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The Evangelical Churchman

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GIVING AND LIVING.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largeness of precious light
Is to bury himself in eternal night.

To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses,
Of beauty and balm it is prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.

To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield to our breath,
Till the mirror is dry and images death.

To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the strength of his lifelong ride
Who gives his fortunate place to another
And a thousand million lives are his
Who carries the world in his sympathies.

To deny
Is to die.

—Boston Transcript.

ABIDE IN CHRIST AS THE BRANCH IN THE VINE.

"I am the Vine, ye are the branches."—JOHN xv. 5.

It was in connection with the Parable of the Vine that our Lord first used the expression, "Abide in me." That parable, so simple, and yet so rich in its teaching, gives us the best and most complete illustration of the meaning of our Lord's command, and the union to which He invites us.

The parable teaches us the nature of that union. The connection between the vine and the branch is a living one. No external, temporary union will suffice; no work of man can effect it: the branch, whether an original or an engrafted one, is such only by the Creator's own work, in virtue of which the life, the sap, the fatness, and the fruitfulness of the vine communicate themselves to the branch. And just so it is with the believer too. His union with his Lord is no work of human wisdom or human will, but an act of God, by which the closest and most complete life-union is effected between the Son of God and the sinner. "God hath sent forth the Spirit of His Son into your hearts." The same Spirit which dwelt and still dwells in the Son, becomes the life of the believer; in the unity of that one Spirit, and the fellowship of the same life which is in Christ, he is one with Him. As between the vine and branch, it is a life-union that makes them one.

The parable teaches us the completeness of the union. So close is the union between the vine and the branch, that each is nothing without the other, that each is wholly and only for the other.

Without the vine the branch can do nothing. To the vine it owes its right of place in the vineyard, its life and its fruitfulness. And so the Lord says, "without me ye can do nothing." The believer can each day be pleasing to God only in that which he does through the power of Christ dwelling in him. The daily inflowing of the life-sap of the Holy Spirit is his only power to bring forth fruit. He lives alone in Him, and is for each moment dependent on Him alone.

Without the branch the vine can also do nothing. A vine without branches can bear no fruit. No less indispensable than the vine to the branch, is the branch to the vine. Such is the wonderful condescension of the grace of Jesus, that just as His people are dependent on Him, He has made Himself dependent on them. Without His disciples He cannot dispense His blessing to the world; He cannot offer sinners the grapes of the heavenly Canaan. Marvel not! It is His own appointment; and this is the honour to which He has called His redeemed ones, that as indispensable as He is to them in heaven, that from Him their fruit may be found, so indispensable are they to Him on earth, that through them His fruit may be found. Believers, meditate on this, until your soul bows to worship in presence of the mystery of the perfect union between Christ and the believer.

There is more: as neither vine nor branch is anything without the other, so is neither anything except for the other.

All the vine possesses belongs to the branches. The vine does not gather from the soil its fatness and its sweetness for itself,—all it has is at the disposal of the branches. As it is the parent, so it is the servant of the branches. And Jesus, to

whom we owe our life, how completely does He give Himself for us and to us: "The glory Thou gavest me, I have given them;" "He that believeth in me, the works that I do shall he do also; and greater works shall he do." All His fulness and all His riches are for thee, O believer; for the vine does not live for itself, keeps nothing for itself, but exists only for the branches. All that Jesus is in heaven, He is for us: He has no interest there separate from ours; as our representative He stands before the Father.

And all the branch possesses belongs to the vine. The branch does not exist for itself, but to bear fruit that can proclaim the excellence of the vine; it has no reason of existence except to be of service to the vine. Glorious image of the calling of the believer, and the entireness of his consecration to the service of his Lord. As Jesus gives Himself so wholly over to him, he feels himself urged to be wholly his Lord's. Every power of his being, every moment of his life, every thought and feeling, belong to Jesus, that from Him and for Him he may bring forth fruit. As he realizes what the vine is to the branch, and what the branch is meant to be to the vine, he feels that he has but one thing to think of and to live for, and that is, the will, the glory, the work, the kingdom of his blessed Lord, the bringing forth of fruit to the glory of His name.

Wondrous Parable of the Vine,—unveiling the mysteries of the Divine love, of the heavenly life, of the world of Spirit,—how little have I understood thee! Jesus the living Vine in heaven, and I the living branch on earth! How little have I understood how great my need, but also how perfect my claim, to all His fulness! How little understood how great His need, but also how perfect His claim, to my emptiness! Let me, in its beautiful light, study the wondrous union between Jesus and His people, until it becomes to me the guide into full communion with my beloved Lord. Let me listen and believe, until my whole being cries out, "Jesus is indeed to me the True Vine, bearing me, nourishing me, supplying me, using me, and filling me to the full to make me bring forth fruit abundantly." Then shall I not fear to say, "I am indeed a branch to Jesus, the True Vine, abiding in Him, resting on Him, waiting for Him, serving Him, and living only that through me, too, He may show forth the riches of His grace, and give His fruit to a perishing world."

It is when we try thus to understand the meaning of the parable, that the blessed command spoken in connection with it will come home to us in its true power. The thought of what the Vine is to the branch, and Jesus to the believer, will give new force to the words, "Abide in me!" It will be as if He says, "Think, soul, how completely I belong to thee. I have joined myself inseparably to thee; all the fulness and fatness of the Vine are thine in very deed. Now thou once art in me, be assured that all I have is wholly thine. It is my interest and my honour to have thee a fruitful branch; only *Abide in me*. Thou art weak, but I am strong; thou art poor, but I am rich. Only abide in me; yield thyself wholly to my teaching and rule; simply trust my love, my grace, my promises. Only believe; I am wholly thine; I am the Vine, thou art the branch. Abide in me."

What sayest thou, O my soul? Shall I longer

hesitate, or withhold consent? Or shall I not, instead of only thinking how hard and how difficult it is to live like a branch of the True Vine, because I thought of it as something I had to accomplish,—shall I not now begin to look upon it as the most blessed and joyful thing under heaven? Shall I not believe that, now I once am in Him, He Himself will keep me and enable me to abide? On my part, abiding is nothing but the acceptance of my position, the consent to be kept there, the surrender of faith to the strong Vine still to hold the feeble branch. Yes, I will, I do abide in Thee, blessed Lord Jesus.

O Saviour, how unspeakable is Thy love! "Such knowledge is too wonderful for me: it is high, I cannot attain unto it." I can only yield myself to Thy love with the prayer that, day by day, Thou wouldest unfold to me somewhat of its precious mysteries, and so encourage and strengthen Thy loving disciple to do what his heart longs to do indeed,—ever, only, wholly to abide in Thee.

Missionary.

INDIA.

There is no work so encouraging as that among children, whether at home, or among the heathen, and Miss Dewar, who assists Miss Wanton (of whose work we wrote last week) in her Schools at Amritsar, tells us how the fresh young hearts out there open to receive the good seed: "Perhaps the work amongst children is the most hopeful; their hearts are not yet hardened by the many cares which shadow the woman's life; they do not know the impure legends and useless tales of which their religion is full, so the simple story is received simply in the yet fresh soil of their hearts. Is it not a subject of thankfulness that about five hundred girls are receiving regular Bible teaching, and can repeat many precious texts, and that the Saviour, who forbade not the little ones to go to Him, is loved by many a child-heart in this dark city?"

An incident which happened lately may be mentioned to show how a child, taught in one of the city schools, may be an influence for good to others. The lesson had been given in a Hindu Zenana, so the teacher opened her picture-book and began to explain some simple story. But the Bibi would not be interested; she did not understand her visitor's "Rachcha" (Punjabi) for one thing, and seemed rather weary of the effort to be polite. She did not say, "I wish you would have done," but her wandering eyes spoke plainly enough that her mind was far away. The missionary saw this, and perhaps never felt her weakness in utterance so painfully as then. But help was near. The creaking door opens, and a bright face peeps in, a smiling face, too, which seems to say, "I know you." The owner of the face comes in and sits down quietly, looking very earnestly at the picture. When the story is done, she looks full in the missionary's face, and asks, "Do you never sing hymns?" "Often," the missionary replies, only too glad to find a sympathetic listener. "Then let us sing one," says the child; "I have brought my hymn-book." So saying, she produces the well-known blue book from her basta. The hymn is sung, to which the Bibi has listened most attentively, being very much astonished to see such a clever child. After singing, Maya has something more to ask. Lifting her big brown eyes earnestly, she asks, "Do you never tell these people about Jesus? Show them the picture of the Cross." The request is readily granted, and the child explains, in her own simple way why Christ died. The Bibi's eyes do not wander now; she listens with satisfaction to the sound of her own native tongue and

the familiar idioms she can easily understand. Thus little Maya can carry the precious truths she learns in school into many a dark home. May her simple faith grow firm, so that she may be a true missionary amongst her ignorant sisters!

"There are doubtless many more Mayas, and Sughis, and Nikkis, who are led to tell of the loving Saviour about whom they have been taught. Children can go where no one else can, and often their simple words tell when others fail. If in each of the twelve schools scattered over the city one child be a light-bearer, surely we can say that the labour amongst the little ones is not in vain.

"Amongst the Zenanas visited, the following pupils may be mentioned: Taj Bibi and Jan Bibi, the sister and daughter of a rich lawyer, are both interesting women. They are always willing to listen to Bible reading, and ever pleased to sing hymns. One day, after singing about the Name which makes the heart glad, Taj Bibi said, 'That is a beautiful hymn, and quite true; my heart does feel glad when I sing it.'

And already there are little ones safely landed upon the other shore:

"One of our dear little ones was called to her heavenly home instead of returning to school after the long holidays. The day school reopened she was taken ill, and after great suffering passed away. We could feel no doubt as to her being one of the Saviour's lambs, and all the girls in her class bear record to her endeavours to do right both in and out of school. During her illness she many times asked to have the hymn 'Jesus loves me' repeated to her. She gained her class prize, but she was called to receive something far better."

Surely this one incident would repay any who have practised self-denial in order that they might be able to send something to help on the Zenana mission.

The mission station of Batala derives special interest from the fact that Miss Tucker, so well known as A. L. O. E., is in charge of the work there. Miss Hørule, who assists Miss Tucker, writes:

"I have opened a new school, where I have 14 pupils. A few women from the neighborhood generally collect there, too, to listen to the teaching, or simply to see what is going on, and I use the opportunity of addressing a few words to them about Jesus and His love to us. One woman particularly listens very attentively, and asked me again and again to sing to her something about Jesus, and when I left she entreated me to come to her house, too, "for I love you very much," she added.

"Besides the schools I have seven Zenanas, with 11 pupils, but I do hope more Zenanas will be opened to me where the women are willing to learn to read. To some of the houses it is quite a treat to go, and in one I have got the women to join with me in singing hymns. They afterwards said that it was my love to them and their love to me which made them overcome their prejudice. I think you would have enjoyed seeing the little group around me: one of the women sitting beside me sewing a newly-commenced pair of slippers for her husband; her sister-in-law sitting on a low footstool on my other side, bending over the book on my knees, the mother and some other women, who had come in for a visit, listening to our singing 'Rock of Ages, cleft for me.' This gave me an opportunity of speaking to them of Christ's atonement, and that my joy and comfort was His righteousness, and not my own. In another Zenana I have two equally interesting pupils, very gentle and ladylike, and very eager to learn. A younger brother of theirs asked Miss Tucker for an English Bible, as he so much wished to read

it. Dear Miss Tucker has given me one to take to him on my next visit to his sisters.

"These are the bright rays which the Lord sends me now and then to cheer and encourage me on my way, for I feel sometimes so discouraged and sad."

The children who are taught in the schools often act as pioneers for the missionaries, as in the following instance:

"A boy who knew a little English, and entered into conversation with Miss Krapf whilst I was examining the girls and talking to the women, asked us afterwards to come and see his old mother who lived close by. We of course went, and were very kindly received by her and her relations; indeed, they listened so eagerly, and were so anxious to learn, that though the first visit, I could fully enter on God's love towards us sinners, and the redemption through Jesus Christ. Afterwards the daughter-in-law asked us to sing 'There is a happy land,' for it will comfort her," she said, meaning her mother-in-law. We sang it, and bhajan too, Miss Krapf playing the tune on her little table harmonium, one of the women explaining the meaning of the words line by line to the old mother as we went on with the hymn. When I arose to go, the old woman put her hand on my shoulder, and with such an anxious look in her eyes asked, 'And is this the only way to salvation? Then I seek it too.' I could not leave her thus in such a doubting state of mind, so I sat down again, and began again from the beginning of Jesus and His love, and how He also spoke to her weary soul to come unto him and find rest. She repeated again and again, 'I will seek that way.' We gave her boy one of the Gospels, and a copy of the 'Old old Story' in Urdu, and he promised to read it to his mother. You will, I am sure, join with me in prayer that this poor woman may find rest in Jesus for her weary heavy-laden soul."

To be Continued.

British & Foreign News.

ENGLAND.

At a meeting of the electors at Oxford, on Tuesday May 13th, Archdeacon Farrar, formerly Fellow of Trinity College, Cambridge was elected Bampton Lecturer for the ensuing year.

THE BRITISH AND FOREIGN BIBLE SOCIETY is about to issue a penny edition of the New Testament. It is likely to have an immense circulation. It will be neatly got up in readable type.

Mr. Mundella, at the annual meeting of the Sunday School Union, stated that he had himself been successively a Sunday-scholar, teacher, and superintendent, and therefore was well able to gauge the value of such an institution. It is a striking fact to which he alluded as showing the value parents place upon Sunday-schools, that in England, whereas some 4,300,000 children attend the day-school, upwards of 5,000,000 are to be found in the Sunday-schools. The necessity of employing this mighty engine of influence directly and at full pressure for the moral and spiritual welfare of the young becomes increasingly urgent as secular education advances. Redoubled ardour in inculcating Christian truth is everywhere called for.

The canonry at Windsor, worth 1,000*l.* a-year, which is vacated by Mr. Carpenter's appointment to Ripon has been conferred upon the Rev. E. Capel Curzon, Rector of St. George's, Hanover-square. Mr. Curzon has long been known as a hardworking London clergyman—for nine years at St. George's, Bloomsbury, and for eight years in his present sphere of labour. His promotion has been well earned. Both the selection of the new bishop and the appointment of a successor at Windsor, stand out in such marked contrast to the recent ecclesiastical appointments, that they have naturally excited some surprise. We believe the explanation is to be found in the exertion of an august influence which has many times been used for good in the Church of England, and which we devoutly trust may long continue to be so used.

