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LIKE CHRIST : IN HIS SELF-DENIAL.

'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself, as it is written, The reproaches of them that reproached thee fell upon me. Wherefore receive one another, *even as* Christ also received us to the glory of God.'—Rom. xv. 1-3, 7.

'If any man will come *after me*, let him deny himself, and take up his cross, and follow me.'—Matt xvi. 24.

Even Christ pleased not Himself: He bore the reproaches, with which men reproached and dishonoured God, so patiently, that He might glorify God and save man. Christ pleased not Himself: with reference both to God and man, this word is the key of His life. In this, too, His life is our rule and example; we who are strong ought not to please ourselves.

To deny self—this is the opposite of pleasing self. When Peter denied Christ, he said; I know not the man; with Him and His interests I have nothing to do; I do not wish to be counted His friend. In the same way the true Christian denies himself, the old man: I do not know this old man; I will have nothing to do with him and his interests. And when shame and dishonour come upon him, or anything be exacted that is not pleasant to the old nature, he simply says: Do as you like with the old Adam, I will take no notice of it. Through the cross of Christ I am crucified to the world, and the flesh, and self; to the friendship and interest of this old man I am a stranger; I deny him to be my friend; I deny his every claim and wish; I know him not.

The Christian who only thinks of his salvation from curse and condemnation cannot understand this: he finds it impossible to deny self. Although he may sometimes try to do so, his life mainly consists in pleasing himself. The Christian who has taken Christ as his pattern cannot be content with this. He has surrendered himself to seek the most complete fellowship with the cross of Christ. The Holy Spirit has taught him to say, I have been crucified with Christ, and so am dead to sin and self. In fellowship with Christ he sees the old man crucified, a condemned malefactor; he is ashamed to own him as a friend: it is his fixed purpose, and he has received the power for it too, no longer to please his old nature, but to deny it. *Because the crucified Christ is his life, self-denial is the law of his life.*

This self-denial extends itself over the whole domain of life. It was so with the Lord Jesus, and is so with every one who longs to follow Him perfectly. This self-denial has not so much to do with what is sinful, and unlawful, and contrary to the laws of God, as with what is lawful, or apparently indifferent. To the self-denying spirit the will and glory of God and the salvation of man are always more than our own interests or pleasure.

Before we can know how to please our neighbour, self-denial must first exercise itself in our own personal life. It must rule the body. The holy fasting of Him who said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God: and who would not eat until His Father gave him food, and His Father's work was done, teaches the believer a holy temperance in eating and drinking. The Holy poverty of Him who had not where to lay His head, teaches him so to regulate the pos-

session, and use, and enjoyment of earthly things, that he may always possess as not possessing. After the example of the holy suffering of Him who bore all our sins in His own body on the tree, he learns to bear all suffering patiently: even in the body as the temple of the Holy Spirit, he desires to bear about the dying of the Lord Jesus; with Paul he keeps under the body and brings it into subjection; all its desires and appetites he would have ruled by the self-denial of Jesus. He does not please himself.

This self-denial keeps watch over the spirit too. His own wisdom and judgment the believer brings into subjection to God's word; he gives up his own thoughts to the teaching of the Word and the Spirit. Towards man he manifests the same self-denial of his own wisdom in a readiness to hear and learn, in the meekness and humility with which, even when he knows he is in the right, he gives his opinion, in the desire ever to find and to acknowledge what is good in others.

And then self-denial has special reference to the heart. All the affections and desires are placed under it. The will, the kingly power of the soul, is specially under its control. As little as self-pleasing could be a part of Christ's life, may Christ's follower allow it ever to influence his conduct. Self-denial is the law of his life.

Nor does he find it hard when once he has truly surrendered himself to it. To one who with a divided heart, seeks to force himself to a life of self-denial, it is hard indeed; but to one who has yielded himself to it unreservedly, because he has with his whole heart accepted the cross to destroy the power of sin and self, the blessing it brings more than compensates for apparent sacrifice or loss. He hardly dare any longer speak of self-denial, there is such blessedness in becoming conformed to the image of Jesus.

Self-denial has not its value with God, as some think, from the measure of pain it causes. No, for this pain is very much caused by the remaining reluctance to practise it. But it has its highest worth in that meek or even joyful acquiescence which counts nothing a sacrifice for Jesus' sake, and feels surprised when others speak of self-denial.

There have been ages when men thought they must fly to the wilderness or cloister to deny themselves. The Lord Jesus has shown us that the best place to practise self-denial is in our ordinary intercourse with men. So Paul also says here, 'We ought not to please ourselves, that we may please our neighbour unto edification. *Because Christ pleased not Himself.* Therefore receive ye each other, *even as Christ has received you.* Nothing less than the self-denial of our Lord, who pleased not Himself, is our law. What He was we must be. What He did we must do.

What a glorious life will it be in the Church of Christ when this law prevails! Each one considers it the object of existence to make others happy. Each one denies himself, seeks not his own, esteems other better than himself. All thought of taking offence, of wounded pride, of being slighted or passed by, would pass away. As a follower of Christ, each would seek to bear the weak and to please his neighbor. The true self-denial would be seen in this, that no one would think of himself, but live in and for others.

'If any man will come *after me*, let him deny himself, take up his cross, and follow me.' This

O'ER THE DISTANT MOUNTAINS BREAKING.

O'er the distant mountains breaking,
Comes the redd'ning dawn of day;
Rise, my soul, from sleep awaking,
Rise and sing, and watch and pray:
'Tis thy Saviour
On his bright returning way.

O Thou long-expected! weary
Waits mine anxious soul for Thee;
Life is dark, and earth is dreary
Where Thy light I do not see;
O my Saviour!
When wilt Thou return to me?

