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## The Evangelical Churchman, TORONTO, CANADA.

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### TRANSMUTATION.

With wondrous skill the dear Lord brings,  
From all things, good to me—  
And full of tender, faithful love,  
He proves himself to be.

Though Care upon me lays her hand,  
And others sit at ease,  
While I toil on 'mid heat and dust,  
Or buffet heavy seas—

Although I shrink beneath Pain's touch,  
Drink Sorrow's bitter draught,  
Or stand beside a grave, where once  
The happy daisies laughed—

Still by His heavenly alchemy,  
Fullness grows out of loss—  
And though the fire may hotly burn,  
It but consumes the dross.

The duties of each busy day,  
Are channels all, for peace;  
While little blessings on their banks,  
Grow in a rich increase.

Where I have dreaded hunger, there  
I've always found enough—  
And oh, the soul views!—far and grand—  
What if the path is rough?

Shape me, O Master!—I am clay,  
Thou hast the potter's art,  
To fashion a work beautiful,  
Out of my stained heart.

From likeness unto like, mould thou  
My nature, till I stand  
A perfect vessel, meet for use  
In the Eternal Land.

—Hannah Coddington.

He who is godly is both a diamond and a loadstone—a diamond for the sparkling of his grace, and a loadstone for his attractive virtue in drawing others to the love of God's precepts. A good man benefits others more than himself.  
—T. Watson.

### DOUBTS AND THEIR REMEDY.

There is no greater service which we can render to one another than to clear away, as far as we can, the doubts which cloud the mind and paralyze so effectually all real Christian effort.

Let us first clearly state that these doubts are no necessary part of Christian experience. A rightly instructed believer knows that it is possible to pass from the time of conversion, or from any given time when an understanding of the simple Gospel of God's grace has made clear to him his acceptance in the Beloved, to the close of life—without giving way to a single doubt. The doubting state is a diseased and defective condition of soul, and renders impossible both the healthy development of its inner life, and that glorious victory over indwelling sin which results from unclouded faith.

But in order to get at the remedy, we must distinctly understand the nature of the disease; and to this end we will trace these doubts to their proper source.

A careful inquiry into the subject will show that, speaking generally, there are two sources from which doubts arise. They spring either from a consciousness that the surrender to God, and the separation from known sin, is not as complete as it should be; or else they are direct temptations from the Evil One suggested to our hearts, and must be treated accordingly.

We will now further unfold each of these sources of doubt.

Speaking of the first of them, we are obliged to say that there are many whose doubts do not astonish us at all. We would rather be astonished if they had none. It is true that God requires of us nothing at all as the price of our salvation. This has been paid for in the precious blood of Christ. We are saved 'by grace' and 'through faith' (Eph. ii. 8). But He does require something of His saved ones.

His salvation is not only from the guilt of sin, but from the love and practice of everything contrary to the highest standard of holiness. He saves us from guilt, through the merits of Christ, by imputing righteousness to us. This is justification. But 'the will of God' concerning us is also our 'sanctification' (1 Thess. iv. 3). He requires us to be holy, as He is holy (1 Pet. i. 15, 16).

But He does not look for anything from us without giving us the power to meet His requirements. He gives us, through His indwelling Spirit, a renewed spirit, which He expects us to exercise, and grace, which He expects us to use. But He requires us, in the strength of these, to work together with Him; to give ourselves without reserve to His service, and to separate ourselves from every known or suspected evil. This is to 'work out our salvation' (Phil. ii. 12).

It is only upon these conditions that assurance of salvation can be maintained. Let us make no mistake. This does not save us. Christ alone can save. But we can only appropriate His salvation by a 'faith which worketh by love' (Gal. v. 6). A faith which does not lead to this working out of salvation can give no assurance; and those who are conscious of much reserve in their surrender to Him, of allowing habits and practices which they know to be displeasing to Him, of seeking 'the friendship of the world,' which they know to be 'enmity with God' (Jas. iv. 4), must not expect to enjoy unclouded assurance. Those who are still conscious of clinging to any one known evil must

never be full of doubts and fears. There can be no real confidence between their hearts and God while they are knowingly grieving Him.

The remedy for doubts of this sort is simply to throw ourselves, without reserve, into the purpose for which God saves us. We must be willing to be saved from our sins (Matt. i. 21) in every known form, as far as in us lies; and up to the light we have, the separation from evil, both inward and outward, must be decided and real.

But there are doubts of another sort. Those who have gone as far as this, and are conscious of no willing reserve in their surrender to God, are often perplexed with doubts. These spring from the suggestions of Satan, who works either upon their imperfect understanding of the Gospel, or very often upon the disordered condition of their bodily powers.

Doubts of this kind are only one of the many forms in which temptation is presented to our minds by the great Enemy of our souls. And it is from not understanding this that so many get into darkness.

Let us bear in mind that there is a vast difference between having doubts suggested to us, and really giving them a place in our hearts. No believer is free from temptations to doubt. They may come over and over again many times in a day. But so many believers, not understanding that such doubts are simply temptations, allow them at once a place in their hearts, and begin to brood over them.

Let us be clear about this, that the suggestion of doubts is a temptation to which we are all at any moment liable, but that to entertain them for an instant is as much a sin as to give way, however briefly, to any other form of temptation.

Many believers have not a sufficient sense of the terrible sin of doubting, in the slightest degree, the word of God. To those who rightly understand the gospel, doubts are suspicions cast upon the merits of Christ, upon the all-sufficiency of His precious blood, upon the power of His sustaining grace, and upon the truth of God's promises to us in Him.

So many talk of *doubting themselves* as the ground of their doubts. This is only a subtle form of temptation. To doubt self is the best thing we can do; to trust self is the very worst. But doubting themselves need never make believers doubt God's love to them in Christ. Those who really doubt only themselves do not doubt their personal salvation through faith in Christ and for Christ's sake. But this doubting themselves is in too many cases only a false humility. In plain language, it means doubting Christ and His power 'to save them to the uttermost that come unto God by Him' (Heb. vii. 25.)

Doubts of this sort must be met in the same way as any other evil thoughts suggested to the mind.

Indeed, there are few kinds of thoughts more evil than those which cast suspicion on the faithfulness of God. They will come, but unless we make them our own, by giving them admittance into our hearts, they may harass us by their frequency, but they will not disturb our 'peace with God.' They can be 'quenched,' like all the other 'fiery darts of the wicked,' by 'the shield of faith' (Eph. vi. 16).

But over and above the sin of it, few are aware of the evil consequences of giving way to doubting. The human mind is so constituted that it easily forms habits of thought. Anything we accustom ourselves to brood over becomes, more or less, a fixed tendency of the mind. And many believers



from want of better instruction in times gone by, have allowed this terrible habit to take such hold upon them, that it becomes rather a physical disorder than a moral offence.

And the worst of it is that many well-meaning ministers practically encourage them in this unscriptural experience. They try to console people *under* their doubts, rather than to shake people *out* of them, as a terrible symptom of spiritual danger and disease. They too often persuade professing believers to look upon their doubts rather as the misfortune of human weakness than in the light of positive sin. And hence it is that many, under the preaching, and sometimes under the personal influence, of ministers of the Gospel, settle down into this fearful habit of doubting, till it really becomes a mental disease. The physician watches the case, but he knows not how to treat it.

There is but one remedy. The evil habit must be broken off at once, and a more healthy tone of mind established. In the strength of God's grace, such doubters must determine to doubt no more. Once again they must fall back upon the perfectness of Christ's work for them, and His willingness to save them. Every suspicion must be cast aside the very moment it arises, as a thought of the most wicked kind. There must be no inward reasonings, no arguments with the tempter, but a simple exercise of faith in the Lord Jesus.

Deliverance will result. Every such resistance of the temptation gives strength to faith. Thus 'the trying of faith worketh patience,' or endurance (Jas i. 3) and so every such trial will leave us better able to meet the next. And the time will come when the believer, on each temptation to doubt, will learn 'to count it all joy' that it affords him a fresh opportunity to exercise his faith in Christ.

### THE PERILS OF THE PLAY-HOUSE.

#### A PLAIN TALK WITH YOUNG PEOPLE.

BY THEODORE L. CUYLER, D.D.

Young people often ask me the question "would it be right for me to go to the theatre? If not, then why not?" Those who propound these questions are not of the dissipated and dissolute class, but clean young men and maidens—too clean to be smirched by a needless exposure to impure influences. That such questions are raised constantly is not surprising; for the play-house is increasingly persistent in its demands on popular attention and patronage. It fills a constantly enlarging place in the daily journal. Theatres multiply more rapidly than churches in some of our great cities. Theatre-going increases more than church-going. The dead-walls are covered with flaunting pictorial representations of scenes and actors in full dress (or of no dress at all); and many of these are of such disgusting indecency that they deserve suppression by the public authorities. If the picture be so shameless, what must the original be?

Before our youthful inquirers become patrons of the play-house it is but fair that they should know just what perils to their moral nature and to their welfare as *immortal* beings they are likely to encounter. The first peril is to purity of character. Your eyes and ears are windows and doors to the heart. What enters once never goes out. Photographs taken on memory are not easily effaced or burned up; they stick there, and often become tempers and tormentors for a life-time. "I'd give my right hand" said a Christian to me once, "if I could rub out the abominable things that I put into my mind when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure word which the stage may photograph on your very soul. We do not affirm that every popular play is immoral, or that every performer is impure, or that every theatre-goer is on the scent

for sensual excitements. But the stage is to be estimated as a totality; and the whole trend of the average American stage is hostile to heart-purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theatre as to exclude every indelicacy from the stage and every notoriously improper person from the audience ended in pecuniary failure. The Puritanic play-house soon went into bankruptcy. The chief object of the manager is to make money; and if he can *spice* his evening's entertainment with a plot that turns on a seduction or a scene of sexual passion, or with a salacious exposure of physical beauty, the temptation is too strong to be very often resisted.

You must take the average stage *as it is*, and not as you would like to have it. It is an institution, which if you patronize, you become morally responsible for, as much as if you patronize a public library or a public drinking saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you would propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. "If the daughter of Herodias" dances to *please you*, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God of your accountability for the theatre, if you habitually support it. What its influence upon the average performer is appears from most abundant testimony. One of the most celebrated actresses of this time informed a friend of mine that she "only enters a theatre to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a play-house in which he had often performed; "Behind those curtains lies Sodom." Although sorely pressed to return to his old business he said he would sooner starve than go to the stage again. Mrs. Francis Kemble Butler—the last living representative of the most famous histrionic family of modern times—has, in her old age, condemned the stage emphatically. "As an institution, the American theatre tolerates sensual impurity in its performers, and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theatre.

(2.) It would be a sufficient condemnation of the average play-house if it stimulates one evil passion. But other temptations lurk about it. There are dangerous associations to be encountered there. It is a prevalent habit with young people who attend the theatre to remain until a late hour amid the excitements of the play, and then finish off with a midnight supper, or a wine drink at some neighboring restaurant. To this perilous practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their head on their pillows, the *habitudes* of the theatre are apt to be adding a second scene of dissipation to the first one; and it must be pretty hard work for a Christian to finish up such an evening's experience with an honest prayer for God's blessing. That is indeed a poor business and a poor pleasure on which we cannot, with a clear conscience, ask our Heavenly Father's approval. Certainly, there are enough innocent, wholesome and beneficial recreations without venturing into the dangerous atmosphere of the play-house. That is a dear bought pleasure which involves even a risk to the immortal soul.

(3.) Another peril of the theatre arises from the fascination which it too often engenders,

Like wine drinking, it becomes an appetite, and a very greedy appetite. To gratify this growing passion for the play-house, tens of thousands of young people squander their money and their time most profusely. Other and purer recreations become tame and insipid. Even the entertainments of the stage become dull unless they are spiced with new excitements to the passion. Wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water or a cup of coffee. It is not recreation, but stimulation, and a very dangerous sort of stimulation, too, that you will be after when you become enslaved by the fascinations of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk, or accountant, or any other employee, the sooner because he is a theatre-goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects his youthful church-members can go often into that impure atmosphere without a terrible damage to their piety. I don't believe that the theatre has helped many souls toward Heaven. I know that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable *perils* of the play-house, do you feel like *taking the risk*?—*New York Independent*.

### Missionary.

"How shall they hear without a preacher?"—Rom. x. 14.

"Pray ye therefore the Lord of the harvest, that He will send forth more labourers into His harvest."—Mat. ix. 38.

What strikes one most in all accounts of missionary work is the increase of openings on every hand for preaching the Gospel, and, in most instances, the inability to make use of these opportunities for want of the necessary means. Whether at home or abroad, the cry is the same, "More money and more agents, that we may go forward and enter in through those open doors." Sadly and reluctantly many a promising mission field is left unoccupied for "want of funds to take it up."

In all this there is nothing new. Listen to the old record of more than eighteen centuries ago:—

"When He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd."

And what follows?

"Then saith He to His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the Harvest, that He will send forth labourers into His harvest." Writing to the Romans of the love of God "to all that call upon Him," St. Paul adds, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Our dear Lord, the Lord of the Harvest, says: "The laborers are few; Pray ye therefore." . . . Do we "therefore" pray? Do we, like our Lord and Master, look round on the multitudes and see their need? Are we "moved with compassion"? Are we "His disciples"? Does He speak to us?

Baptized into His visible Church, receiving that "spiritual food of His most precious body and blood," do we, when we gather round the "Sacred Board," ever mourn that the "blessed company of faithful people" is so small? Are we ever sad because of the vast numbers who know nothing of the "bread which we break," nor of the "cup of blessing which we bless"? Are these "moments sweet to us and rich in blessing,"



and does no dark shade of sorrow come over us because of those who know Him not? Yet "this is life eternal, that they might know Thee!"

When Jesus drew near Jerusalem and saw the city, He wept over it, saying: "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace." . . . And then follows, "He taught daily in the temples." "Taught daily," till wicked men took Him and slew Him, and those loving lips were silent in death. He never again Himself taught those multitudes for whom He felt such boundless compassion, but He sent His disciples forth with the message of love and mercy, and bid them "go into all the world," "preaching in His name among all nations, beginning at Jerusalem."

A disciple of Christ must have the mind of Christ; he must know something of this divine passion for the dying multitudes. If he does, what will be the result?

First, he will "pray the Lord of the Harvest to send forth more labourers into His harvest."

Secondly, he will do all he can himself to help.

