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The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 51. Whole No. 415. TORONTO, THURSDAY, May 1, 1884.

\$2.00 per Annum in Advance
Single Copies 5 Cents.

The Evangelical Churchman
PUBLISHING COMPANY,
TORONTO, CANADA.

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THE INNER CALM.

Calm me, my GOD, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my GOD, and keep me calm,
Soft resting on Thy breast:
Soothe me with holy hymn and psalm
And bid my spirit rest.

Calm me, my GOD, and keep me calm,
Let thine outstretching wing
Be like the shade of Elim's palm
Beside the desert spring.

Yes, keep me calm, tho' loud and rude
The sounds my ears that greet;
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate Thy holy name.

Calm when the great world's news with power
My listening spirit stir,
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star
Which storms assail in vain,
Moving unruffled through earth's war
The eternal calm to gain!

—Rev. H. Bonar.

DEFINITE CONSECRATION OF TALENTS

In order to the consecration of our talents to God "being very real," it must be very definite. We must as far as possible discover what our talents are. Some are in a measure common to all alike. Others are more special; and these are not equally bestowed upon those who possess them. Some may have few talents; others many; but none are without any, from the least to the greatest. "Every man," in the parable, received something from the master (Matt. xxv. 15). Many hardly recognize what talents they have. They have so often thought of such things as riches, health, and high station in life as talents, but have never looked upon poverty, sickness, low estate, and many other things in which they have a share, in the same light. But as a matter of fact, everything is a talent that we can use in God's service, to bring glory to Him, and to advance His Kingdom in this world. This view enlarges very much the list of every one's talents, and opens up avenues of definite service, which were before unrecognized. We hope in these papers to make this plain to all.

Having discovered and recognized our talents, the next thing is not to underrate them. Some cannot do this. Their special gifts and opportunities are so obvious, that it would be simple affectation to speak lightly of them. Such people, however, often need a more lively sense of their responsibility. But others are tempted to under-estimate their talents. Because these are not brilliant and obvious, they think that they have very little entrusted to them, and can accomplish next to nothing. These people also need to be awakened to a careful use of their little. They are in danger of hiding their Lord's money. And it is remarkable that in the parable the man who did so was one to whom least was entrusted. Supposing, however that their talent is small, it is as important to be "faithful in a very little" (Luke xix. 17) as in the greater gifts. But as a matter of fact we cannot estimate how great or how little they are. God requires the talents of each of us in the sphere in which we have been placed. Compared with the heavenly rewards for their right employment, it is true that they are all regarded as "a few things" (Matt. xxv. 21, 23), and "a very little" (Luke xix. 17). But considered in themselves, they are all of equal importance for the sphere in which they are needed, and for which they are given to us by God. They are not measured out to "every man" *anyhow*, but "according to his several ability" (ver. 15), a very comforting expression. The abilities of each individual are duly considered in the bestowment of them. Talents not needed are not bestowed. But those which are given will most surely find a sphere of exercise close at hand, if it is only recognized.

From this point of view, no single talent is of little value. "The Lord hath need of it" makes all the difference. This made the obscure young colt on that special occasion, when prophecy had to be fulfilled, even more necessary and important than the finest horse in Palestine. And it is exactly so with our talents. Wherever God needs them they are of the very first importance. The talents of the humblest cottager are more needed in his cottage home than the brilliant gifts of the statesman or the preacher; and *there* they are far more important. The same is true of every condition of life.

Then, it is so necessary definitely to regard our

talents as very real openings for the direct service of God. This is as true of talents, which relate to the ordinary and daily surroundings of our life, as of those which refer to what is more usually called "religious" work. It is as true of the talents employed in making home life all that it ought to be, as of those needed for preaching the Gospel, or for writing books on spiritual life for thousands to read. If the "Lord has need" of both, He is served as much by one as the other. The one may produce results bearing more directly on eternity; but all are for Him. The routine of domestic employment, or of the necessary employment of life, are avenues through which our talents may do Him service, none the less than preaching and Sunday-school teaching, if our whole life is devoted to His glory. The recollection of this will surround the most ordinary and "humdrum" life with splendid and constant possibilities of serving God.

And lastly, a word about the responsibility for our talents, and the reward for the right use of them. It will stimulate to increased diligence, and to more definite consecration.

Never let us forget that we are responsible for our talents. They are not only for use, but God *expects* us to use them, and will require an account of them. We so easily forget this account to be rendered, just because we so often forget that they are not our own, but *His*. If they are *His*, of course an account must be rendered for each of them. None can be left out of His reckoning, however much we may have left them out of ours. The unused talent of the slothful servant was brought into the account, just as much as those which had been usefully employed by the others.

Let us remember then that, at the judgment-seat of Christ, when he comes again, this account must be rendered by every one. Day by day, and hour by hour, we are laying up the materials for that searching judgment; and so our whole life's work is bound up very solemnly with the Second Advent. We are trading now with our Lord's money, and on His return He will "reckon" with servants (ver. 19), to "know how much every man has gained by trading" (Luke xix. 15). The reckoning is to be as *individual* as the bestowment of the talents is: and proportionate results will be expected from their use.

But then comes the grand reward. It is very solemn to bear in mind that, apart from the question of personal salvation through faith in Christ, the rewards of His future kingdom are to be proportioned according to *works*. "My reward is with Me, to give to every man according as his work shall be" (Rev. xxii. 12), is just as true as, "By grace you are saved through faith . . . not of works, lest any man should boast" (Eph. ii. 8, 9). The reconciliation is to distinguish between salvation itself, and the rewards which will be given to the saved according to the measure of their works. And we may safely say that the whole question of works centres round the right employment of the talents entrusted to us. These are the tools with which we are to work, and these indicate the sort of work we are intended to do. But the actual amount of reward will depend upon how earnestly we do the work. Each day we live we are in this solemn way making our mark upon eternity.

In regard, then, to all the talents entrusted to us, let us be "always abounding in the work of the Lord, knowing that our labour is not in vain in the Lord" (1 Cor. xv. 58).

THE TESTING OF CHARACTER.

There are thousands of people who plume themselves upon never having committed this or that form of evil, when they ought rather to thank God that they never had either the power or the opportunity to sin in that particular way. There are thousands of men who stand to-day happy in their single integrity, to whom the opening of new opportunities, or the enlargement of their power, would bring temptation, transgression, and disgrace.

There is no testing of character like the testing which comes with the possession of power. No man knows, or shows, all that is in him, until he has the power to do with impunity whatever he pleases. Plato, in the Republic, questions whether, if a just man possessed the ring of Gyges, and could go in and out among men unseen of them, doing whatever he chose, and taking whatever he wished, still continuing invisible,—whether his justice could bear the strain of such temptation; and he even suggests that men are usually just from compulsion, rather than from choice. And there is a certain amount of truth in the suggestion; for human nature, fenced in as it is by social custom and religious law, often breaks out into such wantonness of wickedness, as to give us reason to ask ourselves what the result would be if there were no restraints to prevent, and no laws to regulate, the exercise of man's wild will. We see men who have been trained, from their youth up, to self-restraint and self-denial, thrown down from their integrity through the increased temptation which comes of increased power; and we wonder if they—the strong and the wise—have fallen, into what depths of wickedness would the weak and self-indulgent have sunk, if the same irresponsible power had been given to them.

The truth is that we are liable to congratulate ourselves that we are above some particular form of temptation, when in reality we are below it; and often we only need to be lifted into a higher region of capability and opportunity, to find ourselves struggling for our lives with the very temptation from which we had judged ourselves to be most safe. Much of what we call virtue in ourselves and others can be called so only by courtesy: for that which is guiltless simply because it never has had the chance or power of transgression, may be innocence—the untried purity which has committed no wrong; but it is not virtue—the strength which knows its own weakness, and which has fought and conquered.

Every increased opportunity or capability for good, brings increased opportunity or capability for evil. The village fool who stood beneath the scaffold where a convicted forger was hanging, was not wholly wrong when he cried, "Friends, ye see what learning does." The knowledge which gave the hapless criminal the power to read and write and calculate, also increased his power for evil, and gave occasion for him to become a notorious forger, when he might otherwise have lived and died a petty pilferer. Every new power, however gained, calls the character to a new testing, and one may win and possess the highest power for which men strive, and yet, by the very possession of that power, become only—

"A sinful soul, possessed of many gifts,
A spacious garden, full of flowering weeds,
A glorious devil, large in heart and brain,"

for human nature gives no guarantee that high powers will not be prostituted to base purposes, or that the weapons which society has forged and placed in the hands of individuals for her own defense, may not be turned against her.

Nor is this peril to the character associated solely with the possession of a particular kind of power. It belongs to acquirements of every class. It comes with the possession of material wealth. "Money will do anything," says the popular proverb; and one of the peculiar dangers of the wealthy is that they are tempted into forbidden places to which their wealth serves as the golden key. This peril comes with intellectual power. Who is so exposed

to the temptation to turn aside from the narrow and strait path, as the man whose brain is clear enough to see how by a little unscrupulousness—by a little lowering of his standard, he may "make the most of himself," from a worldly point of view? And this peril comes with the possession of even spiritual power. Wherever the place of spiritual privilege is, there is the place of spiritual temptation. The Jewish tradition which declares that it was the highest of angels, who fell from his first estate, and became Satan, receives sad confirmation when we contemplate the history of the Church, and see how frequently the highest have fallen, and how the first have become the last. And we know that our Lord's sharpest rebukes were spoken to the religious leaders and the literary men of his day—the classes which best knew the revealed will of the Lord, and by whom the power which came of that knowledge had been degraded to serve personal ambition and personal greed.

No man is quite free from the temptation to imagine that an increase of power and opportunity would make it easier for him to live an upright life. Few have that knowledge of self which forbids them to thrust forth their hands for their Master's cup, and to proclaim their own ability to drink of it. There is a general forgetfulness of the fact that the brighter the light in which a man stands, the deeper is the shadow that he casts; and that the more a man gains, the greater the burden which he has to carry. The man who stands at the top of the cliff sees farther and more clearly than the man at its foot; but his chances of falling are also vastly greater.

No, no! what is wanted in the lives of most of us is not more power and larger opportunities, but the more faithful use of the power and the opportunities which we have, and more gratitude to God because He has not called us to the possession of powers which we could not control and to the facing of opportunities which might be, for us, byways from the way of life to the gate of hell. If God has not given us great powers, He has not given us the heavier responsibilities which these bring with them: it may be that the hand of Mercy is holding back from us the talents and the opportunities which we covet, but which, committed to our frail bark, would swamp our tiny vessel. The man who possesses much material wealth, the man of genius, the man who occupies a place of high spiritual responsibility, is a man to be warned, to be encouraged, to be prayed for, rather than a man to be envied. We ought not presumptuously to demand that these powers shall also be ours; in this, as in aught else, we ought rather to pray, "Lead us not into temptation." And if, on the other hand, it be God's will to call us to higher possession and greater power, our duty is to accept his decision cheerfully, not shrinking from the greater perils which that implies, knowing that He who gives the greater responsibility will not refuse to give with it His all-sufficient grace; and that to His every trusting child the promise comes, "As thy days, so shall thy strength be."—*S. S. Times.*

EVANGELISTIC WORK.

Probably in no age of the Church's history has there been greater variety of means adopted, and certainly there never before has been so much public attention directed to the subject. There does seem to be material enough for a sufficiently accurate induction to determine the elements to success.

First, in every case of marked success in evangelistic work there has been at least one leader, full of overflowing of spiritual life, which he could so utter as to bring it into contact with the daily life of the people among whom he is working, and whose soul was in the work of evangelization. Let me call attention, quite briefly, to the points. The prime essential is *Life*. There have been repeated efforts made by some of our leading scientific men to obtain the living from the not living; but no one has yet succeeded, and it is probable that no one ever will. Let us lay the lesson well to heart. Only life

can produce life. When "the Gospel" is spoken of as "the power of God unto salvation," it is not the Gospel as a mere statement of truth. If it were, would not the easiest and cheapest way to evangelize a district be to placard all the boardings with texts of Scripture in letters so large that they who run might read? We may take it for granted that something else than publication is needed—something more than either the printing or the preaching of sound doctrine; there must be *life* in order to succeed. And this life must overflow. There must not only be enough to keep the man himself alive—there must be a surplus. He must be a man full of overflowing of spiritual life. He must have some gift of speech, of course. Speech, indeed, is not the only means of utterance which life has, but it is by far the most potent. The "tongues of fire" of Pentecost were the appropriate symbol of the power by which the Gospel was to be propagated, and no sooner were the disciples filled with the overflowing life than they all began to speak as the Spirit gave them utterance. There is no necessity for oratorical power; but there is need of ability to utter the life so as to bring it into contact with the daily life of the people. When the prophet stretched himself over the dead body of the child, we are told that "he put his mouth upon the child's mouth, and his eyes upon the child's eyes, and his hands upon the child's hands, and so he stretched himself upon the child, and the flesh of the child waxed warm." Even so must the evangelist be able to fit himself to the face and features and form of the daily life of the people. He must not soar away above them, nor pass by on the side of them; he must get close at them, looking with their eyes, speaking their language, taking them by the hand, stretching himself all over them. His whole soul must be in the work.—*Work, Word, and World.*

Missionary.

THE SOUTH AMERICAN MISSIONARY SOCIETY.

At a deeply interesting meeting of this association recently held in the Mansion House, London; the Earl of Shaftesbury moved the following Resolution:—"That this meeting views with heartfelt satisfaction the success which has, in the providence of God, attended the devoted labours of Captain Allen Gardiner, Canon Despard, Bishop Stirling, the Rev. Thomas Bridges, and their faithful fellow-helpers in Tierra del Fuego, in winning from savage and vicious habits the lowest and most degraded of the human race to Christian truth and practice, as well as to the cultivation of the useful industries of civilized life."