With own har Bangor. sibly gri attack o been co lessness painfully determ Ruabon, last Satu On the n bed-room He was : about eig nest and Churchm fervid ter frequent! the pulp! and Jerer emulate h Rock.

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MARYLA met and ad vention bei Church part last ballot tl —resulted Elliott, 35 ; lution was o which requi After a long poned until the Conventi

Rev. Eliza years a Con, previously bi early part of tant Episcop ordained to l by Bishop D ber, 1882, an Hobart, N. Y 1884.

The sevent Long Island presided, and took for his Family." In the aggressiv in the individ been left out: was by God's and the churc because it ke carried not in busy with the family. The in marriage ar understood th between man : The church m

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With the deepest pain we record the death by his own hand of the Very Rev. H. T. Edwards, Dean of Bangor. The circumstances of the case are inexpressibly grievous. Dr. Edwards had suffered from an attack of typhoid fever, and his nervous system had been completely shattered. He suffered from sleeplessness and extreme depression of spirits, and was so painfully conscious of the suicidal impulse that he had determined to accompany his brother, the Vicar of Ruabon, at whose house he was staying, to London last Saturday, in order to put himself under restraint. On the morning of that day he was found dead in his bed-room. The Dean was but forty-six years of age. He was a Welshman by birth, and had held his office about eight years. Dr. Edwards was an intensely earnest and conscientious clergyman—a Moderate High Churchman, so far as it was possible for a man of his fervid temperament to be moderate in anything. He frequently of late told persons that he never entered the pulpit without spending three hours with the Bible and Jeremy Taylor, a fact which preachers desirous to emulate his success may do well to bear in mind.—*Rock.*

UNITED STATES.

The Bill to provide for the celebration of mass and R. C. ceremonies in the public institutions of New York State has again been defeated.

The Council of the diocese of Nebraska on the twenty-second ballot elected Rev. Dr. Worthington, of Detroit, Bishop of Nebraska, in place of Bishop Clarkson, deceased.

Rev. Alexander H. Vinton has resigned the rectorship of the Memorial Church of the Holy Comforter, Philadelphia, and accepted a call to All Saints' church, Worcester, Mass.

INGERSOLL.—Speaking of Ingersoll the N.Y. Times says: "He has latterly consorted chiefly with the thieves and robbers whom he has defended in the courts of the District of Columbia. Star Route robbers, counterfeiters, perjurers, and jury-fixers have, by some process of natural selection, become his familiars. He has, as it were, been steeped in crime to the very lips." This is the apostle of atheism who so eloquently lectures on the faults of Moses, and the wrongs of the Canaanites.

MARYLAND.—The Protestant Episcopal Convention met and adjourned without electing a bishop, the Convention being too evenly divided between the High Church party and the more evangelical members. The last ballot that was taken—the thirteenth of the session—resulted as follows: Dr. Leeds, 71 votes; Bishop Elliott, 35; Dr. Eccleston, 18; scattering, 13. A resolution was offered changing the canon of the church which requires a two-thirds vote to elect a bishop. After a long debate its further consideration was postponed until the second Wednesday in October, when the Convention will re-assemble.

Rev. Elijah John Roke, who had been for several years a Congregational minister, and who had been previously brought up in the Church of England, in the early part of his life, is now a minister in the Protestant Episcopal Church in the United States. He was ordained to Deacon's Orders at Hoosick Falls, N. Y., by Bishop Doane, of Albany, N. Y., on the 20th December, 1882, and he was ordained to Priest's Orders at Hobart, N. Y., by the same Bishop on the 7th June, 1884.

The seventeenth annual convention of the Diocese of Long Island was held in Brooklyn. Bishop Littlejohn presided, and in his annual charge to the delegates took for his theme "The Church's Duty to the Family." In the course of his charge the Bishop said the aggressive tendencies of the age had been centred in the individual and the nation, while the family had been left outside the lines of progress. The family was by God's ordinance as the centre of moral relation, and the church must keep it so. The church stumbled because it kept not the child life of God's flock and carried not in its arms the home life. It had been too busy with the individual and not enough with the family. The church did not do enough with the laxity in marriage and divorce. The church must make it understood that marriage was more than a contract between man and woman and was a divine sacrament. The church must effect a revolution in this respect.

FOREIGN.

One of the most glorious facts of modern times is the rapidity with which the Word of God is being

translated into every known language of men. The whole Bible is now published in the Zulu tongue, and the work of revising the Kafir translation is advancing towards completion. The Board of Revisers is composed of seven members, representing seven branches of the Church of Christ labouring in Kafirland. Thus South Africa bids fair to be speedily in full possession of that seed of the Kingdom from which rich harvests of blessing must spring.

The recent attempts to suppress the Salvationists in Switzerland have led to the formation of a National Swiss Association, having for its title the League du Droit Commun (for the defence of personal rights under the common law.) A central provisional committee, composed of three representatives from each of the cantons which join the League, has been formed, and active steps taken to enlist widespread sympathy with the objects in view. The cantons of Vaud, Geneva, and Neuchatel have already joined, and M. Amie Humbert has been elected president. The attacks on personal freedom and religious liberty have been so violent, and the apathy of the Government in dealing with the matter so great, that it was high time for some action to be taken, and the efforts of the new League will be watched with profound interest by the lovers of justice and partisans of freedom in all the countries of Europe.

The coming of age of the Czarewitch on Sunday, the sixteenth anniversary of his birth, was the occasion of great festivities at St. Petersburg. The city was decorated with flags, and a flotilla of Imperial yachts and launches gaily decked with bunting was anchored in the Neva beneath the windows of the Winter Palace. The day was marked by the ceremony of swearing in the young Prince as heir to the Throne, and as a soldier of the Russian Army, which he entered that day as sub-lieutenant of the First Brigade of the Horse Artillery of the Guard. The scene in the Chapel was very affecting. Upon the completion of the solemn ceremonial, the boyish heir to the Throne of All the Russias broke down and burst into tears. Both the Emperor and Empress and almost all those who were present were deeply affected. In the evening the city was brilliantly illuminated, and various sports and pastimes were provided for the amusement of the populace. Among those who attended the ceremony was Prince William of Prussia, eldest son of the Crown Prince, whom the Czar appointed honorary colonel of a regiment of infantry.

Home News.

TORONTO SYNOD (continued).

FOURTH DAY AFTERNOON SESSION

The first proceeding was the reception of the deputation from the Presbyterian Church.

Principal Grant said:—My Lord Bishop and members of the synod: The committee which I have had the honor to introduce has been appointed by the Venerable the General Assembly of our Church to convey to Your Lordship and the House its sentiments in a resolution. Allow me to say, my Lord, that it was with peculiar pleasure that our Assembly received the deputation sent by this synod. We profess to love, and I hope we do love, all who love the Lord Jesus Christ in sincerity, believing, with the great English divine, that he that is good enough for Christ is good enough for us, and with one of the early fathers, "Where Jesus Christ is, there is the great Catholic Church." At the same time we cannot help cherishing an especial feeling for so ancient and historic a Church as that which is represented by this synod—a church identified with the marvellous history of the English people. Time would fail us to tell what Christendom owes to the Church of England for its fathers and founders, its saints and officers, its scholars and divines, and for all the great works that it has been enabled to do for England and the world. We feel most profoundly all this, and therefore we hail with no common feelings of gratification the action taken by the Synod. There are occasions that in themselves are greater than language. Always deeds speak louder than words, and this occasion itself is sufficiently eloquent to excuse me if I say no more. I would not for a moment exaggerate what it means. I know that it does not mean everything, but I would be much more sorry were I to minimize its meaning. It may be only the first step, and yet, my Lord, you have taken two steps at once, not only expressing your cordial

greeting, but pointing out where we may co-operate, and if it is true that only by doing the duty that lies nearest us we see what is the next duty to be done, we may hope to see still more clearly if we perform the two acts of duty. We ourselves have seen such great things in our own brief history, our faith has been strengthened, and we would not wonder to see still greater things. We represent what were eight churches in this Canada, and we are now one. We have found it feasible to unite on things on which we differed. (Applause.) We have fathers and brethren who entertain sentiments widely divergent. That does not prevent us co-operating in the common cause of our Lord and Master, and we feel that the one question to be asked in regard to the present state of Christendom is, "Is it or is it not in accordance with the mind of Christ?" If it is not, as I for one am inclined to think, it is not possible that it can be permanent. As to the means whereby the better state of things can be brought about, it would not be for any of us to speak about it at this time but I feel that "more things are wrought by prayer than this world dreams of," and if we pray more we shall see more. I believe that if we sought to cultivate more the spirit of the Master, and we know what that spirit was, because again and again He represented it by bringing a little child before His disciples. Instead of the spirit that seeks to magnify itself or the organization with which we are connected; instead of boasting of our numbers, and strength, or ancestry, or anything else, we simply cultivate the Spirit of the Master, we would see more. And if we sought to co-operate more in the work—and you have taken the initiative in showing one way in which we can do so—we would cultivate that Spirit. If we can co-operate at home in giving religious instruction to our children, we ought to be able to join against the common enemy abroad. And as we thus co-operate the Lord and Master will give to us such a spirit of wisdom and understanding that we shall hear him saying to us as a Church, Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. (Loud and long-continued applause.)

THE BISHOP'S REPLY.

The Bishop—Rev. gentlemen and gentlemen, members of the General Assembly of the Presbyterian Church in Canada, I feel unfeignedly thankful that it falls to my duty in the place I hold to convey to you on behalf of the members of the Church of England, clerical and lay, of this Diocese of Toronto, the cordial greeting, bearers as you are of kind and fraternal words to this house. We feel indeed deeply sensible of the kindness you have shown in the welcome accorded to those sent from this body to your august Assembly. We, as a body, represent but a very small section of our own Church of England, being merely a Diocesan Synod, and you represent an Assembly of very great influence and power, in representing the whole of the great Presbyterian Church from the Pacific to the Atlantic on this continent. We feel very thankful indeed that in the providence of God this opportunity has been offered us for an exchange of brotherly sentiment and good wishes. It is but rarely that it occurs that your august body assembles in Toronto and simultaneously with our own diocesan synod, and we hold it as an opportunity for which we should be deeply thankful for this exhibiting the spirit of brotherly and mutual regard. I am quite sure I am speaking the sentiments of the whole body whose spokesman I am at the moment, when I say that we reciprocate from the bottom of our hearts three sentiments which have been spoken by you. I am sure if there is a feeling which is deeply rooted in the hearts of the most earnest members of our Church, it is the aspiration after peace and unity and concord, and the abolishing of all divisions in the body of Christ. We have witnessed with feelings of deep thankfulness to God these evidences of an approach to general unity and compensation and peace in the Church of Christ, given in the two great instances of the union of the different bodies belonging to the Presbyterian Church, also the union which now we may hope is consummated between the various branches of the great Methodist body. I regret very much that this most interesting occasion should have unhappily been delayed until a time when both our representative bodies have been almost depleted. If this meeting had occurred earlier in the session, this room would have been crowded with members of our Church, to express the gratification they feel at your presence. We heartily re-echo those kind wishes and aspirations which have been expressed by your eloquent spokesman and pray that the blessing of God may rest upon the deliberations of your Assembly that all you devise may be for the extension of the kingdom of Christ and increase of the glory of God. We shall look back upon our session this year, and regard as amongst the important and most interesting of our acts—achievements I may say—this expression on our part of

sympathy and Christian brotherhood for your august Assembly, and the kindly and friendly reception it has met from you. With regard to the subject proposed as one of conference between the two bodies, I need only say that there is scarcely any other subject that commends itself so immediately to our own Synod as a practical Christian duty that should be undertaken at once, and at the same time appears to offer so proper and fitting an opportunity for cordial co-operation amongst professing Christians, than that highest of all duties, that of seeking to bring up the children, those who in another generation will have their place and influence in this our land, in the principles of true Christian religion. I trust this united effort may receive the blessing of God, and that the various bodies representing the Christian Church throughout this land may be enabled to effect such a change in the laws which regulate our national education as may redound to the glory of God and the good and prosperity of this, our beloved Dominion. (Loud and long continued applause.)

The deputation then withdrew, the members of the synod standing as they passed.

A long discussion then followed upon the permutation of missionaries, which resulted in a scheme proposed by Rev. Mr. Langtry being referred to the mission committee. In bringing the business of the session to a close, the Bishop spoke very feelingly of the harmony and good-will that had reigned, and trusted that the members would go back with an intensified feeling of satisfaction to the work entrusted to them.

We regret that want of space prevents our inserting in this week's issue an account of the Deputation to the Methodist Conference.

ASCENSION CHURCH.—The congregation of the above church listened to a most able sermon last Sunday evening by Rev. Breddin Hamilton, B.A., a young man from Diocese of Huron. Mr. Hamilton exhibits wonderful clearness of thought and power of oratory, and not afraid to touch on Evangelical truth—for such men our Church is crying out in deepest need.

A concert in aid of the Building Fund of the Church of St. Andrew, on the Island, took place last week in St. James' school-house under the patronage of the Lieutenant-Governor and Mrs. Robinson, the Bishop of Toronto, and the Mayor. A popular programme of music was carried out in admirable style.

PRESENTATION.—Last week Mr. H. G. Collins, superintendent of All Saints' Sunday school, was presented with a handsome walnut Davenport, accompanied by a suitable address, as a mark of the high appreciation in which he is held.

The following is a copy of a circular issued by direction of the Bishop:

TORONTO CHURCH S. S. ASSOCIATION.

DEAR SIR,—I am instructed by His Lordship the Bishop to inform you that at a meeting of the Executive of the above Association, held at the Synod Office on Thursday last, it was determined that the Church Sunday Schools of this city should join in the celebration of the Semi-Centennial by holding services on Sunday, June 29th, at four different centres, no single church being sufficiently large to accommodate all.

Every Sunday school will first assemble at its own school-room and march (with its banners) to the appointed place of meeting, so as to arrive there at 3.30 sharp.

So far as at present arranged, the services will be held at the following churches by the undermentioned Sunday schools:—

At St. James' Cathedral—The Sunday schools of All Saints, the Ascension, St. Bartholomew, Holy Trinity, St. James', St. Peter's, and Trinity East.

At St. George's—The Sunday schools of St. George, St. John, St. Matthias, St. Philip, and St. Stephen.