The prayer of faith can never be a barren thing. Those who pray "in truth" (Ps. cxlv. 18-19) will endeavor to bring about that for which they pray—some in one way, some in another. That for which we pray in earnest, we earnestly strive to attain. It cannot be otherwise. It is in the very nature of it impossible that it should not be so. And how fearful the mockery of pretending to pray about that which we do not attempt to do or to further in some way!

But our first duty is to pray. Our Lord does not say here "go," but "Pray ye therefore." When he had taught them to pray, later on, He says, "Go ye into all the world," to proclaim "remission of sins in His name."

What does St. Paul say? "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." And then after describing their state, he breaks out passionately, "How then shall they call on Him in whom they have not believed? . . . and how shall they hear without a preacher?"

Our object is to promote individual and united prayer for missionary work; for true, earnest prayer lies at the very root of it; all cannot go forth into the mission-field, but all can pray, and all are bound to pray, to the Lord of the Harvest, who alone "gives the increase."

To promote the spirit of prayer it is most helpful, if not necessary, to read the accounts of the work being done, as well as of that which needs doing. Our Lord said to His disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." And it was when "He saw the multitudes" that "He was moved to compassion."

Christian friends are therefore urged to read the accounts given of the work and its needs both in this paper and in those specially devoted to reports of missionary work.

In all we find appeals for more helpers.

For several weeks past these pages have given extracts from the diaries of Mr. McKay and Mr. O'Flaherty, missionaries in Uganda, and we could not fail to realize, as we read them, how greatly they were in need of helpers, even had we not again and again come to expressions such as: "Oh, for more men of goodwill and energy to help us in our work." The cry from India is the same.

Miss Seymour writes from Ellore: "The women in the Zenanas are literally crying out for some one to go and see them. Doors are open all round, and no one to go. The poor things say—'Come soon and see us!' 'Nobody comes to see us now,' 'Nobody teaches us.' No wonder the already over-worked missionaries ask for assistance.

Another lady toiling in the heat of India at Ihandiala, writes: Oh, are there not some to whom God has entrusted the needful gifts, including, if possible, the means to live at their own cost, who are willing to leave their loved ones and

their work at home,—to break their alabaster box,—for His sake who gave His life for them, and to respond, 'Here am I, send me.' Will not some faithful and active young soldier of Christ volunteer for foreign service?

In China, we learn, that people are feeling after God, groping about in darkness, seeking some one to guide them; but, alas, there is not one missionary to a million men, or one to twice that number of women.

"If you had stood as I have done," writes one from there, "among a crowd of dirty, untaught Chinese women, and heard them say, 'Do stay and teach us,' and knew the change which Christianity would bring about in their benighted homes and hearts, you would act, you would do more than sing to the winds and waves to carry the Gospel message, or sigh at the vastness of the empire, 'appalling to even think of its need.'" One lady said she would be willing to help China when all the poor ladies in England had been assisted. Philanthropic idea, that will never be realized! Then there are many whose whole energies are used up in working for India or other parts. Work on, dear friends, and may the Master reward your efforts with abundant success! Give us a place in your prayers, in your sympathy, and we will remember you. But to the willing ones who are asking, "What can I do?" we say, "Come over and help us."

And so we conclude this paper by urging upon each Christian to ask God to teach him what there is for him to do to help to fulfil the parting command of our Saviour: "Go ye into all the world and preach the Gospel to every creature." God has His special work for each, and He will show each willing heart what to do.

## British & Foreign News.

### ENGLAND.

The Bishop of Peterborough has just recovered from his severe illness.

The Prayer Book Revision Society have decided to take steps to bring the matter of Liturgical revision before Parliament.

The Plymouth Brethren in London decline to unite with the other religious denominations in taking a Hospital Sunday contribution.

The Rev. G. B. Tatum, of Christ church, Oxford, and the Rev. R. J. D. Godly, of Emmanuel College, Cambridge, have joined the Roman Catholic Church.

The Bishop of Bedford is appealing to the ladies to join his Deaconesses' Home. Their work lies exclusively among the sick, the poor, and the ignorant in the slums of the East End of London.

At a recent gathering of Church-workers at Canterbury, Canon Cadman said that aggressiveness must characterize all Christian work. A do-nothing Christian was generally a good-for-nothing Christian.

All the scholars who graduated from the Yorkshire school of cookery last spring, have found places at salaries ranging from \$350 to \$500, and the English papers begin to think that a new industry for women has been discovered.

Miss Mary Gorham has been giving an "Evangelical Mission" in the Diocese of Manchester, under the auspices of the Bishop. Her ministrations, which are said to have been very successful, have been confined strictly to women and children.

"The Odd Minute Society" has been formed in London, whose members engage to spend fifteen minutes a day in making some article of clothing for the poor. In the twenty-one months since it was formed 1,030 articles have been distributed.

A clergyman of the city of Coventry lately visited a poor washerwoman in his parish. Finding her ill and unable to earn her weekly pittance by mangling the clothes of her customers, he, without saying a word to the invalid, doffed his coat and agreeably surprised his parishioner by showing her the linen as well finished as if she performed the task herself.

A recent and wide-spread epidemic of enteric fever in the parish of St. Pancras, in London, has been proved to be due to infected milk, adding another to the many illustrations of this means of disseminating disease which have been recorded since Dr. Ballard, in 1880, first demonstrated the fact that enteric fever had actually been thus propagated. Scarlet fever and diphtheria have been spread by the same agency, and in some cases the epidemic has been very extensive.

During the past year the Bishop of Manchester has confirmed the unprecedented number of 16,354 candidates against 11,485 in 1882. The total number confirmed by the Bishop during the 14 years he has been at the head of the see, has been 161,064, of whom 60,896 have been males, and 100,150 females. Excepting the diocese of London, the confirmations in the diocese of Manchester for the time mentioned is greatly in excess of any other diocese in the kingdom—in the diocese of Manchester there are 400,392 sittings against 396,677 last year; of the 400,392 sittings, 253,729 are free and unappropriated, for ever, showing the diocese of Manchester foremost in the kingdom in the provision of free and open sittings.

### UNITED STATES.

The Rev. E. Ransford, lately of Toronto, has become Manager and Publisher of the "Diocesan Chronicle," of Pittsburgh, Pa.

Mrs. Richard P. Hart, of Troy, N. Y., has given \$10,000 to the Young Men's Association of that city, to enable them to make their library free.

Of the 85,000 Jews in New York city fully one-half are orthodox—that is, they are firm adherents of Judaism. The others are liberals, nothingarians and infidels.

It is reported that Superintendent Barnard has made profanity by the employees of the Kansas City, St. Joseph and Council Bluffs Railroad punishable with discharge.

It is a most hopeful fact that 90 schools with 130 Christian teachers have been planted in the strongholds of Mormonism in Utah, and that their number is increasing.

The Rev. James S. Bush, rector of a fashionable Protestant Episcopal church on Long Island, is said to have resigned the rectorship because of his conscientious scruples against church lotteries, even for Sunday School purposes.

The use of tobacco among the inmates of Moyamensing Prison, Philadelphia, was abolished by the directors two months ago. The prison physician watched the effects on the men, and reports their general health improved, with no evil effects.

The Foreign Missionary Committee of the Protestant Episcopal Church has withdrawn from all official connection with the missionary work "under the charge of the Bishop of the Valley of Mexico"—that is, with the work which Bishop Riley has so signally mismanaged.

The sixteenth annual convention of the Diocese of Albany was held at Troy, N. Y., last week, Bishop Doane presiding. In his address the Bishop said he decided to allow the clergy to test the alterations in the revised Book of Prayer by the introduction of some of the changes in the Lenten service.

The accounts of the wreck of the "City of Columbus" off Gay Head, on her way from Boston to Savannah are heart-rending. Many influential citizens of Boston perished. The night on the Vineyard Sound was bright, the sea rough but not dangerous if the "Columbus" had kept in the channel. But she struck the ledge; her passengers and crew were instantly summoned to face wreck, waves, death! Some one had blundered. Where the terrible responsibility lies, the investigation may discover.

The Protestant Episcopal diocese of Mississippi has been singularly unfortunate. Its Bishop's House was burned in the war, and its Episcopal Fund lost. The Church has only twenty-three active clergy, about one to every 50,000 inhabitants. Lately, by the failure of a bank in Vicksburg, of \$1,600 collected during the past year for the support of an aged and resting bishop \$600 are gone. Some \$800 more collected for the support of the episcopate are gone. Quite \$2,000 the nucleus of an asylum fund, are gone. About \$3,000 held for an Episcopal residence are gone.



## FOREIGN.

The French Government has condemned for demolition the Chapelle Expiatoire, erected in 1826, in memory of Louis XVI. and Marie Antoinette.

JERUSALEM.—An English paper, the *Rock*, says:—The German Emperor has communicated to Her Majesty's Government his readiness to nominate a clergyman for the See of Jerusalem, which has so long been vacant.

A new mission station of the McAll Mission has been opened at historic Nantes. The expenses sustained will be borne partly by the Church at Nantes, and partly by the McAll Committee. This joint method of work seems likely to be used in the future.

Mr. Moody, on passing through Paris on his way to Pau, to join his family to spend the Christmas week with them, was met by a number of pastors and missionaries, who came to felicitate him on his work. He said that if he could preach in French, he would devote his energies to the evangelisation of France.

The Hungarian Government have introduced and carried through the Lower House a Bill authorizing the marriage of Jews and Christians, which form of marriage was hitherto interdicted. The Upper House has rejected the project, but it is to be referred to them again.

One of the most important publications recently issued by the German press, is the work of the Old Catholic Professor in Bonn, Dr. F. H. Reusch, on the "Index of Prohibited Books." Volume One contains valuable contributions, by Dollinger, and the whole work is of the greatest importance for the history of the Reformation and its literature.

The visit of the German Crown Prince to the Pope is regarded as one of significance in Europe. The Berlin correspondent of the *London Times* says the interview denotes a "decided turning point in the relations between the Church of Rome and the Prussian Government." It is well known that the Emperor desires to have the conflict off his hands before he leaves the Empire to his son. The speech from the throne at the opening of the Diet said nothing about the *culturkampf*. The omission roused the Ultramontane Party, and Herr Windhurst proceeded to draw up a bill for restoring to the Constitution the clause struck out of it when the *culturkampf* was begun. This bill is shortly to be discussed, unless, indeed, it is to be withdrawn, on account of the favorable attitude of the Government as revealed in the visit of the Prince to the Vatican. The Liberal press of Germany regard this incident very unfavorably. Nor do they like the restoration of Dr. Blum to the bishopric of Limburg. He was one of the most obstinate victims of the May Laws.

## NOTICE TO CORRESPONDENTS.

Letter from the Bishop of Algoma, received too late for this issue.

## Home News.

## DIOCESE OF TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending January 18th, 1884:—MISSION FUND.—*Thanksgiving Collection*—Cameron, St. George's, 54 cents; Cambray, \$2.17; St. Thomas' 50 cents; Credit, St. Peter's, \$15.12; St. John's, \$3.21; Trinity, \$5.56; Woodbridge, \$10.00; Oakridges, \$4.33. *Thanksgiving Offering*—J. J. Pritchard, \$1.00. *July Collection*—(Cameron) Coboconk, 58 cents; Head Lake, 87 cents. *January Collection*—York Mills, \$2.50; Port Perry, \$5.00; Aurora, \$10.10; Oakridges, \$8.56. FOREIGN MISSIONS.—St. Anne's, Toronto, \$19.00; St. John's, Toronto, \$15.50; do. for Zenana Mission, 50 cents; York Mills, \$2.00; St. Stephen's, Toronto, \$19.73; Port Perry, \$2.75; St. George's, Toronto, \$82.60; Mulmur, \$5.24; do. for Church Missionary Society, \$2.00. PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*—Albion and Caledon, \$4.00; Cambray, 75 cents; St. Paul's, Toronto, \$1.40; Etobicoke, St. George's, \$6.20; Christ Church, \$3.55; Barrie, \$15.48; York Mills, \$7.00. Toronto, St. Peter's—Diocesan, \$84.00; Domestic, \$42.00; Foreign, \$14.00. WIDOWS AND ORPHANS' FUND.—*October Collection*—Sunderland and West Brock, \$3.00; Cameron, St. Thomas', 50 cents; Head Lake and Coboconk, \$1.45; St. John's, 72 cents.

The erection of an Anglican church on the Island, to bear the name of St. Andrew, will be proceeded with next summer. A meeting was held at the Synod office on Wednesday afternoon, the Bishop of Toronto presiding, to make the necessary arrangements. The estimated cost is \$1,400. Messrs. J. S. McMurray, E. M. Chadwick, H. Thorne, and R. L. Cowan were appointed a Building and Finance Committee.—*The Mail*.

The new Church of St. Philip's, at the corner of Spadina-avenue and St. Patrick-street, was opened for divine service last Sunday. The church was commenced on the 2nd of May last year, having thus been not more than eight months in construction. The width of the building is 64 feet and length 101, the seating capacity affording accommodation to fully a thousand persons. The dimensions of the chancel are 16 feet by 33. The tower is on the north end of the church, and will after a time be surmounted by a spire, the height to the summit of which will be 130 feet. A basement ten feet high extends under the entire building. The church is plain French gothic in design, and is built of red brick, with Ohio stone dressings, relieved with black brick. The interior is finished in blocked stucco, with jambs to arches, windows, and doors. The ceiling is painted pale blue, with panels of pink, having brown stencil flowers in the centre and at the corners. There are six perfect gothic arches on each side supporting the clerestory walls; these are sprung from neat cast-iron columns twelve inches in diameter and twelve feet high. Each clerestory wall is pierced by six windows of stained glass, placed at regular intervals apart, and lighting the upper part of the church to perfection. The church is divided into four main portions—the nave, chancel, and two aisles. There are six large gothic windows on either side of the building, piercing the aisle walls, two windows at the rear end, and a beautiful set of triplet windows in the east end lighting the chancel. The largest light in the chancel windows measures 21 feet in height. The nave is divided from the chancel by a fine gothic arch measuring forty feet in height and twenty-four in width. The vestry is fitted up with all modern conveniences, and opens into the chancel. There are four main entrances, two on Spadina-avenue and two on St. Patrick-street, with a private entrance to the vestry. There are three stairways from the basement to the church, and two exits from the basement into the street. This makes altogether seven exits, so that in case of fire or panic a large congregation might rapidly and safely disperse. The cost of the church is \$15,000 or \$16,000, of which sum two-thirds remains yet to be subscribed.

