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The Evangelical Churchman

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HYMN.

BY JOACHIM NEANDER.

A deep and holy awe
 Put Thou, my God, within my inmost soul,
 While near thy feet I draw;
 And my heart sings in me, and my voice praises thee;
 Do Thou all wandering sense and thought control.

O God, the crystal light
 Of Thy most stainless sunshine here is mine;
 It floods my outer sight;
 Ah, let me well discern Thyself where'er I turn,
 And see Thy power through all thy creatures shine.

Hark! how the air is sweet
 With music from a thousand warbling throats,
 Which echo doth repeat;
 To Thee I also sing, keep me beneath thy wing;
 Disdain not Thou to list my harsher notes.

Ah, Lord, the universe
 Is bright and laughing, full of pomp and mirth;
 Each summer doth rehearse
 A tale forever new, of wonders Thou canst do
 In sunny skies and on the fruitful earth.

Thee all the mountains praise;
 The rocks and glens are full of song to Thee!
 They bid me join my lays,
 And laud the Almighty Rock, who, safe from every
 shock,
 Beneath Thy shadow here doth shelter me!

ABIDE IN CHRIST DAY BY DAY.

'And the people shall go out and gather the portion of a day in his day.'—Ex. xvi. 4 (marg)

The day's portion in its day: Such was the rule for God's giving and man's working in the ingathering of the manna. It is still the law in all the dealings of God's grace with His children. A clear insight into the beauty and application of this arrangement is a wonderful help in understanding. Now one, who feels himself utterly weak, can have the confidence and the perseverance to hold on brightly through all the years of his earthly course. A doctor was once asked by a patient who had met with a serious accident: 'Doctor, how long shall I have to lie here?' The answer, 'Only a day at a time,' taught the patient a precious lesson. It was the same lesson God had recorded for his people of all ages long before: The day's portion in its day.

It was, without doubt, with a view to this and to meet man's weakness, that God graciously appointed the change of day and night. If time had been given to man in the form of one long unbroken day, it would have exhausted and overwhelmed him; the change of day and night continually recruits and recreates his powers. As a child, who easily makes himself master of a book, when each day only the lesson for the day is given him, would be utterly hopeless if the whole book were given him at once; so it would be with man, if there were no divisions in time. Broken small and divided into fragments, he can bear them; only the care and the work of each day have to be undertaken,—the day's portion in its day. The rest of the night fits him for making a fresh start with each new morning; the mistakes of the past can be avoided, its lessons improved. And he has only each day to be faithful for the one short day, and long years and a long life take care of themselves, without the sense of their length or their weight ever being a burden.

Most sweet is the encouragement to be derived from this thought in the life of grace. Many a soul is disquieted with the thought as to how it will be able to gather and to keep the manna needed for all its years of travel through such a barren wilderness. It has never learnt what unspeakable comfort there is in the word: The day's portion for its day. That word takes away all care for the morrow most completely. Only to-day is thine; to-morrow is the Father's. The question: What security thou hast that during all the years in which thou hast to contend with the coldness, or temptations, or trials of the world, thou wilt always abide in Jesus? is one thou needest, yea, thou mayest not ask. Manna as thy food and strength, is given only by the day; faithfully to fill the present is thy only security for the future. Accept, and enjoy, and fulfil with thy whole heart the part thou hast this day to perform. His presence and grace enjoyed to-day will remove all doubt whether thou canst entrust the morrow to Him too.

How great the value which this trust teaches us to attach to each single day! We are so easily led to look at life as a great whole, and to neglect the little to-day, we forget that the single days do indeed make up the whole, and that the value of each single day depends on its influence on the whole. One day lost is a link broken in the chain, which it often takes more than another day to

mend. One day lost influences the next, and makes its keeping more difficult. Yea, one day lost may be the loss of what months or years of careful labour had secured. The experience of many a believer could confirm this.

Believer! would you abide in Jesus, let it be day by day. You have already heard the message. Moment by moment; the lesson of day by day has something more to teach. Of the moments there are many where there is no direct exercise of the mind on your part; the abiding is in the deeper recesses of the heart, kept by the Father, to whom you entrusted yourself. But just this is the work that with each new day has to be renewed for the day,—the distinct renewal of surrender and trust for the life of moment by moment. God has gathered up the moments and bound them up into a bundle, for the very purpose that we might take measure of them. As we look forward in the morning, or look back in the evening, and weigh the moments, we learn how to value and how to use them rightly. And even as the Father, with each new morning, meets you with the promise of just sufficient manna for the day for yourself and those who have to partake with you, meet Him with the bright and loving renewal of your acceptance of the position He has given you in His beloved Son. Accustom yourself to look upon this as one of the reasons for the appointment of day and night. God thought of our weakness, and sought to provide for it. Let each day have its value from your calling to abide in Christ. As its light opens on your waking eyes, accept it on these terms: A day, just one day only, but still a day, given to abide and grow up in Jesus Christ. Whether it be a day of health or sickness, joy or sorrow, rest or work, of struggle or victory, let the chief thought with which you receive it in the morning thanksgiving be this: 'A day that the Father gave; in it I may, I must become more closely united to Jesus.' As the Father asks, 'Can you trust me just for this one day to keep you abiding in Jesus, and Jesus to keep you faithful?' you cannot but give the joyful response: 'I will trust and not be afraid.'

The day's portion for its day was given to Israel in the morning very early. The portion was for use and nourishment during the whole day, but the giving and the getting of it was the morning's work. This suggests how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. If the first-fruits be holy, the lump is holy. During the day there come hours of intense occupation in the rush of business or the throng of men, when only the Father's keeping can maintain the connection with Jesus unbroken. The morning manna fed all the day; it is only when the believer in the morning secures his quiet time in secret to distinctly and effectually renew loving fellowship with his Saviour, that the abiding can be kept up all the day. But what cause for thanksgiving that it may be done! In the morning, with its freshness and quiet, the believer can look out upon the day. He can consider its duties and its temptations, and pass them through beforehand, as it were, with his Saviour, throwing all upon Him who has undertaken to be everything to him. Christ is his manna, his nourishment, his strength, his life: he can take the day's portion for the day, Christ as his for all the needs the day may bring, and go on in the assurance that the day will be one of blessing and of growth.

And then, as the lesson of the value and the work of the single day is being taken to heart, the learner is all unconsciously being led on to get the secret of 'day by day continually' (Ex. xxix. 38). The blessed abiding grasped by faith for each day apart is an unceasing and ever-increasing growth. Each day of faithfulness brings a blessing for the next; makes both the trust and the surrender easier and more blessed. And so the Christian life grows: as we give our whole heart to the work of each day, it becomes all the day, and from that every day. And so each day separately, all the day continually, day by day successively, we abide in Jesus. And the days make up the life: what once appeared too high and too great to attain, is given to the soul that was content to take and use 'every day his portion' (Ezra iii. 4), 'as the duty of every day required.' Even here on earth the voice is heard: 'Well done, good and faithful servant, thou hast been faithful over few, I will make thee ruler over many: enter thou into the joy of the Lord.' Our daily life becomes a wonderful interchange of God's daily grace and our daily praise: 'Daily He loadeth us with His benefits; that I may daily perform my vows.' We learn to understand God's reason for daily giving, as He most certainly gives, only enough, but also fully enough, for each day. And we get into His way, the way of daily asking and expecting only enough, but most certainly fully enough, for the day. We begin to number our days not from the sun's rising over the world, nor by the work we do or the food we eat, but by the daily renewal of the miracle of the manna,—the blessedness of daily fellowship with Him who is the Life and the Light of the world. The heavenly life is as unbroken and continuous as the earthly; the abiding in Christ each day has for that day brought its blessing; we abide in Him every day, and all the day. Lord, make this the portion of each one of us.

NOW!

Now! This is a little word which we are always pressing upon those who have not yet accepted the free gift of God's salvation in Christ Jesus. We find that many who are really anxious about their souls, and who know that they can only be saved through the finished work of Christ, yet stumble at the word "now." They hope to be saved some day, but cannot always see their way to believing in a present forgiveness of their sins. In dealing with such, we very earnestly insist upon an immediate acceptance of salvation, at the very moment—*now*.

But believers who have got as far as this, and are trusting fully in the Lord Jesus Christ for acceptance and pardon, very often lose much of their joy and power for service by not insisting upon the same little word *now*, with equal earnestness, as regards their heavenly privileges in Christ.

If we turn to Holy Scripture, we shall find the word connected with much very blessed truth.

We not only read that we are "*now* justified" (Rom. v. 9), and have "*now* received the atonement" (ver. 11), and that there is "*now* no condemnation" (viii. 1), but further blessings are revealed to us as following upon this. We are "*now* made free from sin" (Rom. vi. 22), "*now* delivered from the law" (vii. 6). The life which we "*now* live in the flesh" we may "live by the faith of the Son of God," in the power of "Christ dwelling in us" (Gal. ii. 20). We are "*now* made nigh" to God (Eph. ii. 13), and are "*now* light in the Lord" (v. 8). We are "*now* the people of God," "*now* have obtained mercy" (1 Pet. ii. 10), "are *now* returned into the Shepherd and Bishop of our souls" (ii. 25) and are "*now* the sons of God" (1 John iii. 2).

What a glorious list of precious privileges! And all are linked on to that same word "now." There are *future* privileges in store for us. "When He shall appear, we shall be like Him" (1 John iii. 2); we shall "also appear with Him in glory" (Col. iii. 4); and much more are we told about that glorious time to which our longing hearts look forward. But many are so occupied with *future* blessedness that they almost forget that they are *now*.

The best way of preparing for the future inheritance is not so much by endeavouring to anticipate it by strained efforts of the spiritual consciousness, but just to throw ourselves into what we are *now*. Just as the future man is best developed by the proper exercise of the *present* powers of the growing lad, so the inner life of the believer will be best and more surely matured for the fruition of glory by living upon what he is *now*.

But here is the call for faith. We are so frail, so imperfect, so prone to wander, so conscious of indwelling sin, that we often shrink back from assuming the glorious position which God holds out to our faith. We are so slow to see that all our privileges, whether present or future, depend so entirely upon the merits of the Lord Jesus; that our own demerits have nothing whatever to do with it, and do not detract from them in the very least.

Believing brethren, in estimating the reality of this your present position, as the word of God discribes it, cease from looking at what you are in yourselves, or it will all be dark. Be occupied not so much with yourselves as with the Lord Jesus. Your position before God is owing to what He is, and not to what you are. Let go entirely what you are, except as a motive for deep humiliation and watchfulness, and take your stand boldly upon what He is. And from this standpoint go forward without hesitation. Because that what God says of you is true; and that, whatever you *will* be, you *are now* nothing less than what He declares you to be. So will you be filled with joy, and be renewed in strength both for life and service.

THE ONE THING PLAIN.

At a recent conference of gentlemen who had come together to discuss the expediency of taking a certain course of action which might involve momentous results for them, after the talk had taken a wide range, one gentleman summed up the whole matter by saying: "I have seen a good deal of life, and I have heard a good deal about the value of experience, but, so far as I know, experience makes only one thing plain: that a man's only safety is in doing right." It was a great truth familiarly uttered, and it was a truth which went home, because it brought out clearly the fact that where different courses of action are open, the only question is, Which course is right? Policy is man's thought about the wisest thing to do; principle is God's thought about the best thing to do. Half the troubles in life come because men lack courage at the critical point; they believe thoroughly in doing right, but when they come to a place where the moral aspect is not the only aspect of a question, and where very grave results may follow action, they lack the courage to trust themselves entirely to principle, and endeavor to find a course which experience and policy will justify. It is safe to say that whenever troubles come to a man who always does the right thing fearlessly at the right time, he is wholly spared those embarrassments and entanglements which beset the paths of those who try to follow principle with the aid of policy. Men have made footprints through life in every direction, and he who attempts to follow them will find himself

hourly and endlessly perplexed; God has struck a solid highway, more lasting than the old Roman roads, along which every man may travel, not without clouds and storms, but free from the danger of losing his path, and sure to reach the end of his journey in safety.

The whole wisdom of life lies simply in doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees that distance very imperfectly; God sees the end from the beginning. The wisest man goes astray, with Solomon and Bacon, and falls into abysses from which the man of far less knowledge, but of simple rectitude, is preserved. In every perplexity, in every crisis, do the thing which is right, if you have to do it with your eyes blinded and with the consciousness that you are putting your whole fortune in the scale. You are not casting your destiny into a lottery, full of chance as the future may seem to be, but putting your fate into the hands which sustain the universe.—*Christian Union*.

WAITING SERVICE.

It is wonderful what a large part of our life is absorbed even in the little "waitings" which happen every day! We have all heard of the French lawyer who wrote the whole of an important work on jurisprudence during the minutes, rarely numbering more than fifteen at a time, while he waited for his wife to join him for social occasions. The writer has known a busy lady, an active professional woman, and the mother of a household, who kept her family provided with hand-knit stockings, the product of waste "odds and ends of time," when, as she herself put it, "it would have been quite impossible to do anything else."

We question whether the superior richness of some lives is not entirely due to a faculty—largely capable of development—of utilizing fragments of time, which others would allow to slip through their fingers. It is a common saying that busy people have most leisure. The man who receives most letters is the man who generally answers by return of post. When an Indian chief heard somebody excusing the non-performance of a certain duty on the score that "there was no time," he wittily remarked, "I suppose each of us has all there is."

One peculiar trial besets most of the little inevitable daily waitings. They generally seem so unnecessary—nay, are quite unnecessary, so far as those who impose them are concerned. Committees should not wait for the member who is always late. Excursions should start without the loiterer who contrives to miss the appointed train. It is a habit which spreads with deadly rapidity. Busy people, who can be punctual only by pains and management, are apt to relax their efforts when they find they are always wasted by some idler.

