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## The Evangelical Churchman

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### THE HEAVENS ARE TELLING.

Lord of all being, throned afar,  
 Thy glory flames from sun and star;  
 Centre and soul of every sphere,  
 Yet to each loving heart how near!

Sun of our life, Thy quickening ray  
 Sheds on our path the glow of day;  
 Star of our hope, Thy softened light  
 Cheers the long watches of the night.

Our midnight is Thy smile withdrawn,  
 Our noontide is Thy gracious dawn,  
 Our rainbow arch Thy mercy's sign,  
 All, save the clouds of sin, are Thine.

Lord of all life, below, above,  
 Whose light is truth, whose warmth is love,  
 Before Thy ever-blazing throne  
 We ask no lustre of our own.

Grant us Thy truth to make us free,  
 And kindling hearts that burn for Thee,  
 Till all Thy living altars claim  
 One holy light, one heavenly flame.

—Dr. O. W. Holmes.

### ABIDE IN CHRIST, THAT YOU MAY BEAR MUCH FRUIT.

'He that abideth in me, and I in him, the same bringeth forth much fruit. Herein is my Father glorified, that ye bear much fruit.'—JOHN XV. 5, 8.

We all know what fruit is. The produce of the branch, by which men are refreshed and nourished. The fruit is not for the branch, but for those who come to carry it away. As soon as the fruit is ripe, the branch gives it off, to commence afresh its work of beneficence, and anew prepare its fruit for another season. A fruit-bearing tree lives not for itself, but wholly for those to whom its fruit brings refreshment and life. And so the branch exists only and entirely for the sake of the

fruit. To make glad the heart of the husbandman is its object, its safety, and its glory.

Beautiful image of the believer abiding in Christ! He not only grows in strength, the union with the Vine becoming ever surer and firmer. He also bears fruit, yea much fruit. He has the power to offer that to others of which they can eat and live. Amid all who surround him he becomes like a tree of life, of which they can taste and be refreshed. He is in his circle a centre of life and of blessing, and that, simply because he abides in Christ, and receives from Him the Spirit and the life of which he can impart to others. Learn thus, if thou wouldst bless others, to abide in Christ, and that if thou dost abide, thou shalt surely bless. As surely as the branch abiding in a fruitful vine bears fruit, so surely, yea, *much more surely*, will a soul abiding in Christ with His fulness of blessing be made a blessing.

The reason of this is easily understood. If Christ, the heavenly Vine, has taken the believer as a branch, then He has pledged Himself, in the very nature of things, to supply the sap and spirit and nourishment to make it bring forth fruit. 'From Me is thy fruit found;' these words derive new meaning from our parable. The soul need have but one care,—to abide closely, fully, wholly. He will give the fruit. He works all that is needed to make the believer a blessing.

Abiding in him, you receive of Him *His Spirit of love and compassion towards sinners*, making you desirous to seek their good. By nature the heart is full of selfishness. Even in the believer, his own salvation and happiness are often too much his only object. But abiding in Jesus, you come into contact with His infinite love; its fire begins to burn within your heart; you see the beauty of love; you learn to look upon loving and serving and saving your fellow-men as the highest privilege a disciple of Jesus can have. Abiding in Christ, your heart learns to feel the wretchedness of the sinner still in darkness, and the fearfulness of the dishonour done to your God. With Christ you begin to bear the burden of souls, the burden of sins not your own. As you are more closely united to Him, somewhat of that passion for souls which urged Him to Calvary begins to breathe within you, and you are ready to follow His footsteps, to forsake the heaven of your own happiness, and devote your life to win the souls Christ has taught you to love. The very spirit of the Vine is love; the spirit of love streams into the branch that abides in Him.

The desire to be a blessing is but the beginning. As you undertake to work, you speedily become conscious of your own weakness and the difficulties in your way. Souls are not saved at your bidding. You are ready to be discouraged, and to relax your effort. But abiding in Christ, you receive *new courage and strength for the work*. Believing what Christ teaches, that it is He who *through you* will give His blessing to the world, you understand that you are but the feeble instrument through which the hidden power of Christ does its work, that His strength may be perfected and made glorious in your weakness. It is a great step when the believer fully consents to his own weakness, and the abiding consciousness of it, and so works faithfully on, fully assured that his Lord is *working through him*. He rejoices that the excellence of the power is of God, and not of us. Realizing his oneness with his Lord, he considers

no longer his own weakness, but counts on the power of Him of whose hidden working within he is assured. It is this secret that gives a brightness to his look, and a gentle firmness to his tone, and a perseverance to all his efforts, which of themselves are great means of influencing those he is seeking to win. He goes forth in the spirit of one to whom victory is assured; for this is the victory that overcometh even our faith. He no longer counts it humility to say that God cannot bless his unworthy efforts. He claims and expects a blessing, because it is not he, but Christ in him, that worketh. The great secret of abiding in Christ is the deep conviction that we are nothing, and He is everything. As this is learnt, it no longer seems strange to believe that our weakness need be no hindrance to His saving power. The believer who yields himself wholly up to Christ for service in the spirit of a simple, child-like trust, will assuredly bring forth much fruit. He will not fear even to claim his share in the wonderful promise: 'He that believeth on me, the works that I do shall he do also; and *greater works* than these shall he do, because I go to the Father.' He no longer thinks that he cannot have a blessing, and must be kept unfruitful, that he may be kept humble. He sees that the most heavily laden branches bow the lowest down. Abiding in Christ, he has yielded assent to the blessed agreement between the Vine and the branches, that of the fruit all the glory shall be to the Husbandman, the blessed Father.

Let us learn two lessons. If we are abiding in Jesus, let us begin to work. Let us first seek to influence those around us in daily life. Let us accept distinctly and joyfully our holy calling, that we are even now to live as the servants of the love of Jesus to our fellow-men. Our daily life must have for its object the making of an impression favorable to Jesus. When you look at the branch, you see at once the likeness to the Vine. We must live so that somewhat of the holiness and the gentleness of Jesus may shine out in us. We must live to represent Him. As was the case with Him when on earth, the life must prepare the way for the teaching. What the Church and the world both need is this: men and women full of the Holy Ghost and of love, who, as the living embodiments of the grace and power of Christ, witness for Him, and for His power on behalf of those who believe in Him. Living so, with our hearts longing to have Jesus glorified in the souls He is seeking after, let us offer ourselves to Him for direct work. There is work in our own home. There is work among the sick, the poor, and the outcast. There is work in a hundred different paths which the Spirit of Christ opens up through those who allow themselves to be led by Him. There is work perhaps for us in ways that have not yet been opened up by others. Abiding in Christ, let us work. Let us work, not like those who are content if they now follow the fashion, and take some share in religious work. No; let us work as those who are growing liker to Christ, because they are abiding in Him, and who, like Him, count the work of winning souls to the Father the very joy and glory of heaven begun on earth.

And the second lesson is: If you work, abide in Christ. This is one of the blessings of work if done in the right spirit,—it will deepen your union with your blessed Lord. It will discover your weakness, and throw you back on His

strength. It will stir you to much prayer; and in prayer for others is the time when the soul, forgetful of itself, unconsciously grows deeper into Christ. It will make clearer to you the new nature of branch-life; its absolute dependence, and at the same time its glorious sufficiency,—independent of all else, because dependent on Jesus. If you work, abide in Christ. There are temptations and dangers. Work for Christ has sometimes drawn away from Christ, and taken the place of fellowship with Him. Work can sometimes give a form of godliness without the power. As you work, abide in Christ. Let a living faith in Christ working in you to be the secret spring of all your work; this will inspire at once humility and courage. Let the Holy Spirit of Jesus dwell in you as the Spirit of His tender compassion and His Divine power. Abide in Christ, and offer every faculty of your nature freely and unreservedly to Him, to sanctify it for Himself. If Jesus Christ is really to work through us, it needs an entire consecration of ourselves to Him, daily renewed. But we understand now, just this is abiding in Him; just this it is that constitutes our highest privilege and happiness. To be a branch bearing much fruit,—nothing less, nothing more,—be this our only joy.

#### CHRISTIANITY AND THE CRIMINAL.

*A Sermon preached before the National Prison Association of the United States, Saratoga, September 7, 1884.*

BY THE REV. DR. LYMAN ABBOTT.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Romans xii. 19-21.

Of details of prison administration and questions of prison reform I shall have nothing to say this morning. Many of you have given your best thought to this subject; some of you have learned in the only school that is of value—the school of experience; it would be a singular freak of self-conceit for the minister, coming out of his study, where he has learned all that he knows respecting prison reform from the reports which you have written and given to the public, to venture to instruct you respecting the method by which prison administration and criminal law should be enforced. I have no such purpose. But there are certain great essential principles revealed, as I believe, in the Bible, and confirmed by the experience of life, in conformity with which all reform, social, moral, political, and individual, must be carried out. It is of certain of those great fundamental principles that I propose to speak this morning. And I have chosen this text for this reason: it tells us what are the principles on which we are to deal with our enemies; and it is a text as applicable to society as to the individual.

We have in this country a great body of enemies. I do not know that there is any accurate census of their number; they count, at all events, by the hundred thousand. A rough estimate puts the number of the inmates in all prisons and reformatory institutions, and those dependent on them or united by interest to them, and included under the general title of the criminal class, at about 700,000, or one in seventy of the entire population.

They are enemies of our social order, they are enemies of our homes, of our property, of our lives; they are in enmity against everything that is good, true, pure, valuable, best, in society. What are we to do with them? Society has ordinarily answered that question by saying, Punish them. The method of deal-

ing with social enemies which society has suggested has been essentially a punitive system.

Three great principles, more or less recognized, have underlaid the methods with which society has operated in dealing with the criminal class in times past. It has undertaken to exercise justice toward them. It has undertaken to attach so much pain and penalty to so much transgression. It has acted on the sound and true principle that every wrong-doing deserves suffering; it has undertaken to adjust the amount of suffering which shall be inflicted on each offender for each wrong-doing. In doing this, it has sought for its purpose the protection of society, and, incidentally, the reformation of the offender. It has said, Here are enemies to public order, enemies to life, enemies to liberty, enemies to prosperity, enemies to peace; we must protect ourselves against them. And this is all that society, in its social organization, has undertaken to do. It has accordingly taken them, when it could lay its hands on them, and has shut them off in a community by themselves: it has put them now in Botany Bay, now in a chain-gang, now within the four walls of a prison. Having put them there, it has shut its eyes to their condition; it has been indifferent as to whether they were well fed or ill fed, whether they were well clothed or ill clothed, whether they had cleanliness and ventilation or whether all sanitary conditions were neglected; and when, now and then, a cry of complaint has come up from them, the cry has been disregarded. Society has made very little attempt, until very recently, to put men in charge of these criminals that should do them any good. Something has been done since John Howard's time to care for their physical and moral condition; but all such efforts are the results of prison reform, the product of a very different system. This self-protection society has undertaken to accomplish chiefly by the deterrent power of fear, by showing men that the way of the transgressor is hard, by making them fear the results of crime. These three principles, I think, have underlaid that method on which society has acted in dealing with the criminal classes: vindictive justice—the idea; protection of society—the aim; and the deterrent power of fear—the method. Now, that system cannot be reformed. It is wrong in every fibre; wrong from its lowermost root to its topmost bough and leaf. You can no more reform that system than you can graft strawberries on a Canada thistle, or Delaware peaches on a scrub oak. The only thing you can do is to cut it down, root it out, burn it up, put the plowshare through the field, and plant a new stock. Against this whole method, in its idea, its aim, its method, I set in opposition this morning the principles indicated in our text.

In the first place, we are not to deal out justice to wrong-doers. The very phrase "administration of justice" is a misphrase. What does justice mean but this: the right adjustment of penalty to crime? It is not within the capacity of men to adjust the penalty, on righteous and true and adequate principles, to crime. We do not know enough; it is not our function; it does not belong to us; we have not the capacity; and the era and the epoch in which we are living is not the era and epoch in which even God Almighty, sitting on his throne, administers justice. It is the epoch of redemption. The epoch of judgment is in the future. "Prisoner at the bar, stand up! You are tried and condemned for a crime—stealing a pair of shoes, stealing a loaf of bread, picking a pocket. Receive the just sentence of your crime!" Will you give it? If you would know what is the real desert of this man, you must know his past ancestry, his father, mother, grandfather, grandmother, great-grandfather,

the whole line through which the blood has flowed down into his veins. You must know his education; you must know whether, when you were at your mother's knee, learning from her sacred lips to repeat the Lord's prayer, he from his father and mother was learning obscenity, profanity, lying, drunkenness, theft, all innumerable crimes. You must know what is his organization, his brain, his physical construction, what the globules of his blood, the fibre of his nerves; you must know more, you must know the interior life of his soul and spirit, what are the temptations he has resisted or failed to resist, what has been the purposed wrong-doing or what has been yielding to sudden stress that has driven him like a ship before the gale. You must know all these before you can adjust in due proportion the penalty he deserves. And if you are not as those who, having ears, hear not, you will hear from heaven the solemn voice saying to you: "Judge not, that ye be not judged." "Who art thou, that judgest thy brother?" "We must all stand before the judgment-seat of Christ." "Vengeance is mine; I will repay, saith the Lord."

