

# The Evangelical Churchman.

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DIRECTORS.

A. H. CAMPBELL, Esq., President.  
HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq., LL.D.  
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W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

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THE TEMPTED CHRIST.

In one sense, our Lord is His own perpetual theme. He is ever speaking of Himself, inasmuch as He is ever presenting what He is to us, and what He claims of us. In another sense, He scarcely ever speaks of Himself, inasmuch as deep silence, for the most part, lies over His own inward experiences. How precious, therefore, and how profoundly significant is that word here—"in My temptations"! So He summed up all His life. To feel the full force of the expression, it should be remembered that the temptation in the wilderness was past before His first disciple attached himself to Him, and that the conflict in Gethsemane had not yet come when these words were spoken. The period to which they refer, therefore, lies altogether within these limits, including neither. After the former, "Satan," we read, "departed from Him for a season." Before the latter, we read, "the prince of this world cometh." The space between, of which people are so apt to think as free from temptation, is the time of which our Lord is speaking now. The time when His followers "compared with Him" is to His consciousness the time of His "temptations."

That is not the point of view from which the Gospel narratives present it, for the plain reason that they are not autobiographies, and that Jesus said little about the continuous assaults to which He was exposed. It is not the point of view from which we often think of it. We are too apt to conceive of Christ's temptations as all gathered together—curdled and clotted, as it were, at the two ends of His life, leaving the space between free. But we cannot understand the meaning of that life nor feel aright the love and help that breathe from it, unless we think of it as a field of continual and diversified temptations.

How remarkable is the choice of the expression! To Christ, His life, looking back on it, does not so much present itself in the aspect of sorrow, difficulty or pain, as in that of temptation. He looked upon all outward things mainly with regard to their power to help or to hinder His life's work. So for us, sorrow or joy should matter comparatively little. The evil in the evil should be felt to be sin, and the true cross and burden of life should be to us, as to our Master, the appeals it makes to us to abandon our tasks, and fling away our filial dependence and submission.

This is not the place to plunge into the thorny questions which surround the thought of the tempted Christ. However these may be solved, the great fact remains, that His temptations were most real and unceasing. It was no sham fight which He fought. The story of the wilderness is the story of a most real conflict; and that conflict is waged all through his life. True, the traces of it are few. The battle was fought on both sides in grim silence, as sometimes men wage a mortal struggle without a sound. But if there were no other witness of the sore conflict, the Victor's shout at the close would be enough. His last words, "I have overcome the world," sound the note of triumph, and tells how sharp had been the strife. So long and hard had it been that He cannot forget it even in heaven, and from the throne holds forth to all the churches the hope of overcoming, "even as I also overcame." As on some battle-field whence all traces of the agony and fury have passed away, and harvests wave, and larks sing where blood ran and men

groaned their lives out, some grey stone raised by the victors remains, and only the trophy tells of the forgotten fight, so that monumental word, "I have overcome" stands to all ages as the record of the silent, lifelong conflict.

It is not for us to know how the sinless Christ was tempted. There are depths beyond our reach. This we can understand, that a sinless manhood is not above the reach of temptation; and this besides, that, to such a nature, the temptations must be suggested from without, not presented from within. The desire for food is simply a physical craving, but another personality than His own uses it to incite the Son to abandon dependence for his physical life on God. The trust in God's protection is holy and good, and it may be truest wisdom and piety to incur danger in dependence on it, when God's service calls, but a mocking voice without suggests, under the cloak of it, a needless rushing into peril at no call of conscience, and for no end of mercy, which is not religion but self-will. The desire to have the world for His own lay in Christ's deepest heart, but the enemy of Christ and man, who thought the world his already, used it as giving occasion to suggest a smoother and shorter road to win all men unto Him than the "Via dolorosa" of the Cross. So the sinless Christ was tempted at the beginning, and so the sinless Christ was tempted, in various forms of these first temptations, throughout His life. The path which He had to tread was ever before Him, the shadow of the Cross was flung along His road from the first. The pain and sorrow, the shame and spitting, the contradiction of sinners against Himself, the easier path which needed but a wish to become His, the shrinking of flesh—all these made their appeal to Him, and every step of the path which He trod for us was trodden by the power of a fresh consecration of Himself to His task and a fresh victory over temptation.

Let us not seek to analyse. Let us be content to worship, as we look. Let us think of the tempted Christ, that our conceptions of His sinlessness may be increased. His was no untried and cloistered virtue, pure because never brought into contact with seducing evil, but a militant and victorious goodness, that was able to withstand in the evil day. Let us think of the tempted Christ that our thankful thoughts of what He bore for us may be warmer and more adequate, as we stand afar off and look on at the mystery of His battle with our enemies and His. Let us think of the tempted Christ to make a lighter burden of our cross, and our less terrible conflict easier to bear and to wage. So will He "continue with us in our temptations," and patience and victory flow to us from Him.

AN EVANGELICAL MINISTRY, THE HOPE OF THE CHURCH.

At the annual meeting in June, 1883, of the Church Pastoral-Aid Society, the Earl of Shaftesbury in the chair, in the midst of splendid speeches by men like the Archbishop of York and the Bishop of Liverpool, was the following able, stirring and seasonable address by the Rev. Talbot Greaves:

He said:—My Lord, my dear Friends,—On this day, when our Church is commemorating the Ascension of our glorified Lord, we are met very appropriately to dwell upon that great gift whereby He was pleased to span, as with a bridge, the whole of that

DAILY CARES AND WORRIES.

When you are sore bewildered,  
Not knowing what to do,  
When all your schemes seem baffled,  
And earthly helpers few,—

Go to the Lord for guidance  
As well as for His grace;  
Look up for His direction  
And strength to run the race.

He will be very gracious  
When unto Him you cry;  
When He shall hear He'll answer,  
To prove that He is nigh.

What tho' you cannot see it,  
Each step is marked for you,  
Planned in the light of His deep love  
Who gave His life for you.

He knows your every sorrow,  
Each little cross and care;  
Each trifling daily worry  
So difficult to bear.

'Twas just because He loved you  
He left His throne on high;  
To save you and redeem you,  
To suffer and to die.

And still because He loves you  
These little worries come,  
That they may even tell you  
You are not yet at "home."

But in this far-off country,  
Where weary feet oft slide,  
How restful to remember  
Your Saviour is your guide.

Yes! Near each day to whisper  
His words into your ear,  
This is the way—walk in it;  
Go forward—never fear.

Near you till life is over,  
Near you by day and night,  
Near you until He takes you  
Into His perfect light.

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long and dreary interval between His departure and His return—the gift of the ministry. For we are told, in the fourth chapter of the Epistle to the Ephesians, that “When he ascended up on high, he led captivity captive, and received gifts for men; and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we are all come in the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” The Apostle magnifies the Christian ministry in its origin, as the gift of the ascended Lord; in its object, the perfecting of the saints, and the edifying of the body of Christ, and in its duration “until we are all come, in the unity of faith and knowledge of the Son of God, unto a perfect man.” And now we are met this afternoon to advance this blessed ministry among the masses of our people. The Resolution which I have just read to you implies, in the first place, I think, that there is a supply—not perhaps an adequate supply—but still that there is a supply of men who are faithful to the reformed doctrines, and loyal to the order of our beloved Church. And never was such a supply more needed than now: never was such a supply more precious, never was such a supply of faithful men more entitled to the cordial support and sympathy and confidence of the faithful laity of this country. I say the confidence of the laity, because, what with the attempts of some to reintroduce the Confessional and the Mass, and what with the Jesuitical doctrines of others, there is no doubt that in some cases the confidence of the laity has been greatly shaken. Sometimes, indeed, we hear persons speaking as if there were no such men still standing in the old paths, and holding fast the old truths. There is a great tendency to speak of the former days being better than the present, and to speak of the righteous perishing out of the earth. I hope that we have not all yet quite perished. I remember some twenty years ago being rebuked for this spirit myself. An occasion had arisen in the Diocese of Salisbury, in which it became needful for the defence and confirmation of Evangelical truth, that we should take up a position which placed us in opposition to a Bishop whom we personally very much loved. And there were, I think, about sixty incumbents of the Diocese of Salisbury who came forward. I remember saying to an old minister of Christ how disappointed I felt that so small a number of clergy had come forward to take up the cause of Divine truth. But he said to me in reply, “My dear young brother, instead of being so discouraged you should thank God; for I remember my father telling me that when he first commenced his ministry in Dorset he was one of three men who were known to be preaching the Gospel of the grace of God in that county.” Therefore, I say, let us rejoice in the fact that there is a supply, and I believe there never was in the history of the Church of England so large a supply of faithful men as now, preaching Christ within our churches. I will grant that there are not many giants in these days, but there are at least a large number of dwarfs, and peradventure an army of Liliputians, if they have God’s blessing, shall do God’s work. I sometimes speculate whether, after all, there is such a great difference in the amount of vital, spiritual energy existing in the country at different times. I am not sure whether it is not rather this—that sometimes it is more condensed, and then at other times more diffused; whether sometimes the gold is not to be found in great nuggets, whereas at others it is beaten out into thin leaf, gliding a very large surface, but perhaps wanting in depth and solidity. But this Resolution also implies that there is a danger of the failure of the supply of those men who are faithful and true; and certainly the failure of the supply of faithful ministers in our Church would be dreadful calamity. It would, my dear friends, be next to a death-blow to our beloved Church. I do not undervalue lay-agency. Thank God, the Church Pastoral-Aid Society and other kindred Societies have fought and won the battle of lay-agency. I only earnestly trust that the employment of lay-agency will spread much further, and that the clergy of our parishes will more and more develop unpaid lay-agency, that they will open their eyes, as we ought to do, to the fact that there is a precious mine of gold to be employed in the service of our Lord and Master in the working classes within our parishes. I believe that it is a great mistake to endeavour to bring in so much outside aid to our parishes. We should try to work more and more with the people God has given us. I thank God heartily for every advance that is made in the work of lay-agency. But I am not prepared to lessen or lighten down the importance of the ordained ministry. I believe it is of supreme importance. If you want proof of this, you have only to go into a parish where there is not a faithful minister of the Church of England; what follows? Why, you find

the labours of devoted laymen are sorely let and hindered. You find that Nonconformity itself is almost paralyzed. There is a great tendency at the present day amongst our young men—especially in the Universities—to think that they can do equally good, perhaps better, service for Christ as laymen than as clergymen, and I am sorry to say that feeling is keeping many earnest, devoted young men out of the ministry of the Church of England. It is a great mistake. I do not believe that there is any position on earth so glorious; no man on earth ought to be able to sway so mighty an influence for Christ, as the man who is called of God, as an Aaron, not to be a priest of the old law, but to be a minister of the everlasting Gospel. But, my Lord, I must confess that my great fear is not so much a failure in the number of young men who may come forward. What I dread most of all is a deterioration in the Evangelical spirit in the ministry. I take it that it was especially to His ministers and messengers that Jesus said, “Ye are the salt of the earth. Salt is good; but if the salt have lost his savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men.” Salt is good. It was highly esteemed; it was indispensable to every sacrifice. Its great power was to pervade, and to penetrate, and to preserve; to keep fresh, and sweet, and wholesome whatever it was sprinkled upon; and that is what the Evangelical body, and specially its clergymen, have to do. They need to be saturated through and through with the doctrines of the grace of God; so that they may be a savour in the midst of their Church, to check, if they cannot wholly prevent, the progress of corruption. There is great danger lest the salt shall lose its saltiness, and that it may be deprived of its pungency. If so, it becomes insipid; it loses its powers to penetrate and preserve; it looks like salt, and yet it is tasteless. This is our danger; the danger of the Evangelical body is of becoming unsalted. The atmosphere in which we live is one which is not congenial to our saltiness. The very activities of our life, especially in the cities; the multitude of our very religious duties, if they do not quicken, rather deaden; if they do not hallow, they unhallow us. And that which is the most trying to us all is this—that we are obliged to be more or less in the company with the world, and most of all with worldly Christians; and when we are brought into contract with these—whether Ritualists or Rationalists—they lower the standard of the Gospel and we are then in danger of lowering our own standard. The danger is near, and it is real and subtle, because the path is not steep and sudden, but gentle and sloping. *There need not be any great act of compromise of truth. A little want of watchfulness in prayer, a little indulgence in things that are doubtful, or an excess in things that are even lawful, a little dalliance with error on the right hand or on the left, and the thing is done.* And I do not see what is to preserve us ministers in these days unless there be much self-examination, unless we constantly pause and ask ourselves, as in the sight of God—Is there any loss of my first love? Is there less of the self-denying labour for Christ which gave fervency to my early ministry? Is there any want of unction in my own soul? Is there any want of savour in my ministry? Oh, solemn thought for us all! If the salt lose its savour, it shall be cast out and trodden under foot. You know that there is an old saying that the corruption of the best is the worst, and you will find that that is so. Just in proportion to the higher organization of body does it become loathsome in death. The withered flower is lovely, but the body of man, when the spirit has left it, becomes so loathsome that we long to bury it out of our sight; and so you may rest assured, that beautiful and excellent as is the Evangelical body, when it is animated by the living spirit of evangelicism, if it be a mere dead body, if the quickening spirit be gone it will become the most contemptible of all things. When a Church, or a body within a Church, loses its savour, it perishes not immediately by the hand of God—that were too noble a destiny, but it is trodden under foot of men, and often of the very men it has sought to conciliate by becoming as one of them. I am satisfied that *the Evangelical body in our Church will never gain real love, much less real respect, through sacrificing the keen sharp edge of Evangelical principles.* Men may for a time pay a lip homage to those who lower their theology and try to adapt “the faith once delivered to the saints” to the requirements of a shallow and shifting generation; but rest assured that the time will come when the true world and the true Church, when the spiritual man and the carnal man must part company, and when the alternative shall be this, that as a body you must be either hated or despised. May God give the old Evangelical body and the old Evangelical clergy therein grace to choose to be hated rather than despised. Such hatred we may, we shall be able to survive, and our very enemies may become our friends, and come bowing down to us, acknowledging that God is with us of a truth; but contempt is fatal, there is no recovering

