, because he has learnt from Jesus the Divine beauty of being a servant. He finds favour with God and man.

Oh what a glorious calling for the followers of Christ! To be sent into the world by God to prove that there is nothing more divine than self-humiliation. The humble glorifies God, he leads others to glorify Him, he will at last be glorified with Him. Who would not be humble like Jesus?

[We commend to the thoughtful attention of our readers the following article, as well as the book from which it is taken, "Natural Law in the Spiritual World," by Henry Drummond, F.R.S.E., F.G.S.]

#### GROWTH.

"Consider the lilies how they grow."

What gives the peculiar point to this object lesson from the lips of Jesus is, that He not only made the illustration, but made the lilies. It is like an inventor describing his own machine. He made the lilies and He made me—both on the same broad principle. Both together, man and flower, He planted deep in the providence of God; but as men are dull at studying themselves, He points to this companion phenomenon to teach us how to live a free and natural life, a life which God will unfold for us, without our anxiety, as He unfolds the flower. For Christ's words are not a general appeal to consider nature. Men are not to consider the lilies simply to admire their beauty to dream over the delicate strength and grace of stem and leaf. The point they were to consider was, *how they grow*—how without anxiety or care the flower woke into loveliness; how, without weaving, these leaves were woven; how, without toiling, these complex tissues spun themselves; and how, without any effort or friction, the whole slowly came ready-made from the loom of God in its more than Solomon-like glory. "So," He says, making the application beyond dispute, "you careworn, anxious men must grow. You, too, need take no thought for your life, what ye shall eat, or what ye shall drink, or what ye shall put on. For if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven,

shall He not much more clothe you, O ye of little faith?"

This nature-lesson was a great novelty in its day; but all men now who have even a "little faith" have learned this Christian secret of a composed life. Apart even from the parable of the lily, the failures of the past have taught most of us the folly of disquieting ourselves in vain, and we have given up the idea that by taking thought we can add a cubit to our stature.

But no sooner has our life settled down to this calm trust in God than a new and graver anxiety begins. This time it is not for the body we are in travail, but for the soul. For the temporal life we have considered the lilies, but how is the spiritual life to grow? How are we to become better men? How are we to grow in grace? And, because we know ill how to do this, the old anxiety comes back again, and our inner life is once more an agony of conflict and remorse. After all, we have but transferred our anxious thoughts from the body to the soul. Our efforts after Christian growth seem only a succession of failures, and instead of rising into the beauty of holiness, our life is a daily heartbreak and humiliation. Now the reason of this is very plain. We have forgotten the parable of the lily. Violent efforts to grow are right in earnest, but wholly wrong in principle. . . . No man by taking thought has ever added a cubit to his stature; nor has any man by mere working at his soul ever approached nearer to the stature of the Lord Jesus. The stature of the Lord Jesus was not itself reached by work, and he who thinks to approach its mystical height by anxious effort, is really receding from it. Christ's life unfolded itself from a divine germ, planted centrally in His nature, which grew as naturally as a flower from a bud. . . . Spiritual growth is a process maintained and secured by a spontaneous and mysterious inward principle. The whole power therefore transcends us. We do not work, we are taken in hand—"it is God that worketh in us, both to will and to do of His good pleasure." We do not plan—we are "created in Christ Jesus unto good works, which God has before ordained that we should walk in them."

Now, let us consider how lilies grow, in order to discover the attitude of mind which the Christian should preserve regarding his spiritual growth. That attitude, primarily, is to be free from care. We are not lodging a plea for inactivity of the spiritual energies, but for the tranquility of the spiritual mind. Christ's protest is not against work, but against anxious thought.

What is the relation between growth and work in a boy? Consciously, there is no relation at all. The boy never thinks of connecting his work with his growth. Work, in fact, is one thing and growth is another, and it is so in the spiritual life. If it be asked, therefore, is the Christian wrong in these ceaseless and agonizing efforts after growth? the answer is, Yes, he is quite wrong, or, at least, he is quite mistaken. When a boy takes a meal, or denies himself indigestible things, he does not say, "All this will minister to my growth;" or when he runs a race he does not say, "This will help the next cubit of my stature." It may or it may not be true that these things will help his stature, but if he thinks of this, his idea of growth is morbid. His anxiety here is altogether irrelevant and superfluous. Nature is far more bountiful than we think. When she gives us energy, she asks none of it back to expend on our growth. *She* will attend to that. "Give your work," she says, "and your anxiety to others; trust me to add the cubits to your stature." If God is adding to our spiritual stature, unfolding the new nature within us, it is a mistake to keep twitching at the

petals with our coarse fingers. We must seek to let the Creative Hand alone. "It is God which giveth the increase." Yet we never know how little we have learned of the fundamental principle of Christianity till we discover how much we are all bent on supplementing God's free grace. If God is spending work upon a Christian, let him be still and know that it is God. And if he wants work, he will find it there—in the being still.

Not that there is no work for him who would grow, to do. There is work, and severe work—work so great that the worker deserves to have himself relieved of all that is superfluous during his task. If the amount of energy lost in trying to grow were spent in fulfilling rather the conditions of growth, we should have many more cubits to show for our stature. It is with these conditions that the personal work of the Christian is chiefly concerned. Observe for a moment what they are, and their exact relation. For its growth the plant needs heat, light, air, and moisture. Must a man, therefore, go in search of these, or their spiritual equivalents? Is this his work? By no means. Does the plant go in search of its conditions? Nay, the conditions come to the plant. It no more manufactures the heat, light, air, and moisture, than it manufactures its own stem. It finds them all around it in nature. It simply stands still with its leaves spread out in unconscious prayer, and nature lavishes upon it these and all other bounties, bathing it in sunshine, pouring the nourishing air over and over it, reviving it graciously with its nightly dew. Grace, too, is as free as the air. The Lord God is a sun. He is as the dew to Israel. A man has no more to manufacture these than he has to manufacture his own soul. He stands surrounded by them, bathed in them, beset behind and before by them. He lives and moves and has his being in them. How, then, shall he go in search of them? Do not they rather go in search of him? Does he not know how unweariedly they appeal to him? Has he not heard how they are sorrowful when he will not have them? His work, therefore, is not yet. The voice still says, "Be still."

The conditions of growth, then, and the inward principle of growth being both supplied by nature, the thing man has to do, the little junction left for him to complete, is to apply the one to the other. He manufactures nothing; he earns nothing; he need be anxious for nothing; his duty is to *be* in these conditions, to abide in them, to allow grace to play over him, to be still therein and know that this is God.

The conflict begins and prevails in all its lifelong agony the moment a man forgets this. He struggles to grow himself instead of struggling to get back again into position. He makes the church into a workshop when God meant it to be a beautiful garden. And even in his closet, where only should reign silence—a silence as of the mountains whereon the lilies grow—is heard the roar and tumult of machinery. True, a man will often have to wrestle with his God—but not for growth. The Christian life is a composed life. The Gospel is peace. Yet the most anxious people in the world are Christians—Christians who misunderstand the nature of growth. Life is a perpetual self-condemning because they are not growing. And the effect is not only the loss of tranquility to the individual. The energies which are meant to be spent on the work of Christ are consumed in the soul's own fever. So long as the Church's activities are spent on growing, there is nothing to spare for the world. A soldier's time is not spent in earning the money to buy his armour, in finding food and raiment, in seeking shelter. His king provides these things that he may be the

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more at liberty to fight his battles. So, for the soldier of the Cross all is provided. His Government has planned to leave him free for the Kingdom's work.

The problem of the Christian life, finally, is simplified to this—man has but to preserve the right attitude. To abide in Christ, to be in position, that is all. Much work is done on board a ship crossing the Atlantic, yet none of it is spent in making the ship go. The sailor but harnesses his vessel to the wind. He puts his sail and rudder in position, and, lo! the miracle is wrought. So everywhere God creates, man utilizes. All the work of the world is merely a taking advantage of energies already there. God gives the wind, and the water, and the heat; man puts himself in the way of the wind, fixes his water-wheel in the way of the river, puts his piston in the way of the steam; and so holding himself in position before God's Spirit, all the energies of Omnipotence course within his soul. He is like a tree planted by a river, whose leaf is green, and whose fruit fails not. Such is the deeper lesson to be learned from considering the lily. It is the voice of Nature echoing the whole evangel of Jesus, "Come unto Me, and I will give you rest."

## British & Foreign News.

### ENGLAND.

In Bishopsbourne Church, near Canterbury, last month, the ceremony of unveiling the Hooker memorial window was performed by the Bishop of Rochester, in the presence of a large congregation. Richard Hooker's last benefice was Bishopbourne, in the rectory in which he died in 1600.

In the visitation charge recently delivered by the Bishop of Manchester, his grace referred to ecclesiastical litigation. He said that great questions were arising affecting, not only the relations of the Church to the State, but touching the Church's own standard of doctrine, and ritual and discipline. He contradicted the report that the Bishops had agreed among themselves not to allow any more ecclesiastical litigation until the constitution of the ecclesiastical courts had been revised. Their revision was still a matter of the remote future. No doubt the Bishops were anxious there should be no further litigation. But who, he asked, had been the authors of the scandal and disturbance, the clergy who defied, or the bishops who endeavored to maintain the law?

The Universities Mission of England has been engaged for a number of years in educating boys in the mission schools of Zanzibar, Mombasa and other places on the African continent. Many of these boys were torn from their homes in the interior of Africa and sold into slavery. These young men are now going back to Lake Nyassa, where they are to be stationed in the towns along its coasts in the work of civilization. A little steamboat costing \$15,000 is now building in England for their use. It is to be taken in small pieces to the lake, where it will be put together. It will leave the young men at the villages to which they are assigned, and will visit them at regular intervals, keeping up frequent communications between the important points on the lake. The Rev. Mr. Johnson recently returned to England with some of the brightest of these young men, who are being fitted to run the steamer's engine and to take sole charge of the vessel.

"The ghastly joke," as the sending of a dead body to the Home Secretary was so forcibly characterized, has found its way into Parliament, and the Rev. John Mirehouse, vicar of Colsterworth, comes very badly out of it. This is the story, as told by Sir William Harcourt. The church-yard at Colsterworth having been closed, a burial board was constituted in which the vicar had the principal voice. It was proposed to make two burial-grounds, one for the Church people, and the other for Dissenters. The portion of ground allotted to the Nonconformists was a disused quarry. The arrangement was most distasteful to the Dissenters, who accordingly carried the complaint to the Home Secretary, who remonstrated with the vicar,

As an act of revenge the clergyman became possessed of the body of a still-born infant, and forwarded it in a box to the Home Secretary. When charged with the disgraceful proceeding, Mr. Mirehouse denied all knowledge of it, but afterwards confessed that he sent the box to the Home Office. Sir William Harcourt will very rightly bring about a prosecution of the vicar for his offence against decency; and failing in this direction, he will place the conduct of Mr. Mirehouse before his Bishop.

### IRELAND.

Since the resignation of the Archbishop of Dublin, opinion is a great deal divided as to the ecclesiastic upon whom the choice of the united Synods will rest. Lord Plunkett, the Bishop of Meath, is first favourite, and is personally popular with those clerics and laymen whose votes are to decide the matter. His Lordship is an earnest Churchman, and an able administrator, and, at the same time, broad in his views and patriotic in his sentiments. His selection would be pleasing to the entire Protestant community of the archdiocese, for Lord Plunkett is far above narrow sectarianism, and he despises heartily the wretched and miserable cant of an empty-headed and hard-hearted sacerdotalism. The Bishop of Ossory, the Right Rev. Dr. William Pakenham Walsh, is also spoken of as a successor to Dr. Trench, in the Metropolitan archdiocese. There are few men in the Episcopal Church of Ireland who better deserve the admiration and respect of their co-religionists than the eloquent, high-minded, and distinguished clergyman who now rules with mild and gentle sway the See of Ossory. Dr. Walsh is beloved wherever he is known; and his sterling abilities and geniality of temperament have always won golden opinions even from those who differed from him in religious feeling and thought.—*London Paper.*

### SCOTLAND.

Speaking at Aberdeen to students for the ministry, Rev. Dr. Salmond reminded them—They were not priests, but something better. They claimed no difference between the Christian man and the Christian minister beyond that of office. They repudiated the idea that the latter was anything which was not applicable to the former that he was in any sense which was not applicable to the former the vehicle of grace to the Church. They rejoiced in knowing that whatever prerogative or function the minister might possess was a prerogative or function which belonged essentially to the Church as a whole, and not to any single order in the Church. The excellency of the ministry they took to be of another kind in its being the embassy of Christ; the true analogue for the office was that of the prophet under the Old Testament. In days when priestly pretensions are unblushingly advanced in quarters where better things might have been expected, it is refreshing to read such words of calm and Scriptural counsel. Further on, in the same address, the speaker remarked:—The function of preaching deserved the most sedulous attention, and required for its exercise the most patient preparation. What a power it had been in the history of human progress! Wherever this function of the ministry had been to the front, there the life of nations and churches had been free, quick, and progressive; wherever it had been thrust in the rear, there had been an arrest of popular movement, a decline of spiritual religion, a bending to spiritual despotism. As the Christian ministry could not die out, so its central function could never wholly lose its power and its attraction. There was something in it which appealed to an immortal instinct. It was a ministry of the living voice, and there was a spell in that which neither book nor journal wielded. Thus, while vain-glorious pretensions are barred, the way is opened for an emphatic insistence on the true value and grave responsibility of the Christian ministry.—*Christian.*

### FOREIGN.

The Italian Government has prepared a bill devoting £4,000,000 to sanitary works in Naples.