At St. Anne's—The Sunday schools of St. Anne, St. Mark, and the Orphans' Home.

To allow of the hymns and chants being practised, meanwhile, the following order of service is suggested: Opening Hymn—"Onward Christian Soldier"—(Sullivan).

Shortened Evening Service.

Magnificat—(Farrant) instead of the Psalms.

Lesson—S. John xxi. 15-23.

Nunc Dimittis—Barnby.

Hymn—"All people that on earth do dwell."—(Old 100th).

Addresses or Sermon.

Collection in aid of Indian Homes at Sault Ste. Marie.

Hymn—"Sun of my Soul."—(Hursley).

It is earnestly hoped that you and your school will co-operate with the Executive in making the celebration a success.

Please give notice in your S. S., on Sunday 22nd.

Your obedient servant,
C. R. W. BIGGAR, Secretary.

June 20th, 1884.

Copies of the order of service with hymns printed in full, and chants pointed for singing may be had from Rowsell & Hutchison at 50c. per 100.

WHITFIELD.—Rev. R. A. Rooney gratefully acknowledges a cheque for \$50 from the mission fund of St. James' Cathedral Sunday school.

DIOCESE OF HURON.

The opening services of the Synod of the Diocese of Huron were held at the chapter-house, 17th inst. Bishop Baldwin officiated, and was assisted by Rev. Dean Boomer and archdeacons Marsh, Ellwood, Nelles, and Sandys. There was no sermon preached. At the conclusion of the service the sacrament of the Lord's Supper was administered.

In the afternoon the Synod re-assembled, and after the opening business Dean Boomer, on behalf of the clergy and laity, presented an address of welcome to the Bishop, to which he replied in eloquent language.

BISHOP BALDWIN'S INAUGURAL ADDRESS.

Shortly afterwards his Lordship delivered his inaugural address, which is conceded to be the most argumentative and learned pastoral ever heard within the walls of the chapter-house. At the outset he briefly referred to the Divine headship of Christ, "in humble recognition of which (he continued) I have accepted your call to the Bishopric of this diocese, trusting, though with many misgivings, that your voice was the indication of His pleasure whose sovereign right it is to dispose of us as He will, and that He who has thus called me will supply all my need according to His riches in glory in Christ Jesus. I thank you very sincerely for the confidence you have reposed in me in thus electing me to the office of chief shepherd of the flock, and while I cannot and dare not promise anything but failure on my part, I shall endeavour to hide myself behind Him who is infinite in wisdom as well as omnipotent in power, that He, being the true Shepherd and Bishop of our diocese, my individuality may be lost in His fulness, and my presence be unknown by reason of His light, and thus shall be fulfilled the deep prayer and earnest longing of my heart, that in everything Christ may originate and command, in everything I hasten to obey. I have also to thank you for the kindness and cordiality with which I have been everywhere received since I came among you, and I desire especially to record this, inasmuch as it affords the comforting hope that in the future I shall have your good-will and hearty co-operation, and then, with a strong and united diocese, permeated throughout by the Holy Spirit of love, we may be able to occupy new fields of labour, and achieve new results, not only growing with the material wealth and expansion of the country, but setting a noble example to those about us of self-sacrificing zeal and devotion to the Master's cause."

ELEMENTS OF MINISTERIAL SUCCESS.

Proceeding, Bishop Baldwin referred in terms of approval and friendship to the great work done by his predecessor, Bishop Hellmuth, and to the great loss he sustained in the loss of his estimable wife in May last. In continuing the Bishop said:—"The present occasion, just as I am entering on the varied and responsible duties of the episcopate, seems to me a most fitting opportunity to state as forcibly as I can the elements of ministerial success and the conditions upon which alone we may expect the approval and blessing of God. First, we need a ministry that believes in Jesus Christ; secondly, we need a ministry baptized with the Holy Ghost and with fire; thirdly, we need a ministry courageous and outspoken with the truth." On each of these topics he dilated at considerable length, urging the clergy to renewed energy and activity in the grand work they had at heart. Continuing, he said:—"Among the many forms of evil which assail us at the present time two especially demand our notice. I shall mention, first, the increasing respect paid, particularly by our younger men, to the dogmatic utterances of what are supposed to be

ADVANCED SCIENCE AND CRITICISM.

If all that is claimed to be science were really so, and if criticism were as luminous as is fondly dreamed, however rude the shock, we could only bow to their decisions and admit with a sigh our multiplied errors in the past. So far however from this being the case, it is glaringly the opposite. If some of the psalmists of speculative science affect to discredit revelation,

they are still more outspoken in their rejection of the opinions of their predecessors. A new theory annihilating all previous conceptions is worth more than a fortune to a man of science, for, providing he can only fairly maintain his position and conceal the skeleton within, his brother scientists will but esteem him the more, and though they may not do it at once, will in the end disavow the past and remodel their views for the future. The truth is science is yet in its infancy. It speaks as a child, and only when it has become a man will it put away childish things and be a complete witness for the truth. Utterly impossible is it that revelation in all the grandeur of its perfect evidence can chime in with this chorus of inchoate and faulty sciences. Revelation is the perfect man, they only the children, and therefore nothing is more clear than that if

OUR SUBLIME BOOK OF REVELATION

were in perfect accord with them all to-day, in fifty years hence it would be in hopeless contradiction to them all. No; from this very nature they must inevitably change, while truth, like God Himself, is forever changeless, and the same forever. Most earnestly, therefore, would I say, let us hold tenaciously to the truth. Under no pressure whatever let us offer any compromise, any adaptation of the Word of God, to suit the haughty demands of an imperious criticism or sneering unbelief. The Bible is true generally, absolutely, verbally. It was not only inspired when it was written, it is inspired now. We may stake time and eternity on its blessed utterances, and be at peace when the world is in throes about us. Especially to the younger clergy would I say, fear not; and though a thousand brilliant men affirm they have disproved some point in revelation, believe them not. They are blind leaders of the blind. The Egyptians whom ye see to-day ye shall see them again no more forever. A pathway will be found through the depths of the sea, and the ransomed be able to march dryshod where our adversaries are unable even to follow. The

SECOND OF THE TWO EVILS

to which I referred is the increasing tendency on the part of some to assimilate the creeds and ritual of the Church of England to the doctrine and practices of the Church of Rome. The word "Protestant" is now scouted by thousands who claim to be inalienable members of that Church, whose very birth was one tremendous protestation against the doctrine of the Latin communion. Most certainly does the Church of Rome hold rightly the Catholic faith concerning the blessed Trinity, the incarnation of our Lord, the truth of His miracles, the certainty of His resurrection, and the reality of His future coming. If, therefore, our reformers had had nothing further to say concerning her they should in all reason have remained within her pale. But they had; they entered their emphatic protest and sealed it with their blood against certain distinctive doctrines, which, in their judgment, were not only inimical to, but actually subversive of the faith. With one voice they protested against the elevation of a so-called tradition to the rank and dignity of the canonical Scriptures. They protested against the sacrifice of the mass, against the assumption that the mysterious and awful death of Jesus Christ could ever be repeated, against the cultus of the Virgin Mary, against the invocation of the saints and martyrs, against the doctrines of purgatory and supererogation—in fact against every doctrine which interfered with the priesthood of Christ—His position as sole mediator between God and man. And I may ask, was there nothing noble in all

THE PROTESTATION AGAINST ERROR?

Have not all God's people been protestants against some sort of evil? Was not Elijah a protestant against the voluptuousness of the court of Ahab and the idolatries of the house of Israel? Were not all the prophets in the name of God continually lifting up their voices to protest against false allowances and unholy lives? And now have we discovered that our martyred dead were wrong, and really that there was little or nothing against which it was their duty to protest? If so, our existence is uncalled for, and our separation beyond the limits of excuse. For the sake of unity, and in the interests of peace, we should abolish our destructive articles and re-establish the union which the reformation broke. The Church of England is to-day a strong and increasing bulwark for the truth. Her sublime articles of faith, her deep and reverential liturgy, her scriptural character, and apostolic order, not only claim, but actually receive the respect and admiration of many beyond her pale. In the times of change and spiritual anxiety in which we live these features of our Church are having their appropriate force and silent energy, and we do well to remember that the Church of England was originally formed not to meet merely the wishes of a few, but to satisfy the aspirations of the awakening Protestant world.

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How far she may have fallen short of the design it is not for me to say, but I may with fairness add that the grandeur and comprehensiveness of her original conception are being admitted by many as yet beyond her pale.

BUT CHANGES WILL COME.

and while I do not indicate the whence and the whither, the quarter from which an offer for restored communion may come or the point to which it may finally lead, yet I will say in the day when the Church of England opens her doors it will be for those who are so near us in all the essentials of our enlightened faith rather than for the members of the Greek and Latin communions. Fourthly, we need a ministry understanding the relative position of the Church to the world. The fierce demand of the world is that we should conform to its ideas, its pleasures, and its aims; the precept of Christ that we should come out from it and be separate. The world's cry is, "Compromise," Christ's, "Separation." We cannot possibly do both, and as we are not our own, but bought with a price, let us go without the camp to our Divine Master and learn from Him how to conquer the world. If the one tremendous desire of our souls be to prove with power the revelation of Jesus Christ, let us seek to exhibit the power of a divine life, and the only life of power is that of the man continually abiding in Christ. Such being the case, and personal holiness being that to which we are urgently called, permit me to point out what seems to be one of the greatest incentives to worldliness in the present day. I refer to the tortuous and unholy ways in which money is often raised for Church purposes. Dice and gambling, lotteries and grab bags, even theatrical exhibitions, farces, and comedies are brought into requisition now by some to advance the cause of Jesus Christ. Against them all, root and branch, I enter my most solemn and determined protest. In my judgment they are calculated to bring down a curse rather than a blessing on the misguided people by whom they are practised and upheld. The end is always supposed to justify the means, and the clearing of the heavy debt on some burdened church is supposed to be a result so stupendous that it fully justifies any expedient, however, extravagant, that may have been adopted. These methods are an unmingled

WRONG TO THE WHOLE CHURCH

of Christ. They still more fearfully confound the Church with the world and the world with the Church. They lower below zero the spirituality of the whole congregation, and bring down even to the dust that which Christ would purify and exalt. I know indeed the difficulties in which many of the clergy are placed. I know that many of them abhor just as deeply as I do the abominations which are apparently sanctioned by their names. They ask, where is the door of escape? We have, they will say, a church laden with debt, a people who cannot or will not give a farthing more for its freedom, bankruptcy is threatened, and what are we to do? At this juncture a project is started to raise an untold amount of money by a grand exhibition of private theatricals. The scheme spreads like wildfire; many are charmed. Satan is delighted and helps it on in every possible way. Some few are saddened, perhaps none more so than the clergyman. He feels that it is all wrong, but the vehemence of the many overcomes him and he permits the unholy expedient to be carried to completion. Whatever others may only think, I wish positively to say, and therefore at the very outset of my Episcopate I announce, that God sparing me, I will use my whole influence to prevent such painful exhibitions of worldliness, inasmuch as I believe they grievously insult Him who is the Head, even Christ, and most seriously injure the body, which is the Church. In order to justify my position I will now point out three

GLARING CONTRADICTIONS OF THE WORD

of God which these worldly methods encourage. First, self-indulgence. If we understand anything of the Bible we know that one great underlying principle is that of self-denial. Is money wanted? The Bible would say, then deny yourselves and give it. Do without some luxury, some needless refinement. Christ said to young men "Give up everything." The modern method is not that of the Bible; give up nothing, but indulge the flesh; don't deny yourselves, but gratify yourselves; don't give what you can ill spare for the love of Christ, but buy with it a box set in the theatre and encourage the world from which Christ died to save you. The truth is, it is an ample rebellion against Him who said, "Whosoever will follow Me, let him take up his cross and follow Me." Second, it is the worship of a false God. The great mistake the Church is making in our age is giving the world credit for owning the silver and gold. "The silver is mine, and the gold is mine, saith the Lord of hosts." No, says the

Church, they do not belong to Thee, they belong to the Rothschilds and Astors, the Stewarts and the Vanderbilts. And in this belief we have the ghastly spectacle of the professing Christian Church doing homage before the idol, and crying out, O Baal, hear us! Give us money for our churches, money for our organs, money for our ministers. Money, money, money. O Baal, hear us! It is Israel turning its back on the temple and worshipping its idols in the chambers of imagery. What is most needed in our day is not so much money as a deep spirituality all along the line. We need to honour God more as holding in His sovereign hands all that is needful for the welfare of His Church. We need a similiar faith, a clearer conviction of His love and Omnipotency, and just as we attain unto this and confess that He reigns and not man, will money cease to be the burden that it is to-day. God will honour faith that trusts Him. At its request He will open the windows of heaven and pour out a blessing we have not room enough to receive.

THIRD, WORLDLINESS.

Christ calls us to holiness. We are to walk in the light as He is in the Light, and if there is anything destructive to spirituality which he enjoins, it is the spirit which characterizes what are now called "Church entertainments." They lower, not elevate, the flock. They wound and rob, instead of building up and strengthening the inheritance of the Lord. If a Church needs money let it pray much, let it believe much, let it practise much self-denial, and the money will come providing the object is God's glory and the welfare of His people. We need a ministry thoroughly alive to the great necessity of missionary activity." In pursuing the topic, the Bishop advocated a hearty co-operation and liberal giving towards the missionary schools of the Church, not alone in Huron diocese, but in Algoma and the North-West. He continued, "We need a missionary thoroughly alive to the great work of temperance reform. One of the great questions of the day now thundering at our doors, which no sophistry can answer and no indifference can overlook, is that of the great subject of temperance in relation to the Churches. In the face of the awful and acknowledged evil of the liquor traffic, the untold misery and horrible crimes everywhere resulting from it, it seems to me it is not merely wrong, but culpable in the extreme for the Church to stand apart in cold and haughty indifference. The liquor traffic, in the eloquent language of Mr. Gladstone, combines within itself the combined evil of war, pestilence, and famine. The bitter cry of London, which has aroused the sympathies of England and quickened its pity into mighty activity, is only the same sad, bewailing cry that is rising up from every land wherever

THIS DEVASTATING TRAFFIC

rolls onward in its course. Every day we ministers of religion meet it as the hindrance not the help of the religious cause. We find it emptying our churches while it fills our gaols, devastating our homes while it crowds our cemeteries, making the rich poor, the strong weak, the free slaves, demonstrating in every possible way that it is the most unbridled and ferocious ally that Satan ever employs to tempt the heart of man or drag him downwards to his certain doom. In the face of these awful admitted facts, who are the people to throw themselves athwart the path and stop if possible its way? No one I imagine will deny the truth of what I say, but still the practical question remains, what sacrifice are we willing to make to demonstrate our sincerity and to help the helpless in their struggle to be free? From the teaching of Scripture, from arguments which the case itself presents, I would say the sacrifice demanded, if sacrifice at all it be, is our total and continuous abstinence from the use of all intoxicating liquor when used as a beverage. This is the position which I assumed some years past when burthened with the spiritual wants of a vast congregation, and this is the position I would still retain as bishop of the diocese of Huron."