from that. But the Resolution speaks of the duty of endeavouring to maintain a supply of faithful men. How is that to be done? Of course God alone can give the supply—“not by might nor by power, but by my Spirit, saith the Lord of Hosts”—but I verily believe that, under God, the maintenance of the supply of a faithful ministry mainly depends upon the Bishops of the Church. Whether or not the Bishops have power to refuse to institute to livings persons whom they believe to be breakers of the law, there can be no question about this, that they have perfectly absolute power to decide whom they will admit into the ministry. Let Bishops exercise the strictest caution in the selection of men for the sacred office of the ministry; let them refuse courteously but courageously all in whom they perceive the slightest leaven either of superstition or of speculation; let them set their foot strongly and firmly down as the Archbishop of York, the Bishop of Manchester, and some other prelates are doing; let them say plainly that they will not admit into their dioceses those men who would bring back the Mass into our churches, and then I believe there will not be wanting a supply of decided and faithful young men for the ministry. And, my Lord, let me say this, that decided and faithful young men are now deterred from entering the ministry for this reason, that they believe that if they did enter it there would be no probability of their receiving fair treatment, receiving promotion and advancement from many of the rulers of the church. They find that Ritualism appears to be becoming popular among the higher classes. They find too, that many people are prophesying that the Church of England will become Popish. Now I do not believe that the Church of England will become Popish, but what I do believe is that there is an immense influx of Ritualism among us, and that a spirit has begun to stir among the masses of the people as stern as that of the old Puritans, and that if Ritualism is not checked before very long they will most decidedly get rid of those rags of Popery, and probably revolutionize or even destroy the Church which has harboured them. I believe that at the present time the Church of England is on her trial before the people, if she eject the Popery that is in her, but not of her, she will stand more firmly than ever, but once let the people of this country come to identify the Church of England with Popery, and they will get rid of both, and don’t let us forget that there are plenty of Nonconformists who are of a very genealogical turn of mind, and who are quite prepared to prove our Romish origin and our Romish identity. I believe that at the present time it rests, under God, with the Bishops to save the Church of England, the Bishops of the Church of England have twice saved that Church. At the Reformation the Bishops became personally Reformers, thereby showing the nation the difference between Popery and prelacy; and, whereas in Scotland and Switzerland, where no single Bishop became a Reformer, the people identified prelacy with Popery, and got rid of both, in England the people distinguished between episcopacy and Popery, and they got rid of Popery and retained episcopacy. And then again, at the Revolution, just the same kind of thing occurred. The Bishops, by refusing to obey the unlawful commands of the Crown, and preferring to go to prison rather than forfeit the high privileges and prerogatives of their Church, created such a ferment on the banks of the Thames and throughout the kingdom, that the people hurled the Popish Monarch from his throne. And now, again, for a third time, the Bishops might, I think, save the Church by becoming personally Reformers. Let them stand in the gap for England’s Protestant faith, and England’s Protestant Church, and the Protestant people of England will not forget the service, nor confound them with those traitors who would papistatize their Church; but if the Bishops allow clergymen under them to undermine the very foundations of their Church, if they practically encourage Ritualism by promoting to livings and archdeaconries breakers of the law; if they appoint these men to be their diocesan missionaries, and our young men come to feel that episcopal favor goes most in that direction, what must be the result? A young and able clergyman of the Church of England said to me not long since:—“The Bishops are so timid or so forgiving that the way to make a Bishop your friend is to give him a slap in the face,” and the Ritualists seem to be almost always bullying the Bishops. They are threatening secession. I wish to God they would carry out their threat. We, the Evangelical body, don’t threaten, and we don’t talk because we don’t think about secession; but still we have a voice, and that voice is entitled to be heard, and it is still a mighty power in this country; and I think that if I had the command of the ears of the rulers of our Church, I should feel very much tempted to say to them what Joab said to David, “Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, that

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thou lovest thine enemies and hatest thy friends.

Now, therefore, arise, and go forth, and speak comfortably unto thy servants; for I swear by the Lord, if thou go not forth there will not tarry one with thee this night; and that will be worse for thee than all the evil that befel thee from thy youth until now." But there is a worse thing even than that. I think indeed it will be a bad day for the Bishops if they should ever alienate the attachment with which the Evangelical clergy have regarded them; but it will be a worse thing if they come to alienate the laity, if the laity come to think within themselves, "These men, whose office it is to protect for us our Protestant Church, and to prevent aggressions on the part of the clergy, either cannot or will not prevent the introduction of the polluting Confessional, or the idolatrous Mass into the Church." I have no hesitation in saying that in that case the Church will fall; no Act of Parliament, no Royal Commission can save the Church, she will fall, and great will be the fall, and most disastrous the consequences. Rest assured that if the Church of England goes down we shall never "see her like again;" we shall never see such systematic means for carrying the waters of life through the whole area of our country; we shall never see such another breakwater against the incoming tide of priestcraft and superstition, of atheism and revolution. Let the Bishops then be up and doing, and see if they cannot roll back this tide from us. And then, let me remark, that most assuredly this Society is doing much to maintain the supply of faithful ministers. Only let our Bishops be careful whom they admit into holy orders, and then this Society is prepared to furnish suitable spheres of labour for such faithful men when they are admitted, and so contribute in two ways to maintain a supply of faithful ministers; first, by prolonging the life of many an overworked servant of Christ, and helping him to bear the burden and heat of the day; and, secondly, by encouraging many young men to come forward to fill up the vacant ranks of the blessed army of faithful ministers of the Church of England. Just one word more. Never, depend upon it, was a supply of faithful ministers more needed than it is at present. I feel quite certain that hardly any one has any adequate conception of the real state of our great cities and towns. I don't believe that even the Salvation Army, with all their sensationalism, has been able to get down to the dark, loathsome sediment of corruption and sin that lies at the bottom of our social condition. I am sure that if the actual state of things was realized by you, you would be horror-stricken. There is such an amount of selfishness in our great cities, such a struggle for existence, such preying upon each other, such corruption of every kind. Yet let us not despair. There is no iron necessity, no law of our merciful God, that city masses should only hasten to corruption. Let us infuse more of the salt of Divine grace and truth among them, and instead of a poisonous, rank, fetid, wretched, down-trodden, scarcely animal existence, we shall yet see in our great towns and cities a healthy, vigorous, intellectual, moral, and spiritual life.

## British & Foreign News.

### ENGLAND.

The death of Prince Leopold has brought to a sudden close a life of noble purpose, full of promise. He was a gifted and earnest man, deeply interested in every philanthropic work and social reform. His widow and the Queen have universal sympathy in this terrible blow. Its effect upon Her Majesty's health is watched with great anxiety. All the English journals speak in terms of the highest praise of the deceased Prince, who is universally and deservedly lamented.

The Dean of Bristol is dangerously ill.

Spurgeon, the eminent preacher, has fallen heir to a large fortune, left him by the late Joseph Poole, of Leicester.

Mr. Gladstone has agreed to the creation of a new minister with a seat in the cabinet, to be called the Secretary for Scotland.

The freedom of the city of London has been conferred on the Earl of Shaftesbury, as a recognition of his lifelong services as a philanthropist.

Since the Postoffice Savings' Banks have been introduced in Great Britain, £42,000,000 sterling have

been deposited in them by members of the working classes.

The Rev. Dr. Scrivener, Prebendary of Exeter, vicar of Hendon, a member of the New Testament Revision Committee, and a well-known writer on Textual Criticism, is seriously ill.

Weekly "dances" are among the parochial attractions of St. Peter's, London Docks. These are said to have been instituted by Mr. Macknochie, who perhaps took the idea from the annual ball which is said to be held in connection with St. Alban's, Holborn.

The Marquis of Lorne, speaking at a meeting in Kensington on behalf of the Church of England Waifs and Strays' Society, highly praised the efforts of Miss Rye and Miss Macpherson in connection with the emigration of children to Canada. He said that he had twice visited Miss Macpherson's establishment near the Niagara Falls, and could therefore speak warmly in its praise. A lady had lately told him that in Quebec alone places could be found at once for 1,000 girls if they were sent out. It seems anything but desirable for either boys or girls to remain waifs and strays at home, while they can be made useful members of society at so small a cost abroad.

"Chinese" Gordon, when the cotton famine reigned in Lancashire, in order that he might contribute something to the relief fund, took a large gold medal which he had received from the Empress of China, scratched out the inscription and sent it anonymously to Canon Miller. "Never," he afterwards wrote to his brother, "shall I forget what I got when I scored out the inscription on the gold medal. How I have been repaid a million fold!"

An extraordinary case is reported from Epping in England. Over fifty years ago, a Mr. Hobson, of that place, was left a widower with three very young children. Some time later, on the advice of his vicar, he procured a license and married his deceased wife's sister. Fifty years have elapsed since that time, and during all these years Mr. and Mrs. Hobson have been constant attendants at church and regular communicants. Last January, however, a new vicar, Rev. R. Fort, forbade both Mr. and Mrs. Hobson from communicating, and stigmatized their union as incestuous, basing his action on "the law of the land" and the Prayer-Book. As an alternative he proposed that this aged couple, who had so long lived happily and legally together, should occupy separate apartments. Mr. Hobson appealed to the Bishop of St. Alban's, Bishop Haughton, who upheld his vicar's action. But the matter was not allowed to rest here. It has since been clearly shown that the marriage in question was strictly legal. An inquiry of the Attorney-General in the Imperial House of Commons, elicited a decided reply in favour of Mr. Hobson. It was clearly shown that Lord Lyndhurst's Act of 1835, while invalidating all such subsequent marriages, expressly legalised marriages with a deceased wife's sister which had taken place before the passing of the Act. Sir Henry James further intimated that the vicar had laid himself open to an action in the Court of Arches, and the bishop and his vicar have deemed it wise to withdraw from their untenable position. Mr. and Mrs. Hobson are now allowed to commune.

### SCOTLAND.

An English Earl has purchased the island of Orkney, Scotland, for a country seat. He thus obtains complete control of the island, which he will devote to hunting and to his horses and dogs. All the inhabitants were given a sum of money and a passage ticket for the United States.

Mr. Moody paid a hurried visit to Edinburgh last week and opened the new hall for Carrubbers Close Mission. Mr. Moody, when in that city a year ago, collected three-fourths of the amount himself. The buildings when completed will cost over £13,000.

A Higher Life Conference was held in Edinburgh lately, which was very well attended. As in Glasgow, the ministerial converts mostly belong to the Established Church, and include Professor Charteris, D.D.

### IRELAND.

The Archbishop of Armagh, Dr. Marcus Gervais Beresford, entered upon his eighty-fourth year on February 15th, and the event was celebrated by the ringing of the bells of St. Patrick's Cathedral, Armagh.

At a meeting of the Synod of Ardagh, held at Longford, on February 25th, to consider who should be recommended to the vacant Bishopric of Kilmore, Elphin, and Ardagh, the Rev. Canon Peacocke received a large majority of the votes of those present.

### UNITED STATES.

The death is announced of Dr. Ezra Abbot, of Harvard, one of the ablest Biblical scholars in America.

The Presbyterian Hospital of Philadelphia, which lately declined the gift of \$2,500, the proceeds of the Charity Ball last week, received a cheque for \$3,000, of which \$2,500 was to replace the offered sum, and \$500 "a premium for adhering to principle." The donor wished the whole to be added to the permanent fund of the hospital, so that principal and principle might go together.

Nine male members of the parish of St. Paul's Protestant Episcopal Church, Brooklyn, N.Y., have been ordained Lay Helpers by Bishop Littlejohn. This is the first time this office has been administered in this country.

With an increase of communicants by 30,000 or 40,000 in the Protestant Episcopal Church, there are fewer candidates for the ministry than were reported three years ago.

"Truth and persecution are inseparable," says the *Catholic Review*. "For illustrations, see Fox's *Book of Martyrs*," pungently adds the *Christian Register*.

The Chinese of San Francisco sent \$45,000 to their suffering countrymen, victims of the flood near Canton. Several of their merchants gave \$2,000 each.

In a recent lecture on Evolution, delivered in Pittsburgh, President McCosh, of Princeton College, the well-known Christian philosopher and metaphysician, said: "My first position is the certainty of evolution. Evolution is but the coming of one thing out of another. No scientific man under thirty years of age in any country denies it, to my knowledge. To oppose it is to injure young men. I am at the head of a college where to declare against it would perplex my best students. They would ask me which to give up, science or the Bible. There is a general progression in nature. The theory that the earth was once a vapour from which the earth evolved is not inconsistent with the Scriptures, for they speak of its being "void, without form." The natural struggles for existence lead to the survival of the fittest, a most benevolent law, and also in accordance with the Scriptures. Man is so constituted with the faculties that God has given him that he learns by experience. Without order, of what benefit would experience be? Evolution teaches that the present comes out of the past and goes down to the future. Evolution but shows the agencies by which God's plans are carried out. It is but the evolution of Genesis when each "brings forth after its kind." Science tells the same story. But what is the limit to the fixedness of the law? I believe that the evolution of new species is a question in science, and not of religion. It should be left to scientific men."

### FOREIGN.

Of the total female population of India, 99,500,000, only 127,000 are under instruction, while of the 103,000,000 male population, 2,517,629 are at school. That vast disproportion will not exist at the next census and those that will follow it.

Under the ruins of a mediæval house in Rome was lately found a collection of 832 Anglo-Saxon silver coins of the ninth and tenth centuries, which undoubtedly belonged to Saxon pilgrims to the Holy City while Marquis II. was Pope.