The parish of St. Philip's was set apart from St. John's parish in September, 1875, being all that part of the latter parish lying north of Queen-street. The services were commenced in a small cottage occupying the site of the present church, and in June, 1876, the already thriving congregation removed into the brick building on St. Patrick-street, adjacent to the new structure, and to be used as a school-room. The first rector was the Rev. G. H. Moxon, now of Sundon, Beds, England. The work begun so admirably by him was faithfully and successfully carried on by the Rev. J. S. Stone, now of St. Martin's, Montreal, and at his removal by the present rector, the Rev. J. F. Sweeny, whose pastorate dates from December, 1882, and who has succeeded in building up one of the most thriving and prosperous churches in Toronto. The building of the new church was contemplated some considerable time before it was taken in hand, the congregation having long since outgrown the accommodation afforded by the school-house. A building committee was formed with Ald. George Evans, church warden as chairman, and Messrs. Mortimer, Telfer, Trent, Smith, Murray, Heaslip Easton, Jones, Aicheson, Dixon, and Shanklin as active members thereof. Great credit is due to the committee, and especially to the chairman, for the prompt and business-like manner in which they have prosecuted the work entrusted to them.

The congregations at both morning and evening services were very large. The morning preacher was the Bishop of Toronto, who founded his sermon on Haggai, ii. 9:—"The glory of this latter house shall be greater than that of the former, saith the Lord." In the course of his sermon the right rev. preacher gave a brief review of the history of the parish and congregation, and congratulated the pastor upon the erection of so fine an edifice. The Bishop continued:—"And I must express my own deep thankfulness to God for the further evidence given us here-of the prosperity and extension of our beloved Church in this city. This is the fourth new church in the rural deanery of Toronto which I have been called upon to open during the brief term of my episcopate, in addition to two churches in the city which have been enlarged to double their

former capacity." In conclusion, the preacher reminded his hearers that their work is very far from being completed. It would be obvious to them, he said, that there yet remained much work to be done to complete the church for service. It had been so constructed that scope was left for the expenditure of additional labour on ornamentation, etc., and this would probably be proceeded with when the heavy debt which yet remained on the church should be paid off. He trusted the energy they had shown in the past would continue in the future, and that they would discharge themselves of this debt speedily, and not allow it for years and years to be a drag upon them.

The Rector preached at the evening service from Neh. iv. 6, "Go build me the wall; for the people had a mind to work." The discourse was of a practical character, appropriate to the occasion, and urging upon the congregation the necessity of activity and persevering hard work if they would maintain their church in its present prosperous condition.

We would renew our congratulations to the Rector and parish, and express our earnest hope that this new departure in the history of the parish may be marked by a corresponding growth in the spiritual progress and prosperity of their church, without which the material benefit will be worse than useless.

Next Sunday special sermons will be preached, in the morning by the Ven. Archdeacon Boddy, M.A., and in the evening by the Rev. Canon Du Moulin, M.A. On Sunday the 17th of Feb., the Rev. J. S. Stone, B.D., Rector of St. Martin's Church, Montreal, will preach both morning and evening. Mr. Stone's many attached friends in Toronto will extend to him a very hearty welcome.

OMEMEE.—The congregation of Christ Church on Thursday evening, the 24th, presented Miss Allie Stephenson, for seven years organist of the church, with a gold watch, as a slight token of their appreciation of her generous and self-sacrificing services. The presentation was made by Messrs. Curry, Adams, and McNeely, churchwardens and delegates to Synod, on behalf of the subscribers, and the address was delivered by the Rector, Dr. Smithett.

WYEBRIDGE AND WAVERLEY.—The Annual Missionary Meetings were held in three stations in this Mission on Thursday, the 24th inst. Although in two of them day meetings were necessarily held, namely Allenwood at 11 A.M., and Waverley 3.30 P.M., yet the attendance was good and the meetings a decided success every way. The evening meeting was held in the Church of Good Shepherd, Wyebriidge, at 7.30, when 70 or 80 people were present. Prayers were read in each place by the incumbent, who also gave a brief statement showing that there had been a steady increase the past two years in the amount sent from the Mission to the Mission Fund. The Rev. E. Daniel, B.A., of Craighurst, was unfortunately unable to attend and address the two day meetings, as he had promised, but the Missionary Secretary, Rev. W. F. Campbell, gave most interesting and instructive addresses in all three places. Mr. Campbell is a most pleasing and able speaker, and has undoubtedly done much here to stir up a missionary spirit among the people, having interested them deeply in the cause. In Wyebriidge the Rev. R. S. Radcliffe, of Pentanguishene, also spoke, and delivered a most earnest address. This mission has been very faithfully and successfully worked up by the Rev. O. G. Dobbs, M.A., who is a graduate of Wycliffe College.

BARRIE.—The pulpit of Trinity Church was filled on Sunday morning last by the Rev. Mr. Campbell, diocese missionary agent. His discourse was a plain, straightforward, earnest appeal for the support of the mission work, on the grounds of it being essential to the very life of the church. He laid special stress on its importance in laying the foundation of this new and great nation, of which we are privileged to form a part.

PENETANGUISHENE.—The Annual Missionary Meeting was held in All Saints Church, on Wednesday evening, Jan. 23rd. The attendance, though by no means so good as it ought to have been, (partly owing to the absence from town of some prominent members), was nevertheless an improvement on other years, owing to the energy of the present incumbent, the Rev. R. S. Radcliffe, B.A. The speakers were the Rev. O. G. Dobbs, M.A., of Wyebriidge, and the Rev. W. F. Campbell, Missionary Secretary. Mr. Campbell is a most effective speaker, and gave an interesting account of the great Missionary work being carried on by the Church of England.

CRAIGHURST AND VESPRE.—On Sunday, 20th inst., Rev. W. F. Campbell paid his first visit to this mission



and held a Missionary Service in Christ Church. On Friday, 25th, he returned, after a tour of some neighboring missions, and held a meeting at 3 P.M. in St. John's Church, Craighurst. This meeting, which was well attended, helped to prove that day meetings for Missionary purposes are not impracticable, as has often been supposed. In the evening Crown Hill was visited and a good number assembled to hear the addresses which were delivered. Mr. Campbell's visit to this mission will, without doubt, be an encouragement and stimulus to greater and more successful exertions in the Missionary cause than have ever yet been made. The presence and assistance of Rev. O. G. Dobbs, M. A., of Wyebridge, contributed materially to the success of the meetings. The promising state of this Mission furnishes another noteworthy illustration of the effective work accomplished by graduates of Wycliffe College.

#### DIOCESE OF ONTARIO.

**KINGSTON.**—The Rev. R. Lewis, of Maitland, is here canvassing for subscriptions towards the erection of a residence in this city for the Bishop of Ontario.

The Kingston correspondent of one of our exchanges writes:—A not less remarkable work than that of the Salvation Army in Kingston has been a parallel movement, inspired by it, begun in a suburban village under the leadership of a young man in very humble circumstances, who received the impulse from the meetings and success of the "Salvation Army," and was led to hold meetings with some of the careless young men of the village, at first in an open driving-shed. The meetings were afterwards transferred to the little village hall, and the converts became, ere long, two hundred strong; organizing as an independent association, styled the "Saved Army," instead of joining the Salvation Army, because they wished to retain their connection with the churches to which they had nominally belonged. They also go out as evangelists into the surrounding country, and co-operate with the Salvation Army in their missionary labours. They have also established branches in a number of the neighbouring villages, are now a thousand strong, and lately held a conference, in which delegates from the other branches took part. Some of the most earnest workers are in the humble position of domestic servants, but their employers, in some cases at least, cheerfully arrange for their absence when it is necessary to their missionary work, and testify to their improved service since they have begun to do their work. "Not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord."

The following statement has been sent from New York by Dr. Wilson for publication in Kingston and Toronto papers:—"It becomes my duty to inform you (his congregation) that all efforts so far made to have me reinstated as assistant minister of the parish of Kingston have failed. The Dean insists as a condition of my return that I sever all connection with the Salvation Army. This I cannot consent to do. The Army has been a great blessing to my own soul, and to hundreds of our people in spite of some things which have given offence. I have pledged myself to stand by the Army so long as it is blessed by God to the salvation of souls. This pledge I intend to keep. In a letter on the subject the Bishop says to me, 'I do not see how you can, with any self-respect or regard to honour, accede to the condition imposed by the Dean that you should give up all connection with the Salvation Army.' The Bishop has also declined to arrange with the Dean to give me Christ Church, Catarqui, as a separate charge, or to license me as an Evangelist in Kingston, on the ground that it is beyond his power to do so. There seems, therefore, no other course open for me but to seek work in some other part of God's field. This I now intend to do. I hope and pray to return to Kingston about the 10th of February, settle up my affairs there, bid you a deserving farewell, and go whither God may lead me." Dr. Wilson's friends held a meeting on Monday night, and arranged to have a reception and presentation.

#### DIOCESE OF HURON.

**EPISCOPAL ACTS.**—The Right Reverend the Bishop of Huron, attended a meeting of the Bible Society in Hamilton, on the 17th January, and gave an interesting address. On Friday the 18th, the Bishop held a Confirmation in St. James' Church, Paris, Ont., where a class of 20 persons was presented by the Rev. D. J. Caswell, the late incumbent. The Bishop gave an earnest address to the candidates, on the nature of the

solemn vows of consecration to the Master's service. On Sunday the 20th, the Bishop preached in the morning in St. Paul's Church, Port Dover, for M. M. Dillon; in the afternoon in Christ Church, Vittoria, for Rev. W. B. Evans; and again in the evening in Trinity Church, Simcoe, for Rev. J. Gemley. Large congregations were present at each of the services, and listened with deep interest to their Bishop's eloquent words. On Monday the 21st the Bishop returned to Port Dover, at the request of the people, and was presented with an address. Port Dover being the first independent charge of the Bishop after his ordination to the Ministry, the people were desirous to testify their great pleasure at the elevation of their former Pastor to the Episcopate. A magnificent *dejeuner* was prepared by the congregation, in honor of the Bishop's visit. A vestry meeting was held, at which the Bishop was present and satisfactory arrangements were made in regard to the services. In the evening the Bishop preached in St. John's Church, Woodhouse, for the Rector, Rev. Rural Dean Evans, and the Bishop was given a Reception at the residence of Mr. Boulbee, where a very pleasant evening was spent. On Tuesday the Bishop was presented with an address at a reception given in his honor by the members of Trinity Church, Simcoe. Large numbers of people were in attendance. On the 25th the Bishop addressed the Divinity Students of the Western University, and also the staff and pupils of Hellmuth Ladies' College. In the evening of the same day the Bishop gave an eloquent and impressive address on Temperance, in Christ Church Lecture Hall, London, under the auspices of the Christ Church branch of the Church of England Temperance Society. On Sunday last the Bishop preached in Holy Trinity Church, Chatham, in the morning, for the Rev. R. O. Cooper; at St. Thomas' Church, Dover East, in the afternoon, and again in Trinity Church, Chatham, in the evening. On Monday the Bishop attended a vestry meeting at Trinity Church, when business of an important financial bearing was carefully considered, and an effort made to place the church on a satisfactory footing. The Bishop then returned to London, to take part in the City Missionary Meeting.

**KIRKTON.**—The annual missionary services in connection with the Church of England in Canada was held at the several stations belonging to Kirkton Mission on Sunday, Jan. 13th. The Rev. Mr. Wright, of St. Marys, officiated.

The anniversary services of Christ Church S. S. Chatham, Ont., were held on Sunday last, a large number of parents and friends being present. The secretary's report showed the average attendance for 1883 to be 352, largest attendance for the year 420, only twice was the number present below 300. 57 scholars had not missed a Sunday. All these received valuable prizes. One little girl, Maud Heyward, only five years old, attended every Sunday, as did another Fannie Dawson, who had to walk four miles to attend the school. Congratulatory addresses were delivered by Rev. W. H. Martin, also Messrs. F. S. Tarris, the Superintendent; H. H. Patterson, Isaac Smith and R. S. Woods, Q.C. Several hymns were sung by the children accompanied by a full orchestra, and a large collection was made in aid of the children of the Sarnia Indian Reserve.

**BRANTFORD.**—The Rev. John Ridley, the energetic and popular Anglican clergyman, at Onondaga, has been offered the position of assistant rector in the Cathedral at Quebec. Flattering as this offer undoubtedly is to Mr. Ridley, opening the way to a field of ministry that many earnest and able men would gladly enter upon, yet we think that Huron Diocese affords abundant opportunities for useful fields of work, and we venture to express our conviction that men like Mr. Ridley have no need to leave it to seek preferment. It is not known as yet that Mr. Ridley will accept the position offered, but he has consented to visit Quebec and officiate there on Sunday next, the 20th inst.—*Brantford Courier*.

The Missionary meetings held throughout the Brantford deanery last week, commencing Jan. 7th, were very enthusiastic, and were more successful than for many years past.

**THAMESFORD.**—The annual Missionary Meeting was held in St. John's church on Thursday 17th, and was without exception the largest ever held here, as the evening being pleasant and the roads good the attendance was large. The following gentleman were present:—Rev. Rural Dean Bland, Rev. Breddin Hamilton, B.A., of Eastwood; Rev. Prof. Seabourn, of London; and Rev. James Ashton of Princeton. The addresses given were of a superior character,

especially Mr. Hamilton's, which was felt to be a most noble appeal on behalf of the Missionary cause. After giving a clear explanation of our duty and responsibility, he said, "It is not I who plead, it is your religion, your Saviour and your God," and in conclusion said, "Shall we go to the bar of God to meet millions of despairing eyes which will turn on us the reproach of their eternal death!" The collection very much exceeded last year.

**BERVIE MISSION.**—Christmas trees were held in the three parishes of this mission. All were entered into heartily and were very successful, a handsome benefit being realized at Kinloss and Kinlough for the benefit of the Sunday Schools. In many missions much of the minister's time which should be devoted to spiritual work, is absorbed (wasted) in looking after Church decorations, Christmas trees, harvest festivals, etc. Such was the case here five years ago; but from the first the minister has aimed to get the people out of such a helpless condition, and now we are happy to say they are learning more and more every year how to take hold of their own work in small things as well as great, leaving less of such burden upon their minister. At the Kinloss Christmas tree, Rev. J. H. Moorhouse was presented with a magnificent buffalo robe, and Mrs. Moorhouse received nice presents. The same parish not long ago presented their minister with a load of oats.