Coming to more practical matters, the bishop expressed regret that the mission fund had been overdrawn to the extent of \$425. He counselled his hearers to take hold of this work as if upon it depended their existence, and suggested plans whereby the funds of the Church might be augmented. He feelingly referred to the deaths of four clergymen since the last meeting of the synod. He said since his consecration he had visited 52 different churches, and preached in several more; had confirmed since December 11th, 1883, 1,035 candidates, ordained eight persons, and consecrated two churches. He concluded by asking their forbearance, sympathy, and prayers, not alone for the present, but so long as he was spared to preside over them.

The clerical and lay secretaries were re-elected, viz., Rev. J. B. Richardson and Mr. E. B. Reed, and after routine business of minor importance, the synod adjourned.

On the second day, Rev. J. Chance moved, seconded by Ven. Archdeacon Nelles a resolution of sympathy with the families of those clergymen who have departed this life since the last meeting of the Synod—Rev. C. D. Martin and Rev. Wm. Murphy. It was also resolved to forward to the Queen and the Duchess of Albany, a loyal address of sympathy for the loss they have recently sustained by the death of Prince Leopold.

Rev. W. A. Young then introduced his new canon to repeal canon 29, on the expenditure of the Mission Fund. He reviewed the proposed canon at length, showing that the objects were so far as possible to reward old and faithful service according to its deserts, while at the same time doing justice to the younger members. One of the abuses under the present system, which required amendment, was the practise in several of the missions to keep their payments to their clergymen low in order to get as large a grant as possible from the Mission Fund. Then, if they have a clergyman whom they desire to retain they take an opportunity of presenting him with an equivalent to money, and so frustrate the intentions of the administrators of the Mission Fund. He was not altogether committed to the canon submitted by him if better ways of arriving at the ends he aimed at could be advised.

The discussion on the motion was continued during the afternoon, and after a number of amendments had been proposed, withdrawn, and voted upon, it was finally decided to send the canon to the September meeting of the Standing Committee for consideration.

NEW CANON OF DISCIPLINE.

Mr. Charles Jenkins, of Petrolia, introduced his canon on the discipline of the laity, seconded by the Rev. James Chance. The mover explained his object, which was to as far as possible keep the important legislation of the Church from falling into the hands of persons who had not lived up to the rules of the Church; also to elevate the franchise, and for the purpose of avoiding that yielding of authority in such matters so often usurped by persons whose only qualification was their ability to pay subscriptions, and whose whole life was very often a protest against the rules and rubrics of the Church.

A long discussion followed when the canon was lost on the following vote; Clergy 50 yeas to 15 nays; Laity 12 yeas to 28 nays.

The Bishop then stated that at a recent meeting of the Standing Committee he had asked that a motion containing a reference to the action of Rev. Mr. Wright might have the reference struck out, as it was calculated to irritate that gentleman's relations with the synod. He would now request the synod to also authorize the rescinding of that portion of the motion referred to.

Chancellor Cronyn accordingly, at the Bishop's request, moved that the resolution finally passed by the Standing Committee, reflecting on the conduct of the Rev. J. T. Wright as subsequently adopted by the synod, having been rescinded by the Standing Committee the synod now rescinded the same. Carried unanimously.

METHODIST DELEGATION.

A delegation, consisting of Rev. Dr. Sanderson, Rev. Mr. Pascoe, Col. Lewis and Mr. Stephens, from the London Methodist Conference, were introduced to the Bishop, who, after shaking hands with the delegation, extended to them the welcome of the synod. He said he believed the union was a step in the right direction and in harmony with the principles of Him who guided them.

On Wednesday evening the Bishop held a reception at his temporary residence; there was a full representation of ministers and a large number of laymen, with members of their families. Selections of vocal and instrumental music were rendered at intervals during the evening, and refreshments were provided for all so disposed.

PRINCETON.—Rev. James Ashton begs to acknowledge the following in answer to an appeal for funds towards building a church in Ayr:—Rev. Chas. E. Whitcombe, Toronto, \$5.00; H. B., Toronto, \$2.00.

DIocese of MONTREAL.

The 25th annual session of the Synod of the Diocese of Montreal was opened 17th inst. by service in Christ Church Cathedral, which was very largely attended. The service included the installation of the Rev. Canon Carmichael, M.A., as Dean of Montreal, and the induction of Rev. J. G. Norton as Rector of Christ Church Cathedral.

The Synod was opened for the transaction of business at two o'clock in the afternoon in the Synod Hall, with prayer by His Lordship the Bishop.

THE BISHOP'S CHARGE.

DEAR BRETHREN OF THE CLERGY AND LAITY,—By the grace of God, we are permitted to meet in this hall once more for mutual comfort and support; we meet to revise the past, to report the present, to take counsel together and to adopt such measures as may be needful for carrying forward the great work entrusted by the Church to our care. I believe you will regard the report of the Executive Committee, presently to be submitted to you, as on the whole satisfactory. It does not dwell on anything out of the ordinary routine, because as at present, the work of the Church is in the main, steady and continuous. There are points however, touching the temporal duty of churchmen which still give me considerable anxiety. There is, for example, the condition of church buildings in which I include parsonages and schools. There is something wanting here. The responsibility involved in the possession of such edifices is not understood. Sometimes the buildings have been gifts, sometimes they have been raised by means of collections, seldom are they the unassisted work of the Parish which enjoys their use. You will perceive that I speak of country parishes observed by me in the course of my visitation. Not only are such buildings a blessing and convenience to the present generation, but they are held in trust for the future; no man should say of them, "They will last my time." That would be a spirit of selfishness quite opposed to Christian morals. If they are allowed to fall into decay for want of care, the incumbent and congregation fail in common duty to their successors and to the Church. The instance is rare indeed, in which a congregation is justified in collecting from others when its members mean to keep these buildings in decent and substantial repair. It seems to me that a repair fund should exist as a part of the organization of every parish, and that no dilapidation should be allowed to continue to the detriment of any building beyond the time necessary to arrange for its restoration, and this suggests another remark. Many parishes are still much hampered with Church debts. The past cannot be helped, every effort must now be made to pay what is due, but I would earnestly impress upon all now present, the necessity for striving after better things in the future. It is said sometimes that no Church building can be raised in the Diocese without the Bishop's consent, this is true in the letter, but in the majority of cases, the Bishop's consent after all is very much a matter of course. He forms his judgment not so much upon personal investigation of sites, of subscription lists, and such like, as upon the needs of the people and the representations of influential churchmen. There is often great pressure brought to bear by active and sanguine men upon the Bishop, who consents to their requests on their good faith and continued interest in the work, but too frequently the interest flags or changes before the building is finished, or before the contractors' bills are paid. I ask, therefore, that influential churchmen will do what they can to see that they are able to finish before they begin to build. Dilapidated buildings with debts upon them are poor stores to lay up for the future, and I take this opportunity of stating, that I shall deem it my duty to investigate as closely as may be, every petition to build which may be submitted to me. I shall be grateful if in such cases you consider the matter well, both in and out of vestry before you apply to me, and refrain from pressing me on a venture which you would not undertake were the responsibility yours instead of mine.

Now, that the greater number of the older missions have made some way towards self-sustentation, I bring under the notice of Synod, the duty of extending the work of the Church so as to embrace those poor and outlying districts unable now, and as far as we can see, never likely to be otherwise than unable, to provide for themselves Gospel ministrations. The shores of the Ottawa, for example, are settled for the most part by English speaking people, members of our Church. Their proximity to the river makes their circumstances, though not very flourishing, far better in one point of view than those resident in the back part of the country on the farms; the men and maidens marry young, and leaving the parental homestead, go into the back where land is cheap, there to bring up and provide for a new family. They have the habits in worship of the English speaking people, and nearly the greatest, if not the greatest privation they are called upon to endure is the want of Church service, after the manner of their fathers. I mention as places so situated, portions of the Missions of North Clarendon, Thorne, Aylwin, Bristol, in the Deanery of Clarendon. Portland, Arundel, in the Deanery of St. Andrew's and like places in other Deaneries. What I desire you should consider is, the possibility of taking some of these and putting them on the Mission Fund, for the greater part of the maintenance of their pastor. The parent missions of Shawville, Aylwin, and Lachute are unable to do very much more than help themselves,

While I wish that we should do all in our power to provide a regularly ordained clergy for the scattered parts of the Diocese, I believe a useful and important work could be done by laymen, working in concert with the clergy, and I should be glad if men qualified by education and character would volunteer to read the service in the necessary absence of the appointed minister—in all places where a regular weekly service is not possible. An uncertain day and hour, make an uncertain congregation, and if pious laymen would give themselves regularly with business habits of punctuality to this work, large sparse parishes in the charge of one incumbent, would grow and prosper. Of course, I do not mean that laymen should appoint themselves to the office of reader, but that they should volunteer and apply for a lay reader's license. There are men in our various young men's associations well qualified to serve, and I think they would find the duty as profitable to themselves as to the missions. I find myself often reflecting on the relations of the City Churches, the one so much more privileged than the other, and therefore their debtors, with what facility during our long winters residents in a city are able to associate themselves for social and spiritual edification, side by side in the same neighbourhood they can encourage and respect one another with "sweet counsel," and "walk in the House of God as friends." The congregations can visit each other from time to time in missionary meetings, temperance meetings and such like, building each other up in the holy faith. But amongst the events which have touched the churches as a whole is the advancement of Dean Baldwin to the Bishopric of Huron, The Dean of Montreal ranks first among the presbyters of the Diocese. He should be the Bishop's right hand in all matters of importance and he is his representative and chairman of the Synod in case of the Bishop's absence or death. It will be long before Bishop Baldwin's kind, consistent, Christian life will be forgotten in this city, never indeed by the generation who knew him; while he was here, he held a twofold dignity and office; he was rector of Christ Church and Dean of Montreal. When the Deanery became vacant, it was my duty to nominate a successor. The succession to the rectory, depended on the choice of the vestry. I think it unfortunate when choice cannot be made from the Diocesan Clergy in the case of a Church so closely bound with Diocesan interests as Christ Church Cathedral. But since that could not be, it is all the more necessary to extend a hearty welcome to the stranger who occupies among us so important a place as the rector of Christ Church. I desire for myself as Bishop, warmly and affectionately to welcome the Rev. J. G. Norton to his place in this Synod.

After speaking of the Theological College the bishop proceeded:—I wish to acknowledge self-denying work accomplished by the aid of ministry known as that of a "missioner." Where the Rev. F. H. Du Vernet has exercised this ministry great benefit has been experienced. I think, however, that the order of the church must be carefully observed in this as well as in lay extraneous aid, and that while the pastor and congregation choose the "missioner," the concurrence and license of the Bishop should be sought before the mission services are held. I can quite believe, however, that the pastor and people profit by and enjoy the occasional presence of a stranger who brings with him things new and old and who sympathizes with and assists in extra Church services. The fact that it is extra and unusual seem to be beneficial to human nature, meeting the demand for the occasional stimulus of variety. Indeed, one of the heaviest anxieties now hanging over me in connection with the diocese is the deadness of some of the missions. The people are in worse case than in places where discontent is exhibited by active opposition. The churches have passed from opposition to indifference. These missions are virtually dead. Yet the missionaries are godly men who desire nothing better than to spend and be spent for the work of the ministry. I have spoken with them, but they seem hopeless. A missionary requires versatility such as St. Paul expressed when he said he was all things to all men, able to teach the ignorant and work with the strong. Some of our men do not seem to understand this; they have an ideal when they enter upon their ministry, and if for any reason that ideal cannot be realized, they appear to be paralyzed. Now, the work of the ministry is not a mechanism; it is the contact of mind with mind, the influence of living men upon living men; it is the preaching of the Gospel in season and out of season, whether they will hear or whether they will forbear. We need the prayers of the church for these lifeless, unhappy congregations, and I pray you beloved brethren, lay and clerical, consider what I have told you and aid me in finding a fit way of relief. The church has lost by death an old and valued servant, who laboured for many years on the Ottawa shores,—the Rev. Canon Johnson, of Hull.