He then in the following eloquent address related the thrilling story of the work in South America:—The South American Missionary Society have done well to confine their appeal to-day to a single object. Their diocese covers, so to speak, an immense extent of territory, and operations are almost unlimited, and they have done well, I repeat, to direct attention on this occasion to one single spot, not only because it presents the greatest need, but also because it exhibits the greatest triumph, and there is certainly no more remarkable manifestation of God's mercy and blessing upon missionary efforts to be found in all the records of attempts to evangelize the heathen. Now, I really think that, after what you have heard from the Lord Mayor, and after what you have heard read from the letters, written by different gentlemen who were unable to attend, I might assume that there has been quite sufficient already to justify the passing of the resolutions which you will be asked to adopt to-day. It would be very difficult—indeed, it would be next to impossible—to sum up in a short speech—for short it must be, considering the time of day and the number of speakers who are

to follow difficult the good markable Mission; of Allen existing have brav including nothing affairs a aged by and disn had ever I think tl this missi character climate, and appe in contac belonging utterly ir of eating, we had t a man w forms, a authority late Dr. amined board the Fuego, a task of it less, tha creation, taught so be taught —a race, time to h selves or say, was determin determin could do; the mean most deg say I kr astounded of the me astounded they have can be of "What l lead us t despair w that in th lost, nonc ently so t and throu it may be to our o Fuegian] degradati their unt state. W have you ple engag forming Moreover the Holy The miss character Word of thing? greatest n mark you whole of for deprec there was could be 1 said that dangers, l compelled ing that t navigation they shou

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to follow me—all that has been achieved, all the difficulties that have been gone through, and all the good that has been accomplished by the remarkable men who have taken part in this Mission; to speak of all the unrivalled courage of Allen Gardiner and all the perseverance of existing labourers, men like Mr. Bridges, who have braved death, who have endured calamities, including hunger and nakedness, and who, nothing daunted by the terrible aspect of affairs around them, have not been discouraged by a prospect which seemed more dark and dismal and hopeless than almost any that had ever before been seen on the face of the earth. I think there is no record at all like the record of this mission. To say nothing of the inhospitable character of that region and of the dreadful climate, I would point to the terrible condition and appearance of the people. Those who came in contact with the natives described them as belonging to the lowest type of the human race, utterly incapable of any higher thought than that of eating, drinking, and sleeping. On this point we had the opinion of a very great philosopher, a man who had studied human nature in all its forms, and than whom there was no greater authority on a subject of that kind; I mean the late Dr. Darwin. He saw these people, he examined their peculiarities during a voyage on board the *Beagle* along the shores of Tierra del Fuego, and he came to the conclusion that the task of improving them would be utterly hopeless, that they were no better than the animal creation, and that, in fact, while animals might be taught something the natives of that region could be taught nothing. Yet this was the race of men—a race, I may remark, which seemed at that time to have no idea of any race superior to themselves or of any other state of existence—this, I say, was the race of men whom Allen Gardiner determined to assail with Christian weapons. He determined to see what the power of the gospel could do; to see what by God's blessing upon the means employed could be done to elevate the most degraded specimens of the human race. I say I know nothing like this. I am perfectly astounded when I read the record of the doings of the men who have engaged in that work; I am astounded when I am told or when I read of what they have achieved. The only explanation which can be offered is that to be found in the words "What hath God wrought!" And will it not lead us to the conclusion that we should never despair with regard to Mission work? I believe that in the whole human race there are none so lost, none so degraded, none whose case is apparently so utterly hopeless, that by the grace of God and through the influence of Christian principles it may be brought to a level possibly quite equal to our own. You have been told what these Fuegian people were, of their physical and moral degradation, their ferocity, their ignorance, and their untrustworthiness. Look at their present state. What a change has taken place! What have you now? You have an industrious people engaged in the arts of agriculture and performing many of the duties of civilized life. Moreover they have among them a translation of the Holy Scriptures into the Fuegian language. The missionaries have given them a written character; they have given them a version of the Word of God in their own tongue. Is that nothing? To go no further, is that not one of the greatest missionary triumphs ever achieved? But, mark you, there is something which concerns the whole of mankind. They were most notorious for depredations and cruelties on a coast where there was no harbour of refuge, and where there could be no security for ships. It has been well said that mariners in general are not afraid of dangers, but mariners of every nation who were compelled to approach that coast, besides knowing that there were shoals and rocks and that the navigation was dangerous, well knew also that if they should be thrown through any calamity on

the shores of Tierra del Fuego, they were almost certain to lose their lives; they knew that there was not a particle of pity, not a particle of compassion or sympathy to be found by shipwrecked sailors among the natives of that region. But what is the case now? Is not the state of things altogether changed? What is the testimony of all the mariners of different countries who go there? What is the testimony of our own people? It is that the region abounds as it were with harbours of refuge. When a sailor is in distress or difficulty he is sure to be received with kindness among those people. The system of wrecking which is known in the civilized world is not known there; on the contrary, there are now places on the coast where sailors who have suffered shipwreck are sure to meet with hospitality, tenderness, and kind treatment. This is, indeed, a mighty change. "They that go down to the sea in ships, that do business in great waters," "they see the physical wonders of the deep," and among all those wonders there is none greater than that moral wonder exhibited in the changed conduct of the people of Tierra del Fuego. The people planted along those shores, who were formerly the most ferocious, the most dangerous, and the most godless of the human race, now open their wigwams or their huts to the crews of shipwrecked vessels of every nation. Hence we have such magnificent foreign support on this occasion. The existence of these wigwams or huts as harbours of refuge shows that the matter is one that concerns all nations. Hence it is, I say, that we have such magnificent support from representatives of other countries, including France, Italy, Germany, and Spain. All the mariners who go across the ocean on their lawful business may be exposed to the terrible calamity of shipwreck; none can escape "the dangers of the sea;" but on the coast of Tierra del Fuego the sufferings which attend shipwreck in many parts of the earth have at all events been greatly diminished. And what an argument does the case of Tierra del Fuego supply in favour of foreign missions! We often hear that "charity begins at home." That is a very fine-sounding proverb; but if charity begins, it ought not to end at home. Moreover, home itself is concerned in a case of this sort. Look at the position of those who travel on the seas. Is not the presence of a harbour of refuge on coasts like those of Tierra del Fuego as necessary as Portsmouth, or Plymouth, or Dover is to the sailors of our own land, or as Leghorn is to the Italians, or Cadiz to the Spaniards, or Cherbourg to the French? Charity begins, I admit, at home, but in this case it is well that we should not only see the needs of our own mariners, but also recognise the solidarity of nations, that we should not only see that what is good for men in one part of the world is also good for men in other parts of the world, and that we should all combine heart and soul for the benefit of the human race. Here is a good reflex influence, and a very powerful one, in a Mission of this kind, upon the mariners of our own shores and upon the mariners of other countries. Englishmen go out oftentimes godless men to distant parts of the world, but when they come to find what Christianity has done for the savages there is a reflex thought that Christianity may be of intrinsic and internal value to themselves. I remember a missionary from Fiji telling me an anecdote which illustrates what I am now referring to. You have all heard how the Fijians were raised in the scale of social life when Christianity had been introduced among them. Well, a missionary told me that this came under his observation. A ship having been wrecked off one of the islands of Fiji a boat's crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of

them, one of them suddenly called out to his companion, "All right, Jack; there is a Bible on this chair; no fear now!" What must have been the effect produced upon that man's mind? He now felt that the people of that cottage being Christians he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance. Well, these are very serious considerations affecting us as a nation not only commercially but spiritually, affecting not only the safety of the body, but even the moral character of our fellow-countrymen who go abroad. And, indeed, it is a matter of very great importance that when we are appealing to you for further assistance for the people of Tierra del Fuego you should consider deeply what was the character of those people before they were addressed by our missionaries. You must remember that they were then very ferocious and very ignorant. But now see what has been done for them, see what has been achieved in raising their general condition. I have read somewhere that the great philosopher, Dr. Darwin, had the candour to admit—and it is a great thing to have candour among men who, as philosophers, have pronounced authoritative opinions—he had the candour to express the opinion that the people of Tierra del Fuego had undergone an improvement which greatly astonished him. He had supposed that they were altogether irreclaimable, and must continue in the degraded condition in which he had found them; but when he heard of the triumph achieved by the missionaries, and of the advance of the natives in the social scale, he confessed that he had made a mistake, and sent a contribution to the funds of the Society. All these are solemn matters for consideration, matters which you should all lay seriously to heart. We do not call upon you now to support an experiment which is being tried for the first time under the most unpromising aspect; that work has been achieved by great men who are gone to their rest. We are putting before you facts which are undeniable, and now there comes upon your shoulders a tenfold responsibility in connection with the duty of supporting a work which God has so signally blessed. We have not only the blessing of God in support of our claim to your assistance, we have also the aid of Her Majesty's Admiralty. I find from the Report of the Society that there has been an official notice from the Admiralty, couched in the usual official style, in which it is intimated that on the shores of Tierra del Fuego there are certain harbours of refuge or places of safety for Her Majesty's ships going to that part of the world. Thus the natives have taken a stand among the civilized nations of the world, and have become, as it were, seamarks to warn sailors of danger, and to point them to places of refuge. There is a remarkable passage in the Report which shows the great capacity of these Tierra del Fuegians. The truth is that until we come into close contact with the people of that sort, and observe them minutely, we cannot find out exactly the avenue to their minds or heart; for there are, I believe, few people so degraded but that a good impression may be made upon them if we can only find out the way to a point of entrance. Well, it has been found that these Fuegians are very far from deficient; that they are a people of considerable intellectual power, possessing considerable capacity of learning and understanding and having great natural facilities for mental improvement. This was especially shown in the case of four native lads of whom I have read. These lads combined by their intelligence to enable Mr. Bridges and other missionaries to make a Fuegian translation of the Word of God. The Fuegians have, as a race, shown very great capacity indeed; and I hope and trust that they will not remain exactly where they are, but in course of time will be raised to a level with, if they do not in some cases become superior to, the inhabitants of more civilized countries. There was a passage

in the Report to which I have just alluded to which I must call your attention as showing what proofs of civilization are to be found among these people. I read it with astonishment and with delight. It is to be found in a letter dated last year, from Mr. Bridges, a well-known name, which should never be mentioned without reverence and admiration. What does Mr. Bridges say? I am now talking especially to you, ladies. There is much that is depending upon it, and it is as follows:—"The kind steady attention given by the native women to their sick and dying friends surprises me. By their too close attendance they often bring the sickness of the dying upon themselves. Also it is with much satisfaction I tell you that some few men and women are remarkable for their integrity even to strangers. Of this the French officers have spoken to me again and again." Why do I wish to impress that upon you? Because I maintain this—and all history shows that I am right—that where the women are uncorrupt the nation is uncorrupt; that where the women are pure and good the nation is pure and good. Women have a great deal in their power, and can achieve wonders; and when we see what these Fuegian women are doing, and what a beautiful example they are setting even to Englishwomen who are engaged in works of charity and beneficence, we may well feel that there is in the case of the Fuegians reason to hope for far greater results in the direction of Christian civilization than those which I have described. Now I must close very soon. I must keep to my text—the Resolution—and must not travel into the necessity and great value of the projected steamer—a subject which will no doubt be alluded to by other speakers on this occasion. But I think enough has been said to show what has been achieved by the missionaries, and what a solemn duty is imposed upon us not only to maintain, but, if possible, to extend their excellent work. I say that an honour is due to the memory of those men who commenced the work, and I do not think we could in any way pay greater honour to their memory than by supporting the work which was carried on through their instrumentality and which God has now so signally blessed. You all know, I suppose, the names of Allen Gardiner, Wilson, and others. No doubt there are many names that are forgotten, but the memory of such men ought to be cherished. Remember what was said long ago by that grand historian Fuller when, speaking of the martyrs whose names were effaced, he said, "God's Book is better than men's martyrologies." So it is here; and I cannot help repeating that you cannot do greater honour to the memory of those men to whom I have alluded than by supporting their work. And, moreover, we cannot do a greater benefit to ourselves than by keeping that work constantly in our recollection; and taking such a name as that of Allen Gardiner, on the anniversary of his birth or on the anniversary of his death, I care not which, and the names of all those other men who have so dignified their memories by their sacrifices in the cause of Christ, I say we cannot do a greater benefit to ourselves when we hear such names pronounced than to rise up and bless God that He has produced such men for the advancement of His kingdom and for the welfare of the human race. (Loud cheers.)

British & Foreign News.

ENGLAND.

The funeral obsequies of the Duke of Albany brought a very distinguished throng to Windsor on Saturday. By command of the Queen, there were present not only Cabinet Ministers, Officers of State, Ambassadors, high dignitaries of the Church, and eminent Statesmen, but also scholars, men of letters, and those who could claim friendship with the late Prince. It was felt that her Majesty could not have

paid a more touching tribute to the memory of her youngest son than by being present at his funeral. The scene was most solemn and affecting, the booming of the minute gun and the knell of the tolling bell adding their mournful tones to the sad pageant. We give elsewhere details of the ceremony, which was singularly impressive. Perhaps the saddest episode was the formal proclamation of the titles and honours of the deceased Prince by Garter King at Arms. It is worthy of note that the service was simply read, not intoned, and there was no elaborate ritual. The Dean of Windsor officiated. The first hymn sung at the grave was, "O God, our help in ages past." Spohr's anthem, "Blest are the departed," was also exquisitely rendered; and as the coffin was being lowered into the vault, and the Queen and Princesses were leaving the Chapel, Newman's "Lead, kindly Light," was sung.—*The Record.*

INTERESTING STATISTICS OF SUNDAY SCHOOL PROGRESS.—Mr. F. J. Hartley has been at considerable pains to discover the number of teachers and scholars in England and Wales, in all denominations. His estimates are calculated upon a very moderate basis, and cannot be considered exaggerated; indeed, the actual numbers are no doubt far greater than those indicated. Yet it appears that the proportion of Sunday scholars to the population is 20 per cent, that is, one out of every five inhabitants of England and Wales is a Sunday scholar. But if Wales be taken by itself the proportion is still greater, one out of every three persons being either a Sunday-school teacher or scholar.

Messrs. Moody and Sankey began their three weeks' campaign in West London at Addison Road, March 25th. An overflow meeting had to be held the first evening, and conversions were obtained from the beginning. An effort was made to secure for the overflow meetings the Church Mission, which is near at hand, but the Bishop stipulated that the services must be in the hands of clergymen and that the ritual must be used. On Sunday afternoon three overflow meetings were held, and in the evening 500 persons went into the inquiry-room. Among those who were drawn into the inquiry-room and converted was a son of the Maharajah Dhuleep Singh, who has become one of the workers. The character of the audiences is altogether different from that of those at St. Pancras and New Cross. Yet there is a large amount of the working-classes present, and to enable such to attend, a considerable vacant space is reserved in front of the platform till the last moment, that such, coming in late, may find no difficulty in obtaining seats. Even on the platform, when a working man or woman is seen standing, an effort is immediately made to provide a seat. It is evident, from the repeated references which Mr. Moody makes to the working-men, and his appeals to them during his addresses, that their presence is a great enjoyment to him, and gives an inspiration to many of his utterances.

DR. FARRAR IN A CITY WAREHOUSE.

AN ADDRESS ON PERSONAL CONSECRATION.