It is always well to have some little by-work for waiting seasons—something which we love to do, and which will therefore tend to keep us sweet and smooth, when otherwise we should be only too liable to fret and chafe. But the manner of too many of our waitings forbids our emulation of the example of the French lawyer, or the busy professional woman. We cannot write, or knit, or sew, or sketch, in other people's rooms, in railway stations, or in the street. A book is a more manageable resource. We know a doctor who made himself a splendid German scholar while driving in his carriage from patient to patient. But then his unoccupied intervals could be reckoned on. With most of us it is not so. Generally the

time, place, and infinitely various.

Different kinds on its own merits house there should which is our "waitings there sh question, "What the equally prom once it is arrived a be entered into, w and it is wonderf may be made int give our minds t desultory chat. (be observed and le and scarcely an c stored away in ou out again some da in a way we cannot

A SERM

The *Century* for the substance of at Sailors' Snug Ha go that stern line "

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Then came the c

"Stand by to run head-braces! Ca stand by aft ther

Let go! Man the boys—run 'em up over that starboard

"She pays off fi

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What's fast there? board!" shouts th

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"Then cut it, c mind the hawser!

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time, place, and manner of our waitings are infinitely various.

Different kinds of waiting must be taken each on its own merits. For waitings in our own house there should be certainly some resource which is our "waiting work." For other waitings there should be always the prompt question, "What *can* I do?" to be followed by the equally prompt execution of the decision, once it is arrived at. Often a conversation can be entered into, with some other waiting one; and it is wonderful how soon a conversation may be made interesting and pertinent if we give our minds to that end, instead of to desultory chat. Often there is something to be observed and learned from our surroundings, and scarcely an observation or a fact can be stored away in our minds but is sure to come out again some day, and to make itself useful in a way we cannot now dream of.

A SERMON TO SEAMEN.

The *Century* for June gives the following as the substance of a sermon by Chaplain Jones at Sailors' Snug Harbor on Staten Island. "Let go that stern line" was the text.

I once stood on the wharf watching a brig get ready for sea, began the Rev. Mr. Jones. The top-s'ls and courses were loosed, the jib hung from the boom, and the halyards were stretched out ready to run up. Just at this moment the pilot sprang from the wharf to the quarter-deck, inquiring as he did so of the mate in command:

"Are you all ready?"

"All ready, sir," said the officer.

Then came the command:

"Stand by to run up that jib! Hands by the head-braces! Cast off your head-fast, and stand by aft there to let go that stern-line! Let go! Man the top-s'l yards—run 'em up, boys—run 'em up! Does the jib take? Haul over that starboard sheet!"

"She pays off fine—there she goes, and—"

"Hilloa! Hilloa! What's the matter? What's fast there? Starboard the helm! Starboard!" shouts the pilot. "What holds her? Is there anything foul aft there? Why, look at that stern-line! Heave it off the timber-head! Heave off that turn!"

"It's foul ashore, sir!" says one of the crew.

"Then cut it, cut it! D'ye hear? Never mind the hawser! Cut it before she loses her way."

By this time there was a taut strain on the hawser. A seaman drew his sheath-knife across the strands, which soon parted, the brig forged ahead, the sails were run up and trimmed to the breeze, and the brig *Billow* filled away.

So, too, when I see men who have immortal souls to save bound to the world by the cords, the hawsers of their sins; then I think of that scene and feel like crying out: Gather in your breast-lines and haul out from the shores of destruction. Fly, as Lot from the guilty Sodom! O, let go that stern line!

HANDLING A CHOIR.

Many years ago I was pastor of a church where there was a large, efficient choir, but they were sadly frivolous. There were frequent whispers, merriment, and note-writing; they gave me much thought and anxiety. I was sometimes tempted of the devil to reprove them openly; they deserved it; but I said, "This will repel them; my desire is to win them first to myself and then to Christ." And so I studied the case, and looked to God for wisdom; and here came in my rule to

treat with special attention those persons by whom I was annoyed. I called upon each one of them. Without allusion to their trifling, I spoke to them of my love of music and of my connection with an academic and collegiate choir. I spoke to them of my high appreciation of their singing, and of our obligation to them on this account. I soon after arranged a series of evening prayer meetings in the chapel. I then called upon the choir again, invited them to our meeting, and requested them to sit together in a forward seat and conduct the singing. A large number of persons soon after united with our church; among them was every member of that troublesome choir, and without ever suspecting my annoyance they were for many, many years my help and my joy.—*Dr. W. W. Newell.*

British & Foreign News.

ENGLAND.

THE KESWICK CONFERENCE.—Keswick has become the Mecca, not only of the many tourists who flock to the English lakes year after year, but of a growing company of earnest Christians from distant and different parts of the kingdom. In organising the Keswick Convention 10 years ago that sainted man of God, Canon Battersby, laid the foundations of a work that not only promises to be a lasting memorial of his worth, but seems destined to leave no inconsiderable mark on the religious history of his country and his generation. The Convention of last year was clouded in some measure by the death of the Canon, the funeral service taking place on the closing day. This year there has been no unwelcome event to detract from the unalloyed enjoyment of the occasion.

There was a perfect galaxy of speakers, and the addresses on the whole were of such excellence as one seldom meets with at any single series of meetings. It was the opinion freely expressed by many that for force, freshness, point, and practical power they threw the addresses at the recent Mildmay Conference quite into the shade. It is not well, perhaps, to institute such comparisons, but I am simply repeating what was said to me by several experienced listeners. Probably the greatest mark was made by the addresses of Rev. H. W. Webb-Peploe, of Onslow-gardens. In one of his addresses he alluded to the fact that Evangelicals had recently been taunted with the evidences of decay in their system of thought as a vital force in the religious life of the world. His aim seemed to be to thoroughly arouse his hearers to a sense of the fact that no ground must be given for this accusation. Time after time he sounded forth the declaration that the first business of a Christian is not to secure comfort, and ease, and rest of the soul for himself; he has to get right in the sight of a holy God, and if he seeks personal blessing, it is that he may be made the channel of blessing to others. His closing address on the third day of the Convention, was one of remarkable impressiveness and represented the Christian in threefold his aspect of a soldier, a competitor in a race, and a husbandman. Woe betide the inexperienced and unhappy phonographer who attempts to transfix on paper the utterances of Mr. Webb-Peploe, delivered as they are with lightning speed. He is the terror of religious reporters in London, and has been heard ruefully to remark that there is only one man in the whole Metropolis, who can "take" him *verbatim*. From painful personal experience the present writer can well believe it.

Pastor Theodore Monod, of Paris, is a striking contrast both in style and address, and in cast of thought to Mr. Webb-Peploe, but he ran him a close race at Keswick, in the popular esteem; to some indeed the renowned French Pastor is first favourite. His great gift as a speaker is that of charming simplicity—the seeming absence of art which is the finest and profoundest art. One day he made an observation which implied that some of his brethren on the platform had supplied the confectionery of the Conference; he was content to furnish it with plain bread and butter. He is fond of recurring to first principles and reducing subjects to their elements, while his English is so choice, and his illustrations are so striking, so vivid, and so quaintly put, that they are firmly fixed in the memory. "In the beginning God," His force addresses of "Stand still—go forward," "Martha's faith," and "By Grace are ye Saved through Faith," will not soon be forgotten by those who were privileged to hear them.

One of the notable features of these four days was the daily morning Bible reading, by Rev. Hubert Brooke, of Liverpool. This young clergyman is rapidly coming to the front as a deeply taught and skilful expositor of Scripture. He seems to have his Bible at his fingers' ends. Day after day he enchained the attention and interest of large congregations as he unfolded his subjects, which showed a progressive and beautiful harmony, as well as a fine individual symmetry. The subjects were, "The Glory of God as Seen by the Church"; "The Church in its Relations to its Members"; "The Church in its Relations to the World," and "The Glory of the Church as God's Peculiar Treasure." While full of Scripture teaching, set forth in terse and striking language, the readings were also pregnant with practical truth and suggestiveness. They were by no means the least profitable part of the crowded programme.

Out of regard for your space I must refrain from further detail. Suffice it to say that the fervid and somewhat poetical deliverances of Rev. C. A. Fox, the blunt and earnest exhortations of the Rev. W. Haslam, the calm, clear, and concise exhortations of Rev. E. H. Hopkins, and the addresses of Revs. E. W. Moore, Dr. Elder Cumming and J. A. Jacob, all combined, with those already mentioned, to make up a body of teaching that could not fail deeply to impress the sympathetic and expectant audience that crowded into the tent from early morn till dewy eve. A bye-meeting on the last day was allotted to Rev. J. Hudson Taylor, when he pleaded the claims of mission work in heathen lands, and especially in China. The daily programme included an early prayer meeting, Bible reading and three general meetings. At the afternoon meeting questions on knotty points that had been sent in were read and answered by various speakers with more or less lucidity and success. The last afternoon meeting was entirely given up to testimony, both from the platform and the audience. Special gatherings for ladies took place each day, and these were attended with much profit. On Saturday morning a thanksgiving meeting was held—a fitting termination to a memorable week.

A very remarkable service was recently held in Lichfield Cathedral, when several hundreds of converts from the black country—men, who for years have been regarded by the most sanguine reformers as insensible to religious influence, except in the disguise of the coarsest excitement—not only trudged miles "from their coal-pits to the Cathedral, but behaved with the utmost reverence during the service, and listened with rapt attention to the Bishop's sermon, which every now and then evoked a deep, yet subdued response from these poor, rough colliers. Every member of the Lichfield Church Mission is expected to be a regular communicant, and a total abstainer, and hitherto the mission work has been carried on in the quietest and most unobtrusive manner, without parade or excitement.

Most encouraging, has been the success of the Mission to Sailors, begun twenty years ago, single-handed, by Miss Weston, and now so extensive as to be brought under the notice of an influential meeting at the Mansion House. Through the indefatigable labors of this lady, there are 12,000 sailors in the queen's service who belong to the Temperance Society, and there is no single ship on which there are not some workers among the men themselves. In every large port she has established, in the face of the most savage opposition, Sailor's Homes, replete with every comfort, and provision for rest and wholesome recreation. A deeply interesting monthly letter is published by Miss Weston, for the benefit of her "boys," and of these, 240,000 were distributed last year.

The Select Committee of the House of Commons upon Mr. Leatham's Bill for the Abolition of Church Patronage agreed to recommend legislation to prohibit the sale of next presentations to Church livings, and also to advise the abolition, under certain restrictions, of the sale of advowsons.

In Westminster Abbey, on Friday, the Rev. Dr. Boyd Carpenter was consecrated Bishop of Ripon, in succession to the late Dr. Bickersteth. The Archbishop of York officiated, assisted by the bishops of London, Durham, Lichfield, Liverpool, Newcastle, Rochester, and St. Albans. The sermon was preached by the Rev. A. Boyd Carpenter, vicar of St. James, Hull, brother of the new bishop. Taking for his subject the compassion of the Head of the Church for the multitudes, the preacher argued that a great part of the duties and obligations of Christianity lay in the present life and among the masses of the people, and that there was nothing too secular, transitory, or human for the

Church to take up and do; that in the physical comforts of a people, in all that is understood by their progress in arts, science, and education, and in all that is meant by their enfranchisement with the rights and privileges of the world, there lies a great interest and work for the Church. The new bishop, whose enthronement will take place at Ripon, took leave of his old congregation on Sunday, and the following day was presented on behalf of the congregation of Christ Church, Lancaster-gate, with a cheque for £500, and at the same time it was intimated that some plate would be sent to Ripon. Rev. Samuel Bickersteth (the Bishop's chaplain), has been presented with a gold watch and £170.

The British Company of Revisers of the Old Testament have finished their work, and prepared a preface thereto. Four editions will be published, as was done with the New Testament, and printing and binding so many volumes will delay publication probably until February next. The American Company will present the emendations which they suggested, but which were not adopted in Great Britain, in an appendix.

The Secretary of the Y. M. C. A., Manchester, England, warns young men of the better class who contemplate emigration that Canada presents no opening for clerks as such, and no intemperate or extravagant or lazy young men are wanted. There is an unlimited demand, he informs his fellow-countrymen, for strong, healthy youths and young men willing to commence and stick to farmwork in order to gain sufficient experience before taking up their own land, and he strongly recommends such to come out here and make their own terms with the farmers, rather than pay premiums to agents on the other side.

In view of Dr. Verner White's assertion that Romanism produces disloyalty, pauperism, and crime, the proofs furnished in this month's *Voice of Warning*, of its rapid increase in our midst, are indeed alarming. The estimates made by Mr. E. G. Ravenstein, F.G.S., shows a Roman Catholic population in the United Kingdom (exclusive of Ireland) of 1,193,000. Whereas in 1841 we had 600,000 Roman Catholics, in 1881 we had 1,500,000, an increase of 900,000, or 250 per cent. When to this is added the enormous influence of Ritualism in paving the way to Rome, we may see how Protestants ought to be on the alert, prayerfully dependent on God, faithful in testimony to Gospel truth, more united among themselves, and increasingly active in seeking to frustrate Romish designs.—*The Christian*.

On Sunday night, *The Liverpool Mercury* points out, three London audiences were instructed by as many northern prelates. The Archbishop of York preached to an immense congregation in Westminster Abbey; while, at St. James', Holloway, the former scene of his labours, the new Bishop of Ripon preached to nearly three thousand people, while as many are said to have been turned from the doors. Meanwhile the Bishop of Liverpool was preaching in the Victoria Coffee Music Hall, New Cut. In the course of his address, Dr. Ryle said it was not the first time he had presided in that theatre, for he many years ago attended it with that great and good man who had long since passed to his rest—Mr. George Moore. He thanked God that the cold and dry form of religion which existed fifty years ago was giving place to something warmer and more congenial. Half a century back we were content to have the church and chapel services, and to leave the masses to look after themselves, or die in ignorance of the Gospel; but now theatres and public halls were used for religious services, the people were sought out in their homes, and thus the blessed word of God was being widely spread throughout the land.