In the second place, this system is wrong in the object which it proposes. It is a part of our duty in society, and certainly of our right, to protect ourselves from wrong-doing. But self-protection is not the principal end and aim of social order. Selfishness is always blind. Love only is clear-eyed. Our duty is not simply self-protection, not chiefly self-protection; still less is it simply the reformation of the individual offender: of that I shall speak presently. Our duty is not to protect ourselves from evil, but to overcome the evil; not merely to protect society, but to redeem society; not merely to wall up this crime within four prison walls, or send it to a Botany Bay, but to get rid of it, to sweep it out of existence, to transform it. Near my old home in the West there was for years and years what was known as the "lost creek." This creek, coming down from the hills far away, buried itself in the prairie, turning it now into a noisome swamp, and now, in the rainy season, into a beautiful but equally noisome lake. Men fled from it, or they lived near it and fought it with quinine, and grew sallow and palsied and weak. At last some clever engineer said, "Why not drain it?" And they drained the lost creek, and carried it away into the waters of the Wabash River; and the yellow cheeks were yellow no longer, and palsied limbs were palsied no longer, and life and health and strength came back when the miasmatic swamp was drained, and they had gotten rid of it. Now in our country, and in all countries, there is a great swamp sending out its evil influences, larger, broader, I think, than any of us imagine, corrupting our press, feeding on liquor shops, polluting all the sources of our life, drawing into itself those that stand just on the border line, multiplying crime and iniquity, deadening sensibility, dwarfing virtue. What are we to do with it? Build a wall around it, and so try to protect ourselves against it? No! Drain it. Get rid of it. Redeem society from it. Do you say, "That cannot be done?" If we cannot drain a hundred thousand acres, we can drain one. It has already been demonstrated in this State that we can do something in that direction. The Elmira Reformatory reports that of those sent to its walls eighty per cent. give evidence of reform. Eighty per cent. of the swamp that the Elmira Reformatory deals with is drained. That is something. It cannot be done, but we can work to that end. Can we protect society fully? Are there no burglaries because we have a prison? Is society unharmed or uninjured to-day? We can do neither the one nor the other perfectly. Which shall we work toward, self-protection

or redemption? We shall not be vindictive in our justice. We shall not be like God, who has finished his children stand spot or wrinkle, or avarice or hate or hearts. Not until redemptive work is done with our God to the end, kept in connection of society, individuals, but the contamination.

In the third place, this system is wrong in this end by the de has its place in o fear is not the gre redemption from v time when men o world was to be p checked and prev of fear. The pun inflicted before th see the horror a forces that led to the veil that we i ishments? Why before our church the criminal in from the exampl gang breaks sto walks, that our editing example by seeing it? V men no longer they did in the that they may the back of the way of the tra that the gallow public square a public specta learning that th the infliction o back from crime the infliction of the on-looker ar to virtue. Eve rod is used by privacy of a si pupils. God l teeth, no cry or ears from his suffers us to k dark future, an alty; but no e knows what it from the huma

I venture to forms a wrong: the wrong-doer agents may be he is set free fr but by the pow ligions seek t fear. Set up i any pagan lan The priests m appearance, b with wisdom. men from wro Christ brings way in which remedy is nev is the power o by hope," is t of every one o faith, love—tl we are elevate society from t not merely to are to overcom it, not chiefly good.

or redemption? The end of our system should not be vindictive justice; it should be *redemption*. We shall not complete it, it is true, until God has finished his redeeming work, and all his children stand before his throne, without spot or wrinkle, or any such thing; with no avarice or hate or passion or bitterness in their hearts. Not until then shall we complete our redemptive work; but meanwhile we can work with our God toward it, having for our object and end, kept constantly in view, not the protection of society, not the reformation of single individuals, but the *redemption* of society from the contamination of crime.

In the third place, we are not to accomplish this end by the deterrent power of fear. Fear has its place in our reformatory methods, but fear is not the great method for the world's redemption from wrong-doing. There was a time when men consistently believed that the world was to be protected and crime was to be checked and prevented by the deterrent power of fear. The punishments then inflicted were inflicted before the eyes of men, that they might see the horror and start back from the evil forces that led to it. Why is it that we cast the veil that we now cast before all public punishments? Why is it that no pillory stands before our church, that our children may see the criminal in the stocks and take warning from the example? Why is it that no chain-gang breaks stone upon our streets and sidewalks, that our children may look upon the edifying example and be deterred from crime by seeing it? Why is it that ladies and gentlemen no longer travel across the country, as they did in the reign of Charles the Second, that they may look upon the whip laid upon the back of the criminal, and learn that the way of the transgressor is hard? Why is it that the gallows is no longer erected in the public square that the execution may be a public spectacle? Why? Because we are learning that there is not a deterrent power in the infliction of punishment to keep people back from crime; because we are learning that the infliction of penalty hardens the heart of the on-looker and does not turn him from vice to virtue. Even in our schoolrooms, when the rod is used by the teacher, it is used in the privacy of a single room, and not before the pupils. God himself allows no gnashing of teeth, no cry or groan of despair, to reach our ears from his own dread prison-house. He suffers us to know that there is, in that dim, dark future, an unknown and mysterious penalty; but no eye looks upon it, and no heart knows what it is. He hides his punishments from the human soul.

I venture to say that punishment never reforms a wrong-doer. Punishment holds back the wrong-doer for a time, that other remedial agents may be brought to bear upon him, but he is set free from sin not by the power of fear, but by the power of a new life. All pagan religions seek to conquer men by the power of fear. Set up in your pulpit here an idol from any pagan land and marvel at his hideousness. The priests make their idols most horrible in appearance, but they have constructed them with wisdom. They are constructed to terrify men from wrong-doing. The Gospel of Jesus Christ brings to us a different conception of the way in which men are to be set right. The remedy is new life. The power of the Gospel is the power of an endless life. "We are saved by hope," is the word written over the portal of every one of Christ's true churches. Hope, faith, love—these are the ministers by which we are elevated and by which we are to redeem society from those that are its foes. We are not merely to protect ourselves from evil; we are to *overcome* evil; and we are to overcome it, not chiefly by the power of penalty, but by good.

Is this our method? Do we even approximate it? Are we trying to redeem society from crime? Are we trying to consider our criminal classes and to reclaim them by the power of love? Let me narrate the history of a boy, a history that is re-enacted in almost every village of the land every year. He has been brought up by an idle, dissolute, drunken, dishonest father. He has learned dishonesty from his babyhood. He has grown wild and dissolute. He has known no other remedy than his father's rod in moments of hot passion. At last, in some freak of mischief or malice or passion or revenge, he transgresses all bounds, and a citizen, out of all patience with him, sends the constable after him. He is tried before the magistrate. Society takes him in hand and attempts to adjust the penalty to the crime. It makes no inquiry as to the nature, the education, the temptation of this boy. What is it going to do with him? Is it going to put him where he is to be educated for temperance, for honesty, for righteousness? It puts him in a county jail. And what is a county jail? I read a graphic description of this primary school in crime from a recent article by General Brinkerhoff, published in the *Congregationalist* last winter:

"To establish a school of crime requires (1) teachers skilled in the theory and practice of crime; (2) pupils with inclination, opportunity, and leisure to learn; (3) a place of meeting together. All these requirements are provided and paid for by the public, in the erection, organization, and equipment of county jails and city prisons. With less than half a dozen exceptions, all the jails and city prisons in the United States are schools of this kind, and it is difficult to conceive how a more efficient system for the education of criminals could be devised. . . . Every observant jailer knows with what devilish skill the professors of this school ply their vocation. Hour after hour they beguile the weariness of enforced confinement with marvellous tales of successful crime, and the methods by which escape has been accomplished. If attention fails, games of chance, interspersed with obscene jokes and ribald songs, serve to amuse and while away the time. In this way the usual atmosphere of a jail is made so foul that the stamina of a saint are scarce strong enough to resist. Let a prisoner attempt to be decent, and to resist the contaminating influences brought to bear upon him, especially in a large jail, and he will find that, so far as personal comfort is concerned, he might as well be in a den of wild beasts."

This is what we are doing in New York, in Ohio, in Massachusetts, in almost every State of this Union, with our young criminals. After thirty days in school, he goes out, and is sent back to his father. His pride, his vanity, his self-esteem, have all been wrought upon on the side of vice and iniquity. He has been taught how he may be a criminal and escape detection. All his hate has been aroused against society, which he regards as a tyrant and an oppressor. He has been an apt pupil in this school. He commits another offence, is arrested again, and sent back to school once more, as if he had not learned enough. That operation is repeated half a dozen times, until he is at last sent to a State prison. And now what has he? A clean prison, good fare, good clothing; well-administered, reasonable justice; no severe punishments if he fairly behaves himself. These evils have, as I take it, been fairly swept away from the State prison. But what, in its essential character, is a modern State prison? A factory of compulsory labour, organized by the State for the purpose of making money, in which slaves are set to servile toil that they may earn a few dollars and pay them into the treasury of the State, under a contractor whose interest it is to multiply criminals, because in multiplying criminals he multiplies his own labourers, under a warden who may do all that a single individual can, but who, do what he may, struggles against the aroused and criminal hate of those within, and the more criminal indifference of the community without. And

when at last the now confirmed criminal comes out from his State prison, after two, three, five, ten years, and goes back into society again, every door to useful industry, every honorable vocation, is shut and barred against him. He can more easily break into your house with a jimmy than he can get into it through the front door. He can more easily take money out of your drawer than he can win it by your goodwill. I am not blaming you. I would not take a thief into my house and risk my wife and my children. I am blaming the whole system of punishment for which you and I are responsible. It is wrong in its three essential and fundamental principles; wrong in its idea, wrong in its object, wrong in its methods. Over against them I set the three fundamental principles of the Gospel: grace, not justice, the idea; redemption, not protection, the aim: faith, hope, and love, not fear, the method. In all our methods of prison reform, in all changes of prison discipline, of criminal law, and of criminal administration, we are struggling, consciously or unconsciously, blindly or intelligently, understandingly or without understanding, toward a system which shall incarnate these three great principles in our social order: against vindictive justice, redemptive grace; against protection of society, the redemption of society; against the deterrent power of fear, the inspiring power of a new life.

Do we realize that in God's sight we are all criminals? Do we realize that we are all under God's condemnation? that no one of us could stand before him on the plane of vindictive justice? that every one of us needs forgiveness and redeeming grace? Do we realize that this world, bright as it is with all its forms of beauty, and all its wonderful displays of life, is but God's great reformation, where he is holding those that are law-breakers against his law and love, that he may deal with them, not as they deserve, but as he delights. And on what principle does he deal with us breakers of his law? No palliation of our sins, no explanation of them, no patting and smoothing pity, making light of them, no sentimental talk of "victims" and "unfortunates." A deep, earnest, strong recognition of the sinfulness of sin, written again and again and again all over the pages of his Bible, written with letters of fire all over the leaves of our conscience. Inexorable law—law that never deviates from its purpose; law that goes straight to its mark as an arrow from the bow; law that will not turn aside to the right hand or to the left; law that carries penalty with it to every deliberate, persistent, wilful wrong-doer—with the great background of mysterious penalty in the far-off future to those that will not be reclaimed. But, with all that, a world of beauty and of light, a world full of beckonings to temperance, purity, virtue, uprightness, in which all life is calling us to goodness and to truth; a world to which God has sent his only begotten Son to suffer and to die, a crowned King whose crown is of thorns, and whose sceptre is like the sceptre of the Eastern monarch of old, held out to the suppliant who comes to touch it, that he may lay hold upon it, and live. Evermore the same lips which proclaim a message of redemption proclaim our ordination to redeeming work; the same lips which bear to us the message of hope, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," proclaims also the message of duty: "Receive ye the Holy Ghost; as the Father hath sent me into the world, even so send I you into the world;" while from his apostle, as the earthly response of an inspired messenger, accepting for himself and interpreting to others the spirit of the divine embassy, comes the motto of all redeeming work: "Overcome evil with good."

## British &amp; Foreign News.

## ENGLAND.

The Bishop of Exeter, speaking to his clergy at the triennial visitation, referred to the resolution to remove the bishops from the House of Lords. Bishop Temple said it was by no means clear that it would not be better for the nation to admit the heads of the Non-conformist bodies to the House of Lords than to remove the bishops from it.—*Irish Church Advocate.*

CROSSES AND LILIES.—“The Duchess of Connaught has contributed a beautiful altar cloth, with the Greek cross and lilies embroidered by hand, to the new parish church at Bagshot, Surrey. The Duke of Connaught has also presented a cross and candlestick.” The likenesses of the cross of CHRIST and of the lilies of the Virgin have been declared illegal, but as the London *Protestant Times* says: “If royalty presents them, and thus encourages lawlessness, what can we hope from the people? These and other gewgaws do not aid true worship, but most certainly tend to idolatry.”

## UNITED STATES.

The faculty of Princeton College are enforcing the system of compulsory gymnastic exercise among the students. The law is an old one, but its fulfilment has for a number of years been disregarded, until the recent action of the faculty and trustees, which rules that it shall be observed strictly from this time on.

## FOREIGN.

YOKOHAMA, July 25, 1884.—In the *New York Observer* of April 24, 1884, there was an article in regard to a young man in Tokio, Japan, who was imprisoned for the utterance of political views which were not approved by the Government, and during his confinement he engaged in active Christian work among the convicts. A correspondent of the *Observer* states that after his release he sent a letter to the office of the Home Department giving an account of the wretchedness and sufferings that prevailed in the prison, and his earnest convictions that there was great need of reform. He further stated that the best of all remedies for the wickedness of men was the grace of God in their hearts. It had been shown that the religion of Jesus Christ was sufficient to make the most hardened criminals good men; and it would be for the advantage of the country to have these doctrines taught. Without some such influence as Christianity exerts, it was of little use to attempt to make men better by the most severe punishment. Experience had shown that many only became the more hardened and desperate by being thus thrown together and treated like dogs. He believed that the prison government should be in accordance with Christian principles; and if possible Christian men only should be placed in charge. After some time had elapsed he was invited to the office of the Home Department and consulted in regard to the views expressed in the letter. Then he was asked to give up his business and take a position under the Government where he could carry out in person the views he had so ably advocated. He called at the Bible House to-day and said: “I am now on my voyage to Hiogo to superintend the establishment of a new prison. I am to have the charge of the same, with express permission to teach Christianity, and it was hoped that all might be converted. I once thought that my imprisonment was a punishment from the Lord, and it filled me with great shame and sorrow. Now I see the goodness of God in it all, and I bless Him that I have so large a field and so good an opportunity for Christian effort. I am very weak of myself, but with the help of God I hope to do much good.” He requested a grant of Scripture for use among the prisoners. This was readily made, and he now goes forth with new zeal and power to shed more of the blessed light of the Gospel into the haunts of deepest darkness and degradation. This is none other than the hand of God.