Archdeacon Farrar, addressing the thirtieth annual meeting of the Young Men's Missionary Association connected with the establishment of Messrs. I. and R. Morley, urged the duty devolving upon every Christian to take a part personally in the work which is going on for the improvement of his fellow men. It is not the duty of the clergy only to visit the sick and be kind to the poor; the duty is of much wider obligation. No Christian man ought to be content that his life should be taken up in the discharge of duty towards himself, or in that slightly expanded egotism of duty to his own family. One of the greatest works ever produced by the human mind, the Divine Comedy of Dante, supplies, to those who read it intelligently, a good idea of the steps to be taken towards a life of personal consecration. Having been required to gird himself with a rush, the type of humility, his course takes him up three steps—one of dazzling white marble, typical of sincerity; one of dark purple, cracked lengthwise and across, the emblem of penitence and contrition; and a third of flaming red porphyry, emblematic of love to his fellow men. The apostle John, in that which was probably the last book of the New Testament, emphatically asks, if a man love not his brother whom he hath seen, how can he love God whom he hath not seen? It was noteworthy that the greatest achievements in this direction had been wrought not by men of great ability so much as by men of eminent character. Granville Sharpe, walking through London, saw a poor slave named Somerset, brought to this country by his owner, who abandoned him when he fell ill. When the slave, as the result of Sharpe's kindness, had been restored to health, the master claimed him, but this was strenuously resisted by Sharpe, who, after much litigation,

triumphantly established the principle that a master, having once abandoned his slave, had thenceforth no right over him. Christians had at that time so blinded themselves with a trumpery Biblical argument, owing to a mistake as to what the Bible was intended to teach, that they were found for the most part acquiescing in the guilt, selfishness, and abomination of slavery. In 1785, Thomas Clarkson, an undergrad, was awarded a prize for an essay on the question, "Is it or is it not lawful to enslave our fellow-men?" As he rode back from reciting his essay, which strongly asserted the negative, the thought occurred to him that if his argument was sound, slavery ought not to exist; and he resolved to devote his life to the overthrow of the system. Again and again, in the struggle which ensued, he was in danger of his life, but he steadily persevered, and 22 years afterwards, he stood again on the spot where he formed the resolution, gratified with the thought that, mainly owing to his exertions, the slave trade was abolished. A friend of his (Archdeacon Farrar's) had recently erected on that spot a small memorial of that event. Twenty-six years after that, the slaves were emancipated. An even greater work than that of Clarkson was achieved by a man whom he (Archdeacon Farrar) had a profound admiration, William Lloyd Garrison. A boy absolutely penniless, he set himself to the task of opening the eyes of twenty millions of his countrymen to the guilt of slavery. Starving on bread and water in a garret, he set up a newspaper called *The Liberator*, which he continued for 35 years. At that time the name of "Abolitionist" was one of infamy: the intellect of the nation disowned him: trade helped to crush him; and the Church of America held him up to detestation as an incendiary, a socialist, and an infidel. Two years after Clarkson had completed his labours in this country, Garrison's life was preserved from the fury of the inhabitants of Boston by the Mayor putting him in prison as a disturber. He lived, however, to write out the Statute which set free every slave in the United States.

As illustrations of steady purpose in life, we have the cases of Lord Beaconsfield and Sir Robert Peel, each of whom in early life resolved to be Prime Minister, and succeeded in becoming so. Baron Stein determined that Prussia should be great, and with a view to rendering it so, he took a step which he (Archdeacon Farrar) wished would find imitation in this country. In every town and village of Germany he established the gymnastic system. The victory at Sedan was not so much the work of Moltke as of Stein: it was he who prepared the way for the triumph secured by Prince Bismarck. Consecration was needed by every individual who applies himself to the task of pulling up the shrieking mandrake of any interest that opposes reform. William Lloyd Garrison was the publisher of the first Temperance paper, and one of the greatest works done in connection with the movement was that of Father Matthew in Ireland. Going round the wards of the hospital in Cork, his attention was called by a member of the Society of Friends to the fact that nearly all the accidents and diseases there were due to drink. For a time he wrought a revolution in the habits of the people of Ireland. A poor Irish cab-driver, having been offered by Dr. Guthrie a glass of whiskey, refused it on the ground that he was one of Father Matthew's men. This set Dr. Guthrie thinking, and as a result of the determination which he came to upon the subject, Dr. Guthrie was successful in arousing Scotland in favour of Temperance almost to the same extent that Father Matthew had aroused Ireland.

There was one living man, said Dr. Farrar, whom he would commend to those he was addressing as a model, "Chinese" Gordon. This man, so intensely humble, so scornful of flattery and applause, who has no personal ambition, is a Mandarin of the highest order in China, a Pacha in Africa, a General in England, the Governor of the Soudan, and the only Christian for whom prayer is offered daily in the temple at Mecca. Yet that man, while living at Gravesend, was accustomed to take homeless boys and share his meals with them, winning the regard of that class which was indicated by the inscriptions on the walls, in defiance of orthography, "God bless the Kernel." In his room a friend noticed a map of the world, stuck over with pins. Asked for an explanation, General Gordon said that he was in the habit of thus marking the course of the boys for whom he had obtained berths on board ship. Another living man, the Earl of Shaftesbury, had a noble record of beneficent work done, for which any bishop or archbishop might well be willing to exchange his own. One day, many years ago, there passed in his sight a pauper's funeral, and the effect produced upon his mind by the heartless indifference manifested by those who were in attendance, determined him, then and there, to devote the remainder of his life for the benefit of the most helpless. Through

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the ragged schools which Earl Shaftesbury was mainly instrumental in establishing, more than 300,000 children have passed to positions of usefulness; and numbers of men and women have occasion to bless him for the benefits conferred upon them by the Factories Act and the Mines and Collieries Acts, for which he laboured so assiduously. Such were some of the triumphs which had been achieved by personal consecration, and workers, in lowlier and less conspicuous spheres of labour, might take encouragement from the thought that God does not mind so much the scale of the work as the spirit which is brought to its performance.

FOREIGN.

A NEW RELIGIOUS MOVEMENT IN RUSSIA.—It has not been long since in Holy Russia, under the pressure of the materialistic movement, every one who raised any religious question was looked upon as being far behind in the march of civilization. And thus for the two last decades a large number of educated Russians held as an indisputed truth that "there is nothing in the world but matter, and materialistic scientists are its prophets." But everything fashionable, even scientific theories included, passes away, and people naturally fall back on what by trial centuries long has been proved solid, sound, and reliable. And so it is with religious views.

Many Russians, after a careful analysis, have come to a conclusion that, if there were no God and no religion, they ought to be invented. And indeed there are now some Russian scientists who are trying to find a basis to justify their belief in God. In the *Moscow Orthodox Review* for January, for instance, we find an interesting paper, in which Professor Solovieff, lecturing on Philosophy in the St. Petersburg University, expounds his views on the "Religious Basis of Life." The Professor takes the following position: "There are," he says, "two desires akin to each other, and innate in the human soul, which elevate man above the rest of Nature. These are that of immortality and that of truth or moral perfection. But man, by himself, cannot save his life, and cannot reach moral perfection. In other words, he is doomed both to bodily and spiritual death."

But the human heart revolts against such a fate, and man's conscience dictates to him another course of life which is not to be found in Nature. There is a supreme good, self-existing and independent of Nature and the human mind, and there is a mysterious relation between that good and the human soul.

After having recognized God as the first and the last reason of the moral world, the Professor clearly sets forth the moral precepts as to the relation of man to man, and of man to God, which are to determine a true religion.

Count Leo Tolstoi, the foremost of Russian novel writers of to-day, had lately created a great sensation by teaching and practising religion. In his explanatory remark on the New Testament he explained fully his religious convictions. Unhappily the religious censor had destroyed his paper before it was published. It is known, however, that the Count holds that there can be no hope for man, nations, and the world, if religion is relinquished. What precisely are the Count's religious views is not generally known; but as far as private information shows, he seems to favor Protestantism. Instead of associating with the clergymen of the Established Church of Russia, he is on friendly terms with the Raskolniks, who bow to the authority of the Bible rather than to that of the Holy Synod. Though a rich man, he leads a plain peasant's life. Being the best informed man of the so-called high life, he prefers the company of the unpolished, but earnest and sincere Raskolniks, who are wont to put in practice what they believe.

Under the influence of Leo Tolstoi and Vladimir Solovieff, not only students but even grayheaded men and women find it necessary to revise their convictions. Thus religious topics are now predominant, even in private circles. Russian clergymen, however, do not contribute much, if any, to the new movement. In fact, the men and women moved by the example of the Count and of the Professor try to work out religious views for themselves, pondering over the Book. As to the official religious teachers, these, even at this favorable moment, serve rather to confuse minds than to clear them.

It may be expected that the new religious movement in Russia, being of an origin independent from the Church, will come in collision with the official clerical authorities; but laymen, longing for a true religion, will not give up the Bible even for the authority of the "Most Holy Governing Synod of Russia."

There are now in Russia two religious Protestant currents; the one below is of great force, counting fifteen million souls, and the other, above, is mighty in

its independent religio-philosophic thought. The day is not distant when these two currents will unite in their course.—*N. Y. Independent.*

Home News.

DIOCESE OF TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending April 17th, 1884:

GOOD FRIDAY COLLECTION FOR THE JEWS.—Toronto, St. Bartholomew's, \$2.11; St. Anne's, \$3.76; St. Mark's, Otonabee, \$1.00; Weston, St. John's Chapel, \$1.06; St. Philip's, \$4.10; St. Mark's, Parkdale, \$10.16; St. Stephen's, Toronto, \$10.00; Etobicoke, St. George's, \$1.80; Christ Church, \$1.15; Campbellford, \$4.02; Brighton, \$1.32; York Mills, \$1.75; Tecumseth, \$1.00.

MISSION FUND.—*Missionary Service*—St. Thomas, Toronto, \$1.06. *Missionary Sermons*—Credit, St. Peter's, \$30.34, Dixie, \$4.66; Port Credit, \$3.00. *Missionary Meeting*—St. Anne's, Toronto, \$3.07; Colborne, \$6.70. *Parochial Collections*—St. Mark's, Otonabee, additional, \$1.00; Craighurst, Vespaia, \$151.00; Norwood, Westwood and Belmont, \$37.60; Tecumseth, on account, \$74.40; Hastings, \$13.91, Alnwick, \$20.40; Richmond Hill, \$26.25. *January Collection*—Norwood, \$4.26; Westwood, \$4.61; Fenelon Falls, \$3.00; Colborne, 25 cents. Campbellford, Collection on Easter Sunday, \$25.58. Donation from a member of St. Luke's, Toronto, \$10.00. *Annual Subscription*—Rev. James Simpson, \$10.00. *July Collection*—Colborne, \$3.00. *Thanksgiving Collection*—Colborne, \$5.50.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*—Etobicoke, St. George's, \$8.95; Christ Church, \$16.30; St. Philip's, Unionville, \$4.65; St. John's, Cambray, 75 cents; St. Stephen's, Toronto, \$8.40; Credit, St. Peter's and Trinity, Port Credit, \$21.80; York Mills, \$6.55.

WIDOWS' AND ORPHANS' FUND.—*Annual Payments*—Revs. J. M. Ballard, \$9.00; A. Sanson, \$7.20; Ven. Archdeacon Boddy, \$9.17; Revs. F. Burt, \$9.80; C. L. Ingles, \$7.20; R. H. Harris, \$8.93; J. P. Dumoulin, \$14.92; C. J. S. Bethune, \$7.20; W. W. Bates, \$9.17. *October Collection*—Norwood, Westwood and Belmont, \$5.00; Colborne, \$10.00.

DIVINITY STUDENTS' FUND.—*April Collection*—Alliston, \$2.53; West Essa, \$1.00; Streetsville, \$6.63; Brighton, \$1.02; St. Philip's, Unionville, \$2.12; Fenelon Falls, \$2.00.

ALGOMA FUND.—*Annual Subscription*—Rev. Jas. Simpson, \$10.00. St. Mark's, Parkdale, Sunday-School Collection at Children's Service, \$3.79.

FOREIGN MISSIONS.—Colborne, \$5.20.

WYCLIFFE COLLEGE.—The Treasurer desires to acknowledge with thanks a cheque for the sum of \$20, the kind gift of Thomas Woodhouse, Esq.

TORONTO.—ST. JAMES' CATHEDRAL.—The adjourned Easter vestry meeting was held last Monday evening, the rector, Canon Dumoulin, presiding. The Chairman having opened the meeting with prayer, the minutes of several meetings of the congregation were then read and confirmed.

Mr. J. K. Kerr, Q.C., then read the accounts of the Churchwardens, which were prefaced by the following statement:—

CHURCHWARDEN'S ACCOUNTS.

The Churchwardens beg to submit herewith their accounts for the year ending 29th February last, together with the Auditor's report thereon. From these accounts it will be seen that although the amount received from the congregation for vestry purposes during the past year is in excess of that contributed during the preceding year, much more liberal contributions will be required from the congregation generally to make provision for the ordinary and necessary expenditure for the work of the Church. The appeal made at the meeting of the congregation held in February last was not responded to so generally as we expected. There was, however, \$4,732.37 subscribed towards the deficit of the past year, and of that amount \$2,659.37 was paid prior to 29th February, and \$1,618 has been received since that date, leaving \$455 yet to be paid of the amount so subscribed. The accounts showed that the receipts for the year were \$27,634.60, made up as follows:—Balance from last year, \$45.28; Sunday collections, \$6,122.39; special collections, \$5,731.65; received on account of subscription towards past expenses and deficit, \$1,834; pew rents and ground rents, \$3,522.42; memorial window, \$2,779.49; miscellaneous, \$7,599.43. The expenditure was such as to leave a cash balance

of \$5.48, and the principal items were:—Paid poor of parish, \$707.13; special and casual collections, \$5,731.65; salaries to clergy, city missionary, ordinary and choir, and music, \$10,425.88; repairs to rectory, \$4,733.75; memorial window to late Dean of Toronto, \$2,779.49; interest on church debt, \$4,331.87. The statement of assets and liabilities showed a deficit balance of \$67,921.86, which Mr. Kerr said might be considered as the debt of the church. The accounts on the cemetery showed a balance of \$1,126 of receipts over expenditure. After reading the accounts, and comparing them with those of last year, Mr. Kerr said that but for the special subscription which resulted from February meeting there would have been a very serious deficit. The appeal made for increased contributions had not been met as well as had been expected. There had practically been no increase either in the cash or envelope collections. In future he thought it would be necessary to appropriate the whole amount of the contributions towards the expenses of the Church, and some other means would have to be devised for providing for the care of the poor of the parish. In reply to a question, Mr. Kerr said that the highest weekly contribution at present was \$5, which was a decided improvement.

Some discussion took place on two of the accounts, viz.: the payment by the congregation of the taxes on the rectory and the expense of summer services. Of these full explanations were made by Mr. Kerr.

Mr. Kerr having declined to continue to act as Rector's churchwarden, Canon Dumoulin stated that, after full conference with the representatives of the congregation, he decided to nominate Mr. O. A. Howland. The announcement was received with applause. On motion of Mr. Kerr, seconded by Mr. Geo. Gillespie, Mr. W. R. Brock was again elected people's churchwarden. The sidesmen, musical, financial, and cemetery committees were then elected.