**CAYUGA.**—The congregation of this parish have just completed a very commodious parsonage, brick walls, frame inside, drawing-room, dining-room, study, six bedrooms, kitchens, closets, store-room, cupboards, cellar, cisterns, outhouses and barn. All very comfortable and well arranged, cost over \$2,000. The incumbent moved into it on the 17th inst. The ladies of the congregation most thoughtfully presented his wife with a handsome drawing-room carpet for a Christmas box, so that now, after four moves in Cayuga in less than eighteen months, they are enjoying a most pleasant and cheerful home, safe from the effects of this most stormy January.

The Annual Missionary meeting of the Sarnia Indians in connection with the Church of England was held in St. Peter's Church, Sarnia Reservation, on Friday afternoon, January 18th. The pastor, Rev. J. Jacobs, presided, and read the report. The meeting was exceedingly interesting and well attended. The subscriptions exceeded that of any previous meeting. The Sarnia Reserve and Kettle Drum Mission stand second of the Indian missions in the Diocese of Huron in the amount contributed to the Mission fund. Last year \$65 was subscribed; this year something over \$70 will be contributed. The deputation in attendance were the Rev. Evans Davis, M.A., Rector of London South; and the Rev. T. R. Davis, M.A., of Sarnia. Both gentlemen delivered highly interesting and pleasing addresses, and full of missionary information. The Indian choir of St. Peter's sang several missionary hymns at intervals. The rendering of the well-known hymn of Bishop Heber's was greatly admired.

We are glad to learn that our old and esteemed friend and contributor, the Rev. Dr. Schulte, is about to publish another work upon the subject of "Optimism." We cordially wish him in his new undertaking abundant success. Dr. Schulte is a fearless champion of truth, and one of whose erudition and scholarship the Canadian Church has a just right to be proud. He has ever been a faithful and consistent advocate of Evangelical truth.

**DORCHESTER STATION.**—A Sunday School Festival was held in the public hall on the 17th Jan. In the absence of the Incumbent, Rev. A. J. A. Gollmer, the Rev. C. W. Ball, of Thorndale, was called to the chair. The programme consisted of an address by Rev. J. O'Connell, of London, vocal selections by members of Memorial Church Choir, Carols, Recitations, etc., by the school and others. Quite a sum was realized in aid of the funds of the school.

**LONDON.**—A concert was held in Christ Church lecture hall on the 17th Jan., under the auspices of the choir, with Mrs. C. D. Holmes as organist. A choice programme was presented and taken part in by the Misses Finnemore, Seaborne, and Horton, Messrs. Hale, Marchant, and members of the choir. A pleasant evening was spent.

**LONDON EAST.**—On Wednesday evening, the 25th Jan., Mr. Shoebottom, Churchwarden of Emmanuel Church, London Township, drove quite unexpectedly to the residence of Rev. Professor Seaborne, the esteemed Incumbent, with a large load of oats, and later



on Mr. Carrie, the other warden, made his appearance with the choir and a good number of people, bringing with him a bountiful supply of good things, as an expression of their kindly feeling, and appreciation of his services, and thereby rendering substantial help, as well as cheering and encouraging their pastor in his labours. A pleasant evening was spent.

**AILSA CRAIG AND MCGILLIVRAY.**—We have only now got sufficient leisure from our holiday activities to write and assure you and our brethren of our continued prosperity. In the matter of Sunday-school Christmas celebrations at Trinity, Ailsa Craig, and St. Mary's, Brinsley, we ventured upon a new departure, viz:—Missionary Christmas trees. Believing that experience would prove the truth of our Master's words, "It is more blessed to give than to receive," we undertook to teach the children so, and succeeded beyond our expectations. Instead of giving presents we appealed to the children on behalf of the struggling schools in Algoma, and were gratified to be able to take from each tree about 100 presents, and express them to the Rev. W. Crompton, Stisted. The grateful replies we received, and the evident need they supplied, were surely sufficient reward for the self-denial they doubtless cost our little folks. I venture to insert, memoriter, an extract from his last acknowledgement. "Sunday, Jan. 13th, was one of the coldest days we have had, yet a little boy of eleven and a half years walked a distance of six miles to Sunday-school having on one of the Ailsa Craig mufflers. When I asked him, 'Ain't you cold, Bob?' he replied, 'No, sir,' as though surprised that I should think that any one could be cold with such a muffler on. His coming with it on upon such a day was to me one of the best evidences of gratitude he could have given." I must not forget to say the parents nobly sanctioned and aided the teachers in their new departure. Our entertainment with the Christmas tree, consisted of a temperance cantata—"The Blacksmith's children," creditably rendered by the Trinity Sunday-school Band of Hope. Our Band of Hope is progressing favorably, and has indirectly led to the formation of two branches of the C. of E. T. Soc., one in connection with Trinity, Ailsa Craig, and the other Christ Church, McGillivray, which were started under favorable auspices with a goodly number of members, last Tuesday and Wednesday evenings respectively. The first meetings for complete organization are to be held this week. Our annual Missionary sermons will be preached next Sabbath by the Rev. T. W. Magahy, of Huron. Some of the young men members of Christ Church congregation, made their annual visit to the pastor's granary recently, bringing with them the accustomed load of oats, which is gratefully acknowledged. Hoping this brief letter will serve its intended purpose by encouraging some of my fellow-laborers, I subscribe myself,

W. JOHNSON, Secretary.

#### DIocese of Montreal.

The Bishop held an ordination in St. George's Church on Sunday morning, the 27th inst., when Mr. H. Gomery and Mr. C. Boulden were admitted to the diaconate. The sermon was preached by the Rev. Canon Henderson, Principal of the Diocesan Theological College. The Rev. H. Gomery returns to his work at the Quio, and the Rev. C. Boulden is Chaplain and Tutor at Lincoln College, Sorel.

The Rev. H. Gomery preached in the Cathedral at the afternoon service, and the Bishop in the evening.

Friday, the 25th inst., the Feast of the Conversion of St. Paul, was the anniversary of the consecration of the Bishop of Montreal, who enters now on the sixth year of his Episcopate. He received a number of kind letters of congratulation, and assurances of being remembered in the writers' prayers, that he might long be spared to labour in the Master's Vineyard.

Sums received at the Synod Office in the last two weeks. *For the Mission Fund*—Clarendon, \$36.00; Cours, \$11.12; Hudson, \$3.88; Grenville, \$17.29; Lachute, \$4.01; West Gore, \$5.05; Mille Isles, \$4.23; Morin, \$4.11; Buckingham, \$2.71; Lochaber, \$5.24; Papineauville, \$5.75; Augmentation, \$1.79. *For Algoma Bishopric*—Lachute, on account of assessment, \$1.52. *For Foreign Missions*—St. Thomas, Montreal, \$9.30; Hull, \$16.67; Dunham, \$20.00; Laprairie, \$5.42; St. Lambert, \$2.48; Grenville, \$16.25; Chambly, \$3.00; Cathedral, \$233.29; do. Consecration Service, \$39.40; Longueuil, \$10.10; Boscobel, \$4.20; St. Andrews, \$16.75; Adamsville, 90 cents; East Farnham, \$1.10; West Shefford, \$3.25; Fulford, 60 cents; Berthier, \$12.02. *For Irene Training School, Diocese of Athabaska*—(Collected by Mrs. Walter Drake), Cathedral, \$55.80; St. Thomas' Church, Montreal, \$24.20. *For*

*the Superannuation Fund*—Clarendon, \$2.10; Boscobel, \$1.45; Rev. C. P. Abbott, \$5.00. *For the Theological Fund, Montreal*—The Lord Bishop, \$50.00. *For the Widow of a Clergyman lately deceased*—Cathedral, \$108.78.

**MONTREAL AUXILIARY BIBLE SOCIETY.**—The sixty-third anniversary on Monday was celebrated in the St. James Street Methodist Church, when there was a very large attendance. Hon. Senator Ferrier occupied the chair and upon the platform were Right Rev. Bishop Bond, Rev. A. B. Mackay, Rev. Dr. Cornish, Rev. James Barclay, Rev. Dr. Potts, Mr. George Hague, Dr. Johnston, Bishop Ussher of the Reformed Episcopal Church, and others. The meeting was opened with devotional exercises conducted by Rev. Dr. Potts, and the singing of the hymn "The heavens declare thy glory, Lord." Rev. Dr. Cornish then read the report for 1883. The number of copies issued from the depository has been: Bibles, 8,306; Testaments, 4,201; portions, 2,231; total, 14,738, as against a total of 15,300 for 1882, showing a decrease of 562 for the past year. But in the sale of Bibles there has been an increase of 1,040 copies, which accounts for the increase in cash received. Of the total of copies issued 2,094 have been in French. The number of copies disposed of by gratuitous distribution has been 1,557, of the value of \$428.78, against \$374.58 for 1882. Of these some 900 have been in French, distributed by colporteurs or by the way of free grants to French Canadian Missions. The treasurer's report shows:—Receipts, including the balance from last year of \$2,233.55, \$17,107.82. The disbursements for the year have amounted to \$14,940.79, leaving a balance in the treasurer's hands of \$2,167.03. The operations of the Ladies' Bible Association had been continued with success during the year. Rev. Dr. Cornish moved, seconded by the Right Rev. the Bishop of Montreal, That the report, an abstract of which has now been read, be adopted, printed and circulated, and that the following gentlemen be the office-bearers and committee of the society for the ensuing year. And also that the sum of £100 stg. be remitted to the parent society as a free contribution in aid of its general operation.

The chairman, in calling upon the Bishop of Montreal to second the motion, stated that previous to the appointment of Bishop Bond to the See of Montreal, he had done valuable work for the society. They were afraid that after his elevation he would be unable to render so much aid to it. In this, however, they had been mistaken, for he had always used his influence for the good of the society. The chairman then referred to the work of the society and the good it had accomplished.

The Bishop of Montreal, in seconding the report, said:—I stand here in the place of one who would have addressed you with force and eloquence, but I stand here identified with him in our estimate of this blessed work, that it is the inspired word of God, not merely that it contains the word of God, but that it is the word of God, verbally inspired. Anything short of that would destroy my confidence; anything short of that would place me on a quicksand. I am sure of its power to teach, sanctify, save. Touch its inspiration, and in proportion as you touch it you destroy my hope. And then what are the claims of "The Book" on our confidence? We owe in a great measure the Reformation to an open Bible. Luther was a great man and his life was a glorious life, but humanly speaking, without the open Bible, his life would have been a failure. It was the grand inheritance that the Augustine monk bequeathed to the civilized world, illustrated by his own true and brave example, the Holy Scriptures understood by the people, that under God made the Reformation what it was—light, liberty and progress for the world. What had the opponents of the Bible ever done for the world? At the beginning of the century six million copies of the works of infidels had been sown broadcast, and what had their efforts resulted in? Where even had there been the spread of the liberty they boasted of? They had failed even to support their own views, and the coarse, brutal assaults of Ingersoll and the keen, refined writings of Spencer had been without effect, and the result of infidelity was an ignoble failure. I do not wish to underrate the powers of agnosticism, infidelity, or whatever name it bears. It was yet to represent a great force, and if it was to be met it must be met by the sword of the Spirit, the word of God. Again, what is it that has made the English-speaking people everywhere what they are for good? Well, yes, education has done much, civilization has done something for evil as well as good; but it is the Bible in their own tongue, the open Bible, that has been the blessing. And then, again, since the beginning of the century there has been wonderful progress in missionary work. What facilitated this progress? What made it possible to

carry on the work so vigorously? Without the Bible, humanly speaking, it was impossible. But with the Bible, translated into the language of the people, in the hand of the missionary, and taught by the spirit of God, have been accomplished the great triumphs of missionary effort. But consider in contrast what has been done during the century, for the blessing of mankind, or even for the perpetuation of their own views, by the opponents of the Bible? Well, then, you have a noble work before you in that great Northwest. You have to form a nation. Politicians will do something, civilization will do something, education will do a great deal; but if you would form a nation worthy of the Mother Country, a worthy sister of the great nation by our side, a nation that shall take up the work of Old England, you must give them the Bible, with the missionary and the church. But be on your guard; efforts are made to exclude the Bible from your schools and from your homes—and why? Because it is the only weapon permitted the Christian, and your enemy would, if possible, disarm you, and so would you be powerless and at his mercy. Cleave to the sword of the Spirit which is the Word of God. A politician, I think Gladstone, has said:—"Whatever I may think of the pursuits of industry and science, I do not mention any of these things as the great specific for the sorrows of human life. If I am asked what is the remedy I must point to something very different—the old old story in an old old book—the greatest and best gift to mankind."

Rev. James Green, in supporting the resolution, referred to the increase of the society and the good work it was accomplishing.

Rev. James Barclay in the course of a short address said that from all points of view the circulation of the Bible was not only a defensible but a praiseworthy object. If we believed that the Bible was the word of God we were bound as Christians to make known its contents. Even those who did not believe that it was the direct word of God acknowledged that it was a most wonderful book, and for this reason alone they were bound to endeavour to increase its circulation. If the Bible was judged by any standpoint it would not be hard to advocate its circulation; in all respects it would defy comparison with the best books of the world. Judged only by its literature, the Bible was worthy of the widest circulation. The mere reading of the word had saved many, and it should be their aim to give it to all the world.

After the singing of the hymn, "All hail the power of Jesus' name," the proceedings were brought to a close with the doxology and the benediction.

**MONTREAL.**—The St. George's Church Band of Hope, which numbers 250 members, held a most delightful Christmas gathering last Tuesday week. Rev. Canon Carmichael presided. The room was thronged by the parents and friends, and Father Christmas in characteristic garb made a liberal distribution of gifts to the delighted children.

The congregation of St. Patrick's Church, Bolton, together with some other friends, recently presented the Incumbent, the Rev. F. Clayton, with a purse of money and other gifts. The presentation took place at the residence of the Rev. F. Clayton, and a pleasant evening was spent, the Rev. W. Ross. Browne, of Mansonville, being there. He, as well as the Incumbent, made appropriate speeches for the occasion.

A concert was given at the "Hope" Coffee House on Thursday evening, the 22nd inst., by members of St. Martin's Church. The attendance was very good, and the programme both entertaining and instructive. These free concerts at this Coffee House are a pleasant way of spending a few hours, and may help to draw some from the attractions of the saloons.

The Ven'ble Archdeacon Evans, of St. Stephen's Church, preached at St. Paul's Church, Kingston, on Sunday, the 20th inst, on the occasion of the anniversary services in connection with the restoration of that Church.