THE McALL MISSION.—The Evangelistic Mission in France, popularly known as the McAll Mission, has been in operation now for some twelve years. The growth of this work has been remarkable, and it points forward to great changes in the religious life of France. The facts of its history are very striking, and from those facts important lessons may be drawn. Plain rooms are hired, often shop-rooms, opening

directly on the street. These rooms are plainly fitted up with seats, a few illuminated texts of Scripture, hung on the wall, being the only ornaments; and there, each night in the week, Gospel services are held. Plain and simple discourses are preached, and there is a great deal of singing. Many of the hymns are translations of the Gospel Hymns, so popular in this country and in England, and a cabinet organ is generally used to lead the music. The meetings are sometimes thrown open for testimonies by those who have received spiritual benefits in them. For the year 1883 eighty-seven such stations were reported, about half of them being in Paris, and the other half in other French cities. Sunday-schools are held in many places, also mothers' meetings, and other gatherings germane to the principal objects of the mission. The places of meeting are found in all parts of Paris. The Salle New York, so called because fitted up by friends in this city, is on the Rue de Rivoli, near the Tour St. Jacques; the Salle Philadelphia is on the Rue St. Honore, near the Madeleine; the Salle Baltimore is on the Boulevard Bonne Nouvelle, while others are in Belleville, in the Quartier Latin, and in other parts of the city. The audiences differ a little, according to the location, but in general, the attendance is of the working class. The sittings vary from a hundred to five hundred, the total for the 87 stations being 14,665. The rooms have been well filled by attentive congregations. Careful observers state their deliberate conviction that gross materialism is far more restricted in its spread, and feebler in its hold than its apostles would have the world believe, and than many Christian men have feared. There is evidence that its popularity has reached its zenith and begins to wane. The sophisms and cavils of atheistic speakers have become stale and wearisome, while the Gospel story, even on the lips of unskilled speakers, has a perennial freshness which holds the minds and hearts of the people. Experienced French workers have compared carefully the approximate numbers attending respectively the infidel meetings and the evangelical services in Paris; and while some of the former, by means of music and other attractions, gather crowds, yet the aggregate attendance at the Gospel meetings will be found greater. There is a readiness to give a hearing to the Gospel. There is much spiritual unrest, and those who are not yet willing to surrender to the power of the Gospel will listen with interest to Gospel appeals. Though the novelty of the simple and outwardly unattractive mission methods has long since passed away, the past year saw a marked increase both in the number and the seriousness of the listeners. And, apart from immediate conversions, there has been a dissipation of prejudices and misconceptions, thus, as has been quaintly remarked, “giving to the Gospel the freedom of the city.” And the work is extending to new places, there being more calls for the opening of new stations than there is financial ability to respond. The continued success during twelve years of simple Gospel preaching, often in the most radical quarters of Paris, where, at the outset, the bitterest atheistic opposition was manifested, shows that the work may be indefinitely extended. The McAll Mission work stands in intimate connection with the regularly organized evangelical churches of Paris. Thus the support of one of the stations with a dispensary, has been undertaken by the congregation of the American Episcopal Church, Paris. The congregation of the American chapel, also, is active in the McAll work. In addition to the McAll Mission stations, may be mentioned the work of the French *Mission Interieure*, Miss De Broen's Belleville Mission, the Wesleyan Evangelistic Mission, the Paris City Mission, several Baptist evangelistic stations, and those of the Salvation Army. Exclusive of the regular Protestant places of worship, there are something like a hundred and fifty mission rooms at present open in France. The expenses of the McAll Mission the past year were over \$60,000. Of this \$13,174 came from France and Switzerland, most of the remainder from Great Britain and the United States.

The outlook in Belgium is more hopeful. The King, under the terms of the Constitution, had no choice but to sign the Education Act passed by a large majority in both Houses immediately after the general election. But the more sagacious of the Liberals, appreciating, apparently, the gravity of the crisis and the fact that the King could not have done otherwise than to affix his signature to the obnoxious act, are using their influence to keep the controversy within constitutional limits, and to prevent a violent outbreak. They have issued a very sensible and manly address urging calmness, self-restraint, and patience as the true weapons with which the victory of free government is to be secured.

## Home News.

## DIOCESE OF TORONTO.

The Church Congress opened last Tuesday in St. James' schoolhouse, the Bishop of Toronto presiding. We shall give as full a report as our space permits next week.

WYCLIFFE COLLEGE.—The first annual commemoration of the Wycliffe College Alumni Association was held in Wycliffe College Monday afternoon, beginning at 3.30 o'clock. The Rev. Weston Jones, of Lindsay, President of the Alumni Association, occupied the chair. The folding doors between the library and the western lecture-room were thrown open and filled with chairs. The whole place was crowded with ladies and gentlemen. The evening prayer service was read by the Rev. Bernard Bryan, incumbent of Bradford, who preached a sermon on the subject, “The Gospel, the hope of the Church of England.” He took as his text the 16th verse of the first chapter of Romans, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth.” The sermon was incisive and well arranged. The preacher showed that, where the plain Gospel of Christ had been preached without any other attraction, it had always proved effective and mighty through God to the pulling down of the strongholds of sin and error, and needed no adventitious aids.

The Rev. W. J. Armitage, of St. James' Church, Orillia, then read an interesting and ably written paper on “The Life and Work of Cranmer.” The Rev. Geo. E. Lloyd, Wycliffe College, read a spirited paper on “The Life and Work of John Wycliffe,” and the Rev. Dyson Hague read an able paper on “Archbishop Laud,” contrasting the state of the English Church before and after Laud's Episcopacy. After the addresses social intercourse with refreshments completed a delightful reunion.

In the evening the annual dinner of the Alumni of the College was held. There was a large attendance and an exceedingly pleasant evening was spent.

CANADIAN EVANGELIZATION SOCIETY.—This Society, though working in an unobtrusive manner, has been, during the past few years, a medium through which much spiritual blessing has been conveyed to many parts of our land. Its evangelists have visited the greater part of the Province of Ontario, and parts of Quebec, and by their earnestness and faithfulness, have been used of God in bringing many souls to the feet of the Lord Jesus. The Society has completed arrangements whereby, in addition to its other agents, the services of Mr. G. Soltau have been secured. Mr. Soltau's visit to Canada during the last spring was marked by much blessing, and the Society, after much prayer, invited him to return this fall and labor under its direction. Having been led to accept the invitation, Mr. Soltau has arrived in America, and will enter upon his evangelistic labors at Montreal. No definite arrangement has been made as to his work after he leaves that city, but applications have been received from many of the principal cities and towns in Ontario. Any correspondence relating to evangelistic work, with a view to the services of Mr. Soltau or other evangelists working under the Society, should be addressed to Mr. Henry O'Brien, Honorary Secretary, Canadian Evangelization Society, 68 Church Street, Toronto. The Society has now in press a pamphlet containing suggestions as to preliminary arrangements calculated to ensure the successful working of details during a series of services; also hints to Christian workers in dealing with enquirers. These will be supplied on application to Mr. O'Brien. We ask our readers to remember this Society and its work in their prayers.—*Our Mission Union.*

The General committee of the Toronto Sunday School Association met last Thursday night in the schoolroom of St. George's church to arrange for the regular meetings of the association. The Rev. J. D. Cayley occupied the chair. The Secretary, C. R. W. Biggar, read a draft of his report reviewing the work of the past year, and making suggestions for the coming season. Among these were the holding of normal classes for teachers and the visitation of Sunday schools by delegates from the association. The report was considered clause by clause.

The following subjects were recommended for discussion at meetings of the association:

1. How to secure the preparation of the lessons by the scholars, and why so much difference exists in this respect between the public and Sunday-schools. 2.

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How to secure better teaching and teachers. 3. Sunday school singing—how to improve it. 4. Infant class teaching and management. 5. Sunday-school picnics and festivals, and how to conduct them. 6. How to secure discipline and obedience in Sunday schools. 7. What should be the object of the Sunday school teacher. 8. Sunday-school grading, and how to secure the acquiescence of teachers and scholars in a proper system of promotions. 9. Legitimate uses of Sunday-school contributions. 10. Sunday-school libraries—their contents and management. 11. Sunday school prizes—what, why, by whom to be given. 12. How long a Sunday school session should last, and how it should be apportioned. 13. Sunday school records and registers. 14. Teaching by diagrams, maps, and pictures.

It was agreed that the first meeting should be a "Difficult Meeting," for discussion of the difficulties suggested by teachers; also that the first half-hour of each regular meeting should be devoted to the lesson for next Sunday.

The Treasurer, H. G. Collins, read his report, showing a small balance on hand notwithstanding that only eleven churches had paid their contributions.

The next meeting will be held in St. George's school house, on Thursday, the 23rd, and the following meetings on the third Thursday of each month.

**PRESENTATION.**—A deputation of the Rev. R. W. E. Green's Sunday scholars called the other evening in his absence and left behind them a beautiful piece of statuary in parian marble, representing "Venus presenting the quiver to Cupid." This class has also remembered those who are not so rich in the things of this world as themselves, and has generously contributed over \$20.00 towards the support of an Indian boy at the Shingwauk Home, Sault St. Marie.

**ORILLIA.**—The health of the Rev. Rural-Dead Stewart is much improved. Although he is not yet able to resume his duties as Incumbent of St. James's, his recovery has been unexpectedly rapid, and all who know him will join the congregation in thankful congratulations upon the prospect of their venerable pastor being yet spared to them.—*Packet.*

On Sunday morning the Rev. J. H. Harris, of North Orillia and Medonte, exchanged pulpits with the Rev. W. J. Armitage, the latter conducting the services in St. Luke's Church, Price's Corners. Mr. Harris preached a temperance sermon, from the text "Is there not a cause?" It was a thoughtful, logical, and convincing plea for total abstinence and for the total abolition of the drink traffic in our Empire. Its present application to the Scott Act campaign was obvious, and doubtless had the effect of turning some cavilling Eliabs into valiant Davids, prepared to battle against that giant enemy of Christian effort, Drink.—*Packet.*

**CARDIFF AND MONMOUTH MISSION.**—These striking and beautiful names convey but little idea of the wild and rugged district of country where the mission is located. It is true missionary ground. The clergyman lives at Cheddar, 20 miles from Apsley, which cannot be travelled over in less than nine hours by waggon, and 25 miles from Haliburton, at least a nine hours' drive. On Thursday and Friday, the 2nd and 3rd inst., he was delighted to welcome three visiting clergymen to this remote field, Rev. Dr. Smithett, the Rural Dean, Rev. W. F. Campbell, the Missionary Secretary, and Rev. P. Harding, the Missionary at Apsley, who came to hold annual missionary meetings. The drive from Apsley to Pandash occupied eight hours, Mr. Harding enjoying (?) a seat in the waggon the whole distance, as driver, and Mr. Campbell and Dr. Smithett walking a long part of the way, passing over twelve miles without seeing a house. At Pandash a missionary meeting was held in a log school-house. There are twelve families in the settlement. Eleven families were present. The next meeting was at Cheddar, another small settlement. On Friday Mr. Campbell and the missionary were driven over to Deer Lake, where, notwithstanding a steady rain, over fifty were present at 11 a.m., in the log school-house, to hear Mr. Campbell's address. The evening meeting on Friday was held at Poverty Lake, another good attendance, and good addresses from Dr. Smithett, Mr. Campbell, and Mr. Thompson, the clergyman in charge. There is no church building in the mission. The people are industrious, but the country has many drawbacks as yet, and the settlement is very sparse. The missionary, an excellent clergyman, lately curate of an English parish, is doing a valuable work, and the church in Canada should not fail to appreciate such devoted and self-sacrificing labors.]

**HALIBURTON.**—The Missionary Secretary preached missionary sermons here morning and evening on Sunday the 5th October. Dr. Smithett and Rev. Mr. Angell took part in the services. In the afternoon of the same day Mr. Campbell preached a third sermon at Eagle Lake, nine miles out from Haliburton. His visit was much appreciated. There must be good results from such persevering and faithful efforts.

**DIOCESE OF HURON.**

**THE BISHOP.**—Right Reverend Bishop Baldwin returned to London on the 1st of the month and left again on the 10th for a tour of visitation through a part of Huron and Bruce counties, and expects to return about the end of October. On Sunday, the 5th inst., the Bishop preached in the morning a special sermon on Sunday Schools in St. James' Church, London South, and in the afternoon held a confirmation in Emmanuel Church, London Township. The Incumbent Rev. Prof. Seaborne, presented a class of 29 persons, to be received into full communion with the church. In the evening the Bishop preached a special Thanksgiving Sermon, in Christ Church, London; on all three occasions the several churches were crowded to their utmost capacity.

**CHAPTER-HOUSE, LONDON.**—A meeting of the congregation of the Chapter-house was held on Thursday, October 2nd, for the purpose of re-organizing the parish guild. Rev. T. O'Connell presided, and after explaining the usefulness of such an organization in a parish, officers were elected for the ensuing year. The guild is much encouraged by the success of the past. Dean Boomer's health continues to improve.

**ST. JAMES', LONDON SOUTH.**—The Right Rev. Bishop Baldwin preached in this church on Sunday morning, October 5th, to a very large congregation. The subject was, "Sunday-school work and its responsibilities." The sermon was most practical and heart-searching—indeed many were affected while listening to the Bishop's eloquent appeals for more spiritual life in the soul. Would God the church had many more such men, full of zeal for the glory of God and the salvation of souls. After the service about one hundred partook of the Holy Communion.

**MEMORIAL CHURCH, STRATFORD.**—A Harvest Festival Service was held on Friday evening, the 10th inst. The Rector, Rev. D. Deacon, M.A., was assisted by Rev. F. Harding, of Haysville, Rev. Canon Smith, of London, and Rev. E. Patterson, of Stratford, each of whom gave an appropriate address. The church was beautifully decorated with "first fruits" of grain, fruits, flowers &c., and presented a very pleasing appearance, reflecting credit upon the zeal and good taste of those who had the matter in hand. There is evidence of active church life in the congregation, and a good prospect is before them. Special Thanksgiving services were held on Sunday morning and evening, large congregations being in attendance.