THE RETIRING CHURCHWARDEN.

Mr. Frederick Wild, after paying a high tribute to the retiring churchwarden, Mr. J. K. Kerr, moved the following resolution, which was seconded by Dr. George Wright:

That the thanks of this Vestry be, and are hereby tendered to Mr. J. K. Kerr, who has served the congregation as Churchwarden for the past 30 years, and is now retiring.

The Chairman, in putting the resolution, added his testimony to the zeal and genial character of Mr. Kerr. The motion was carried amid hearty applause.

Mr. Kerr, in acknowledging the vote of thanks, spoke of the very pleasant relations with all those with whom he had been connected in Church work, and mentioned specially the Vestry clerk, Mr. Gilmour.

LANGTRY V. DUMOULIN.

Mr. W. T. Boyd, after some introductory remarks, moved the following resolution, which, after some delay, found a seconder in Mr. Carter:—

That this vestry hereby request and authorize the rector, or, if necessary, the rector and churchwardens, to consent to an immediate division of such portion of the endowment fund in question in the suit of Langtry v. Dumoulin, amongst the rectors entitled to share in such funds; his consent to be construed as being without prejudice in any way to the rights of the defendant in that suit upon appeal from the judgment already given therein by V. C. Ferguson.

Mr. J. Kerr briefly replied. The Chairman, in putting the resolution, said he had already expressed his opinion upon the suit of Langtry v. Dumoulin, and had asked the vestry to relieve him of all responsibility with regard to costs, which they had consented to do.

The motion was lost, and the vestry was resolved into a meeting of the congregation, at which Messrs! Clarke, Gamble, Dr. Wilson, and Dr. Hodgins were elected lay delegates to the Provincial Synod. The meeting then adjourned.

CHURCH OF THE REDEEMER.—The adjourned vestry meeting was held last Monday night in the school-room, with the Rev. Septimus Jones, M.A., in the chair. The auditors reported that they had found the accounts of the church correct and the books in excellent shape. The scheme of the churchwardens to make a 20 per cent. increase temporarily in the pew rents with the object of raising, with the aid of subscriptions, \$1,000 a year to apply on the church debt aroused an interesting discussion. A motion authorizing the churchwardens to act in accordance with this scheme was adopted unanimously. The churchwardens were instructed to inform applicants for pews that the envelope system of weekly contributions prevails in the church and that it was desirable that all should adopt it. The meeting then adjourned.

TRINITY CHURCH.—An adjourned meeting of the

vestry was held last Monday evening, the pastor, Rev. Alex. Sanson, in the chair. Messrs. Lye, Rogers, and Rawes were appointed delegates to the Synod. The financial statement was read and adopted. The envelope system was pronounced an entire success.

ST. GEORGE'S CHURCH.—At the adjourned meeting of St. George's Vestry the financial statement for the year was submitted. The Churchwardens' statement shows an increase over the previous year in both pew and offertory receipts.

ST. ANNE'S CHURCH.—At the adjourned vestry meeting the financial report for the current year was submitted and approved. It was deemed expedient to increase the rental of the pews to meet the expense incurred in laying the drain. After a somewhat lengthy and heated discussion the project of consolidating the several debts as existing into one general obligation was allowed to remain in statu quo. Many other important questions were brought up and discussed, but no definite action taken. Mr. Chas. L. and Mr. Septimus A. Denison were elected churchwardens for the ensuing year. The meeting adjourned with the Benediction.

UPPER CANADA RELIGIOUS TRACT SOCIETY.—The fifty-second anniversary of this society was held at Old St. Andrew's Church last Thursday night, Rev. Dr. Reid in the chair. After singing by the choir and reading of Scripture and prayer by Rev. G. M. Milligan, Rev. Dr. Reid made a few opening remarks, telling of the good work the Society was doing, and dwelling on the religious influence of this work throughout the land.

THE ANNUAL REPORT.

was read by Rev. A. F. McGregor, the Secretary. It stated that it was gratifying to report, regarding the financial summary, that the proceeds from the sales of publications were appreciably in advance of those of the previous year. The Board have also pleasure in acknowledging the receipt from the executors of \$500 as a bequest from the late James Michie. Important assistance has been further rendered by the National Bible Society of Scotland by means of a special discount on all Bibles procured from them. In the Agency and Colportage Committee the field was extending year by year, but new colporteurs could not be engaged till funds adequate for the prosecution of new work were furnished. The Committee reported that ill health had this month compelled the travelling agent of the Society, the Rev. Alexander McBean, to resign his engagement with the Board. His services had proved eminently valuable in many departments of the work. The staff of colporteurs remained unchanged, and they were labouring with much zeal and among evident tokens of the Divine favour.

The Society's worthy depository and his office assistants continued faithful servants of the Society. The receipts of the year were as follows:

Table with financial data: Balance from previous year \$ 486 94, Cash from sales this year 15,061 49, Subscriptions, bequests, &c. 4,847 03, Debentures (Ketchum Trust) to be re-invested 310 00, Total \$20,705 46

Nearly \$20,700 was spent in the good work. The balance on hand is \$21.41.

ISSUE OF TRACTS, &C.

During the year the following issues were made:—By sales—Books, large and small, 32,000; Bibles, Testaments, and Psalms, 8,350; Periodicals, 120,000; tracts, handbills, cards, etc., 154,000; total, 314,350. Gratuitous—Books and periodicals, 5,000; tracts, handbills, etc., 180,000; total, 185,000; total issues, 499,350. Total issues since the commencement of the Society, 14,717,199. Details of gratuitous and half-price issues in pages, 1883-84—Toronto Y. M. C. Association, 206,400; Welland Canal Mission, 123,900; city churches, at half price, 91,500; Knox College Missionary Society, 33,600; railway work of Y. M. C. A., 31,200; branch societies, on half subscription account, 68,200; city subscribers, 12,600; sundry city grants, 63,500; sundry country grants, 64,200; Water-side Mission, per Mr. Salmon, 81,800; issues by colporteurs, 23,600; gaol mission, per Mr. Taylor, 16,000; total grants in pages, 816,500. This amounts to 68,200 pages in excess of the gratuities of the previous year.

THE GENERAL BOARD.

It was proposed by Mr. John K. Macdonald, seconded by Rev. J. K. Smith, that the report now submitted be adopted and printed for circulation, and that the following gentlemen constitute the General Board:—President, Rev. William Reid, D.D.; Vice-Presidents, Hon. William McMaster, Rev. E. Wood, D.D., Right Rev. Dr. Baldwin, Daniel Wilson, LL.D.

(President University College), Rev. Wm. Stewart, D. D., Rt. Rev. A. Sweatman, D.D. (Bishop of Toronto), Rev. H. C. Powis, Mr. John Macdonald; Treasurer, —J. S. Playfair; Joint Secretaries, Mr. John K. Macdonald, Rev. A. F. McGregor, B.A.; Directors—Rev. J. M. Cameron, Joseph Denovan, Alex. Gilray, G. M. Milligan, M.A., I. Tovell, T. C. Desbarres, M.A., Archdeacon Boddy, M.A., John Burton, B.D., T. W. Jolliffe, Hugh Johnston, B.D., S. J. Hunter, Andrew Wilson, Messrs. James Brown, S. Rogers, George Pim, J. J. Woodhouse, G. Goulding, Dr. R. A. Reeve, Joseph Lugsdin, E. M. Morphy, S. Caldecott, S. Trees, Robert Kilgour, S. Crassweller. Carried. It was moved by Rev. Thomas Hall, seconded by Rev. Isaac Tovell, That the present hopeful condition of the Society's work, and that of kindred societies at home and abroad, call for grateful acknowledgment of the goodness of God; and that in view of the spiritual necessities which this society is adapted to supply, earnest efforts be made by increased contributions to extend during the coming year its work to quarters not yet reached. Carried. Rev. Joshua Donovan moved, seconded by Mr. S. Rogers, That the best thanks of the Society be tendered to the Rev. G. M. Milligan, and to the office-bearers of St. Andrew's Church, for the use of their building for this meeting. The motion was carried. An interesting account of colportage work in the Welland district was given by Mr. Borden, one of the Society's agents. A vote of thanks was tendered to the chair, and after the singing of the doxology the meeting adjourned.

TORONTO DIOCESAN S. S. ASSOCIATION.—The regular monthly meeting of this Association was held in St. Philip's Church last evening. The chair was taken by the Rev. Canon Dumoulin, and the Revs. Septimus Jones and J. H. Sweeney occupied seats on the platform. The Rev. Septimus Jones read 1 Timothy iv., after which Rev. Canon Dumoulin addressed the meeting, expressing his pleasure at the good attendance, but regretting the small representation from his own congregation. The Rev. J. F. Sweeney then read a paper on "Our elder scholars and how to retain them," in which he explained his thoughts as to the reasons for the falling away from the ranks of the elder scholars, and the method by which a hold might be retained upon them. A discussion on the subject followed, in which the Rev. Septimus Jones, Mr. C. W. R. Biggar, and others took part.—The Golbe-

THE TORONTO MISSION UNION. CONSTITUTION.

I.—The name.—"The Toronto Mission Union." II.—The object of the Union is to extend the knowledge of the Gospel of our Lord Jesus Christ among the inhabitants of Toronto and its vicinity, and especially the poor and neglected classes, without any reference to denominational distinctions or the peculiarities of Church Government.

III.—To effect this object the Union shall hold prayer meetings, Bible Readings, and Gospel Services both indoor and open air, and shall also distribute the Scriptures and Gospel Tracts and Books, and shall aid in obtaining Scriptural education for the children of the poor, and shall adopt such other means as the Committee may think necessary for the accomplishment of the objects of the Union, including the establishment of institutions for the aged, sick, friendless and helpless as adjuncts to practical mission work.

IV.—In the teachings of all who shall prosecute the work of the Union and in the Tracts and Books distributed by the Union, the following doctrines shall be kept prominent. (1).—"In the beginning was the Word and the Word was God, and the Word was made flesh and dwelt among us." John i. 1, 14. (2).—"All have sinned and come short of the glory of God." Rom. iii. 23. (3).—"Except a man be born again he cannot see the Kingdom of God." John iii. 3. (4).—"Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved." Acts iv. 12. (5).—"Being justified by faith we have peace with God through our Lord Jesus Christ." Rom. v. 1. (6).—"Without holiness no man shall see the Lord." Heb. xii. 14. (7).—"Ye are sanctified by the Spirit of our God." 1 Cor. vi. 11. (8).—"The blood of Jesus Christ, God's Son, cleanseth from all sin." 1 John i. 7.

V.—The general business of the Union shall be conducted by an Executive Committee consisting of not less than twenty-one members, including a Secretary and Treasurer, which shall have power to pass by-laws for the government of the Union, and from time to time to alter and repeal the same.

VI.—All Evangelical Christians in good standing with their respective Churches or Societies, who shall subscribe the Roll of Membership and promise to conform to the provisions of the Constitution and by-laws shall be members of the Union. But nevertheless the

reception or rejection of any person as a member of the Union, shall be put to a vote of the Executive Committee at any of its regular meetings, if any member shall leave with the Secretary a request in writing calling for such vote.

VII.—A general meeting shall be held annually in April, (and oftener if necessary) to appoint office bearers and receive a report of the proceedings of the Union, and of the state of the funds. All matters proposed shall be determined by a majority of the members present. The meeting shall be opened and concluded by prayer, and the chairman shall sign the minutes of the proceedings.

XI.—The distinct feature of the work of the Union, is that it depends solely for its direction and support, in all its branches, on the guidance and bounty of our Heavenly Father.

DEAR FRIENDS,—We have had it long laid on our hearts to institute a permanent Mission Work for this city. The increased and rapid growth of Toronto and the probable steady growth of population, make it most desirable that a work of this kind should be now established so as to grow with its growth, and so be enabled to modify and check the usual evils of an increasing population by the only effective method, "The power of the Gospel of the Lord Jesus Christ."

The result of the census undertaken by the Ministerial Association, two years ago, shows that within the old boundaries of the city, between three and four thousand families were without any church connection—outside! These we propose to reach by means of Mission Chapels, Cottage Meetings, Outdoor Preaching, and the work of Bible Women, etc., in all neglected districts.

We are desirous of building, at once, a central Mission Hall, from which to develop and instruct workers, through practical Gospel work, that we may send out, also to employ a Missionary and Bible women. We also expect to assist several established Missions, and to develop some new ones which have been brought to our notice. All this will require means for which we shall look simply to the Lord, feeling sure that, as the needs of the work are developed, He will supply all our needs according to His riches in glory through Christ Jesus.

COMMITTEE.

- Col. K. M. Moffatt. Alf. Sandham. Elias Rogers. R. Kilgour. Henry O'Brien. Rev. G. M. Wrong. S. R. Briggs. W. H. Howland. D. Mitchell McDonald. W. L. Symons. C. S. Gzowski, Jr. J. Goforth. Robert Sims. J. D. Nasmith. Rev. John Salmon. H. C. Dixon. H. B. Gordon. S. H. Blake. G. Goulding.

SECRETARY:

J. J. GARTSHORE, P.O. Box 706.

TREASURER:

ALEX. SAMPSON, 20 Scott-street.

April, 1884.

On Sunday, April 20th, the Hon. J. G. SPRAGGE, Chief Justice of the Court of Appeal of Ontario, entered into rest at the ripe age of 78 years. He lived a useful and honourable life, and was greatly respected on account both of his private and official virtues. A few days later, Mrs. Spragge passed away. She did not long survive the loss of her husband, to whom she had been united for 33 years. She was an estimable Christian lady, daughter of Dr. Thom of Perth.

Geo. Soltan, who has been labouring with Moody, the evangelist, in England, has arrived in Toronto, and intends to remain to carry on evangelistic work.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. Johnstone Vicars acknowledges, with many thanks, the following contributions:—Mr. Geo. H. Rowsell, Beulah, Man., \$25.00; Hon. S. H. Blake, \$5.00. Mr. Vicars hereby, affirms with deep gratitude that God has most graciously and unexpectedly raised up numerous supporters of the Jewish cause. On the 1st June the second year of his work will terminate. During the month of May he will (God willing), be praying day by day for special blessings on his labours, and will be waiting and watching to see how many more generous friends will in that time, under the influence of the Holy Spirit, spring up and give the Synod at its meeting so much more cause to magnify our great Redeemer for His care and love of His ancient people, the Jews.—515 Sherbourne St., Toronto, April 28, 1884.

WEST MULMUR.—At the annual vestry meetings in this mission the following officers were duly elected:—HONEYWOOD.—Churchwardens, Mr. Stewart Muir

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and Mr. Wm. Wilkison; sidesmen, Mr. Wm. Foster and Mr. Edward Coe; lay delegate to Synod, Mr. Stewart Muir.