The appointment of Rev. Malcolm McColl to the Canonry of Ripon, left vacant by the death of Canon Birch, has roused the indignation of the Evangelical organs. *The Rock* concludes its article on patronage in these words:—

"We were never amongst those who contend that the present system of Church patronage is in every particular wrong in theory and harmful in practice, but we are bound to confess that the system which places in the hands of politicians, who may some day be Atheists and Nonconformists, the control over an immense number of the most important and most lucrative positions in the Church, is one needing immediate reform. Church patronage as exercised by Mr. Gladstone has been bad enough; as administered by others it might yet be worse. Such reform will, we fear, be long in coming, since those in power will be loath to cast away so potent an instrument for securing and re-

warding support; but certain it is that the Church, to avoid the grossest scandals, should at once take steps to secure its advent."

At Sheffield, England, the corner stone of a new building, the Montgomery Hall and Sunday-school Institute, was laid, July 16, by the Right Hon. A. J. Mundella, president of the Sunday-school Union of England and Wales. The new structure, whose estimated cost will be about forty thousand dollars, is to have accommodations for Sunday-school instruction, a large hall for the use of religious gatherings, a store for the sale of Sunday-school supplies, and it will be fitted up in general something after the model of the buildings erected in many American cities by Young Men's Christian Associations. Mr. Mundella, in his address, enlarged upon the Sunday-school teachers' need of careful preparation for the work of teaching, and expressed the hope that this new Montgomery Hall may prove, in some sense, a training-school for such teachers.

According to a foreign despatch there is a great dearth of female teachers for the public schools of London just now, and the number of vacancies is increasing. Not only is it found impossible to secure competent women to fill these vacancies, but there are no applications of any kind before the authorities for the vacant places. The reason given for this anomalous state of affairs is that the unnecessary severity of preliminary examinations is frightening women entirely away from this field of labor, even in a city wherein it is so difficult for women to earn a decent livelihood as London. Very few female aspirants for teacherships in the public schools have passed any of the more recent examinations, and the numbers deterred from undertaking the ordeal by the fearful proportion of failures is incalculable. As a remedy for this state of things, which is actually crippling the schools, the Government is being urged to take steps to at once lower the standard of the examinations.—*N. Y. Observer*.

A good work is going on among the police force in Birmingham. There are a large number of Christian men among them, and the head of the detective department is an earnest Christian worker. This man served his time first as an ordinary policeman, and was so greatly troubled by the sights and sounds of sin among which he worked that for a long time the constant burden of his own and his wife's prayers was, "Lord, take me out of the police! Give me some other work." Still no answer came, and no other way was opened for him. At last, one evening he came home, looking very thoughtful, and said to his wife, "Wife, do you know I think we have been making a great mistake. We have been praying God to take me out of the force, and I begin to think *He has put me there to work for Him*. Now I am just going to pray that He will help me to serve Him where I am." That was the beginning of a new life, and he began to watch for opportunities of service. He soon became very useful and was promoted, so that he now is at the head of the detectives. He has a wonderful memory for faces, and hardly ever fails to recognize a person whom he has seen. Not long ago a man asked to see him, and was shown into his private office. Looking at the detective, the visitor said, "Don't you know me?" The detective replied, "Wait a minute and I'll tell you; yes, I recollect you. Fourteen years ago I arrested you, and you were tried at the Warwickshire assizes, and got fourteen years' penal servitude. Your name is so and so." "All right," replied the man, "but that is not all. After my sentence, when you had conducted me to the cell you waited a minute, and said to me, 'This is a bad job for you, man. You've been serving a bad master, and now you're in for the wages. You will have plenty of time to think now; will you not come to the Lord and ask His help to give you a new life? Read your Bible and pray; give your heart to Christ. It is not too late for a change; only turn now, and you'll come out a changed man to lead an honest life.' Then you shook hands with me and pleaded so earnestly that I made up my mind, and *I have done it*. The Lord has forgiven me; my time is up, and I come to you the first thing to thank you for speaking to me and to tell you." Perhaps this little incident will help to show us that, wherever we are placed we can find work to do for God, and if we will only take up the work nearest our hand, in God's strength, He will not fail to bless it.—*Evangelistic Record*.

SCOTLAND.

One of the most interesting matters of business in the Assembly of the Church of Scotland was in relation to the admission to the ministry of the Church, of the Rev.

Dr. Browne, lately a priest and a professor of metaphysics and theology in the Roman Catholic Church. The Committee, in his case, gave the following succinct account of his conversion, and the reasons leading thereto: "Though for a number of years he had been dissatisfied with many of the Romish practices, and doubtful as to many of that Church's doctrines, yet he did not see his way clearly, and was continually held back by the bugbear of infallibility. But what, by the mercy of God, finally broke his fetters was: (1) The Romish doctrine of Papal Infallibility viewed in the light of the Pope's decision, in the Monaco divorce case. He had been one of the opponents of the doctrine prior to its proclamation by the Vatican Council. But as the Bishops unanimously accepted it, and as he believed a General Council to be infallible, he submitted to its decision. But the decision in the divorce case mentioned, which annulled the marriage of the Prince of Monaco with the daughter of the Duchess of Hamilton, and at the same time declared the issue of that marriage legitimate, was in direct opposition to the decree of the Council of Trent, which declared that divorce *a vinculo* was in no case lawful. Here, then, was an infallible Pope contradicting an infallible Council, contradicting what he himself required all his followers to believe. (2) Papal infallibility having thus shown itself a mere human invention, the Church's infallibility was also destroyed, since the infallible Church had pronounced him infallible. Having thus discovered that the Church had erred, all the Romish doctrines which were founded only on her decision necessarily fell to the ground. Consequently, Transubstantiation, the Efficacy of Works, Mariolatry, Invocation of Saints, and the like, all had their foundation knocked from under them. The substitution of Mary for Christ now burst upon his mind as an impious blasphemy, and he could no longer bear with it. (3) For years he had privately held that, when he pronounced the words of absolution in confession, he was merely performing a ministerial act; but as long as he believed in the Church he bowed to her decision, and accepted her dictum that it was really a *judicial act*. Now that the Church's infallibility had been weighed in the balance and found wanting, he gladly rejected her monstrous doctrine. (4) Thus he was forced to reject whatever was not clearly taught in Holy Writ and was based on tradition alone. Thus he was forced to fly to the Scriptures as the only true rule of faith, and to accept them as his only safe guide, and to Jesus as the only Mediator between God and man, the only Saviour. God, in his infinite mercy, opened his eyes, and the full light of Gospel truth flashed upon his grateful soul. In submitting documents as to his character and standing while in the Romish communion, he stated that, when he withdrew from that communion, all of his most important original documents were feloniously abstracted from his trunks, and withheld from him. He was too poor to prosecute, as he had literally given up everything to embrace the truth; but, even had he been able to do so, Romish casuistry would have enabled the purloiners, who were his ecclesiastical superiors at the time, to baffle him. On motion it was agreed to admit Dr. Browne on subscription to the Westminster Confession. Dr. Cunningham, who made the motion, said there had been no case like it in 300 years. Dr. Browne was a man of literary attainments and his appointment as Roman Catholic Bishop of Madras had been considered.

UNITED STATES.

Addressing the annual gathering of the Saluda (S. C.) Sunday-school Institute, the Rev. C. P. Ervin put much emphasis on the two elements "specialism" and "enthusiasm" in Sunday-school work. Special fitness, special preparation, special effort, are needed for the teacher's specially responsible position, he said; real enthusiasm on the part of both teacher and taught is likewise necessary to make such special effort successful. Reading, geography, history, manners and customs, mythology, etc., may all have their place in Sunday-school instruction as interpretative or illustrative helps; but none of these must be taught for its own sake. Completer knowledge of the truths of God's word should be the chief object sought. Care should likewise be exercised, Mr. Ervin added, that no mistaken zeal to instruct in what "our church" or "our denomination" believes shall hinder the learner's apprehension of the truth of the Bible as a whole.

We are interested to learn from *The Congregationalist*, what is the direction of the change going on in the Congregational churches of Massachusetts, and so probably through the country, in the order of services. The established order for many years had been about as follows: 1, invocation; 2, hymn; 3, reading the

Scriptures; 4, prayer; 5, hymn; 6, prayer; 7, reading in some form the pastor in rep; 8, prayer; 9, hymn; 10, prayer; 11, reading in some form the Father"; and When it is removed from Brooklyn, was g Storrs introduced change will be a

The United P changes are ind who were holdi common on Sab for a concert, ar service the polic Sunday concerts the gospel preac

It is proposed Refuge for Morr the toils of Morr No Mormon we tive of submissio or the almost e destitution. Bu mistake who in women are unwi the willing slav readers know, p as a religion; th become incarna and that every children is work glorification, is fanaticism. An by the women o them bearing th the greater the for it. A Hous charity for a few for Mormonism broad and ge impossible.

The New Yo rifying story of met, a few days New Mexico, w might well deen by a writer in Not far from Al an order of the 'Las Penitentes rise in Italy in procession with till the blood ra God and appea the age. In Ne of self-punishme extent by the o one of its little. was witnessed. and curiosity s ercises, a proce men to a hill ca A heavy cross, upon the shoulc irregular line of instrument whi chains, barbed them they bea selves as did th Behind them a walked, playing procession nea journey—the t grew more inte tened to the ground. Agair pressure of the he was bound c encouragement running down h ly unconscious terrific cries w Then he was ta him until he re the last six year being taken fro ed and desirec glory."

Scriptures; 4, prayer; 5, hymn; 6, notices; 7, sermon; 8, prayer; 9, hymn; 10, benediction. Now, out of 350 churches in Massachusetts, 163 have responsive reading in some form; in 100 the congregation unites with the pastor in repeating the Lord's Prayer; in 65 there is chanting in some form, generally the "Glory be to the Father"; and in 10 the Apostles, Creed is repeated. When it is remembered that only a few years ago it was imagined that the Church of the Pilgrims, in Brooklyn, was going over to Episcopacy because Dr. Storrs introduced responsive reading, the extent of the change will be appreciated.

The *United Presbyterian* says:—"Our Boston exchanges are indignant at the arrest of two ministers who were holding open air religious services on the common on Sabbath afternoon. A throng was waiting for a concert, and when the evangelists began their service the police interfered and arrested them. The Sunday concerts must be held, and are orderly, but the gospel preaching service is a breach of the law!"

It is proposed to erect in Salt Lake City a House of Refuge for Mormon women who desire to escape from the toils of Mormonism. This is a good movement. No Mormon woman should be left to face the alternative of submission to the dreadful fate of polygamy, or the almost equally dreadful fate of isolation and destitution. But our contemporaries make a great mistake who imagine that the bulk of the Mormon women are unwilling slaves of man's lust. They are the willing slaves of their own superstition. As our readers know, polygamy is at the root of Mormonism as a religion; the doctrine that spiritual existences must become incarnate to become immortal and blessed, and that every woman by becoming the mother of children is working out their redemption and her own glorification, is a central doctrine of this extraordinary fanaticism. And so long as this doctrine is believed by the women of Utah, so long we may expect to see them bearing their cross with patient enthusiasm; and the greater the cross the greater will be the enthusiasm for it. A House of Refuge will be very well as a charity for a few exceptional women; but the remedy for Mormonism must be found in an education so broad and generous as to make this superstition impossible.

The *New York Observer* tells a strange and horrifying story of proceedings in New Mexico:—"We met, a few days ago, a good Christian brother from New Mexico, who tells us a story of horror, which one might well deem an exaggeration were it not verified by a writer in one of the leading Catholic reviews. Not far from Albuquerque is one of the strongholds of an order of the Jesuits called 'Les Flagellants,' or 'Las Penitentes.' This sect of wild fanatics had its rise in Italy in the year 1260. Both sexes walked in procession with shoulders bared, which they lashed till the blood ran down, in order to obtain mercy from God and appease His anger against the wickedness of the age. In New Mexico to-day, this horrible method of self-punishment is carried to a hideous and revolting extent by the order referred to. A few weeks ago, in one of its little adobe churches, a most fearful scene was witnessed. The edifice was filled by the devotees and curiosity seekers. After singing and other exercises, a procession was formed, escorting three young men to a hill called The Calvary, about a mile away. A heavy cross, weighing some 200 lbs., was placed upon the shoulders of one of the men. Behind was an irregular line of disciples, armed with every kind of instrument which could be devised—swords, daggers, chains, barbed wire, cactus, being utilized. With them they beat, stabbed, bound, and gashed themselves as did the followers of Baal on Mount Carmel. Behind them a tall Penitente, straight as an Indian, walked, playing a sort of flute. As this strange motley procession neared the hill—taking an hour in the journey—the tooting, the chanting, the wild chorus grew more intense. Here the doomed man was fastened to the cross, which was then planted in the ground. Again and again was he made to feel the pressure of the thorns, and the tight ropes with which he was bound caused intense agony. The shouts of encouragement, as his pale, haggard face, with blood running down his waist, betrayed the condition of nearly unconsciousness, was frantic. Shrieks, moans, and terrific cries were kept up till the sufferer fainted. Then he was taken down and water was dashed upon him until he revived. There have been four cases in the last six years where the crucified man died after being taken from the cross; such a result being courted and desired, as leading at once to Paradise and glory."

FOREIGN.