**MITCHELL.**—It is likely that a vestry meeting of Trinity church congregation will shortly be held to ask for the appointment of a successor to Rev. Mr. de Lom. The feeling seems to be to leave the matter in the hands of the Bishop.

**RIDGETOWN.**—The congregation of this rising village are putting forth efforts to provide themselves with a church. The Rev. Mr. Shore is doing a good work in this mission. His friends in Westminster have presented the congregation with a handsome Communion Service, which was used on Sunday last for the first time. It is needless to say this timely gift is much appreciated.

**RAVENWOOD.**—The opening and dedicatory services of the new St. John's Indian Mission Church, Kettle Point were held on the 2nd and 5th of October. The preachers on the list were Rev. Mr. Hayland, of Watford, the Rev. Mr. Johnson, of Ailsa Craig. Speeches by several clergymen and laymen, accompanied by excellent music from the Indian choir of St. Peter's Church, Sarnia Reserve, occupied the evening. The Rev. Rural Dean Jameson, of Algonac, preached forenoon and evening on the 6th. At the close of the forenoon service the communion was administered, twenty of the Indians partaking thereof. The Rev. Mr. Henderson, of Forest, preached in the afternoon.

The new church is a model of neatness and beauty. The Rev. J. Jacobs, who is in charge of the mission, and has been for the last fifteen years, is highly complimented on all hands for his zeal and perseverance

in bringing the building of the handsome little church to such a happy termination. Three hundred dollars of debt still remains on the building, which he hopes to clear off before Christmas. The total cost is \$500.

**DIOCESE OF MONTREAL.**

The Rev. W. H. Naylor, Rural Dean, has lately been visiting in the Townships of Huddersfield and Pontefract, starting from Shawville on Monday, September 22nd, and visiting the various farm-houses scattered about at wide distances from each other. The first resting-place was at a farm on the Picannock River, crossing the next morning Squaw Lake, into the Township of Pontefract, where he found nine families in the settlement west of the lake, six of them Protestant. This settlement could be more easily reached by way of Fort Coulogue, on the Ottawa. More than one service would be necessary in this district, as some of these farm-houses are 12 and 14 miles distant from each other. Mr. Naylor visited altogether 74 persons, 12 families, and left a Prayer-book in every house except one which was Roman Catholic. One family on the Picannock line, 12 miles from the farm, first visited, and it takes three and one-half hours to travel that 12 miles, and there are Protestant families 12 miles even beyond that. There are a number of vacant farms in Pontefract and Mr. Naylor was informed that about 20 families had left during the last year, but the land is excellent for dairy farms and stock-raising, and will probably be more settled in time. In the meantime those who are there need religious instruction, and everywhere the people entreated the clergyman to visit them again, and if possible on a Sunday, so that they might have a service. The old man, who was very infirm, and not likely to live long, begged the clergyman to come back and see him again, and administer the Holy Communion to him. From Shawville, where Mr. Naylor is stationed, it is 40 miles to the farm first mentioned.

At West Thorne the walls of the new church are finished, and the people are going to get material together during the winter, and hope to put on the roof by the spring. Missionary meetings have been lately held there by the Revs. F. R. Smith and H. Gomery. A harvest festival was held at Thorne Centre on Oct. 1st, the collections then made to form the nucleus of a church building fund for that place.

The opening of the Bishop Stewart Memorial Church at Frelighsburg took place on the 2nd inst. There were present the Bishop, Ven. Archdeacon Lonsdell, Rev. Canon Ellegood, Rev. C. J. Machin, Mus. B., Rev. Mr. Armstrong, from the U. S., Revs. J. Ker, H. Montgomery, J. Pyke, and the rector, the Rev. Canon Davidson. The choir of the Church of St. James the Apostle, Montreal, were there, the service being choral. The Bishop preached from Psalm 63, 2, "To see thy power and glory so as I have seen Thee in the sanctuary." The Bishop spoke of the self denial and self devotion needed for carrying on the work of God, and mentioned Bishop Stewart as a striking example of these qualities, reared in culture and refinement, and yet giving up a great deal to go forth and preach the Gospel. The Bishop said he must notice some who had very liberally aided in the building and beautifying of this memorial church. Many others who had not the same means had done what they could, and he would fain believe there was not one present that day who could not say "I have a brick in this church." Miss Reid had built the church as a memorial to Canon Reid. The font was given in memory of a sister by Mr. Daniel Westover. The tower, built by the Westover family (fruits of Bishop Stewart's work and the ministry). The building committee deserved all praise. Col. Asa Westover, S. N. Hunter, Z. V. Whitman, Major Westover, and Cleland Austin, who began the work, Mr. J. Landsberg, who had ever shown himself ready and open handed. The west end window had been given by Mr. Nelson Whiteman, and by the assistance of Miss Chamberlin the west porch was erected. Other windows had also been given as memorials. This day the sanctuary is opened. It is not the consecration, but why do we build this house of prayer. In order that we may have a place for meeting with our God. I pity the people, the household, or the man who lacks a sanctuary. God's way is there. We should draw near with reverence, for there do we behold His truth, His power, and His glory, and we should bear witness to Him from the pulpit, at the fort and at the table of the Lord.

The St. George's Y. M. C. A. held its meeting on Thursday evening the 9th inst., the Very Rev. the

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Dean presiding. The meeting was opened with prayer after which the Dean continued his lectures on Paley's Evidences. An essay was read by Mr. W. J. White on Dickens' "Tale of Two Cities," after which a discussion took place on the book. A very good programme of meetings, debates, etc., has been prepared for the winter months.

A meeting was held at St. Luke's Church on Monday evening, the 5th inst, for the purpose of organizing a "Young People's Association." The Rev. G. Rogers, B. A., was elected President; 1st Vice Pres., Mr. W. Emo; 2nd Vice Pres., Miss Nixon; Secretary, Mr. E. Lamb; Treasurer, Miss Overy. A Committee was appointed to draw up a constitution for the Association. Arrangements were also made for holding Temperance meetings during the coming winter, and the meetings of the "Band of Hope" will also be resumed.

#### DIocese OF ALGOMA.

##### MISSIONARY WORK IN ALGOMA.

On the morning of Wednesday, September 10th, the Bishop of Algoma started in the "Evangeline" for his tour in Manitoulin Island, accompanied by his son (on his way to Scotland,) and the Rev. J. T. Renaud, Incumbent of St. John's, in the Diocese of Montreal, who was in search of a truly-needed holiday, and readily consented to act as chaplain. A heavy thunderstorm having delayed the start from Sault Ste. Marie till 10.30 a. m., and further delay occurring at Garden River to enable the Bishop to see the Missionary there, we only succeeded in getting as far as Thelon that evening, and right glad we were to succeed in making it, as another thunderstorm, confidently predicted by our Indian pilot, Joe Greenskye, had burst on us, wrapping us in complete darkness, illuminated only by the frequent lightning flashes, one of which suddenly revealed land about a mile ahead, and so guided us to a very welcome haven. Thursday brought with it a fair wind, though heavy sea, and we made over 100 miles safely and successfully, reaching Little Current by 6 p. m. By noon next day we were anchored in the pretty, sheltered bay of Manitowaning.

All through this trip of about 160 miles our little boat behaved most admirably, and more than realised our expectations.

On Sunday morning, as the bell rang out its summons, the congregation assembled for worship in St. Paul's Church, built forty years ago by Dr. O'Meara, and still, notwithstanding its exposed position, in good repair. Since the advent of the Rev. J. S. Cole, somewhat more than a year ago, the financial and spiritual life of the Mission has received a new impulse, while the general tone of the church feeling and sentiment has wonderfully improved. During the years immediately preceding, several families, discontented with the irregular services supplied, had drifted away to other communions, but this process has been effectually arrested, and a degree of confidence restored in a short time, which lays a solid foundation of hope for the future. Sundry improvements, too, have been made in and about the church edifice, such as the tinting of the interior, the purchase of lamps, the removal of the pulpit and prayer desk to better positions, and the contribution of a solid sidewalk from the street to the church and vestry doors, all accomplished by the combined energies of pastor and people. In this connexion honorable mention must be made of the active interest taken in the welfare of the parish by the members of Mr. Cole's family. "O si sic omnes." Letters, for example, were written to individuals in Toronto and elsewhere, giving plain, unvarnished statements of existing needs, and money, &c., came in quick response. Musical entertainments were made as attractive as local talent would admit, and the treasury proportionably replenished, while for the musical portion of the Church Service a choir, numbering 18 or 19 persons, was trained by Mrs. Cole, which, as the writer can bear witness, would compare favorably with those of much more pretentious places. The morning congregation numbered 120, several having turned away for lack of seats. The Bishop preached from 2 Corinthians v. 16, and gave notice that at the conclusion of the evening sermon he would address the church members on some matters of local interest. In the afternoon he addressed the Sunday School, and in the evening preached again to a congregation of 150 persons from Acts i and 6, applying his text, at the close, to the duties owed by those present, first to Christ as the Head of the Church in their character as believers, and next to the Church as His body, as co-workers with Him in everything affecting the Church's well-being. Various modes of co-operation in Church work were pointed out, and strongly urged, the twofold argument being adduced that these works of mercy and kindness lightened the

burden borne by their pastor, and at the same time were among the only substantial evidences they could give of the reality of their faith in Christ.

On Monday morning the Bishop and the Rev. Mr. Cole started on an exploration of the interior of the island, making their first halt at Hilly Grove, about six miles out, where arrangements had been made for a service, which was held in the school house. A congregation of about forty was present. After service a Vestry meeting was held, at which half an acre of land was offered by Mr. Sproat, contributions of money by several present, and 70 days of voluntary labour towards the erection, not of a "church-hall"—the Bishop stated his objections to such a course—but of a church, to be sacredly set apart for the worship of Almighty God. Pecuniary aid was promised from the Diocesan Fund, and also from the S.P.C.K.

Refreshed by Mrs. Sproat's bountiful hospitality, and our one-horse buckboard exchanged for a light farm waggon and pair, we set out on our journey to the "Slash," about 15 miles off, the road at first, for a few miles, being as good as could be desired, but soon degenerating sadly, till at last a walking, or rather jumping, pace became the order of the day.

Even a bad road comes to an end, however, sooner or later, and so we found ourselves, about 5 p. m., face to face with Mr. Leeson, our host to be, standing waiting for us at a corner, in a heavy rain, ready to guide us to his house, where we were most kindly received by his wife and four daughters, and soon, thanks to a warm-hearted Irish hospitality, made to feel as much at home as if the family had been old acquaintances. Meanwhile the rain fell in torrents, rather damping our hopes of a congregation, but none the less, by six o'clock, after a substantial tea, the waggon was at the door, and we started, some walking, some jolting over a newly cleared track, through the farm, to a school-house about half a mile distant, to find the building locked, and in darkness, and the whole party reduced to the necessity of entering after a fashion which if tried by a Scriptural test would have won for us the reputation of being thieves and robbers. But our undignified struggles to climb and squeeze through signified nothing so long as we found a refuge from the flood that was falling. Presently a light was obtained, making the darkness visible. Soon a key was heard turning in the lock, and one of the school trustees entered; two or three stable lanterns were lighted; a few young men straggled in, and we proceeded to hold our service. Even in this remote spot a few voices were heard joining heartily in the responses. During the service, however, the Bishop handed prayer-books to some young women near him, expecting of course, that as they belonged to the Church of England family, they would know how to use them; but to his surprise, after turning the leaves backwards and forwards a while, they laid them down on the desks before them! It turned out that they had been without church services so long, that the mastery of the book had become to them a lost art! They could not find their places! Is it any wonder that he often wished he could put in the hands of his congregation, in such remote places, some arrangement of the morning and evening prayer, which would set its several parts in their consecutive order, so that even a child could use it easily, without any necessity for searching them out laboriously. A castiron conservatism cries "No: hands off—the book is too sacred to be rashly meddled with;" to which I say a most hearty "amen." But would it be a rash meddling for the Church in her Provincial Synod fairly to confront the fact that there are hundreds, nay thousands in this Dominion who, were the prayer-book simply made intelligible to them, were it placed in their hands in such form that they could use it—like any other book—would gladly adopt it as the book of "their heart and their understanding as well," and find in the matchless simplicity of its language, and the exhaustless depth and fulness of its spiritual thought that which would nourish their religious life better than the most eloquent extemporaneous utterances of even their most popular pulpit favourite. Nor do these remarks apply only to Canada. In England there is a rapidly growing conviction that one of the most pressing needs of the Church is a "prayer-book made easy." Even if the Church's children were all trained and educated, and needed no help to their devotions other than the prayer-book as it is, there still remain multitudes outside to whom the book is a labyrinth, as unintelligible as a "Bradshaw," and hence as useless as if it were written in Sanscrit. Doubtless any Bishop, as ordinary, within his own jurisdiction, has full power to frame what services he will, adapted from the prayer-book, for special emergencies, but better far were the Church to take action in her collective capacity, in this direction, and pass some canon which would recognize the need of a larger flexibility in the use of the prayer-book, and throw the agis of

its protection over any individual Bishop who, under the pressure of peculiar circumstances, might feel himself compelled, in the interest of the Church, to take a new departure here. Pending such action, steps have been taken in the Diocese of Algoma to meet this want provisionally, and the Bishop has already in his hands the advance proofs of a little pamphlet, patterned after the "Mission Service," used so extensively in the Missionary Dioceses of the American Church, and containing the Morning and Evening Prayer, the Communion office, and a collection of hymns from various sources. Should no better solution of the problem be found meantime, he proposes using this service in the more out-of-the-way parts of his diocese, where the Church's ministrations are infrequent, and the Book of Common Prayer is "hard to be understood" by the people.

(To be continued.)