The Spanish Government are said to be investigating the recent Bible-burnings and other violations of religious liberty in some of the provinces. It will be well for it to make its subjects know that the days of the Inquisition have passed.

Solomon Shapira, well known in connection with the recent attempt to sell in England a forged manuscript of the Pentateuch, has committed suicide, having shot himself in the head with a revolver at a hotel at Rotterdam.

Trinity Church, Bermuda, the pro-cathedral of the colony, was entirely destroyed by fire on Sunday morn-



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- Rev. M. Turnbull, 30, Monday, Prospect.
- " " " July 1, Tuesday, Kirkton.
- " " " 1, Tuesday, St. Patrick's Church,
- Biddulph.
- Rev. E. J. Robinson, 2, Wednesday, Exeter.
- " " " Hensall.
- Rev. W. Johnson, 3, Thursday, St. Mary's McGillivray.
- " " " Christ Ch. McGillivray.
- " " 4, Friday, Ailsa Craig.
- " " " Grace Ch., McGillivray.
- " " 5, Saturday, Parkhill.
- Rev. R. Wilson, 5, Saturday, Carlisle.
- " " 6, Sunday, St. George's, London Tp.
- " " " Trinity Ch., London Tp.
- Ven. Archdeacon Marsh, M.A., 6, Sunday, St. John's Church, London, Tp.
- Rev. J. Chance, 16, Wednesday, Burwell Park.
- " " " Tyrconnell.
- Rev. Jno. Schulte, D.D., Ph.D., 17, Thursday, Bismark.
- " " " St. Peter's Church, Aldboro'.
- Rev. Murton W. Shore, 18, Friday, Duart.
- " " " Clearville.
- Rev. J. Downie, 19, Saturday, Highgate.
- Rev. Murton W. Shore, 19, Saturday, Ridgetown.
- Rev. J. Downie, 20, Sunday, Morpeth.
- " " " Trinity Ch., Howard.
- Rev. H. D. Steele, 21, Monday, Blenheim.
- " " " Christ Ch., Raleigh.
- " " 22, Tuesday, Merlin.
- " " " St. George's W. Tilbury.
- Rev. Arthur Smith, 23, Wednesday, Leamington.
- " " " Trinity Ch., North Ridge.
- " " 24, Thursday, Essex Centre.
- Rev. J. W. Ashman, " Kingsville.
- " " 25, Friday, Colchester.
- Rev. A. S. Falls, A.B. " Amherstburg.
- Rev. R. W. Johnston, 26, Saturday, Sandwich East.
- Rev. W. T. Cluff, " Walkerville.
- Rev. W. H. Ramsay, A.M., 27, Sunday, Windsor.
- Rev. R. W. Johnston, " Sandwich.
- Rev. A. Jamieson, 28, Monday, Walpole Island.
- " " 29, Tuesday, Walpole Island.
- " " 30, Wednesday, Pt. Pelee Island.
- " " 31, Thursday, " "
- Rev. W. Craig, September 21, Sunday, Clinton.
- " " " Summerhill,
- Rev. J. F. Parke, 22, Monday, Blythe.
- " " " Belgrave.
- Rev. F. Ryan, 23, Tuesday, Brussels.
- Rev. T. Fisher, " Wroxeter or Fordwich.
- " " 24, Wednesday, Gorrie.
- Rev. R. McCosh, " Wingham.
- Rev. W. T. Hill, B.A., 25, Thursday, Kincardine.
- " " " Pine River.
- Rev. J. H. Moorhouse, 26, Friday, Bervie.
- " " " St. Mathew's, Kinloss.
- " " 27, Saturday, St. John's, Kinlough.
- " " " Teeswater.
- Rev. W. Short, 28, Sunday, Walkerton.
- " " " West Brant.
- Rev. J. Hale, 29, Monday, Pinkerton.
- " " " Paisley.
- Rev. J. A. Campbell, 30, Tuesday, Southampton.
- " " " Port Elgin.
- Rev. R. S. Cooper, B.D., October 1, Wednesday, Lake Arran.
- " " 2, 3, 4, Thursday, Friday, Saturday, Wiarton, etc.
- Rev. R. S. Cooper, B.D., 5, Sunday, Invermay.
- " " " Grace Church, Sullivan.
- Rev. R. J. Uniacke, B.A., 6, Monday, Chesley.
- Rev. T. Watson, " Hanover.
- " " 7, Tuesday, Allan Park.
- Rev. S. R. Asbury, B.A., " Durham.
- Rev. Henry G. Moore, B.D., 9, Thursday, Shelburne.
- " " " Dundalk.
- Rev. J. Ward, 10, Friday, Maxwell.
- " " " Eugenia.
- " " 11, Saturday, Markdale.
- Rev. G. Keys, " Williamsford.
- " " 12, Sunday, Chatsworth.
- " " " St. John's Ch., Sullivan.
- " " 13, Monday, St. Mark's Ch., Holland.
- Rev. S. Edelstein, " Walter's Falls.
- " " 14, Tuesday, St. Matthew's, Sydenham.
- " " " St. James', Euphrasia.
- Rev. H. Wyllie, 15, Wednesday, St. Augustine's Ch.
- Heathcote.
- Rev. " " Trinity Ch., Collingwood Tp
- Rev. " " 16, Thursday, Clarksburg.
- Rev. C. H. Channer, M.A. " Meaford.
- " " " 17, Friday, St. Thomas' Ch., St. Vincent.
- Rev. Canon Mulholland, 19, Sunday, Owen Sound.
- " " " St. James' Derby.

GALT.—The Right Rev. the Bishop of Huron was most enthusiastically received upon the occasion of his first official visit to Galt, on Friday, March 20th. As the Galt Reporter observes:—"If numbers, enthusiasm, exquisite taste and symmetry in appointments, good arrangements faultlessly carried out,—in short, if a perfectly realized ideal be elements in the success of such an occasion,—then the reception given to the Bishop by the congregation of Trinity Church must be pronounced successful in the last degree."

The proceedings began with Divine service in the Church, the Rector officiating. The sermon was by the Bishop, who with his wonted force and clearness preached "Jesus Christ, and Him crucified," taking for his texts Ex. xxv. 17-23, and Rom. iii. 35.

After service the reception proper took place in the parochial school house, where the Rev. Canon Hincks read the following address of welcome:—

"To the RIGHT REVEREND MAURICE SCOLLARD, By Divine permission Lord Bishop of Huron. RIGHT REVEREND FATHER IN GOD.

"We, the members of the Church of England composing the congregation in Galt and Hespeler, beg leave to testify the deep respect with which we approach your Lordship for the first time as our Diocesan, and to assure you that it is with warm and loyal affection we greet the presence of yourself and Mrs. Baldwin in our parish.

"When we recall the ability and energy; the culture and liberality of mind; the unswerving truthfulness yet tenderness of heart; and, above all, the deep devotion to our Divine Master which have been so singularly displayed and so deservedly acknowledged in your past career, we cannot but rejoice to think that these best gifts are destined to adorn the highest office in the Church of God, and to contribute to her advancement in this Diocese. And let us add that in these dangerous days it is with peculiar satisfaction and thankfulness that we find in the record of your long and faithful ministry a pledge that in your present influential position you will firmly adhere to the principles of the Reformation as embodied in the formularies of our Church, and will fearlessly resist every effort to tamper with those principles, come from what quarter it may.

"And now, Right Reverend Sir, believe us we shall not cease to pray that the great 'Bishop and Shepherd of our Souls' may make the work whereunto He has called you, to prosper in your hands, giving to us, and to all our brethren, willing hearts to sympathize with, and willing hands to aid you in its promotion. May He enable you by His grace to 'faithfully serve Him' in your Holy office 'to the glory of His name and to the edifying of His Church'; and may He long spare you to see that Church—as represented in your Diocese—growing in numbers, increasing in spiritual life, and taking deeper root in the affections of her children.

"We remain, Your Lordship's faithful servants in Christ, J. P. HINCKS,

Rector of Trinity Church, Galt, and Missionary to Hespeler.

JAMES WOODS, } Church Wardens, Trinity Church, Galt. G. V. J. GREENHILL, } John Traplin, } Delegates from Hespeler. C. M. Hemsworth, }

The Bishop made the following admirable reply:—

"MY DEAR CHRISTIAN FRIENDS,—I am deeply touched by this kind expression of your sympathy and good will: the more so because I feel if my Episcopate is to be fruitful in every good work I shall need not only the good wishes of all the various members of the Diocese, but their heartfelt sympathy—their cordial co-operation and support.

"The Church of England in Canada pre-eminently needs the warm love and self-denying zeal of her people. Many of our members here come from England, where the aspect of the Church is wholly different. There the Church is richly endowed, and, from the fact that the clergy are to a very large extent supported by the rents of lands, the people are unaccustomed to the obligations which exist here. In Canada the Church is on a different foundation; it rests, under God, upon the sympathy and devotion of her people, and in proportion as it exalts Christ and makes Him the Alpha and Omega of all its efforts, it will not only command that sympathy and obtain that support, but it will do the work of God; and be a heaven sent blessing in the land.

"As regards the extremely kind allusion to myself, I cannot but keep silence, because, in looking over my own past history, however warmly people may speak of my work, my own mind cannot but rest on all the many failures and mistakes of which I am painfully conscious, and therefore I feel I need forgiveness rather than merit praise.

"I am in cordial sympathy with the expressions in

your address which point to the Protestant character of our beloved Church. If we understand her aright, her one aim is to give to her own people and to the world about her the glorious principles for which our reformers contended, and for which they consented to die. That the Holy Scriptures, as the inspired Oracles of God, constitute our sole authority in all matters of faith; that Christ, and Christ alone, can save the sinner and mediate between God and man; that liberty, informed and guided by the Holy Spirit, is our inalienable heritage,—these are some, though not all, of the principles which distinguish our Church and render her conspicuous in the work of Christ. As long, therefore as she honors Christ, as long as she upholds Him as "The Way, the Truth, and the Life," she will be blessed and be a blessing on the earth.

"I thank you for your kind expressions concerning Mrs. Baldwin, who, if she could speak for herself, would cordially and thankfully reciprocate your Christian tenderness and good will.

"Again let me thank you for your kind assurance of your sympathies and the promise of your prayers. I trust that God may abundantly prosper his work in this parish, whither I hope to return at no far distant day, 'in the fulness of the blessing of the Gospel of Christ.'

Presentations to the Bishop and Mrs. Baldwin were next in order, and refreshments rapidly followed. When they had been discussed, the Bishop kindly spoke again, his rousing words of timely counsel producing a marked impression upon the audience. After joining heartily in the Doxology, and receiving the Benediction, the delighted company broke up.

In the Court of Appeal of Ontario, Osgoode Hall, Toronto, judgment was given last week in the case of the Rev. Joel Tombleson Wright against the incorporated Synod of the Diocese of Huron. Mr. Wright filed his bill in the Court of Chancery on behalf of himself and certain other clergymen of the Diocese of Huron who are in the same position, to have it declared that he and the others are entitled to rank upon the commutation fund of the diocese or the surplus interest on that fund, from which the plaintiff at one time received \$200 a year. By a canon or by-law of the Synod, passed in June, 1876, this allowance to the plaintiff and others of the clergy was cut off, and this suit was accordingly begun. Mr. Justice Proudfoot, who tried the case at London, held that the plaintiff had a vested right in the surplus interest, and accordingly made the decree in his favour, from which this appeal was taken. The Court of Appeal were unanimous in reversing his decision, and by their judgment dismissed the plaintiff's bill with costs. Mr. Wright is the incumbent of the English Church at St. Mary's, and has been in orders since 1861.

MIDDLEPORT.—The Rev. John Ridley, who is about to leave for an important sphere in Quebec, was recently presented with an address, accompanied with a purse of \$135.

BLENHHEIM—TRINITY CHURCH.—The church attendance here is steadily progressive, and the services more heartily rendered. The Incumbent has had a fair attendance also on Wednesday evenings during Lent. An effort is being made to wipe off the debt on the parsonage.

RALEIGH—CHRIST CHURCH.—Since the commencement of a weekly Sunday service, the congregation has improved very materially. Steps have been taken for repairing and improving the church, and placing a new fence and gates around the cemetery. Our friends are encouraged by the progress manifested in this part of the mission.

MITCHELL.—A fortnight of evangelical services has just been terminated in Trinity Church, Mitchell, under the management of the Rector, Rev. P. B. de Lom, the Rev. R. McCosh, of Wingham, being the mission preacher during the first week, and Rev. Mr. Moorhouse during the second. Though differing widely in their manner of preaching, yet it is with grateful hearts that the people here look back at the "precious moments, rich in blessing, which before the cross they spent," under the ministrations of each. We believe many souls have been awakened from the lethargy of sin, and many strengthened for their work in the Lord's Vineyard. While no rule was adhered to strictly, being rather made to suit the special requirements of the hour, yet the following was the general order of the services. Morning prayer-meeting, 10.30; Bible reading, 3.30 p.m. Children's service, 4.15 p.m.; evening service, 7.30 p.m., the opening part of the latter being an abbreviated form of the usual service, with a short extempore prayer before the address, and also at its completion. This was followed frequently by a

prayer meeting, in which all Christians were asked to take part; it afforded an opportunity, also, for anxious seekers to converse with the ministers present. We are glad to see that the Church of England is becoming alive to her true position in the world, as these things evidence. Besides his work in Mitchell, the Rector has under his charge the outlying stations of Monckton, Bornholm, Dublin, Staffa and Fullarton Village, which he supplies with services by the assistance of a lay reader. May he be lovingly supported by his people, for the work's sake.