WHITFIELD.—Churchwardens, Mr. Robert Boyle and Mr. Samuel McCutcheon; sidesmen, Mr. Joseph White and Mr. Geo. Reburn; lay delegate to Synod, Mr. Thomas Reburn.

ELBA.—Churchwardens, Mr. John Brett and Mr. Joseph Lindsay; sidesmen, Mr. Geo. Shaw and Mr. Thomas Baker. The financial state of the mission was generally satisfactory.

Two new brick churches are about to be erected in this mission this summer. As this mission is poor all the external aid that can be extended to it will be needed to bring the work to a successful termination.

ORILLIA.—A Bazaar and Musical Soiree will be held by the "Busy Bees" of St. Paul's Church, upon the 7th and 8th of May. The proceeds are to be devoted to church purposes.

DIocese OF HURON.

The Rev. E. Softley requests that all correspondence to him be addressed Yorkton P.O., Prov. of Assiniboia, N. W. Territories of Canada. Mrs. Softley and family still remain at Port Burwell, Ont.

The Rev. George Wm. Wye, rector of Trinity Church, Port Burwell, after nine months' leave of absence, resumed his work on Easter Day, and presided at the annual vestry meetings in Trinity Church and St. Luke's Church, Vienna, on Easter Monday.

ST. PAUL'S, LONDON.—The Rev. Alford Brown, assistant minister, preached his farewell sermon on Sunday evening last, to a large congregation. Mr. Brown will take a short holiday before again engaging in work in the diocese or elsewhere.

LONDON SOUTH.—Rev. E. Davis has been offered three months' leave of absence by the vestry. Mr. Davis may, however, owing to the difficulty of obtaining a supply, remain in charge, and be assisted by Mr. Hughes, student of the Western University.

PARKHILL.—The Bishop has appointed Rev. J. A. Gollmer, of Belmont, to be incumbent of the Parkhill Mission. Mr. Gollmer entered upon his duties on Sunday last.

SARNIA INDIAN MISSION.—The Easter services in St. Peter's Church, Sarnia Indian Reserve, were very largely attended, the Church being quite full. Easter hymns and anthems were well and heartily sung. The Holy Communion was partaken of by nearly all the communicants of the mission. The pastor, Rev. J. Jacobs, preached an Easter sermon from Matt. xxviii. 5, 6, 7. At the Sunday-School each scholar received a handsome Easter card.

KETTLE POINT.—The annual Easter vestry meeting was held at Kettle Point, on Monday April 21st, nearly all the male members of the mission being present. Rev. J. Jacobs, pastor, presided. Chief Isaac Shawnoo was appointed minister's warden. Elijah Ashquabe was elected people's warden. Mr. Adam Shawnoo was unanimously re-elected lay delegate to the Synod of Huron. Mr. Thos. George, Chief Shawnoo, Joel Pewansh and Stephen Shawkeence were appointed trustees for the mission school. The new St. John's Church will be ready for opening about the 1st of September next. It will be an ornament to the mission.

WARDSVILLE.—The whole of the Lenten services have been well attended, especially in St. James' Church, Wardsville. In Glencoe and Newbury the attendance was also good. In the first named Church there were eighteen baptisms during this solemn season. In all, eighteen week-day services were held. On Good Friday there were very fair congregations, and on Easter Sunday capital ones. St. John's Church, Glencoe, was packed, the whole service being most hearty; the chanting of the Psalms was especially good. At the vestry meeting on the following Monday, in Glencoe, everything passed off with the greatest harmony; increasing congregations and a balance of funds in hand being satisfactory features. At the Wardsville vestry meeting a balance was also shown on the right side, and an increase in all the funds.

MORPETH.—Largely attended services were held every evening during Passion Week, and on Tuesday and Wednesday evenings after Easter, in St. John's Church. They were conducted by Rev. J. Downie, the incumbent, who had valuable assistance from Rev. M. Shore, of Ridgetown, who delivered two practical ad-

resses. The Rev. H. D. Steele, of Blenheim, kindly offered to help, but was, we are sorry to learn, prevented by a severe illness. The addresses were touching and forcible and were on the following subjects, viz: "Sin," "Confession and Forgiveness of Sin," "Assurance," "Faith," "Repentance," "Decision," "Good Works," "Trust," and "Revival." Great interest was manifested at all the services, and it is hoped God's blessing largely attended them.

The Incumbent has arranged to (D. V.) deliver addresses on Thursday evenings, alternately at Trinity and St. John's churches during the coming two months, in the way of preparation for confirmation. The addresses will be on the following subjects, viz: "Baptism," "The Baptismal Vow," "Confirmation," "The Lord's Supper," and "The Church." The first of the course was delivered last Thursday at Trinity Church, and was largely attended.

The Easter vestry meetings were most successful. The financial report at each of the three churches of the parish showed a gratifying increase over former years, both as regards the incumbent's stipend, Sunday offertories, and collections for Diocesan Missions.

TRINITY CHURCH, HOWARD.—Wardens, Messrs. T. Armstrong and W. Sifton; sidesmen, Messrs. W. Walters and John Armstrong; delegate to Synod, Mr. W. Westcott; auditors, Messrs. Westcott and Pearce; vestry clerk, Mr. D. E. Desmond.

ST. DAVID'S, CLEARVILLE.—Wardens, Messrs. W. Bury and W. Ridley; delegate, Mr. Joseph Backus.

ST. JOHN'S, MORPETH.—Wardens, Dr. Aylesworth and Mr. J. Kitchen; sidesmen, Messrs. J. R. Smith, Isaac Duck, Isaac Bell, and A. Seibner; auditors, Messrs. J. R. Smith and A. M. Walton; delegate, Mr. M. Wilson. The incumbent gave a short report of his work during the past year, from which we cull the following: sermons and addresses delivered, 286; visits made, 1890.

The Bishop has signified his intention to visit this parish on Saturday and Sunday, the 19th and 20th of July next. We pray that his coming may be with the fullness of the blessings of the Gospel of Christ.

DIocese OF ONTARIO.

KINGSTON.—The closing exercises of Queen's University began last Sunday. The Baccalaureate sermon was preached by the Rev. Dr. Sheraton, Principal of Wycliffe College. On Monday, he addressed the theological students. The Convocation takes place this week.

DIocese OF MONTREAL.

Collections and subscriptions received at the Synod Office, during two weeks ending 18th of April:

FOR THE MISSION FUND.—Longueuil, \$40.50; Boscobel, \$7.25; St. James the Apostle, Church of, \$55.00, additional; Ormstown, \$30.00; Chambly, \$3.00, additional; St. Matthias' Church, \$13.30, additional; Hochelaga, \$16.25; Clarenceville, \$4.00; St. James' Church, St. John's, Que., \$181.55; Dunham, \$2.00, additional; Kildare, \$21.00; St. Thomas', city, \$28.00, additional.

FOR THE WIDOWS' AND ORPHANS' FUND.—Aylmer, \$4.41, for 1882-3; \$4.75, for 1883-4; Rev. T. E. Cunningham, \$5.00; Hull, \$1.00, additional; Portage du Fort, \$3.00; Philipsburg, \$1.25; Church of St. John the Evangelist, \$18.37; Kildare, \$1.00; St. Stephens', Lachine, \$5.00; St. Matthias, \$10.00; Boscobel, \$1.25; Rev. C. P. Abbott, \$5.00; St. Martin's, \$35.00; Aylwin, \$2.60; Waterloo, \$6.43; Clarenceville, St. George, \$2.50, and St. Thomas, \$2.00; Dunham, \$8.50; Rev. J. Ker, \$5.00; St. Thomas, city, \$4.25; Rev. Rural Dean Lindsay, \$5.00.

FOR THE SUPERANNUATION FUND.—Church of St. James the Apostle, \$80.00; Clarenceville, St. George, \$3.25; St. Thomas, \$2.50; Rev. Rural Dean Lindsay, \$5.00.

FOR LONDON SOCIETY FOR PROMOTION OF CHRISTIANITY AMONG THE JEWS.—Longueuil, \$5.00; St. Andrews', \$1.00; St. Luke's, \$5.06; Trinity, \$16.02; St. Matthias, \$14.50; Buckingham, \$1.20; Christieville, \$2.35; Hull, \$2.57; Nelsonville, \$3.30; Aylwin, \$3.00; Sorel, \$5.00; Waterloo, \$4.06; Brome, \$2.15; Berthier, \$2.82; St. Jude's, \$8.02; Clarenceville, \$8.08; Lacolle, \$3.00; Papineauville, \$1.30; Adamsville, \$2.77; Cathedral, \$75.56; St. John's, Que., \$12.32; Dunham, \$13.00; St. Thomas, \$5.10.

FOR DOMESTIC MISSIONS.—Church of St. James the Apostle, \$2.50, additional.

FOR ALGOMA BISHOPRIC.—Nelsonville, \$6.32; Waterloo, \$10.00; Clarenceville, \$6.00.

FOR PAROCHIAL ENDOWMENTS.—Philipsburg Parsonage, \$25.00; Abbottsford, \$120.00; St. Lambert, \$13.28.

The Rev. Walter Windsor has been appointed by the Bishop to be Rector of St. Stephen's Church, Lachine.

The Bishop left the city on Saturday, the 26th April, on his visitation in the Deanery of Bedford, arriving at West Farnham that evening. He will be absent until the 11th of May, when he will return for a meeting of the Executive Committee of the Synod.

The Rev. J. J. Roy, having resigned the position of pastor of L'Eglise du Redempteur, in this city, has been appointed by the Bishop to the charge of the Church at St. Hyacinthe, including also Upton and Roxton Falls. In these places, besides the English families, there are many French Protestants whose children have attended the Sabrevois schools in Montreal, and there is a good field for French Mission work, especially in the village of St. Theodore, near Upton.

The churchwardens of St. Martin's Church, of which the Rev. J. S. Stone is rector, have published a statement of the affairs of the Church, in which they invite the congregation to note the improvement that has taken place in the financial condition of the Church. The floating debt which at one time seemed almost insurmountable, has been reduced to \$2,900, the amount due on certain notes negotiated, when the Church was assumed by the present corporation. \$419 have also been expended on the Parsonage to make it habitable, and as this sum and \$767.04 paid on floating debt will not be demanded another year it is hoped the aggregate of these payments, \$1,186.56, will be available to reduce by this extent at least the floating debt another Easter. The Ladies' Aid Society of the Church have raised the sum of \$325 during the past year, and by envelope collections the sum of \$793 was raised. For the Mission Fund of the Diocese \$470 was given, and \$50 for the Hospital Chaplain's Fund.

The annual meeting of the friends and supporters of the Church Home was held on Thursday last, in the Institute, University street. The Bishop took the chair, and opened the proceedings. He read the Annual Report. The various resolutions were moved by the Rev. Canon Norman, Rev. Canon Henderson, Rev. R. Lindsay, Rural Dean, Rev. J. S. Stone, and Joel Baker, Esq.; the Rev. J. A. Newnham acted as Secretary. The resolutions were seconded by various ladies. Allusions were made to the loss the Institute had sustained by the deaths of W. B. Simpson, Esq., and Edward Carter, Esq., Q.C., who had long been friends and supporters. The Church Home is intended for three classes of people: 1st, decayed gentlemen; 2nd, aged poor women of a lower class, and 3rd, boarders—young ladies from the country who have come to the city to attend the Normal School. The proceedings of the meeting closed with the benediction by the Bishop.

The Rev. A. B. Given, incumbent of St. John's Church, West Shefford, has lately received the sum of \$50 from "A Friend," towards the building fund of the church.

The Ladies' Aid Society of the Church of St. Patrick, Boyton, have just ordered a pair of handsome and costly chairs for the chancel of the church. This Society is a very active one, and has already done much to aid in church work.

DIocese OF FREDERICTON.

RIVER JOHN.—Special services were held in this church daily during Passion week. On Good Friday, at 11 a.m., and on all the other days at 7 p.m. The Rev. J. L. Downing, Rector, preached a series of discourses on "the Seven Utterances from the Cross."

DIocese OF ALGOMA.

The Treasurer of the Indian Homes, Sault Ste. Marie, begs to acknowledge the following with thanks: T. G. Vivian, 85 cents; St. John's Sunday School, Stewarttown, \$16.00; Mrs. Rixon, for Neepigon, \$7.00; Church of the Ascension Sunday School, Hamilton, \$50.00; St. George's Mission Union, Lennoxville, \$25.00; St. Paul's Sunday School, London, \$37.50; F. A. Buckerfield, \$7.00; St. Peter's Guild, Sherbrooke, \$18.75; All Saints' Sunday School, Toronto, \$25.00; Per Rev. T. E. Sanders, offertory, Aylmer, \$2.00; St. James' Sunday School, Dundas, \$10.00. For Memorial Chapel—C. G., \$5.00; W. H. W., \$5.00.

DIocese OF BRITISH COLUMBIA.

The Right Rev. Dr. Hills has resigned the Bishopric of British Columbia. Dr. Hills was formerly Vicar of Great Yarmouth, England.

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.

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

CALENDAR.

THIRD SUNDAY AFTER EASTER, MAY 4, 1884.

MORNING LESSONS.

Num. xxii.

Luke xxii. v. 54.

EVENING LESSONS.

Num. xxiii. or xxiv.

1 Thes. i.

The Evangelical Churchman,

TORONTO, THURSDAY, MAY 1, 1884.

EDITORIAL NOTES.

The recent debate in the Imperial Parliament upon the opening of museums and places of amusement upon the Lord's Day has drawn forth some strong and seasonable protests against any relaxation of the existing laws. The *London Record* says:—

"The present conflict gathers round two points. Those who love the Day of Rest and desire the elevation of their fellows—morally and spiritually—are acting on the offensive against the traffic in intoxicants on the Lord's-day. They do this hopefully, for already many defences of the citadel have fallen, and the heart of the country is with the assailing hosts. The other point of conflict is around the State Museums and Art Collections, and here the assailants become the defenders. They dislike the desecration of the Lord's-day, whether by drink or by secular amusement: they have to maintain the necessary religious guards of the Day for holy rest, as well as to remove the desecration of that Day arising from the drink traffic; they must hold the fort over which the Sabbath flag still floats, and struggle on till they place the same flag over the fortress of the public house which holds out in rebellion against the Lord of the Sabbath. In neither conflict should there be any neutrals. The existing and the attempted desecration of the Lord's-day are both detrimental to the community, and dishonoring to God; they are both helpful to irreligion and infidelity, and they ought to call forth all the energies of both the friends and the foes of the Gospel of God. We may, if we will, try the effect of a Parisian Sunday in England, and therewith naturalize the growing drunkenness and deepening infidelity of France. We may, on the contrary, maintain the defences which Divine Providence has placed around our Sabbath, and around the inner circles of the family, and continue on Bible lines our efforts for the removal of drunkenness, already, in God's mercy, largely decreasing. Sunday museums, galleries and bands have not heated the immorality of the Continent, nor hindered the spread of drunkenness. Why should we try for England that which has so utterly failed abroad? Let us rather try the effects of continued use of Divine rules for holy living, and seek to exhibit more and more clearly the mighty influence of true godliness. In this course we shall not court failure. Righteous regard to the will of God can alone exalt a nation."