The Rev. W. T. Chambers, of Aylwin, has lately returned from his first trip to the shanties this season, having been absent 15 days. The weather was very cold, and the roads bad. He travelled about 300 miles, visited 9 shanties and several depots, and held services with about 300 persons. In every place hereceived a cordial welcome from the men; the services were short and simple. After the men had finished supper, prayer-books and hymn-books would be handed round, and the service commenced by singing some popular hymn, then reading a prayer, followed by the Litany or a shortened form of evening prayer; after another hymn came the sermon, to which the men always listened attentively. Mr. Chambers, having a



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good supply of Bibles, Testaments, tracts, etc., he was able to furnish the men with good, sound reading matter. Mr. Chambers intends making a complete tour of all the shanties in March. He estimates that a fourth of the men employed in this work are churchmen, and just one-half are English-speaking. Mr. Chambers hopes soon to hold an occasional Sunday service at the Castor, 65 miles from Aylwin. The services at Christmas at Aylwin were very well attended, even at St. Peter's, where the service was at 9 a.m., and most of the people had to come over 3 miles. At St. John's, Aylwin, a tiny Indian girl sang a carol while the offertory was being taken up.

A mission has been lately held in the parish of Portage du Fort. It lasted for 17 days; 8 days at Portage, 3 at Clark's settlement, and 6 at Bryson. The Rev. F. H. DuVernet conducted the services, assisted by the Rev. R. Acton, of Portage. These services have all been well attended, especially towards the close of each mission, when they were crowded, and numbers of those who were spiritually dead, were awakened to see their need of a Saviour, whilst others who were professors of religion were stirred up to devote themselves more fully to the Lord's service. There was no excitement during these special services, but a spirit of deep earnestness prevailed throughout, and we trust much blessing will result. The offerings of the people at these services to defray the expenses of the mission were very liberal, and showed that the people appreciated the efforts made for their spiritual good, and we must remember that these congregations are poor as to this world's goods. The pastor, the Rev. Robert Acton, at the closing meeting, expressed his gratitude that these special services could be consistently carried on within the lines and teaching of the church, and urged all those who had derived the benefit to pray earnestly for even greater results in the parishes to which the Mission Preacher has been invited and intends to visit.

HINCHINBROOKE.—The Christmas tree entertainment of St. Paul's Church Sunday School took place at the Town Hall on Thursday, 27th ult. After a very well executed programme had been gone through by the children, the fruit from the tree was distributed by the clergyman, who was assisted by Mr. J. Coulter, the Superintendent. On behalf of the scholars and their friends, Mr. Coulter presented to Rev. T. A. Haslam a purse of money to procure him a fur coat or other comfort. Miss Bella Coulter was presented with a handsome silver cruet stand as a mark of appreciation of her services rendered as organist of the church.

HUNTINGDON.—The Christmas tree entertainment of St. John's Church took place on 21st ult. The gifts were distributed from two trees by Santa Claus, and a pleasing addition to the ordinary programme was the presentation of numerous views of the grand old Westminster Abbey by G. R. Prowse, Esq., of Montreal. A short descriptive lecture was given by Rev. T. A. Haslam as Mr. Prowse presented his illustrations one by one. A very neat pulpit, designed by Rev. T. A. Haslam, and made by Mr. Thornton, was placed this week in St. John's Church. The body of the pulpit is black walnut, octagonal in form, and standing upon eight pillars. The design is very chaste, and the workmanship excellent. We understand that the pulpit is the gift of Rev. Mr. Fulton, rector of Lachine, who has taken a great deal of interest in the work being done in St. John's Church in this parish.—*Huntingdon Paper.*

The Rev. Canon Davidson, of Frelighsburh, in the Eastern Townships, preached in Christ Church Cathedral last Sunday week in the morning, and in St. George's in the evening. At the latter service he gave a most interesting history of the foundation and progress of the Church of England in Canada, the first English missionaries, he remarked, consisting of eight clergymen landed with the Bishop of Nova Scotia in 1789. From that point they subsequently worked their way into the upper provinces of Quebec and Ontario. The work went on progressively until the appointment of Hon. and Rev. Jas. Stewart, an Englishman of wealth and the most brilliant prospects at home, who sacrificed everything to come out to Canada as a missionary. He was subsequently appointed the second Bishop of Quebec, and through the impulse of his sacrificing powers for a great many years churches and missions were established wherever settlements existed in the two upper provinces. The ample means which he inherited were wholly spent in the missionary work and the erection of Churches, so that when he died he had absolutely nothing to bequeath. The first church he erected in this diocese was that of Trinity, in the parish where Mr. Davidson is now so zealously laboring. The sketch of the noble bishop's life, as it came

with the greatest earnestness from the speaker's lips, created the most profound interest among those who heard it, as it demonstrated the difficulties and almost insuperable obstacles which had to be encountered in those early days in spreading the gospel. Dr. Davidson is now successfully engaged, he said, in making his church edifice a monument of the late bishop, who is still well remembered by the older inhabitants of these provinces, for his lordship was truly a missionary bishop. He likened him to the martyred Patterson and other great men, who sacrificed everything in promoting the extension of Christian truth in new countries.

ST. JOHN'S, P.Q.—We understand that on Sunday, 20th inst., collections were taken up in St. James' Church, St. Johns, at both services, in aid of general missions, the rector reverting to the pastoral lately read in the church, and in pressing the claims of the mission cause, he spoke with great force and earnestness of the deep responsibility resting upon all Christians whose manifest and imperative duty it is to secure for others the spiritual blessings they themselves have learned to prize. The Ladies' Association of the above church have resumed their weekly meetings, which were interrupted by the Christmas holidays. The rector and Mrs. Renand have given the first of a series of "At Homes," to which each and every member of the congregation is invited and welcomed; these pleasant reunions occur fortnightly, and being enlivened by music, chess, readings, etc., are much enjoyed by all, closing with hymns and prayer. A large and interesting meeting of the Band of Hope was held on Friday, 25th January, in the Fireman's Hall. The President, Mr. Renand, announced that during the year the pledge of the Society had been signed by two hundred and forty-four members, adults and children. On this occasion, the officers were elected, committees formed, and all put in train for, it is hoped, a season of extended usefulness. This Band of Hope and its meetings are open to all without fee of any kind, and to render the evenings as attractive as possible, recitations, songs and amusing dialogues, form a feature of every evening.

#### DIocese OF FREDERICTON.

We have learned with deep regret of the death of Samuel D. Berton, Esq., of St. John, an earnest, unassuming and faithful soldier of the Cross, and a ready and faithful helper in every work which aimed to extend the kingdom of his blessed Lord and Master. For a great portion of his life he was actively engaged in Christian work. He ably filled the position of Sunday School Teacher and Superintendent in connection with St. Mary's Church, and was a zealous member of St. John's Church for many years. The rector of St. Jude's, Carleton, in whose parish he lived for several years past, found in him a warm friend and ready helper in his parochial duties. He was ever in the front rank of the supporters of the various philanthropic institutions of St. John. Greatly beloved and respected by all who came in contact with him, his departure will be felt keenly by a large circle of attached friends. May his bereaved wife and family find comfort and consolation in Him in whom our departed brother found joy and strength in life and hope in death, and who is able to make all peace abound even in their sorrow and desolation.

#### DIocese OF RUPERT'S LAND.

MINNEDOSA.—The members of the Church of England are making preparations to erect a chapel in the spring, as a free site has been offered. The Rev. Mr. Jukes now holds regular services in the town, and has done much to build up the cause here.

### The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

#### AT HOME

The petition to be presented to the City Council, by the Toronto Executive of the Church of England Temperance Society, respecting the evils of grocers' licenses, and praying the Council to take the necessary steps to separate the sale of liquors from that of other merchandise, has received many hundreds of signatures, and will be presented at the next meeting by a deputation from the Church of England Temperance Society and other sympathisers. Meantime additional signatures will be received at the Synod Office.

At the meeting subsequent to the last of St. Stephen's branch of the Church of England Temperance Society, an address was delivered on "alcohol" by Mr. F. S. Spence. The speaker illustrated his remarks by several amusing and interesting experiences, and although an abstainer himself, dealt in a very forbearing way with "temperate" folks, at the same time conveying the idea that they needed rousing to the higher level. At the meeting on Monday evening last, Rev. D. Hague delivered a spirited and instructive address on "The Reason Why."

DEER PARK.—The second meeting of the Christ Church Branch of the Church of England Temperance Society was held on the evening of Friday, the 18th. The meeting was very largely attended. After an earnest address from the Rev. C. E. Whitcombe, twenty-one persons joined the society, making the total membership fifty-eight.

HAMILTON.—The Rev. J. W. Ashton, of the Diocese of Huron, delivered recently an excellent lecture on "The Four Pillars of Temperance—Reason, Science, Scripture, and Experience," in the School-house of the Church of the Ascension. The chair was occupied by the Rev. Mr. James, B.A. Camb. The lecture was of a high character, a very able and careful discussion, and commanded the undivided attention of the audience, while the genial manner and earnestness of the speaker enlisted their warm sympathies.

UXBRIDGE.—A branch of the C. E. T. S. has been established in connection with St. Paul's Church, in this place. Forty members have been enrolled, twenty-nine taking the Total Abstinence Pledge, and eleven the Moderation Pledge. A Temperance Society did some good work in this parish three years ago, but for various reasons it lapsed. There is reason to believe, however, that it is reorganized in a more thorough manner, and will prove more successful and longer lived. Fortnightly meetings are held. A devotional one in the Church, and a social one in a hall, alternately. On Tuesday, 8th inst., a very pleasing entertainment was given, consisting of orchestra music, singing and playing, recitations and readings, also some "English Reminiscences" by a recent tourist. The speaker especially touched upon the great Temperance work being done in the Motherland, and the terrible necessity arising for it. The proceeds which amounted to a little over twenty (20) dollars, were devoted to the sufferers by the Humber Disaster, for whom deep sympathy was expressed. A Band of Hope is also formed in connection with the Sunday School. Altogether there is a bright outlook for the Temperance movement here, and if all members maintain the interest the work deserves, the Society will prove a great blessing in this Parish.

LINDSAY BRANCH.—The last meeting of this branch, held on Tuesday, was an undoubted success. The Rev. W. C. Bradshaw, of Peterborough, kindly consented to deliver an address; it was thought advisable to procure the Council Chamber in the Town Hall, which was gladly placed at our disposal. The room was crowded, many standing at the side, and in the adjoining room. With regard to our visitor we were doomed to disappointment. The Reverend gentleman, after waiting for hours at the Peterboro' station, hoping every minute the train would start for Lindsay, was forced reluctantly to submit to the inevitable, and telegraph his regrets that no trains had broken the snow blockade, and therefore he could not be present with us. Our audience, however, being well aware of the state of the railways, and that no train had come into Lindsay the whole day, had evidently come in spite of the circumstances, determined to enjoy the rest of the programme, and to show their hearty sympathy with the cause of Temperance. The following programme was much enjoyed: Extracts from "Patience," by Mrs. Roberts' singing class; Recitation, "I've drunk my last glass, boys, I've drunk my last glass," by Sergeant Hughes; the reading of Canon Farrar's masterly sermon on Temperance, delivered in Westminster Abbey in November last, by the President, the Rev. S. Weston Jones; and a song and chorus "The Midshipmite," by Mrs. Robert's class. Several joined the Society at the close. The roll of membership now mounts up to over 200. A very happy incident in connection with this Society, auguring real good and blessing to be accomplished hereafter, was the spontaneous enquiry for pledges and badges, one morning, by three labouring men, anxious to secure assistance to struggle with the sin and damning influences of intoxication. Let all temperance branches hope and expect great results. We consider we have scarcely begun yet. Many things may grow out of our organization, which will prove to be a boon to the community. Who can tell?



## 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.

## CALENDAR.

4TH SUNDAY AFTER EPIPHANY, FEB. 3, 1884.  
MORNING LESSONS. | EVENING LESSONS.  
Job xxvii. | Job xxviii. or xxix.  
Mat. xix. v. 3, to xxvii. v. 17. | Acts xx. v. 17.

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

**The Evangelical Churchman.**

TORONTO, THURSDAY, JAN. 31, 1884.

## EDITORIAL NOTES.

A writer in the New York "Christian Union," thinks that the State should enter upon the work of caring for the poor, before they get within the gates of pauperism. We presume he means that the State should devote itself more to the work of timely prevention of the ills it very clumsily and imperfectly seeks to ameliorate. This is sound political economy. What is urgently required is the extension of the Industrial School System, and more effective remedies for vagrancy. But State aid will do little without the hearty intelligent co-operation of Christian citizens, and personal work on behalf of those who need timely help, as well as brotherly sympathy.

In an article on the the North-West, in a recent number of the "Week," the Rev. Principal Grant bears very striking testimony to the invaluable service which prohibition has already rendered to those territories. He says that "almost everyone who knows the condition of things in the North-West, admits that prohibition there has been and is a blessing." Nearly every one, he tells us, and especially railway contractors, support the law "for their men's sake, and for their work's sake." The good work accomplished on the Canada Pacific has been done simply because "the men could not get whiskey for love or money." The results, he further affirms, of this arrangement, have been not only that good work has been done, but there has been "little or no sickness and little or no grumbling." "Thousands of navvies have lived quiet, sober, industrious, cleanly lives, because whiskey and the usual pests that whiskey allures to camp have been kept out of the country." If prohibition is a blessing in the North-West, there is no reason why it should not be a blessing throughout Canada; if it has banished grumbling, sickness and crime in one district, it is high time we should proceed to extend the experiment to other portions of our land where it is as greatly needed.

The Bishop of Niagara has recently contributed an article on Christian Unity to the *Canadian Methodist Magazine*. If the information before us is correct, he has a good opening for missionary work in this direction much nearer home. It appears that praiseworthy efforts have been made to form a Ministerial Association in the city of Hamilton, an admirable method for the promotion of

Christian fellowship and conference in matters of common interest. Invitations were sent to all the ministers of the city, and a cordial response received from all, with the exception of the clergy of our own communion, not one of whom, we are credibly informed, would have anything to do with it. We hope his lordship Bishop Fuller will follow up his article on Unity with a seasonable pastoral upon the practical steps which can be taken at once to secure practical co-operation and Christian fellowship between the ministers and members of the various communions. When these are taken, then we will know that our High Churchmen, when they discuss Christian Unity, really mean something.