**KERWOOD.**—Messrs. Kelly and Brownlee, Churchwardens of St. James' Church, Brook, visited the Incumbent of this parish on Monday last, and presented him with two huge loads of oats on behalf of the parishioners.

**INNESKIP.**—The people of St. Paul's Church and the Incumbent, Mr. Hamilton, gave a grand concert in the schoolhouse on the 20th, which proved a success both financially and in the pleasure afforded the audience. The proceeds, amounting to over \$40, are to be devoted to the purchase of a bell for the church.

**PORT BURWELL.**—"The citizens of Port Burwell will learn with regret of the Rev. Mr. Softley's intended departure from their midst at Easter to fill a position in the North West. Since assuming clerical duties in the parish he has gained the respect and admiration of many sincere friends, who recognize in him the spirit of true Christianity; whose zeal in his Master's work never wavers, though the storms of contention and strife have not been withheld from his path."—*St. Thomas, Daily Times* (March 20, '84).

**PORT STANLEY.**—The vacancy caused by the removal of Rev. J. L. Strong to Paris, is about to be filled by Rev. H. Banwell, with the concurrence of the Bishop and people. Mr. Banwell expects to enter upon his duties on the 1st Sunday in April.

**LONDON SOUTH.**—Rev. E. Davis is slowly regaining strength after his long illness. His services have been kept up by the clergy of the city and suburbs, each one rendering assistance, the clergy of St. Paul's Church being especially kind.

#### DIocese OF ONTARIO.

**NAPANEE.**—On Sunday last, the 23rd inst., at an ordination held by the Bishop of Ontario in the Church of St. Mary Magdalene, the Rev. C. E. S. Radcliffe, B.C.L., Missionary at Maberly, was admitted to the order of Presbyters, and M. C. Scudamore, English and Science Master in Perth Collegiate Institute, was ordained deacon.

#### DIocese OF MONTREAL.

The opening services and consecration of St. Stephen's Church took place on Sunday, the 30th ult. Services were held at 11, 4.30, and 7. The preachers being the Bishop in the morning, the Rev. W. L. Mills in the afternoon, and the Rev. Canon Carmichael in the evening. The consecration service was held in the afternoon. The petition for the consecration was read by the Chancellor of the diocese, Strachan Bethune, Esq. There were large congregations at all the services. The offertory at each service was on behalf of the Organ Fund, the church itself being entirely free from debt. The Bishop preached from Judges viii. 4: "Faint, yet pursuing." He spoke "of the little band of united men and women, who, faithful to their pastor, had struggled on, faint, yet pursuing, and here to-day was the issue, here the reply to every gainsayer, a beautiful church, complete within and without, peculiarly fitted for the service of God, to be consecrated to-day to the glory of God, and all this absolutely free from debt, so that we can say it is God's House." The Bishop then gave the early history of the church, how "In 1834, the Rev. John Bethune, first Dean of Montreal, (to whose memory a memorial window has been placed), arranged with Dr. A. F. Holmes, that the then curate of Christ Church, Mr. Fuller, now Bishop of Niagara, should hold services in a hired room afternoon and evening, with a Sunday School. This was the origin of St. Stephen's Church, the story of its struggles is unwritten except in the book of God. In 1842, the old site was deeded to Dean Bethune, and in 1844 the corner stone of St. Ann's Chapel was laid by Lord Metcalf; the name was afterwards changed to St. Stephen's. In 1848, the Rev. Canon Ellegood, succeeded Dr. Falloon, and ministered here for 16 years, erecting the present

school house of Grace Church for the workmen employed on Victoria Bridge. Twice during Canon Ellegood's incumbency the church suffered from fire, each time sending the congregation into exile for a season, but the work has gone on. After Canon Ellegood came Canon Curran, and then the present rector, and the work has now culminated in the noble church and zealous congregation of to-day. This admirable site was given with princely generosity by Mr. Harris, and he added a generous contribution to the building fund, and \$6,000 has been contributed by the congregation within this year, making \$12,000 altogether for building, and these offerings and efforts, made by both pastor and congregation, have not withheld their interest from others or interfered with their contributions to outside claims." The Bishop referred to the great efforts Archdeacon Evans had made to save Trinity Church when it seemed as if it would have been lost to the Church and how his efforts had been crowned with success. The Bishop concluded his discourse with an earnest appeal to the pastor and people to be faithful, "to remember their new and increasing duties, spiritually to remember that the enmity of Satan is provoked by success, that the offence of the Cross has not ceased, and to remember that the Christian soldier, though often 'faint,' must yet be pursuing. Our enemies are subtle and very wary. Be not deceived, neither by the promises of ease and security out of Christ, nor by the assurance of the crown without the cross, nor by the sophistries which tell of a salvation without a sacrifice and without a Saviour. Be not deceived, there can be no peace with sin and Satan, our watchword must ever be 'faint, yet pursuing.'"

The Medical Faculty of Bishop's College, Lennoxville, held their Annual Convocation in the Synod Hall, on Thursday, April 3rd. A business meeting was held at 10.30, and the degrees conferred at 2.30.

The Bishop of Huron gave the address on Thursday, the 29th ult., at the mid-day meeting held daily during Lent, for business men, in a central part of the city. He also presided at the Saturday evening prayer meeting, held in the Synod Hall Library, and preached both morning and evening in Christ Church Cathedral.

The monthly clerical meeting was held on Monday evening, the 31st ult., at Bishop's Court. The subject for discussion was "Preaching," 1 Cor. iii. 10-15.

Mr. Davies has arrived from St. Aidan's College, Birkenhead, and will proceed as soon as possible to Rawdon, to which mission it is likely he may be appointed.

The Rev. T. W. Fyles, Rector of Sweetsburg, gave a lecture on Friday evening, the 21st ult., at Sherbrook, under the auspices of the Church of England Temperance Society. The lecture, which was well attended, was a very interesting one.

Leo. H. Davidson, Esq., gave his second lecture on Ecclesiastical Law, at the Diocesan Theological College, on Tuesday, the 25th ult., at 5 p.m., and the third lecture on Friday, the 28th, at the same hour.

An address, accompanied by a handsome testimonial, has been presented to Mrs. Baldwin, by the members of her Sunday afternoon Bible Class, as a mark of their esteem and affection and in grateful remembrance of her labours of love amongst them.

The Rev. J. S. Stone, Rector of St. Martin's, delivered his interesting and amusing lecture, entitled "Love in the Olden Time," in St. Jude's Church school room, on Tuesday, the 25th ult. There was a large audience, who showed by their frequent applause their hearty appreciation of the subject. The lecture was given on behalf of the church funds, under the auspices of the Ladies' Aid Society.

A large meeting of the parishioners of St. Giles, Durham, was lately held at the Training College for Schoolmasters, to consider the steps to be taken towards presenting the Rev. J. G. Norton, the Vicar, with a testimonial on his leaving for the Rectorship of Christ Church Cathedral, Montreal. The Mayor was in the chair. After various speeches on the subject, alluding to the faithful and zealous work Mr. Norton had for 11 years performed in the parish, a large Committee was appointed to carry out the above object, the Mayor being appointed chairman.

**ST. JOHN'S, P. Q.**—We are informed that a meeting of the committee appointed to act with the corporation

of St. James' Church, St. John's, in regard to the (so-called) new cemetery was summoned for the evening of March 27th, but besides the Rector, the following gentlemen only were present, viz.:—Messrs. T. Coote, J. B. Stewart, Wheeler, A. J. Wright, and C. Bisset. The proposed arrangements promise to be very satisfactory, and sub-committees were made to carry them into effect. It is intended to make a thorough canvass for the purpose of collecting money to build a handsome and entirely secure vault, lay out afresh the land long since surveyed, and as soon as the funds allow, erect a suitable and substantial fence so that "God's acre" may be fitly and thoroughly protected. The Lenten services in the above church have been interesting and very well attended. The Rector, following the plan inaugurated by the Bishop of Huron (then Dean of Montreal), and Canon Carmichael of St. George's, desires of his people that they should, after due and prayerful thought, put into an envelope, specially given for the purpose, such sum as they are able and willing to devote to the great mission cause, and let the same be given on Easter day as a free will offering, in view of the amounts otherwise collected from door to door.

#### DIocese OF QUEBEC.

The Bishop of Quebec delivered a lecture recently at Bishop's College, Lennoxville, on "Christian Apologetics." This lecture was the first of a course to be delivered by non-residents in the College. There was a large attendance both of ladies and gentlemen from Lennoxville and Sherbrooke. The next two lectures will be delivered by the Rev. Canon Carmichael, rector of St. George's, Montreal, on the 13th and 14th May, the subjects being "Evolution and Revelation."

#### DIocese OF FREDERICTON.

**ST. JOHN.**—The sale of fancy work, recently held at the residence of Mrs. T. W. Daniel, realized \$118, which is to be devoted to the "Steam Yacht Fund" for the coast service in the Diocese of Algoma.

## The Church of England

### TEMPERANCE SOCIETY

AT HOME AND ABROAD.

#### AT HOME

THE DOMINION ALIANCE for the Suppression of the Liquor Traffic was in session during Tuesday and Wednesday of last week.

The Hon. S. H. Blake, Q.C., occupied the chair. Tuesday morning was devoted to the discussion of the working of the Scott Act in Halton and Oxford, and the appointing of the standing committees. The afternoon session was opened with prayer by Rev. Edward Barrass, of Kleinburg, after which Mr. S. H. Blake, President of the Alliance, delivered his address. He said that he had been told that the temperance question in England was making great strides there because the liquor trade was becoming not so respectable as it used to be. No trade was respectable that debased and demeaned their fellow man. He liked the motto of the first newspaper he had seen on first landing in England, which was "The welfare of the people is the highest law of the land." It had been said that there was a wave of temperance passing over England, and he thought that one great matter that they had to rejoice over was the absence now of the indifference that had hitherto been manifested in this subject. No matter how it had affected their fellow-men, they had formerly said, "What is that to us?" The mind of the people had been aroused, and they were discussing how the evil might be abated. They asked, what is to be done in the difficulty with the liquor traffic? Answer it, and they might solve the difficulty. They would find that they had to fight it. The people were getting aroused, and there was a cloud much larger than a man's hand, and it was hovering over some of the establishments of those engaged in the liquor traffic, and they had commenced to think that it might burst over them. He saw the handwriting on the wall,—and it had been weighed in the balance and found wanting. They had, he said, already commenced to clear their decks, and had asked, "You are not going to cut us adrift with nothing?" They should formulate a platform on which they were going to stand, and when they had that platform no

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person would be able to shake it after they had it established. When they prayed "lead us not into temptation," they were hypocrites if they offered temptations to others. The prohibition principle was taken from the Bible, and everything that was built upon the Bible must surely stand. Canon Wilberforce had made a statement in connection with the pauperism in London disclosed by Mr. Sims recently. He had said, while he did not decry the work that was being done for the outcast people of East London, if they would take them from their hovels and place them in the grandest palaces of England and leave liquor with them these palaces would become worse than pigsties. People spoke against the little corner groggeries and said "they must be put down." People had now got to look differently at this question and they found they must look down at the big groggeries near the Don. They found that if the corner groggeries had destroyed their hundreds the breweries had destroyed their thousands. They had justified the idea, and were working for suppression or prohibition, whatever they might call it. They having armed themselves against these enemies, were not going to leave the big fellows till they had compelled them to leave. There was no discharge in this work.

#### SOME STEPS TOWARDS PROHIBITION.

Some of the steps towards prohibition were, no sale of liquor to minors, and no sale of liquor to drunkards. If they had no sale of liquor to drunkards they would destroy half of the trade of the liquor dealers. When they had no sale of liquor to minors, and no sale of liquor to drunkards, they had sounded the death knell of the liquor traffic. The liquor dealers could easily tell who were drunkards and who were not, and if they sold liquor to drunkards contrary to the law the penalty should be three months in gaol. There should be no sale of liquor in saloons and no sale of liquor in groceries. When they got this fairly done they would have put a tremendous damper on the liquor traffic. He would not stop there, but would have no adulterated liquors, and he would have no music in saloons as allurements. By the time they had this he thought three-fourths of the people would cry out for prohibition.

#### HIGH LICENSES ADVOCATED.

He would advocate high licenses. If they charged \$1,000 for licenses there would not be so many licenses issued, and the traffic would be narrowed down very much. He would like to know why they should prohibit the use of dynamite. It had cut down one or two kings, and after all, perhaps they could get along without these kings, for he only looked on kings the same as he would on any other man, and sometimes a very small man. When dynamite commenced to slay its thousands, as liquor had done, then they should prohibit it. They were only carrying out the law of God when they said that such a thing being destructive to mankind it should cease. If there was to be compensation of the liquor dealer, what compensation were they to get in return? "Liquor dealers had better leave compensation out of the question. It would get them out of their depths. It was a farce to talk of compensation, when these men who dealt in liquor were the wealthiest in the country. The had put the city to the expense of building the hospital, the gaol, the Central Prison, and they had caused the expenditure of \$150,000 or \$200,000 a year for the administration of justice. They had made great progress in the churches and universities in the cause of temperance. The women had also taken up the cause, and all seemed to be working in the same direction. Then the medical men and the schools had been aroused in regard to this question of drink, and if it was impossible for them to get prohibition their children would certainly be wiser than they were in the matter and would secure it. They had been running through what might be called

#### A WINE AND BEER MANIA.

It was well that they should look around them and see what was coming from this mania. Take Germany, England, France, or Switzerland, and instead of wine and beer taking from the strong drinks it had led up to the strong drinks. The very person who introduced these beer Acts in England had lived long enough to see that they had taken the people up to, instead of taking them from, the strong drinks, and he had prayed that they might be abolished. It was, therefore, a wine and beer mania that was running through the land. The stomach that was tickled with a glass of beer at the age of 18, at the age of 25 required a glass of strong liquor to satisfy it. In introducing the Scott Act they had found it necessary to take the vote of the people when they could not introduce it by moral suasion. This was on the same principle as the mother who said of her boy that she had to both coax and spank him.