\* At the present moment a work is being published in England, designed to embody this idea. The circular in which its early appearance is announced thus describes it: "The Sunday Service Book of the Church of England is not designed to mutilate or revise the Book of Common Prayer. It will not change a sentence, or even a syllable of any of the services; it will add nothing but perspicuity of form; it will subtract nothing but confusion of order."

#### DIocese OF RUPERT'S LAND.

The Synod of the Ecclesiastical Province of Rupert's Land met in St. John's Cathedral, Winnipeg, on Wednesday, Oct. 1st. The principal business was the discussion and adoption of the Constitution. Our reports are crowded out and will appear shortly.

#### Correspondence.

##### THE COMMUNION TABLE.

To the Editors of the Evangelical Churchman.

DEAR SIRS—In last week's *Rock* a letter-writer asked information of any churches in London where the Communion-table is placed a short distance from the wall of the chancel, so as to leave room for passing behind it, and perhaps your readers would like to hear the replies, some of which have already appeared.

At St. Martin's church, Haverstock-hill, they have an honest table of wood in the middle of the chancel, with eight or nine feet of space on every side of it. At St. Thomas's, Lambeth, the table, which is at the north, is placed a short distance from the wall, and at the consecration prayer the minister stands behind it, facing the congregation. In St. Nathaniel's, Liverpool, the table stands some distance from the wall, and has behind it a row of seats, which are regularly occupied. At St. Columba's, Liverpool, the table stands in the centre of the rails, leaving a passage behind it. The pulpit and desk are both behind or inside the communion-rails. At St. Luke's, Tavistock-place, Plymouth, the table is placed a little distance from the wall, so that one can get round it, and such is the case at St. Peter's Martyr's Memorial Church, Clerkenwell, London. More replies will probably follow, as I myself could add to above. TABLE, NOT ALTAR.

##### ALL HALLOWEEN OR HALLOWEEN

To the Editors of the Evangelical Churchman.

DEAR SIRS,—The vigil of All-Hallows is approaching, but how many churchmen are aware that this watch night was a Pagan celebration sacred either to Tammuz, the sun-god, or to Astarte, his wife, both of whom were worshipped with fire?

Tammuz or Bacchus, the Lamented, from the Phœnician *bakkah*, to weep or lament, is mentioned in Ezekiel, and his wife is called Ashtaroth in the Bible. He was also called Baal, Lord, and she, Baaeth or Beltis, Lady.

That the Phœnicians had an established trade with Britain before the Trojan war was proved by the Abbe Fontenu, and Toland says that after the destruction or decline of Sidon, the way to Britain was lost for many generations. The Phœnicians adored Tammuz as Baal Samen, Lord of Heaven, and in Ireland he was worshipped under the same name, Beuil Samhan, and the night of the first of November, is called in Erse Oidche Samhna, the night of Samhan, and in Gaelic Samhuinn. The celebrated cairn at New Grange, Ireland, was undoubtedly sacred to him, for it is built in the form of a cross, and resembles in shape the cyclopean temple of Gigantea, in Gozo, near Malta.

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## The Church of England

### TEMPERANCE SOCIETY

AT HOME AND ABROAD.

#### AT HOME.

TORONTO.—A union meeting of the C. E. T. Societies of Toronto was held last week in St. James' School House. Spirited addresses were made by Dr. Snelling, Rev. Dr. Roy of Cobourg, Rev. Dyson Hague, M.A., and N. W. Hoyles, Esq. Dr. Roy condemned strongly the wearing of the blue ribbon by non-abstainers. There should be some distinction. Mr. Hague made some very reasonable points as to the working of Bands of Hope.

A meeting of the C. E. T. S. in connection with the Church of the Ascension was held last week to re-organize for the coming winter. The following officers were elected:—President, Rev. H. G. Baldwin; Vice-President, Mr. J. E. B. Smith, and to the joint position of Secretary and Treasurer, Mr. Evelyn Macrae was appointed. A committee of the twelve following members was also elected:—Mrs. Baldwin, Mrs. Cross, Mrs. Smith, Mrs. Wright, Mrs. Cobell, Mrs. Persse, Miss Macrae, Miss Temple, and Messrs. Bickerstaff, Armstrong, and Warburton. Other business of importance was also transacted. The first meeting of the Association this season will take place on Monday next.

A branch of the Church of England Temperance Society has been formed at Muskoka Falls, through the exertions of Mr. J. R. Corrigan, who attended the September meeting of the O. C. E. T. S., and was so favourably impressed by what he heard there that he obtained supplies for beginning the work at home. The Rev. Mr. Greeson, Missionary at that place, having been a member of the C. E. T. S. in the old country, takes an active interest in the young society.

The Church of the Ascension (Toronto) Parochial Temperance Association held their first meeting for the present session last Monday evening, in the school-room of the Church. The meeting was presided over by Rev. H. G. Baldwin. Rev. A. Bilkey gave a very entertaining reading. Mr. N. W. Hoyles delivered a stirring temperance address, in the course of which he declared strongly for prohibition. A number of young ladies and gentlemen enlivened the proceedings by solos, part songs, and recitations, and the programme was altogether of a most enjoyable nature. The regular meetings of the society are held on the second Monday in every month.

THE BLUE RIBBON.—Some months ago we had a blue ribbon meeting in the Reformatory, and we were even surprised at the interest evinced. Of course we knew if it had not been for the wretched drink, the institution would never have been built, as nearly all the inmates owe their unfortunate position to its use. But the little bit of blue seems to have a peculiar attraction, and the anxiety to possess it was very remarkable. Many pleasing incidents have arisen out of the work, especially in the cases of married women who have energetically striven, and nearly always with success, to get their husbands to don the ribbon also. One of these husbands in a country village in Eastern Ontario, joyously writes word that since he took the blue, he can count near one hundred blue ribbons in his village, where there was none before. Who would have expected such results from the giving of a bit of blue to a female prisoner in the Reformatory? One incident has peculiar interest. The woman was a French Canadian, and seemed greatly interested in the scene. Afterwards, she informed me that she had written to her husband, who was confined in the Penitentiary at Kingston, telling him about it, and asking him to take it also. He replied, expressing his willingness. Then she made the rather astounding request to the writer that he should go down there and put it on him! I told her that it was not very likely that I should be able to do so, but that she might occasionally mention it, and—if circumstances favoured—it might be possible. It was impossible not to be moved by the poor woman's earnestness and anxiety for her husband. The result was that every Sunday morning, a pleading face would present itself, and I would be reminded in her broken English, of her desire.

Some way, or other I could not get out of my mind her request, and a fortnight ago, having to make a

journey eastward, it struck me that by leaving on a night train, instead of the day train, as I had intended, I could actually gain a half day in Kingston. So soon as thought of, it was determined, and when I told the wife that I found that I could do what she so much wished, I was again surprised by her quickly saying with much confidence, "O, yes! I knew you would go, because I have been praying for it." How strangely we are led! I saw the husband, found him to be an intelligent, good-tempered Frenchman, sincerely sorry about his past life, and especially so, as not only was he himself, but also his wife had been involved in the consequences of his faults. Not only did he take the bit of blue; but finding his mind in an anxious state, I showed him that he could never hope to stand in his own strength: that he would be still on the Devil's side, and that his only hope was by crossing over to God's side. I was enabled to show him that it was only a step to Jesus. I believe that when I left him, he felt that he had taken the great step from death to life. Hallelujah! what a Saviour!—W. H. H.—*Our Mission Union.*

ST. JOHN, N.B.—Rev. L. G. Stevens, B.D., pastor of St. Luke's Church, opened the first of a series of Sunday lectures in the L. C. T. Union, Portland, Oct. 5th. The hall was crowded. The reverend speaker was listened to with eager interest during the delivery of a very able and exhaustive discussion of the economic, physiological, and spiritual sides of the temperance question. He declared that no government should raise a revenue from that which debases and degrades man. In conclusion he said: Let public opinion advance, and that advance will affect our legislators. Our duty is plain—vote for men who have the best interest of the community at heart. You ask me "whether I advocate prohibition?" Yes, decidedly, ideally, theoretically, but not practically at present. Restriction is now more practicable for us than prohibition. Besides, if a town or city votes no license, the screws can be put on tight (if we have only the courage to do it)—that is virtually prohibition for that town. Instead of pressing for more legislation let us put in force what we have. Let committees of law pressing and law abiding citizens be formed who will see that the laws are carried out, and then we shall have less force and less nonsense on the subject of temperance legislation. Let temperance men themselves see to it that the law is enforced, not cowardly, nor spasmodically, or else let them for ever after hold their peace.

#### ABROAD.

Dr. Richardson has conferred a favour on the whole community by the issue of his book entitled "The Guild of Good Life," published by the Society for the Promotion of Christian Knowledge. It treats on the best means of promoting health and happiness among all classes, and proposes remedies, at once simple and within the reach of all, for many of the ills which attend human life. Our Temperance readers will read with pleasure the Doctor's dictum on alcoholic drinks as aids to help and happiness. He says:—

"Wines, spirits, beers, and all forms of what are called strong drinks, are bad for happiness. The alcohol in these drinks stimulates. It relaxes the blood vessels of the body; it causes the blood to flow rapidly through the brain and nerves; it seems to make people happy, and for a short time the effect it produces is, to many persons, pleasant. But the pleasure is as a restless dream, and the after effect is sorrow. In time the very delight that is courted by alcohol is so often courted that it ceases to please; and then comes the mad craving, the incessant desire, the persistent unhappiness, the degradation, the shame. I want to state that no drop of such drink is any good. There is ever present to those who drink alcohol this great danger, that the drink begets a desire for itself. It makes those who take it feel it to be a necessity for them and their lives. And just in proportion as it makes them feel it, it sells them body and soul, and kills them body and soul."

The Maine Prohibition Amendment, which the citizens recently approved by so large a vote, reads as follows:—The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are, and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and arts; and the sale and keeping for sale of cider may be permitted under such regulations as the Legislature may provide. The Legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors, with the exceptions herein specified.

Fires were formerly made in Britain and Ireland on the eve of the first of November, which were called in some parts of England Tindels and Tinnels, and in Ayrshire Tannels. Teine or tinne is the Celtic for fire, and the Easter (Astarte) fires on the first of May in Ireland and Scotland were called Beultinne, Bealltainn or Beltane, Beltis's fire.

The Guebres or Fire-worshippers of Persia, the same as the Parsees of India, still extinguish and rekindle their fires on or about the 1st of November.

The fires still made in some parts of Ireland and in Brittany on Midsummer eve are those anciently made to Tammuz under his name of Oannes, which the Roman Church allowed the people to continue, the only alteration made being the dedication of the day to St. John, called in Latin Johannes. These are still called bone-fires (perhaps derived from Baun, a god of night), from which we probably have the English bonfire, and our word bale-fire is undoubtedly derived from the fires to Baal.

The midsummer month was called in Chaldea, Phoenicia and Syria the month of Tammuz.

Martin, writing in 1716, says the inhabitants of the little island of St. Kilda, Hebrides, on the eve of the festival of All Saints, baked a large cake in the form of a triangle, furrowed all round, and which was to be all eaten that night, and according to Ellis, in Hallamshire, Eng., they formerly made a sweet cake, called Somas-cake, on the second of November, and it was always in a triangular form, and a similar custom seems to have prevailed in different parts of England. Neither Martin nor Sir Henry Ellis, however, appear to have been aware that the triangle was a pagan symbol, which was, I think, first pointed out by Maurice in 1794, and it is now certain that it was a symbol of Tammuz, under his different forms, for the ancients had a confused and fearfully corrupted idea of a Trinity, derived in all probability from a primitive revelation, and that there was at least one early revelation is proved by our blessed Lord's own words "Your father Abraham rejoiced to see my day, and he saw it."

Although all symbols for the use of religion are forbidden by the Second Commandment, the Roman Church adopted the Pagan Cross and triangle to draw the heathen into the church, by making them believe there was but little difference between the two religions, and to the Prophet's words "To whom will ye liken God? or what likeness will ye compare unto him?" we Protestants in our churches, and especially in our Christmas decorations, reply "To an equilateral triangle!"

The triangular cakes are undoubtedly coeval with the Pagan fires to Baal, and the Derbyshire name Somas, *i. e.*, Soul's Mass cake, was probably given after the introduction of Christianity.

The Pagans made also a round cake marked with the cross of Tammuz, called in the Greek *boun*. They were sacred to Tammuz, and were used in his mysteries. Offered to the god, but of course eaten by the priests! Two of these buns were found in Herculaneum, and were engraved in *The Rock* a few years ago. The cross upon them is the T (in Greek *tau*), or initial of Tammuz, the most ancient forms of which letter were crossed below the top as in our small *t*. These *bouns* are the hot-cross buns of Good Friday. They also made a thin round cake which was called *Kollyris*, and which is referred to in Jeremiah (vii. 18). "The women . . . . make cakes to the Queen of Heaven," *i. e.* Astarte. These were the origin of the Roman wafers used in the Mass.

The Roman church changed the first of November into All Saints' Day, and the second into All Souls' Day, and at the Reformation we retained the first in our calendar and discarded the second. It has been often said that our church was but half reformed, and it is hard to deny it when, for example, we see in the Prayer-book that we must celebrate the vigil of Baal Samen, and feast on the day following.

September 30, 1884.

SENEX.

## Book Reviews.

SUGGESTIONS FOR WORKERS IN ORGANIZING AND CONDUCTING GOSPEL MEETINGS, AND CARRYING ON THE SUBSEQUENT WORK.—This little hand-book is issued by the Canadian Evangelization Society. It is terse, practical, and Scriptural. Christian workers will find it very useful.

THE CANADIAN PRACTITIONER, for October. Published by William Briggs, 78 King St. East, Toronto. This excellent journal is fully up to former numbers. The various discussions and reports of cases are full of interest.

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## NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange, Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank, on Leader Lane.

Subscriptions and Advertisements are to be addressed to the Business Manager, P. O. Box 2502. All Correspondence to the Editor, P. O. Box 2502.

## NOTICE.

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

## CALENDAR.

NINETEENTH SUNDAY AFTER TRINITY, OCT. 19.