A great revival of activity is noted among the Roman Catholic Slavs. The 5th of April next will be the thousandth anniversary of the death of the great apostle, St. Methodius, and extraordinary preparations are being made for the great National Slav Pilgrimage at Welehrad, in Moravia. One feature of the programme will be a meeting of both the Greek and Latin Catholic Bishops in the ancient see of St. Methodius, which has now dwindled to the proportions of a small village. Barracks will be erected to accommodate no less than 30,000 pilgrims.

Protestant Sunday-school work is being pushed at many points in Spain, despite the opposition of the Romish Church. Through the Foreign Sunday-school Association comes the report that Mr. Cassell's mission at Oporto is sustaining two schools, one of which numbers 170 pupils; that Mr. Hoyle, at Leon, finds it hard to hold the children against the efforts of the priests to draw them away, but that his work prospers despite its difficulties; that notwithstanding continual persecution from employers and friends, seventy-three have within two years been baptized into the church at Pontevedra; and that at Salamanca, Batanzas, and several other points, the Sunday-school missions are gaining in numbers and support.

The excessive coldness of the weather in England has been surpassed in Central Europe. It is said that in Hungary the wolves have been driven by the heavy snowstorms from the Carpatian mountains into the cultivated districts, and in one case a pack of 120 wolves entered a village while the inhabitants were at church, and had to be driven out by the troops. A horrible story is told of the fate that befel a clergyman, who, with his wife and child, went lately on a sledge to Louka. On the way they were pursued by wolves, the horses bolted from fright, and in the confusion the clergyman's wife dropped her child among the pack. The father immediately jumped out to save the infant, but both he and it were torn to pieces. When the sledge arrived at Louka it bore into the village only the corpses of the mother and a babe which had entered the world during the mad flight over the snow.

## Home News.

### DIocese OF TORONTO.

#### GLEANINGS FROM MOODY.

(Continued from last week.)

No man has ever succeeded in God's work that has not been a man of faith; and the man that has left the deepest impression on this world has always been the man of faith. We are not told that Abraham was a great scholar, or a great warrior, or a great statesman, but we are told that he had faith, that he believed God, and now his name is known and spoken throughout the world. Hardly any name is better known than Abraham, and if you go to-day to his grave at Machpelah, you will find the words, "Abraham, the friend of God." It was not the greatness of the man that made him wonderful, but his great faith, his faith in a great God. If we are going to succeed in God's work we must have faith. A great many men break down because they lack faith; faith in God, faith in the gospel which they preach. They don't believe it is the power of God unto salvation. Caleb and Joshua were worth all the men in the camp. They were full of confidence and hope and faith. If the people had taken the advice of Caleb and Joshua at Kadesh-Barnea they would have taken possession of the land. They would not have been wandering through the desert for forty years only through their lack of faith. They made a great mistake in picking out twelve men to spy out the land. Faith sends out no spys. God said he would give them the land, and he was able to give them possession. When the twelve spies came back they brought in what we would call a minority report and a majority report. They all agreed that it was a good land, flowing with milk and honey. But ten came back and reported that the people were not able to go up and take the land; that the cities were walled, and there were giants and sons of Anak there. They were inconsistent, too, for they said the land was good, and then said that it ate up the people. Strange thing if a land that could produce giants couldn't produce food.

#### Unbelief is the most Inconsistent

thing in the world. Well, the camp would rather believe these ten men than Caleb and Joshua. Caleb and Joshua said:—We are able to take the land; if God is with us we can possess it at once. They were right. All they had to do was to keep their eye upon God and go forward. That is what the man of faith does. He is looking at God—not at Jericho, or the sons of Anak, or the giants, or the obstacles. Isn't the Church to-day looking too much at obstacles? Let us lift up our eye above them, and look at the Lamb of God. I can see one of those ten men telling how he had looked up at the face of the giant, and felt like a grasshopper beside him. Now Caleb and Joshua looked differently—the giants would look just like grasshoppers to them. So what you want is to be like Caleb and Joshua, and



go forward. Let the minister go into the pulpit expecting success. Let the Sunday-school teacher go into his class expecting success and he will succeed. Have faith that God will use you and help you to win souls, and you will not be disappointed.

#### You must have Courage.

Courage always follows faith. When Joshua came to Jericho God had told him that He would stand before him if he had only courage. Three times in the first chapter of Joshua He tells him to be of good courage. When he was taking his walk about Jericho he saw a man standing over him with a drawn sword. I am afraid most of us would have run. But Joshua said, "Art thou for us or for our adversaries?" And the answer was, "I am the Captain of the Lord of Hosts." If Joshua had run away, do you think God would have used him? What we want to-day is to be full of courage. If the Spirit of God tells you to speak to a man, go and speak to him. If you get up to preach, don't be afraid of some rich man in the congregation. Let the truth come right out. Another thing we want is

#### More Enthusiasm.

We want to go into the Lord's work with great fire and enthusiasm. Do you know what the word enthusiasm means? "In God." I don't know how anyone can realize his standing in Jesus and not feel enthusiasm. I like a man to go into the pulpit full of force. I like a teacher to go into his class full of enthusiasm—talk to the children, call them by their names. Children will be interested in a man like that. They will listen far better than if he just came in and folded his arms. If I was a carpenter I could make as good teachers as some of these out of wood; come in with no fire, no enthusiasm, never call a child by its name, or take any interest in it; meet a child on the street, don't bow to it. We're never going to win souls that way. We've got to throw the fire in; go about our work with enthusiasm, and then we will be successful. During our war we had some generals whose names were worth more than five thousand men—fire up our army. When any of the boys heard that they were going to take command of their corps, cheer upon cheer would go up; they carried everything before them. I never read anything about Garibaldi but it rouses my enthusiasm. I don't always approve of his judgment, but I admire his enthusiasm—he sets me on fire. In 1807, going towards Rome, he was thrown into prison. He picked up his pen and wrote—"Let fifty Garibaldi's be thrown into prison, but let Rome be free." He didn't care anything about Garibaldi, he was thinking about the cause. That is enthusiasm—that's what we want to be successful. When I was in Europe in 1867 a friend of mine said to me, "Go to Edinburgh and attend the General Assembly, and you will get fired up—it will pay you. Dr. Duff may speak." Well, I went to Edinburgh, and stayed there a week waiting to hear Dr. Duff speak. Then I went to get the speech he delivered a year before, and I found that he had spoken for an hour and a half for India, and then fainted away. They carried him into the vestry, and when he began to come to he said, "Where am I? O, I remember now, I was speaking for India. Take me back and let me finish my speech." They said it would perhaps end his life. He said, "I will die if I don't." The assembly was going to break up that night, and he must have

#### One more Plea for India.

So this infirm minister, worn out with his toils in India, was brought back, leaning upon friends who supported him on the right and on the left. They led him back to the desk, and there, with trembling form, he closed his speech. "Friends," he said, "is it true Scotland has no more sons to give to India? Fathers and mothers say there are diseases in India, and they don't want their sons to go. When Queen Victoria wants sons there is a great rush to get commissions. They will let their sons go for the Queen, but not for the Lord Jesus. I have spent 25 years in India—I am an old man—my constitution is broken down, my health shattered. But if it is true that Scotland has no more sons for India; if you will announce it to-night, I will be off to-night, I will go and show the Indians that there is one old Scotchman ready to die for them." My friends that is what I call enthusiasm. That's what you want—men who are willing to die if need be. May God take this miserable coldness away from the Church of God, and may it be on fire with enthusiasm. Another thing we have got to have is

#### Love for the Work.

If a man takes it up professionally, he's going to break down. If I had no love for my work, I would rather saw wood or break stones or sweep the streets. If a man takes it because it is his duty, and not from love,

he will not get on, and I believe the reason why many fail is because they have not the right motive, the love for God and for souls, the desire to win them for Christ. It is very easy to win a person when they know that love is the motive. How the barriers fall away when they know how easy it is to turn them to the Lord Jesus Christ. A man may be a good doctor and have no love for his patients; a man may be a good lawyer and have no love for his clients; a good merchant, and have no love for his customers; but it is impossible to be a successful worker for Christ and have no love for souls. I have heard people say, "Our minister is not blessed in his work, yet he preaches such grand sermons." It may be that there is not love back of his work. It is so easy to work with love. It is not hard for a mother to watch over her sick child. It might be hard to watch over some one else's; it is not hard to do it for her own—and love is the motive. People say to me, you ought to drop that and talk about duty. I have got a widowed mother in Connecticut, nearly eighty years old. Suppose I went to her and said, "Mother, when I was a little boy you used to watch over me, and now you are getting old, I think it is my duty to give you a token of my love." I think my mother would say, "My boy, you had better keep it if it is just out of a sense of duty." You mothers, you wives know what this means. You want love; if you can't have love, nothing else can take its place. What Jesus Christ wants is love. If love is the motive it is easy to work for Him. I get so disgusted with the Christians of this century, talking about the hardship of the work. Some of them ask me if I don't find it hard to do so much work. Why, it seems to me it takes a thousand Christians to make one decent one. I never read about Paul that I didn't feel ashamed of myself. Why, his little finger was worth more than most of us. Talk about what we endure! We ought to go and hide our heads. Go and stand beside Paul after he had been beaten four times by the Jews. We don't realize what that means. They would bind the wrists together and strip the back bare and beat it with a sharp piece of steel that cut clear to the bone. Men often died under it. Stand there beside Paul when he had been scourged four times and was going to suffer it again. Suppose you asked him, "Paul, what are you going to do about it?" What would be his answer? "Do—why, I'd just press towards the mark of the high calling of God in Christ Jesus." "Well, hadn't you better go down into Arabia until this excitement dies out; and then in a few years, when the Jews have forgotten all about you, come back; and be a little more moderate. Don't preach so much about Jesus Christ, about His being resurrected, and sitting on the Throne; the Jews don't like to hear that?" What would Paul have said to that? "I press toward the mark of the high calling of God in Christ Jesus." Don't think a few stripes are going to hurt me. It was not hard for him. He just gloried in it; he was suffering for Christ's sake. You can see him rejoicing even in his calamity. If a man were to be lashed once in these days they would make a martyr of him; his life would be published all over the country. But Paul speaks of his floggings as a very light affliction. We just happen to find it mentioned in one of the epistles. Take your stand beside him again when the people have stoned him, and his body is all black and blue, what does he say,

#### "I press toward the mark

of the high calling." Love was deep in his heart. Many waters could not quench it. Alexander made the world tremble with his armies, but this poor tent-maker made the world tremble without armies. The mighty power of God was upon him. They took him out of Rome two miles, tradition says, and beheaded him. They pined him as he walked out there because they thought he was on his way to death. He didn't fear. He knew he was on his way to coronation. He had love for the Master. Another thing we must have is human sympathy. The longer I live and the more I mingle with people the more I am convinced that we have to preach more sermons with our hands and feet. We are preaching to death, just about. It's preach, preach, preach all the time. Many people seem to think that what constitutes a Christian is willingness to go and hear sermons. If a man hears them a week he's thought a wonderful Christian. That's all wrong. What's a Christian good for who won't use his hands to help others? What's a Christian good for that won't carry the Gospel to the people, to the home of the poor, to the bedside of the sick. I think we ought to take the story of the Good Samaritan and read it once a month, and then remember the last part of it—Go thou and do likewise. "We have been priest and Levite long enough. It's so easy to take the place of the priest, to wear the shoes of the Levite and forget the Samaritan. Look at it. The

poor fellow had fallen among thieves. They had stripped him and left him wounded. The first man that came that way was a man who held his head high. He was a priest. He'd got his work done at Jerusalem, and was going down perhaps to