The Sheltering Arm is an Institution in Philadelphia, similar in character and purpose to the Toronto Infants' Home. It owes its origin to the good Bishop of Pennsylvania, Dr. Stevens, at a time when the sympathies of the public were aroused by the frightful mortality in the infant wards of the almshouse. Its founders were met by the same objection which we have repeatedly heard advanced in regard to the Infant's Home,—"It was encouraging vice." The reply of the Bishop effectively disposed of this fallacy. His three points tersely put are as follows:—1. "It directly saves the lives of scores of helpless babes, who, but for this and similar efforts, would be made way with, and so deepen the already grievous sin of infanticide, which numbers its hundreds of victims, directly or indirectly, each year in this city." 2. "It restores the holy principle of motherhood, which bewildering passion had almost plucked out of the woman's heart, in the madness of her betrayal and desertion; and gives time for the gentle influences of Christian women to minister to their fallen sisters, and thus fetch them back to a mother's duty and responsibility in the sight of God and man." 3. "It provides, by a wise selection and oversight for the careful placing out of mother and child in proper positions in the country; or where this is not possible, for the putting of the child into carefully selected homes in the city or country, and keeping a sort of maternal watch over them till of age to be transferred into other institutions."

The Report of the English Reformatories and Industrial Schools Commission has just been issued. The whole subject is discussed in all its bearings and with great minuteness. The system of the certified Reformed Schools, receives the most favourable consideration. Of the children educated in them and in the Industrial Schools, fully 75 per cent. turn out well. Abundant proof is given that these instrumentalities are diminishing crime, and that after a few years their influence will be still more decided. With regard to the authority of parents, the Commissioners propose that the control of the school managers should continue for a period of two years after a child has left school, which takes place at the dangerous age of sixteen.

The wretched condition of the London poor is at present the subject of numerous articles in the English press. The startling developments which are being made more than justify the strongest terms used by the writers, and the most summary measures proposed. The following is only a sample: Sir Charles Dilke recently inspected a small district near St. George's Church, Southwark, and reports a state of affairs which, says a London journal,

may be taken as an example of the general condition: Rooms six by seven feet, with rotten floors, windows entirely out of joint and shape, and without the slightest approach to any kind of sanitary arrangement, are let, furnished with a few poor and outworn articles of furniture, at five shillings ninepence a week. The lanes, often only three feet wide, are covered with filth of every description; whole families are congregated together in a single room, and have no communication whatever with the outside world save through the occasional visit of a Roman Catholic priest or of the School Board officer. There are hundreds of such localities. How to deal with them is a problem as perplexing as it is urgent. Absolute demolition and rebuilding are the only remedies. Yet how can this be done? And more perplexing still, how are these wretched people to be redeemed from the vile habits and abject condition which would soon change the fairest Eden into a foul waste?

From the paragraph relative to Dr. Wilson which appears in another column, it seems that the only obstacle to the Doctor's return to Kingston is the pertinacity with which the Dean insists upon upholding "the dignity of the Church." It is this dignity of deadness and dullness which, wherever it prevails, is destroying the usefulness of our church, and which has created the necessity for such work as that of "the Salvation Army," which the Dean so heartily despises. The Dean in his dignity is much to be commiserated. He is shutting himself out from a splendid opportunity for usefulness and the co-operation of a most devoted fellow-worker; and is thereby incurring a responsibility which he fails to realize. The loss is his own. He cannot hinder the work which will and must go on. He cannot do any injury to Dr. Wilson beyond the grief he has inflicted in separating him from this work to which he was nobly devoted—a trial in which he has the warm sympathy and earnest prayers of all Christian people.

## THE INSTITUTE LEAFLETS

Our readers are cognizant of the unprovoked assaults which have been persistently made, both in the Toronto Synod and in the High Church press, upon the Sunday School leaflets published in connection with the EVANGELICAL CHURCHMAN. When, after repeated solicitations from Sunday School workers in various parts of the Dominion, and the invitation of the Sunday School Committee of the Diocese of Huron, we entered upon this labour of love, no leaflets were published in Canada in connection with our Church, except those known as the St. Catherines', whose poverty and inefficiency were characterized, by those who sympathized with their doctrinal position, in terms more severe than we care to repeat. Our leaflets were met by a veritable storm of abuse and misrepresentation, and their editor described in terms more expressive than elegant. Then a year later the Toronto Synod Committee began the issue of what are entitled, "The Institute Leaflets." To this movement we had neither the right nor the desire to offer any opposition. We rejoiced to welcome every fellow worker in a large field; and if there were those whose requirements were not met by our leaflets, we were glad that they should find elsewhere what they needed. We



the general condition: rotten floors, windows a-pe, and without the aid of sanitary arrangements a few poor and out-of-shillings ninepence by three feet wide, are a description; whole families in a single room, and ever with the outside of a Roman school Board officer. How to as perplexing as it and rebuilding are can this be done? are these wretched vile habits and objects the fairest Eden

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#### LEAFLETS

of the unprovoked persistently made, and in the High School leaflets pub- the EVANGELICAL eated solicitations various parts of the the Sunday School furon, we entered lets were published ur Church, except es', whose poverty zed, by those who position, in terms eat. Our leaflets abuse and misre- scribed in terms Then a year later egan the issue of te Leaflets." To he right nor the e rejoiced to wel- large field; and equirements were e glad that they e needed. We

believe in the freest action in such matters. The inexorable law of the survival of the fittest will readily adjust all rival claims, if such arise, but we believed that there was room enough for both in the special fields in which each sought to do some good work for the Master. However, a number of the supporters of the Institute scheme were not content with this moderate and fair-minded conclusion. At each successive Synod the introduction of the Sunday School Leaflet Report was made the occasion for most uncalled-for attacks upon our leaflets, a method of warfare which did not prove to be very effective. A proposal was then made, which at first had every appearance of a sincere desire for unity, and the increased efficiency which ought to result from united action. We do not doubt that many of those who supported the motion did so from the very best of motives, but our knowledge of the sayings and the animus of others, do not permit us to put so favourable a construction upon their procedure. As the negotiations proceeded, the demands of those who aimed at the extinction of our leaflets increased. We found that what was aimed at was not what we had at first supposed, the adoption of the same series of lessons, but the absolute giving up of our leaflets in favour of the others. We could not accede to this for two reasons. First, the basis proposed involved the abandonment of the International Series, or, at all events, it necessitated such changes in the succession of these lessons, and such dislocations and insertions, as would render its retention impossible. Secondly, we had no guarantee of the composition of the committee, nor any security as to the character and teachings of the leaflets, beyond the virtue of so-called moderation, that is, a species of guarded or indistinct utterance, which is pledged to offend no one, and which naturally ends in satisfying no one.

Of these proceedings we have hitherto taken no notice, except to defend ourselves from some of the grosser charges which were hurled against us. We have quietly stood upon the defensive, and tried to do our own work efficiently and mind our own business. Moreover, we were, and are, very reluctant to criticize any publication sent forth under the sanction of a Synod Committee. But we feel that now in justice to ourselves and in answer to the numerous letters of correspondents, we must take another step. It has become necessary for us to justify our want of confidence in the proposals of the Committee, and our refusal to accept them. We must therefore give our readers a few specimens of these "moderate" leaflets, and show them to what this "moderation" inevitably tends. If these "Institute" leaflets are compared with the St. Catherines', we do not think they have much to boast of in the matter of literary style or of richness and aptness of material. But these are minor points. Let us look at the contents of the lessons on the Prayer-Book. Here is the one prepared for the Third Sunday in Advent, Dec, 16th, 1883:

"What were the principal Service Books in the olden time? The Breviary, the Missal, and the Manual.

"What was the Breviary? A short collection of services for different hours of the day.

"What was in the Missal? The Communion Service.

"What was the Manual? Services for Baptism, Marriage, Burial, etc.

"What was the language of these Prayer-books? Latin.

"What great change was made at the Reformation?

These services were made shorter and more simple so as to be put into one Prayer Book.

"What other great change was made? The whole Prayer Book was now in English.

"What is the good of these changes? Our Prayer Book has become a necessary Guide to Church and Companion for life.

"How is it our Church Guide? We could not join in Morning or Evening Prayer, or the Litany, or the Holy Communion, without the Prayer Book.

"How is it our Life Companion? It provides a special service for all the great steps in our life.

"Explain how this is. There is a special service

1. When any one is baptized or christened.
2. When those who are baptized are confirmed.
3. When people come to be married.
4. When we are sick. (See Visitation and Communion of the Sick.)
5. When we come to die.

(Let the scholars find all these Services.)

"What is provided for children? A Catechism, which every one is to learn before being confirmed.

"Tell me one great beauty of our Prayer Book? It has the same service for all in the land, whether rich or poor."

Now what a splendid opportunity was here, and so soon after the Luther Commemoration, to instruct the children in the grand work of the Reformation, the terrible necessities which made it imperative, and the glorious results achieved. What an opening to explain to the children the vital issues involved, the gross error and cruel bondage from which our church was delivered, and the glorious vindication of the truth and Freedom of the Gospel thus wrought by the mighty power of God. But there is not a word of all this; not a word as to the real nature of these old service books, their mummeries and superstitions, vain repetitions and burdensome and puerile ceremonies, the invocations of saints, the worship of Mary and the idolatry of the mass. We are coolly told that "the great change made at the Reformation" was "that these services were made shorter and more simple so as to be put into one Prayer Book." The grand issue of the throes and conflicts of the Reformation, of the shedding of martyr-blood and the wonderful liberation of thought and faith was—a pocket edition in one volume of the Prayer Book!!! Oh! the bathos! Worse—the inexcusable criminality of such instruction. And this is "moderation."

But there is another consideration, which will make more complete, if that is necessary, our justification of our refusal to give up the publication of our leaflets in favor of those before us. The "Institute Leaflets," are so called because of their distinct profession to be a compilation from the publications of the Church of England Sunday School Institute. In this case, the lessons are based upon a series entitled "Lessons on the Prayer-book." It is by no means a strong book and could never be compared either as to efficiency of method or distinctness and clearness of Scriptural teaching with the better class of books issued by the Institute, such as the works of Eugene Stock. But whatever its defects, this compilation, at least in the case of this leaflet, does the publication of the Institute gross injustice. For in the lesson upon which this leaflet is supposed to be modelled the subject is placed in a very different, if not the strongest light. Speaking of the Reformation, it tells us why it was necessary "In the next two or three hundred years (that is, immediately preceding the Reformation) many services were added and many errors great came in." And again we are told: "This is what had happened to the Church and the Prayer-Books in England. (1.) The Pope had claimed to be Master. (11.) The pure Gospel had become

overgrown with errors and mistakes. (111.) A multitude of ceremonies and errors had crept in, far more than was useful or necessary." Then it proceeds to tell us that "something happened which put an end to these evils. . . . There was a change for the better in England—we call it the Reformation. So you can tell me three things this Reformation did. (1.) It separated us from the Pope of Rome. (11.) It removed the errors and false doctrines. (111.) It made the Prayer-Book one simple book, and these have been three of the greatest blessings that ever happened to us." The leaflet professedly founded upon this, omits all reference to the two main and essential points—points which admitted of and required very thorough and extensive expansion and explanation. Then it takes up the third point, which is really subsidiary and consequent upon the other two, and represents it as *the great change* made at the Reformation. Here is a deliberate *suppression*, and one which could not have been made without design, and that design manifestly one hostile to the distinctive principles of the Reformation. There is, we are informed, a committee whose members in turn compile the leaflets for a month. The work of each individual member is then submitted to the scrutiny of the whole committee by whom it is revised and amended. We do not for one moment think that all the members of the committee were animated by the spirit of the compiler of this leaflet; but we are driven to this position—either there was most culpable negligence which allowed such gross misrepresentations to pass unchallenged, or the strictures made in the committee were overruled. In either case, there is abundant justification of our want of confidence in leaflets compiled by such methods and our refusal to consent to deliberately sacrifice our own work, to which we have devoted both labour and expense, for the sake of so illusory a scheme.

We had intended to discuss some other leaflets of this series, but have already exceeded our space, and therefore hold over further criticism for the present.

#### SCIENCE AND THE DELUGE.

The providence of Him who gave us the Records of His Revealed Will has in these days of conflict furnished many remarkable proofs and corroborations of their truth. No observed fact of nature and no established fact of history has ever been in conflict with the Scriptures. The attitude of the Christian student should be that of a fearless and patient confidence. All research in every direction is to be welcomed. Even where the immediate results appear to raise difficulties or to threaten received opinions, we may be sure that the discrepancies and antagonisms which arise are but temporary, and that the ultimate issue will be the vindication of the Divine truthfulness and of the abiding harmony between the Word and the Works of God.

It is interesting and instructive to note the various and changing opinions, which, in the brief period since geology became a science, have been held in regard to the Noachian Deluge, that memorable catastrophe, as prominent in the traditions of man as in the records of Scripture. The belief in the universality of the Deluge, that is, that it was coextensive with the globe and covered the whole



face of the earth, has long since been shown by Hebrew scholars to be unwarranted by the Bible narrative. The Divine purpose was the destruction of the entire human race except the one family for whose salvation the ark was provided; and therefore all that portion of the earth's surface which they inhabited was submerged. This, and this alone, is what is asserted in the Book of Genesis.

Now what has science to say in regard to this phenomenon? Let us first consult the records of history. Lennormant, one of the most recent and brilliant explorers of this department of knowledge, at the conclusion of a lengthy review of the evidence adduced, says:—"The result, then, of this long review authorises us to affirm the story of the Deluge to be a universal tradition among all branches of the human race—with one exception, however, of the black. Now a revelation thus precise and concordant cannot be a myth voluntarily invented. . . . It must arise from the reminiscences of a real and terrible event, so powerfully inspiring the imagination of the first ancestors of our race as never to have been forgotten by their descendants. This cataclysm must have occurred near the first cradle of mankind and before the dispersion of the families from which the principal races were to spring. . . . As the case now stands we do not hesitate to declare that, far from being a myth, the Biblical Deluge is a real and historical fact."

Let us next examine the geologists. In the early days of their new science, many believed that the fossil shells and marine remains found in elevated positions and upon mountains were the *debris* of a mighty deluge. In Buckland's "Reliquiæ Diluvianæ," published in 1823, the remains of animals in coal deposits were asserted to have been buried there by the Deluge. It was, we think, Voltaire who, in his alarm at the supposed testimony of these new-found witnesses to the truthfulness of the Scriptures, ventured upon the amusing explanation that the shells found upon the Alps were dropped by pilgrims from Palestine. However, as geological investigations proceeded and the vast extent and the various conditions of the remains of extinct life became known, it was evident that no single catastrophe could account for them. And it came to be a settled conviction with men of science, to the great delight of the unbelieving and the discomfiture of some timid Christians, that even the latest fossil-bearing rocks were anterior to man's appearance on the planet, and that the earth bore no witness of the occurrence of a deluge such as the Bible describes.