MORNING LESSON.  
Ezek. xiv,  
1 Thess. iv.

EVENING LESSON.  
Ezek. xviii. or xxiv. v. 15.  
Luke xiv. to v. 25; xv. v. 11.

## The Evangelical Churchman,

TORONTO, THURSDAY, OCT. 16, 1884.

## EDITORIAL NOTES.

ANOTHER GREAT VICTORY has crowned the Temperance cause. The Scott Act was last week carried in the County of Simcoe by the splendid majority of 1,157. Let all good and true men press on with renewed determination. The cause, under God, depends upon your faithfulness. Upon you lies the responsibility of success. Make your organizations complete in every village, township and county. Then see to it that direct personal influence is brought to bear upon every citizen. Thoroughness of organization and persistency of personal effort are the two factors upon which victory depends. Secure these, and in the next two months thirty counties of Ontario will have made the grand decision. The rest will soon follow.

WYCLIFFE COLLEGE opened under the most encouraging auspices, and a large accession of new men. Last Monday the Alumni Association held their annual reunion. In the afternoon there was a public meeting, preceded by a short service and earnest sermon by the Rev. Mr. Bryan. Three excellent addresses, characterized by much fervour and decision, were delivered by the Rev. Mr. Armistage, Mr. Lloyd, and the Rev. Mr. Hague, M.A., on Cranmer, Wycliffe, and Laud, respectively. The lecture rooms were well filled, and the deepest interest manifested by those present. In the evening the alumni dinner took place. The speeches were full of enthusiasm, manifesting the strong affection of graduates and students for their Alma Mater, and their united and earnest purpose to promote her well-being for the sake of the precious heritage of evangelical truth which it is her mission to advance and proclaim. The usual public opening of the college was postponed on account of the alumni meeting, the Church Congress and University College Convocation, until next week. It will take place next Monday evening, October 20th, at 8 o'clock, when the Rev. the Principal will deliver the opening lecture on "The Church of Christ

and Christian Unity." All friends are most cordially invited to be present. The chair will be taken by the chairman of the Council, Col. Gzowski, A. D. C., at eight o'clock precisely.

A very able series of lectures upon "the Comparative History of the greater religions" has been delivered at Andover by the Rev. Dr. Fairbairn, an English Congregationalist, and one of the profoundest philosophical thinkers of the day. The study of Comparative Religions is a new science, and one which agnostics and rationalists have tried to make the most of. But in this case, as in every other, when the truth is honestly and faithfully sought, the results glorify the God of Revelation, and vindicate the claims of Christianity. At the conclusion of these lectures, Dr. Fairbairn tersely summed up the conclusions to which his study led him:—that the great faith of man rests upon the broadest of possible foundations, that it is impossible for man to live without religion, impossible for man to live without God, impossible for man to find God and have peace with him without a mediator, impossible for a mediator to be a mediator who does not lay the right hand of his divinity on God and the left hand of his humanity on man, and bind the two into the sweetest and liveliest peace, unity, kinship, and truth that heaven and earth can know.

Amidst the chaos of American politics, it is difficult to see what will be the results of the Presidential canvass now going on. But of its ultimate issues there can be no doubt. The prohibition party may not succeed in carrying their candidates; it may be they are taking too narrow a ground, and a ground that to many seems to threaten States' rights by a dangerous centralization; nevertheless, through their action in placing this great issue plainly before the people, and in bringing the various political parties face to face with it, they are hastening the day of triumph which is surely coming. We are indebted to the *Christian Union* for the following abstract of Governor St. John's letter of acceptance:

"The war for the Union is over; African slavery abolished; old issues gone. Bad times are upon us—manufactories shutting down, banks breaking, hundreds of thousands of workmen out of employment, etc.; the time has come to call a halt and think. The manufacturer who has been compelled to make an assignment, and the farmer whose bins are full of wheat which is not worth so much as it cost him to produce it, will not readily believe that a tariff is a panacea for bad times. The Government is receiving about \$80,000,000 a year in taxes from the sale of liquor, which costs the people at a low estimate, a thousand millions a year, to say nothing of untold misery. This disgraceful business should be suppressed, and thus a protection be given to the homes and industries of the people. Both the great political parties favour the continuance of the manufacture and sale of liquors, while the Prohibition party demands its immediate suppression. 'We want an honest, sober government of the people, but we can never have an honest, sober people so long as the government sanctions that which makes its citizens dishonest, drunken, and corrupt.' This, in substance, is what he says on the temperance issue; on other issues he has little to say; it is all summed up in the following sentences:

"Our country needs an administration that will rise above mere party considerations, and in the selection of public officials make honesty, and efficiency, and not service to party, the test. It should be conducted, not in the interest of any particular

section, party, race, or color, but in the interest of the whole people. To accomplish this, all good citizens should promptly step to the front, and be counted for the right. This is no time for dodging. Moral cowardice will never win, and surely never deserves victory."

At the recent meeting of the English Social Science Association, the President, Mr. Shaw Lefevre, discussed the advisability and tendencies of the policy of State control and supervision in the various works and services essential to the public well-being. The ground he took is the very reverse of Mr. Herbert Spencer in his recent articles in the *Contemporary*. In England the State is now assuming and performing such functions and work as popular education, and the carrying on of the postal service and of the telegraphic service. It is endeavoring to limit and define the kind of work which children shall do in factories, and it is limiting certain risks, such as those in the shipping trade; under the Artisans' Dwelling Act it has taken private property for public good; in Ireland it is regulating the rents; and it has so expanded the system of official inspection in many departments as to have created a considerable body of officers, whom it supports at a large expense. While Mr. Lefevre pointed out dangers which might arise through this system, he held it was rapidly gaining ascendancy, and he showed that so far its results were beneficial. Thus, for example, State interference with the work and the conditions of the life of the working classes has secured such a reduction of mortality during the past ten years that there are now 500,000 persons alive who would have been dead under the old conditions; that pauperism has decreased thirty per cent., and the more flagrant kinds of crime twenty-two per cent. Mr. Lefevre predicts, as the result of the general movement, the abolition of all laws which in their results secure the accumulation of property in few hands.

Bishop Barry has delivered his primary charge in Sydney. It is what might have been expected from him, eloquent, energetic, and marked by strong practical sense. With all his utterances we may not agree. But he is making a manful effort not only to grapple with the difficulties before him, but also to gauge and understand the new sphere of colonial life into which he has entered. Moreover, he evidently recognizes the rightful place of the laity in the church, and is in hearty accord with the views upon this subject which prevail around him. "Nothing," he says, "is to my mind clearer than that to the whole body of the Church belongs the right of Church Government in the largest sense—in matters of faith, as well as in the matters of discipline—in all, in fact, that trenches not on the direct ministerial function of the clergy. At home, as you know, from causes on which I need not here dwell, that right has in some points fallen into abeyance. Here it is distinctively and practically recognized, as the very existence of this Synod shows; and that it is so I rejoice without a moment's hesitation or reserve."

The "Old Catholics" held their eighth Congress at Crefeld, in the Kingdom of Prussia, on Friday, August 29th. There were present about eighty delegates and guests from forty-one places in Germany, Austria, and England, from Switzerland and America. Cordial greetings were received not only from the various bodies of "Old Catholics" in France, Austria, and Holland, but also from bishops and other members of the English and

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American Churches, and from the Evangelical Church of Germany, expressing warm sympathy with the efforts of the Old Catholics. Evidently a very hopeful spirit pervaded the assembly. They believe they have fully held their ground. We have not yet received full particulars of the proceedings.

At the same time that the Evangelical Alliance was being held in Copenhagen, another representative assembly of very different character was in session—the annual congress of German Roman Catholics, which met at Arberg, in Bavaria. The occasion is described as most imposing, and the debates popular and hotly contested. There was much that was praiseworthy, especially in connection with the forms of practical beneficence and various religious associations whose organization the Congress promotes. But this humanizing trait throws into more conspicuous relief the intense darkness which brooded over the assembly. The most rabid ultramontanist was in the ascendant. According to De Pressense, a most competent witness, the German Catholics are unanimous in thinking that the first thing to be done is to rally round the see of Rome, and to exalt more than ever the authority of the Holy Father. At Arberg there was, so to speak, a perpetual prostration of the whole assembly before this infallible authority. At the last meeting all threw themselves on their knees as though to emphasize their absolute submission. Socialism was discussed at Arberg in its theoretic aspect. The Congress entered a strong protest both against the State socialism of Bismarck and the *laissez-faire* of the political economy of the Liberal school. The Congress held the same opinion as the promoters of the Catholic working men's clubs in France, namely, that the solution of the social question is to be found in a return to the mediæval system of guilds and fraternities, restoring the old monastic orders, keeping the working men's unions under the control of the priesthood, and supplementing by alms the deficiencies which the labour market, however adjusted, fails to supply. How can men, holding such views as these, object to State socialism, or to freemasonry, which certainly does not interfere, more than this scheme of theirs with the freedom of the individual. What was said at Arberg in reference to monks, shows the prevalence of a very strong desire for the re-establishment of the religious orders, and a general dissatisfaction with all that remains of the *regime* set up by the famous May laws. The Congress entered a vehement protest against the secularization of the Government schools. Dr. Haffner, Canon of Mainz, went so far as to say that the secularization of the schools changed men into brutes or demons. Another speaker attributed to it the outbreak of social anarchy. Other assertions equally foolish were made. All the points debated may be summed up in the one great question of the day, how can the Church of Rome recover her lost or failing influence? It was to be expected that politics would occupy a foremost place on the eve of the general elections. Herr Windthorst spoke as the representative of a great party. In his first political speech at the Congress, he sounded the charge to the electoral combat, insisting on its extreme importance. Victory, he says, in this contest, may be decisive for the Centre and for the liberties of

the Church. Victory in Germany would mean victory for Catholicism all the world over. But the combatants must hold themselves in readiness for the fight, and must be careful to keep their powder dry. No one must stand aside. In a humorous speech, delivered on the spur of the moment at a banquet, the orator appealed to the zeal of the Catholic ladies. He charged them to urge their husbands to the poll, and to fill up their voting papers for them, taking care not to put in one name of the hated National Liberal party. Windthorst made his most important speech on the last day of the Congress. As a prudent politician, he admitted all the advantages secured to Germany, and was very careful not to offend the Chancellor, from whom he hopes much, especially if the Centre is returned to Parliament in such numbers that it must be conciliated. But if he did not depreciate the results achieved, he, nevertheless, demanded, as a part of his programme for the future, a complete return to the state of things prior to the May laws. He certainly felt that he had a strong party at his back when he ventured to advert to the fact that the German Empire is, in reality, based upon federation, and challenges Bavaria on this ground to take up the cause of the Catholics and maintain and defend their rights. This is, indeed, a change of tone in the unified Germany of 1871! It is impossible, says an eye-witness, to describe the enthusiasm called forth by this address, which wound up, like the Congress itself, with an apostrophe to the Holy Father. Well may De Pressense ask:—Is this, indeed, the ultimatum of modern Catholicism? Will it ever go on thus, deepening the gulf between itself and the modern State? This is the grave and perilous problem which an assembly like that of Arberg suggests without solving. Who can tell whether the conflicts between Church and State, when they reach their logical issues, may not supply the conditions most favorable to its solution. But the Congress of German Catholics in 1884 suggests anything but the inauguration of a pacific era.

An interesting correspondence has taken place between Dr. Howson, the Dean of Chester and well-known Pauline scholar, and Dr. Stubbs, the new Bishop of Chester. It appears that the Bishop introduced into Chester Cathedral the very serious innovation of the "eastward position," that is, the turning of the minister's back to the people in the Communion, a position against which the Dean had taken strong ground and written a very able book. The Dean addressed to the Bishop a very earnest and respectful remonstrance, which only elicited from his Lordship, a politely worded, "I'll do as I please." The Dean pointed out in his letter that the statutes of the Cathedral impose upon him the responsibility of regulating its services.

"If," he says, "I had introduced novelties in this respect the case would have been different; but in this matter we have simply done in this Cathedral what I believe has been done by every Bishop and Dean of Chester since 1662; and, knowing how thoroughly you share my appreciation of our late Bishop's learning and acuteness, I need not hesitate to add that his opinion and practice, in regard to this question, were very decided. Thus I am very anxious for the continuance of our Cathedral custom without any imputation of blame. But, inasmuch as I am committed to certain published arguments on this subject, I am placed at this moment in a position quite different from that which would be occupied by any other English Dean under similar circumstances. I am obliged to take into account the duty which I owe to others

beyond the Cathedral and the diocese of Chester. If I were reduced to silence in regard to this question, I might, without any change of opinion, be brought under the charge of inconsistency or cowardice."

If the position of the minister at the Communion Table seem a very trivial matter, it must be remembered, as Dean Howson observes elsewhere that the Ritualists have avowed that their insistence upon the eastward position rests upon its doctrinal significance. Dr. Pusey said, in a letter to the *Times* (March 24th, 1874), that "the position of the celebrant is not a matter of mere dry law, but an expression of our faith"; and, still more explicitly, at a meeting of the English Church Union in the same year, he stated that "the standing before the altar means the primitive doctrine of the Eucharistic sacrifice." And what is meant by this "doctrine of the Eucharistic sacrifice" is plainly shown in a leading article in the *Church Times* of October 23, 1874, in which the following words are used:—"If the Eucharist is really *the great sacrifice that taketh away the sin of the world*, the due celebration of a *single mass* is of infinitely greater consequence than a hundred general elections or liquidation of a hundred national debts. Priests say they do not raise the chasuble because it offends the well-meant prejudices of some of their people. Why are these people offended? Simply as a matter of taste and fancy? Certainly not; but because they do not believe in *the sacrifice of the Mass*."