The American Humane Association is making an earnest appeal on behalf of the poor animals transported long distances in the ordinary cattle cars, in which they endure terrible sufferings

crushed against each other and against the car sides, often trodden down by each other, with no rest, and often for days without food and water, and exposed to heat and draught. These sufferings are not necessary. There are improved cars in which the animals can be fed, watered, and have rest. The number of animals in a car will be somewhat smaller, but if there were no pecuniary compensations for this, the sufferings saved would be reason enough for a change; but the use of such cars would free railroads from the obligation to rest five hours after every twenty-eight, and would get the cattle to their destination free from bruises and fever, which now lower their market value, and cause much of their meat to be unfit for human consumption. The testimony of Boards of Health and of other competent persons on this point is conclusive, and has never been disputed. The argument, then, is not only a humanitarian one, which will weigh more and more in thoughtful minds, but it touches the health of communities, and concerns every consumer of flesh. If the railways are dead to every feeling of humanity, it is high time that legislative interference should be sought.

It appears that the Pope is seriously meditating flight from Rome. The *London Times* recently discussed its probability, basing its conclusions upon the reports of its French and Roman correspondents. The latter thinks that Malta will be his harbor of refuge. The former believes that the choice of residence lies between Austria and Spain. He says: "If I were asked whether I believed in the wisdom of the proposal to transplant the Holy See, then, judging by the results of numerous interviews which I have had on the subject, I should say, 'No; so long as such a step can be avoided.' Not only because of endless material difficulties, not only because, according to the utterance of a distinguished Cardinal, 'The members of the Conclave are incrustated on the walls of the Vatican,' but because nobody can foresee the divisions, the schisms, infinitely more formidable than anything else, which such a resolution might entail. Leo XIII. will only expose himself to so terrible a contingency—to a contingency which might cause the recurrence of events fatal to the welfare of the Church—when his sagacity and high sense of duty admit of no other course." The *Times* thinks that the better course for the Pope is at once to give a frank recognition to the United Italian Kingdom and desist from his demeanor of persistent offence.

The Evangelical Alliance was to have held its annual gathering in Stockholm. But a majority of Lutheran Swedish bishops and theological professors have contrived to have this intention cancelled. The reason, they allege, is the recognition which the conference would extend to the dissenters from the Swedish State-Church. This unworthy action, inspired by a spirit of arrogant intolerance, will, we trust, stimulate the liberal-minded Christians of Sweden to greater efforts on behalf of religious liberty.

The provisions of the recent Educational Bill passed by the Senate of the United States are fully explained in the *New York Independent*:—

"The underlying principle upon which the bill rests is the fact that popular education is the common interest of the whole country, and not a merely

local question to be left exclusively with the states. The Constitution authorizes Congress 'to levy and collect taxes, duties, imports and excises,' and then defines the object of such taxation to be 'to pay the debts and provide for the common defence and general welfare of the United States.'

"There is, moreover, an urgent necessity, especially in the Southern States, for a systematic and enlarged effort to increase the facilities for popular education. The last census disclosed this fact in the number of those placed in the illiterate class in the sense that they could neither read nor write, and in the inadequacy of existing means and agencies to cure this illiteracy.

"The illiteracy, though greatest among the colored people, is by no means confined to them. It exists among whites as well as among blacks.

"The bill proposes that, for eight years after it shall become a law, there shall be annually appropriated to the cause of education from the money in the Treasury the following sums: The first year the sum of \$7,000,000, the second year the sum of \$10,000,000, the third year the sum of \$15,000,000, the fourth year the sum of \$13,000,000, the fifth year the sum of \$11,000,000, the sixth year the sum of \$9,000,000, the seventh year the sum of \$7,000,000, and the eighth year the sum of \$5,000,000. This makes an aggregate of \$77,000,000 for the eight years. The money thus appropriated is to be annually divided among the several states and territories in that proportion which the whole number of persons in each who, being of the age of ten years and over, cannot write, bears to the whole number of such persons in the United States, according to the census taken in 1880. All the states and territories in which illiteracy is greatest, would receive proportionately the largest aid.

"One of the provisions of the bill is that no greater part of the money appropriated shall be paid out to any state or territory in any one year than the sum expended out of its own revenues in the preceding year for the maintenance of common schools, not including the sums expended in the erection of school-buildings. This will prevent any state or territory from depending wholly on this fund. Each state or territory must raise and spend for school purposes, not including the erection of school buildings, at least as much as it receives from the Government.

"Another provision is that no part of the moneys appropriated by the bill shall be paid to any state or territory that shall not have provided by law a system of free common schools for all of its children of school age, without distinction of race or color, either in raising or distributing school revenue, or in the school facilities afforded, with the provision that separate schools for white and colored children shall not be considered a violation of this condition. The art of reading, writing and speaking the English language, arithmetic, geography, the history of the United States, and such other branches of useful knowledge as may be taught under local laws are to be embraced in this system, with a provision that a part of the money appropriated to each state or territory, not exceeding one-tenth of the amount, may yearly be applied to the education of teachers for the common schools therein."

There is a charming simplicity in the frankness of this recent statement of the *Church Review*, a ritualistic organ:—"The thing which English Catholics have in hand at present, and are likely to have in hand as their principal work for at least one generation to come, is the restoration of the altar, the re-establishment of *the mass* in its seat of honor, as the sun and centre of Christian worship." Yet very hard things are said of us because we call things by their own names, and describe these men as traitors to the Protestant Church of England.

An urgent appeal is being made both in England and America on behalf of "The Egypt Exploration

Fund." important in objects. They are Sair, the the nearest it is expected of the money herd-king was a favorite of the Egyptian records Egypt, at shak. Z the most Egyptian monume wanted f to enable scription: received, Bc Egyptolo a sufficient with whi

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Fund." The Society is engaged in a work of great importance, and which promises the richest returns in objects of Biblical and other historical interest. They are about to enter upon the excavation of Sair, the Zoan of the Bible, the Tanis of the Greeks, the nearest great city to the Land of Goshen. Here it is expected to find documents bearing on the history of the sojourn of the Israelites in Egypt and the monuments of the mysterious Hyksos, or Shepherd-kings. Here Rameses II. flourished, and it was a favorite residence of Menephtah, the Pharaoh of the Exodus. Here may probably be found records explaining the connection of Solomon with Egypt, and throwing light upon the history of Shishak. Zoan was the chief city of the Delta during the most interesting two or three thousand years of Egyptian history; and is known to be rich in buried monuments. Twenty-five thousand dollars are wanted for the work. Enough has been subscribed to enable the Society to make a beginning. Subscriptions from Americans and Canadians will be received by the Rev. W. C. Winslow, 429 Beacon-street, Boston. The most eminent antiquarians and Egyptologists are supervising the work, and this is a sufficient guarantee of the ability and faithfulness with which it will be prosecuted.

THE ATTESTATION OF THE WORD OF GOD.

Following up our discussion, in last week's issue, of the right and duty of private judgment and what it implies as to a revelation from God which man can and must receive, it will be in order to enquire next, how we know that we have in the Scriptures, and in them alone, the Word of God to man, the Revelation of the Divine Will? The answer is very plain and simple—God's Word authenticates itself. It possesses a self-evidencing power by which it proves its origin and authority. The final and ultimate ground upon which we receive the Scriptures is the witness of the Holy Spirit by and with the Word of God in our hearts. This was the position uniformly and decisively maintained by the Reformers. The authority of the Scriptures is the authority of God Himself, who inspired the Divine Word, and by and with it speaks through His Spirit to our hearts. "Thus," says Dorner, the greatest living theologian of Germany, "the Canon explains and judges itself; it needs no foreign standard." The reason and conscience of man cannot rest satisfied with an external or human authority or testimony, but can only rest upon the authority and testimony of God Himself. The humblest Christian and the most learned theologian are here in the same position. It is upon the Presence and Power of the Master revealed in and by the written Scriptures that faith builds its immovable persuasion and conviction.

Such is the ultimate and assured ground upon which our reception of the Scriptures rests. But there are two preparatory and subordinate lines of evidence. We can thus distinguish three series of evidences upon which the reception of the Scriptures depends: first, the external, in the testimony of history and the church; secondly, the internal evidence of the Scriptures themselves; and thirdly, the witness of the Spirit by and with the Word in our hearts. We will now explain briefly in what these consist.

The first proof is historical. It is the specific evidence from competent sources that such and such books and no others have been received as the Word of God to man. The question is a purely historical one. The Canon is determined by just such historical and critical evidence as is uniformly relied upon to establish the genuineness and authenticity of any ancient writings whatsoever; only, in the case of the Scriptures, the evidences are pre-eminently numerous and conclusive. By well-assured and authentic historical evidence we ascertain the books of the New Testament to be the work of apostles and apostolic men, authorized and inspired by the Spirit of Christ Himself. We thus find our authority for the reception of the Canon, in the testimony of Christ and His apostles. We enquire what the Christian men in each age received as Scripture, and investigate their testimony. The testimony of the fathers has weight and authority in this matter so far, and only so far, as they give to us credible witness as to what books Christ and His apostles recognized, received and issued as having Divine authority. They are simply witnesses to facts. The various books of the Bible were separated from all other books and collected into the Canon, not by any authority of fathers, councils, or popes, but by their reception as apostolic by Christian men, who were guided externally by the Providence of God overruling events, trials, even persecutions, to the preservation and vindication of the sacred books; and who were guided internally by the teaching of the Spirit, which verified and corroborated the testimony of history. This is the testimony of the Church, and it is preliminary and preparatory to what follows. The false view often propounded of the authority of the Church in this relation, we reserve for discussion in a subsequent article.

There is, secondly, the testimony of the Scriptures themselves. As the sun shines by its own light and testifies to its own existence and glory, so the Scriptures are resplendent with the glory of God. They are marked by such beauty, harmony, and majesty as no other writings possess. Their purity and holiness appeal to the conscience. Their simplicity, fidelity and exalted revelations satisfy the intellect. The grace, tenderness and love they reveal take possession of the heart. They form one complex organism, one complete revelation, in which each individual writing has its own appropriate and indispensable place. The more they are studied and the better they are understood, the more completely and triumphantly do they vindicate their unique claims and attest their divine authority.

Through these two preliminary and preparatory lines of evidence we are at last conducted to the final and supreme attestation of the Bible, by the witness of the Spirit of God in the heart of the believer, removing his doubts and assuring him of his possession of the truth of God in the sacred volume. And as this divine conviction is wrought throughout the whole living church, in the hearts of all believers in every age, we have a wonderful consentient and harmonious testimony to the one complete and perfect canon of the Scriptures as we now possess them. The testimony of history is at length experimentally verified and confirmed by the inner witness of the heart and conscience of spirit-taught men. When our hearts are open to

receive it, we find a revelation of God which appeals to us, and exerts over us and in us an authority and an influence which nothing else does. Above all, it reveals Jesus Christ to us, and as the book and revelation of Jesus Christ it satisfies and commands the heart, the will, and the intellect. It is a Living Word which writes its witness in the hearts and lives of all true men; and it derives its supreme authority from Him whom it sets forth—"They are they which testify of Me."

The Sunday School.

SUNDAY SCHOOL LESSON.

4TH SUNDAY AFTER EASTER, MAY 11, 1884.

BIBLE LESSON.

VICTORY OVER DEATH :—1 Cor. 15:30-38.

"I believe . . . in the Resurrection of the body." Where do we say that? This is what we are to talk about to-day. The chapter which tells about it is in the same epistle from which last Sunday's Lesson taken—which? This chapter is read at church on Easter Day, when we commemorate—what? It is read, too, in our Burial Service, because it gives such bright hope to mourners.

Before we begin to talk about the Resurrection of the body, let us think *why the body dies*. How did death come into this world? (See Rom. v. 12.) Adam created with *body and soul*—the body formed—how? the soul—how? (Gen. ii. 7.) When he sinned, what sentence pronounced against him? (Gen. iii. 19.) In that sentence *all Adam's race included* (1 Cor. xv. 22.) From that day he was a mortal man, with body subject to death. Was there no hope of deliverance for him? Yes; *a Saviour was promised* even before the sentence pronounced (Gen. iii. 15). Who? Jesus undertook the work of our redemption—came to *redeem both body and soul*. So He is called "the Resurrection and the Life" because all life comes from Him. It was this promise of a Deliverer which brought a ray of light to the believers in the Old Testament (Job xix. 25-27, xxxiii. 23-28; Ps. xvii. 15).

When the Holy Spirit gives new life to the *soul* of a sinner, it is called a *spiritual* resurrection (Col. iii. 1-2; Eph. ii. 1, 5). It may be that some of the Corinthians thought this was all the Apostle meant by the Resurrection—at all events some did not believe in the Resurrection of the body, and on their account St. Paul wrote this part of his letter. Do we read of any others in the Bible who did not believe in the Resurrection? (Matt. xxii. 23; Acts xxiii. 8; 2 Tim. ii. 17, 18.)

[Note 1.] *How did Christ deliver man from death?* He put away the *cause* of death—what? How could He put that away? (See Heb. ix. 26.) Death the punishment of sin. He undertook to bear the punishment—so became man that He might die a man, and set him free from "him who had the power of death"—who? (Heb. ii. 14, 15.) "He died and was buried"—body laid where? *Was this all?* Suppose He had always lain in grave—never risen—no deliverance then—no victory by Jesus. *He Himself conquered—no hope for us.* But see Acts ii. 24. He died as Son of man—He rose as Son of God (Rom. i. 4.) This foretold in Old Testament. (Ps. xvi. 10.) Jesus Himself spoke of it to His disciples (Mark viii. 31; ix. 31, 32), and to others, as the *great sign* that He was the Messiah (Matt. xii. 38-40; John ii. 18-21). His Resurrection showed that His work was accepted—He had won the victory. So when St. Paul wants to teach the Corinthians about *their* Resurrection he begins with the Resurrection of *Christ*—why? (Read verse 13-18.)

[Note 3.] Just as keystone of arch (explain) binds all together—if that removed, all would fall—so Paul says if you take away the Resurrection of Christ, the apostles were false witnesses—all their teachings useless—sin not gone—departed saints perished—the Christian's life the most miserable of all. Think what he himself had suffered—for what? All no good if this life all. (Read vs. 19, 30-32.) Now we see why the apostles said so much in their preaching about the Resurrection of Jesus. (See Acts i. 22, ii. 31, 32, iii. 15, iv. 2, 10, 33, v. 30, 31, x. 40, 41, xiii. 30, 31, xvii. 3, 18, xxiii. 6, xxiv. 15, xxvi. 8.)