He rests after a life of piety and usefulness; his memory is bright in the heart of many a one comforted and taught by him, and whose toilsome way in Canadian bush life he lightened with rays from the blessed light of the Gospel of Christ. Since we last met I have consecrated St. Mary's Church in the augmentation of Grenville, St. John's Church at St. Amadee, the chancel of St. Stephen's Church, Lachine, St. Stephen's Church, Montreal, burying grounds at Aylmer and Northfield. I have also laid the foundation stone of a new church at West Brome. I have ordained to the office of deacon eight gentlemen six students from English colleges, one from Lennoxville, one from Montreal Theological College. I have admitted to the priesthood five deacons: The Rev. A. J. Greer, of Thorne; the Rev. F. H. Du Vernet, the Rev. Walter Windsor, the Rev. Isaac Rogers, and the Rev. Wm. Robinson. I have also received into the diocese the Rev. R. Wyndham Brown, now serving the mission of Lachute, the Rev. J. Lindsay, serving Como, the Rev. J. G. Norton, Rector of Christ Church Cathedral. I have confirmed 633 persons, having held confirmations in 62 parishes and missions. In the midst of secular business, in the midst of thoughts about government, building, money distribution, we must not for a moment forget that all these things, important as they are, are but means to an end, and that end the conviction, conversion, sanctification, salvation of souls, through the preaching of the Gospel of our Lord Jesus Christ. You know what I mean by the phrase "preaching the Gospel." You know its comprehensiveness. We may be keen administrators, clever financiers, but if we love not the work for which we as a church exist, all our activity is but so much waste energy. Therefore, permit me to exhort you in the words of Holy Writ, "Seek first the kingdom of God and His righteousness." Let pastor and people strive together with a view to kindling and increasing the sacred flame of Divine love, which illuminates the soul, and quickens it to mutual help and mutual forbearance. If the services seem in any way to lack life or edification let pastor and people meet not only in the formal vestry meeting, but also in some larger and more social way, where thoughts can be freely interchanged, where kindly feelings may be awakened and strengthened, where a better understanding may be brought about. Let them try to please each other in a spirit of love that together they may worship God in unity of spirit, bound together by the influence and inspiration of the Holy Spirit. That which synods, and laws, and mission funds cannot effect is accomplished by the power of the Spirit of God. Difficulties vanish when a loving, religious spirit pervades the church. It sometimes happens—very rarely, thank God—that I find candidates for confirmation imperfectly prepared, because of local difficulties of distance and attendance. I am grieved by this. I should be tedious if I were now to lay down minute rules for the guidance of parishes in exceptional cases, though many suggestions might be made. It occurs to me, however, that the question of a biennial conference alternating with the Synod might with advantage be discussed again, now that our Synod machinery is working so smoothly and the purely administrative part of its duties is on a satisfactory basis. I know the remedy for our smaller parochial grievances, but I cannot apply it now. It must be sought in other places and under other circumstances. The love of God, the love of the work of Christ for Christ's sake, the love of Christ's people, active and intelligent, responsible love, cannot fail to help the pastor who is not gaining the confidence of his people; nor can it fail to help also the people who are dissatisfied with their pastor. We need a living spirit of love—the work of the Holy Spirit. We need a habit of earnest prayer, and that God in His infinite mercy will give us both the living spirit of love and the pervading habit of earnest supplication is my anxious desire and earnest prayer. I will not detain you longer from the duties which have brought us together. I pray that the Spirit of God will grant us a right judgment in all things, showing us what we ought to do and giving us grace and power faithfully to fulfil the same.

The report of the committee on Foreign Missions states that there was a continued increase of the collections for foreign missions. In 1882 they were \$629; 1883, \$926; 1884, \$1,329; the last year's subscriptions being divided as follows:—S. P. G., \$610; C. S. S., \$307; S. P. C. K., \$16.75; Jews, \$274; special, \$120; total, \$1,329.

The whole amount contributed to domestic missions—that is, to Algoma and the Northwest—from May 1st, 1883, to May 1st, 1884, had been \$1,584; the amount of the previous year was \$1,657.63, or \$72 more. The parochial collections and donations received had been carefully entered and forwarded in accordance with the instructions received as follows: For missions in Algoma, \$490; for the Indian homes,

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\$122; total contributed specially for the Diocese of Algoma, \$612; for the Diocese of Rupert's Land, \$135; Diocese of Athabasca, \$115; for the general domestic mission fund, \$706. These amounts were contributed by 56 country parishes, and ten city churches, a total of 66 parishes which sent in contributions. The amount received up to the present time as the result of the Ascension appeal was \$965, sent in by thirty-two parishes. Of this amount St. George's Church, Montreal, contributed \$604, leaving to the other parishes \$361.

The following grants were made by the executive committee; Adamsville, \$400; Aylmer, \$200; Aylwin, \$350; Bolton, \$400; Boscobel and North Ely, \$400; Bristol, \$400; Buckingham and Portland, \$300; Chelsea and Templeton, \$350; Clarendon, \$300; Eardley, \$300; Edwardstown, \$200; Franklin and Havelock, \$200; Glen Sutton, \$400; Grenville, \$250; Hemmingford, \$350; Huntingdon, \$200; Iron Hill, \$350; Kildare, \$350; Lacadie and Savanne, \$100; Lachute and Arundel, \$400; Laprairie, \$200; Mascouche and Terrebonne, \$200; Milles Isles and Morin, \$400; Milton and South Roxton, \$300; New Glasgow, etc., \$400; North Gore (Lakefield), \$350; North Shefford and Warden, \$400; North Wakefield, \$300; Onslow, \$300; Ormstown, \$200; Papineauville, \$400; Portage du Fort, \$400; Potton (Mansonville), \$400; Rawdon, \$400; South Stukely, \$400; St. Hyacinthe, \$200; Thorne, \$400; Upton, \$150; West Shefford, \$200; North Gore and adjoining missions, \$100; City Missionary, \$400; travelling missionary to be employed in the unoccupied districts of the Rural Deanery of St. Andrew's, \$500.

The treasurer's report, after giving details, stated that the amounts invested and on hand of the several funds were as follows:—

	Invested.	On hand.
Clergy Trust Fund.....	\$ 56,500 00
Widows' and Orphans' Fund.....	60,558 17	638 11
Sustentation Fund.....	111,462 60	624 53
Superannuation Fund.....	16,795 17	382 75
Episcopal Endowment Fund.....	87,196 00	3,029 61
	\$332,511 94	\$4,675 30

The meeting of the Synod closed on Thursday, 19th. In the evening the Bishop held a reception at Bishop's Court for the clergy and lay delegates, and other friends. A special object of this reception was to introduce the new rector of the Cathedral to the members of the Synod.

Collections and subscriptions received at the Synod Office, during two weeks ending 13th June, 1884:

FOR THE MISSION FUND.—Huntingdon, \$1.15; Boscobel, balance 25c; Bristol, \$7.80.

FOR THE WIDOWS' AND ORPHANS' FUND.—North Shefford, \$1.05; Milton, \$1.00; S. Roxton, 59 cents; Rev. P. DeGruchy, \$5.00; Rev. J. G. Norton, \$5.00; Outremont, \$1.25; Knowlton, \$6.43; Rev. J. S. Stone, \$5.00; Rev. Canon Davidson, \$5.00; Dean Carmichael, \$5.00; Rev. H. S. Fuller, \$5.00; Bolton, \$2.00; Lacadie, 85 cents; Rev. A. A. Allen, \$5.00.

FOR DOMESTIC MISSIONS.—St. George's, \$604.74; Buckingham, \$3.87; Waterloo, \$16.42; Do. Sunday School, \$1.20; Bristol, \$1.98; Sabrevois, \$10.50; Edwardstown, \$2.03; South Stukely, \$2.24; St. Matthias, Sunday School, \$24.00; Knowlton, \$3.00; Hull, \$5.00; Do. Sunday School, \$3.00; Adamsville and East Farnham, \$2.27; St. George's, additional, \$2.00; Lacadie and Savanne, \$1.25; St. Alexander, \$3.00; Boscobel, \$2.28; Laprairie, \$1.93; Cathedral, \$73.12; St. Thomas, Montreal, \$4.60; Mrs. and Miss Evans' classes, Lachute, \$1.31.

FOR FOREIGN MISSIONS.—St. Matthias, Rector's Bible Class, \$19.00; Knowlton, \$3.25.

FOR EXPENSES OF SYNOD.—Assessments, St. Jude's, Montreal, \$9.00; Kildare, \$4.50; Sorel, \$9.00; Bristol, \$3.50; South Stukely, \$4.35; St. John's, \$9.00; Adamsville, \$5.00; Lacolle, \$4.55; St. Georges, \$38.25; Rawdon, \$4.70; Coteau du Lac, \$3.50; West Farnham, \$4.50; St. Arnaud East, \$4.50; Boscobel, \$4.00; Mille Isles, \$3.95; Grace Church, \$9.00; Cathedral, \$30.00; Church of St. John the Evangelist, \$9.00.

FOR THEOLOGICAL COLLEGE.—St. Lambert, \$1.02; Laprairie, 88 cents; Waterloo, \$4.75; Mascouche and Terrebonne, \$4.00; Boscobel, \$3.52; Mille Isles' \$1.12.

FOR CITY MISSIONARY FUND.—St. George's, \$8.50.

The Bishop preached at Clarenceville on Sunday, the 22nd inst., also holding a confirmation there, and visited Sabrevois on the following day.

The Rev. Robert Lindsay, Rural Dean, Rector of St. Thomas' Church, left on Friday evening for a visit to England.

ST. JOHN'S, P. Q.—On Trinity Sunday, the Bishop held a confirmation in St. James' Church. The candidates, fourteen in number, had been prepared with anxious prayer and careful teaching for the solemn rite, and on the Saturday evening, were addressed by the Bishop and their devoted pastor Rev. J. F. Renaud, on the deeply serious nature of the obligations they were about to voluntarily assume, and entreated to make this day a veritable turning point, a hearty and sincere giving themselves to God. Before leaving St. John's on Monday morning, His Lordship visited the High School, and after a few words to the children, led them in prayer. On the evening of June the 9th, a number of the congregation assembled at the station to bid farewell to Mrs. Moore who has been secretary of the Ladies' Association since its organization, but is compelled to relinquish her position on account of her removal from St. John's. Prior to departure, Mrs. Moore was the recipient of a kind souvenir and warm letter of thanks and good wishes from her late co-workers.

DIocese OF NEW BRUNSWICK.

WOODSTOCK.—A confirmation service was held in St. Luke's Church, the 11th inst. His Lordship the Metropolitan performed the ceremony. Thirty-four persons received the solemn rite. His Lordship was assisted in the services by Rev. Canon Neales, rector of Woodstock, and Rev. F. W. Vroom, rector of Richmond.

DIocese OF ALGOMA.

GRAVENHURST.—The Church Woman's Committee of this Mission station have done and are doing much good work in a quiet way. When the church was built two years ago, they provided entirely the lighting and largely for the heating apparatus, and handed to the treasurer over \$100 towards the new seats. In the same quiet and unostentatious way they have just enabled the wardens to kalsomine the walls, and have purchased and made a beautiful carpet for the chancel, and good string matting for the aisles. They are next proposing to carpet the Vestry 12x14. The Wardens are also having the church plot stumped and cleaned up preparatory to fencing the same.

The Twenty-Minutes-a-Day Working Society for Missions has forwarded to the Bishop of Algoma, the result of its second year's work, consisting of 171 articles, valued at \$111.60: Women's garments 39, men's 13, boys' 10, children's and infants' 86, household 23, books 75; with papers, pamphlets, pictures, and \$15.25 in money. The articles of clothing were of good material, well made, and will, with the books, etc., be distributed by the Bishop of Algoma amongst the families of the Missionary Clergy; and the gratifying assurance is received from the Bishop, and other sources, that everything sent will find a ready and grateful recipient. The workers are few, and the field large: let each endeavour to interest others in the Twenty-Minutes-a-Day Society, so that its membership may be extended throughout the Dominion. There is a noble work to be done in other Missionary Dioceses, than Algoma. Will not the Church-women of Canada, who, as yet, have done nothing for Mission work, and who have both means and many an unoccupied hour at their disposal, do this branch of the Master's work? It is hoped this appeal will find a willing response in many a heart. The next contributions will be forwarded in November. Articles may be sent to Mrs. Ross, 188 Stewart street, Ottawa.

The Church of England
TEMPERANCE SOCIETY
AT HOME AND ABROAD.

ABROAD.

A medical journal has a hearty good word for a commendable form of Temperance effort, set on foot by the Glasgow Abstainers' Union. The Union, it appears, holds the view that much good may be done in this way, by increasing in every possible manner the attractions and comforts of the homes of working men, especially in the cooking and preparation of the household meals. Accordingly, the directors instituted, three years ago, annual exhibitions and competitions in household cookery, in which substantial prizes were offered for the best prepared dishes in ordinary use in the families of workmen. This year's competition has been

very successful, and has brought out a large body of competitors from the very class it was intended to benefit.

Rev. G. M. Murphy looks upon the musical instruction imparted in connection with Board-schools as a step towards Temperance. The 30,000 boys and girls who are passing through these schools and being taught the tonic sofa system will, he says, not be content with the trash meted out to their fathers at the music-halls.

Of the 250 May Meetings, about twenty-five, or one tenth, have had to do with the temperance movement

Not five-shillings' worth of alcohol has been used in the London Temperance Hospital since its commencement, though 2,300 patients have passed through the institution.

The alarming consumption of alcohol has induced the Swiss Government to propose fresh legislation on the subject. A prohibitive tax will probably be put on distillation.

Temperance endowments are something new. A gentleman in Massachusetts has given a valuable estate, the income of which is to be devoted to the promotion of Temperance.

THE BISHOP OF EXETER AND THE MEDICAL MEN.

—Addressing a meeting on April 27th, in the Hall of Balliol College, Oxford, in connexion with the University Branch of the Church of England Temperance Society, the Vice-Chancellor in the chair, Dr. Temple said:—"There was no doubt the cause was growing; it was growing daily; there were many symptoms of its growth which were very remarkable. Let them look and see what had been done already. For instance, it had penetrated to the lowest ranks of society to the highest; it had already largely changed the customs of society, even in the very highest circles (applause.) And why? Because the more men heard about it the more were they unable to escape the inevitable conclusion that it was wise to repress this habit. Drinking was now very much more moderate than formerly, and "moderation" had changed its meaning. He could remember very well when a man would have been thought very moderate indeed who drank, say, a bottle a day. But they would not call that very moderate now. This was not all. They had converted the doctors. It was a clear case of conversion. Fifty years ago the doctors always said that a certain amount of intoxicating liquor was absolutely necessary for the health. Just think of this simple fact:—Fifty years ago an insurance office refused to insure the lives of total abstainers except on higher premiums. They thought when a man played such tricks with himself as to give up intoxicating liquors, he was tolerably sure to shorten his life, and they charged him more. One gentleman who had been told he must pay the higher premium determined that he would start a new insurance office himself, in which lower premiums should be required of total abstainers, and the office was flourishing now, and found it was perfectly justified in charging lower premiums to total abstainers. The conversion of insurance offices was exactly parallel with the conversion of the medical men. The medical men were of course perfectly honest when they said they believed that intoxicating liquors were necessary to life. Medicine was so very wide a subject that to a very large extent it must be from the nature of the case for a considerable time to come traditional, and medical men handed to their successors all that they had learned from their predecessors. As they studied more and more they found out where the old tradition was wrong, and they set it right, and so they were perpetually learning. There was such an enormous range of science that they had to get it bit by bit, and he was quite certain it would not have occurred to them to study this question of the effect of intoxicating liquors if the temperance societies by their vehement urgency had not compelled them to do so. The temperance societies went on insisting that there was a mistake and that intoxicating liquors were not necessary, and they insisted until at last the medical men felt themselves bound to study the case, and when they looked into it they found the old tradition was wrong and the temperance societies were right, and it was acknowledged almost universally by the medical profession that they could not call these intoxicating liquors a necessity. There were certain cases that needed them, and in which, for a short time at any rate, intoxicating liquors were wanted: but, as a general rule, it was now conceded that they were not needed for health at all."