Dr. Richard Snelling gave an address on "The re-

lation of the Church to the Temperance Cause." He said the work needed the Church and the Church needed the work. It was for the common interest of all to unite together and promote reformation in the matter of drink. Ministers would find that with the success of the temperance work the success of the Church would be increased in proportion. He spoke of the great success of the temperance organizations in connection with the Anglican Church, and of their continued growth. The work was not a question of party, but of Christian men.

In the evening there was a reception to the delegates at the Shaftesbury Hall Coffee House. Mr. Blake presided, and supper was served to about two hundred and fifty ladies and gentlemen. On Wednesday, Mr. W. H. Howland occupied the chair, and after some preliminary business made a vigorous speech on the necessity of redeeming Ontario from the criminal carelessness prevalent here, as compared with the Lower Provinces. He said that in Nova Scotia 12 out of 18 counties had adopted the Scott Act. In New Brunswick 10 out of 12 counties passed the Act. In Manitoba one-third of the counties passed it. In Prince Edward Island all the four counties had passed it, while in Ontario it had only been tested in six counties, and carried in but two, which showed that they had been awfully slack. In the Lower Provinces 26 counties had passed it, leaving but eleven without it. It was not creditable to the workers in Ontario that they had shown so little energy. An Ohio lady was asked what could be done with the corn produced in that State for distilling purposes in case of prohibition, and aptly replied that it would serve a better purpose in the manufacture of starch wherewith to stiffen the backs of weak-kneed temperance men. (Laughter and applause.) He believed they had sufficient strength to pass the Act in 40 of the 56 counties. The club of the Scott Act had been placed in their hands, and they should use it more vigorously. They should make it a matter of conscience. They should get any miserable partyism out of their minds and be prepared to carry out prohibition at the next election. They should stir up the country from end to end. The State of Maine, though the centre of inimical elements, had remained firm in its allegiance to prohibition. If it pleased God, they should be able to close all breweries and distilleries after the next election.

Mr. Dougall, of the Montreal *Witness*, said that if they submitted the Act in Toronto and it was lost, there would still be a gain, as the metropolitan press would discuss and ventilate the question.

Rev. Mr. Brethour delivered a lengthy address on the working of the Act in the county of Halton, showing that it had been productive of substantial prosperity. The address was adopted, and ordered to be printed for circulation, and the Executive Committee was instructed to secure the services of a solicitor.

The chairman urged the delegates to subscribe for temperance papers. He enjoyed the reading of the speeches of Sir Wilfrid Lawson in an English temperance paper.

A number of resolutions being put to the meeting and carried, the following gentlemen were appointed officers of the Provincial Branch of the Alliance:—President, Hon. S. H. Blake; Vice-Presidents, Mr. W. H. Howland, Mr. A. Farley, Rev. J. Smith, Rev. E. Dewart, Rev. W. S. Griffin, Judge Jones, Messrs. Johnson, Harrison, J. H. Flagg, Hon. J. Currie, John T. Moore, Hon. A. Vidal, Rev. J. M. Cameron, Rev. D. L. Brethour, Mr. D. Millar, Dr. Snelling, Judge Boyd, Messrs. R. McLean, John McMillan, John Kay, Patrick Boyle, Rev. M. C. Cameron. Executive:—Rev. John Smith, Rev. R. Wallace, Mr. A. Farley, Rev. H. Johnston, Messrs. G. M. Rose, F. Caswell, John McMillan, J. Thompson, Jacob Spence, J. Dobson, J. H. Macmillan, R. J. Fleming, Geo. Flint, A. Bell, J. Blain, W. H. Orr, W. Burgess, W. G. Fee, G. Spence, T. W. Casey. Treasurer, Mr. H. O'Hara. Secretary, F. S. Spence.

GALT.—A meeting was held at Trinity Church School House on Saturday, the 22nd inst., for the purpose of organizing a Branch of the C. of E. Temperance Society in the parish. It was very largely attended and heartily conducted. The Rector, Rev. Canon Hincks, occupied the chair, and was supported by the Right Reverend the Bishop of Huron, who moved the first resolution expressive of belief in the need, and with God's help, in the benefit of such an association. Bishop Baldwin's enthusiasm as a Temperance Advocate being proverbial throughout the Dominion, it is needless to say that he did full justice to the subject, suiting his remarks to both old and young, and clinching the most convincing arguments with the most touching appeals.

The chairman read the proposed Constitution of the Society, which the meeting adopted, and the officers and a committee of management were then duly ap-

pointed. At the close of the proceedings many persons of both sexes enrolled their names as members of the Society, most of whom took the Total Abstinence pledge. There were also a great many candidates for admission to the Juvenile Division, or Band of Hope.

The work has been introduced with an amount of spirit which far surpassed the hopes of its promoters, giving them reason to thank God and take courage. We heartily congratulate the Rector and the parish upon the life and activity which is, we believe, very manifest and full of hope.

As was confidently expected, the submission of the Scott Act to the electorate of Oxford county, has resulted in an unmistakable victory for the cause of temperance. The verdict rendered in its favour is all the more significant from the fact that the question at issue was thoroughly understood by those who recorded their votes. The temperance cause was placed clearly before the people by its advocates. Those connected with the drink traffic were no less zealous in the cause they represented. Each side threw its whole strength into the contest. A majority of eight hundred is good evidence that the temperance movement has got a hold on the popular mind. Other counties will soon make a similar decision.

At the recent Sanitary Convention held in Ottawa Dr. Covernton, of Toronto, read a paper on the abuse of alcohol and increase of nervous diseases of modern times. The abuse of alcohol led men to a premature death, after destroying body and mind, and perverting the moral and intellectual faculties. It was also a frequent cause of insanity. In his visit to Geneva to attend the International Sanitary Convention, he had gathered startling statistics in regard to the matter. At an asylum at Basle, out of 364 admissions, 110 cases were caused by intemperance. In the twelve asylums of Switzerland the proportion was not very large. Alcohol could not be considered a food, inasmuch as it did not furnish nourishment. The greater part of alcoholic drinks offered for the public contained in greater or less degree the more poisonous kinds of alcohol, and these were coming into more common use.

#### ABROAD.

The Guernsey States have passed a law abolishing after the 1st January, 1886, the retail wine and spirit licences granted to grocers. Hitherto the two trades have been very largely combined in the island, though only in a comparatively small number of cases have grocers been allowed to sell retail for consumption on the premises. Unfortunately it is not to be anticipated that the new law will very considerably decrease the number of houses where intoxicating liquors are sold. Many of the license holders are publicans first and grocers afterwards, and if they elect to give up groceries and keep to wine and spirits, most of them will probably be allowed to retain their licences, as the Royal Court is always very chary of touching "vested interests." The new law gives power to publicans to require customers to leave the premises after being there half an hour, and imposes a penalty on persons who refuse to go. This clause will not have much effect. Guernsey publicans are very much like publicans elsewhere, and it is hardly to be expected that they will eject a customer who has money in his pocket so long as he can stand upright.

In the Imperial House of Commons Mr. Smith, one of the members for Liverpool, who seconded the reply to the speech from the Throne, said:—"I rejoice that the great cause of Temperance has received the attention of Her Majesty's Government, and that they intend to deal with it on the principle of giving control over the liquor traffic to the ratepayers. I trust that the provisions of the various bills relating to Local Government will contain such powers as will satisfy the great army of Temperance workers. They know only too well that our squalid poverty is mainly the result of this national vice. I venture to go a step further, and say that nothing will satisfy the deep feeling of the nation except such measures as will largely diminish the temptations to drunkenness, and such as will in some measure protect those poor besotted victims who cannot protect themselves. We have given far too great facilities to this dangerous trade in the past. We are reaping the harvest in an hereditary pauper class which poisons our national life and remains untouched by all amenities of civilization. The time has come to grapple with this plague. The conscience of the nation is alive to the sin and danger of spending nearly £130,000,000 annually upon strong drinks, and the Government will receive the support of all right-thinking men in devising a measure that will cope in some adequate degree with this terrible evil."

## 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.

6TH SUNDAY IN LENT, APRIL 6, 1884.

MORNING LESSONS.	EVENING LESSONS.
Exodus ix.	Exodus x. or xi.
Matt. xxvi.	Luke xix. 28 or xx. 9 to 21

## The Evangelical Churchman

TORONTO, THURSDAY, APR. 3, 1884.

## EDITORIAL NOTES.

We deeply regret that there appeared in our issue of March 20th, a pretended notice of a marriage, which never took place. The parties named in the notice had not the slightest acquaintance with each other. We cannot blame ourselves in this matter. The request for the insertion of the notice was in due form and under what appeared to be the *bona fide* signature of the clergyman by whom the marriage was celebrated. We had no reason to doubt its genuineness, or to suspect that it was not correct. We are deeply grieved on account of those who have been thus exposed to annoyance by this cruel and malicious deception; and we shall make every effort to discover and bring to justice the guilty parties. Every right-minded person must condemn in the strongest terms this scandalous and wanton outrage; and we shall be glad of any information that will lead to the discovery of the perpetrators.

## SACERDOTALISM.

The Rev. Dr. Carry's concluding letter is chiefly devoted to the statement of his personal objections to the use of the word—sacerdotalist, as the designation of those who hold the views with which he is identified. We repeat, notwithstanding his reiterated assertions, that the designation is neither untrue, unjust, nor uncharitable. On the contrary, it is the only word that accurately sets forth the central dominating principle of the system called "sacerdotalism;" and it is a term accepted and employed by those whose theological views and opinions it describes, and, among others, by those very men whose names Dr. Carry cites. The drift of our correspondent's letter seems to be that, after all, there is no essential difference between what we assert and what he holds, and that the term "sacerdotalist" therefore, tends first to create or magnify differences, and then to perpetuate them. And further, he asserts that its use falsely implies that the High Church doctrine of the priesthood magnifies the ministerial order to the disparagement or denial of the universal priesthood of the baptized, and also predominates over every other dogma and practice in those who hold it. In reply, we now set down as briefly as possible, first, the evangelical position

and then the sacerdotal, contrasting them and showing the absolute incompatibility of the one with the other.

1. The evangelical position may be thus concisely stated:—Every true Christian, every believer as such, is constituted by his faith a member of Christ, with whom he is in vital connection and from whom he receives the indwelling of the Holy Spirit. Anointed by this Spirit, he is a priest, as well as a prophet and a king. As a priest he has direct access to God, offers up sacrifice and makes intercession. The sacrifice he offers is the reasonable service of a consecrated life, the living sacrifice of himself, the devotion and service of his heart and life to the God who loves and redeems him. The Christian minister is a pastor and teacher. If he is a true believer he is, as such, a priest. To that priesthood his ministerial office adds nothing. If he is ordained and yet is not a Christian man, he is not a priest. If he is a Christian no ordination or consecration to any office whatsoever can make him a whit more, in any sense, kind, or degree, a priest other than he was before. "Priest" in the Prayer Book is simply the contraction of "presbyter," as Hooker states. It represents the Greek *presbuteros*; and has no reference whatever to any sacerdotal functions. The Communion is a supper, not a sacrifice; the Lord's Board is a table, not an altar. These are explicit statements, no one can misunderstand them. In confirmation of this we have now only space to quote one authority. Bishop Lightfoot, in his admirable essay on the Christian Ministry, says:—"The Kingdom of Christ is in the fullest sense free, comprehensive, universal. . . . It has no sacerdotal system, It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength." . . . "For communicating instructions and for preserving public order, for conducting religious worship, and for dispensing social charities, it became necessary to appoint special officers. But the priestly functions and privileges of the Christian people are never regarded as transferred or even delegated to these officers. They are called stewards, or messengers of God, servants or ministers of the Church, and the like; but the sacerdotal title is never once conferred upon them. The only priests under the Gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood. . . . The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."

2. Compare with this the sacerdotal position as stated by Mr. Gore in the very book from which Dr. Carry quotes. The former uses throughout the very term to which our correspondent objects, and both defends and explains it. Here is one of his definitions:—"Sacerdotalism is the belief that the priestly life of the Church, revolving necessarily as it does round the celebration of sacraments, and needing in greater or less measure organization, government, and edification, is dependent upon a divinely commissioned and empowered ministry, the organ of the whole Church's priestliness, and

invested therefore with the special attributes of priesthood." We are further told that the ministry is "a delegacy from above, a divine empowering by the special unction of the Holy Ghost: and this unction is sacramental, given by human mediation in the organic body of the Church, in accordance with the principle of Apostolic Succession." Yet again:—"The sacerdotal belief seems to involve two principles: (1) the existence of a sacerdotal ministry; (2) the divine appointment of this ministry through the mediation of a ministerial succession." No one can misunderstand Mr. Gore's position, which is identical with that of Dr. Pusey and Canon Liddon. What these divines assert, Bishop Lightfoot and every evangelical theologian denies. Mr. Gore asserts the existence of a class of men who stand as divinely appointed mediators between Christians and Christ, and apart from whose ministrations they cannot have access to Christ, or partake of the blessings of salvation. He tells us that the New Testament gives no justification to "the assertion that Christians were independent of 'ordained ministers,' in the acquisition and use of spiritual gifts and Church graces." On the contrary, he maintains that the Scriptures teach "the conveyance of spiritual graces and gifts only through a specially ordained and commissioned human ministry." While on the other hand Bishop Lightfoot states that the New Testament "has no sacerdotal system; and interposes no tribe or class between God and man." And the New Testament itself declares that "there is only one mediator between God and man, the Man Christ Jesus,"—"through whom we all have access by one Spirit unto the Father." The two positions are completely antagonistic one to the other. They are incapable of any reconciliation, and can never co-exist. Whichever is true, the other is false.