I. THE RESURRECTION OF CHRIST.

(1) *Its certainty.* If we want to prove anything in

a court of law, we seek witnesses who saw it. No fact so certain as this. See the *number* of witnesses—who? (Read vs. 1-11.) These *saw Him* after His Resurrection. Some had died, but most living when Paul wrote. But could they be mistaken? was it some one else? No, they *knew Jesus well*—many had lived with Him before. (See Acts i. 22, v. 41.) Perhaps they were ready to believe because they wished it so? No, it was very *hard to make them believe* it. (See Mark xvi. 11-14; John xx. 24-28.) Yet these men were so sure about it that they gave up all—yes, even *died for their testimony*. Paul never says that if Jesus did not rise they were mistaken; no, they *could not be mistaken*, he says they must all have *told a lie*.

(2) *Its Consequences*. (Read vs. 20-26.) Our Resurrection depends on this—why?

(a) Because Christ rose as "*firstfruits*" (v. 20. See Lev. xxiii. 10, 11.) Explain. Under the law the first sheaf of corn cut—offered to God—of same nature with the rest of the harvest. Christ and His people One—He rose. They will rise at the great harvest—when? (v. 23.) [Note 3.]

(b) Christ rose as *Head of His people*. As Adam head of human race, all connected with him died through him—so Christ called "the last Adam," all connected with Him rise through Him (vs. 45, 47). Death came through the first Adam, life through the second Adam. All *by nature* children of first Adam. How children of the second? (See Gal. iii. 26.) (Will not all *mankind* rise? Yes. (See John v. 28, 29.) But St. Paul is here speaking of the Resurrection of believers, v. 23.) [Note 3.]

(c) Because Jesus is *our Mediator*—what is that? One who comes between two parties who have been at enmity. Before Adam sinned, he could go *direct* to God. Sin made a separation—then God could only speak to him through a Mediator. That Mediator is Jesus (1 Tim. ii. 5.) All God's promises made to us through Him—God gave to Him the work of conquering our enemies and bringing lost man back to God. Jesus undertook it. *His work on earth finished*—when? (John xvii. 4, xix. 30.) Where is He now? *Is all finished?* Not yet—till the last enemy is conquered—what is that? (v. 26.) Then *His work as Mediator will be over* (v. 27, 28)—His reign as King for ever (Rev. xi. 15.)

II. THE RESURRECTION OF CHRIST'S PEOPLE.

(1) *How will they rise?*

This was what some of the Corinthians were asking (v. 35). We die—buried—turn to dust; martyrs burnt—perhaps very ashes scattered. *How can it be?* Now see St. Paul's answer. (Read vs. 35-38.) Look at the seed (show one). What will come of it? But *not as it is*. Before can have the flour or the wheat, what must we do with it? *Bury* it—then seed will die decay—and then it will be quickened (v. 36; John xii. 24). Will it be *the same*? Yes. "Every seed his own body" (v. 38). Will it be *what it was*? No, "not that body that shall be" (v. 37). Think how different. [Illustr. with a familiar example, e. g., *sweet pea*.] So in Resurrection—every one *his own body*—we shall know each other again—but *not the same body*. Just as Jesus' body was his own ("It is I Myself," Luke xxiv. 39), yet changed (Luke xxiv. 31). *We must be changed*—why? (v. 50.) As we must have the new life which the Holy Spirit gives or we could not enter the kingdom of God (John iii. 5-8), so bodies must be changed to fit us for the glories of heaven.

Then think of the *variety in God's works* (v. 39-41). On earth different animals have different kinds of flesh; in the heavens sun, moon, stars, differ in glory. So God will show His power then in giving us new bodies suited for our new home—new employments. (The caterpillar *crawls* on leaf—then buried in chrysalis—when it comes out again in summer has beautiful wings—why? *to fly*.) We cannot tell what we shall be (see 1 John iii. 2). But St. Paul tells us of some changes. The body is—

(a) Sown in *corruption* (Gen. xxiii. 4), raised in *incorruption*.

(b) Sown in *dishonour*, "vile body." (Phil. iii. 21)—raised in *glory*, "like His glorious body."

(c) Sown in *weakness* (Job iv. 19), raised in *power*, "as the angels" (Matt. xxii. 30).

(d) Sown a *natural body*, raised a *spiritual body*. [Note 5.]

(2) *When will it be?* (Read vs. 51-53.)

Think what this means. All going on as usual (Luke xvii. 16-30)—buying, selling, working, playing. Then the sound of the archangel's voice—the trump of God—the call of Jesus (John v. 28.)—and in a moment, *the twinkling of an eye*, the dead raised, the living changed. Just as in the morning after Israel crossed the Red Sea, Egyptians gone forever (Ex. xiv. 13-30), and Moses and Israel sang the song of victory (Ex. xv. 1-2). As prophesied in Is. xxv. 8, Hos. xiii. 14. (Read vs. 54-55.) The last enemy conquered—how?

See what was the *sting* in death? (Read v. 56.) What gave that sting its *power*? The law which pronounced sentence against it—which *must be executed*. Jesus bore the punishment—put away sin—so *extracted the sting*, and *Death's power gone*. He conquered first and we conquer through Him. (Read v. 57.) *No death* in heaven, for no *sin* there (Rev. xxi. 4).

(3) See *what strength this hope should give*. (Read v. 58.) Never mind if called to suffer—stand firm if difficulties in the way—go on abounding in the work of the Lord—why? Because no labour lost. The Resurrection Day is coming—then all trials over—then your reward sure (1 Cor. iii. 13, iv. 5; Gal. vi. 7-9).

Then shall we fear death? Oh, no—not if we are Christ's—if our sins are washed away in His blood. He has conquered for us—He will give us the victory too. And He will be with us [Illustr.—Child in railway train passing through dark tunnel—glad when he enters it, for his home is on the other side and he will soon be there.] And then when Jesus comes and all His people rise and meet again, what a joyful day! What a song of triumph when His whole Church assembled! (Rev. vii. 9-10.) Shall *you* be there?

"Oh that with yonder sacred throng,
We at His feet may fall,
There join the everlasting song,
And crown Him Lord of all."

NOTES.

1. It was not materialism, but an ultra-spiritualism which led the Corinthians into error. They denied the Resurrection of the body, because they believed that the matter of which that body was composed was the cause of all evil; and they hailed the Gospel as the brightest boon ever given to men, chiefly because it gave them the hope of being liberated from the flesh with its corrupt desires. They looked upon the Resurrection taught by the Apostle as if it were merely a figurative expression. (Robertson's "Lectures on Corinthians," pp. 204, 205.)

2. Though "Christ died for our sins" (v. 3), the proof that his death was "accepted" by God as a "propitiation" for our sins arises from the fact of His Resurrection (Rom. iv. 25). If then His body is still in the grave, we are still in our sins.

3. On the second day of the feast of Passover a sheaf of ripe corn was offered upon the altar as a consecration of the whole harvest. Till this was done it was considered unlawful to begin reaping. The metaphor therefore is, "As the single sheaf of firstfruits represents and consecrates all the harvest, so Christ's resurrection represents and involves that of all who sleep in Him." (Conybeare and Howson, note, chap. xv.)

4. The definite articles prefixed (in the Greek) to the two names Adam and Christ, bring out the relationship of contrast more strongly, and point to Adam and to Christ as standing severally alone in the world as "the two Heads and Representatives"—the one of the "old Creation," the other of "the new"; the one of the natural, carnal and lost race, the other of the spiritual, regenerate and saved race; the one the author of death to all, the other the Author of Life to all.

5. A natural body—literally "an animal body"—i. e., a body suited to the animal soul which predominates in it—which we derived from our union with the first Adam (v. 45).

A spiritual body—one fitted for the capacities of the higher, spiritual life which is the fruit of our union with the second Adam.

CATECHISM LESSON.

THE CREED—"The Holy Catholic Church."

The word *church*, in the original, means a *calling out*, an election, an assembly—those who in any place come out and make a profession of Christianity: Acts ii. 26; 1 Cor. xi. 18. Thus "the churches of Judæa, Galilee, and Samaria: Acts ix. 31. The church "at Antioch," "at Ephesus," etc.: Acts xiii. 1; xx. 17. "The church which is in his house:" Col. iv. 15; this is the *visible Church*. The *invisible* is that gathering out from the world by the Holy Spirit of God, whereby souls are won to Christ: Acts ii. 47; and are brought into living union with Him as their Head: Eph. ii. 18-22; iv. 4. This is "the Church which is His body, the fulness of Him that filleth all in all:" Eph. i. 22, 23. The visible Church may wax or wane. Individuals may apostatise and fall away from its communion: 1 Tim. i. 20; 2 Tim. i. 15; ii. 17. Churches may be corrupted and perish: see Rev. ii., iii.; but the Church of the living God stands firm: Matt. xvi. 18; 2 Tim. ii. 19.

This is variously described or pictured in Scripture. The vine and its branches: John xv. 5; the body and its members: 1 Cor. xii. 12-27; the husband and wife: Eph. v. 23-32. But each of these figures or representations embodies the same grand idea—communion and sym-

pathy: 1 Cor. x. 16; xii. 25. The branch gathers sap from the stem, and so buds and flowers and fruit are produced: John xv. 5; Gal. v. 22. The members depend upon the body for life and vigour and power: 1 Cor. xii. 13, 14. The wife looks up for everything to the husband, and is dependent upon him: Col. iii. 18; 1 Pet. iii. 1.

Two marks of the Church are given us in the creed:

1. *It is holy*. God's design and purpose from the beginning have been to make for Himself a holy people: Gen. i. 26. "Without holiness no man shall see the Lord:" Heb. xii. 14. Thus He calls us with a holy calling: 2 Tim. i. 9; 1 Cor. i. 2. He requires those who are in Christ to live holy lives: 2 Tim. ii. 19; Tit. ii. 14. He intends to make for Himself a holy Church: Eph. v. 25-27.

2. *It is catholic*, that is, universal. The true Church throughout the world: Eph. iii. 15; Col. i. 20. "A great multitude, which no man could number, of all nations and kindreds and peoples and tongues." The synagogue of the Jews was confined to one country, and to one nation: Ps. lxxvi. 1, 2; cxlvii. 19. But the Church is a gathering out of all nations, and all the countries of the world: Luke xxiv. 47; Rev. v. 9. Our Lord said, "Go ye into all the world, and preach the gospel to every creature:" Mark xvi. 15.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME

TORONTO.—The C. E. T. S. of St. Ann's Parish is steadily progressing, new members are being enrolled every meeting. At the last meeting Messrs. French and Lagan delivered interesting addresses. A deputation from the Carleton Parochial Branch paid a friendly visit, and it is believed that were such fraternal interchange of courtesies between the different branches encouraged, much good would result. One of the features of the evening, which was highly approved of by Rev. Professor Boys, who happened to be present, was the giving of short experiences by different members. At a former meeting, Rev. J. F. Sweeny kindly gave a most instructive address, immediate result, fourteen new members. May the good work go on till every Parish in the land is stirred up to do its duty in this important branch of church work.

Bishop Baldwin sent his best wishes for the success of the Scott Act in St. Thomas and Elgin, and regretted his inability to be present at the mass meeting on Friday evening, the 25th.

PARRY SOUND.—From the English *Alliance Journal* we take the following:

No one can purchase or transfer property in Parry Sound without subscribing to the doctrine of prohibition; and thus Mr. Beatty (the founder of the settlement) has, with one stroke of the pen, given to his town the great boon of entire prohibition. What is the effect? Good, and only good. The citizens are law-abiding, self-respecting; the churches flourish; an air of freedom and friendliness pervades the place; all seem bent on mutual improvement. The goal is small, and holds no "drunks" except such as stagger in from outside districts.

A few years ago a learned Toronto professor, now deceased, was visiting the town. He was not a believer either in abstinence or prohibition. One day Mr. Ansley determined to give him a practical lesson. Inviting him to a seat in his carriage, he drove him into the adjoining village, called Parry Harbor, a settlement so near that a stranger would suppose it was a suburb of the town. The professor was driven through its main street, along its back streets, up lanes and down alleys, in and out, where the peculiarities of the home life as well as the business life might be seen. He observed all the treeless streets, dirty alleys, drunken men, untidy women, dirty children. Then, crossing back over the boundary line marking the separation of the townships, a similar view was had of Parry Sound, front and back, up and down, in and out. Here the marks of neatness, thrift, industry, sobriety, intelligence, were so marked that the professor, with an emphatic ejaculation, confessed that he was convinced, overwhelmingly convinced, that prohibition was an unmixed good, and the license system an unmixed evil.

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it ruins business, would see this thriving place, they would, if honest, confess themselves grossly mistaken. Mr. Beatty does a very large general trade, and the Parry Sound Lumber Company also has a general store. Both these stores and others are thriving, solid concerns. The population is rapidly on the increase, the schools are full, houses are scarcely obtainable, and there is every indication that the prohibition of the liquor traffic is a very strong inducement to prospective settlers.

The prohibitory clause already quoted covers also the land on which the hotels are built, and hence they have no "bars." Still they flourish. Why should they not, when coffee houses have been demonstrated to be paying institutions? So much faith have the townspeople in temperance hotels, that they have organized "The Parry Sound Hotel Company," with a capital of \$12,000, and have built and furnished a large house on the "Belvidere Heights," a majestic, rocky headland of great height, commanding a magnificent view of river, channel, island, town, country, and bay. The Belvidere Hotel was opened on July 2nd, and although this season has been very unfavorable till within the past few weeks, there has been an influx of visitors sufficient to earn for the shareholders already a dividend of 4 per cent. No doubt next year the hotel will be filled. When one of the citizens remarked, "Mr. Beatty is foremost in anything that has to do with the Church or temperance," I mentally responded: "Would there were more such men of wealth and influence in Canada, men who would give their temperance principles a practical turn when they come to transfer land."

ABROAD.

Canon Farrar, in a late address entitled "A Blessing and a Curse," published by the National Temperance Society, referring to intoxicating beverages as not only useless in health, but as involving grave danger to those who tamper with them, says:

"The highest scientific authorities tell us further that even their moderate use is the cause of many painful disorders, and thousands of premature deaths. Further we know, by the universal experience of the world, that wherever drinking is nationally common, drunkenness becomes nationally dangerous; and for this reason is one of a number of lethal drinks which have the fatal property of creating for themselves a craving which becomes in multitudes an appetite—an appetite which strengthens into vices; vices which end in disease; diseases which constitute crushing and degrading slavery for myriads of human beings. It creates needless, artificial, and physical temptation, which first draws, then drags, then drives, as with a scourge of fire in their helpless misery, blind, and battered, and imprisoned with slavish chains. Aristotle said of human nature generally that we are prone rather to excess than to moderation. But this natural propensity, this fatal bias, this original sin, is infinitely strengthened when it works not only as a moral impulse, but as a physical law. No drunkard, since time began ever meant to be a drunkard."