After the preceding sentences were written, we found in the *Liverpool Courier* the following pungent and seasonable comments on the action of the Bishop of Chester:—

"The closing sentence of the Bishop of Chester's letter will sadden many a moderate Churchman. Does the Bishop suppose that his adoption of this novelty will not be widely followed in and beyond his diocese? Does he imagine that because he need not give reason to every interrogator that he is free of the responsibility attaching in the Church of England to every one of her clergy who may violate historical continuity, break the peace of a church, a chapter, or a cathedral, or lend the weight of his learning, his character, and of his office, not to Churchmen of the school of Hooker, of Stanley, or of Close, but to those who with all their earnestness and their activity have as yet given but faint indication of their readiness to respect centuries of usage, the voice of law, or the prevailing instincts of Churchmen? There is a passage in what has come to be regarded almost as a homiletical classic, which it can hardly be otherwise than profitable to reproduce. It runs thus:—"The hottest strifes and the most lasting prejudices are engendered and kept alive by those outward badges. Many a young clergyman who might have preached Christ and spread the life of His Church throughout a parish around him has marred all his usefulness and raised a host of enemies by the straitness of his collar or the length of his skirt. . . . This same principle applies with even greater force to our vestments in the sanctuary, and to the adoption in our services of rites which, however they may be justified by the letter of long-sleeping laws, are strange and novel in the eyes of our people. I have no hesitation in saying to you that it is better in these matters to acquiesce for a while in a long-established custom of deficiency than to stir up our people to suspicion and hostility by the impetuous restoration of a better use. More harm has, I believe, been done amongst us by such attempts to restore bits of a ritual to which our people are unaccustomed than by any other single error." These utterances of the late Bishop Wilberforce seem to suggest a policy to all sober-minded men. Whether

that policy be generally adopted or not is one of the gravest considerations for Churchmen. In the case now before the Diocese of Chester it is officially abandoned, and in all probability with distracting consequences—consequences which affect the harmony of the Cathedral staff, the unity of the clergy, and the peace which has for the most part prevailed in the Diocese of Chester. For these consequences the Bishop will be considered responsible, and no one will feel more poignant regret for their existence or for their expansion than the wise and learned and moderate Dean, whose labours, whether as Principal of the Liverpool College, or as the restorer of the Cathedral over which he presides, entitle him to all the esteem and even the affection by which he is regarded.”

The matter of Prison Reform is of pressing and vital importance. We direct the earnest attention of our readers to the noteworthy sermon preached by the Rev. Dr. Lyman Abbott before the National Prison Association of the United States, and published in the *New York Christian Union*. The testimony of jurists and philanthropists at the last meeting of the Toronto Prisoners' Aid Association proved that the evil of the prison system in Canada is as great as in the United States, and the need of reform as urgent.

The “Free Thinkers” have just held a convention at Cassadaga, New York. The proceedings, as described, were greatly diversified. “There was dancing until midnight.” Then a Rev. A. B. Bradford, of Pennsylvania, delivered a lecture on Mormonism; a Miss Gardner, a *protege* of Colonel Ingersoll, made a “fascinating speech”; Mrs. Krekel, of Missouri, also spoke, and informed the audience that “the special weakness of Liberalism was their failure in practical work”—which probably no one will deny. Then came Mr. Chainey, who has passed from Methodism to Unitarianism, from this to Agnosticism, and from this to Spiritualism, and says that “he is right at last.” Mr. Charles Watts, an English Secularist lately imported, disputed this, and said that he had “spent five years in studying Spiritualism and found nothing in it.” A Mr. Putnam presented himself as a mediator between Materialism and Spiritualism, and advised them all to “emphasize the unities” and “rally under one flag.” The reporter, Mr. T. W. Curtis, here asks some sensible questions, indicating the uncertain sea on which he is tossing, “How are we to rally?” and “Where is that flag?” At the “Congress of the Liberal League,” which succeeded the convention, forty-eight delegates were present, and the proceedings, as Mr. Curtis reports them, were a constant wrangle. The “obstructive element,” as it is termed, obtained the ascendancy, and “chaos came again.” B. F. Underwood, who is known somewhat, we believe, in these parts, said he would “accept no office” in such a League, and Rev. Mr. Bradford came forward again to say that “contributions” *must* be made or the whole work of the League “be nugatory.” In such turmoil the session of the League came to its close.

An esteemed Philadelphia contemporary pertinently inquires: Can any one dream that such an organization, composed of men and women like those who figured at Cassadaga, will ever seriously imperil the Christian faith? It is not wise to be contemptuous of, or indifferent to any class of foes but we may surely be confident that no weapon, formed by hands so weak as these, can ever prosper in any assault upon the strong defences of

Zion. If the reports are at all correct, the remark made by one of the speakers, to the effect that much of Liberalism is “pitched in a very low key,” must be considered as true in every sense. “The higher register is wanting” in all its outgivings, and its sound will hardly go out through all the earth.

The latest of the deliverances of Pope Leo XIII. is dated at “St. Peter’s, the 30th of August, 1884.” The Roman Catholic journals publish it under the title of “The Rosary.” It is an “Encyclical Letter,” in which the Pope recalls to the memory of the faithful the fact that last year he “decreed by an Encyclical Letter that, to win the help of heaven for the Church in her trials, the great Mother of God should be honored by the means of the most holy rosary during the whole of the month of October.” Though this injunction was complied with, seemingly with much fervor, the result was not according to the prayers of the people, and again the voice from the Vatican exhorts “the people of Christendom to persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God.” The necessity for this united supplication to the “Virgin Lady of the Rosary” is emphasized by the fact that this year a new misfortune is impending over Europe. “The Asiatic cholera,” says the Pope, “having, under God’s will, crossed the boundary within which nature seemed to have confined it, has spread through the crowded shores of a French port and to the neighboring districts on Italian soil. To Mary, therefore, we must fly—to her whom rightly and justly the Church entitles the dispenser of saving, aiding and protecting gifts—that she, graciously hearkening to our prayers, may grant us the help they besought and drive far from us the unclean plague.”

Then follow the usual promises of indulgences, conveying the “full forgiveness of sins and plenary remission of punishment to the worshippers.” The name of Christ, as the intercessor with God, is never mentioned in the document, and the only aid solicited is besought from the Virgin. Thus has Rome dishonoured and renounced the only Mediator between God and man. It is no longer Christianity, but Mariolatry.

Our esteemed contemporary, the Philadelphia *Presbyterian*, makes the following extraordinary statement:

“The Distillers’ and Brewers’ Association of this country has had a hard road to travel. There are about 60,000,000 gallons of whiskey more than is needed in this country. An effort was made to get such legislation from the Canadian government as would enable the distillers to export it to save the payment of the tax. But after spending \$60,000 to mould the press and the legislature the Ministry pleaded fear of the ‘temperance sentiment,’ and declined to act, and the mournful refrain of the whiskey men now is: ‘After bleeding us in every possible way the Canadians did nothing for us.’”

We would like to know where this \$60,000 went.

#### AN AMERICAN BISHOP SLANDERS PROTESTANTISM.

The late Bishop O’Brien, of Ossory, in one of his charges, analyzing the teaching of the Laudians and Puseyites, stated: “Of Protestantism generally, they say that it is *in its essence*, and in all its bearings, *characteristically the religion of corrupt human nature*.” He gave a number of quotations from Tractarian writers, in which this and similar

assertions are made. Their opposition to the Reformation and to Protestantism, is not often declared as openly and boldly as by the late Dr. Ewer and the present Bishop of Springfield, Illinois, Dr. Seymour. In a very extraordinary introduction to a volume of Dr. Ewer’s sermons, Bishop Seymour repeats the old slanders of the Puseyites. Here are two choice specimens. On page viii. Bishop Seymour writes:—

“Protestantism was and is the general name which shelters the mass of negations, bad as well as good, which have taken root and grown up and flourish in the religious world, or rather the world outside the Church of Rome. The atheist, the deist, the infidel, the Mormon is a Protestant, and more of a Protestant than the orthodox Christian who rightly rejects, on proper grounds, the distinctive errors of Rome.”

The object of this reckless statement is, of course, to discredit the name “Protestant.” The Bishop has apparently forgotten that the Communion to which he is nominally attached lies outside the Church of Rome, and bears the name of “The Protestant Episcopal Church.” In defiance of all history and usage, he gives the name a signification it never had; and then he proceeds to attach it to persons and to sects who never bore it, and who would repudiate it as emphatically as himself. The word “Protestant” has a well-known and definite meaning. This no one knows better than Bishop Seymour. Ask any man of ordinary intelligence if Mormons and atheists are Protestants, he will at once answer, No. Ask him who are the Protestants? and he will say, Episcopalians, Presbyterians, Methodists, Congregationalists, Baptists. Of all these the first-named the most emphatically Protestant, for they have incorporated the word in their documents, in one case, at least, embodied it in the designation by which they would be known, and have most graphically illustrated its meaning in their history.

But Dr. Seymour is not content with sophistical misrepresentation. He adds insult to injury. In these astounding words he gratuitously slanders his fellow-churchmen as well as Protestant Christendom. He says on page xv. :—

“The question with the Protestant is not so much what do you *affirm*, but what do you *deny*; and the more he denies, and the less he affirms, the better Protestant is he. He is not expected to give much heed to the Lord’s Prayer, or the Ten Commandments, and for the most part he does not disappoint the expectation. He can tell glibly what he rejects: the Pope and all his errors and abominations, the cross, the altar, the liturgy, and all superstitious practices. But when he is asked what he accepts, he answers the Bible; and then, if pressed, his speech halts. He may add justification by faith only, election, partial redemption; he does not say, for rarely can he say, ‘I believe in God the Father who created me, in God the Son who redeemed me, in God the Holy Ghost who sanctifies me, in the Holy Catholic Church, in the forgiveness of sins, the resurrection of the body, and in the life everlasting.’ And if he could say this it would not express his faith, since he has no adequate idea of the Church; he, for the most part, repudiates the intermediate state, and absolutely denies in any proper sense the resurrection of the body. What remains? Alas! his negations. On these he must live, on these he must die.”

These bare-faced slanders might well be thought incredible, yet here they are deliberately written by a bishop of the Protestant Episcopal Church. Protestants, he asserts, are immoral as well as heter-

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"The Protestant," we are told, "is not expected to give much heed to . . . the Ten Commandments, and for the most part he does not disappoint the expectation."

Bishop Seymour is now surrounded even in Illinois, where his church of 2,129 communicants is outnumbered by the tens of thousands of other evangelical communions, by many distinguished Protestants. We cannot give their names, and they are personally unknown to us. But we can refer him to New York, where he was once a Professor in the General Theological Seminary, and did enough mischief to have satisfied even his ambition. There he must have heard of such reputable men as the Rev. Dr. Taylor, the Rev. Dr. John Hall, and scores of their co-religionists, men distinguished for their piety, liberality, and noble Christian work. Yet Dr. Seymour does not expect them to give much heed to the Ten Commandments. And he intimates that his expectation has not been disappointed. Will he say that he expected these men to kill and steal and bear false witness? Will he dare to say that his expectation was not disappointed, and that he found these men guilty of every immorality and crime? But they can say and we will say that Dr. Seymour has deliberately broken the commandment:—"Thou shalt not bear false witness against thy neighbour;" and that he has uttered what is inexcusably false.

Again, Dr. Seymour says, that the Protestant "does not say, for rarely he can say, 'I believe in God the Father,' and the other articles of the Apostles' Creed." Now Dr. Seymour must be a more densely ignorant man than even we are willing to allow, if he does not know that there is no Protestant of the Great Protestant Churches who does not receive and repeat the Apostles' Creed, and that many of the most masterly expositions of these same articles of belief have been written by those whom he thus maligns. But of what use is it to reason with a man who could assert or with a man who can receive such monstrous misrepresentations.

Again Bishop Seymour says that "the question with the Protestant is not so much what do you affirm, but what do you deny; and the more he denies, and the less he affirms, the better Protestant is he." This attempt to make the word "Protestant" synonymous with "negation" and "denial" ought to be pretty well worn out by this time. The Protestant protests, it is true, against certain well-known and well-defined errors, but he does so protest upon the ground of positive truths which these errors contradict, and to which truths, he is impelled by strong conviction and by the love of truth, to bear witness. For this is the signification of the word "Protestant." Skeat gives it thus: "Protest, to bear public witness, declare, solemnly. Latin *pro*, publicly, and *testari*, to bear witness, from *testis*, a witness." The Protestant then is one who bears witness for the truth, and therefore, as an inevitable consequence, against error. It was no negative protest which transformed Luther from a devout Romanist into the valiant and faithful witness who stood before Popes and Councils. He was filled and overpowered by the truth—it entered his heart, commanded his conscience—and he could not forego his protest, even though life itself

were the forfeit. The fearless men who stood forth at the Diet of Spires were not the first to whom the name was given, although it was their action which gave the name of Protestant to the reforming party. Luther, in his old Latin Bible, the Vulgate, the authorized Scriptures of the Roman Church, might have read, as we now read, of the first upon whom this honorable title was conferred. In 2 Chron. xxiv. 19, the faithful prophets whom God sent to rebuke the apostate Jews for their idolatry, but to whom they would not give heed, are so called—*quos protestantes illi audire nolebant*. The whole Jewish nation in God's purpose and in its mission was Protestant. It stood among the Gentiles as a witness for God, a witness against sin and idolatry. Our Lord Himself came for this cause, that He might "bear witness unto the truth." Witness-bearing was the office and work of the apostles—witness to the positive truth of Christ, and witness against the false doctrines and errors by which it was corrupted and opposed. And witness-bearing is still that to which every one who receives the truth is called, not only witness to the truth, but against the error. It were easier and pleasanter to hold one's peace and be satisfied to know the truth and hate the error for one's self. But it is at our peril that we do so. If the possession of the truth were compatible with selfishness, the truth-seeker might do so. But the truth itself, which can only be held and possessed in love, compels utterance.

There is nothing to be ashamed of in the word "PROTESTANT," either in its origin or history. It is neither antiquated nor obsolete. It is as expressive to-day as it ever was of what should be the attitude of the Church in the presence of error, of what is both our duty and our privilege—to bear witness to the truth.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

20th SUNDAY AFTER TRINITY, OCT. 26th, 1884.