3. But Dr. Carry says, "Your position is simply an opinion, not a distinctive principle, and I hold it myself. The clergy differ from the laity in regard to priesthood, only in order and degree and function, while both have essentially the same priesthood." He cites Canon Liddon and Mr. Gore as holding the same opinion. Very well; let us examine Mr. Gore. (We have not at hand the work of Canon Liddon from which he quotes.) Mr. Gore makes the admission to which Dr. Carry refers when hard pressed in a controversy with Hatch, the Bampton Lecturer. Mr. Gore says, "As to the statement (of Hatch) that '*quoad* the Spiritual Life,' the clergy and laity 'were on the same footing, it would be admitted by the extremest sacerdotalist; the question is one of spiritual *function and authority*.'" (The italics are Mr. Gore's.) So that whatever be the value of the admission, it is, we see, entirely compatible with the most extreme assumptions of sacerdotal prerogative. What it really means is simply that the lay Christian is a partaker of the corporate life and corporate privileges of the Church. That the Christian priesthood implies the direct access of every soul to God through Christ, and the enjoyment of Christian blessings, pardon and grace, without the intervention of those who claim authority to impart these gifts, is specifically denied by Mr. Gore. He tells us that the priesthood of all Christian people "in no way obviates the existence of the priesthood as the organ of the Church's sacerdotal life." "The priesthood," he tells us, "is of the whole body; but why should

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not this function of the whole body be exercised by a particular part, as in the natural body, or under the old Covenant?" He illustrates the relation between what he calls "the general and special priesthood" by a "reference to the Eucharist." "The Church," he says, "offers the sacrifice, but the priest is the organ of the oblation, and the Church can no more offer through any other organ than the natural man can hear with the eye." It is thus he explains that while "Sacerdotal powers inhere in the Body of Christ," the ministry is "the sacerdotal organ. Upon this sacerdotal organ the Christian is absolutely dependent. Only in this way he explains, is the Christian a priest—"by virtue of an external ceremony of baptism, through which alone he could obtain forgiveness, redemption, union in Christ, and all the prerogatives of his state. Here then, is a conception inspiring indeed, but exclusive, and tied to material conditions, at least as conceived in the Bible. There is no hint given that such a state is possible apart from the material incorporation of baptism." What Dr. Carry and Mr. Gore mean by "the priesthood of the laity" appears to be simply the privilege of dependence upon the priesthood of the clergy, without whose intervention they cannot receive or enjoy any gift of grace, any blessing of the New Covenant. For, once more to quote Mr. Gore, "sacerdotalism" is "the belief in certain individuals, ordained in a certain way, being the exclusive instrument, in the divine covenant, of sacramental graces."

4. This belief in the sacerdotal character of the Christian Ministry does, we emphatically repeat, predominate over all else in the theology of those who hold it. That which makes a theological system false, is not the absence from it of all truth, or even of all fundamental truth, but the falsehood of the governing principle in the system. In the sacerdotal system the governing principle is false, and in consequence, even the truths it still retains are placed in a false position. It makes the Church the mediator between God and man; it locks up in the custody of the priesthood the whole of the blessed gifts God has bestowed in the person and work of His Son. In effect it puts the Church in the place of Christ, makes it to be the depository of all grace and the dispenser of all spiritual life and blessing; while in the evangelical system of theology the sole mediation of Christ, His supremacy and sufficiency, is the grand governing principle. To Him it bids men look directly, and without any intervention of priest or sacrament. No one can mistake the two systems, their methods, their effects, their fruits are distinct and manifest. The one is rightly called "evangelical" because it announces the Glad Tidings of the Evangel of Jesus—forgiveness, life, freedom to every one who trusteth in Him. The other is rightly called "sacerdotal" because it exalts "the minister of Christ" into the position of a *sacerdos*, a mediating priest, standing between Christ and the sinner and by whose hands alone the forgiveness of sins can be dispensed and the heavenly treasures of grace administered.

The priesthood of the baptized, as understood by Dr. Carey, is radically different in its nature, origin and results from the priesthood of believers taught in the New Testament. The sacerdotal doctrine of the priesthood of the baptized is but the corollary and consequent of his doctrine of the priesthood of the clergy. If we should come to adopt the

former no doubt, as Dr. Carry says, the difference between our belief and his would have reached a vanishing point. As it is, the difference between us is radical and fundamental, and our conflict with his position is identical with that which has been unceasingly waged with legalism and ceremonialism from the time of St. Paul's resistance to the Galatian Judaizers to the present day.

We gladly reciprocate Dr. Carry's expression of fraternal good will. But our brotherhood does not stand upon the narrow, exclusive basis of a sacerdotal church theory, but upon the grand catholicity of the ancient creeds and the glorious fellowship of all believers in the Lord Jesus Christ. In Him, by faith in Him, both he and we have access to the one communion and fellowship of all who love and serve the one Master.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

EASTER SUNDAY, APRIL 13, 1884.

BIBLE LESSON.

ST. PAUL AT EPHEBUS.—Acts 19:8-22.

The occurrences which formed the subject of our last lesson took place one before and the other immediately after St. Paul's arrival at Ephesus. St. Luke now begins the history of the apostle's residence and work in that great city.

I. ST. PAUL'S MINISTRY at Ephesus divides itself into two parts:

1. *His Ministry in the synagogue*, vs. 8. St Paul in this case was not only following his usual practice, but he does so in response to a special invitation, (ch. 18:20). Here he would find those who occupied common ground with himself in their belief in this one living and true God, their reverence for the Old Testament Scriptures, and their recognition of a Messiah who was to come, as portrayed in those Scriptures. Here was a broad ground for agreement as a startling point. Paul's wisdom as a teacher is illustrated by the uniformity with which he seeks to take advantage of it. All that remained for him to do, and what he always endeavoured to accomplish, was to show the Jews that Jesus, in the circumstances of his life, death, and resurrection, was the fulfilment of their prophecies, and that he was the Messiah of their own Scriptures. Thus, on this occasion, "he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God." Some, doubtless, were convinced, and accepted Jesus as the Christ. But "some were hardened and disobedient, speaking evil of the Way before the multitude." Observe the two designations here given to the subject of the Gospel.

(1.) It is *the Kingdom of God*. Here are some texts which throw light upon its nature. Lu. 17:20, 21; Mt. 13:31-33; Mk. 4:26-29; Rom. 14:17; Mt. 5:3; 18:1-3. To be a Christian is to be in the Kingdom, and to be in the Kingdom is to have the Kingdom in us.

(2.) It is *"The Way."* Compare Acts 9:2; 22:4. It is "the way of God," Acts 18:25, 26; "the way of peace," Rom. 3:17; "the way of life," Acts 2:28; "the way of salvation," Acts 16:17; "the way of truth," 2 Pet. 2:2. Christ Himself the way, John 14:6. Our Lord calls it a narrow way leading to life, to be entered by a "straight gate." It demands strenuous exertion, self-denial, resolute purpose.

2. *His Ministry in the School of Tyrannus*, vs. 9-12. It was not until the Jews as a body had decisively adopted their line of open opposition, and had begun to speak "evil of the Way before the multitude," that in Ephesus, as at Corinth, Paul "departed from them, and separated the disciples, reasoning daily in the school at Tyrannus." This man was a Greek, probably a teacher of philosophy or rhetoric, who had been led to accept Christianity through the instrumentality of the Apostle. His lecture-hall became to Paul now what "the house of a certain man named Titus Justus" had been to him under similar circumstances at Corinth. Here the Apostle continued his ministry "for the space of two years." Two points are specified in regard to this ministry.

(1.) *Its success*. "Asia," here indicates a large portion of the western coast of Asia Minor. Through all this region the Gospel was proclaimed, if not by Paul himself, by his coadjutors and by his converts. Some suppose that at this time "the seven churches which are in Asia," to which the Epistles of the Book of Revelation were afterwards addressed, were originally founded. They were now certainly beginning to be planted. Ephesus was the religious and commercial, as well as the political, metropolis of "Asia," and into it the people of the whole region come for purposes both of commerce and worship. Hence the seed would be sown in many hearts, and the truth would rapidly and extensively spread.

(2.) *Its miracles*. One of the great strongholds of magical art in the ancient world was the city of Ephesus. Here it became a serious study. Books were written about it, and the "Ephesian letters" for inscription on charms and amulets were famous in all parts.

As now in modern missions to the heathen, magic was one of the great obstacles to the progress of the Gospel, and its devotees among the greatest enemies of the truth. At the outset of Paul's career we find him opposed by Elymas the sorcerer; at Philippi he drew on himself the anger of the people by delivering the poor girl supposed to be possessed by a "spirit of Python;" and at Ephesus he found himself again confronted by the magical practices of some, and the superstition of others. A battle was to be fought here between light and darkness, between the false and the true.

Wherever the word was preached, there, we are told, that the Lord was with the preachers, "confirming the word with signs following." Mark 16:20. And as the magicians of Egypt once opposed Moses, so, no doubt, those of Ephesus sought to weaken and nullify the effect produced by the "signs" which accompanied the word of Paul. "We," they would declare to the people, "can do things as great, and greater than these Jews;" and it is never hard to produce a miracle when people are ready and willing to believe in it.

How was this move of the enemy met? Weapons were put forward which had not been needed in other places: "God wrought special miracles by the hands of Paul." When those who had felt the power of his words asked for the "handkerchiefs," or "cloths," that had touched his face, and the "aprons" used at his daily toil in the workshop, that they might lay them on the sick, God granted healing by means of these tokens from his messenger, and thus vindicated the message he brought.

\* II. VICTORY OVER FALSEHOOD. vs. 13-22.

When the teachers of falsehood were baffled by the mighty works as well as the words of St. Paul, another device was tried. Just as the magicians of Egypt had been forced into the acknowledgment, "This is the finger of Jehovah," so the sorcerers of Ephesus saw that despite all they might do or say, there was a power beyond their own in the word and in the name of Jesus. But could they not themselves wield this power, as they saw Paul did? Fancying it a charm of like nature, only far superior to their own, they resolved to try it. Then followed a crushing defeat. Those who tried the experiment found themselves not merely powerless, but in imminent danger. That name was indeed recognized by the evil spirit, but those who thus dared to take it in vain for the purpose of working out their own wicked ends found, to their cost, that they had trespassed on forbidden ground. And so "fear fell on them all, and the name of the Lord Jesus was magnified." One emphatic lesson is here taught. The irreligious world despises religious quackery. Men cry: If you wish me to be religious be religious yourself.

And now followed the fruits of the Gospel victory—confession and repentance. Some, while they believed the message of Paul, had hesitated to give up their magical practices, a source of so much wealth, and had kept their deeds a secret from the public eye. Now all was told out, and the citizens of Ephesus witnessed a strange sight—books which had been the pride and boast of their possessors, books which might have been sold for a considerable price, were cast into the flames for Christ's sake.

Two lessons should here come home to us:

1. *The weakness of wickedness*.—All that opposes and hinders Christ's Gospel must one day perish. How much wiser and happier those who free themselves from such things now! And this particular form of opposition—the pretension of magical art—has not ceased in the present day. Spiritualism has even claimed, like the exorcists of Ephesus, to be in league with the word of God and the name of Christ, and thus to draw away those over whom it would otherwise have no power. It is just the old enemy rearing up its head afresh, as utterly impotent for good, and as fear-

fully active for evil, as of old. Those who are Christ's must have nothing to do with it. Those who value peace of mind and safety must not meddle with it. For remember, Christ will one day put it down forever.

2. *The power of the Divine Word.*—Here was a mighty victory gained by that little band of missionaries. By whose power—their own? See 2 Cor. iv. 7; Zech. iv. 6. What was the weapon by which they conquered? Read v. 20. Weapons used in earthly warfare often change—old ones are improved, new ones invented. *This weapon is always the same—perfect from the beginning—always effectual when accompanied by the power of the Holy Spirit.* Jer. xxiii. 29; Heb. iv. 12. What has that Word done for you? Has it conquered your heart? What are you doing to send it to other lands?

#### CATECHISM LESSON.

THE CREED—"The third day He rose again from the dead."

The resurrection of our blessed Lord from the dead is the great central truth, the keystone of the fabric of Christianity. "If Christ be not risen from the dead," says the apostle, "then is our preaching vain, and your faith is also vain," 1 Cor. xv. 14. The apostles were chosen for this very purpose, that they might bear testimony to a risen Saviour, Acts i. 22; thus, St. Paul was qualified by the sight vouchsafed to him of Jesus on the road to Damascus, Acts ix. 5-17; 1 Cor. ix. 1; and so we find that they all make it the prominent point of their preaching that they are witnesses to the resurrection, Acts ii. 32; iii. 15; iv. 2; v. 31, 32; x. 40-42; xiii. 30, 31, etc.

All our faith and hope rests upon the fact of the resurrection of Jesus.

1. *It proved Him to be the Son of God.*—He had claimed to be the Son of God, Matt. 63, 64; John ix. 35-37. He had put forward the resurrection as the proof of His divine mission, Matt. xvi. 16, 17, 21; see also John ii. 18, 19. His enemies did all in their power to keep him in the tomb, Matt. xxvi. 66. But in spite of all opposing power He rose again, and showed Himself to be the eternal Son of God, Rom. i. 4; see Rev. i. 18.

2. *It proved the truth of Scripture;* for not only had He himself said that he should rise again the third day, Matt. xvi. 21; John ii. 19-21; but the same truth had also been predicted in Scripture, Luke xxiv. 45, 46. Both St. Peter and St. Paul quote Ps. xvi. 10 to this effect, Acts ii. 31; xiii. 55. Jonah who was three nights and three days in the belly of the fish, is the only sign which Christ will give of Himself, Matt. xii. 39.