#### Dedicate a Synagogue

He heard the man's groans and looked at him and saw he was a brother Jew. But perhaps he said—"He isn't in my parish. I can't help him. If he was in my parish I'd help him pretty quick. Anyhow he's too far from Jerusalem; I can't help him." And as he went along he probably thought, "Poor fellow! I pity him." Yes, but he didn't pity him enough to lift his little finger to help him. The Levite was the next one that passed. He heard the cry of the sufferer, and probably thought, "Why I know that face. I saw him in the temple last Sabbath. I know his wife. They live in one of the back streets in Jerusalem. They have two little boys. Why, I know the whole family. But what business had he to come here? If he'd stayed at home he wouldn't have fallen among thieves." just as men say to-day, "Why do young men come from their homes in the country to the city when there's no work for them? Why do they leave the Old Country and come here? Why don't they stay at home?" Then the Levite might think again, "I'll report him to the police." Then his mind might have taken another turn, "I'll get a bill passed through the Sanhedrim to provide means to do away with these thieves. I'll see if I can't get up a society to take care of such people, and if I can I'll give five dollars towards it, and so put a plaster on my conscience." He probably thought of pretty near everything but helping the poor fellow. Then came the Samaritan. Now, if there was a man a Jew hated it was a Samaritan. He would not let the Samaritan eat at his table. He wouldn't allow the Samaritan to drink at his well. He wouldn't trade with him, wouldn't buy from or sell to him. A Jew has a pretty poor opinion of a man when he won't sell him anything when he thinks he can make anything out of him. He wouldn't even allow that the Samaritan had a soul. He was the only man who couldn't become a proselyte to the Jewish faith. That was the man that came along

#### He Heard that Cry.

He saw the man was not a brother Samaritan, but that he was a brother Jew. Jesus in this parable was telling the Jews who their neighbours were. They never forgot that. The idea of a Samaritan being their neighbour, but this poor Jew found out the Samaritan was the only neighbour he had. The Samaritan didn't sit on his beast and say, "Come here and I'll help you." You have to go to the people. You have to go to the poor attic, to the poor cellar. Lay your life right along close to theirs. Elisha sent his staff and his servant to bring the dead lad to life. But you will find you can't raise people with a ten-foot pole. Elisha couldn't raise that boy till he went himself. The Samaritan got down from his beast and came to the man. He poured oil into his mouth. Oil's a good thing to carry with you. A good many people carry vinegar, and they use it on all occasions. They scold you and lecture you every time they get a chance. He goes to a drunkard and scolds him. That ain't what the man wants. No one condemns him half so much as he condemns himself. He wants sympathy—he wants oil poured into his wounds, not vinegar. Suppose the Samaritan instead of helping him so had lectured him; suppose he'd pulled a manuscript out of his pocket and read him a lecture forty minutes long on science, or botany, or geology, or the moral decrees of God, showing him that if he hadn't broken the law of God he wouldn't have fallen among thieves. A good many men want something else besides sermons. If he is sick get him a doctor. Suppose it costs you a little something, pay it. Spend a little money on a man if you want to reach him. Get your shoulder under the burden and help him to bear it. You will soon win him. After the Samaritan had poured in oil, and probably torn off the sleeves of his garment to bind up the wounds, he put the man on his own beast and took him away. You couldn't make that Jew believe after that but that the Samaritan was his friend. He was converted. He believed in the Samaritan. But even when he had bound up the man's wounds and taken him away he hadn't done enough for him. He took him to an inn. There are a good many people that ain't willing to help a man unless they know what inn he is to be taken to. Suppose while the Samaritan was trying to hoist the man up somebody else passed and the Samaritan said, "Come and give me a hand to get this man to an inn." "What inn are you going to take him to?" To the Methodist inn. "Well, I won't help you." Will it help my little party or sect? Will he join us? Let us rise above these



**Miserable Sectarian Walls.**

Get men out of the ditch. Make haste, these men are perishing. I thank God these walls are crumbling. This Convention has been a good sign. Twenty years ago you couldn't have had a Convention like this. Each would have come on this platform and would have announced "I come here, but I want it understood that I am a Baptist, but I condescended to meet this Methodist," and they would be so conscientious they would kill the whole thing. The Samaritan takes the man to an inn and stayed the night with him. He probably had business in the city, but he stayed with him. That was the time he needed somebody to watch over him. How often have you seen a man reeling along the streets drunk, perhaps for the first time. If you had gone and spoken to him you might have saved him. But it's so easy to hand him over to the policeman. But get your arm in his. Care for him. That's more Christ-like. May God write the Samaritan's memorable action on our hearts, and may we go and do likewise. You may say, "I can't make myself sympathize with a man. What am I to do?" I'll tell you a good way. Put yourself in the man's place.

**CHURCH OF REDEEMER.**—Last Sunday the service in the school-house after the regular evening service in the church, was very largely attended, the building being well-filled. The congregation joined heartily in the singing of the hymns which consisted of popular selections from Moody & Sankey's book.

The meetings of the Church Women's Mission Aid will be resumed on Friday January 9th.

The treasurer of Wycliffe College begs to acknowledge with thanks the sum of \$17.63, received through Rev. B. Bryan, for Bradford Mission collection.

Rev. Dyson Hague held a Bible class at University College on Thursday evening. There was a large attendance of students.

The Committee organized for the relief of the small-pox sufferers in Hungerford desires that all persons wishing to contribute any articles of clothing will do so at once. Contributions may be sent to Mrs. Geo. Brown, 154 Beverley-street, or to Mrs. E. Blake, 397 Jarvis street. A number of young men of this city have volunteered their services on the sanitaty police. One of the candidates is an attorney who has been only a short time in Canada.

**DIocese of NIAGARA.**

We regret to hear that the Right Rev. Bishop Fuller is seriously ill.

**HAMILTON.**—In the account given in our last issue of the Rev. Hartley Carmichael's anniversary sermon in the Church of the Ascension, on December 7th, a mistake occurred. We stated that the church had been assessed for the Mission Fund of the diocese \$600, and that \$160 had been collected; whereas it should have been that \$760 (seven hundred and sixty dollars) had been collected.

**HAMILTON.**—St. Mark's has been undergoing repairs for some time past. The chancel has been widened and the ceiling tinted in a very tasteful manner. Other improvements have been made, which add very materially to the appearance of the church.

**RELIGION AND SCIENCE.**—The first of a series of Sunday morning lectures, to be delivered by Rev. Hartley Carmichael, was given in the Church of the Ascension school-room, on Sunday Dec. 7th, at a quarter of ten o'clock. The subject of the reverend gentleman's remarks was the uncertainty of geological evidence, which he handled in an able manner, pointing out the unreliable nature and shifting character of the theories of scientists regarding the age of the earth.

**FORT ERIE.**—There is evidence of a great revival of church work in this parish. The untiring efforts and earnest preaching of the new curate, the Rev. James Ardill, are now bearing fruit. The careless have been awakened, and many who have not been to church for years have been attending regularly. The Sunday-school has increased, and a great interest is shown in this department of Christian work.

**DIocese of HURON.**

**LONDON.**—At the evangelistic service, conducted

by Mr. Geo. Soltau, in Victoria Hall one day last week, an extremely interesting dialogue on "The Way of Life" took place between Bishop Baldwin in the audience and Mr. Soltau from the platform.

**WALLACEBURG.**—The re-opening of the Holy Trinity Church took place on Sunday last. Great improvements have been made, both externally and in the interior. The chancel arch is an excellent imitation of Grecian marble, and bears the inscription, "This is none other than the House of God." The windows have been renewed; the glass being frosted and bearing the simple design of St. Andrew's cross. The re-opening services were conducted by the Revs. H. A. Thomas, the Incumbent; J. M. Gunne, Incumbent of Kerwood; and Arch-Deacon Sandys, of Chatham. In the morning the latter divine preached an able and beautiful sermon on prayer; a subject well suited to the dedication of a house of prayer. The choir rendered the chants and hymns in an excellent manner. In the evening a very large congregation assembled to take part in the children's service, and to hear a sermon to the Sunday School by Dr. Sandys. Almost at the last moment, however, at Dr. Sandys' request Mr. Thomas took his place and preached an earnest and excellent sermon. A new era in the history of the Church of England in this place has been opened, and it is to be hoped that it may prove an era of greater numerical and spiritual growth than any that have preceded it. The missionery sermons to be preached on the 7th of December, and the visit of the Bishop for confirmation on the 14th, should give an additional impetus to this new start.

Rev. Mr. O'Connell, of London, has retired to a private insane asylum near Brantford, where he will remain for the present.

**SARNIA RESERVE.**—The annual missionery service was held in St. Peter's Church, Sarnia Reserve, on Sunday afternoon, December 7th. Notwithstanding the inclemency of the weather, and the bad state of the roads, there was a good attendance, and the offering amounted to about \$20 (twenty dollars). Several subscribers were not able to attend, and when all the offerings have been received, about \$40 is expected this year. The pastor, Rev. J. Jacobs, conducted the service, after which the Rev. Dr. Armstrong, of Moore, preached an impressive and fluent discourse.

**BYRON.**—The Bishop of Huron held confirmations on Sunday last in St. Anne's Church, Byron, Trinity Church, Lambeth, and at Hyde Park. Notwithstanding the heavy storm which prevailed, the churches were full to the doors. The classes were large for the size of the places, numbering 57 persons, who had evidently been carefully prepared by the Rev. Professor Sage, the popular incumbent in charge. The Bishop's earnest words of counsel deeply impressed the candidates and the congregations. At Byron the number confirmed was 22, at Lambeth 14, and at Hyde Park 21.

**FUNERAL SERVICE.**—The last sad rites were performed over the remains of the late Rev. W. B. Evans, by the Right Rev. the Bishop of Huron, assisted by a large number of clergymen.

Rev. R. F. Dixon, incumbent of Bothwell and missionery to the Moravian Indians, begs herewith to acknowledge with many thanks the following subscriptions towards liquidating the debt upon St. Peter's Church, Moraviantown, in answer to a circular lately sent out. Further assistance towards extinguishing the last remnant of the debt and pewing the church will be thankfully received:—J. W. G. Whitney (2nd don.), \$10.00; B. H. Dixon (2nd don.), \$5.00; Susan Jarvis, \$5.00; Mrs. Dykes, \$5.00; Jas. Crampton, \$2.00; Jno. Labatt, \$2.00; Sarah Howel, \$2.00; T. H., \$2.00; Anon., \$2.00; Mrs. T. R. White, \$2.00. The following contributed one dollar each:—Wm. Robinson, A. H. Dymond, Anon., "H. F.," Robt. Baird, R. Martin, Wm. Davidson, Tk. Offering, F. C. Martin, R. C. Tye, Rev. C. W. Ball, Chas. Harrison, Ed. Fitzgerald, W. H. Logan, F. F. Lawrence, Geo. Howard, J. Whinton, Wm. Cowan, Robt. Atkinson, Mrs. Pemberton, "E. M. H.," J. D. Sharman, Anon., Wm. Moore, H. A. Smith, Nathan Wade, Mr. Light, Dr. Millman, P. S. Strong, Chas. Hutchison, Jas. Hea, Anon., Sarah Howel, J. R. Richardson, E. Hebden, Mrs. Nuth, Miss Duff, Wm. Duff, Geo. Collyer, F. Rowland, G. F. Jewel, "J. P. H.," W. C. A. Crawford, D. H. Gesner, Peter Smetzar, Thos. Jennings, Geo. Frost, J. Lindsay, Geo. Bishop, W. Warner, Miss J. Hall, Mrs. J. Hall, Mrs. W. Wood, "J. S. P.," Mrs. A. C. Wells, Friend, R. Price, C. Brown, E. Lang.

The following subscribed fifty cents:—W. H. Westcott G. M. Shipley, John Clarke, T. G. Davis, Jno. Siddons, G. B. Sutherland, Jno. Balkwell, Friend. Two anonymous donations of twenty-five cents.