The *Assemblea Promotrice*, held this spring in Italy, for the advancement of the project of union of Protestantism in the kingdom, was a great success. The Waldensian and Free Churches and the various missionary bodies were represented, and it was resolved unanimously that union is desirable and practicable. An Evangelical Italian Congress will be held.

The Russian Government has issued a circular to the principals of schools in Russia holding them responsible for any revolutionary tendencies their scholars may have, and enjoining them to maintain strict supervision over their pupils in order to dissipate the slightest flavor of Nihilistic sentiment.

The Pope's toe, which the faithful have kissed with veneration, is now the object of unusual interest. His Holiness is suffering from ingrowing nail, which renders the least pressure of the foot so intensely painful that literally putting his best foot forward, he presents the left at an audience instead of the right, which has hitherto done duty upon such occasions.

Not often does a Sunday School teacher have a chance to teach the events of an Old Testament Sunday School lesson at the locality where they may have occurred, but the opportunity to do so came a short time since to an English Sunday School worker on his way from London to Australia. He obtained permission to hold a children's service one Sunday afternoon on the quarter-deck of the steamer that was carrying him and his fellow-passengers of many nationalities down the Red Sea, and the result was an impromptu Sunday School of forty members. The teacher chose for his lesson the Bible account of the Israelites' passage of the Red Sea; and he gave a vivid coloring to the picture by showing to his scholars that if they were not then passing, they certainly had recently passed, the spot on the low sandy shores where Pharaoh's chariots went down into the waters, never to come up. With singing and other services the teaching of the lesson was supplemented and enforced.

THE FRENCH CATHOLIC CHURCH.—Dr. Pressense writes as follows to a London paper:—"It is some time since I have given your readers any information as to the state of Catholicism in France. It is idle to disguise from ourselves that the Catholic Church still retains a strong hold of the people, and we shall not lessen its influence by adopting any pretty modes of warfare. The "Kulturkampf" has invariably had the effect of putting new vigor into the old Church, for while the Church can no longer control the civil power, it is still able to offer a very formidable resistance to it. The Chamber of Deputies is preparing to make fresh reductions in the budget of public worship in the next session. It intends to strike a blow at the higher clergy by lessening the salaries of the bishops and entirely withdrawing those of the canons, and by suppressing the theological faculties. The inferior clergy will also have their meagre stipends reduced, and their numbers will be considerably diminished.

I object utterly to this hybrid system, which maintains the Union of Church and State so as to deprive the State of its independence, and, at the same time, withdraws from it the necessary supplies. The only result is an ever-increasing bitterness and rancour on both sides.

This is peculiarly the case among the Ultramontanes. If any of the newly-created bishops show something like moderation, and seem prepared to acquiesce in the Republic, the more powerful bishops oppose them to the utmost. Mgr. Freppel, for example, Bishop of Angers, who is at the same time Deputy for Finisterre, has achieved a position of great importance in Parliament by his oratorical gifts. The other day, when the law of divorce was finally passed in the Chamber of Deputies, he declared that the Republic had by this act broken the last link that bound it to the Catholic Church. A few days before, on the occasion of the National *fete* of the 14th July, he had refused to allow the tricolour to be floated from his episcopal palace, which is nevertheless a public building. He thus oversteps the bounds of legitimate opposition, to the great detriment of his Church, for he only provokes its adversaries, who for the time are all-powerful in Parliament. *L'Univers religieux*, which is the recognised organ of the most rabid Ultramontanism, has just published its programme for the future of France. This is nothing less than an absolute Catholic monarchy, such as was the dream of the Comte de Chambord. As it is very certain that the Comte de Paris would never endorse anything so outrageous, the extreme Legitimists are seeking some one else to put

forward instead of him, and they pretend to have found a suitable claimant in the uncle of the too famous Don Carlos, who, like all the race, is descended from the Duke of Anjou, son of Louis XIV.

The divisions and extravagances of the extreme party are, in one way, not to be regretted, as they make France all the more secure against a return to monarchy. The Catholic Church, by these demonstrations of its true spirit, places itself in more and more direct antagonism with the Republic, and proves its faithful adherence to that article of the Syllabus which declares that any approach to reconciliation between the Romish Church and modern society is heresy. There are, no doubt, a considerable number of Catholics who regret the course thus taken, but they preserve a cowardly silence and forget the noble saying of Pascal, of which Father Hyacinthe is the living illustration in our day, "The saints have never held their peace."

Let me take this opportunity of saying that Father Hyacinthe has returned to Paris after his long stay in America, where he found much ready sympathy, but not so much ready cash for his work in France.

He has come back unchanged. He is still the same fervid orator, carrying his hearers away with the power of his rare eloquence; still the same earnest Christian, but still stopping short, as it seems to us, in his opposition to Catholicism, and halting between two opinions—an attitude which greatly hinders his work as a reformer.

The subject of his late address was the Papacy. Nothing could be more powerful and convincing than his protest against the usurpation of the Bishop of Rome, whom he compared to the fallen Archangel fighting against God. There was one passage worthy of Luther himself, and yet in the earlier part of his discourse he admitted that Jesus Christ had established the primacy of Peter, and he also accepted the exegesis, given by the Seminaries, of the words, "Thou art Peter."

Of what use was this primacy if it was to degenerate subsequently into a mere nominal priority? In his conclusion he expressed the hope of seeing a Reformed Council presided over by a liberal and Christian Pope, who might be the Patriarch of Constantinople. He ignores altogether the weighty evidence, confirmed by recently discovered documents, which goes to show that the episcopate in the Catholic sense, on which the whole hierarchy rests, is the result of a deviation from primitive Christianity. I am convinced that, if Father Hyacinthe followed out his convictions to their strict logical conclusions, he would find a far freer field to work in. His noble fidelity to his convictions entitles him, however, to our highest respect, and we heartily bid him God-speed on the apostolic mission to which he is about to devote himself. He has announced that while he proposes retaining his church in the Rue d'Arras, he resigns his office as vicar, and intends for the future to devote himself to an itinerant ministry. How much service he may render to the cause of the Gospel by thus carrying it among our citizens, who reject it only because they do not understand it, and confound the God and Father of our Lord Jesus Christ with the fetish of Ultramontanism!

While Father Hyacinthe was delivering his address, a Catholic ecclesiastic with a face full of power was to be observed close to the pulpit. This was Abbe Rocca, an honorary canon, and friend of the famous Father Curci, who has recently opposed so valiantly the temporal power of the Pope. Abbe Rocca met Father Hyacinthe in America, and formed a close friendship with him without joining his Church. He has just published a very interesting book, which Father Hyacinthe recommended to his hearers, "Le Christ, le pape, la democratie." It is full of burning indignation against Ultramontanism. The writer denounces it in scathing words as having been the great cause of the impiety of the day, by violently separating Christianity from the cause of democracy and of progress in every sense, both social and scientific, by making the men of this generation believe that there is opposition between democracy and Christ, who was in reality the first to introduce it into the world. "The clock of the Vatican," says Abbe Rocca, "is behind the clock of redemption." It is true that he uses these words mainly in a social and humanitarian sense. Hence, all the reforms which he demands are of this order, including the suppression of the temporal power of the Pope, and the abolition of the celibacy of the priests. He does not concern himself much about reforms in questions of dogma and religion; hence he looks for the realization of his aims from some future Council presided over by the Pope. So far from protesting against the infallibility of the Pope, as decreed by the Vatican Council, Abbe Rocca rejoices in it as an advantage for his imaginary Pope, since it will make it possible for him to enforce the progress and

emancipation of the Church. Liberty is thus to be born of despotism. Such a process has never succeeded, and, moreover, is impossible in a Church in which the first use made by the Pope of his infallibility, was to confirm the Syllabus, and thus to confirm the condemnation passed by Gregory XIII. upon Lamennais and Lacordaire when they sought just what Abbe Rocca is seeking.

We can but fear that Abbe Rocca, too, is doomed to disappointment, and that he will fail like all other reformers who have not begun, as Luther began, with an inward and spiritual reformation. The great emancipation word is still the same: "The just by faith shall live." Abbe Rocca's book is, nevertheless, full of interest, and commands our sympathy by its noble candour and a courage which may cost him dear.

Home News.

DIocese OF TORONTO.

SYNOD OF TORONTO.—At the regular quarterly meeting of the Executive Committee of the Synod of the diocese of Toronto, Mr. Wm. P. Atkinson tendered his resignation as secretary-treasurer—an office which he has held since the incorporation of the Synod in 1869. The committee accepted Mr. Atkinson's resignation, and appointed a sub-committee to draft a resolution expressive of their appreciation of his long and faithful services. The sub-committee reported the following resolution: "That the members of the Executive Committee, in accepting the resignation of Mr. Atkinson as Secretary-Treasurer of Synod, desire to place on record their regret at the severance of their connection, their deep sense of the great ability shown by him in the discharge of his duties, and of the uniform patience and Christian courtesy manifested by him in his dealings with all who came in contact with him, officially or otherwise, during the fifteen years of his tenure of office." The Executive Committee will meet on the 9th Sept. to appoint Mr. Atkinson's successor.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—In our last issue we published the second annual report of Rev. Johnstone Vicars as secretary of the above society, and announced that Mr. Bradley, an officer of the society, would visit the city. With regard thereto the Rev. gentleman writes to us as follows:

To the Editors of the EVANGELICAL CHURCHMAN:

SIRS,—In the papers last week the expected arrival of Mr. Bradley, an old official of the Society, was announced, but the probable length of his visit was unknown. He kindly called on me immediately on his reaching the city on Wednesday, and it then appeared his visit would necessarily be of short duration.

We had a long conference on a variety of subjects connected with the welfare of our Association. On Thursday we waited on the Bishop, who had kindly come from his island-home on purpose to meet us. Mr. Bradley then informed his Lordship how highly the Home Committee appreciated the interest he had taken in the cause and tendered to him the office of President of the Association. The Bishop, in reply, informed Mr. Bradley of his long interest in the Society and his resolve on becoming Bishop to connect his diocese with it. He graciously accepted the office of President.

We also called on Mr. H. Mortimer, as a matter of business and compliment, Mr. M. having rendered me much assistance in the financial part of my work. Mr. Bradley has conveyed to me, I am thankful to say, the desire of the committee to allow me an assistant, in order to relieve me of the mechanical part of my duties, which will enable me to devote myself more entirely to the literary and spiritual portion of my work. Mr. Bradley found it impracticable for him to remain longer on this occasion, but I am persuaded that a visit from him or some other official of the Society to the Eastern Dioceses of this Dominion would have a very beneficial effect upon the whole Church, and if our people will only furnish the Society with the means of procuring a missionary agent to the Jews all over Canada, with God's blessing happy results might be expected.

You will have observed the resolution of thanks to me. I beg to transfer that resolution to the friends who have so kindly contributed to the funds. I feel bound to show my appreciation of the committee's kindness, and I look to friends to aid me in efforts to merit a like resolution at the end of another two years.

WHITFIELD.—St. James' Church, in the parish of Ella, was opened for divine service on Sunday, the 18th ult., when three services were held during the day, the following clergy taking part: Revs. C. H. Marsh, Rosemont; G. H. Moon, Shelburne; and the incumbent, R. H. Rooney. The attendance at all the services was very large, many having to remain outside the building. The musical part of the service was well rendered by an efficient choir from Whitfield, assisted by many good voices belonging to the congregation. Miss M. J. Rooney presided at the organ. The church is a neat structure, built of red brick with buttresses capped with white brick, consisting of nave, chancel and vestry, seating accommodation being 150. The building committee and incumbent wish to return their sincere thanks to the clergymen who so kindly placed their services at their disposal as well as to those who have already contributed of their means to the good work in which they have been engaged.

ORILLIA.—Special prayers were offered in St. James' Church on Sunday on behalf of the rector, who is too ill to leave home as previously arranged.

DIocese OF HURON.

LONDON.—The next regular meeting of the Standing Committee will be held at the Chapter House, London, on Thursday, September 11th, at 2:30 p.m.

APPOINTMENT.—The Bishop of Huron has appointed the Rev. G. W. Racey, of Florence, Ont., to be Rector of Christ Church, Zorra, Ont.

Point au Pelee Island, situated near the head of Lake Erie, fifteen miles distant from the mainland, lying due south of the County of Essex, is a promising field for Home Mission operations. The island is nine miles long, with an average breadth of three miles, and contains 20,000 acres. Its south-western position, as well as being surrounded by a large body of water, makes it admirably adapted for the cultivation of grapes, peaches, apples, etc., and grain crops. There are five hundred inhabitants on the island, many of whom are members of the Church, and there are several not yet identified with any Christian denomination. There is no resident minister of the Church here. Mr. Seaborn, a student (since ordained), son of Rev. W. M. Seaborn, lived for some time on the island in the capacity of Lay Reader, and did a good work. After his ordination, Mr. Seaborn was appointed to the parish of Thamesford; since then the island has had no regular Church of England services. The Bishop visited it on the 18th ult., (see issue of 14th August, Huron news). Rev. J. Downie, B.D., of Morpeth, accompanied by Rev. J. B. Richardson, M.A., of the Memorial Church, London, lately visited it and held Divine services, on Sunday, Aug. 17th, in the morning at the neat stone church situated near the centre of the island, when the Holy Communion was administered, and in the afternoon at the school house near the north end. A very neat communion table lately procured was used for the first time on this occasion. A few of the inhabitants are in easy circumstances and will give liberally for the support of a minister, but several are new settlers, as yet not able to contribute much, if anything. However \$300 has been promised, and if God's people in more favorable situations would contribute an additional \$300. (the mission fund of the Diocese is largely overdrawn) a competent man in full orders might be induced to take charge of the work, and this grand field of operations occupied and precious souls saved and built up in the faith. This place is also known as the McCormick Island, because Mr. John McCormick, of Colchester, Tp. (Essex) purchased it. (Mr. McCormick was for some time a Member of Parliament). He, his wife and their large family of sons and daughters, settled on it about fifty years ago. His title was disputed, which led to a long law suit and an expense of \$10,000 in defending it. Not many years ago, but several years after his death (he died in 1870), the title was found without a flaw. The law-suit was not only a serious expense to the McCormick, but a drawback to the settlement of the island. Mrs. McCormick still lives, her age is 92 years. She has been an invalid for eleven years. For many years she regularly, on Sundays, gathered her family and neighbours together and read the appointed services of the Prayer Book. This, under God, was one means of keeping her family in the Church and others as well, when they were deprived of the services of a regular minister. Mrs. McCormick has borne her long illness with great patience, being ministered to by the loving care of her surviving children, especially her daughter Anne and her son

Thomas. She has a singularly beautiful and refined countenance and manner.