3. *It proved that sin is put away*—else why is the Sin bearer not detained in the grave? Matt. v. 26. It is only for sin that He could have died. "The wages of sin is death," Rom. vi. 23. He had none of His own, 1 Pet. ii. 22. He took on Him the nature of angels, Heb. ii. 16. The Lord had laid on Him the iniquity of us all, Isa. liii. 6. He was delivered for our offences, Rom. iv. 25. His coming forth from the tomb in the manner He did was a proof that the law had no longer a claim upon Him—our sin was put away, 1 Cor. xv. 17; Acts v. 31; see Ezek. xxxiii. 10.

4. *It proved that we are justified,* or that we are accounted righteous by God. "He was raised again for our justification," Rom. iv. 25; see Heb. iv. 14-16; x. 12-14. If we are one with Christ by a living faith, we stand accepted fully in the beloved, Eph. i. 6; one with Him in death, Rom. vi. 8; one with Him in resurrection, Eph. ii. 5, 6; one with Him in life and glory, Col. iii. 1-4. Who, then, can lay any charge to those who are in Christ? Rom. viii. 33, 34. The rising of Jesus is the security of His people, Heb. xiii. 20, 21.

### Missionary.

#### ANNUAL REPORT OF ST. JAMES' CATHEDRAL HOME AND FOREIGN MISSION SOCIETY.

We render our report this year with thankful hearts, feeling that more real progress has been made than ever before.

Success is not to be estimated merely by the sum of money collected, but much more by the amount of genuine heart-interest in mission work, leading to active effort and earnest prayer, as well as to liberal giving. It is because we think such a spirit is growing up in our Society that we thus hopefully commence our report, believing that, in comparison with what we shall yet do, this is indeed only the day of small things. This year we commenced

holding missionary meetings every month, when letters from our missionaries and reports of their work have been read. Our great desire has been to make these meetings so interesting that the members of our church would enjoy coming to them, and that, hearing of the vast work being done in the mission fields, they would be induced to give willingly. The results of this effort already afford considerable encouragement, but we beg that every lady in the congregation (or indeed of any congregation) will try and attend these meetings, which are held on the second Friday of each month, at 3 o'clock.

They afford us opportunities for united prayer; and no one can read missionary reports without being struck by the manner in which the laborers in these far-off lands beg those who are in full enjoyment of Christian privileges at home, to remember them before God's throne of grace—"for above all efforts," says one, "our strength lies in mighty prayer."

Feeling how much help we might give in this form, cards have been issued suggesting special topics for prayer, and naming those missionaries whom we support, so that our members might remember them in private as well as at the meetings.

We are indebted to the kindness of F. Wyld, Esq., for a gift of those cards, neatly printed, and they are available for any one who would like to join our prayer union.

The Bishop of Saskatchewan looks to us for \$400 towards the salary of the Rev. H. Bourne, missionary to the Blackfoot Indians, at the Blood Reservation, Fort McLeod; this year we also have to pay the additional sum of \$75 for travelling expenses in connection with the mission.

We have entered into correspondence with both Mr. and Mrs. Bourne, and receive from them such graphic accounts, both of their work and their difficulties, that many have been led to feel as if they had visited that far-off station, and to take a personal interest in their self-denying labours. Mrs. Bourne expresses most grateful thanks for our sympathy and prayers, saying, "separated as we are from friends and relations, we seem more fully to realize what is meant by the 'communion of saints.'" Last June we sent, at their request, a supply of medicines, of which Mr. Bourne writes: "We have found the little stock of medicines invaluable, as there has been much sickness."

We have also sent illustrated papers to adorn the schoolroom, and we have a supply of slates, schoolbooks, etc., which will be forwarded when navigation opens.

Thus a happy Christian sympathetic intercourse unites us with our missionaries in the far North-West.

"The greatest difficulty we have to contend with," writes Mr. Bourne, "is the want of an interpreter. I am only a beginner in the language, and do not understand it enough to reason with them, and I have frequently to see poor souls perish for want of the means of telling them of Christ." We are very anxious to supply this want and have already received \$60.00 towards it, and I hope that we shall soon be able to raise the entire sum required.

The Bishop of Saskatchewan gave an address at one of our monthly meetings, telling us of the needs of his large diocese and interesting many in its work.

Beaconsfield, Manitoba, to which we have this year contributed \$101.75, has been for some time without a clergyman. The Bishop of Rupert's Land writes that this has been a source of great disappointment to the church there, and deplores the difficulty of getting men to fill the vacant places in his diocese. With regard to this need, we can only remember that our Lord said: "Pray ye the Lord of the Harvest, that He would send forth labourers."

A new and interesting branch of work has

been taken up this year, namely, the Zenana Mission, or work in behalf of the women of India. Our contributions are sent through the Church of England Zenana Missionary Society, a branch of the C. M. S., and their treasurer, Mrs. Stuart, thus writes: "We feel much cheered by your hearty sympathy and promised help. It is so cheering to hear of the work being taken up so far away." Supplies of books on Zenana mission work are forwarded to us for distribution, and also frequent letters from the lady missionaries.

This mission appeals strongly to the sympathies of all, but especially to those of women. Ladies in India are never allowed to go outside of their own houses, and are kept in a state of utter ignorance and degradation. They welcome the English ladies, who are permitted to enter their wretched abodes, in order to teach them reading, writing, and needlework. This last is a great pleasure to them, as it not only occupies their minds, but prevents their feeling dull and sad, which is their prevailing condition, and "wherever they go, if even only one visit is paid, the Gospel message is given."

But the work must be done now, at once, for it seems the Government intend to supply secular lady teachers, seeing the eager demand springing up for education, whereas now we are alone in the field with our education, accompanied by religious teaching and the Gospel message so evidently winning its way. The reports of these lady missionaries would touch any heart; they tell of a phase of woman's life happily undreamt of in our favoured land;—children married at from seven to ten years of age; millions of child widows, where to be a widow is to be counted "accursed by the Gods," and to be treated with constant cruelty. Then they tell of those sad hearts opening to receive and rejoice in the love of Christ; of glad welcomes given to the lady teachers and of converts from time to time coming out for Christian baptism, in spite of all the suffering and persecution such a step entails; and as they speak of the vastness of the field (in one case a district of sixty miles in length and twenty in average breadth, in charge of four English ladies), no wonder they cry, "Oh, for more helpers! Would that many more ladies would come out from their own favoured lands to carry on the work, which brings its own reward and blessing with it."

We are glad that we have been able to help a little; this year we have sent \$323.86. Of this amount \$41.59 came in the envelopes which are given to any who will take them, one for each month, to gather during that time the stray cents and little silver pieces, which can be saved by small acts of self-denial, and then to be dropped into the missionary box at the monthly meeting. We will be glad to supply envelopes to any who would like in this simple way to have a share in the work, remembering how our Lord took note of the "two mites which make a farthing," as He watched the gifts being cast into the Treasury. Other congregations in Toronto and beyond it have been stirred up to join in this work, and we know that several branches have been formed in response to our appeals.

The young ladies have formed a working party which meets once a fortnight at private houses, and they are making gifts, to send out for the pupils in the schools in India to be distributed at Christmas. They are found very useful in inducing the children to attend at first and also in helping the missionaries to gain an entrance into the Zenanas. Their letters often express grateful thanks for such gifts.

A little has also been done for the Society for the Propagation of Christianity among the Jews. Extracts from accounts of its work have been read at our meetings; but this we have only commenced, and hope to have more to tell about it another year.

The Rev. W. F. Campbell, Gen.-Sec. for the Board of Management of the Domestic and Foreign M. S. of the Church of England in Canada, addressed one of our meetings, and henceforth a statement of our work and contributions will be sent to that Board.

The collection for Foreign Missions taken up on Epiphany Sunday amounted to \$128.00; of this \$117.00 were unappropriated, and we sent them to the C. M. S. for the foreign mission work of the Society.

Altogether \$1192.15 have been raised during this year. But this sum represents the sympathy and money of only a small number of the congregation, and we appeal to all who in the past have not taken any active interest in Missionary work, to come forward and find out for themselves what a fascinating field of labour it is, and to bear their part, in responding to our Lord's command: "Go ye into all the world and preach the Gospel to every creature."

### Correspondence.

NOTICE TO CORRESPONDENTS.—Rev. Mr. Booth's letter is declined. We have not space to give to a letter of three columns, to be followed by two others of similar length.—[ED. E. C.]

#### "SACERDOTALISTS."

To the Editors of the Evangelical Churchman.

SIRS,—A "personal altercation" no one desires, certainly not myself, as I am quite satisfied my arguments need no buttressing, and yours need no reply. I am quite content with stating my position, and shall trouble you with nothing further in this line.

I deny utterly that "sacerdotalists" is "a fair designation" for High Churchmen, and I maintain that it should not be employed as an offensive *sobriquet* for any class of Christians. My reasons are the following: 1. It implies, and is intended to imply, that a priesthood is abnormal in the Christian Church, that we have no such thing according to the law of Christ. But this is to contradict the sacred writers expressly. The body of the faithful are called (1 Peter ii. 2, 59; Rev. i. 6; v. 10) "priests to God," "an holy priesthood," "a royal priesthood;" and there is no chance of any etymological bewilderment, as the same word is used which describes the eternal High Priest, *hierens*, while *hieratemma* in St. Peter means a company or college of priests. I hold it therefore to be in a high degree irreligious and even profane to throw scorn on what is an honorable prerogative of all the baptized—a wicked ingratitude. For the same reason I object to the assumption or the bestowal, in praise or disparagement, of the epithet "evangelical." The profession of all Christians is to hold to Christ's evangel or gospel, and for any person to claim this as theirs exclusively is in no way compatible with humility, charity, or peace. So I object to the self-chosen designation of an American and Canadian sect, "Christians," as I believe they pronounce it; for "I am of Christ" is put by St. Paul in the same carnal catalogue with "I am of Paul, and I of Apollos, and I of Cephas." On the same ground I object to a party in the Church of England calling themselves "Catholic," by way of distinction, since it is the glorious "surname" of the faithful; and I look upon it as no less censurable than the proud assumption of the Roman Church. But remember, that "evangelical," as a party name, stands on exactly the same footing.

2. "Sacerdotalists" as a nickname suggests a double falsehood: (1) That High Churchmen restrict the character and dignity of priesthood to the ministerial order, and deny the universal priesthood of the baptized; whereas the truth, the simple, notorious truth is, that none in our church so much insist upon this as a "fundamental truth," as do High Churchmen—for the plain reason that they believe in priesthood as one of the gifts of Christ's redemption, as one of the honors of the "holynation." (2) But "sacerdotalist" suggests a second falsehood, viz., that the belief in priesthood does with High Churchmen throw everything else into the shade; that, against "the proportion of faith," it predominates over all else: that, in a word, the idea of "mediation and sacrifice," and that of a ministerial order, fills the whose sphere of their church life, to the exclusion of all else,—is, in fact, the totality of their religion. But then in plain words, Do you not think that the falsehood and injustice of the nickname so ostentatiously

paraded on every scrap of paper that proceeds from Wycliffe Hall might awaken some compunction for so grievous a wrong to charity and brotherly kindness? I do not misinterpret the word "sacerdotalist"—you will hardly say I do. But just step outside the ecclesiastical sphere for a moment. A lawyer plays on the violin, not only for his private playing, but, say, at concerts in public; were you systematically and with opprobrious intention to call him "fiddler," you know what would be thought of that. Or if a merchant assists his church in the capacity of organist, would it be correct (though with no notion of offence) to call him nothing but an "organist"? Suppose a churchman who regularly attends Archdeacon Boddy's services should believe him to be a priest as well as a pastor and preacher; where would be the sense or fairness of calling him a sacerdotalist? Might he not with as much propriety be called a "preacherist," or a "pastorist"? As well might Professor Sheraton be called a "Ritualist," because he practices a certain ritual in "executing the office of a priest in the church of God," or, for that matter, a sacerdotalist. And I may observe, by the way, that the word "priest" is used in the Prayer Book over one hundred times, while the word "minister" occurs but seventy times (*vid.* Concordance in Parker's P. B.). On the same grounds which I have stated, intelligent churchman detest such a sectarian appellation as "Episcopalian" just as much as they should "Presbyterian" or "Diaconal," because these terms all alike unduly emphasize one part of our religion. We are no more Episcopalians than we are Presbyterians, and it is by a true instinct that the simple "Churchman" has held its ground from the very first. Every reader, for instance, of Eusebius's Ecclesiastical History knows how familiar is *Ekklesiastikos*, "a man of the church," a "churchman," for an orthodox Christian. I maintain, then, that it is against charity and peace to keep up this foolish and unfitting nickname, and that its employment can tend only to enmity and strife.

5. But all this, I fear, would not satisfy you, unless I consent to pronounce your "shibboleth." Alas me, if I can only say "shibboleth!" But I shall try. I believe your position to be, that the Ministerial Order have no other priesthood than all the baptized. Now I am enough of a theologian to distinguish, or try to distinguish, between opinion and faith. Your position was never made matter of faith in the Catholic Church, or "a distinctive principle;" but as a matter of *opinion* I hold it myself; and that the clergy differ from the laity, in regard to priesthood, only in order and degree and function, while both have essentially the same priesthood. Nor can you object that this is the opinion of only one High Churchman. Dr. Liddon, the friend and disciple of Pusey, and his intending biographer, says:—"Certainly, if Christian laymen would only believe with all their hearts that they are really priests, we should very soon escape from some of the difficulties which vex the Church of Christ. For it would then be seen that in the Christian Church the difference between clergy and laity is only a difference of the degree in which certain spiritual powers are conferred; that it is not a difference of kind [my italics.] Spiritual endowments are given to the Christian layman with one purpose, to the Christian minister with another: the object of the first is personal, that of the second is corporate." Mr. Gore has just been chosen the curator of the Pusey Library, and he can say:—"Within the body the whole has priestly power over the parts." "We are premising that sacerdotal powers inhere in the Body of Christ." "If every Christian man has a priestly unction communicated to him at his confirmation by 'the laying on of hands,' is there in the nature of things, any reason why *this gift* should be given to all in the same measure and for the same purpose, or that all members of the Christian society should stand in the same relation to *that in which they all participate*?" The words I have italicized express the oneness of the priesthood, the sameness in kind.