But geology had not reached the limits of its explorations. New facts have come to light; old facts are better understood. The Duke of Argyle, an antiquarian and geologist of acknowledged standing, in a recent address before a Glasgow scientific society, has pointed out phenomena which he believes to furnish undoubted confirmation of a great but temporary submergence of a portion of the earth, which has taken place since the creation of man, and which fulfils all the requirements of the Noachian Deluge. We can only point out a few of the facts he adduced, condensing his arguments into the briefest form. Upon the mountains of North Wales and in other parts of Britain are deposits of gravel containing sea-shells. These shells are perfect, and were heaped pell-mell on the gravel. Everything about them indicated that they

had been suddenly deposited by a violent and temporary submergence, and that the submergence extended over the whole of the three kingdoms. Moreover, these shells did not belong to extinct species, but were co-eval with man. Still more, the non-volcanic character of the mountains in which they are found, and the height to which they must have been submerged, proved that the submergence would extend to the whole of Europe.

The Duke then passed to a second series of facts. There is all over the centre of Europe an extraordinary formation which has been a great puzzle to geologists. It consists of deposits of mud which extend to an elevation which corresponds to that of the shells of Britain. Mountains in the Rhine Valley are entirely covered with it. All geologists are agreed that it is deposited from water, and from water in a state of agitation. Sir Charles Lyell called it "inundation mud." The Duke of Argyle believes that it was the *debris* of the same submergence which deposited the shells upon the mountains of Britain.

He next passed to the remarkable remains of animals such as the mammoth, the woolly rhinoceros, the Irish elk, hyena, wolf, horse, and others found in immense assemblages midway between the coasts of England and Holland, and in Siberia. Upon the coast of the last-named country there are islands "literally composed of these animals, mammoths, &c., together with the torn trunks and stems of trees, all heaped together in a mass of confusion—mixed and preserved by frozen earth." The destruction of these animals and the preservation in this form of their remains, he believed to be due to a catastrophe such as the Deluge. Some geologists had placed this event at a more remote epoch, but he was convinced that it had occurred at a comparatively recent epoch. Upon all these concurrent testimonies of undoubted facts, the Duke bases his conclusion that a great but temporary submergence of that large tract of the earth has taken place within the human period, and that it may be identical with the Deluge recorded in Genesis. Thus for the third time at least the teachings of Geology upon this point are reversed; and we can confidently await the results of further investigations, assured that they must concur in one ultimate conclusion and must prove the complete vindication of the Word of Truth.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

SEPTUAGESIMA SUNDAY, FEBRUARY 10th, 1884.

#### BIBLE LESSON.

#### The Conversion of Lydia. Acts xvi. 11-24.

In our last lesson we followed the first missionaries into Europe. We are now to learn what were the first fruits of the Gospel message they carried. There is a word in the Golden Text which we may take as the key-word and which is peculiarly applicable to the subject now before us. It is "*opened*." We saw in our last lesson that there was—

**I. A way opened** for the missionaries by God's guidance. The same wonderful Providence had opened up a way everywhere for them by means of the Roman Empire, which then embraced nearly the whole known world. Transit was easy by means of the great Roman roads, and the many vessels trading in all parts, and communication frequent between province and province. One authority was everywhere supreme. Many times did Paul's standing as a Roman citizen

protect him and his work. Give instances. Just as God prepared the Greek language to be the medium of revelation, He used the power, law, and material greatness of Rome for its promulgation. In Conybeare and Howson's "Life of St. Paul" the teacher will find interesting illustrations of this point. So God works still. He makes war, commerce, science, exploration, handmaids of His Gospel. By many such means He opens up a door for it.

But while the material door was open there was another door still closed. The land is open in the material sense of the word, but spiritually it is sealed. The people are shut out in darkness and in sin. Now let us see how the Spirit of God throws down the spiritual barriers.

**II. A heart opened.** Philippi was a place of historic interest, and had bestowed upon it the right of a *colonia*, which rendered it almost a miniature Rome. It was a military, not a mercantile city, hence there were very few Jews there. Between its soldier-citizens and the little band who had just come from Troas there seemed nothing in common—no link to draw them together and make way for the Gospel message. But in a humble spot outside the city Paul found those with whom he had something in common, for a few women came there to pray to the living God instead of idols. These worshippers, who came Sabbath after Sabbath, were probably Jewish wives of Gentile husbands, or Gentiles who had become proselytes to the Jewish faith. Among the latter was Lydia, for she is spoken of as one who "worshipped God." Yet though there was something in common, there was a great difference between them. These women knew nothing of a Saviour who had died, or of the forgiveness of sins. Their need was twofold. They needed to hear and to receive the word of the Gospel, Paul could supply the first need, and to him they seem to have listened readily. But for the word to enter and transform their hearts and lives, an opening was needed. The gardener may tend the flower, but he cannot cause the bud to open. The light and warmth of the sun does that. And the first bud that opened in Europe under the influence of the divine "Sun of Righteousness" was the heart of Lydia. In what a quiet, simple way the Gospel won its first triumph in Europe. There is no pomp and ostentation. A prayer meeting and a quiet talk with a few humble women. How unlike God's ways are to men's.

Observe how Lydia was led to this crisis in her life by the providence of God directing her steps. She was seeking an honest livelihood. God gave her an eternal inheritance. Notice, too, that she had been faithful to the light she had before. She was a proselyte to Judaism, had been delivered from the contamination of idolatry, and became a worshipper of the true God. She is now worshipping. God hears her prayers, as He did those of Cornelius. As she believed with her heart, she was not afraid to make open confession of her faith in baptism, and declare herself publicly a Christian (Rom. x. 10). Let us see what were the fruits of this faith. How by means of this there was—

**III. A Home Opened.** Receiving the word into her heart, Lydia did not shut it up there out of sight. Her example and her faith influenced her household, whether children or servants. And into this Christian home she compelled the apostles to enter. Like the women who ministered to the Lord Jesus, she delighted to minister to his messengers. As homeless strangers the disciples had entered Philippi with the Gospel of God. They were now received with opened hearts into an opened home. This was not Paul's usual way—but she was urgent. Why? So grateful to them for leading her to Christ. Love to brethren (1 John iii. 14). Great privilege. They would teach her much. What a new life in that heart—that home!

**IV. A Dark Land Opened** to the light of the Gospel. So far the work appears, humanly speaking, to have been comparatively easy. But a dead, closed-up mass of godless soldiers and idolaters lay across the way like an impenetrable barrier. An opening must be made. How? The ignorant heathen, troubled in mind, wanting comfort or direction, had no ministers, or Christian friends, or Bibles, to consult; therefore they resorted to magicians and fortune-tellers; like Simon and Elymas (Acts viii. 9-11, xiii. 6). So it was long before, see Deut. xviii. 9-14; Isa. viii. 19, xix. 3; Jer. xxvii. 9. So it is to this day; crowds of such deceivers in every heathen country.

How comes all this? Partly Satan's malice, partly avarice of men. Satan sees those in trouble longing for some guide, so gives them false ones. Wicked men see they are ready to pay for guidance, so pretend to give it, to gain money (see Numb. xxii. 7; 2 Pet. ii. 15; Jude 11).

At Philippi see both ver. 16: (1) Satan has put an evil spirit in a poor girl, making her say strange things,

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that people may think her a prophetess; (2) bad men have employed her to get money for them by her fortune telling. What does she say of Paul and his companions? ver. 17. Would not Paul be glad the people should thus be directed to them? see ver. 18—*grieved*. Why? He was sent to fight against Satan. He will not have his help nor allow people to think of him as his ally. See Mark 1: 25, 34; 3: 11, 12. Besides, Paul's compassion and indignation were excited on behalf of the girl. As long as that spirit kept possession, the word of life could not enter her soul. The way was fast barred against the light, and joy, and peace, and all the blessings of the Gospel. Here was no folded bud which would sweetly open beneath the rays of the sun. A mighty blow must be struck to make entrance there. And it came. The name of Jesus, uttered in faith, was sufficient. The evil spirit was driven out. The passage into the soul was opened. Can we doubt that the word entered there, and that the once wretched slave was made spiritually free? But see, what further results followed. Every good work excites the opposition and anger of those who love evil.

#### V. Evil Passions Let Loose.

Is this what the Gospel of Christ ought to do? See Matt. 10, 22, 34, etc.; Luke, 12, 51, 53; John 15, 19, 20. When Satan's kingdom is attacked, war must follow. So we do not wonder at the rage of their masters when the "hope of their gains" ("The love of money is the root of all evil," 1 Tim. 6, 10.) from their poor slave's ravings was gone, nor at the excitement of the multitude, the wrath of the judges, and the harshness of the jailer. Nor were the apostles perplexed when they found themselves bruised and bleeding, lying fast bound in the innermost prison at Philippi. Jesus had prepared them to expect just such results.

What the Gospel did at Philippi, it is doing to-day: Opening hearts, opening houses, opening closed passages, settling loose angry passions.

*Opening hearts.* Even the well-instructed, the moral, the devout, need the open heart, that Christ may enter and reign.

*Opening homes.* If there is no difference in the home and the daily life, can the heart be truly opened?

*Opening closed passages.* An evil spirit of pride, temper, selfishness, etc., often bars the way now. But the name of Jesus is still all-powerful.

*Loosing angry passions.* When victories are won for Christ, Satan and his followers will rage.

Which of these has the Gospel done for us?

#### CATECHISM LESSON.

CREED.—"I believe in God the Father."

1. IN GOD.—This must be the first article of our belief. "He that cometh unto God must believe that He is." Heb. xi. 6. There is a witness in our hearts, a something within every man that testifies that God is. There is a witness in nature. The design, harmony and beauty which are so manifest in all created things, prove the existence of God. Acts xiv. 17. By these visible things, the invisible things of God, even His eternal power and Godhead, are clearly seen, Rom. i. 19, 20. Ps. xix. 1.

"There's not a spot, or deep, or high,  
Where the Creator hath not trod  
And left the footprints of a God."

But above all, it is by His Word that God hath fully revealed His character and will to men. In times gone by, He hath spoken by the mouth of His holy prophets. "Thus saith the Lord" is the constant refrain in all their utterances. "In these last days" God hath spoken unto us by His Son, (Heb. i. 1.) Who both declares the Father (John i. 18), and shows Him unto us. John xiv. 8, 9. The purpose of this revelation is that we may become wise unto salvation, (2 Tim. iii. 15); that we may know the only true God, which is life eternal. John xvii. 3.

Our word "God" means "good." We have the same word in the first syllable of "Gospel" which means "the good news."

To the Jews He especially revealed Himself by His name Jehovah, which expresses the self-existence and unchangeableness of God. "He that was, and that is, and that shall be," the great "I am" (Ex. iii. 14; vi. 3). Jesus claimed this Divine name (John viii. 58). Compare Heb. xiii. 8; Rev. i. 4, 8; iv. 8; xi. 17. He is Jehovah-Jireh, Who provideth (Gen. xxii. 14); Jehovah-Rophi, Who healeth (Ex. xv. 26); Jehovah-Shalom, Who defendeth (Ex. xvii. 15); Jehovah-Shalom, Who gliveth peace (Judges vi. 24); Jehovah-Tsidkenu, Who is our righteousness (Jer. xxiii. 6); Jehovah-Shammah, Who dwelleth with us (Ezek. xlvi. 35); Immanuel, "God with us" (Matt. i. 23; Rev. xxi. 3; xxii. 3).

2. THE FATHER.—Herein are set forth God's relationship to Jesus, and His relationship to men. For God is "our Father," as Jesus taught us to call Him (Matt.

vi. 9; xxiii. 9); and He is the Father of Jesus, as Jesus often said (Matt. xi. 27; Luke xxii. 29). But there is an essential distinction in this relationship, so that Jesus does not say to Mary (John xx. 17) "our Father," but "my Father and your Father."

*The Father of Jesus* (1 Cor. xi. 31; Eph. i. 3; 1 Peter i. 3).

Thrice He acknowledged His Son from Heaven. At the Baptism (Matt. iii. 17). At the transfiguration (Luke ix. 35). And in the temple (John xii. 28). Jesus is like His Father, "the express image of His Person" (Heb. i. 3). When we urgently ask, "Shew us the Father," what does Jesus answer? (John xiv. 8). Is not this infinitely precious and reassuring to know, when we look at the lowly, loving Jesus, that the Father is like Him, having the same tenderness and willingness to receive sinners.

We have also in the Fatherhood of God a measure of God's love for us. To what a sacrifice was Abraham called—to give up his only begotten (Gen. xxii. 2; Heb. xi. 17). And "God so loved the world that He gave up His only begotten" (John iii. 16).

*God is our Father* (1 Cor. viii. 6). By creation (Mal. ii. 10). By redemption (Deut. xxxii. 6). By adoption (John i. 12, 13; Rom. viii. 15; Gal. iii. 26; Eph. i. 5). Our Father loves His children (Ps. ciii. 13; Mal. iii. 17). He is willing to give them gifts (Matt. vii. 11). He has a right and claim to their obedience and love (Mal. i. 6; Jer. iii. 4; Prov. xxiii. 26; Eph. v. 1). God is also called "the Father of Mercies" (2 Cor. i. 3); "the Father of Glory" (Eph. i. 17); "the Father of Spirits" (Heb. xii. 9); the Father of Lights" (James i. 17).

3. I BELIEVE IN GOD THE FATHER.—That is, not, I believe that there is a God. This the devils believe (James ii. 19). Only fools deny it (Ps. xiv. 1). Nor is it merely I believe God. There may be intellectual belief in revelation, which leaves the heart untouched and the conscience unenlightened. But it is "I believe in God." Abraham "believed in the Lord" (Gen. xv. 6). And the very expressive Hebrew word literally implies, to be carried, sustained as a child in its mother's arms. Such is true faith, the clinging of the child in its helplessness and simplicity to the Love of the Father. We must thus become as little children (Matt. xviii. 3).

#### Correspondence.

##### CONFESSION AND ABSOLUTION.

To the Editors of the Evangelical Churchman.