**ANNUAL MISSIONARY MEETINGS FROM DEC., 1884, TO FEB., 1885.**  
(Continued from Dec. 4.)

**BRANT.**

Paris, Tues., Feb. 3, Rev. Canon Hincks, Rev. G. C. Mackenzie.  
Burford, Wed. Feb. 4, " Rev. J. L. Strong.  
Cathcart, Thurs., Feb. 5, " "  
Mount Pleasant, Fri., Feb. 6, " "  
Brantford Grace, Sun., Feb. 8, " "  
" St. Jude, Sun., Feb. 8, " "  
Onondago, Mon., Feb. 9, " "  
Middleport, Tues., Feb. 10, " "  
Beavers, Wed., Feb. 11, " "  
Delawares, Wed., Feb. 11, " "  
Onondagos, Thur., Feb. 12, " "  
Canyageb, Thur., Feb. 12, " "

**BRUCE.**

Kincardine, Sun., Jan. 18, Rev. W. Craig, B.D.  
Pine River, Sun., Jan. 18, " "  
Lucknow, Mon., Jan. 19, Rev. R. McCosh, Rev. E. Hutchinson

Bervie, Tues., Jan. 20, " "  
Kinloss, Wed., Jan. 21, " "  
Kinlough, Thur., Jan. 22, " "  
Teeswater, Fri., Jan. 23, " "  
Walkerton, Sun., Jan. 25, " "  
West Brant, Sun., Jan. 25, " "  
Hanover, Mon., Jan. 26, Rev. R. McCosh, " "  
Allan Park, Tues., Jan. 27, " "  
Chesley, Wed., Jan. 28, " "  
Vesta, Thur., Jan. 29, " "  
Sullivan, Grace, Fri., Jan. 30, " "  
Warton, Sun., Feb. 1, Rev. G. Keys.  
Presque Isle, Sun., Feb. 1, " "  
Lion's Head, Sun., Feb. 1, Rev. W. A. Graham, M.A.  
Invermay, Mon., Feb. 2, " "  
Lake Arran, Tues., Feb. 3, " "  
Port Elgin, Wed., Feb. 4, " "  
Southampton, Wed., Feb. 4, " "  
Paisley, Thur. Feb. 5, " "  
Pinkerton, Fri., Feb. 6, " "

**ESSEX.**

Windsor, Sun., Jan. 18, Rev. G. G. Ballard, B.A.  
Sandwich East, Sun., Jan. 18, " "  
Sandwich, Mon., Jan. 19, Rev. J. Chance, " "  
Walkerville, Tues., Jan. 20, " "  
Essex Centre, Wed., Jan. 21, " "  
North Ridge, Thur., Jan. 22, " "  
Leamington, Fri., Jan. 23, " "  
Amherstburg, Sun., Jan. 25, " "  
Tilbury, Sun., Jan. 25, " "  
Comber, Sun., Jan. 25, " "  
Kingsville, Mon., Jan. 26, " "  
Colchester, Tues., Jan. 27, " "  
Peele Island, " "

**DIocese of ONTARIO.**

**KINGSTON.**—The mission conducted in St. James' Church by the Rev. Mr. DuVernet has been greatly blessed. The church has been filled to overflowing, and many have found peace and blessing in Christ. The Kingston papers speak in the highest terms of Mr. DuVernet's work, and of the character and results of the mission.

**MERRICKVILLE.**—A most successful mission has been conducted here by the Rev. E. P. Crawford, of Brockville. His earnest addresses have been very helpful to many.

**DIocese of MONTREAL.**

Collections and subscriptions received at the Synod office during the month of November, 1884:—  
**FOR THE MISSION FUND.**—West Farnham Missionary Meeting, \$15.21; Rougemont, \$6.92; Bristol, St. Luke's, \$1.87, and St. Thomas \$2.39; Onslow, collections \$2.73; Missionary Meetings, \$4.50; R. A. A. Jones, Esq., \$50; also for Missions on the Gatineau, \$25; Lacolle, \$5; Clarendon, \$5.70; Abercorn, balance, 67c.; Christievillie, \$20; Hemmingford and Bognon, \$8; River Desert, \$2; Franklin and Havelock, \$10; North Wakefield, collections, \$5, and Missionary meetings, \$23.35; St. John's, Que., \$7; St. John's for Upper Ottawa Missions, \$10.91; Mille Isles, for Upper Ottawa Missions, \$1.50.  
**FOR ALGOMA BISHOPRIC.**—Buckingham, \$7; St. Stephen's, Montreal, \$18; Kildare, \$5.48; Hull, \$7;



Church of St. James the Apostle, \$36; Berthier, \$8; Lacadie, \$1; Trinity, Montreal, \$12; Hemmingford, \$6; Lacolle, \$6; Adamsville, \$6; Dunham, \$5; St. John's, Que., \$12; Lachine, \$7; Cowansville, \$6; Sweetsburg, \$4; St. Luke's, Montreal, \$6.51; St. Jude's, \$12; Laprairie, \$3; St. Lambert, \$3.80.

FOR CITY MISSIONARY FUND.—Cathedral, \$6.  
FOR SUPERANNUATION FUND.—L'Eglise du Redempteur, \$1.76; Bristol, \$1.40; Rev. T. Everett, \$5; Dr. R. P. Howard, \$25; Dr. Godfrey, \$25; Portage du Fort, \$3.62; St. Andrew's, \$5.50; Christieville, \$2; Lacadie, \$1; Adamsville, \$3; River Desert, \$1.75; Philipsburg, \$2.67; Pigeon Hill, \$1.92; Mille Isles, \$1.20; Rev. J. Ball, \$5; St. Luke's, Montreal, \$8; Aylwin, \$3.70; Rawdon, \$1.40; St. Hyacinthe, \$1; Buckingham, \$2; Cathedral, \$29.59.

FOR DOMESTIC MISSIONS FUND.—Lachine, \$4; Lachute, \$1.25; West Farnham, \$6.07; Clarendon, \$2.02; Trinity, \$25; Rawdon, \$2.65; Como, \$6.93; Hudson, \$2.37; Coteau du Lac, \$6; Chambly, \$3; Edwardstown, \$3.27; St. George's \$111.54; Phillipsburg, \$1.41; St. John's, Que., \$10.91; Boscobel, \$6.04; Cathedral Sunday-school, \$29.25; Nelsonville, \$3.75; Cathedral, \$141.18.

FOR WIDOWS' AND ORPHANS' FUND.—Sorel, \$6.60.  
FOR THEOLOGICAL TRAINING FUND.—Clarendon, \$3.81.

FOR INVESTMENT BY THE SYNOD.—St. James' Church, Ormstown, \$500 endowment.

A meeting of the Bishop and clergy was held at the Synod Hall on Monday morning, 15th inst., at 9.30, to consider various matters connected with the business of the diocese.

We regret to announce the last loss sustained by the Rev. C. J. Machin, assistant minister of the church of St. James the Apostle, by the death of his third son on Sunday, the 4th inst., in the 22nd year of his age.

The annual meeting of St. Stephens Church Association was held on Friday evening the 12th inst., in the basement of the church. The Bishop who was to have taken the chair was prevented from doing so by a severe cold. Addresses were given by the Very Rev. the Dean, Rev. Canon Mills, and Archdeacon Evans. The 14th annual report was read by Mr. W. T. Nettleton, giving a very gratifying account of the successful work of the association.

The Christ Church Cathedral Total Abstinence Society now numbers nearly 1,500 members, adults and juveniles. Thanks to many kind friends it still carries on the weekly friendly meetings at the House of Refuge where there is always a large attendance. Some results have been seen in the past, as one and another have been brought to sobriety there. We trust that our Master will graciously vouchsafe His blessing in the future, so that poor souls may be led to know and love the only true Friend, who will be theirs not only in time but also in eternity.

The fortnightly meeting of St. George's Y. M. C. A. was held on Thursday evening, the 17th inst., in the school-room. There was a good attendance of members. A very interesting paper, entitled "A Sketch of the Rebellion of 1837-38 in Lower Canada," by Mr. J. P. Edwards, was read. A hearty vote of thanks to Mr. Edwards for his very able paper was proposed by the chairman and carried unanimously. A programme of the meetings to be held during the first three months of the year 1885 was laid before the meeting and adopted.

The Cathedral Ladies' Aid Association held their annual sale of work in the Natural History Rooms on Tuesday and Wednesday, the 9th and 10th inst. The proceeds were on behalf of the debt remaining on the Rectory. There was a very good attendance, and the various stalls were well supplied with beautiful and useful articles. The children's table, supplied by the little workers who call themselves "The Busy Bees," showed great industry on the part of the children, whose little fingers had produced so many pretty things. An art gallery, a Punch and Judy show, and a musical entertainment in the evening, were amongst the attractions of the bazaar.

The Rev. W. P. Chambers, of the Mission of Aylwin, gives a very encouraging account of the work in that mission at the several outlying stations. Owing to the bad roads and short days the list of Sunday services has had to be curtailed; still Mr. Chambers holds two one Sunday and three the next. At one new station—Kazulagne—the average attendance has been 50. The little church at Cawood has now a chimney,

and is eligible for and about to be insured. It is hoped that a polished wooden roof will be ready for it by Christmas, when St. James' Church at Wright will also be used for the first time. Sunday-school work is also flourishing at a little school started 2 years ago at a place called "Balm of Gilead." Children, some of whom had never had a day's schooling previously, can now say the catechism and have a capital knowledge of Bible History. This place is 6 or 7 miles from any church. On the 30th a special Sunday-school children's service is to be held at Aylwin for all the schools in the mission. The children are all preparing special hymns. Much interest is manifested in the matter by both parents and children, some of whom will have to travel 20 miles to be present.

The annual meeting of the shareholders of the Montreal Coffee House Association was held at the Hope Coffee House on Friday the 12th. The President, Mr. C. Garth, was in the chair. The Rev. R. Lindsay and the Rev. J. A. Newham were amongst those present. The Secretary, Mr. A. W. Hadrill, read the report. A new Coffee House, "The Dew Drop," had been opened in May, but had not proved such a success as was hoped, partly owing to the overwhelming number of saloons in its immediate vicinity, and which have entered into competition with the Coffee House by now supplying eatables. It is hoped, however, another year may bring better success, owing to the increasing number of workmen being employed in the growing freight traffic of the Canada Pacific Railway. It is also hoped that in another year there will be a greater limitation of licenses. The "Hope" and "Mariner" Coffee Houses both continue decided successes. The receipts at the "Hope" were \$2,297.98. Those at the "Mariner," on the wharf, \$1,286.07. The chairman said he was sorry that there was not the enthusiasm on the part of the temperance people as a body in this movement which they had expected. Individual members had done much, but from the temperance people as a body they had not received the sympathy and assistance which they might have given. The Rev. R. Lindsay suggested meeting some of the active temperance workers of the city, and discussing matters with them. Other speakers followed, and various plans for the future carrying on of these Coffee Houses were proposed.

A social meeting was held on the 8th in the basement of Trinity Church, St. Denis street. Notwithstanding the stormy weather there was a very large attendance. The Bishop occupied the chair and opened the meeting with prayer. Next on the programme was a piano duet by Messrs Bain and McDonald. The Chairman announced a solo by the Bishop who said it would not be a solo on the piano—that would be an impossibility for him; but he would say a few words. He was surprised at the rapid progress the Trinity Church has made, and that showed great energy on their part. Some time ago he had been at a meeting discussing the financial troubles of that church, and after a long discussion he had fallen back on his chair hopeless, when all at once a gentleman got up and offered \$5,000 cash and \$15,000 at a later date, and so all in a moment the troubles of their church had scattered, and since then in every respect Trinity Church had progressed rapidly. The next thing had been the choice of a pastor, and in choosing the Rev. Mr. Mills they had not made a bad choice. (Applause.) There was a great deal more to do for Trinity Church, and by prayer they would obtain what they desired. Next on the programme was a solo by Miss McFarlane, which proved a very pretty Italian song. The Chairman announced the Rev. Mr. Stone, who was received with great applause. The reverend gentleman spoke nearly in the same sense as his predecessor and ended his address by saying that Trinity Church, by working as energetically as before, would become one of the greatest centres in Montreal. The Chairman then announced a duet entitled "The Lesson," by Mr. and Mrs. McFarlane. The Chairman said that the name of the Very Rev. Archdeacon Evans appeared on the programme, but that that gentleman could not attend on account of the death of his brother. A solo by Mr. Burland was received with great applause. The Very Rev. Dean Carmichael followed with a short address, and His Lordship closed the meeting with the benediction.

#### DIocese OF QUEBEC.

The annual Missionary services of the St. Francis District Association were held in Sherbrooke on Wednesday, Dec. 10th. 22 clergy were present, including the Bishop of the diocese. Divine service

was held at 10.30 a.m., the clergy occupying the choir-stalls and leading the singing, which was very hearty. The sermon was preached by the Rev. John Ridley, assistant minister of the Cathedral, Quebec, from Gal. vi. 14. The service was concluded with the Holy Communion. The anniversary meeting in the evening, held in the Church hall, was well attended. The Bishop presided, and addresses were delivered by Dr. Lobley and Rev. J. Ridley. The offerings are to be sent to Algoma.

Dr. Roe is still absent, canvassing for Bishop's College, and is meeting with great success.

The Bishop is very busy attending confirmations, etc., throughout the diocese. Trinity Church, Quebec, is undergoing repairs, and will be re-opened next week.

#### DIocese OF FREDERICTON.

We learn with heartfelt sorrow that the Rev. G. M. Armstrong, the beloved rector of St. John's Church, St. Johns, is very ill. He has been in feeble health for some months, but of late appeared to be much stronger. Last week, upon the occasion of the funeral of the lamented R. C. Scovil, Esq., he went to Shediac (over 100 miles). Here he was taken very ill at the residence of Edward Smith, Esq. By the latest advices, we were informed that his physicians entertain but very little hope of his recovery. We most earnestly pray that he may be raised up again to carry on the Master's work. He is a noble and devoted worker. We can ill spare such. May God graciously restore him.