When, Sirs, your friends come to believe simply, with St. Peter and St. John, that the baptized are *hierets*, and the church a *hierateuma*, then the difference between you and High Churchmen will, in regard to your Number 3, have reached a vanishing point.

Wishing you this faith, I hope I shall be permitted to sign myself your brother in Christ and His Church,  
JOHN CARRY.

Port Perry, March 14th, 1884.

#### THE BOARD OF MISSIONS.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—I was glad to see the letter of Mr Stapleton Caldecot in last week's EVANGELICAL CHURCHMAN in reference to the new regulations of the Board of Missions, re distribution of funds.

In response to the "Epiphany Appeal," in this

parish, one man placed \$2 upon the plate, and donated it to the Church Missionary Society.

Now he knows that the C. M. S. would have received exactly the same amount from the Board of Missions if he had not designated his gift to it, and feels aggrieved.

No doubt this is but one case of many throughout the land.  
Yours, etc.,  
C. H. MARSH.  
Rosemont, March 29th, '84.

#### HYMN FOR GOOD FRIDAY.

##### GIVE THE BIBLE TO THE JEW.

Give to him who gave the Bible,  
Think from whence it came to you  
Do you love your precious Bible?  
Then restore it to the Jew.

Do you love your holy worship?  
He preserved the Word for you;  
Preach Immanuel, God's anointed,  
Preach the Gospel to the Jew.

Do you love your precious Saviour?  
Jesus Christ was born a Jew:  
What should, then, be your behaviour?  
Tell of Jesus to the Jew.

Do you love to cling to Jesus,  
Just because He died for you?  
Do you know that He'll receive us?  
Give such knowledge to the Jew.

God will grant His Holy Spirit,  
Let the Gentile teach the Jew;  
Each, believing, shall inherit  
Life eternal—Love the Jew!

Think how much you are indebted  
To the poor benighted Jew;  
Bless him, and you shall be blessed:  
Tell of Jesus to the Jew.

Extracted from the "Jewish Advocate."

This Hymn to be had, at 25 cents a hundred, of the Rev. JOHNSTONE VICARS, 515 SHERBOURNE STREET, TORONTO, Secretary London Society for promoting Christianity among the Jews.

#### Children's Corner.

##### JINNY'S REAL DOLL.

Jinny was crying, her little, black face pressed against the kitchen window, which looked out on the back yard. The yard was littered with old tin cans, barrel hoops, newspapers, and trash of almost every kind; but Jinny wasn't crying because of that. She was used to seeing the yard in that condition. In fact, she had never seen it otherwise; for the person who owned it—who was the woman with whom Jinny lived—didn't have much regard for Heaven's first law, and let everything go "at sixes and sevens," as the saying is.

The trouble was that Miss Laforge had thrown Jinny's doll in the fire. It wasn't much of a doll; for it was made of an old piece of table cloth, rolled up tight and tied with a piece of soiled pink ribbon, which did duty as a sash; and perhaps no one but Jinny would have considered such a doll as that worth even a single tear.

But Jinny had never had any other, and so of course she loved this one, and played with it a great deal. Miss Laforge thought she played with it entirely too much; and, consequently, when she found her dancing the doll on the dresser, instead of washing the breakfast dishes, she flew into a passion, and, snatching up the poor rag dolly, threw it into the range fire.

Jinny was too much horrified to rush to the rescue, and the flames made short work with her idol; but the minute Miss Laforge left the kitchen poor Jinny began to cry loud enough to be heard a square away.

Miss Laforge wasn't deaf in the least, and she returned to the kitchen and boxed poor Jinny's ears till they ached, which only made matters worse, of course.

"What a fuss about a dirty rag doll!" she said, as she went out again, leaving the child sobbing on the floor.

Jinny lay there until the sound of Miss Laforge's footsteps in the passage died away, and then she got up and began to wash the dishes.

Young as she was—she was only seven—she had learned to do all kinds of work; for she had lived with Miss Laforge for three years. Miss Laforge kept boarders, and had to work hard herself; but the dusting, dish-washing, and stove-cleaning fell to Jinny's share; and she brought up coal from the cellar, emptied ashes, and ran on errands until she sometimes fell asleep over her work from sheer weariness.

She was a funny-looking little girl. In the first place she was very black, and she wore her hair braided in numberless little pig-tails, which stuck out all over her head. Then her clothes were always too big or too long; for they were Miss Laforge's old ones, and were never altered except in the skirt. And even this was not often done; for Miss Laforge had an idea that it didn't matter how Jinny looked, and wasn't disturbed in the least by the grotesque appearance the child presented, with her dress tucked up by means of a piece of rope. Jinny mingled her tears freely with the dish water, and when all the cups and saucers and pots and pans were put away she was still crying and didn't feel at all like beginning the up-stair's dusting.

"I'se not gwine ter fuss myself no 'bout de wurk," she muttered, as she went to the window. "Miss 'Liza kin jes' do it her own self."

As she stood thinking about the lost doll, and the possibility of obtaining another piece of old table cloth and another pink ribbon, the yard gate opened and a little boy came in. He was a dirty-looking little boy, and he made up a face and started to run out again when he saw Jinny.

But she raised the window and called to him to stop.

"Have you come for the slop?" she asked.

"No," said the boy. "I aint no slop-carrier, I aint. I came for a piece of paper to make a kite. It's a bully day for flyin' kites."

"Yo' kin have all yo' wants," said Jinny. "T'aint no use ter us."

"What you been cryin' 'bout," inquired the boy. "Looks like you'd been tryin' ter float a tub," and he laughed loudly.

"Miss 'Liza done throwed my doll in de fire," answered Jinny, in a very uncertain voice.

"Poh! Is that all?" said the boy. "Go get another. There's plenty in the shops."

"Yes. I knows dat," and Jinny nodded her head sagely. "Dey's beauties, too. But de sto'-man axes money fer 'em. Ef I on'y knowed where dey growed, now, I'd git one tol'ble quick."

"Why, I thought everybody knowed that!" and mischief sparkled in the boy's bold black eyes. "They grow in the woods over here."

"Sho' nuff?"

"Of course. D'ye think I'm foolin'? They grow out under the hickory-nut trees."

"De lan'!" said Jinny. "I'se gwine ter look, sho'."

The boy laughed, and, picking up a couple of newspapers and a piece of string, went off, whistling.

Jinny stood by the window a long time, thinking of what she had heard. She had often longed for a *real* dolly, but had put up with her rag imitation because she thought that anything better was out of the question. And now to find out that dolls were to be had simply for the looking! Not for an instant did she doubt the statement the boy had made; for she was a simple-hearted child, and always believed everything that was told her.

"I'se gwine straight out an' look," she muttered; and not stopping to put anything on her head, she opened the kitchen door, and in an instant later was in the alley which ran back of the house.

She knew the way to the woods very well; but when she had left the town behind, and saw the great, dark trees looming up before her, she was a

little frightened, and began to think of the snakes, bears, and wolves she might meet. Somebody had told her once that these woods were full of wild animals. Of course it had been said jestingly; but Jinny had believed it.

But she was so anxious to find the doll that she kept on; and was very much relieved when she entered the woods to hear nothing except the chirping of the birds flying from branch to branch.

Jinny didn't know a hickory-tree from any other tree; so she looked carefully under every one she passed. But she saw nothing that looked like a doll.

She grew discouraged at last, and, feeling bitterly disappointed, she concluded to go home. And then she found that she had lost her way, and did not know in which direction the town lay.

Poor little Jinny! Her tears began to flow again, and they came so fast that she didn't see where she was going; and presently her foot caught on a twig, and down she went into a little thicket of hazel-nut bushes.

She jumped up and wiped the tears from her eyes with a corner of her apron; and then she saw something which surprised her very much.

On one side of the hazel-nut thicket was a little house made of branches, and thatched with moss and leaves. The floor was covered with a piece of an old rubber blanket, and on one side was a little seat made of a soap box and covered with a piece of Brussels carpet.

"Dat's cur'us," thought Jinny. "Mus' be a imal's house. I'se gwine in, anyhow."

In she went, and then—oh! what do you think she saw? On the other side of the box sat—not an animal, but the prettiest wax doll you can imagine.

It was almost as large as a real baby; its eyes were blue, and over its shoulders fell a shower of flaxen curls. It was dressed in a pale blue silk underskirt and waist, with a tarlatan overdress, spangled with little gold stars and crescents, and looped up with a wreath of tiny rosebuds. On its feet were gold slippers, and on its head a little gold silk bonnet, ornamented with blue plumes and a pearl and silver buckle. At one side hung a little white feather fan, and in one hand was pinned a lace handkerchief about as big as a visiting card.

Jinny couldn't speak at first for surprise and delight. Never before had she seen such a doll, and she was almost afraid to touch it. But, at length, she lifted it up gently and laid it down in her lap. To her amazement the blue eyes closed at once.

"De lan'! It mus' be alive!" she ejaculated.

In her ecstasy she pressed it to her heart, but started up with a shriek as she heard a faint "Mamma." Could it be possible that the doll had spoken?

Again she clasped it to her breast, and again came the word "Mamma," louder, this time.

"It's real! it's real!" whispered Jinny; and in her delight she jumped up and whirled around like a top.

She forgot that she didn't know her way home, that night was coming on, and that she was tired. She had no room in her mind for a thought of anything but the doll, which, she firmly believed, had "grewed" expressly for her.

What a wonderful little creature it seemed to her! She examined its garments one by one, and thought that surely no doll had ever before worn such beautiful things.

"I'se gwine ter take keer of it de bes' I knows," she muttered, "dese yere dolls doan' grow roun' none too thick, I reckon."

Just then she heard the sound of footsteps and a man's voice said:

"I don't believe you can find the place, Gertie. I think we had better go back and get George to help us look."

"I know it is somewhere about here, Papa," said another voice, evidently that of a child, "and perhaps George isn't home yet, and I don't want Princess Alice to be out all night. It might rain."

"Princess Alice must think you a very careless little mother," said the first voice; and then Jinny,

bobbing up behind the hazel bushes saw a tall gentleman, leading by the hand a little girl about the size of herself.

"Why, who's this?" he cried, as he saw Jinny.

"It's on'y me," answered Jinny.

"And who is"—began the gentleman; but he was interrupted by his little daughter, who sprang forward and snatched the doll from Jinny's arms.

"Doan' take my doll," cried Jinny, plaintively. "I done found it my own se'f. It growed a purpose fur me. Dat boy tol' me I'd find it yere."

"Your doll!" said Gertie. "It's mine. My Uncle Frank brought it to me from Paris only last week."

"Yes, Gertie is right," said the gentleman, whose name was Mr. Ray. "It is her doll. She and her brother were playing in this little house to-day; and when she went home she forgot to take the doll. So we came to look for it."

For one moment Jinny looked bewildered. Then, as she realized that she had been wrong in thinking the doll had "grewed for her," and that it belonged to this other little girl, she threw herself down on the ground and burst into a storm of sobs and tears.

Mr. Ray soothed and comforted her, and gradually drew from her the pitiful little story of her search in the woods.

He smiled as he listened; but he felt very sorry for her, nevertheless.

"It is too late now for us to go to town and find Miss Laforge," he said. "You must go home with us and stay all night."

"And you shall carry Princess Alice," said Gertie, whose soft little heart had been touched by the story of the rag doll Miss Laforge had thrown in the fire.

That was a very happy night to Jinny. She was put to sleep in a nice little bed in the attic, and the Princess Alice slept in a chair by her side.

And the next morning before she went away, she was called into Gertie's play room, and given her choice of four very pretty dolls, which were all beautifully and elaborately dressed. She hardly knew which to choose at first; but at length took one with flaxen braids and a pink dress trimmed with lace.

Jinny, in spite of the happiness the possession of the doll gave her, was very anxious and uneasy as Mr. Ray drove her into the town. She dreaded the scolding she felt sure Miss Laforge would give her, and she thought it probable that she would be punished by being shut up in the dark closet under the kitchen stairs. Miss Laforge had put her there once for breaking a plate, and she had been terribly frightened by the rats.

But she needn't have worried; for Miss Laforge refused to take her back.

"I don't want her!" she said to Mr. Ray. "She's more trouble than she's worth, and I got somebody else in her place last night."

"Has the poor little thing no relatives?" asked Mr. Ray.

"No," answered Miss Laforge. "Her mother was a cook here, and died on my hands. I kept the child out of pity; but my pity's been worn out. You'd better take her to the poorhouse; that's the best place for her."

But Mr. Ray didn't think so. He turned his horse's head, and drove direct back home.

"Here, Martha," he said to his wife, who came to the door when she heard the sound of the buggy wheels on the driveway, "I've brought Jenny back, you see. You werv saying a few days ago that you needed some one to wait on the table and run to the door. Now see what sort of a servant you can make out of this little waif."

"Will you try to be good, Jenny, if we keep you here?" asked Mrs. Ray.

"I'll do jes' de bes' I knows, ma'am," said Jenny. And she kept her promise so well that Mr. and Mrs. Ray never had cause to regret taking her.

And so you see that Jenny not only found a "real dolly" by going to the woods, but she found also something worth a great deal more—a *real* home.

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