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.

THIRD SUNDAY AFTER TRINITY, JUNE 29, 1884.

MORNING LESSONS.

1 Sam. ii. to v. 27.

Ezek. iii. v. 4 to 15.

John xxi. v. 15 to 23.

EVENING LESSONS.

1 Sam. iii. or iv. to v. 19.

Zech. iii.

Acts iv. 8 to 10.

The Evangelical Churchman,

TORONTO, THURSDAY, JUNE 26, 1884.

EDITORIAL NOTES.

The Montreal *Witness* is responsible for the following statement: "It is unheard of in Canadian railway circles that the manager and magnates of a railway deliberately start out on a Saturday night to spend Sunday in inspecting a new branch of their railway. The Ontario and Quebec Railway, a new branch of the Canadian Pacific, appears to be the first to inaugurate the practice. Messrs. Van Horne, Osler, White and others were of the party which last Sunday opened the new road. Per contra, the Louisville, New Albany, Chicago Railway, of Chicago, commenced the present year by abandoning all Sunday service. As Chicagoans are looked upon, to a great extent, as Sabbath-breaking people, the comparison is very strongly against the Canadian Pacific. It is a bad example to set their employees if there were no other objections to it." These self-sufficient men, some of them professing Christians, will yet learn that the laws of God and man are not thus to be trampled on with impunity.

There was an interesting gathering of leading clergymen of all denominations in the Jerusalem Chamber of Westminster Abbey on Friday afternoon, May 16th, to listen to Dr. Hatch, the author of the well-known Bampton Lectures on the Organization of the Early Churches, who gave a very valuable exposition of the "Teaching of the Twelve Apostles." The interest is said to have been intense. Archdeacon Farrar and Dr. Fairbairn, with many of the leaders of British thought, were present. Dr. Hatch claimed that the document is older than the Epistle to Barnabas, and belongs to the first century, and is the most important Christian writing outside of the New Testament. He feels very happy that all of his previously published views as to Church order in the sub-apostolic age are confirmed by this document. Dr. Hatch well appreciated the situation, and closed with an earnest suggestion that this document might prove the basis for greater unity of spirit, if not of organization, in Christendom. This sentiment met with hearty applause. The New York *Independent* says: "It was a happy occasion to see conformity and nonconformity heartily uniting in this sentiment,

however much they may differ upon others. It is, indeed, a sign of the times that generous minded men in all the denominations are in so much sympathy that they feel more closely allied than they do to the conservatives in their respective denominations. The old issues of the seventeenth century are dead. The walls of separation are crumbling and falling. Is there to be combination or reconstruction of sectarian lines? Who can tell what the issue may be?"

The appointment of the Rev. Canon Boyd Carpenter to the see of Ripon is most satisfactory. He is an earnest Evangelical clergyman, of remarkable natural gifts, one of the ablest and most attractive preachers of the day, a practical worker and skilful organizer. Twenty years ago he graduated from St. Catherine's College, Cambridge, bearing the honors of a senior optime. After a brilliant career, at the early age of forty-three, he is made a bishop. The *Record* says:—

"It is a matter for real satisfaction that Bishop Bickersteth's successor at Ripon should be a man in most respects like-minded with himself, and possessing the sympathy with his views and aims necessary for the efficient continuance of his work. It may be predicted with confidence that Ripon under its new diocesan will not suffer the wrench and dislocation which the appointment of a man of different type would have caused. Canon Carpenter will, it need hardly be said, bring a notable accession to the preaching strength of the English Bishops. His great powers as an orator have contributed more than anything else to the rapid development of what has been already an exceptionally brilliant career. Although it has become the fashion to perhaps unduly depreciate 'preaching Bishops,' it must be owned that the success and usefulness of an English Bishop depend in large measure upon the less obvious and less dazzling qualities of administration and organization, the powers of setting up machinery, putting it into motion, and getting it to keep moving smoothly and regularly. These, also, Canon Carpenter has shown that he possesses. It would be difficult to name any one else whose elevation to the episcopate would please so many and displease so few."

The *Rock* says: "He is thoroughly Evangelical. Islington ought to be glad at this honor done to one of her leading clergymen in the past. All true men wish him a long, useful, and happy life in his new sphere. If Mr. Gladstone will only fill up a few more vacancies, when they arise, with such men, it will augur well for the future of the Church of England." The High Church London *Guardian* makes the following comment:

"The nomination of Canon Boyd Carpenter to the see of Ripon is natural and satisfactory. There are two theories on which Anglican Bishops may be chosen. The first is to refuse to take party distinctions into account, and to choose men who are neither High Churchmen nor Broad Churchmen nor Evangelicals. The objection to this system is that it carefully leaves out all the best men in the Church of England. Parties can no more be ignored in ecclesiastical affairs than in political affairs, and the most zealous and capable of the clergy naturally attach themselves to one or the other. The alternative plan is to take now a High Churchman, now a Broad Churchman, now an Evangelical, being careful at the same time to choose the best and most religious men in each section, and to observe some rough proportion between the strength of parties in the Church and their representation on the Episcopal bench. From this point of view it was the turn of the Evangelicals to be remembered, and Canon Boyd Carpenter amply fulfils the conditions which go to make a good appointment."

RECENT ECCLESIASTICAL PARLIAMENTS AND THEIR RESULTS.

The different ecclesiastical gatherings held in Canada during the present month afford gratifying proofs of the vitality and growth of the various Christian Churches, and the extent and importance of their works of missionary zeal and of social reform and philanthropy. The Congregational Union represented a body numerically small, but strong in its unfaltering witness to the rights of conscience, and ever to the front in every discussion of man's wrongs and Christ's freedom. The Methodists assembled for the first time in conferences of a united Church. The union they have so happily consummated calls for devout thankfulness not only from their own borders, but throughout all the Canadian churches, as it will assuredly bring power and blessing to others as well as to themselves, and give a new impulse to the work of Him who is their Master and ours. We must warmly congratulate them upon this most auspicious union, and pray that it may lead on to that still more comprehensive alliance which all earnest men must eagerly desire. The General Assembly of the Presbyterian Church in Canada has afforded a magnificent spectacle of a living and united Church. The union of the eight bodies, now comprehended in one household, already bears noble and gracious fruit. The recent session has been one devoid of burning questions, but noteworthy for the power and practical wisdom in its debates and the amount of real work accomplished. The three gatherings we have named were national in their character, and in two instances the supreme assemblies in their respective communions. Beside them, the Synod of the Diocese of Toronto, although local in its character and subordinate to the Supreme Assembly of our Church, yet occupies a distinguished place, as the mother diocese in Ontario, and is an object of keen interest to many beyond its local and ecclesiastical limits, while within our own communion its connection with the city of Toronto and the surrounding wealthy and prosperous country confer upon it special influence and importance.

The recent session, of which we have given as complete reports as our space permitted, has been, upon the whole, of a very satisfactory character. The discussions have been earnest and practical; good work has been done; foolish and visionary projects have been frowned down; and there are many hopeful indications of revived life and power. The Synod seems to be taking a higher and nobler view of its work and purpose; and the tolerance and amenities of debate appear to be better understood, although, as was seen in the election of the Executive Committee, on a party ticket, our High Churchmen found it hard to unlearn their traditional policy. The suicidal antagonism between the clerical and lay elements, in great measure created by the assumptions of a section of the Synod, is happily diminished, and we think that even our High Churchmen are beginning to realize that the growing influence of the laity, and their participation both in the responsibilities of council and the activities of work, are fraught, not with disaster, but with renewed power and vigor to the Church.

We propose to notice briefly a few of the more important discussions and acts of the Synod; and also wherever there is opportunity the views and

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action of the other ecclesiastical bodies in regard to the same questions.

THE BISHOP'S ADDRESS.

In the chair the Right Rev. the Bishop is always at home. His skill and tact did much to facilitate the despatch of business. His opening address was admirably plain and explicit. The ground traversed was extensive; the statistical information full of interest, while the subjects discussed in many respects afford matter for devout thankfulness, and are indicative of substantial progress. On the other hand, evils and weaknesses are discovered which will require all the wisdom, patience, and love of a united Church, and the power of the Gospel in its simplicity and freedom, to remove.

THE DIOCESAN MISSION FUND

exhibits not indeed a large but a healthy increase indicative of sustained interest. There is a most encouraging contrast between the present state of this fund and its bankrupt inefficiency a few years ago. We have already pointed out the causes to which this is due—the restoration of confidence which followed upon the election of the present Bishop and the recognition of evangelical institutions, and the admirable system of collections which the Bishop initiated. No doubt, too, we shall witness a much larger increase when the energy, tact, and activities of the Missionary-Secretary have time to make themselves felt, for no better selection could have been made for this difficult and arduous position. One department in the missionary collection and expenditure is deserving of special mention—that devoted to foreign work. What we do at home is largely for ourselves; when we go abroad, then truly we begin to give. No church can be said to be alive whose missionary activities are not amongst its chief works. We are glad to see that the work which ranks next to the foreign is prospering, and that there is no abatement of zeal and liberality on behalf of Algoma, whose single-hearted Bishop has the strongest claims upon our generous and loyal support in his work.

THE GENERAL BOARD OF MISSIONS.

We strongly sympathize with the Bishop's exultant approval of the significant action whereby the Provincial Synod was constituted a General Board of Missions. And we do so especially because it brings out the vital truth that every Christian is a missionary and has a direct responsibility in fulfilling the command and charge Christ laid upon His church—to preach the Gospel to every creature. But we cannot shut our eyes to the fact that this system of corporate action is not without its dangers, dangers which have led the great English societies, especially the Church Missionary Society, to withhold their approval from a similar plan. Our safeguards lie in two directions: first and chiefly in a growing missionary spirit which has always found its strength and inspiration in evangelical truth, and secondly, in the right and privilege of every individual giver and every diocese to designate the work to which the gifts are to be applied.

TEMPERANCE.

We rejoice in the splendid progress achieved in this direction in the Diocese of Toronto. For a long time our foremost laymen had been leaders in this social reform; and although as a Diocese we were slow in prosecuting the work, we are now redeeming our character and recovering our prestige. Just

as the Mother Church, which so nobly leads the van in this warfare, so we too shall find not only the solid and direct benefits which are sure to reward this most Christian work, but also great reflex and indirect benefits to our church work in every department, in the promotion of unity within ourselves, and in the enlargement of that common ground of sympathy and action with other religious communions which we ought to do our utmost to foster. The principles upon which the C. E. T. S. is based cannot be challenged; and even "the moderate pledge," which many have deemed a weakness and a blemish, has proved a schoolmaster to bring those who have been utterly regardless of the subject face to face with the solemn issues involved, and led them to a more advanced and decided position.

The utterances both of the Conference and the Assembly upon this subject and in relation to the Scott Act were most pronounced. There is a substantial unanimity and growing sense of responsibility in this matter pervading the three largest Protestant churches of Canada, and we believe the other Protestant churches also. Our Roman Catholic brethren are also in many quarters becoming more alive to its importance.

THE SUPPLY OF CLERGY.

The Bishop laments that the supply of clergy is not equal to the demand, that parishes are vacant and men are not forthcoming. This is the first time that such a complaint has been made. Upon previous occasions the Bishop has strongly deprecated the coming forward of candidates, on the ground that there were no places to which to appoint them. This complaint therefore has its favorable aspect. It shows increase of resources and increase of work. The supply of clergy has not fallen off; it is simply inadequate. This year Trinity College sends forth four men. Of these, one is, in reality, we are informed, a graduate of Trinity College, Dublin, admitted *ad eundem statum*. Wycliffe College sends forth three men: and if only one of them remains in this diocese, it is because of the pressing demand for Wycliffe men on every side. Let us hope that as the demand for men increases, the supply will increase. There is urgent necessity. The complaints as to scarcity of theological students is not confined to the Anglican Church in Canada. From our sister across the border come much more startling statistics; and other communions have felt the pressure. Not only do we want men, we want the right stamp of men. An unfit man is worse than none. Let us earnestly intercede with the Great Head of the Church to send forth laborers into the harvest. Let us seek for a revival of genuine spiritual religion; for in proportion to the vitality of a church will be the number of those ready to offer themselves for the service of the Gospel. Let Christian parents realize more vividly their responsibility to devote their sons, as well as their gifts, to the great work. Let us seek also to remove whatever difficulties and impediments stand in the way. These deserve a fuller discussion than we can now accord to them. One, however, was brought up in the Synod. It is

THE SCANTY INCOMES OF THE CLERGY.

It is a burning shame that the incomes of our clergy should be so inadequate; in many cases, the bishop states in his charge, scarcely the

wages of a manual laborer. To some extent we share this evil with other lands and other churches, but amongst ourselves it is notoriously excessive. Some of the causes lie upon the surface. In many cases the absurd and preposterous pretensions of claimants to sacerdotal powers have alienated the laity; in other cases, the low standard of clerical efficiency has disgusted them. Another drawback has been the proverbial helplessness of men brought up in a state-nurtured church, whose liberality has never been disciplined by the demands of a voluntary system. And this evil has in many cases been increased by the ill-judged bounty of certain English Societies, who have unintentionally pampered their beneficiaires instead of developing by judicious assistance self-help and Christian beneficence. Other causes have co-operated. But, however originated, the evil exists. Let us heartily and unitedly seek to remove it. A well-considered sustentation fund would prove a timely and invaluable measure. The Presbyterian Church of Canada sets us a noble example. By one determined effort she has lifted up the salaries of her clergy to a minimum of \$1,000 per annum with a manse. Let our laity look to their great responsibilities in this matter. Let them remember that their negligence or their niggardliness will avenge itself upon their own heads. A clergy inadequately paid must prove a clergy inadequately equipped and qualified; and degenerate into lifeless and brainless formalism, or develop into an arrogant hierarchy, covering up its lack of power, piety and learning by an empty show of silly pretensions. By all means let us follow up this matter of augmentation and sustentation, until the present bitter evils are removed.

ITINERATION OF CLERGY.

The Rev. Mr. Langtry's proposed canon appears to be partly probationary and partly disciplinary. The discussion will do good. But upon the canon itself we cannot look with favor. It makes too radical a change in the status of the clergy; it places all under one cast-iron rule of inexorable change, which may be as hurtful in some cases as beneficial in others; and it deprives the Bishop and the Mission-Board of all discretionary power. Both the objects aimed at can be attained more directly and efficiently by other means. Let all clergy ordained be regarded as probationers during their diaconate. Let greater care be taken in the admission of clergy from other dioceses, especially when they leave them under a cloud. Moreover, let provision be made for the removal of incompetent men. A superannuation fund is one of the most urgent necessities of the diocese. Further discussion will doubtless suggest other practicable measures.