RICHIBUCTO.—There is a flourishing Band of Hope in connection with St. Mary's Church, under the leadership of Mrs. Almon. The society now numbers 74 members, and meets fortnightly. A great deal of interest is manifested by the children in the meetings.

#### DIocese OF ALGOMA.

UFFINGTON.—The Bishop of Algoma paid a visit to the Draper Township on December 5 and 6. Last winter the right rev. prelate was prevented from visiting this section of his diocese consequent on his visit to England. The visit this time was therefore looked forward to with more than usual interest. The Bishop, who was accompanied by the Rev. A. Osborne, of Gravenhurst, and the Rev. John Greeson, incumbent of the mission, arrived at the Ferrishill Church in time for service in the afternoon at 3. The attendance here was but small, but was considerably counterbalanced by the crowded state of St. Paul's Church, Uffington, in the evening. Long before the time appointed for commencing divine service the church was filled, drawn together, no doubt, by the fact that there was to be a confirmation, an ordinance which has not been performed in this church for some few years past. There were eight candidates presented, and the few well-chosen words spoken to them by the bishop could not fail but have their due effect. The sermon by the bishop was plain and practical, and attentively listened to, and the singing and responding most hearty. On Saturday, 6th, the bishop proceeded six miles further to Purbrook, where seven more candidates were admitted to the full privileges of the church, and received the Holy Communion. The people at this station have been very assiduous in their church work. The church has been lined, a large shed erected, church furniture and utensils bought, all quite recently. Thanks to the indefatigable help given by the lay reader, Mr. Charles Kirby, ably assisted by his two sisters, Miss Kirby and Miss E. Kirby. Altogether the bishop must have been pleased with his visit, and the church received new impulses. He returned to Gravenhurst on Saturday evening for the Sunday services.

Nov. 12th, 1884.

BELOVED GREAT BLACK COAT,—We, the Indians of Sheguiandah, write to you to tell you that we wish to build a new church instead of mending the old one, and we wish to ask you to help us in this matter. We are willing to do all we can. We will give all the labour, and as much as we can, but we wish you to help us to buy the materials. Perhaps some kind friends of England would help us if they knew of our need. We subscribe our names.

Chief—A. MANITOWASSING,  
JAMES BAHPEWASH, JOSEPH SHEBAHGEZHIG,  
WILSON KAGESHEYAGHA, WILLIAM BAHPEWASH,  
ANTHONY KAGESHEYAGHA, HENRY MUCKADABIA,  
JOHN GAKEZHEOONGA, and others.

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The above appeal explains itself. The new church is sorely needed; \$1,000 will build and furnish it, with the labour of these poor Indians. It should accommodate 75 or 100. I will gladly receive contributions. 17 Wilcock-street, Toronto. E. ALGOMA.

**DIOCESE OF RUPERT'S LAND.**

The Executive Committee of the Synod of the Diocese of Rupert's Land met for the first time since its enlargement on Wednesday, the 10th inst. The treasurer handed in the following statement:—

Clergy, widows' and orphans' fund	\$ 51 38
Indian Mission fund	175 32
Total	226 70
Home Mission fund overdrawn	94 89
Cash in hand	131 81

The attention of the meeting was called to a letter which appeared in the Montreal *Church Guardian* of the 5th ult., and Rev. O. Fortin moved, seconded by Rev. J. Boydell, and it was resolved: That His Lordship be asked to answer Mr. Parkins' letter to the *Church Guardian* and state what is and has been the actual cost of administering the various funds of the diocese.

Archdeacon Pinkham, who was anxious to visit England, received leave of absence for six months.

Moved by Archdeacon Pinkham, seconded by Mr. Brydges and resolved: That the executive committee of the Synod of the Diocese of Rupert's Land shall meet on the first Wednesday in March, June, September and December, and at such other times as the Bishop thinks fit.

On motion the following sub-committee was appointed to consider and report on all questions relating to property and finance:—Dean Grisdale, convener; Archdeacon Pinkham, C. J. Brydges, A. H. Whitcher and H. M. Howell, Q.C.

The Bishop was requested to write to the secretary of the Domestic and Foreign Missionary Society in Eastern Canada, quoting extracts from his letter of 10th July last, and pointing out that on the strength of his representations, clergymen have been appointed to several missions, and that unless funds are forwarded as promised, it will be impossible for the Board to meet its engagements.

After the transaction of other local and diocesan business the committee adjourned.

\$79.03. The number of men occupied on the construction of the Canadian Pacific Railroad in the district has been during the summer 1,000, besides the lumbering men and others in the out-lying posts, and among these men there has been but three or four ministers stationed, except an occasional visit from students. From the woods and the lands come large revenues to the country's treasury; by the railroads the merchants and traders are enriched, and money holders increase their wealth, and an easy transit is made for travellers and merchandise, and this by the hard and patient labour with pick and shovel and the like, and the discomfiture of shanty life in swamps and rocks and woods. Here the godly and ungodly must pack together, sometimes 20, 30, or 40 to sit and sleep and sew and smoke and sing in a room not larger than a family parlor, disassociated from home except in thought and prayer, toiling and enduring, and in many cases for family needs, some to sicken and to die, with few or none to tell of Jesus and His love; without the means of grace the consolation must be hindered.

Suppose a city or town, compactly built, with a population of near 20,000, with four or six ministers of the Gospel, devoutly to minister to the sick, the wilful, the weak, the anxious, and to watch over all as those who must give an account—would they not be likely to come short of what would be necessary? What is the aspect to-day of towns of 20,000 with a dozen ministers? Is there not much left undone which ought to be done, if there are sinners? Now, remove those influences, and would they not become sinners exceedingly like Sodom—for without the use of the means of grace people cannot expect to obtain grace or retain it. Is it not a marvel and a crime against heaven that great public works can be carried on in a Christian land, and God not acknowledged proportionately. No public worship, no praise to God, thanksgiving or supplication, no admonitions, exhortations, or instructions; the Sabbath unimproved and often desecrated; eternity forgot ten in the trifles of time—God's creation possessed—Himself and His word cast out as a thing of nought. We can but say, Repent, or the Lord will cast out men for their iniquity. How foolish does man become in their professions of wisdom, for the wisdom of this work is foolishness with God. Let the influences of God's grace and truth go forth unrestrained by His Holy Spirit, and let us be co-workers with God, that the wilderness may rejoice and be glad, and God be glorified in His works.

GEO. BUSKIN, Missionary.

362 Yonge St., Toronto.

**A PLEA FOR MODERATION.**

To the Editors of the *Evangelical Churchman*.

DEAR SIRS,—I was very much gratified on reading the admirable letter of a "Subscriber" in the last number of November 27th, of THE EVANGELICAL CHURCHMAN. It is time that those who are opposed to all intemperate habits, and especially that of drinking ardent spirits supplied by the glass in bar-rooms, aggravated by the practice of "treating," which leads many a young man who has not the courage to say "No," and then thinks he must return the compliment, when he merely stopped to bait his horse or to warm himself in cold weather. That stronger measures are required to check or abolish the retail sale of ardent spirits is obvious, but all attempts at prohibition will fail to be successful. Illicit stills would be in operation in the nooks and corners of our forests, and the vile stuff manufactured in the United States would be smuggled across the frontier in any quantity. Your correspondent's remarks on the use of malt liquors and light wines, are thus equal to the purpose, as I can affirm after my experience as a physician for fifty-five years, and I need only add to his remarks in one particular branch of the subject, and that is to the value of malt liquor in enabling nursing mothers to supply to their infants that natural nourishment which nothing can replace. In hundreds of cases I have seen the strength of the mother failing, and her milk also, when her infant was only three or four months old, and no expedient, no nourishing fluid would restore it but the moderate use of ale and porter, when they have been able to continue to supply its natural food to the infant up to twelve months or more without injury to themselves, and to the health and strength of the infant. This is a matter of no small moment when we refer to the statistics of the mortality of infant life which was in 1881 (the last return I have), over 23 per cent. of the births, and up to five years 37 per cent., and the same year of 2,234 deaths in the Province, 1,481 were of infantine debility alone, besides from other causes, a record sufficiently painful to make humane persons adopt any reasonable means to diminish it, and to avoid any measures which would tend to increase it. The above figures are for the

whole Province, while in the ten cities the mortality under one year was much larger, 32 per cent. in the first year, and running as high in one city as 42. This may seem as a very professional argument for a religious journal, but as you have quoted the theoretical opinions of scientific Professors as to the influence of alcohol on the human frame, I can fairly use results of extensive observation of the use of so mild a stimulant as malt liquor, of a nutritious character, and containing so small a percentage of alcohol, when its results are so beneficial to so important a part of the community. I will only add that I am surprised that THE EVANGELICAL CHURCHMAN, which has always upheld the Bible as the one great authority of faith and practice, should ignore its language on the subject. In both the Old and New Testaments the use of wine is sanctioned, in the latter by the highest possible authority; both for its make and use; and in the former, in the 14th chapter of Deuteronomy, 26th verse, "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink; and thou shalt eat this before the Lord thy God, and thou shalt rejoice, thou and thy household," leaving every one to his or her own responsibility to use in moderation the blessings God bestowed upon us.

Yours faithfully, JOHN MACKELCAN, M.D.  
Hamilton, Dec. 1st, 1884.

**The Church of England**

**TEMPERANCE SOCIETY**

**AT HOME AND ABROAD.**

**AT HOME.**

ST. PETER'S C. OF E. TEMPERANCE SOCIETY.—The largest and most influential meeting yet held of this flourishing society was that on Monday last, at the schoolhouse of the church, which was filled with an enthusiastic audience, who followed with deep interest the carrying out of a splendid programme. At eight o'clock the 1st Vice-President, Mr. Caldecott, took the chair and opened the meeting, the hymn being sung by the "Willing Workers" and the chorus taken up heartily by the audience. Then followed prayer, after which the Misses McDowell played in an artistic manner a pianoforte solo, another hymn and chorus followed, after which the Rev. Dyson Hague gave an excellent address upon "The battlements of the house," showing how careful all should be of their influence. The "Willing Workers" gave another chorus, and then passed round the audience a bountiful supply of "tea and cake," which soon had the effect of promoting a very genial flow of conversation. The meeting was called to order, and Mr. H. C. Dixon, of the Richmond, Vt., Mission, gave a stirring and sympathetic address, in which he showed the wide field for labour offered to the mothers and daughters of the Church and the great success that always followed female influence. At the conclusion of the address a number of pledges were taken, and the meeting closed with singing the hymn "One by One" very heartily, Archdeacon Boddy offering an earnest prayer for the Society.

Since the formation of St. Peter's Society a branch called the "Band of Hope," has been formed for juniors, under the superintendency of Mr. A. H. French, of Wycliffe College, which now numbers 250 pledged members. The Band of Hope meet every Friday in the School-house, from 7 to 8 p.m. In this manner a healthy public opinion is being formed, that in future years will help to mould the destinies of this great Dominion.

The official count of the vote taken on the Scott Act for Brant County was made on Saturday. The total vote in the city was 646 for the Act, and 812 against, a majority against the Act in the city of 166. The total vote in the county for the Act, 1,690; against the Act, 1,088, a majority for the Act in the County of Brant of 602.

**ABROAD.**

Mr. William Hoyle estimates that one-fifth of Britain's income is wasted in one form or another by drink.

The National Temperance Federation, at its Autumnal Delegate Meeting, held in Manchester, declared that no measure would be acceptable to the great body of Temperance politicians, unless it entrusted the inhabitants of each locality with a direct veto against the issue or renewal of all drink licences.

**Correspondence.**

**NOTICES TO CORRESPONDENTS.**

The Rev. Mr. Norton's letter and other letters have been received, and will have due attention.

**A CANADIAN DEGREE-FACTORY.**

To the Editors of the *Evangelical Churchman*.

SIRS,—One has to go from home to learn news. The following clipping from the London *Guardian* will be read with interest:—

"The Western University of Canada, of which Bishop Hellmuth is Chancellor, has conferred the degree of D.D. on the Rev. John Bennett, incumbent of Park Chapel, Chelsea."

This is either the third or the fourth of these "honorary degrees" which has emanated from this source. With praiseworthy modesty the bestowers of the honours do not make mention of their good works in Canada.

Yours, &c., VIDETTE.

**COLPORTAGE ON THE CANADA PACIFIC.**

To the Editors of the *Evangelical Churchman*.