The Rev. J. B. Richardson, M.A., Memorial Church, London, officiated for large congregations, morning and evening, at Trinity Church, Blenheim, and in the afternoon at Christ Church, Raleigh, on Sunday, the 10th Aug. The Rev. H. D. Steele, of Blenheim, officiated very acceptably for the Rev. Mr. Richardson at his church, Sundays, 10th and 17th Aug.

THORNDALE.—The new parsonage in this village and district, which has lately been completed, was opened by the Bishop at his recent confirmation visit. The building, which is of white brick, is large and of tasteful design, and has been planned with every view to convenience and comfort, while its adaptability to the holding of Bible readings and parochial gatherings has not been overlooked. The stable and other outbuildings have been also constructed on the most approved plans. We congratulate the parish upon the successful completion of this great and much-needed improvement, after many difficulties and obstacles. There will remain a small debt, to liquidate which, steps will soon be taken. Very large and most successful pic-nics have been held in connection with the two Sunday Schools of the parish.

WARDSVILLE.—The garden party held at the parsonage grounds recently proved in every way very successful. The lawn and walks were completely thronged when the band arrived and began to play, making the entertainment, perhaps, the most successful of its kind ever held in the village. The visitors and all present admired the beauty of the place and bestowed unlimited praise on the Rev. Mr. Taylor for his energy and taste displayed; in fact, too much cannot be said for the way in which he has improved the church property, making it a credit to the village, to himself and the congregation over which he ministers. It must be very gratifying to both pastor and people to see such harmony and good will prevailing, not only among themselves but with the other congregations of the place. The proceeds amounted to nearly \$50.

DIocese OF MONTREAL.

His Lordship the Bishop of Montreal will visit the various places in the Deanery of Bedford as follows: Sept. 5th, Hudson and Como: Rev. J. Lindsay. 6th and 7th, St. Andrews: Ven. Archdeacon Lonsdell. 7th to 10th, Lachute, &c.: Rev. R. W. Brown. 11th, Grenville: Rev. Rural Dean Rollit, 12th, Papineauville: Mr. H. S. Harte. 13th and 14th, Buckingham: Rev. H. MacKenley. 15th, Lakefield: Rev. C. Boyd. 16th, Mille Isles: Rev. J. Ball. 17th, Morin: Rev. J. Ball.

MONTREAL.—On Sunday the Bishop of Huron, preached in Christ Church Cathedral to the largest multitude that ever worshipped in the capacious building. The services were heartily joined in, and the choral part was remarkably well given by an augmented choir under the direction of Mr. Harris, the conductor and organist. The beautiful anthem "God is a Spirit," was rendered with magnificent effect. The Bishop's text was selected from St. John's Gospel 12: 34, "Who is this Son of man." The sermon was probably the most eloquent and masterly discourse His Lordship has ever delivered in the Cathedral. It was an exaltation of the Savior Christ as the Redeemer of the world, and held the congregation in rapt attention for nearly a full hour. His Lordship, as is invariably the case with him in the pulpit, speaking extempore and his voice being heard at the farthest end of the great edifice. The impressive discourse made a visible impression apparently on all who heard it, and in coming out the expressions of the people of satisfaction and joy at hearing their former beloved dean once again were very general.

A devotional service in connection with the meeting of the British Association was held in the David Morrice hall under the presidency of Dr. Daniel Wilson, President of Toronto University. After Dr. Gladstone had engaged in prayer, an address was delivered by Sir William Dawson. He was followed by President Wilson, who referred to the fact that their's was a meeting of men of science, and although there were unbelievers in all departments of life, he repudiated the idea that a man of science need be other than a man of faith. As examples of scientific faith he referred to Columbus, whose faith, based upon the evidence he had, resulted in the discovery of America; and to Prof. Adams, whose confidence in the known laws of nature enabled him to point his telescope to

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the planet Neptune, previously unknown. Science tended to simplification. The one law of gravitation now explained the constitution of the universe. The tenets of the Christian faith were simple and centered in Christ and the resurrection which Paul preached. The meeting was closed by the Rev. Dr. Wilkes pronouncing the benediction. Among the other afternoon lecturers were Dr. Felix Alder, of New York, on "The ethical movement," and Rev. Dr. Dallinger on "The harmony of faith and science."

The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME.

ARTHABASKAVILLE, July 17.—The Scott Act has been carried to-day in Arthabaska by over twelve hundred majority. From the somewhat coy attitude of the French-Canadians in English counties where the Dunkin Act or the Scott Act have been contested, the conclusion had been reached that the only prohibitory action to be looked for in the meanwhile in the French country was the refusal of licences by the municipalities, which the law permitted, and which, under the advice of the clergy, had become very general, although not always efficacious as a means of repression. Indeed the treasurer of the province used to grumble that it was in many parishes only a means of cheating him out of the licence revenue. An unexpected change has, however, come over the whole face of the question. The Scott Act was, some months ago, taken hold of by a number of patriotic gentlemen in the purely French county of Arthabaska, the best known of whom was the Hon. Wilfred Laurier, and by the clergy, who, led by Mgr. Lafèche, have been very zealous for the passage of the Act, and who have just scored a very brilliant victory in its favour. There seems nothing now to hinder the rapid adoption of the Scott Act throughout more than half of the French country, for prohibition sentiment is quite general among our countrymen. More noteworthy even than the Athabaska victory is the crusade led by the Rev. Father Martineau, of Notre Dame, who is preaching prohibition throughout the country and who has boldly carried the assault up to the very citadel of the enemy, here in Montreal, and bid his flock prepare to cast their votes on the right side of the question. It is proper that our liquor sellers should take note of this, and not whine that they had no warning, and that they have just invested their all in the business, and so forth. Our advice to our benevolent traders is that they regulate their ventures by the probabilities. With regard to Arthabaska we pray our friends there to note that their work has only begun. From the county of Halton, where, after three years' trial, there is a petition said to be signed by twenty-four hundred electors for the repeal of the Act, they should take warning. The great argument of these repealers is that the Scott Act is a failure, although their anxiety to repeal it is sufficient disproof of that. Through the determined and ceaseless efforts of the Alliance in Halton County the Scott Act has not been a failure there, but a grand and striking success, and when the question comes to the vote that will be made very manifest. We may count upon it that also in Arthabaska no falsehood that may tell against the Act will be left untold, and it is for the patriotic committee of that county, which has already done vigorous work in the hand-to-hand fight with the liquor sellers, to regard this victory as only the planting of the standard in the enemy's country, and rather as the beginning than the end of the war. Arthabaska has won the honorable place in the fight, being in the vanguard, and she will have to fight for her position, not only on her own behalf, but also on behalf of all her neighbors, who look to her as a leader. Ontario will also take great encouragement from her attitude. The fight is now going on in twenty-counties and two cities in that province. In all the other provinces the Act has made great progress already. The object of this simultaneous war is to prepare the way for total prohibition; in fact to show Parliament that the country demands it. Our province of Quebec is, in the other provinces, generally supposed to be the weak point of this demand. It will be like stone lifted from the hearts of the friends of temperance when they hear the news from Arthabaska.—*Montreal Weekly Witness*, July 23.

ABROAD.

The report of the Committee of the Assembly of the Scottish Kirk on intemperance was as follows:—"1. That licensing reform is urgently required as to the number of public houses, as to the hours of sale, as to the manner in which such houses are crowded into and around poor and working class localities. 2. That the ratepayers should have a more direct and effective control over the licenses. 3. That the ratepayers should exercise this control by a direct vote, some being of opinion that the vote should be as to prohibition pure and simple, but the opinion of the great majority of the committee being that the vote should be as to continuing, restricting, or prohibiting the issue or renewal of licenses in any given locality." The report was adopted.

PROHIBITION.—BY EX-GOV. JOHN P. ST. JOHN, OF KANSAS.—But we are told that "prohibition is a failure." Is it? Let us see. The amount received by the general Government as a revenue from intoxicating liquors is equal to about \$1.25 *per capita* of our population, while in Kansas, under prohibition, it is only about ten cents *per capita*. And in prohibition Maine and Vermont it is even less than that. In the entire country there is about one saloon to every three hundred of the population. In Kansas only about one to every two thousand five hundred of her people. And it must be borne in mind that the few saloons in Kansas are, as a rule, in secret places, where the initiated only are admitted, while in licence states they are open to all, as long as the victim is able to stand up and has the money to pay for the drinks. Prohibition in Kansas has closed every distillery, nearly all of the thirty-two breweries that thrived under the old licence system, and is rapidly driving every saloon from the state. Up to the first day of last September, embracing thirty-one months of prohibition, 972 violators of the law had been prosecuted and 729 convicted. Fines amounting to \$100,000 had been assessed against them, and imprisonment imposed aggregating eleven years, five months and nineteen days. The state has gained nearly 200,000 in population and increased about \$50,000,000 in taxable wealth. She has 7,000 schoolhouses, and the resources of her permanent school fund equal about \$13,000,000. Her State University, Normal School and Agricultural College are worthy objects of the people's pride. She has made ample provisions for all the demands of charity; even her criminal classes are provided with quarters from which "no guilty man escapes." She has 4,000 miles of railways penetrating almost every county in the state, and her corn crop last year reached nearly 200,000,000 bushels, exceeding that of any other state in the Union, not a grain of which, it may be said to her credit, can, within her borders, lawfully be made into strong drink as a beverage; and this is the way that "prohibition has ruined Kansas." The people of Kansas are in favour of more bread and less whisky. More churches, schoolhouses, and comfortable homes, and no saloons. They possessed the courage in her territorial days to choke the life out of African slavery and forever dedicate her soil to freedom, and they can and will now protect her homes against the curse of the dram shop. But I am glad that prohibition of the liquor traffic is no longer confined to the narrow limits of only a few of the states. It is to-day a great national question. Our wasted resources, debauched manhood, destroyed homes, and aching hearts cry aloud against this giant evil, the crime of crimes. And woe be unto the political party or individual that shall stand in the way of an indignant and outraged people, as they burst asunder the political shackles that have bound them, and, with a view solely to the good of the whole country, looking to God for his guidance, strike for a purer government, happier homes, and higher civilization? Our country's flag should know no North, no South, no East, no West; but its protecting folds should cover alike the palatial mansion of the rich, the rude "dug out" of the pioneer on the plains of the West, or the humble cabin of the black man in the South. It should be the emblem of sobriety and morality, of free schools, a free ballot and free homes, and the highest rights of citizenship for every well-disposed human being of proper age from whom we demand allegiance to our Government and obedience to the laws. It should boldly uphold and defend the right, and condemn the wrong, and thus become what its founders intended it should be, the symbol of the highest civilization attainable by man—freedom under Christ.

CHURCH TEMPERANCE FETE.—The fete organized by the Church of England Temperance Society to celebrate its twenty-first anniversary, and the ordinary

attractions of the International Health Exhibition, drew together about 80,000 persons at South Kensington. The main purpose of the Conference was the delivery of a series of short papers on various departments of Temperance effort; but an interesting episode was supplied by the presentation to Mr. Weston of a gold badge in acknowledgment of the service which he had rendered by his walk of 5,000 miles, and in other ways, in disproving the fallacy that alcoholic drinks are necessary for success in athletic exercises or in work calling for physical endurance. The Rev. J. W. Horsley, in his essay, gave a very discouraging account of the results of rescue work among female inebriates—not three per cent. of this class had as yet been won from the disastrous course upon which they had entered; the irreclaimable victims of dipsomania were in the proportion of thirty women to one man. He advocated the employment of sponsors who should have special charge of those who newly signed the pledge of abstinence, the establishment of institutions in which abstinence might be enforced, and a progressive increase in terms of imprisonment, without the option of a fine, for repeated offences. Miss M. Nevill, of the Women's Union, told of good results which had followed the "Help One Another" organisation, each member bringing another to the quarterly meeting, and taking charge of her until the next meeting, when, if qualified, she was admitted into full membership. She spoke, too, hopefully of an experiment which was now being tried—"Beer bank" boxes being distributed, into which the money that would otherwise have been spent in intoxicating drink was deposited, to be subsequently invested in the Post-office Savings Bank. Mr Robert Sawyer spoke encouragingly of the extent to which the tea-can had superseded the beer-bottle among workmen employed on railways; and Major Malet cited statistics which indicated a steady increase of Temperance in the ranks of the Army. The Rev. N. Dawson stated that thirty dioceses reported 277,880 young Abstainers; but the fact that this number only represented about one-twentieth of the juveniles throughout the nation showed that there was much work still to be accomplished. The Bishop of Liverpool at the evening meeting, expressed his gratification that the Church of England was no longer open to the charge of indifference in regard to moral, social, and sanitary questions, and urged that strenuous efforts should be made on behalf, not only of Sunday closing, but of earlier closing on Saturday evenings, and of an improvement in the Licensing laws. The Hon. and Rev. E. Carr-Glyn, vicar of Kensington, testified to an increase in the attendance at Bible and prayer-meetings, and in the happiness of homes, as a result of the progress of Temperance. Mr. E. Stafford Howard, M.P., who proposed a resolution in favor of Sunday closing, suggested that the general section might render important aid by providing the funds for a Temperance hall in each district, and by the promotion of local industrial exhibitions. Mr. Mark Knowles, in seconding this resolution, ventured on somewhat delicate ground when he suggested that "the promoters of the Health Exhibition would have shown they had cut their wisdom teeth if they had excluded intoxicating drinks"—provoking from one of the audience the sarcastic remark, "They belong to the general section." During the day there had been a parade of a large number of banners gaily painted or elaborately embroidered, prominent among which were portraits of Sir Wilfrid Lawson, Mr. John Bright, and Mr. Superintendent Foster, of the City police. Prizes had been offered in connection with these banners, and their distribution to the successful competitors brought the proceedings in the hall to a close; a promenade in the adjacent gardens illuminated by electric light supplying a suitable finale to a day which was evidently one of much enjoyment to the assembled thousands.