THE BIBLE IN THE SCHOOLS.

The absurd proposal to seek for separate schools in connection with the Anglican Church in Ontario was quickly and effectually disposed of. We however call attention to the noteworthy discussion and action in regard to the Bible in schools. The clear and cogent statements so ably set forth by the Hon. Edward Blake both on the floor of the Synod, before the Presbyterian Assembly, and in his masterly address at the Convocation of the University of Toronto, must commend themselves to every thoughtful student of the question. We propose presently to consider the subject at length and content ourselves now with three observations. First, we believe and

we shall endeavour to show that the existing law affords every provision and opportunity necessary to secure all that is practicable and desirable in connection with God's Word, Bible History and Practical Ethics in the schools. Secondly, in order to carry out what the law permits and secure the great purposes named, all that is requisite is the hearty co-operation of all Christian citizens. Thirdly, there is every hope that the only existing difficulty will be overcome and the great object attained. The spirit of the discussion in our own Synod, the cordial reception of its message to the General Assembly by that eminent body, and by the large and influential Methodist Conferences, and the general tone of the daily as well as the religious press are all most favourable. We are realizing not only that we have here a common interest and ground of action, but also a nearness of kin and a unity of life and purpose which will ensure a triumphant issue.

CHRISTIAN UNITY.

Most heartily do we rejoice in the spirit which prompted the fraternal and hearty greetings sent by the Synod to the General Assembly of the Presbyterian Church and the United Conference of the Methodist Church, and which were so cordially and graciously reciprocated by these bodies. The terms in which the greetings of the Synod were conveyed to the Assembly by the Ven. Archdeacon Boddy were most felicitous and expressive of heartfelt sympathy with their work, and cordial recognition of their place and power as the representatives of a Church of Christ. He said:—"We have marked with much satisfaction the various tokens of prosperity which the state of your Church exhibits, and the advances which you are evidently making in the various departments of Christian devotedness and activity. We pray that the blessing of the great Head of the Church may continue to rest upon you in a yet larger degree, and we pray also that your zeal, especially in the direction of missionary enterprise, may have the effect of quickening the members of our own community. Though we cannot perhaps at present work together—and we hope that is amongst the possibilities of the future—still we beg to assure you of our heartiest good-will as those who hold substantially the same creed as ourselves, and love with us the same Lord Jesus, and who are looking for the same blessed hope, even His glorious appearing at the last day."

In similar terms the Hon. Edward Blake, in presenting to the Assembly the message of the Synod upon the Bible in schools, significantly added:—"We hope this day we have taken an important step in the practical work of Christian training and of Christian unity." In most appropriate terms the Moderator expressed the gratification of the Assembly. "We believe" he said, "in the Holy Catholic Church, and we rejoice in every outward manifestation of the unity which we believe binds together in inseparable bonds all those who love the Lord Jesus Christ in sincerity." Equally happy and significant were the terms in which Principal Grant conveyed the reciprocal greetings of the Assembly to the Synod. Most cordially do we subscribe to these words:—"We profess to love, and I hope we do love, all who love the Lord Jesus Christ in sincerity, believing, with the great English divine, that he that is good enough for Christ

is good enough for us, and with one of the early fathers, 'Where Jesus Christ is, there is the great Catholic Church.'" With the Principal we do not desire to exaggerate the meaning of the Synod's action; but like him we would be much more sorry to minimize it. It has fully and without qualification recognized the Presbyterian and Methodist communions as sister Churches. And what we desire and labour for and will continue to desire and labour for in this regard is simply this, that more and more our Church legislation, our theology and our practice in all our Christian work may be brought into harmony with these greetings. For it is entirely in accord with the attitude we have ever held and the principles this journal constantly advocates. If our High Church brethren will only let these greetings be the harmonious key-note to their policy, they will find quickly, greater power and unison with our own communion, and greater hope of true unity in Christendom.

The Sunday School.

SUNDAY SCHOOL LESSON.

4th SUNDAY AFTER TRINITY, JULY 6th, 1884

BIBLE LESSON

DAVID KING OVER ALL ISRAEL. —2 Sam. 5: 1-12.

We now resume for a time our studies in the Old Testament, and according to our plan we will spend the next three months with David and the Psalms. Last December we closed our Old Testament studies with the sad death of Saul and Jonathan on the mountains of Gilboa in a battle with the Philistines. Israel was left in a most forlorn condition. The Philistines overran the land. The survivors of the house of Saul took refuge on the East of Jordan. David, at the command of God, removed from Ziklag to Hebron, where the men of Judah met him and anointed him their king. (2 Sam. ii. 1-7, 11.) Here David reigned seven and a half years.

In the mean time, Abner proclaimed Ishbosheth, Saul's eldest surviving son, king. Five years appear to have been spent in gaining control over the Ten Tribes. Ishbosheth reigned but two years, which were consumed in civil war with Judah. Defeated by David, deserted by Abner, he was at last slain by two of his own captains. It was at this crisis that David was elected king over all Israel.

Let us just briefly note the incidents related of David in the verses we have read, and then let us study David as a type of his greater Son.

I. KING DAVID.—Three things are noted of him here.

1. *The Coronation* (vers. 1-5). Probably but a brief interval elapsed between the death of Ishbosheth and the election of David. God's time had now fully come. Saul and Jonathan, Abner and Ishbosheth, were all dead; there was no one of the house of Saul capable of taking the lead; David was already head of a very large portion of Israel: the Philistines, and perhaps the remnants of the Canaanites, were restless and threatening; and it was obviously the interest of the Israelitish nation to unite themselves under the sovereignty of the valiant and virtuous son of Jesse, their former deliverer, and the man designated by the word of God as their Captain and Shepherd. A great national assembly was held, at which were present 339,600 men and 1,224 chiefs (1 Chron. xi. 1, 12, 23). It was a wonderful exhibition of national unity and enthusiasm. The place was unique in position, and in historic interest. (Trace the history of Hebron.) Three reasons are given by the heads of the assembled tribes for their action. First, David was their kinsman. Secondly, in time past David had shown himself a competent leader. His bravery and skill had been proved. Thirdly, it was the will of God. This was the supreme reason. God had chosen him to feed, literally to shepherd His people. (Ps. lxxviii. 70-72.) A league, or solemn contract, was made between the king and the people. This was probably a kind of

charter defining the duties of the king and the rights and allegiance of the people. It was to be a constitutional monarchy, not a despotism. (Compare 1 Sam. x. 25; 1 Kings, xii. 3, etc.) All this was done "before the Lord," under religious sanction.

"By ME," says God, "kings reign." Nothing can prosper without God's blessing. Let us seek it in everything. We want God's presence in politics. It is only by righteousness that we can have true and enduring prosperity. Then David was anointed, for the third time. See 1 Sam. xvi. 13; 2 Sam. ii. 4. Compare 1 Sam. x. 1; xi. 14, 15. David was now thirty years old. The first twenty had been spent in retirement and the quiet work of the shepherd; the next ten in the trial and discipline of war, exile and growing power. In each sphere David was faithful, and thus step by step was promoted to a larger sphere and a more responsible service. In 1 Chron. xii. 23-40 are further interesting details about this assembly at Hebron.

2. *The Capital*, vs. 6-10. From Hebron the king and his warriors went to Jerusalem, which was still held by the Jebusites, a remnant of surviving Canaanites. The place had defied capture for centuries and was regarded as impregnable. It was chosen a capital not only because of its unrivalled strength as a fortress, but because of its central position not merely with respect to Judah and Benjamin, but the whole land. Moreover there was express divine direction. See Duet. xii. 5-21; 1 Kings xi. 36; Ps. lxxviii. 68. Notwithstanding the confident boasts of the Jebusites, the great stronghold was taken (Note 1.) So every stronghold must fall before our David. David dwelt in the citadel and strengthened the fortifications. (Note 2.) Thus David prospered and grew in greatness, and here is the secret of his success, as it is of all true success—"The Lord was with him." See Gen. Josh.

3. *The Palace*, vs. 11, 12. One indication of the king's prosperity was the erection of a palace. In this he was assisted by his friend and ally, Hiram of Tyre, who sent to congratulate David on his accession, and who encouraged friendly commerce between the two countries, which were drawn together by their contiguity, their similarity of language, and the dependence of Tyre on Palestine for supplies of wheat and oil. Trace the history of Tyre.

David's prosperity did not spoil him. He saw it was from God. He loved and honoured the Giver. Moreover he knew that all was done not for his sake alone but for the sake of the people. The great end in view in all God's dealings with David and with Israel was the establishment of Messiah's Kingdom, the redemption of man by Jesus Christ. This thought brings us to—

II. KING JESUS. As Jesus is the end and aim of the whole Old Testament history, so it all foreshadows Him. David is a type, a representative and a prophecy of Jesus. Trace a few of the points of resemblance. Each of these kings is—

1. Without a rival.

It is a sad thing to have two sets of people in a country struggling for the mastery. [Illustr.—Wars of the Roses—Cavaliers and Roundheads in time of Charles I.] This is now at an end in David's kingdom. Ishbosheth dead. Mephibosheth only a poor lame boy, twelve years old (iv. 4). All now acknowledged David.

So Jesus in Heaven is our King. No other master for us. No rival in His Kingdom. He is the "Lord of Lords and King of Kings" (Rev. xvii. 14). Prophets spoke of Him hundreds of years ago as the King who should "reign and prosper" (Jer. xxiii. 5, 6, rep.) Let us take care that He is our King. He must have all our worship (Matt. vi. 24). We cannot serve two masters. What should we think of a soldier who tried to fight on both sides. We mock Christ by giving Him half service. [Illustr.—Child goes to bed—has quarrelled—heart unforgiving—thoughts of vengeance on the morrow. Yet prays, "Forgive us our trespasses," &c. What mockery!] Give Jesus all your heart.

Now see again, each of these kings is—

2. A Conquering King.

David found a great deal to do. Enemies in the country to be expelled. Look at chap. viii. Philistines (ver. 1), Moabites (ver. 2), Syrians (ver. 6), Ammonites, Amalekites (ver. 12), Edom (ver. 14). All had to be subdued. Victories everywhere, till at last firmly seated on his throne. His enemies under his feet.

Now turn to Jesus. He, too, a King who goes forth "conquering and to conquer," Rev. vi. 2. Enemies attack us, but if we are His we can conquer. He will fight for us. Three great enemies who war against our souls. See what they are (1 John ii. 16). The world, the evil within us fight against Christ. Our be-

setting sin fights. Yet through Christ we can be "more than conquerors," Rom. viii. 37). Then, again, Jesus our King sends His soldiers out to conquer for Him. The Church of Christ always conquering—always getting more subjects for Jesus the King. Christ has promised that it shall always conquer (Matt. xvi. 18). Think of the lands who have never heard of Jesus. Think of the little children in Canada who do not love our King. Try to do something—to get some new soldier for Christ! But we must be His ourselves. [Illustr.—Recruiting sergeant—gets other soldiers—but he is one himself!]

Another point in which David resembles Jesus. He—

3. *Passed through suffering to his kingdom.*
What hardships he had undergone! Life sought—hated by Saul—unjustly dealt with—driven from home—a wanderer from place to place. How thankful David was, now all this was over!

Now look at Jesus. Think how He suffered. What a wretched thing to be homeless—unjustly treated—despised—misunderstood! Yet Jesus was all this! (Matt. viii. 20; John xvi. 18). Think again of His Passion. Buffeted, spat upon, mocked, reviled, cruelly put to death! Why all this? *To win the kingdom for you and me!* Do we think of this ever? [Illustr.—Father works hard—suffers hardships to be able to purchase something for a son. How ungrateful if son despises what cost so much!] Think of what it cost Jesus to win for us heaven—HIS OWN BLOOD! Rev. v. 9).

Once more, David was like Jesus Christ in this respect. He was—

4. *One, "Like unto his brethren."*
You remember the fields in Bethlehem—the flocks that roamed over the hills—the shepherd boy (1 Sam. xvi. 11)? That shepherd boy now King! God raised up a king from the ranks of the people (2 Sam. v. 1). The shepherd became "Captain over Israel," (ver. 2).

Does not this remind us of Jesus? The King in heaven was *one of us*. Then he knows us—feels for us—is "touched with the feeling of our infirmities," (Heb. iv. 15). What love! God stooping to become man in order to die for us—to bring us back—to give us His Kingdom. [Illustr.—King's son leaves palace—joins wicked men—wanders away. King disguises himself—goes amongst these men (without sinning with them)—brings son back. This what God did for us. Christ came from heaven to save you and me.

Christ is now in heaven. He is our King. He waits for us. In His own good time all His saints shall gather round His throne. May we be there!

EXPLANATORY NOTES.

1. Ver. Which spake unto David, saying, Except thou take away the blind and the lame. This is not sense. The passage should be rendered thus: "And the (Jebusite)-spake to David, saying, Thou shalt not come hither, but the blind and the lame shall keep thee off." The blind and the lame are either literally such, placed there in derision by the Jebusites who thought the stronghold impregnable, as Josephus takes it, or they are the Jebusites garrison, so called in derision by David.

Ver. 8. Whosoever getteth up to the gutter. The word for gutter is used here and in Ps. 42, where it is rendered *water spouts or water pipes*. We may interpret this verse as follows: "Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are hated of David's soul, by the water-course, and he shall be chief. The only access to the citadel was where the water had worn a channel (some understand a subterranean channel), and where there was, in consequence, some vegetation in the rock. A great shaft from the hill of Jerusalem to a covered aqueduct leading from the Fountain of the Virgin has been thought by some to be meant. It is supposed that Joab and his men reached this shaft by wading along the subterranean aqueduct, and having ascended it, burst on the townsmen when least expected, inside the town itself. Wherefore they said. Wherefore they are wont to say, the regular phrase for introducing a proverb. (Comp. 1 Sam. 19: 24.) Of the meaning of the proverb, there are two interpretations. (1) The proverb, the blind and the lame shall not come into the house, seems merely to have arisen from the blind and the lame being the hated of David's soul, and hence to have been used proverbially of any that were hated, or unwelcome, or disagreeable. Instead of saying, "We won't have any disagreeable people in the house," they said, "The blind and the lame," etc. (2) Probably it should be rendered as a kind of exclamation: "Blind and lame! he cannot come into the house!" that is, the blind and the lame are sufficient to defend the fortress, he (the assailant) cannot enter into it.