DEAR SIRS,—Will you kindly give publicity through your paper to the work of the Algoma Evangelical and Scriptural Colportage Mission to Canadian Pacific Railroad men and lumbering men, with a view to obtain means to remove a debt contracted by its operations, and also to obtain means to continue its work unembarrassed. There has been supplied along the shores of Lake Superior and Lake Huron among lumbering men and the Canadian Pacific Railroad men and others, since June last, 500 copies of the Scriptures in eleven languages, 500 religious books, more than 700 hymn-books, and many thousands of religious tracts and magazines, and 600 religious services held. There have been received to the present time by cash and books \$463.34. There remains a debt of \$200; to Upper Canada Bible Society, \$81.81; to Religious Tract Society, \$47; to Standard Publishing Co.,

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## 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 IN ADVENT, DEC. 21.

## MORNING LESSON.

Isaiah xxx. to v. 27.

Job xlii. to v. 7.

John xx. v. 19 to 24.

## EVENING LESSON.

Isa. xxxii., or xxxiii. v. 2

to v. 23.

John xiv. to v. 8.

## The Evangelical Churchman

TORONTO, THURSDAY, DEC 18, 1884.

## EDITORIAL NOTES.

We have a quiet word to speak to delinquent subscribers. We ask their prompt and earnest attention to our rule—payment in advance. Please remit at once. The amount is but small, and may appear a matter of little importance; but remember it is by the aggregate of these trifles that our paper is sustained. Here is an illustration which many of our friends will appreciate. Suppose you had 4,000 bushels of wheat, which, instead of selling to one or two buyers, you sold bushel by bushel to 4,000 persons; and moreover were compelled in each case to deliver the bushel in portions at regular intervals, what trouble and difficulty this would involve, and what a multiplicity of small accounts! If then customer after customer, in reply to your demands for the money due, would plead it is but a trifle, but the price of one bushel, what is that among so many—what annoyance and loss this would entail upon you. Can you not from this parable understand how annoying it is for our subscribers to plead the smallness of the sum due as an excuse for dilatoriness and delay? In most cases where there is failure to pay promptly it is due simply to want of thought. Do, dear dilatory friends, take some thought in this matter. You can easily ascertain how you stand by a reference to the printed address affixed to each number. Thus "19 Nov. 4" means that your subscription expired on 19th of last month. "10 June 5" means that your subscription is paid in advance to the 10th of June, 1885. And such a statement showing payment in advance is very pleasant to read; pleasant to us because we feel we are appreciated and have your hearty sympathy and support, pleasant to you because you feel that your paper is your own, and that you are complying with our conditions, which are invariably payment in advance.

One outcome of the recent council of Roman Catholic bishops held in Baltimore is noted in our American exchanges. While making loud professions of loyalty to the government of the United

States, and going so far as to observe the national Thanksgiving Day, though appointed by a secular authority, it plans a deadly blow against the Public School system. It is reported that the Council decided that "the States are to be asked to make appropriations to the Roman Catholic schools in proportion to the school tax paid by the Catholic population." Commenting upon this audacious proposal, the New York *Observer* speaks out very emphatically. It says:

"In this State of New York the amount of money extracted from the public treasury for Roman Catholic purposes is astounding. And now the whole machinery of the Church is in working order to engineer the passage of what they Jesuitically call a "Freedom of Worship Bill." That is just what it is not. It is to force sectarian rites and ceremonies where abundant provision is made for the religious instruction of all without the slightest infringement of the rights of conscience.

"If these great questions were to be decided by the reason and proprieties of the case we would have no fear of the result. But we dread Romanism in politics. It does not reason. It does not offer statesmanship. It appeals to the fears of the politician: him it threatens with 'political damnation' if he opposes the demand; and to the subservient son of the church who, like John Morrissey, is a legislator and a communicant, it threatens 'eternal damnation' if he does not vote as the priests direct. With these two powers of destruction in its hands Romanism becomes a formidable element in politics, and it is the dictate of patriotism and wisdom to guard against its baleful influence on legislation. What has hitherto been only here and there a spasmodic and local attack on an important American institution—the public school—is now adopted as a general religious war. From the East to the West, from Canada to the Gulf, the country is to be agitated with the battle cry of Romanism—'Down with the public schools: Give us the money: We will have Sectarian Schools.'

"This is the issue made by the Council in Baltimore. It represents the sentiment and purpose of the millions that form the Roman party in this country. When it comes to the polls it will be the Roman against the American. And we believe in God and the American people. The school system will not be destroyed that the priests may teach and ignorance rule."

The Bishop of Manchester has lately said some good things about the purposes and methods of music in parish churches. Preaching at the opening of a new organ in a church at Prestwich, he said:—

"He recognized, as fully as anyone, the importance of the musical element, but he wanted it to be devotional. There should be nothing in the shape of clap-trap attraction. They were getting too much of these things. On great occasions—harvest festivals, dedication anniversaries, and the like—a great display was made; but was the result to edification? Were the people more Christ-like, did they go away more full of love of their neighbours and with a more earnest resolve to purify and ennoble their own lives? He did not feel sure of this, for he had been to services of the sort which he had felt were not 'unto edifying.' They ought to seek first and foremost of all the edification, not merely of themselves, who might be cultured musicians, but of the humblest, the poorest, the most unlearned, who might be drawn into God's house, and whose souls were just as dear to Him as the souls of the highest and most cultured."

It is noteworthy how many proofs incidentally accumulate, that the Sabbath was made for man, and that the observance of the Rest-day promotes all his interests, material as well as spiritual.

Colonel Wiestling, Superintendent of the Mont Alto Iron Works, recently gave his experience of an experiment tried at his furnace, when it was 'banked every Saturday night, and opened every Monday morning." He states the facts very clearly, and then presents a business argument which is worth considering. He says: "The depression in the iron business of the world has been intensified each succeeding month until the situation is admitted to be critical. Various causes have been assigned, and various remedies proposed. It is singular how many strange opinions prevail as to 'what is the matter,' what caused the trouble, and what protracts the evil. Probably the cause is more generally assigned to over-production than to any other one thing, and restriction of production is accepted in this view as the panacea. Assume for a moment that over-production has been and is the trouble. To restrict production in the way recently proposed (*i.e.*, by 'banking up' every furnace in the United States for four consecutive weeks,) if it is practicable, may be palliative, but surely not curative. It would be compensating for a flood with a severe drought, to be followed *ad infinitum* by spasmodic floods and droughts. Would it not be a more practicable and healthy restriction to bank up every furnace over every Sabbath? In 1883 the Sunday product of the furnaces of the United States was probably not less than 735,000 tons. If, from the assumed over-production which pressed on the market, the safety-valve of 'Sabbath-rest' had each week relieved the market of upward of 15,000 tons, where now would be the opportunity to bewail over-production? Is not 'Sabbath rest' a sound business proposition, independent of all its moral and Christian aspects?"

The Temperance Reform has recently gained a distinguished convert. Our readers have not forgotten the absurd epigram of the Bishop of Peterborough, who would rather have England free than sober, and showed himself more witty than wise. A better spirit now possesses his lordship. In a speech at Leicester, whilst presiding at the annual meeting of the Church of England Temperance Society, he said he was "quite aware that in this matter of temperance he had borne for a good many years rather a doubtful reputation, in consequence of certain utterances of his which were said to have become famous, or, as some people had preferred to put it, infamous." "At the time," he says, "he did feel considerable difficulty about attending temperance meetings," as being conscious that he would have both to hear and to say unwelcome things. But now he attends such a meeting, "because he cannot help it, through feeling that he must and ought to be there." Here was "a great cause" and "a great public duty," and the bishop of the diocese could not now stand aloof for any personal reasons whatever. He now declares himself to be "a new recruit to the cause of temperance," and as having now equal to anyone a deep sense of the evils of intemperance, and a great desire for the suppression and repression of the vice. As regards the liquor traffic, the bishop remarked that men differ very much as to what extent, if to any, they would allow that traffic to exist; and that he was not going to raise that question, being "far too wise and too great a coward" to do so.

Perhaps, more wise so far as ready to they think stipulates and some innocent which is friends of "if we in from say: its utmost the interesting the I carried th have in t principle: of Peterbo

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Perhaps, were there less cowardice, there would be more wisdom. After all, however, the Bishop did so far enter into the question as to say that he is ready to permit people to close public-houses "if they think it right and necessary;" and all that he stipulates for is the provision of "something else and something better," including healthy recreation, innocent elevating amusements, and open spaces, which is all very good, and just what the true friends of temperance desire. Moreover, he said "if we interfere legislatively, and he was very far from saying or thinking legislation had reached its utmost limit in this matter, and if we did it in the interests of society with the desire of ameliorating the people, then we must take care that we carried the people with us." This is just what we have in the Scott Act, and it is well to find the principle admitted even by the temporizing Bishop of Peterborough.

The Bishop of Lichfield has issued a circular to the clergy of his diocese, reminding them that a curate in deacon's orders is not licensed to preach. Whenever a deacon is required to preach, he is to read a sermon from one or other of the books named in the circular. These sermons may be shortened or simplified if necessary, but otherwise they are to be delivered by the curate as homilies sanctioned by the bishop of the diocese. On one Sunday in the month, however, the curate is to preach a written sermon of his own composition, and next day the manuscript of it is to be sent to the bishop for examination. The absurd and arbitrary regulation is exciting much discussion in England. The Bishop evidently desires to keep his clergy in leading strings. The result will be that only weak and third rate men will seek ordination in his diocese. His requirements, however, seem utterly illegal. We do not believe they would stand the test of legal enquiry.

#### ALCOHOL AND THE DOCTORS.

We are quite willing to publish any reasonable letters, even when the writers advocate views opposed to those which we maintain. Dr. McKelcan's letter gives one side of medical opinion in reference to the use of alcoholic drink as a medicine. Our readers cannot fail to notice to what an amazing extent the claims put forth on behalf of the medicinal properties of strong drink have moderated. Not long ago it was asserted that alcohol was a necessity of life. But, alas! its glory has departed. Once nearly every doctor prescribed it. For nearly every ill that flesh is heir to it was supposed to be a remedy. Certainly, nearly all people drank it in larger or smaller quantities and thought it the most nourishing and indispensable of all beverages. Now its advocates are few in number, and oh, how apologetically they bring forward its claims and virtues. Here is a case in point. It is the testimony of a highly fashionable physician, whose patients move in the most aristocratic circles and no doubt seek and obtain all the indulgence which the physician can possibly give them.

Before the Young Men's Christian Association of London, on a recent occasion, Sir Andrew Clark, Bart., M.D., delivered "A Medical Talk to Young Men." It was an address on "Considerations respecting the Constitution of Man and its Relations to Health, Knowledge, and Religion," in the course of which Sir Andrew discussed the question of the use of alcohol. He said he was not a

partisan, and would not take a side; but as to the relation of alcohol to health he did not mind saying two or three things about it, though he was afraid he would be misrepresented as he had always been. He would say, then, that alcohol was *not necessary to health*; that in his opinion alcohol was *not a helper of work, physical or intellectual*; and that if a man was as well with alcohol he was *ten thousand times better without it*. But there were in this world of ours poor, weak, ailing people who were never well, always complaining, and travelling along their journey with great difficulty. These took a little alcohol, and said it made them comfortable, and that it enabled them to do the little work which they had to do, and which otherwise they could not do. Another class of persons, engaged in physical and mental labor, declared that a certain portion of alcohol was an assistance to them, and they had tried the experiment without it, and that they could not work so well without it as when they took it. Speaking as a person of considerable experience, who had made the subject a special study, and who was as anxious as any one to get at the truth of the matter, he (the speaker) was bound to say that, though he was the most earnest advocate for temperance, it had yet to be proved to his satisfaction that alcohol in certain small quantities, which he had called "the physiological quantity," taken at stated times—namely, with dinner and supper—did interfere with the physical, the mental, the moral, or the spiritual development of mankind. He did not say that it did not; he said it had to be proved. The one argument against this concession of his was the argument of example, and that he would leave to others to deal with. But the less alcohol the better; *it certainly took the bloom off the spirit and joy and brightness of life*.

The advocates of the moderate use of alcoholic beverages are heartily welcome to all the comfort they can derive from Sir Andrew's cautious deliverance. Even he tells them that it is not necessary to health, helps no work, either of mind or of body; and that a man is ten thousand times better without it. But there are some poor valetudinarians, who *think* it helps them to live, (Dr. Clark does not say this is really the case), at least it comforts them. These he would excuse. To all others alcohol is forbidden, except "in certain small quantities." Even in regard to this, the doctor will not say that this "physiological" dram drinking is not hurtful, but only that it has not yet been proven to his satisfaction to be injurious. But over and above all else is the strongest possible argument to the man who is seeking to walk in Christ's footsteps—the force of example. This, however, Sir Andrew merely mentions, and presses on to give utterance to this one plain, decisive truth—"THE LESS ALCOHOL THE BETTER." Develop this proposition logically and you have at once the total abstainer's platform:—"NONE AT ALL, IS BEST OF ALL."