One curious effect of the cholera scare in France, it appears, from the foreign despatches, has been a marked diminution of drunkenness in Paris. During the month of June the average number of persons daily taken up by the police for being "drunk and incapable" was 170. On the 1st of July it declined to 104, and on the 12th it had fallen as low as fifty-four—the smallest number on record since the police regulations on the subject of street drunkenness came into force. The day of the national fete 200 such cases were reported; but the number was 500 in 1883. The same cause has contributed to keep the theatres empty for some time past than has been the case for years.

OPPORTUNITIES, THEIR VALUE.—Our opportunities to do good are our talents.—*Dr. C. Mather*,

NOTICE.

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

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

NOTICE.

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

CALENDAR.

THIRTEENTH SUNDAY AFTER TRINITY, SEP. 7, 1884.

MORNING LESSON.

2 Kings v.

1 Cor. xv. v. 35.

EVENING LESSON.

2 Kings vi. to v. 24, or vii.

Mark viii. v. 10 to ix. v. 2.

The Evangelical Churchman,

TORONTO, THURSDAY, SEPT. 4, 1884.

EDITORIAL NOTES.

The fifty-fourth annual meeting of the British Association for the Advancement of Science is now being held in Montreal. It numbers among its members the most eminent scientists. Its origin is traced to two men of eminence, Brewster of Edinburgh, and Phillips of Oxford, who proposed an annual gathering with the triple object of (1) systematizing research, (2) promoting intercourse among scientific men, (3) awakening public and State interest in science. They succeeded in obtaining the co-operation of Whewell, Master of Trinity, Cambridge, and other leaders of thought. The American Association, organized on a basis similar to the British, will hold its annual meeting in Philadelphia immediately after the adjournment of the Association at Montreal. A movement is on foot which has the endorsement of Principal Dawson, of McGill University, Montreal, for the organization of an International Scientific Association, composed of members of both branches. Canada has extended a hearty welcome to these distinguished guests, with whose presence we are honoured. While the discussions are necessarily of a somewhat popular character, and cannot be expected to develop any new or remarkable points, very great benefits must accrue from this the first visit of the Association to America, both in stimulating interest here in scientific pursuits, and in bringing so many prominent thinkers of the Old World into contact with the life and possibilities of the New.

We most heartily congratulate Dr. Dawson upon his recent honours. His invaluable researches and the noble use he has made of his attainments, in the cause of humanity and religion, deserve the fullest recognition. While men's estimates will differ as to the value of the honour now conferred, all will be agreed that it was a very inadequate expression of the esteem in which the eminent scientist is held, and that it is the man who confers honor on the title, and not the title upon the man.

The conclusions of certain German scholars as to the right spelling of Wycliffe's name, which we recently published, are disputed. One writer who has investigated all the original documents, maintains that the form which most frequently occurs is Wyclif, while Wiclyf stands next in frequency. Another English scholar, who has found forty variations, maintains that the most ancient, as well as the most frequent is "Wycliffé." The form Wiclyf has much less support than any of the above.

A very interesting and able address upon the "Principles of Puritanism" was recently delivered before the students of an English theological college by the Rev. Professor Briggs of New York. The great organic principles of Puritanism he asserts to be in this, that God alone is the Lord of the conscience, who hath made it free from all traditions and commandments of men. He describes very happily the respective tendencies of the three great divisions of the Reformed Church. He characterizes them by their respective relations to the three great principles of the Reformation. These were (1) Justification by faith alone; (2) Salvation by grace alone; (3) The authority of the Word of God alone.

"These three principles, while held by all branches of the Reformation, were differently emphasized by the different churches. The Lutheran Reformation emphasized Justification by faith alone, as against Justification by works of ourselves or others. The Swiss Reformation adopted this same principle, only its promoters did not lay so much stress upon it as they did upon the second principle, Salvation by grace alone. This brought about a difference between the Germans and the Swiss in the article of faith. Luther made assurance of faith the essence of faith, but Calvin distinguishes between simple justifying faith and the assurance of faith, which is the result of growth in grace. The Lutherans were ever afraid of the doctrine of good works, lest it should undermine the doctrine of justification by faith only; but the Calvinists insisted upon evangelical obedience in connection with their doctrine of growth in faith. The Puritans agreed with the Calvinists here, only they improved the doctrine of good works in relation to repentance and sanctification. They urged that simple justifying faith should grow to the attainment of infallible assurance of salvation, and that it should be associated with repentance unto life, which was not a mere turning away from sin, but an appropriation of holiness, and so justification passed over into sanctification."

He shows how all hope of true Christian unity lies in fidelity to the great principles of the Reformation:

"Was there to be a new and better Church of the twentieth century, to embrace the best of all the older churches, or was there not rather to be toleration and comprehension on a larger scale than the world had yet witnessed, in which the assured Word and will of God would be the one centre of unity, and human opinions about that word would range themselves around it in infinite variation? It seemed to him that the Puritan principle, faithfully maintained and thoroughly followed, would accomplish that. The three principles of Protestantism rose to a higher unity in Jesus Christ, in the religious principle of vital union and communion with the living Saviour as the only source of Christian knowledge and of Christian life; for the "faith alone" of Protestantism was a living faith, which entered into vital union with God in Christ; and the "grace alone" of Protestantism was an effectual grace, that entered with prevenient energy the soul of man to unite him to God by an irresistible impulse of the Holy Spirit in indissoluble union; and

the authority of "the Word of God alone" was an authority of the voice of God in the Bible to the soul of man, giving infallible assurance in all matters essential to doctrine and life, and which would assure the Church in all those things which it was ready to appropriate in constructing that which is better than temples or systems, namely: holy, Christlike lives, comprehended in one Catholic Church."

Many good results may be expected to follow from the important international conference on education which has been recently held in London. The delegates included distinguished educationalists from every part of Europe and America. Japan also was represented. Over-pressure in schools was one of the subjects. In the first of a series of papers Mr. Pridgin Teale, F.R.C.S., &c., asserted that there was a very widespread feeling at present, particularly amongst the medical profession, that educational work is ill-adjusted and in many cases does real physical injury. His conclusions were summarized as follows:

"1. That examinations are powerful agents, capable of doing harm as well as good. 2. That work for an examination is essentially work done under pressure, and with anxiety, and is physically exhausting. 3. That whereas in view of the physical well-being of the community, examinations ought to be as few as possible, and at long intervals; they are being multiplied with a recklessness which can only be explained on the supposition that the physical and medical aspect of education has been entirely left out of consideration. 4. That the element of competition greatly intensifies the physical strain of examinations. 5. That a further aggravation of the physical strain is produced by the imperfection of examinations. As a rule they test, and by testing enforce, in education, a loading of the memory rather than a training of the faculties. 6. That the multiplication of subjects to be studied for examination is a growing evil, and deserves condemnation, both from a physical and educational point of view. 7. The arrangements for higher education ingeniously provide a constantly increasing pressure upon the rising generation."

Laveleye, the distinguished French writer, has recently contributed a letter to the *Pall Mall Gazette*, in which he severely criticised the inconsistencies and imperfections of the laws of England. He then addresses himself to this question, How is it that with such laws the English nation exemplifies a higher morality and a better citizenship than other nations? and in this discussion he bears the following remarkable testimony to the influence of religion and religious teaching on the nation:—

"Whence comes it, then, that with such imperfect laws the English are a great nation? I think this is due to their religious principles, which teach them to aim at perfection and to do good each man to his neighbour. In England I am surrounded on all sides by churches and schools of all denominations, hospitals, asylums, almshouses, and public parks, all testimonies of a universal devotion to abstract ideas and constructed for the general well-being. I examine the life of the people I meet, and I see that all, from the labouring man to the peer of the realm, devote a great portion of each day to the fulfilment of duties in connexion with the different societies or associations of which they are members. This is to be met with to such an extent in no other country, the United States, perhaps, alone excepted.

"I passed two days with a Quaker family at Darlington. The sect numbers only 30,000 in all; but who can say how much not only England, but humanity in general, owes to these apostles of peace,

of justice, and slavery and of the country that School, with 50 five of the population hundred thousand several hours of the purpose not this a proof the power of If Board school destined in the completely transform this object in the £, it is charity.

"Look into each individual are inspired by who have ceased In England, an reigns in families the habits in they are on the oneself transported same time, both their time and interest and for that this second attributed to them to reform as so carefully maintained principles, for nence."

At the recent English Cl tion, many of the use of "excess far from attract Church, it was ista are to be o have made and Their ritualism now try what p will find what preacher and foolishness of weakness of pleases God which is by ne them that belie

In Renan's mad. The F paper writes:—

"Strange but lamp, and dra fatally, inevitable career of E. R. does he gain his wings against the earth, ear of religious his enter the Chu form of a little consolatory an extracts from t prayer and a whole to be held in the tap lady's hand."

The jubilee the Guildhall, enormous gathering Wales and a variety of people Fifty years a

of justice, and equality, these rigid adversaries of slavery and of worldly vanity? See, too, all over the country that marvellous institution, the Sunday School, with 5,200,771 children, or one in every five of the population, and 593,427 teachers. Six hundred thousand persons who willingly give up several hours of their Sunday every week gratuitously for the purpose of instructing poor children! Is not this a proof, if further proof were needed, of the power of religious sentiment in England? If Board schools have been built all over the land, destined in the space of two generations to completely transform the working classes, and if to attain this object the ratepayers have voted 7d. or 8d. in the £, it is because here Altruism is Christian charity.

"Look into the life of the nation and into that of each individual. Nearly all acts of general utility are inspired by the Gospel spirit, even among those who have ceased to believe in Divine Revelation. In England, and more especially in Scotland, there reigns in families so religious an atmosphere, and the habits in this respect are so different to what they are on the Continent, that one would imagine oneself transported to another planet. As, at the same time, both men and women devote more of their time and of their money to objects of general interest and for the general good than here, I think that this second marked difference to us may be attributed to the first. I may, then, safely tell you to reform as soon as possible your bad laws, but to carefully maintain and strengthen your religious principles, for they are the cause of your pre-eminence."

At the recent meeting of the Devon Branch of the English Church Union, a ritualistic organization, many of the speakers strongly deprecated the use of "excessive ritual." It was stated that, so far from attracting the poor to the services of the Church, it was found to repel them. These ritualists are to be congratulated upon the discovery they have made and upon their courage in confessing it. Their ritualism having proved a failure, let them now try what preaching the Gospel can do. They will find what St. Paul found, and every true preacher and missionary since his day, that the foolishness of God is wiser than men and the weakness of God stronger than men. For it pleases God by "the foolishness of preaching," which is by no means foolish preaching, to save them that believe.

In Renan we have sentimental skepticism run mad. The French correspondent of an English paper writes:—

"Strange butterfly, flitting around the gorgeous lamp, and drawing others into the vortex, to be fatally, inevitably struck dead—such seems the career of E. Renan. No light, no warmth, no life does he gain by flitting around religion, but sings his wings again and again. Another volume, of 'the earth, earthly,' has been brought out as essays of religious history, in which he emits his desire to enter the Church, were it after his death, in the form of a little pious book compiled from various consolatory and edifying passages in his own works, extracts from the Gospels and the Fathers, with a prayer and a spiritual posy for every Sunday; the whole to be bound up in black morocco, fit to be held in the taper fingers of the elegantly gloved lady's hand."

The jubilee of emancipation was celebrated at the Guildhall, London, Friday, August 1st, by an enormous gathering presided over by the Prince of Wales and addressed by distinguished men of every variety of political party and religious opinion. Fifty years ago England achieved one of her

greatest acts. A great moral duty had taken hold upon her conscience. After a protracted struggle, the simple telling of which should fill with enthusiasm the heart of the coldest, the fetters were struck off England's bondmen. Myriads in that hour passed from the shame and woe of slavery into freedom. Then every slave within the British dominions became a free man. Long before it had been recognized that no man could tread the soil of Great Britain and remain a slave; but the same privilege did not extend to the colonies. One of the triumphs secured by the Treaty of Utrecht in 1712, was the "privilege" of carrying slaves from Africa to the Spanish colonies in the West. Bristol and Liverpool grew and prospered without a misgiving by the horrible traffic, and it was not till 1807 that it was prohibited by an Act of the Legislature. And even afterwards, though slaves might not legally be imported into the West Indies, slavery continued to exist there, until it was finally abolished in 1833 by an Act which worthily inaugurated the first session of the Reformed Parliament. The date fixed for it to take effect was the 1st of August in the following year. On the evening of the 31st of July, we are told by Mr. Buxton that the slaves in the West Indian islands crowded into their churches and chapels, and, "as the hour of midnight approached, they fell upon their knees, and awaited the solemn moment, all hushed, silent, and prepared;" and when twelve o'clock sounded "they sprang upon their feet, and through every island rang glad sounds of thanksgiving to the Father of all, for the chains were broken and the slaves were free."