2. Ver. 9. From Millo. The Millo—the word al-

ways has a definite article—appears to have been some important fortification already in existence. It may have protected the city on the north, the only side on which it had not the defence of precipitous ravines. Solomon rebuilt it (1 Kings 9: 15, 24; 11: 27), and Hezekiah repaired it as a defence against the Assyrians (2 Chron. 32: 5). Millo may have been an old Canaanite name. Zion which had hitherto been surrounded by three walls, had now a fourth added on the north, reaching from Castle Millo,—either at the north-east or north-west angle,—to where the other wall ended.

Book Reviews.

We have received the "Jewish Intelligence" for June, and "Abstract of the Annual Report," from the "London Society for promoting Christianity among the Jews." The former is most interesting, containing speeches at the Anniversary Meeting by Bishop Ryle, the Lord Mayor of London, the Rev. J. Lotka, Missionary in Persia, and several other able speakers. The latter gives the gratifying news of a number of Jews being admitted into the Church of Christ, and of an increase in the Society's funds. These and other publications of the Society concerning the Jews may be had of Rowsell & Hutchison, Williamson & Co., John Young, Bible Society House; J. Morris, 13 Wellington St. West, and Johnstone Vicars, secretary, 515 Sherbourne St. A list of some of the Society's publications may be seen on the inside of the back cover of "Jewish Intelligence" for June.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER II.
AN INTRODUCTION.

It was the first of May, and a very warm day for the time of year. The trees were bursting into life beneath the sunny sky, and the songs of happy birds filled the air with music.

A roomy, open carriage, drawn by two fine, spirited horses, had left behind the noise and turmoil of London streets, and was now rolling rapidly along the smooth white road which was leading to a region of open country, but country of that cultivated kind, which is no way rural, but by its wide area of well-kept grounds and park betokens a region of gentlemen's houses.

The carriage was tenanted by four people, a rather severe-looking woman, well dressed in sombre colours, who had about her the air of a confidential upper-servant; a maid who was evidently under her jurisdiction, and two unusually pretty children, who talked little, and who seemed quite ignorant of the country through which they were passing.

The little girl sat upright and looked with wide open, wondering eyes at all she saw.

"It is pretty," she said at last. "It is not a bit like India. There are so many hills. Can we see my grandmother's house yet?"

"Not yet, Miss Dorothy. It is four miles off still. I will show it you as soon as we can see it."

"Is it pretty?"

"It is a fine old house—Elizabethan, my lady calls it: it is red brick with large windows and a terrace in front."

"And a verandah?" asked the little girl.

"No, Miss Dorothy, there isn't any verandah."

"What a stupid old place it must be!" cried Duke, who looked in anything but an amiable temper. "What's the good of a house without a verandah?"

He was a very beautiful boy was Duke, with his clear pink-and-white skin, his great dark-

blue eyes with their long black lashes, his well formed handsome features, and thick waving dark hair, which had not been cropped short, but just reached his shoulders, falling in loose, natural curls. He spoke with unusual fluency and distinctness for his years, though without the sedate deliberation which sounded so quaint from Dolly's childish lips. Just now face and voice alike betrayed a very disturbed state of mind, and a passionate frown and flush appeared only too readily on brow and cheek.

"Your grandmother's house is a very good one, Master Marmaduke," said the elder woman with some severity, "verandah or no verandah."

"It's not!" cried the boy angrily. "It's a horrid place, and she's a horrid old woman!"

"Duke!" cried Dolly, shocked and surprised. For Duke would hardly have dared to use such a term in his mother's hearing, even in his wildest moods; but a month's petting and encouragement from the idle passengers, and especially the young men on shipboard, had taught the child a much freer use of his tongue than years of gentle home spoiling had done. He thought it fine now to be defiant. He had called his grandmother a good many names to the young officers on board, and each one had been received with great applause. He had no reason for the dislike he had taken to the dowager Lady Temple; but he thought it sounded grand to abuse her, and he did so in his childish fashion, and with a right good will.

"You mustn't talk so, Duke," pleaded Dolly aghast, "mamma would be so sorry if she heard you."

This suggestion might have had some weight with the child, who dearly loved his mother, but that Parker, Lady Temple's confidential maid, could not resist the temptation of administering a rebuke.

"Master Marmaduke is a very naughty boy, I am afraid. We shall have a sad story to tell Lady Temple of him."

"Lady Temple is my mamma," cried Duke.

"I'd like to hear you tell her stories of me."

"Lady Temple is your grandmother, whom you will soon find you have to obey, Master Marmaduke."

"I shan't obey her. She isn't Lady Temple really—she's only an old dowager."

"O Duke, don't!" pleaded Dolly.

"Don't talk to him, Miss Dorothy. He's a naughty little boy, and deserves no notice taken of him."

This was expected to reduce the culprit to tears; but Master Duke's tears lay very deep and never came at all readily. He had not the smallest disposition to cry; but his temper grew more and more ruffled.

"You're a cross, disagreeable woman," he said. "Everybody is, in England. I shall write to my mamma and tell her I'll come home in the next ship. I won't stay here. I hate you and I hate grandmother."

"O Duke!"

"I do!" reiterated the child with rising excitement. "She sent my ayah away, and wouldn't let her come with me. She's a horrid cross old woman, and I hate her. Captain Kennedy told me he hated his grandmother when he was a little boy; and I'm going to hate mine—there!" and the triumph of the tone would have delighted the said Captain Kennedy had he chanced to be there.

Poor Dolly looked sorely perplexed and distressed at Duke's violent ebullition of temper, the second he had been betrayed into since his arrival, for there had been a terrible scene, almost a fight, in the hotel at Southampton, when the ayah had taken her departure, and the little girl was afraid her brother's character would be lost for ever.

At this point, however, the carriage turned a corner of the road, and brought into view a

large, stiff-looking, red brick house, with lines of white stone making a kind of pattern over its imposing-looking frontage. It stood in the midst of very smooth lawns and very trimly laid out gardens—gardens in which the flower-beds looked to Dolly's eyes more like chess-boards than anything else, while the trees were cut and clipped into all kinds of curious shapes, and the thick hedges that divided one part of the garden from another were so neatly trimmed that they looked more like green walls than anything else, as she looked down upon them from the crest of a little hill, and at some half-mile's distance.

Parker had the wisdom to make no further comment on Duke's behaviour, but to leave him to himself to recover his temper, whilst she turned her attention once more to the little girl.

"That is your grandmother's house, Miss Dorothy."

"Is it?" answered Dolly; but somehow she had guessed it before, and was looking very earnestly in its direction.

Something in the perfect order and trimness of everything she saw impressed the child with a vague sense of discomfort and dread. There was nothing homelike in the great stiff pile of red brick building, and even the gardens did not look inviting. There was no shade for one thing; there were no sheltered nooks where childish feet could scamper about unseen, and childish voices ring out freely in the fancied seclusion so dear to the heart of the child. Everything lay spread out like a map before her eyes, distinct and formal, bathed in the golden light, with no relief of dark shrubbery or shady avenue. Dolly could not believe that any children had ever dared to play upon those trim lawns, or to race up and down those smooth gravelled paths. A kind of cold dismay seemed to fall upon her warm little heart, and a great wave of home-sickness fell over her, as her thoughts flew back for a moment to the far-off Indian home, and the sweet-voiced, gentle-faced mother, who had been the light and the life of that home. The child longed to bury her face in her hands and give free course to the tears that struggled hard to rise, and seemed as though they must come to relieve the little-over-burdened heart; but Dolly held them bravely back, remembering her promise to her mother, and though everything seemed to swim before her eyes in a dancing golden mist, the drops did not run over, and by the time the carriage had dashed up the smooth-well-kept drive, and had come to a stand-still before the great hall door, she felt that the inclination to cry was past, and that she could speak to people in a steady voice.

Two men in livery came to the door, and the children were lifted out of the carriage, and looked curiously round them, Dolly with timidity, Duke boldly and fearlessly.

It was a great square hall into which they found themselves, lighted by large windows, the glass of which was stained, and cast pretty-colored lights over the surrounding objects. The floor was of dark-polished oak, very slippery to walk on, and Turkish rugs, or the skins of animals, lay upon it in various places. Pictures hung on the walls, and statues stood in recesses. But more than this Dolly had not time to see, for Parker took her hand at the moment, and grasping Duke's at the same time, she led the two children, one on either side of her, across the hall, towards a heavy, dark door which was opened by one of the footmen, who announced in a loud voice—

"Miss Dorothy and Master Marmaduke Temple."

Dolly always retained a very vivid impression of her first introduction to her grandmother. It was a great square room into which they were ushered, with the same kind of slippery floor

as the hall, and the thick velvet carpet did not look large enough for the room, but seemed like a small square island in a large lake of polished oak. Heavy, dark-looking pictures hung on the walls. The chairs had high carved backs and curious twisted legs, and the cushions were of dark-colored stamped velvet. The tables were black and carved all round the edge, the book-case and cabinet, that stood each in a deep recess, were carved too, and the dark faces all seemed to Dolly to be looking very hard at her with anything but a reassuring expression upon their immovable wooden countenances. The room would have been dark but for three very large windows which opened almost to the ground, and nearly filled the whole space of one wall. Even the heavy dark curtains which draped them could not shut out the light, and through the large pains of clear glass Dolly could see an expanse of smooth lawn and stiff flower-beds, which looked just as trim and neat at close quarters as it had done far away from the hill-top.

Somehow the child seemed to take all this in before she ventured to cast a glance at the upright figure, in black satin and snow-white cap, which she knew to be sitting in one of the high-backed chairs rather near to the small bright fire which burned upon the wide tiled hearth. It was warm, almost sultry out in the sunshine, but within the great house the air felt cool, even chill. Perhaps this was the reason why the little girl trembled a very little as she was led forward by the maid into the presence of her grandmother.

"Dorothy—Marmaduke, come here and let me see you." Parker had dropped the children's hands; but until they heard that slow, commanding voice, neither had attempted to advance.

"Go and speak to your grandmother, Miss Dorothy," said Parker's voice, somewhere high above her head, and Dolly advanced with a shy, sedate air, keeping her glance bent upon the floor until she reached the stately figure seated in the arm-chair, and then she raised her eyes for the first time to the handsome, imperious, wrinkled face, and held out a hand which trembled a little, though the soft voice was quite steady as it asked—

"How do you do, grandmother?"
"Very well, I thank you, Dorothy," was the precise answer, and the old lady bent her head and bestowed a formal kiss upon the child, which did not seem to Dolly like a real kiss, and made her think, she could not tell why, of a bunch of waxen roses which a lady in India had once shown her, trying to make her think them real, which Dolly was much too knowing to do.

Perhaps it was because grandmother's face looked as though it were made of wax, and was somehow smooth and wrinkled at the same time, and did not look quite so old as the little girl had pictured, although the hair above it was silver, and even the eyebrows had turned quite white. But the eyes were like papa's, dark, dark blue, and so bright and keen. Dolly almost started at the resemblance when she first met their intent gaze, and there was a likeness to papa, she hardly knew how, in the cast of the handsome, high-bred face, and particularly in the commanding expression and the firm set of the lips. Yet the resemblance did not reassure the child, but rather awed her: for papa's face always softened as he looked upon his child, and the keen dark eyes could look very loving, and the clear voice sound very tender, and always did so when speaking to his adored wife or gentle little girl. But grandmother's face did not grow soft at all, as she scanned the child with her bright eyes, and the voice was not soft either as she spoke again—

"You have not a bit of your father in you, child."

"I am like mamma," said Dolly softly, speaking the well-loved name with a little tremulous quiver that was very pathetic.

But Lady Temple seemed in no way touched. A quick, sharp frown contracted her brow for a moment, and then she looked over Dolly's head and turned her attention to the little brother.

"Marmaduke, why do you not come and speak to me?"

"Because I don't want to."

"Children cannot always do exactly what they want. Come here directly."

Something in the tone made Duke recognise a superior authority, and brought him with slow steps nearer by many paces, but he did not offer his hand, and his blue eyes looked out with a defiant glance upon this new relative.

It was Lady Temple who bent forward a little to make the first advance; but Duke drew back promptly.

"I shan't kiss you," he said, "and you shan't kiss me. I'm not going to love you—not never; you sent my ayah away. I don't like you."

"For shame, Master Marmaduke!" said Parker's voice from the background. He turned upon her with all the insolence of a child brought up in India, and spoiled by a multitude of native attendants.

"You hold your tongue! Do you suppose I care for you! You're only a servant after all, though you are white!"

"O Duke!" exclaimed Dolly.

Parker flushed scarlet with indignation.

"Bother you, Dolly! I shall say what I like. They're only a pack of women here! I don't care a bit for any of them!"

Dolly, terror-stricken at his audacity, glanced timidly into her grandmother's face, expecting to see it very dark and stern; but to her great surprise, the face that had looked so hard and set but a minute before, had now softened wonderfully, and the eyes which were fastened upon Duke were anything but angry. She did not seem to hear the boy's words, so intently was she absorbed by watching his face and his gestures.

Dolly wondered if she was right in thinking that this was because Duke was so very like his father. Mamma had a picture of papa when he was a little boy, that was so like Duke that he might have sat for it himself.

The boy too noticed the fixed gaze.

"Don't stare at me like that," he said; "I don't choose you should."

"Parker," said Lady Temple, "take the children up to the nursery. They can come down to dessert to-night. See that Master Marmaduke is a good boy at tea-time. He must be taught to behave like a little gentleman."

And as the children turned away, Dolly heard her add softly, as though to herself,

"The very image of his father—the very image—and his father's temper, too."

"I shall do as I choose," was Duke's characteristic remark as he followed Dolly from the room.

(To be continued.)

LAW AND GOSPEL, ONE REVELATION.—There is the same love in the law that there is in the gospel, and between them a harmony as perfect as the music of that heaven where the harps are gold, and the strings are touched by angels' fingers. The hand, indeed, that wrote these commandments is the same that was nailed to the cross; and amid Sinai's loudest thunders, faith recognizes, though it speaks in other tones, the voice which prayed for mercy on murderers, and promised paradise to a dying thief.—*Dr. Guthrie.*

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Vol. IX.—

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