THIRTY MONTHS OF PROHIBITION.—The prohibitory law, in Kansas, went into effect on May 1st, 1881. At that time there were 708 saloons in sixty-six counties (from the remaining fifteen frontier counties I have no statistics in actual figures). About Dec. 15th the secretary of the State Temperance Union gathered statistics from these sixty-six counties, showing at that time there were 313 saloons in existence, a decrease of 395 in about thirty months. But in 41 counties of the 66, there were no saloons at all. During the 30 months, there was a total number of 729 convictions for violation of the prohibitory law, with an aggregate of fines amounting to \$95,200. In addition to this, 81 saloon keepers were imprisoned in the county gaol, on an average of fifty days each. During these 30 months, there were 75 acquittals and 59 hung juries.

Of the 313 open saloons, 160 of them are in Leavenworth, and a large majority of the remainder in Atchison, Wyandotte, and Kansas City, Kan. (A part of Kansas City reaches across the State line into Kansas, and has a population of 6,000.) Hence the places where prohibition has failed in Kansas, are almost entirely confined to the towns bordering on Missouri. In this there are several notable exceptions, as for instance, Fort Scott and Paola. And unless Missouri will soon strike for prohibition, our chief difficulty in the enforcement of the law will be near the State line. Since these statistics were gathered (about two months ago), district courts have been, and are still, in session all over the State, and convictions have occurred throughout the State, except in the border towns above mentioned. Within the two months the larger towns of Topeka, Lawrence, Wichita, and others have

rid themselves of the pest. It is safe, therefore, to conclude that at this time there are not more than 200 open saloons in all the 81 counties of Kansas.

During the time that prohibition has existed in Kansas, our population has increased over 12 per cent.; and had there been no prohibition, the whiskey interest would, no doubt, have increased in about the same ratio, which would now give the 66 counties above mentioned, 800 saloons. But under the law, we have only about 200, or a loss of about 600 saloons. Thus we have an increase of population of about 12 per cent., but a decrease of 75 per cent. of the whiskey interest.

We believe these statistics are close approximations to the real status of prohibition in our State, and therefore present a reliable basis from which to formulate a conclusion as to the working of the law in Kansas. It is a decided success, and especially when it is considered that this law has met the fiercest opposition through every avenue known to the liquor interest. During the issue in Iowa and Ohio, the liquor men of Kansas sent men there to work clandestinely to defeat prohibition, while they still declared it was a failure here. Their public cry is "failure," but secretly they feel that their business is stabbed to the heart. Let every State and every community be encouraged, and let the watchword be, onward, and by and by this great incoming tide will sweep away every saloon on our shores. May God hasten the day, and let all the people say, Amen.

Correspondence.

PRIESTISM.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—It must be a great source of grief to some of the Clergy of the Church of England, that, while they count with pleasure the number of times that the minister is called "priest," they cannot find one instance in which the Communion Table is called an "Altar." "The Holy Table" and "the Lord's Table" are the terms generally employed. The idea of any sacrifice of the bread and wine, consecrated or unconsecrated, is foreign to the whole of the communion office. If, therefore, the Prayer Book has given the Church sacrificing priests, it has left them without either altar or sacrifice—for the religion of the Prayer Book is not sacramentism,—as the source of spiritual life, but that of the individual believer, hanging by faith upon Christ, and using all the means which He has appointed for spiritual nourishment and growth in grace. If Christ's ministers were "priests" He would have given them an altar, and directions as to the sacrifice to be offered upon it; but upon these the New Testament is silent, and the Prayer Book equally so; although the latter did have put into it the word "priest," in condescension to human weakness, and, not from a conviction of its conformity to New Testament teaching.

Colborne.

H.

Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

CHAPTER II.

THE OLD CASTLE.

Old John was generally rather talkative, but this evening he appeared so quiet and thoughtful that not only Frau Berninger, but the boy observed that something must surely be on the honest man's mind. He sat silently in the old leathern arm-chair, which Max had placed at the table for him, drew long whiffs from his pipe, staring fixedly at the blue smoke, as it curled into the air, and evidently paid little attention to the story which Max had read in the wood, and was now relating to his mother. It was the history of a boy, who, by strict adherence to truth and integrity, and under the influence of true religion, after many temptations and sorrows,

came at length to the possession of riches and honor.

"Yes, yes," said old John, as Frau Berninger asked him how he had liked the story; "yes, yes, if only all men would strive after these things, this would be a happy world. Believe me, Max, the highest honour is a pure heart, and the best possession is the love of God. Who has these treasures is independent of everything else; and how easily could they be obtained. But no; many, many would rather continue in sin, and throw integrity and a good conscience behind them. This is the case not only in large towns, but even here, in our little village. What need," continued he (coming near home to his own experience)—"what need were there for foresters and rangers, if there were no rogues in the world, who would sacrifice what is noblest in human nature, in order to deceive those to whom they should swear fidelity and obedience. Changed days these! But, as the proverb says, 'Light come, light go.' I am old, yet have never seen one taking by-ways, and walking in deceit and lying, become a great man. No blessing rests on unlawful gains; therefore, Max, forget not the highest honour is a pure heart, and the best wealth, that which will endure for ever, is the friendship and favour of the Lord. All else is foolishness and mockery."

"I will remember, Father John," answered the boy. "I would rather die than do wrong; for well I know that the evil-doer loses not only the esteem of his fellow-men, but also peace with God. And how sad it must be not to be able to look up with confidence to our Father in Heaven! I think it must be the most dreadful thing in the world."

"Certainly, my dear boy," said Frau Berninger; "for he that is godless is the poorest man on earth, however many treasures he may otherwise have. 'Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last;' just as it happened to the boy whose history you have just related."

When the mother ceased speaking, there came a tap from without on the window, and a rough voice asked if Ranger John were there, as he had been directed thither.

"I am here," answered the old man, rising quickly from his arm-chair to go to the window, which he opened; "what is it, friend?"

The man outside answered with a low voice, and John immediately shut to the window. "I must go," said he, "my friend has brought me word that the smugglers are, within the next few days, to be at some of their daring pranks, so I must have all my force in the surrounding country in readiness. Certainly, that fellow Bernard must be involved in it, for I have not set eyes on him for some days."

"No, Father John, you have nothing to fear from Bernard, this night at least," said Max quickly, thinking it a pity that the brave old man should be on the watch the whole night in vain; "he is certainly not at home at present."

"How knowest thou that, boy?" asked old John.

Max was just about to relate where and how he had seen Bernard, when he remembered that he had promised not to mention that he had met him. He reddened, and stammered out some unconnected words, because the truth he dared not, and a lie he would not tell. He answered at length, that he knew it for certain; but if the forester

had any doubt, he had better go to Bernard's house and see for himself.

The old man cast a searching look on the boy, whose confusion he had not failed to observe, and knit his brow. "Max, thou lookest as if thou hadst been going in the way of evil," said he, earnestly. "Tell me frankly, how thou camest to have such an accurate knowledge of Bernard's movements."

"No, Father John, I dare not, for I have given my word to silence," answered Max, and looked the old man openly in the face. "If I have another opportunity, I will not pledge my word again, but now, as it has so happened, I must stand to it; 'an honest man is as good as his word,' Father John; however, so much can I say, that Bernard is not on smuggling pranks to-night."

The old man shook his head suspiciously, but the cloud of mistrust vanished, and he answered, "Well, I believe thee, youth, because I have never found thee out in a lie. Still, it is a strange story, and I would rather thou hadst told me the plain truth, but I must overlook it for this time. However, beware, Max, of keeping company with that man; no good will come of it. I have observed him for a long time; take thou care of him, my boy."

"I have nothing to do with him, indeed, Father John," protested Max; "if you have the least doubt, I could soon entirely dispel it. In the solitary wood, one sees and hears many things, and if it were my business, I think I could speedily enough find out the smugglers' haunts."

"Thy business, boy!" cried old John, "it is the business of every upright person faithfully to serve his sovereign, and uphold the authority of the law; how should it not be thy duty? But, patience, I can no longer wait at present, for I have much to look after; to-morrow I will speak further with thee. Good night, Max. Good night, Mother Berninger. God take you under His protection and give you quiet sleep."

The old man, after these words, hastened out of the little room to join his companion, who was waiting with some impatience outside. Max listened at the window as the footsteps of the two men died away in the distance, and then sat down by his mother; but he remained the whole evening still and silent, and retired to rest earlier than usual. The suspicion which honest old John, though even but for a moment, had entertained, made him sick at heart. He considered various ways by which he might clear himself, without breaking his word to Bernard, and before he slept, had come to a determination, which he was resolved to carry out, if possible.

"Mother, I would rather not look after the goats to-day," said Max, early next morning.

"And why wouldst thou not, my son?" asked the mother.

"Well, seest thou," said he, "that is a secret, but to-morrow evening I think I can give thee my reasons."

"Max," said the mother, seizing the hand of her boy, "I can imagine what thou hast in thy mind, for I overheard what thou didst say to old John last night. I know not if it be right to mix thyself up in this business. It is, certainly, the duty of every good and brave man, to help to uphold the laws; but thou art so young, a mere boy, Max, and canst do little or nothing in setting matters right. What is not thy business, be not forward to undertake; and truly it seems to

me not to belong to thee to interfere with these smugglers. Now I am but a simple woman, and must leave it to thyself to decide how thou shouldst act; however, trouble thyself not about the goats, they can for once remain at home, without giving a reason."

The simple, sensible words of the mother made a deep impression upon Max. He had himself thought, that he had no right to trace out Bernard and his companions, so long as they left him in peace; although, again, on the other hand, he thought if it must be every man's duty, as it was, to try and prevent wickedness and crime, it must be his also. He knew not exactly how to solve this riddle, but determined to consider over it himself, till he should have an opportunity of asking old John's advice.

"Thou art right, mother," said he, "I will drive out the goats, and what I ought further to do, the good God will show me."

"That is excellent, Max. Go now, in the Lord's name, and remain not out so long to-day."

Max called his dog, let his own goat out of its stall, took his shepherd's staff from the corner, and the horn from the nail on the wall, and tooted cheerfully through the village. At this Mohr barked, till it resounded through all the streets, and the other goats, who understood the well-known sound, were restless and impetuous in their longing to get into the fresh air. Then were to be seen everywhere the doors opening, and from right and left they came springing along, till the same little flock was gathered that Max had yesterday led into the village. Dappled, white, spotted, brown, and black, they all came capering merrily around, as if they rejoiced in the prospect of another beautiful day in the fresh air on the green meadows and rocky mountain slopes. Mohr had truly enough to do to restrain the exuberance of their joy; the merry little kids, especially, wished, without any oversight, to frolic about as they liked; but he sagaciously checked them, and placed himself so as to turn back the most refractory ones. So wild and wicked, too, were some of the older goats, that they would butt at him with their horns, and stamp on the ground with their forefeet. When once, however he had got them into the wood, he allowed them more play room. His watchful look was over them all, and he seemed to control them into perfect order by his bark.

It was a happy thing that Mohr had so much intelligence, for Max appeared to-day not at all disposed to support the eager pains of his faithful dog. He was continually thinking of what old John had said, that it was his duty faithfully to serve his sovereign, and to uphold the laws of the country. Then he again reflected on his mother's words, "What is not thy business, be not forward to undertake," and was quite undecided as to which advice he should follow. Under this tumult of thought and feeling, it was excusable if he was a little remiss in his accustomed care of the flock.

When the herd came to the place where they had grazed yesterday, Mohr looked at his young master, as if he would ask, "Well, shall we not remain here where we were so comfortable before?" but Max pretended not to observe the glances of the honest dog—he walked further and further up the valley. The goats went slowly before him, Mohr assiduously attending to his duty. After this, he took a small footpath leading to the heights, which was so overgrown with birches,

hazel-nuts, and young beeches, that it was quite like an arbour. In the midst of all his dreaming, he never once observed that Mohr was sagacious enough to keep the goats at the foot of the mountain, and prevent them ascending to the summit, where the old ruined castle stood. Fodder, indeed, they would have found there, but how could he have held that petulant herd in check in the cross-paths and among the archways of the great castle yard, with its tumble-down walls. No doubt they would think it good frolic to clamber among these. But the animal judged prudently of his own capacities, his legs being better fitted for running than climbing. No, Mohr, sensible dog as he was, remained below in the valley, and the expression of his face, as he looked after his young master, seemed to say, "You may go in peace, beloved, but I intend to remain here, and the flock shall not be ill cared for while you are away."

Max ascended higher and higher up the mountain, with his eyes ever fixed on the ground. He was so lost in thought as to be all unconscious of the shady bower over his head, and of the songs which the finches and blackbirds warbled. He heard only the conversation between his own opposing thoughts and feelings. At length, after half-an-hour's toilsome walking, he came to the top of the hill. There lay before him the old knight's castle, whose ruined battlements and towers had well-nigh a hundred years been looked upon from the valley below. In the window niches, from whence formerly noble dames looked out on the green woods, or far away to the distant mountains, falcons and jays were now perched. In the half-ruined cellar vaults, where once upon a time stood butts full of rare wines, a fox had established his den. Where youths and men had formerly amused themselves in feats of strength and agility, grass was growing a yard high. Several stately shade trees spread their branches across the court, their thousand leaves telling, as with thousand tongues, of the transient nature of all earthly rank and glory.

On reaching this stately old ruin, Max did not so much as once raise his eyes. He knew every stone, every shrub, every little blade of grass. He hastened through the court-yard, clambered over the fragments of the ruined walls, and ascended the old tower to where a noted birch-tree stood. Under its shadow he stretched himself out full length. He had got what he wanted—some quiet place, where he would neither be disturbed by the goats, nor by Mohr barking. Well, and still enough truly it was there, save when a raven cawed, or a falcon shrieked, or the wind murmured among the trees of the wood. A death-like stillness reigned in the old ruin. It was just what Max wished.

He had sat about an hour there leaning on his elbow, when, suddenly thrusting his head forward, he seemed as if he had heard men's voices. Cautiously drawing the drooping branches of the birch a little on one side, in order that he might observe who those could be who had come to visit the lonely ruin, he as suddenly drew it back. Astonishment was pictured on his countenance, and no wonder, for, below in the court yard, he saw—but no, I will relate in the next chapter what Max observed in this lonely retreat, for he saw and heard many things, which enabled him at once to end the long struggle he had had in his mind.

(To be continued.)

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