The noble example of England was followed by other nations. The Prince of Wales gave a brief historical sketch of the progress which had been made during the last fifty years. The West Indies' Act was completed by another in the East in 1845, which, by abolishing the legal distinction between the slave and free man in India, practically abolished slavery also, at least so far as the male sex is concerned, in that great dependency. In 1846 the Bey of Tunis under English influence abolished slavery in his dominions by a single edict. In 1848 the French Republic did the same. Russia in 1861 emancipated her twenty million serfs; and, whatever objection may be made on other grounds to her conquests in Central Asia, we are bound to remember thankfully that her track is marked everywhere by the liberation of miserable captives and the suppression of a slave trade as cruel and inhuman as any that has ever been described in Africa. But the crowning triumph is, of course, that which occurred in the United States when "the fetters of six millions of slaves in the Southern States were melted in the hot fires of the most ruthless civil war of modern times." No European nation except Spain, and no other Christian nation anywhere, except Brazil, now formally recognizes the legality of slavery; and in both these cases measures are in progress which will ultimately abolish it in Cuba and South America.

But it would be a great error to suppose that nothing more remains to be done. Slavery is still prevalent in non-Christian lands. Mohammedans everywhere carry on the awful traffic without a scruple. In China, Persia, Turkey, Arabia, and Egypt slaves are still required and obtained. The

horrors of the passage across "the dark continent" have been revealed by Livingstone and Stanley, and in spite of all the efforts to which their revelations gave birth, it is much the same now as it was then.

"The Sultan of Zanzibar, urged by Sir John Kirk and Sir Bartle Frere, has prohibited the trade in his dominions, and our cruisers have made it difficult by sea along the East coast. Sir Samuel Baker and General Gordon checked its passage for a while, during the period of their own government, down the Nile. But the effect of these checks has been simply to drive the trade further inland along greater distances and by more laborious routes. The track of the Arab trader is still, as before, marked by long lines of bleaching skulls. The cupidity which he rouses wherever he goes still issues in desolating native wars, which are only pushed further and further back into the interior. There is no real remedy except by stopping the demand by abolishing slavery in those countries which still continue to practise it."

What is euphemistically called "the labor traffic" of the South Sea and the exportation of coolies from India, involve many of the worst evils of slavery, and ought to be suppressed. It is to be earnestly hoped that this celebration will arouse genuine enthusiasm and stir up Christian patriots to meet the labours and sacrifices which must be encountered before all men rejoice in the blessings of freedom. Nor let us be content with a superficial view of that freedom. The work wrought by legal enactments is only preparatory. The true freedom can only be found in obedience to the Lord of the truth that maketh free; and our part is to bear the Gospel of truth and liberty to those who sit in chains and darkness.

The Sunday School.

SUNDAY SCHOOL LESSON.

14th SUNDAY AFTER TRINITY, SEPT. 14, 1884.

BIBLE LESSON.

Waiting for the Lord.—Psalm 40, 1-17.

This is a psalm of David's, probably written late in his life; the title shows that it was intended to be used in public worship. In Heb. 10, 5-9 it is applied to Christ. David is a type of Christ; David's experience and utterances thus became applicable to Christ, with one exception—the sinfulness. All else, the suffering, the warfare, the deliverance, the victory find their most complete realization in David's greater Son. The title of our lesson contains the key-word of the psalm—waiting. Waiting for or upon a person implies thought and care passing between two individuals. A boy is told by his father to wait at a certain place until the latter comes to fetch him. The hours go by, it begins to get late, the boy grows hungry, tired, and wants to go home. Says some one: "Why not go home? your father has forgotten you." But he answers: "No, my father may have much to think about, but he is not too busy to remember me, so I will wait as he told me." The boy waits, because he knows he is not out of his father's thoughts; he waits patiently, for he knows that he is in his father's loving remembrance. That is the waiting of trust, founded on the love of the person waited for. "When are you coming out with us?" is the question asked of a young girl by her companions. "I must see first what mother wants me to do." That is the waiting of obedience, springing from love toward the person waited on. We have both kinds of waiting in the psalm.

I. THE WAITING OF TRUST:—vers. 1-5.

The psalm opens with the recital of a great deliverance the singer has experienced. In vivid metaphors he describes the desperate straits to which he had been reduced. He had fallen into a pit of destruction. In this deep and horrid cavern, filled with terrors, he lay, unable to extricate himself. He sinks deep into the slimy mire, which holds him fast

Such are the fatal consequences of sin, and the deadly and awful peril into which it has brought this sinner. Or, the figure may describe the terrors of some state of spiritual darkness and desolation into which he has fallen. In any case, the sufferer has been brought to utter self despair. He realizes that he has no hope, no help, except in the Lord. For Him, he says, *I waited patiently*. It was intense, earnest expectation, in which the whole heart went forth. When waiting, your mind is set on a certain point; you can give yourself to nothing else. You are looking forward, and preparing; every moment of delay increases the sensitiveness of your mind as to that one thing. A wife waiting for the footstep of her husband, a mother waiting for her expected boy, a merchant waiting for his richly-laden ship, a monarch waiting for tidings of the battle; all these are cases wherein the mind is set on one object, and cannot easily give attention to another. So, to wait for the Lord is to realize our need of him, and so desire his advent into our souls, that we shall be moved to the most faithful performance of all the conditions upon which he has promised to reveal himself to us. Chief among these is earnest prayer—the expression of an obedient faith. Thus David had waited for the Lord. Nor had he waited in vain. He bears testimony to the power of prayer and to the Divine faithfulness. "He inclined unto me, and heard my cry." No true prayer remains unanswered. The response may not come in the way we had marked out, nor be what we had expected and desired, but there will be a response. God is moved by our prayers though he is not governed by our desires. He gives us better than we ask.

The psalmist trusted in one who thought of him, and knew all about him, "Many, O Lord my God are . . . thy thoughts which are to usward." "From heaven doth the Lord behold the earth, to hear the groaning of the prisoner, to loose those who are appointed to death." Psa. 102. 19, 20. The perishing one was lifted up into the pure air and fair daylight his feet set upon a rock, where he could proceed on his way safely. No wonder that at the same time there was a "new song" put into his mouth, even praise to God. He had "waited patiently" because he knew God thought of him. That is *the waiting of trust*. And he can say: "Blessed is that man that maketh the Lord his trust."

The Divine help covered all the need of the suppliant. He was not only raised out of the pit, but he was set on secure footing. He is now free, clean, safe. Christ is the Rock—our Salvation.

In verse 5, the singer is led from the recital of the one deliverance to the remembrance of many. Many and wonderful have been the Divine interventions, more in number than the sands of the sea or the stars of heaven. Each intervention was the result and out-going of divine thoughtfulness, and in every thought was a depth of love and wisdom.

II. THE WAITING AND OBEDIENCE.—Vs. 6-10.

The waiting did not cease when deliverance came. On the contrary, it continued, though with a change of feeling and attitude. It is still the waiting of trust, but there is added to it thankfulness, and thankfulness leads to service. He is the Lord's servant forever. "Mine ears hast Thou opened." Many think that reference is here made to the custom of piercing a slave's ear in token of his intention to serve forever. Exod. 21 : 6; Deut. 15 : 17. Others take it simply that God has opened the psalmist's ears, or, more accurately, made new ears for him, given him the faculty of receiving and understanding His law. The hearing ear, the legal equivalent to evangelical faith, is the first condition of inner communion with God. The very remarkable rendering by the LXX, quoted in Hebrews 10 : 5, "A body thou hast prepared me," or "fitted for me," may be explained by supposing that the opening of the ear was regarded as equivalent to the consecration of all bodily faculties to God's service. This explanation satisfies either of the interpretations here given. It is not probable that the LXX had a different reading.

Of this service, four things are asserted. (1.) It is distinguished from all merely external and formal service. The utter uselessness of mere outward observances is declared repeatedly. See 1 Sam. 15 : 22; Ps. 51 : 16; 50 : 8-15; Isaiah 1 : 11-17; Hos. 6 : 6; Mic. 6 : 6-8. (2.) It consists in obedience to the Divine Will—"to do thy will." "In the volume of the book it is written upon me," that is, enjoined upon me. Perhaps he refers especially to the instructions given to a king in Deut. 17 : 14-20. (3.) It is heart-service. "I delight to do Thy will." "Thy law is within my heart." It was no task-work, but that true service which is perfect freedom,—hearty, spontaneous, love-inspired. (4.) It is devoted to the good of others, vers. 9-10. And it seeks to do others good by leading them to the source

of all good. The psalmist teaches others by his own experience. He makes known God's goodness that others may enjoy the same mercies. He wants others to see how God loves, how certain He is to keep His promises. All these characteristics of true service were perfectly realized in Christ. Heb. 10 : 5.

III. WAITING STILL.—vs. 11-17.

How quickly has the song of praise changed again into a cry for help! He has again found tribulation; enemies have risen up against him: his sins have come to his remembrance. But in all he has one resource. His only help is still found in waiting upon his God. He is confident that he will not wait in vain. His enemies will be baffled and put to shame. But all those who seek God will be made glad in him. *I am poor and needy*. This is the confession of a great king. Neither his honours nor his possessions can satisfy him. Only God can give him what he needs. This is that poverty of spirit, that sense of spiritual destitution which is the condition of entrance into the Kingdom. Matt. 5. I am so utterly helpless, he says, that I can do nothing but wait. And he continues, I shall not wait in vain, for "the Lord thinketh upon me." This is a word of wonderful comfort. Observe the frequency of his thoughts. Indeed, they are incessant. Observe in the next place, the wisdom of his thoughts. When God thinketh upon you, he is perfectly acquainted with your situation, your dangers, your wants, and can afford you the seasonable succor you need. For again observe the efficiency of his thoughts. You think upon another, and you are anxious to guide, or defend, or relieve him. But in how many cases can you think only? Solicitude cannot control the disease of the body, cannot dissipate the melancholy of the mind. But with God all things are possible. He who thinks upon you is a God at hand and not afar off; he has all events under his control: he is the God of all grace.

Missionary.

THE DELHI MISSION.—LALA RAM CHUNDER.

By REV. J. STUART JACKSON.

I am now to write a few lines memorial of the two converts in Delhi, who were baptised by Rev. M. J. Jennings before the Mission commenced. Master Ram Chunder, as he was commonly called by his pupils, was the teacher of mathematics in the Delhi Government College. He was a mathematician of considerable power and originality, as is proved by his work on Maxima and Minima, which was very favourably received by English mathematicians. He was a good English scholar, and had no doubt from his youth known something of the tenets of Christianity; the religious opinions of those from whom he had learned so much were not likely to escape the attention of his thoughtful mind. But it was not till later that his studies were powerfully drawn in this direction. It is very interesting to observe what it was that first inclined him to entertain the subject of Christianity. Dr. Kay has kindly sent me the purport of a conversation which he had with Ram Chunder at Mr. Jennings' dinner-table on New Year's Day, 1854. Ram Chunder said: "I had long been persuaded that the Brahmans had no claim to be teachers of religious truth. I looked on most of them as men who encouraged the popular superstition simply because it was gainful to them. I supposed that the same was the case with the Padres of the English, though it sometimes occurred to me as strange that many English men of undoubted intelligence and honesty went to the church."

"One Sunday, as I was crossing in front of the church, I noticed that the door stood ajar, and it occurred to me that I might just look in and see what their ceremonies were. What I saw struck me with amazement; all the people kneeling and appearing as if to them God was really present. It was an entirely new conception to me, and when I came away I was so much impressed that I determined to read the New Testament. I did so; read it carefully

and studied it; and at length I was quite satisfied that Jesus was the Son of God."

My readers will remark how this incident illustrates the importance of the bearing of the Church in the presence of a heathen population. This father of the Delhi Church was first drawn to inquire after Christ by witnessing the devout worship of the English congregation. It is a sound principle that has led our Venerable Society to care for the children of the Church living amongst the heathen as a preliminary to work amongst the heathen themselves.

The result of Ram Chunder's studies of the Scripture was a firm conviction of the divine origin of our faith; but he might have failed to carry his convictions to their practical consequence, and so have lost the blessing he actually received, but for an interview with Professor Street at Bishop's College, on the occasion of a visit he paid to Calcutta in the cold weather of 1850-51. Ram Chunder had made some remark which led Mr. Street to ask whether he was a Christian. Instead of replying either yes or no, he said that he knew our Scriptures, believing them to be the Word of God, and that Jesus Christ is the Son of God, and that the Father, the Son, and the Holy Ghost, are one God. His avoiding a direct reply to the inquiry whether he were a Christian struck him therefore the more,

"Finding upon further conversation that he still declined, or rather seemed to make no pretension to the name, I inquired what he lacked yet of being a Christian, supposing that he believed all that he told me he believed? Although he spoke English as fluently as any native I have ever met with, he did not find an answer. He did not seem to be wilfully evading it, but to be fairly puzzled by it.

"At length I asked him plainly why he did not seek baptism. He said that he did not think it necessary—that Missionaries and Clergymen had led him to think so; that faith, and the state of the heart were the needful things. I asked him whether he had not met with passages in Scripture which imply that baptism is necessary? As he did not answer, I asked him if he did not remember our Lord's commission to the Apostles, 'Go ye therefore and teach all nations, baptising them, &c. (St. Matt. xxviii. 19, &c.) He said he did. I then asked him whether, since he had declared his belief that our Saviour is the Son of God, he could justify non-compliance with so plain a command, and referred to St. Mark xvi. 16, 'He that believeth and is baptized shall be saved,' &c. He made no reply—I then showed him Acts ii. 37-39, viii. 36-38, and St. Paul's baptism by Ananias; particularly pointing out verse 16 of chap. xxii.: 'Arise and be baptised and wash away thy sins, calling on the name of the Lord.'