Dr. McKelcan thinks that there is one case in which the use of malt liquors is an absolute necessity, namely, that of nursing mothers. We have not before us the statistics and medical opinions which have been given upon this subject. But we are quite sure that the doctor's is altogether an exceptional experience and that the general verdict of medical opinion is strongly in the opposite direc-

tion. This is an important subject, upon which we would like to hear more from our correspondents. We are convinced not only that a great deal of female intemperance arises from this unhappy prescription, but also that it has not a little to do with the growth of the appetite for strong drink which seems inborn in many wretched victims.

#### "THE PYRAMID RELIGION."

Many of our readers have doubtless read with some interest a book which has a great show of learning, "Our Inheritance in the Great Pyramid." In 1859, a Mr. John Taylor, of London, first asserted that the large Northern Pyramid at Gizeh is the material embodiment of a mass of religious, historical, and scientific truth. His ideas were elaborated by Piazzi Smyth, and the statements propounded by him have become the fantastic creed of not a few earnest and misguided men. There is even a society called "The International Institute," which advocates the view that the inch and bushel, now in use among us, are an inheritance received from the immediate descendants of Noah, and so directly prescribed by God Himself that it would be a sin to abandon them. This preposterous theory was based upon the supposed purpose and dimensions of the great Pyramid. Nor was this the only wonderful truth it embodied. In its various measurements were recorded, said these wise men, the exact length of the old dispensation, the date of the coming of Christ and the length of his human life.

The fallacies and sophistries of these fanatics have been recently exposed in a masterly discussion of "The Imaginary Metrological System of the Great Pyramid," by Dr. Barnard, president of Columbia College. He deals with each successive article of this strange faith, the quadrature of the circle, the astronomical significance of its passages, the divine mission of its builders, its latitude and longitude, its ratio to the mass of the earth, its average temperature, and adequate part of the earth's daily motion, reducing each to an absurdity, or confronting its false assumptions with the facts ascertained by scientific methods. Mr. Flinders Petrie, son of Mr. William Petrie, who was one of the most zealous of the devotees of the Pyramid religion, was himself trained from infancy in this faith. In 1874, he had published a collection of "Researches on the Great Pyramid," intending to "add irrefragable proof of the sagacity of John Taylor and Professor Piazzi Smyth." In the first contribution to the School of Mines Quarterly, Dr. Barnard had said, that while the length of the base of the Great Pyramid was the one measure which was absolutely vital to pyramid religion, although Professor Smyth resided for *five months*, in 1865, within a stone's throw of the object of the study, day after day, incessantly and most assiduously measuring with microscopic accuracy every square inch of its surface, its chambers, and its passages, and when the only reason for which he visited the pyramid at all was to measure it, he did not dare to measure the base, or at least "had not the heart to do it." He could not but feel that on this crucial test would depend the fate of a theory which he had cherished for years. For his apprehensions had already been excited by a measurement made by two English engineers, of which he had himself



been a personal witness. In December 1880, Mr. Flinders Petrie undertook the task from which not only Smyth, but his numerous disciples had shrunk. He went to Gizeh to carry out some lines of research which had been indicated by Professor Smyth, as still desirable for the more full confirmation of his work. Unfortunately the apprehension which had deterred Professor Smyth, in 1865, was only too fully justified. The array of new facts which Petrie's book presents "demolishes completely the pretensions of the pyramid religion, and buries beyond all hope of resurrection the ingenious theories of Mr. John Taylor and Piazzi Smyth." It had been a fundamental article in the pyramid religion that the base should measure just 9,140 British inches. It proved to measure only 9,078.8. "With this determination the beautiful union of the sacred cubit (the cubit of the gallows of Haran as well as the ark of the covenant), and the length of the tropical year melts away into thin air. Such an error of eighty-one inches becomes enormous when multiplied by such figures as ten million, and destroys any conceivable relation with the polar axis of the earth. Then the measurement of the Sarcophagus showed there was an error of 500 cubic inches in the standard bushel carved "by the thirteen sons of Joktan."

Thus a few careful measurements have thrown down the wonderful structure which fanaticism and ignorance had reared.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

1st SUNDAY AFTER CHRISTMAS, DEC. 28, 1884.

The Creator Remembered, Eccles. 12 : 1-14.

Solomon had tasted all the delights of this world. Now, when his tooth had passed through to the core, he finds that it is rottenness, and his mouth is filled with the bitter ashes of decay. Sitting lonely, in his old age, upon the grave of every guilty indulgence, he utters the words of our lesson. They are strong and earnest words, worthy of all attention.

I. YOUTHFUL PIETY URGED (vs. 1-12).—"Remember now thy Creator in the days of thy youth." Something more than a mere act of memory is covered in this injunction. A reverent, affectionate remembrance, the memory of the heart, is what is urged. The mind is to be so occupied with thoughts of God as to have its whole tone affected, and a heavenly coloring imparted to its conceptions. This involves the necessity of knowing the Creator. Memory has to do with objects that are known. We cannot remember anything of which we have no knowledge. God has been pleased to reveal Himself in His works and in His word. He has manifested Himself to the world in His Son Jesus Christ. The obligation is upon each of us to study this revelation and manifestation till we come to know God, insofar as finite and sinful creatures can know the Infinite One. We are to study Him as the Creator, Preserver, and Redeemer of all souls; and the obligation we are under to obey Him who has made us. If all we have and are belongs to Him, ought we not in all things to be regulated by His will? Ought not His will to be our sovereign law in all things? But something more than this intellectual knowledge of God—His relations to us, and the obligations growing out of those relations—is necessary to the discharge of the duty here urged. There must be hearty sympathy with God. Whilst knowledge of a being is essential to the remembrance of Him, it does not necessarily secure such a remembrance. We know many persons that are seldom recalled to memory. A heart interest in a known object is essential to a remembrance of it. The essence of the duty here enjoyed is love. Knowing God, love Him, and you will remember Him, and make His will the law of your life. This duty is urged upon youth—

1. *Because evil days are coming* (vs. 1-7). Youth is the best period for yielding to the claims of God. Then passions lie comparatively dormant, habits are unformed, prejudices have attained no power, conscience is susceptible, the heart is tender, and the cares and entanglements of worldly business do not engross the attention and enchain the soul. But the days of youth pass swiftly away. They soon give place to the

"evil days" and the years when, having neglected religion in his early years, the man will have lost all desire for it. "Evil days" are coming when, aside from the peace of God in the soul, there will be "no pleasure" in anything. We have here a wonderful picture of old age. The decline of life and the advent of death are here described. The description, though highly figurative, is as true to nature as it is beautiful in poetry. In the case of those who have forgotten God, old age is joyless. For them the sun is darkened, and the clouds return after the rain. The light of the sun expresses prosperity and joy; darkness, pain and calamity. After rain, sunshine; that is, comfort might be looked for, but only a brief glimpse of it is given; and the gloomy clouds, that is, sorrow and pain, return. There is a day coming when "the keepers of the house shall tremble." The arms agile in youth and brawny in manhood, weak and palsied with years. "The strong men shall bow themselves." The firm and well-jointed limbs that bore up the body, unconscious of its weight, totter in weakness and become helpless beneath the load. "The grinders cease because they are few." The mechanism by which the body appropriates food and thus repairs the waste of nature is worn out. In old people most of the teeth are gone, or at least but a few stragglers are left, insufficient to carry on the operation of grinding. "Those that look out of the windows be darkened." The eyes, once sharp to discern the distant and the near, have become dim. "And the doors shall be shut in the streets, when the sound of the grinding is low." The lips, having no longer the support of the teeth, fall in. Old people who have lost their teeth always masticate with their lips closed; and mastication being performed by the gums less noise is produced than when done by the teeth, so that "the sound of the grinding is low." "And he shall rise up at the voice of the bird," refers to the light sleep of old age. "The daughters of music shall be brought low," refers to the ear and voice, the organs for producing and appreciating sounds. "Also when they shall be afraid of that which is high, and fears shall be in the way." Everything is a difficulty to infirm age, and the shattered nerves decry a lion in every path. "And the almond tree shall flourish." Locks once golden or raven grow hoary, like the blossoms on the almond tree. "And the grasshopper shall be a burden." The load of infirmities will not allow the aged to bear the slightest additional weight. "And desire shall fail." All purposes of life have evaporated, all interests are gone, all warm sympathies are extinct, all appetites are numb, life is almost a blank. "Because man goeth to his long home." The grave is the long home of his body, and eternity the long home of his soul. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The body was never anything else but living dust, though pampered with luxury, robed in splendour, and housed in a palace, nothing but dust. To dust it returns. The spirit came from God, an emanation of His own effulgent nature, and back to Him it goes.

2. *Because "vanity" is written upon every life that has no foundation in God* (vs. 8-12). "Vanity of vanities saith the preacher; all is vanity." It is awful, unutterably awful, for one to feel that all his life is nothingness. Yet that is Solomon's meaning here. It is doubtful if ever an intelligent godless man felt the infirmities of age creeping upon him without at some time realizing it all. There are moments when the soul shrinks and cries in pain as it feels the first shade of the long-drawn shadows of oblivion falling noiselessly across its path. The writer does not say, "Beauty has no charms, mirth is not pleasant, the heart of youth is not glad." "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." "It is fair, it is beautiful, it is glad. But the arrow-mark of death is on it all. Live out your little span of life, be glad in the short sunshine of your day of joy. It will soon pass. The lightning-stroke of the autumn storm will strike down your beauty, every gauze wing and velvet plume of loveliness lying prone and helpless upon the dark waters of death at last. The world passeth away and the lusts thereof. Men at sixty years of age look back to what they were at sixteen, and cannot see the likeness to themselves as they now are. Ah, no! Their dream of what a man should be has perished. Buried and forgotten are all the young hopes that flushed their cheek and fired their eye. That is one way in which we are taught that a godless life is vanity. The other way is by death. A ghostly knocking is heard through all our houses. A noiseless visitor enters, and treads boldly up to where the lamp of life is burning. His chill breath touches it, and darkness covers all. Then he takes his iron pen and writes on the gray churchyard stone life's epitaph, "Vanity of vanities."

II. THE WHOLE DUTY OF MAN DECLARED (vs.

13-14).—How to live—the right and best thing to do with this existence—that is the question which the wise man has been discussing all through the book; and here is "the conclusion of the whole matter." "Fear God," not with a slavish terror, but with a filial reverence and loving awe, "and keep his commandments, for this is the whole duty of man." Much has been written by men in the attempt to answer the question, "What constitutes a scriptural piety?" and with the widest divergence of view. The Bible defines it in a few places, and always in a few words. Here is one of them. Setting aside all matters of doubtful dispute, true religion is to "fear God, and keep his commandments." "This is the whole duty of man; it is all his business and all his blessedness; our whole duty is summed up in this. It is the concern of every man, and ought to be his chief and continual care. It is nothing to man whether he be rich or poor, high or low; but it is the main matter, it is all to a man to fear God, and do as He bids him." There is a judgment coming, and nothing but duty done will enable us to meet it in peace.—*Meredith.*

THE COLLECT.—The Race set Before us.

In St. Paul's time, Corinth was very famous (among other games) for its races. 1 Cor. 9 : Large numbers of people came together to see them. The winners were crowned with garlands of leaves by the judges amid the shoutings of the lookers-on. To win a race was thought a great honor. Perhaps St. Paul once saw some of these races (Acts xviii. 1, 11). At any rate, they made him think of another and far more important race. Read Heb. xii. 1, 2. The "race that is set before us." This the subject of our Lesson to-day.

I. THE RACE TO BE RUN. In the Collect we use the words of passage just read—the race that is set before us. What do you think this means? See 2 Tim. ii. 19. "Let every one . . . depart from iniquity." "Every one that nameth the name of Christ." It is, then, the Christian's race; he must depart from iniquity. But more than that. What draws us away from sin? Read John 12 : 32. Jesus. He is He that is the good. Read Heb. 12 : 1. We are to run looking unto Jesus. He is the power that draws us, He is the example we are to imitate, He is the one with whom we are to be. Everything in the race is connected with Him—the direction in which we are to run, the object of our running, the strength of our running. The Christian's whole life and conduct is a race plainly marked out—"set before us"—so that we cannot mistake it, and "set before us"—you and me.

II. HINDRANCES IN RUNNING IT. The Christian race not an easy one. We confess in Collect that we are sore let and hindered in running it. In Heb. xii. 1 we are told that it must be run *with patience*—i.e., endurance (*Coll. for 2nd Sunday in Adv.*) under difficulties. The race is long and not easy to run. There are things which hinder us. Notice—

1. *What they are.* "Our sins and wickedness." (a) *Our sins*—daily acts of disobedience, "trespasses" (*Lord's Prayer*). "We have done those things," &c. (*Gen. Conf. and comp.* 2 Kings xxi. 15; Matt. xxiii. 23.) In Litany also—sins, wilful; *negligences*, careless; *ignorances*, unwitting. These things very real hindrances.