SIR,—Following up the lucid editorial in your issue of Dec. 27, on this vexed question, it may interest your readers, including possibly "Father" Maturin and "Father" Davenport, to recall the deliberate opinions expressed nearly forty years ago by a High Church Archbishop, as reported in an old-fashioned High Church periodical, the *Churchman's Magazine*, of July, 1864, which contains an article on the life of the late Archbishop of Canterbury, Dr. Longley, who was successively, from 1836, Bishop of Ripon and of Durham, Archbishop of York and Primate of England.

The difficulty which called for the Bishop's interference, arose in the Church of St. Saviour's, Leeds, the presentation to which was in the hands of Dr. Pusey, and where various ecclesiastical vagaries were indulged in, such as "the officiating clergyman's back being turned to the congregation."

The writer adds: "The Bishop refused to consecrate until he was satisfied on these points, which were all ultimately yielded; but we regret to add that in the sequel a system of disingenuous evasion was adopted in reference to them. A Mr. McMullen, being censured by the Bishop for some passages in a sermon, that gentleman went over to Rome, accompanied by three of his laity."

Subsequently, Dr. Pusey and his co-trustees appointed a Mr. Minster to the incumbency. Now for the sequel: "The Bishop discovered that there was a regular and secret system of confession practised at St. Saviour's. Mr. Minster maintained that such confession and absolution were authorized by the Church. The Bishop pointed out the distinction which must be palpable to all sound and intelligent churchmen; 'The special and private confession of the party's sin is to be invited only if the sick man humbly and earnestly desires it. But mark, how you deviate from the wise and cautious counsels of your church. You assume to yourself the power of setting aside these, her jealous restrictions, and use this form of absolution indiscriminately for all persons either sick or well, whether specially troubled with any weighty matter, and on this ground humbly and heartily desiring it or not. Because the very rare exception is allowed, you claim the right of making the exception the rule, and of

turning special permission into a general license. Bishop Longley was soon forced to the very disagreeable conclusion respecting the clergymen of St. Saviour's, that their study seemed to be how far they could evade their Bishop's known wishes without violating the letter of the law." \* \* \* "A second time it was the case of the incumbent and the curate (Mr. Minster and Mr. Roake), abandoning the Church of England for the Church of Rome. It would be easy to show that their principles and conduct legitimately led them to such a result. The days of dangers are not yet over." The wise Bishop adds "To many others it will, I hope, be a timely warning, that if they choose to enter into paths that have proved so often fatal, they can have no security that their own footsteps slip not in like manner."

Well might Dr. Pusey from his own point of mind defend himself from the reproval of not going over to the Roman Church with John Henry Newman and others of his *confreeres*, by the excuse that he would do more good by remaining in the Church of England!

A SUBSCRIBER.

Nova Scotia, January, 1884.

To the Editors of the Evangelical Churchman:

CARDIFF, Jan'y 8, 1883.

DEAR SIR,—Will you kindly acknowledge for me in your valuable paper the receipt of a box of Xmas presents for our Sabbath School (the Garden Memorial S. S.) of Cardiff, from the C. W. M. A. of Toronto, for which we are sincerely thankful, as it enables us to cheer the hard lives of these poor backwoods children, who know very few of the comforts of this life.

Yours sincerely,  
G. W. DELLER,  
Superintendent.

#### Book Notices.

ECCE TERRA, by Dr. E. F. Burr. Philadelphia: The Presbyterian Board of Publication. The well-known author of *Ecce Coelum* gives us another brilliant work on Natural Theology. With great vigour he relates the manifold proof of the direct presence and working of God upon the earth, and the evidences of His wisdom and goodness in its structure and government. It is a wholesome and instructive volume.

HALF-HOURS WITH THE LESSONS OF 1884, by 24 Presbyterian Clergymen. The Presbyterian Board of Publication. This volume contains an excellent series of sermons and expositions on the International Lessons for the current year. Among the writers are names of eminence, such as Revs. Dr. Hall, Howard Crosby, Theodore L. Cuyler, Marion R. Vincent, and C. C. Hall. It is an excellent and helpful volume. The same publishers propose to issue shortly a new edition of Prof. A. F. Mitchell's standard work on the Westminster Confession.

"MY ST. JOHN" is a touching little book, in which the pathetic story of a wanderer's return is well told. IS ROMANISM GOOD ENOUGH FOR ROMANISTS? is the title of an excellent and clever tract, by Dr. Fulton, of Brooklyn, N.Y., a man who has made his mark as a controversialist. Price \$4 per 100 copies. Both are published by Funk & Wagnalls, of New York.

THE FEBRUARY MAGAZINES.—The *North American Review* contains several noteworthy articles. Carl Schurz discusses the responsibilities of "Corporations;" Principal Shairp contributes an admirable sketch of "Henry Vaughan, Solarist;" in "Must the Classics go?" Professor West pleads effectively for the retention of Greek and Latin; other articles discuss "The Defects of the Public School System," and "Rival Systems of Heating."

The *Homiletic Monthly*. New York; Funk and Wagnall's. This is a very full and excellent number. The symposium on Evolution is continued. The selection of sermons contains some of permanent value. Dr. Dio Lewis continues his advice to clergymen about their health. Among the various departments we notice "The Prayer-meeting Service;" "The Study of Latin Hymnology;" "Lay Criticisms on the Ministry;" "Living Issues for Pulpit Treatment;" "Hints at the Meaning of Texts;" "Helpful Data in Current Literature;" "Sermon Criticism;" "Queries and Answers;" "Illustrations;" "Suggestions, Themes," etc.

The *Century* is a very solid number. A large portion of it is devoted to art and artists and beautifully illustrated. The editorial departments are very full and fresh. "The cruise of the Alice May" is the first instalment of a deeply interesting account of the Gulf of St. Lawrence.

*Harpers Magazine*.—This is a very excellent number.



Roe's "Nature's Serial Story" is full of interest and wholesome. There are a number of other stories, serial and complete. The description of the Upper Thames is beautifully illustrated. "A winter in Canada" possesses special attractions for us. There is a beautiful frontispiece entitled "The Bible Reading."

*St. Nicholas* is as full of instruction and of fun as ever, and the two are most delightfully combined. The various departments are admirably conducted. The monthly reports of the Agassiz Association are doing a good work in fostering a love of nature and of the study of nature. This is the Queen of all children's magazines, pure, but not prudish, funny, but not frivolous, instructive, but not prosaic. It ought to be in every household in the land.

We have great pleasure in recommending to our readers two new Sunday School periodicals, entitled, "THE LABOUR OF LOVE" and "FOOD FOR THE LAMBS." They are beautifully illustrated, the typography is remarkably clear and elegant, and the contents are of excellent character. Moreover, they are published at a very low price. The first is a monthly, and is published at 15 cents per year per copy when not less than 10 copies are taken; the latter is a weekly, and is supplied at 20c. a year per copy when not less than ten are taken. Published by S. R. Briggs, Yonge Street, Toronto.

### Children's Corner.

#### HOW TOM TOMKINS MADE HIS FOR TUNE.

##### CHAPTER II.

###### THE OLD GENTLEMAN'S VIEW OF THE SUBJECT.

The short winter's day was closing in when Tom returned to his post, and the snow fell fast again. The bitter cold made the bull's-eyes more acceptable, and when it grew too dark to distinguish the passers by, Tom, who had lingered beyond his usual hour, in the hope of seeing his old friend again, walked gently away to the miserable shed, which he called *home*. It was simply an old out-house, belonging to a good-tempered carpenter, who had known Tom ever since he began his career as sweeper, and who had promised him never to deprive him of the shelter of the shed in question. So, night after night, the lad crept to his humble lodging, sometimes cheered by a kind word from the carpenter, and now and then, with a crust of bread from the good man's wife; but she had little to spare, for there were many mouths to feed, and little food to satisfy them. Morning after morning he washed his dirty face and hands at the pump, and returned to his business. Such a life had few charms to recommend it, but Tom was used to it, and for him it had excitements, and even pleasures. He knew most of the passers-by by sight: from some of them he sometimes got a smile or a kind nod, and even once a little girl gave him a bun, but that was a solitary instance. He rather enjoyed seeing the people slide and slip about this frosty weather, and, indeed, he had a private slide of his own, which he watched with intense interest. He had made friends, too, with some of the other sweepers in the same road; but although he had now followed his profession for nearly six months, he had not got accustomed to the bad words and oaths which fell from them. As I said, his mother had taught him carefully, and she never had thought that her boy would become a common street-sweeper; but when God took her away there was no one to provide for him, so he followed his friend the carpenter's advice, and accepted the broom as a start in life. Many people had observed Tom's steady application to business, and had observed with approval that he was never idle; but the neighborhood was a poor one, and Tom seldom earned sufficient to satisfy the wants of a growing boy, and he grew daily more wretched-looking and ragged.

His mother had taught him to read and write

before she died, but the little he had learned was fast fading from his recollection.

Amongst others who had watched our little friend's career with interest, was Mr. Miller, the elderly gentleman who had astonished him with his loan of a shilling. He was considered rather an odd man, and, although he was rich, he never gave away money, although he sometimes made most useful and acceptable presents to the poor around him. Passing Tom day after day, he was attracted by the lad's good-humored face, and grew more interested in him as he watched his perseverance and industry. After mature deliberation he determined to help the boy, but in his own way. "First," he thought, "I'll try if he's honest; it will be time enough afterwards to give him a helping hand;" so he fixed upon the method described. The day after he put his plan into execution, he walked leisurely down to the turning where our little friend had his station, somewhat curious to see whether the lad would show any sign of gratitude. As he turned the corner, he caught sight of Tom, brushing away the snow in a most energetic manner, with a broom nearly as large as himself. A smile passed over Mr. Miller's face as he noticed the boy's frantic efforts to master the broom, which, stiff from nature, and stiffer in contrast to his old worn one, was almost more than a match for the slight-made boy. In a moment Tom caught sight of him, and, catching hold of his jacket, almost breathless in his eagerness,

"Sir," he said, "it was only sixpence: here's the change."

"Oh!" muttered the old gentleman, gruffly, "then you *are* honest?" and, somewhat to Tom's disappointment, he pocketed the sixpence, and made no further remark, only, as he reached the other side of the road, he turned round and called out, "It will be only twelve halfpence now, my boy."

Tom felt rather hurt in his own mind, that what was so important a matter to him should be taken as a thing of course by his patron, but there was nothing for it; so he gave all his attention to his crossing, and it seemed as if the new broom brought him success, for he received more coppers than he ever had before; indeed he was so elated, that he stopped a man who was passing with hot potatoes, and bought two pennyworth. He had formed a plan in his own mind for getting free of his debt to the kind gentleman in less than the time specified. "If he gave a penny every Monday it would take less time." Accordingly, he saved a halfpenny on this fortunate day of large receipts, and put it where the sixpence had been. Monday came, and Tom looked anxiously for the old gentleman, and, as he saw him coming, he stood in his path, and began—

"Please, Sir—"

"Well, what's now? Oh, the halfpenny! All right: you need not stop me in the middle of the street for that: here, hand it out."

"Please, Sir," repeated Tom, nervously, "please, Sir, here's two halfpennies, and then it will be quicker."

The old man stopped, pushed his hat on to the back of head, and looked at the boy with a smile.

"Ho," he said, at last, "so, he's a man of business, is he?" and then added, more gently, "And pray, who taught you to reckon that?"

"Mother, Sir," said Tom, not quite understanding, but sure that he knew *nothing* except what she had taught him.

"What's your name?" pursued his questioner.

"Tom, Sir; mother's name was Tomkins, Sir."

"Oh, Tom Tomkins. Very good. Now, Tom, as you are so anxious to be out of debt, I'll put you in the way to earn two-pence towards it,"

"Thank you, Sir," said Tom.

"Can you read?"

"A little, Sir."

"Well, then, take your broom and walk up that street till you come to a house with a large iron gate, and written beside the gate, 'The Lodge,' and then ring the bell, and say Mr. Miller sent you to sweep the snow away, and, if it is properly done, when I come home I will pay you;" and before the boy had time to say Thank you, he was out of hearing.

Tom lost no time in following his directions. Dragging his broom after him, he made his way through the town, until he came to the house described, and, standing on tip-toe, he managed to reach the bell, and pull it, which act was followed by such a loud peal, that he was ready to run away with fright. After a minute or two, which seemed very long to the trembling sweeper, a man-servant came to the gate, and asked him sharply enough what was his business there.

"Please, Sir," said Tom, "Mr. Miller sent me to sweep away the snow."

"Oh, you're the boy, are you?" asked the footman. "Well, come on. Master's always picking up some stray vagabond or other," he continued, as Tom followed him up a gravel path to the front entrance of a very large house.

"There's your work; just clear them steps, and sweep it all clear down to the gate." And with this injunction he turned into the house.

Tom didn't find his work very hard; he had soon cleared the steps, and had nearly reached the end of the path, too much occupied to hear footsteps, when a hand was laid on his shoulder, and a voice he knew said,

"Well done, boy, here's the twopenny;" and Tom found himself addressed by Mr. Miller.

"Thank you, Sir," said he; "but is it not to go for this?" holding out the broom.

"Well, you are in a hurry," said the gentleman, laughing; "all the better; yes, it shall go with the other penny towards your payment. Now, finish that, and come with me."

So Tom followed him as he was bid.

This strange friend led the way round the house, to what he afterwards found was the kitchen entrance, and there he saw his former acquaintance, the footman, beating a mat.

"Here James," said his master, "take this boy to the back kitchen and give him some victuals, and then see him out of the grounds;" and Tom found himself alone with James.

"This way," said the latter, leading the way into the kitchen, where he proceeded to fill a plate with scraps which, despised by him, made Tom feel as hungry as a half-starved lad well could.

"Will you eat them here or at home?" asked James.

"Home, please," said Tom.

When James found that Tom had nothing to carry the broken bits away in, he pulled out a clean cotton handkerchief and put everything in that, and, bidding Tom take care of it against he ever saw him again, he led him out the same way he had come, and shut the gate upon him.

Tom did indeed feel rich as he sat down on the kerb-stone, and opened the handkerchief on his knees. There was a meal indeed; and, as he set to work upon it, he thought of poor Charlie Weeks, who had to begin life with his old broom, and he carefully set aside a portion for him, and, as soon as it grew dark, he deserted his post, and ran as fast as his tired, stiff legs could carry him, until he reached Charlie's home, when he felt amply repaid by his friend's grateful delight and enjoyment.

Indeed it almost seemed to Tom that he enjoyed seeing Charlie eat as much as he had enjoyed his own meal; but then, perhaps, that may have been because he had so very much