#### The Temple Built.—1 Kings 6: 1-14.

No sooner is Solomon upon the throne, than he at once sets about his great work. Let us look first at the work of building, then at the temple itself, and consider the lessons we are taught.

#### I. THE BUILDING OF THE LORD'S HOUSE.

An "English teacher" draws a series of mental pictures illustrating the subject of the lesson.

The first picture is the hill of Moriah, the situation of which may be shown on the map. Here had lived Araunah the Jebusite chief, and here was the flat, bare, circular piece of ground which had been his threshing-floor. On this threshing-floor the temple of God was to be built. But the area was not itself large enough to contain all the building, and required to be artificially enlarged. And the spot was surrounded on all sides by valleys, and therefore difficult of access. How much less labor would have been involved in the construction of a building on some large plain!

Now turn to the stone quarries, as some think of Lebanon, though this seems uncertain. Here are some thousands of Israelite and Phœnician workmen hewing out enormous stones for building, shaping and squaring them, so that nothing more remains to be done but to transport them to their place. Month after month, and year after year, this work is going on.

Next look at the cedar forests. Here are thousands more workmen, some felling the lofty trees, others chopping off the branches and trimming them. The solitudes of Lebanon are made vocal with the sound of the axe. Year after year, summer after summer, this work continues.

Down the slopes of the mountain the cedar beams are carried to the sea shore. Here they are stoutly roped together, launched, and floated down the Mediterranean to Joppa. 2 Chron. ii. 16. The great stones, ready hewn and squared, are placed, probably, on rough carts, and dragged along by oxen. Eighty

thousand of the "strangers" in Israel, with officers over them, are employed in preparing the stone and the wood, besides the Israelite workmen and the servants of Hiram king of Tyre; and seventy thousand are engaged in the transport. 2 Chron. ii. 17, 18; 1 Kings v. 6, 13, 17, 18.

Now turn back to Jerusalem. The workmen are busy upon Mount Moriah. But there is no sound, as usually when building is going on, of the ax and hammer, only the shouting when some huge stone is brought forth, and, by means of which we are ignorant, hoisted to its place. The sloping sides of the area are built up level and firm and strong, and then begins the erection of the temple itself, with its surrounding chambers and courts. The inside has to be covered with cedar wood, adorned with carving, and overlaid with gold. Quietly, carefully, diligently, the work is carried on, and in seven years' time the whole is complete.

LESSONS.—(1) *Mark the care and labor expended.* Everything was of the very best. All was for God. So should it be in our life-work. (2) *All was wrought in silence.* There was no sound of ax or hammer. Matthew Henry quietly remarks, "Quietness and silence both become and befriend religious exercises. God's work should be done with as much care and as little noise as possible." (3) *The variety of the agencies by which the work was done.* Foreign power was enlisted in the service—Hiram and his artificers. Cedars from Lebanon, gold and silver and precious stones from Ophir and Parvaim, brass "without weight" from the foundries of Succoth and Zarethan—all were consecrated to it. So also with the spiritual fabric. The resources of the world are at the command of Him who rears it. "All things serve His might." All beings, with all their faculties, are at His disposal. All streams of human interest, and thought, and speech, and activity may be made tributary to the great river of His purpose. (4) *The world is the quarry of the temple.* Human sin and sorrow are overruled for good. The work here is still unfinished. We cannot yet rightly judge of it.

II. THE TEMPLE.—We take the following description from Dr. Geikie's "Hours with the Bible." "The walls were then raised under the direction of Phœnician builders, and in the Phœnician style. They were of squared stones, with bevelled edges, and in many cases of gigantic size, each silently placed at once in its proper position. The interior was lined with cedar, on which were carved figures of palm trees, cups of flowers, and cherubim, and these were overlaid with gold. The size of the temple, compared to that of our cathedrals, or even churches, was insignificant; for, like all sacred edifices of the nations of antiquity, it was not designed for the assembling of the people,—the four-courts were for that,—but as the especial dwelling-place or "house" of God. Hence it was only about ninety feet long, thirty feet broad, and forty-five feet high, and was divided into a holy of holies thirty feet long, and a holy place of sixty, the two separated by a thin wall pierced by a connecting door. The holy of holies stood higher than the rest of the building. At the entrance of the holy place was an open, pillared court, or porch, as broad as the building and fifteen feet deep, but rising to the enormous height of one hundred and eighty feet, if the present reading of the text be correct. The Septuagint, however, makes it only thirty feet high, and some of the best critics think forty-five must have been the original number given, though Ewald fancies the figures in our version correct. In this case, however, it would have dwarfed the whole structure behind. Whatever its height, it rested on two great pillars of brass, which were reckoned a marvel of workmanship. Their shafts were twenty-seven feet high and eighteen feet in circumference, in the shape of the stalk of a lily, broadening above into a capital of lily-leaves, round which hung wreaths of one hundred bronze pomegranates, which swayed in the wind. The pillar on the left was called Boaz, that on the right Jachin, but the meaning of these names is unknown. They, and all the brass ornaments and vessels, were cast in the Jordan Valley 'between Succoth and Zarthan,' that is near the mouth of Jabbok. Along the two sides and the back of the temple rose buildings half the height of the main structure, in three stories, each seven and a half feet high, divided into chambers for the priests and levites, and for store-rooms for temple necessaries; but they were not allowed to touch the outer walls of the holy of holies. Windows, with close lattice-work, opened on the sides for light, but there were none at the back. The entrance to the temple was at the west; for it was desirable that Israel should not, like other nations, honor the sun as divine. Hence comparatively little light entered the building, its interior remaining dimly obscured; for temples, in antiquity, were always left

in partial gloom, and their holy of holies kept absolutely dark. The roof was of cedar, and, in part, apparently flat, for gilded chambers were built on it. The half-doors of the holy of holies were of olive, covered with golden cherubim, palms, and the open cups of flowers. The two half-doors of the holy place, and its floor, were of cypress, similarly adorned and plated with gold, the doors moving on golden hinges. In the holy of holies there were only the cherubim and the ark, which rested, as already noticed, on a jutting pinnacle of the hill, known to the ancient Jews as the 'Stone of foundation.' It was the highest point of the rock, and is still almost worshiped by its present Mohammedan guardians, under the name of the Sakhrat. Along one side of the outer area ran a porch with chambers over it for the priests, the covered walk beneath being destined hereafter to be the favorite place with the prophets for addressing the people and instructing their disciples.

*The temple was the type or picture of the true temple.* We read in the Old Testament of a "stone which the builders refused," and which was yet destined to become "the head of the corner," (Ps. cxviii. 22,) a "tried stone, a precious corner-stone, a sure foundation," (Isa. xxviii. 16,) and of One who is at the same time the "Shepherd" and the "Stone of Israel." Gen. xlix. 24. Peter in the New Testament (following our Lord's teaching, Matt. xxi. 42) tells us how these prophecies were fulfilled, (Acts iv. 11; 1 Pet. ii. 6, 7;) and both Peter and Paul show us the "holy temple," the "spiritual house" erected on this foundation. Eph. ii. 20, 22; 1 Pet. ii. 3, 4.

This building is erected at infinite cost. No silver nor gold, nor any "corruptible thing," could have sufficed. The price was the blood of the Son of God. Acts xx. 28; 1 Pet. i. 18, 19. It is erected with infinite pains. Of this the parables of the shepherd seeking his lost sheep, and the woman searching for her piece of silver are illustrations. It is erected according to a perfect pattern. "It is God's building," builded "through the Spirit." 1 Cor. iii. 9; Eph. ii. 22.

### Children's Corner.

#### LADY TEMPLE'S GRANDCHILDREN.

##### CHAPTER XVI. (Continued.)

"I think I am quite sure, Bruce. He must have wanted to help you."

"Why should He care? I've never loved Him."

"Haven't you, Bruce? But you know He has always loved you."

Bruce made no reply. He looked grave and serious, but words did not come readily. Yet he did not seem to like silence either, for presently he looked up and said—

"Talk to me, Dolly. Tell me some more."

And Dolly, guessing his meaning, conquered her shyness by a great effort, and talked to him as she had many times talked to Molly in the quiet evening hours.

And before very long the tramp of feet was heard, and Wilfred and Edgar and Hubert came rushing on in front of two or three fishermen, who had volunteered to come with them to find the man who had fallen over the cliffs, and to carry him home.

Very much astonished they all were to find in the wounded hero none other than their brother Bruce; and a huge fuss they made over him when they did find him. They were rather disappointed that he had not fallen over the cliff, as that sounded much grander than slipping down a little way; but when Dolly, with horrified eyes, assured them that he must have been killed had that been the case, they were pacified and resigned to circumstances.

There was no time to lose on account of the rapidly rising tide, and so the little procession was quickly formed, and Bruce safely transported home.

He was put to bed, and the doctor sent for to bind up the injured ankle. The sprain was pronounced a severe one, and poor Bruce was condemned to many weary days and weeks of

inaction. He was somewhat feverish that night too, from the effects of pain, shock, and exposure to the hot sun; and he was unnerved and unlike himself. He did not want to be alone; and yet even Edgar's companionship seemed too much for him. He could not join in any consecutive talk; he seemed to wish to be quiet, and yet not to be alone.

"I wish you would ask Dolly to come and sit with me," he said presently. "I think she would if you would tell her I want her. She can sit quiet and not bother a fellow."

Edgar did not resent this preference under the circumstances, especially as he was growing tired of the darkened room. So he willingly consented to take the message; and before very long Dolly came softly in, and sat down in Edgar's vacated chair by the bedside.

"I want you to sit with me, Dolly," he said; "you will, won't you?"

"Oh yes; I shall like to. Does your head ache, Bruce dear?"

"Yes, horribly."

"I will bathe it for you," answered Dolly gently, and moved quietly about the room, getting cold water, scent, and handkerchiefs, and then she bathed his hot head, and stroked his tangled hair, and fussed softly over him, as she liked to do over any one who seemed to need and to receive her care. Bruce never remembered submitting to anything like this before; but from Dolly's gentle little hands he enjoyed it, and his head soon grew cool and throbbled less painfully than before.

"Thank you, Dolly, I'm better now," said Bruce, by and by. "Sit down now and talk to me. Edgar doesn't know how—none of them do. I can't remember what you said this afternoon. What was it all about? I want to understand."

"I think we were talking about God, and how good he was to you in taking care of you," said Dolly, shyly.

"Yes," answered Bruce, and paused and added, "I was frightened, Dolly, when I was there all alone, and saw the sea coming up. I was horribly frightened. I never was frightened before. I hate to think I am a coward. I oughtn't to have been afraid, ought I? Men ought to face death without feeling as I did. What is it that makes people not afraid to die?"

He spoke rapidly and excitedly, and looked at Dolly with restless, bright eyes.

"Bruce, dear, if you talk so much you will be ill," said Dolly gently. "Lie still, and I will try to find you something that will explain."

"Do you know yourself?"

"I think so," she answered reverently. "I think if we trust God, and love Jesus Christ, we shall not be very much afraid of anything, not even of death."

"Tell me how—I don't see."

Dolly slipped away for a moment, and then came back with her Bible in her hand. After a little searching she found the place she wanted—the story of Peter's attempt to walk upon the sea. She made no comment on what she read, nor did Bruce, but he lay very still, as if thinking deeply; and perhaps the thoughts were of a more satisfactory kind, for by and by, as Dolly watched beside him, he fell into a deep, tranquil sleep.

##### CHAPTER XVII.

##### BRUCE MAKES FRIENDS.

Bruce's accident soon ceased to be the talk of the party, and the boys went about their customary employments as usual. They were sorry for Bruce, tied to the sofa, or only able to hop slowly and painfully down to the shore, to share Molly's pile of rugs; but they did not see that that was any reason for giving up

their own pleasure to make things more lively for him, and poor Bruce found time hang very heavily on his hands.

The serious thoughts, and the desires he had felt for help and strength during those hours of loneliness and helplessness, had not made a reformed character of him all at once, although some of the impressions received would not quickly fade from his mind. The boy was unusually irritable and captious during the following days; his foot pained him, he hated lying still, he did not care to read, and he was altogether out of sorts and miserable, vexed with himself for being so cross, and vexed with his brothers for resenting his ill-temper, and for leaving him alone with the girls for his sole companions.

Dolly was his willing and devoted slave, but she could not be in two places at once; Molly could not bear her long absent from her side, and Bruce was not allowed to be much out on the shore, where Molly was ordered to lie a good many hours each day.

He had to keep his foot up, and in one position, and this could be only satisfactorily accomplished by keeping as much as possible to the sofa. So when he was chained in-doors and Molly out, both by doctors' orders, poor Dolly was sorely torn in twain, hardly knowing with whom she ought to spend the greater part of her time.

"I can't spare you, please stay with me," pleaded Molly one day, as she rose saying she must go in to sit with Bruce. "He doesn't want you half so much as I do."

"I'm afraid he is so very dull all alone," answered Dolly. "Poor Bruce, it is so hard for him not to be able to run about. I think I must go to him."

"The boys never care how much I am alone, when you are not here," said Molly. "I don't think Bruce can expect me to spare you."

"But you had Wilfred very often, and you used to say you did not like the boys' noise," said Dolly, hesitating a little, but going on nevertheless. "And you know that we must not be unkind to people because they have not been quite kind to us always. That is not doing as we would be done by."

Molly sighed in an unsatisfied way.

"I don't want you to go," she said again. "I want you to stay and go on reading to me. You'll be away such a time if you go to Bruce."

Wilfred had been sitting silent all this while, but now he rose slowly.

"I'll go in and sit with Bruce for a little," he said. "You can stay and go on reading, Dolly."

Dolly's face flushed with pleasure at hearing this proposition. Molly looked at him with unfeigned astonishment.

"You, Wilfred! Why, I thought you never could get on with Bruce?"

"If I can't get on, I can come away," returned Wilfred in rather a shamefaced way. "There's no harm in trying."

And then he walked away towards the house, without waiting for more to be said.

*To be continued.*

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