"The texts and the context, as I briefly traced it out to him, seemed new to him; so I begged him to consider them seriously, and to remember St. Luke ix. 26, 'For whosoever shall be ashamed of Me and My Word,' &c., since he believed that our Lord did command that those who believed should be baptized."

Our friend was thus brought face to face with the necessity of professing Christ, and professing Him in the way of His own appointment, if he would have his part with Him. He thus arrived at the critical point at which "many go back and walk no more with Him." Only those who know what the power of caste is, and how truly outcast a Christian becomes from his family and friends and native society, can understand the struggle it must have cost Ram Chunder to declare himself a Christian; the step was the more difficult in his place because his wife was deaf and dumb, and he had therefore no means of teaching her the truth of which he had become convinced, and so of persuading her to become a Christian with him. Happily, by

divine grace, he according to his in St. James' C

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Duke climbe ly that night, said with a de

"Dolly, I wa Dolly's own fervently; but "Do you, de

divine grace, he had the strength of mind to act according to his convictions, and was baptized in St. James' Church on Sunday, July 11th.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER X. (continued).

Lady Temple was ready enough to accept advances from Duke, and, impassive as she was it was plain even to childish eyes that she loved the handsome, wilful boy with a curious intensity for one of her cold temperament. But Duke cared no whit for the grandmother, and neither offered nor accepted any small tokens of affection.

Dolly knew quite well that she herself was held in small estimation. In the first place she was a girl, and therefore of no importance; but secondly—and this was a serious failing—she had no likeness either in face or disposition to the family whose name she bore, but was the image of her mother, and this was so grave an offence in Lady Temple's eyes that it could neither be forgotten or forgiven.

This knowledge, which increased day by day, impressed Dolly with such a strong sense of inferiority that she grew more and more shy and timid in her grandmother's presence, and proportionately less and less like the Temple family, who were always said not to know the meaning of the word fear. And poor Dolly was destined soon to fall into real disgrace, and to forfeit even her well-won character of a docile and obedient child.

The disgrace came about in this wise—

Ever since the children had come to their new home, it had been Dolly's habit to sit beside Duke's little bed every night until he fell asleep, and this quiet half hour, when the little boy was always in his most softened and loving mood, had been very precious to Dolly, and looked upon by her as almost the happiest time in the day.

She had never thought whether or not this arrangement would be to Lady Temple's liking. Lucy's vague words upon the first evening had conveyed no impression to her mind, and it never occurred to her that there could be an objection to her spending that little bit of quiet time beside Duke's bedside. Strict discipline had been no part of their early training in their Indian home.

It came about therefore that on one particular evening a very unwelcome interruption occurred. Duke, who was a delicate child, had taken a little cold through being out in the east wind, and seemed one evening somewhat feverish and unwell. Lady Temple took very little apparent notice of this, for it was not her way to fuss over children; nevertheless she observed his indisposition, and was perhaps more concerned than she would have admitted even to herself.

But she said good-night to the children, and dismissed them from the dining-room without a word, and Dolly thought, with a kind of aching at heart, how different this cold stern grandmother was from the loving mother, who was always so tender over her little boy whenever he ailed anything.

Duke climbed the long flights of stairs wearily that night, and at the top he paused and said with a deep sigh—

"Dolly, I want mamma."

Dolly's own heart echoed that want only too fervently; but she smiled bravely and said—

"Do you, dear?"

"Yes, I do. I'm not very well to-night."

"I'll take care of you, Duke, dear," said the little girl; and he slipped his hand confidently into hers, and let her lead him to his little room, where Lucy was awaiting him.

A small fire was burning brightly in the hearth and looked very cheerful and acceptable, for, as is often the case in this climate, the weather, which had been a week back almost oppressively sultry and hot, had now turned quite cold; and the keen east winds tried the Indian-reared children a good deal.

Dolly sat by the fire cosily enough whilst Duke was undressed and popped into bed, and then when Lucy had gone away, she came and sat by the bed-side, and held the little hot hands in hers.

"Sing to me Dolly," said Duke. "Mamma always sang to me when I was poorly."

So Dolly began in her little childish treble, and sang one of the long enchanting ballads which they had loved to hear their mother sing to them in bygone days.

Either the sound of Dolly's voice drowned other sounds, or else they were too much absorbed to hear footsteps in the passage and the quiet turning of the door handle, for the first intimation Dolly had of any intrusion was a sudden, sharp scream of terror from Duke, as he turned quickly over in bed, burying his face in the pillow.

Dolly stopped short and looked round, and she too started and trembled.

For in the doorway stood a tall, black-robed figure, whose pale face, white hair, and white cap gave a ghostly appearance to the head; and for a moment the child was almost as frightened as her little brother, for she could not imagine what the apparition was, nor from whence it had come.

But the next moment it made a step forward, and came within the circle of the firelight, and Dolly saw that it was her grandmother.

"Dorothy," said Lady Temple severely, "what are you doing here?"

Dolly was so astonished at seeing her grandmother there (for she had never known her come up as high as the children's rooms ever since their arrival) that for a moment she could not find words to answer.

"Dorothy, answer me instantly. What are you doing here?"

"Sitting with Duke, grandmother, until he goes to sleep."

"Who gave you leave to do so?"

Dolly looked confused and bewildered, and said nothing. Duke however, who, on discovering that the mysterious visitor was no inhabitant of the unseen world, had recovered his customary courage and assurance, now sat up in bed and spoke out boldly.

"I never go to sleep alone. I'm never left alone in the dark. Dolly sits by me every night. I couldn't do without somebody."

"Dorothy," said Lady Temple in the same severe way, "is it true that you do this?"

"Yes, grandmother," answered Dolly in a very small voice.

"And I wish to know who gave you leave."

"Nobody—exactly"—then with a great effort, "I didn't know I mightn't."

"It is against my express orders. I can allow no such spoiling in my house. Duke must learn to go to sleep alone as other little boys do."

Duke here broke into indignant appeals and passionate resistance; but his angry words made no impression upon Lady Temple.

"Marmaduke, be silent," said she with severity. "You are very nearly seven years old; and you must not expect to be treated like a baby."

"I'm not a baby; but I won't be left alone, mamma always let the ayah stay. Mamma

would make you let Dolly stay if she were here," cried Duke passionately.

"So long as you remain in my house, Marmaduke, you will do as I say. There is nothing to hurt you, and you must go to sleep alone. Come, Dorothy."

"Don't go! oh, *don't* go!" wailed Duke, clutching tight hold of Dolly's hand. "I'm very poorly to-night. I shall *die* if you go."

"Please, grandmother, do let me stay just to-night," pleaded Dolly with tears in her eyes, yet trembling at her own boldness; "Duke really isn't very well."

"Duke is quite well enough to go to sleep quietly by himself," answered Lady Temple inflexibly. "The room is quite light with the fire. Not another word, Dorothy—come at once."

Dolly dared not disobey, though she felt as though her heart would break as the sound of Duke's passionate sobs and cries reached them through the closed door. She had nobody now but Duke to love, and she could not bear that he should suffer, even though she knew that the chief part of the suffering was due to his own wilful temper.

Lady Temple led the way into the day nursery and sat down.

"Dorothy," she said, gravely, "I suppose you understand me. You are never to sit any more with Marmaduke after he goes to bed."

Dolly tried to reply, but no words would come.

"You hear me, I suppose?"

"Yes, grandmother."

"And remember, I expect to be obeyed."

Lady Temple remained seated where she was until Duke's sobs had died away in silence, and when she was convinced that he was safely asleep, she rose and walked slowly down stairs. She had not addressed another word to the little girl all this while, and Dolly had not dared to speak, and a very desolate feeling crept over the lonely little heart as she timidly watched the stern, set face in the dim twilight.

"I shall never be able to make peace. I can never do what mamma wants," thought poor Dolly that night. "Oh, I wish I could be more like Duke!" and the child cried herself to sleep at last, mourning over her inferiority and incapacity to attract love.

But the days and nights that followed were very dismal ones. Duke's cold still hung about him, and that together with the inclemency of the weather kept the children indoors, so that they drooped somewhat for lack of exercise, and by bedtime the boy was thoroughly tired out and irritable, and would cry piteously for Dolly when he was left in loneliness and darkness. And poor Dolly for many nights crouched close outside the door she dared not enter, and cried for sympathy, and spoke reassuringly now and then through the closed panels to let him know that she was near.

People think and speak lightly of childhood's troubles, forgetting how children live only in the present, and can hardly realise any future, and that therefore troubles of a moment look endless in their eyes; and thus little Dolly suffered acutely at being thus severed from Duke when he seemed to need her so much, and looked forward to each melancholy bedtime with an ever increasing dread.

And sometimes her resolution and sense of duty gave way to her love and pity, and she would open the door a little way and show herself to Duke, begging him to go to sleep and not cry any more, and once or twice, tempted into forgetfulness by his passionate entreaties, she would venture a few steps within the room, and holding by the handle of the door that she might not be lured further, she would talk a little to him in a soothing fashion or sing softly to him the verse of some

favourite hymn. And one evening as she was just closing the door after one of these stolen visits, a shadow fell upon her, and, looking up suddenly with startled eyes, Dolly saw her grandmother standing before her.

"Dorothy, come with me."

And the child tremblingly followed her into the nursery, where she again seated herself; and the face at which Dolly stole one timid glance was very severe.

"Dorothy, you have been disobeying me."

The child turned red and pale and said no word.

"You have been sitting with Marmaduke against my express orders."

"I have not been sitting with him," said Dolly almost inaudibly.

"Do not tell me falsehoods, Dorothy. I saw you come out of the room."

"I had only opened the door, just to show him I was near."

"You cannot deceive me, Dorothy. I heard your voice from his room, singing, all the time I was coming upstairs."

Dolly, conscious-stricken and white with apprehension, could hardly articulate her words, but desperation gave her courage to speak out.

"I stood by the door to sing. Duke did cry so; I have never been further than the door, grandmother."

"Have you ever done such a thing before?"

"Yes,"—in a very small voice—"once or twice."

"When you knew I should not permit it, and that you were violating my commands?"

Dolly made no reply.

"How do you pass the time after Marmaduke goes to bed, and before he goes to sleep?"

"I sit just outside his door."

"And talk to him?"

"A little—sometimes."

"And go in sometimes?"

"Yes."

"I am much displeased with you, Dorothy," said Lady Temple, with great severity, rising as she spoke. "I do not know whether you have been allowed in your past life to behave in a disobedient and deceitful manner; but now that you are under my care, such conduct will not be permitted for a moment. As you do not choose to take any notice of my strict orders, and act in a way which you know to be in direct defiance of my wishes, I shall take more efficient means of seeing that my commands are carried out. I had hoped that I should at least be able to trust to your sense of honour in such matters, but I see plainly that I cannot do so. I was not prepared for such deceitful conduct in any Temple. I am much displeased and much disappointed."

And Lady Temple walked majestically away, leaving Dolly utterly annihilated, feeling that her character was gone for ever, and

that nothing could ever again redeem it in the eyes of her grandmother.

And upon the following evening, before Lucy went down, she saw Dolly into the nursery and got out her favourite books, and when she left the room the child noticed that there was a curious little sound after the shutting of the door, which she did not quite understand.

But when, by and by, with a timid kind of curiosity, she approached the door, and turned the handle, she found that it would not yield to pressure, and she knew that she was a prisoner.

Dolly's cheeks glowed with mingled shame and pain. She knew but too well into what deep disgrace she must have fallen, before such a measure as that would have been instituted, and her little heart was full of bitterness and grief.

Duke was not crying that night; he knew what had happened, and that Dolly could not be near him, and so he resigned himself to the inevitable. The days had grown longer, and it was not quite dark yet. Lucy had drawn up the blind, and he was accustomed now to be alone in the room, and he went to sleep all the sooner for knowing that crying would not bring his sister.

So Dolly's thoughts that night were not diverted from the humiliating subject of her own naughtiness and disgrace; and very sad indeed did she feel at having thus forfeited all claim to favour and trust.

"And I did so want to be good and to please grandmother," said the poor child, with a very deep sigh. "But it doesn't seem as though I ever could. I didn't mean to be naughty. It was only that I love Duke so very much. And now grandmother will never love me, and I can never be what mamma said."

Dolly went to bed that night with a heavy heart. She tried to find help and comfort in her prayers that night, but God seemed very, very far away just then, and He did not seem to take the trouble away, and the thought of her disgrace weighed too heavily on the child's mind for her feeble little prayer to lighten.

(To be continued.)

LIFE, ITS NOBLE OPPORTUNITIES.—

Let nothing pass, for every hand Must find some work to do; Lose not a chance to waken love— Be firm, and just, and true. So shall a light that cannot fade Beam on thee from on high, And angel voices say to thee, "These things shall never die."

WORK FOR ALL.—

If you cannot in the harvest Garner up the heavy sheave, Many a stalk both ripe and golden Do the busy reapers leave. Go and glean among the briers Growing rank against the wall; For it may be that the shadow Hides the heaviest wheat of all.

Ellen H. Gates.

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands and their comparative worth. Brands include ROYAL, GRANT'S, RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM, AMAZON, CLEVELAND'S, PIONEER, CZAR, DR. PRICE'S, SNOW FLAKE, LEWIS', PEARL, HECKER'S, GILLET'S, ANDREWS & CO., BULK, and RUMFORD'S (when not fresh).

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVE, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. H. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MORTON, Ph.D., President of Stevens Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

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Psalms XXVII..

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