(b) *Our wickedness.* We sin because we are prone to sin by nature, "desperately wicked" (Jer. xvii. 9). St. Paul. (Rom. vii. 5) speaks of "the motions of sin" in our members—i.e., the tendency or readiness, the promptings to commit sin which remain even in the regenerate (Art. IX.) "The flesh lusteth against the spirit" (Gal. v. 17).

2. *How they hinder us.* In Heb. 12 : 1 our sins are compared to long garments, "besetting us," i.e., clinging to our limbs and feet, thus impeding our progress, *in our way*. Have we sinned? How unhappy it makes us. We can do nothing for God whilst unforgiven. We cannot run. We are sore let and hindered. Our "iniquities prevail against us" (Ps. lxxv. 3). Then they are like a great weight which drags us down and wears us out. "The sin which doth so easily beset us may either be any special sin to which each is subject, or the sin of unbelief, which is the great root-sin and the great ruining-sin, in all cases.

III. HELP IN RUNNING IT.

The Collect points us to God alone as the source of help. All grace and strength is given—

1. *By God.* See Isa. xl. 26, and read from ver. 28 to end. He is never "weary" (ver. 28), but strengthens those who are (ver. 29, 30) if they "wait upon Him" (ver. 31). What encouragement here to pray—"Lord, raise up Thy power," &c.; "with great might succour us." God alone can enable us to overcome our own "sins and wickedness," so that we may "run and not be weary." Let this strengthen the "feeble knees" (Heb. xii. 12).

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2. *Working in us by His Spirit.* We pray in Collect "come among us." Looking back to a past coming of God in Christ, and forward to a future coming, we here acknowledge a present coming—that by His Spirit (John xiv. 18, compared with John xv. 26). The Holy Ghost sent by Christ to dwell in the hearts of His people (1 Cor. iii. 16; vi. 19), to strengthen them day by day (2 Cor. iv. 16). Hence called "the Comforter." Could Christ do more for us? Here is "bountiful grace and mercy."

3. *For Christ's sake.* Look at concluding words of Collect. "Through the satisfaction, &c. [Illustr.—Debtor and creditor: debt paid, creditor "satisfied."] Had it not been for Christ, we could not even have tried to run. Christ paid our debt. Now, through faith in Him we are alive (Eph. ii. 1, 5), and are the objects of the Father's "grace and mercy," because "He ever liveth to make intercession for us" (Heb. vii. 25). All our prayers heard and answered "through the satisfaction," &c. (John xiv. 13; xv. 16). Look again at Heb. 12: 1. We are to run looking unto Jesus. It is through faith in this that we have all grace and power. The more complete and entire our dependence upon him the stronger we are.

### Children's Corner.

#### LADY TEMPLE'S GRANDCHILDREN.

##### CHAPTER XXI.

(Continued.)

And upon the very first day after their return home, Dolly asked and obtained permission to go across to see Molly and to tell the news to her.

The meeting between the two little friends was a very loving one. Molly had grown stronger with her six weeks of sea-breezes and salt baths. There was a faint color in her cheeks, her eyes were less hollow, the expression of her face was more serene than of old and her smile brighter.

"You have grown quite pretty," said Dolly admiringly. "Oh, Molly, isn't everything just lovely? I am so glad you have come back," and the child broke into a laugh of pure happiness.

"I am glad to be back. I am glad to see you. Why, Dolly, what is it? You look different somehow. You look as though you had something to tell me. You look so happy."

"I am happy. I have got something to tell you," answered Dolly, her face quivering all over with eagerness and delight. "Oh Molly! such a wonderful thing has happened. What do you think—no, you must guess what it is."

"What? I don't know what to guess. Has your grandmother given you something nice?"

"Ever so many things; but that's not what I mean. Guess again."

"Perhaps—perhaps," Molly hesitated; "is it that your grandmother has got fond of you?"

"Yes, that is part of it, but it is better than that even."

Better than that! Molly was puzzled.

"Tell me," she said.

"Yes, I will. I can't keep it any longer. Grandmother has written to mamma to ask her to come home—back to England to see her—and I know she will," and Dolly paused, watching the effect of her words.

Not from Dolly's lips, but from other sources Molly had learned quite enough of the Temple family history to be greatly impressed by this piece of intelligence.

"Really!" she ejaculated. "Has she really?" and then she looked curiously at Dolly and added, "So you have done it?"

"Done what?" asked Dolly.

"Made the peace."

The child looked at her quickly.

"What do you mean, Molly?"

"You know."

"Yes, I know," answered Dolly slowly. "But how do you know?"

"I think everybody knows," answered Molly. "People talk about it enough any way. I never cared to listen to what they said till I knew you. Now I always do. Every one has been wondering how this would end."

"What?"

"Why, you coming to live with her, and Duke."

Dolly made no answer, she hardly knew what to say. Molly looked curiously at her and concluded triumphantly—

"I knew how it would be. I always said so."

"Said what?"

"Why, that you would make the peace."

A smile broke over Dolly's face.

"Oh Molly, I am so happy," she said, "but I can't understand how it all comes about. I don't know what I did."

"That's just what I want to know," interrupted Molly quickly; "what was it you did?"

"I don't know," answered Dolly sedately; "I often try and think. I sat in her room and did little things for her when I could, and I read to her a little; and that was all—oh, and I used to sing to her often when it got dark."

"That doesn't sound very much, does it?" said Molly, and then added with a gleam of inspiration, "But you loved her perhaps?"

"Oh yes, very, very much. She was so kind and good to me."

"Was she?" Molly opened her eyes wide. Presently she said shyly—

"I suppose you prayed for her perhaps—prayed that she might love you?"

"Oh yes, always," answered Dolly earnestly. "Perhaps that had something to do with it—do you think it had?" suggested Molly, blushing and hesitating.

"Oh yes," answered Dolly eagerly. "I know it must have had—I could never have done it alone."

Both children were silent awhile, then Molly spoke slowly and thoughtfully.

"I think praying does help in lots of things. I didn't believe in it a bit once; but I do now. I think it does a great deal."

"Do you?" replied Dolly. "I am glad; for I do too."

"I know you do. It was you first told me. I have been praying for the boys lately. I used never to; but I never forget to do it now. I'm sure it helps me to love them—and—and I think it helps them to love me."

"I am sure it will," answered Dolly earnestly; "because you see I have tried it myself. And you really do love the boys?" she added after a little pause.

"Yes, I really do—all of them—not so much as I ought perhaps, but much better than I used. They are so much kinder and nicer to me, too. They got worse again after you went away; but they are much better—ever so much. Bruce is nearly always kind, and he and Wilfred hardly ever quarrel now. Wilfred isn't half so sulky as he used to be. Things are much nicer every way. I am so glad you came with us, Dolly. You are a real peacemaker everywhere, I think."

"Don't praise me, Molly, dear, I don't like it. I am only so very glad and happy that everything comes so nice. I think God has been very good to us all."

"And your mother is really coming back?" said Molly, recurring to their early topic, which had almost escaped her memory for the moment.

"Oh yes, I know she will—directly she has the letter. Papa can get furlough whenever he likes, I know. It is due to him or something, I don't quite understand what. And I think perhaps he will never go back to India at all, for he likes England, and so does mamma; and if grandmother is fond of us all and we are all happy together, I think perhaps they

will stay here altogether, and oh! we shall be so happy."

Dolly's day-dreams were very bright ones. She was full of eager anticipation, and Molly was as sympathetic a listener as she could wish for.

The boys came in presently, eager to see Dolly again, and very pleased at her delight in the news she had brought with her.

Bruce's foot was nearly well. He limped a little still, but very little, and he could walk a good distance without difficulty. He and Wilfred were still capital friends, and Dolly was soon carried off to see the model ship which was the admiration of all beholders now that it was completed, and stood in a place of honour in the library. Then there was the tank to be visited and admired—the tank which had been transported home with extreme difficulty and danger to itself and its occupants, and in which Dolly's old friend the spotted fish swam lazily and contentedly about.

"He is grown, I am sure," said the child, laughing. "Do you remember how I carried him home, Bruce, and what a hot day it was?"

"I remember," answered Bruce. "That was the beginning of it."

Dolly looked up quickly, with a shy, glad smile. She knew what he meant, and was pleased that he had not forgotten.

There was a pleasanter kind of understanding now between the Lennox boys. There were not so many rough words bandied about between them. They did not abuse each other on every little difference of opinion, nor fly into a passion on the smallest provocation.

They were not model boys yet. They were still hasty and thoughtless, and not always good-tempered or kind to each other; but the old continual striving and quarrelling was at an end. They did not tease each other from malice or unprovoked ill-humour. They could play without blows and rough words, and were better friends than they had ever been before.

"And it is all Dolly's doing," Molly would sometimes say, when this was commented upon, and nobody denied it. It did not seem very clear what Dolly had said or done, but none of those concerned seemed to doubt that she had taken an active share in their reformation.

Dolly was very happy. What with her lessons with kind Miss Manners, her quiet hours with her grandmother, and her games with Duke, her days were very fully occupied—time flew swiftly by.

There was only one trouble upon Dolly's mind now, and that had reference to Duke.

"Duke dear," she began one evening as they were sitting upstairs together. "Aren't you very, very pleased mamma and papa are coming home?"

"Yes, awfully," answered Duke, imitating the manly style of Bruce Lennox. "Lucy says she believes we shall go and live in papa's old castle sort of place in Warwickshire. It will be jolly. I don't care for this stupid old house of grandmother's."

"Oh Duke, it is a nice house. I am fond of it. But if we go to live somewhere else, grandmother will come to live with us too, won't she?"

"I don't know," answered Duke; "and I don't care."

"Oh Duke," said Dolly half reproachfully, "have you not learned to be fond of grandmother yet?"

Something in the tone shamed Duke a little. "She is much nicer than she used to be," he admitted.

"She is kind and good, and she loves us both," answered Dolly. "It would be very wrong of us not to love her too."



"She loves you best now," remarked Duke. "I'm glad of it. She ought to."

"Why?"

"Because you were always good to her. I was often very naughty."

"Duke," cried Dolly, catching at the chance thus offered, "won't you tell grandmother you are sorry for being naughty to her when we came? Do, dear—I'm sure it would be nicer if you do."

"But I'm not sorry," objected Duke sturdily.

"But, Duke dear, I think you would be sorry if mamma were to hear about it, for it would grieve her so. And Parker told me that some of the things you said hurt poor grandmother very much. She is growing old now, Duke. Some day she will die and go away to heaven, I am sure you will be sorry then, and you will wish you had told her so."

Duke was not hard-hearted, and this appeal touched him.

"I'll go now," he said, jumping up. "I'll go now before I've time to change my mind; come, Dolly." He took her hand and ran quickly down to grandmother's room.

"Grandmother," he said, marching up to Lady Temple with no sign of timidity, save that he still held Dolly's hand fast in his own, "I've come to say good-night; and I want to tell you that I'm sorry I was naughty to you and said rude things when I came here first."

He stopped and looked at Dolly as though to ask if he had said all that was needful. She smiled at him and her lips moved. Duke was quick and understood at once.

"Will you forgive me, grandmother?"

"Yes, Marmaduke, I forgive you freely. I do not think it will occur again."

The words were formal and precise, as usual; but there was an expression upon the wrinkled face that touched the child.

"Grandmother," he said, laying his small hand upon hers, "I am going to be fond of you always now. Dolly loves you next best to papa and mamma, I think; and I am going to love you too. I'll try not to be naughty to you ever any more. You'll like that, won't you?"

"I shall like that very much," Lady Temple answered with unusual gentleness. "Good-night, Marmaduke, God bless you."

The boy retired after a more loving embrace than usual; and Dolly lingered behind to read and sing to her grandmother. She went to bed that night with a very happy heart.

On and after the first of January, 1885, The Christian Union will be enlarged by the addition of eight pages. It will then become a thirty-two page paper, and will contain more reading matter than any other religious weekly newspaper in the world. Many popular features will be introduced, which will make its columns for home reading unusually varied, graphic and interesting. Its editorial and literary departments will be enlarged, and will represent the best work of the best men on all topics—religious, political, social, and literary. It will give its readers during the coming year several serial stories of a high order, together with productions of many of the most distinguished writers in this country and abroad. Attention is called to its advertisement in another column.

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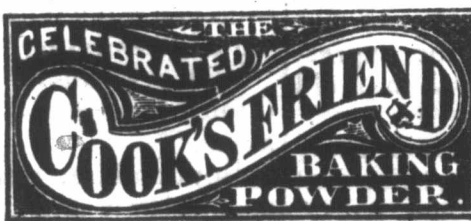
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