Long, too long, in sin and sadness,
Far away from Thee, I pine,
When, oh, when, shall I the gladness
Of Thy Spirit feel in mine?
O my Saviour!
When shall I be wholly Thine?

Nearer is my soul's salvation,
Spent the night, the day at hand:
Deep me in my lowly station,
Watching for Thee, till I stand,
O my Saviour!
In Thy bright and promised land.

With my lamp well trimmed and burning,
Swift to hear, and slow to roam,
Watching for Thy glad returning
To restore me to my home.
Come, my Saviour!
O my Saviour! quickly come!

—Monsell.

GRACE AND SIN.—Not a grace of the Spirit but has a weed growing under it. Each grace is but a victory over its opposite.—J. H. Evans.

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world not only gives us the will, but also the power for self-denial. He who does not simply wish to reach heaven through Christ, but comes after Him for His own sake, will follow Him. And in his heart Jesus speedily takes the place that self had. *Jesus only* becomes the centre and object of such a life. The undivided surrender to follow Him is crowned with this wonderful blessing, that Christ by His Spirit Himself becomes his life. Christ's spirit of self-denying love is poured out upon him, and to deny self is the greatest joy of his heart, and the means of the deepest communion with God. Self-denial is no longer a work he simply does as a means of obtaining perfection for himself. Nor is it merely a negative victory, of which the main feature is the keeping self in check. Christ has taken the place of self, and His love and gentleness and kindness flow out to others, now that self is parted with. No command becomes more blessed or more natural than this: "We ought not to please ourselves," for "Christ pleased not Himself." "If any man come after me, let him deny himself, and FOLLOW ME."

Beloved Lord, I thank Thee for this new call to follow Thee, and not to please myself, even as Thou didst not please Thyself. I thank Thee that I have now no longer, as once, to hear it with fear. Thy commandments are no longer grievous to me; Thy yoke is easy, and Thy burden light. What I see in Thy life on earth as my example, is the certain pledge of what I receive from Thy life in heaven, I did not always so understand it. Long after I had known Thee, I dared not think of self-denial. But for him who has learned what it is to take up the cross, to be crucified with Thee, and to see the old man nailed to the cross, it is no longer terrible to deny it. Oh, my Lord! who would not be ashamed to be the friend of a crucified and accursed criminal. Since I have learned that Thou art my life, and that Thou dost wholly take charge of the life that is wholly entrusted to Thee, to work both to will and to do, I do not fear but Thou wilt give me the love and wisdom in the path of self-denial joyfully to follow Thy footsteps. Blessed Lord, Thy disciples are not worthy of this grace; but since Thou hast chosen us to do it, we will gladly seek not to please ourselves, but every one his neighbor, as Thou hast taught us. And may Thy Holy Spirit work it in us mightily. Amen.

THE DISCORD AND CONCORD OF CHRISTENDOM.

BY PHILIP SCHAFF, D.D.

Let us now turn from the divisions of Christendom toward the reunion of Christendom. How is it to be brought about and promoted?

We must first make a distinction between Christian union and ecclesiastical or organic union. The former is possible without the latter, and, at all events, must precede it. Christian union is the soul, ecclesiastical union is body, or outward form, and is of little or no value without the other.

Christian union cannot be promoted by a crusade against denominations. Such a crusade would be a mere waste of time and strength. The evil lies, not in denominationalism and confessionalism, but sectarianism; not in variety, but in exclusiveness.

Denominationalism grows out of the diversity of divine gifts, and may coexist with true catholicity and large-hearted charity. Sectarianism may be found in any church or denomination, and is nothing but extended selfishness. It is evil, and evil only.

Diversity in unity is the law of God's physical and moral universe, and the condition of all beauty and harmony. Variety is life; uniformity is death. "There are diversities of gifts, but the same Spirit. And there are di-

versities of administrations, but the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal." (1 Cor. xii. 4-7.) There is infinite variety in Nature. No two trees or leaves, no two rivers, or valleys, or mountains are precisely alike; but each has its own kind of beauty, and each type of variety has the power of further variation, and adaptation to new conditions. There is still greater variety in history than in the realm of Nature. Every man and woman, every family, every community, every tribe, every nationality, every race, every century, every generation, has a character and individuality of its own—its peculiar endowment and mission. No two persons are the same. Every one has a special talent, or five or ten talents, and is expected "to trade therewith" till the Lord comes to call him to account. No one can do the work of another. Every one is responsible to God for his trust, whether it be high or low, large or small. And what is true of individuals is true of whole nations. What a difference between the ancient Jews, Greeks and Romans, or the modern Germans, French, English and Russians, not only in language, but also in manners, customs, laws and institutions! None of these nationalities would be improved by being transformed into another. And if all nationalities were melted into one, the world would lose all the beauty, charm and wealth of life which springs from the variety and multiplicity of gifts. But for all that the various nations belong to the same human family, and may and ought to respect each other for the characteristic varieties of type which they respectively represent.

The same law holds good in regard to churches. There is but one holy Church, founded by Christ for all ages and for all nations, and adapted to all classes of society, from the lowest to the highest grade of civilization. But this one Church universal, under the one headship of Him who is the Lord of Lords and the King of kings, resembles a mighty cedar of Lebanon which spreads its branches in every direction, or a grand temple with many chapels and altars, or a conquering army, which is all the more effective for being divided into many corps, divisions, brigades, regiments, battalions and companies, each under its own head, and all subject to the general-in-chief. Every Christian Church or denomination has its special charisma and mission, and there is abundant work for all in this great and wicked world. The Roman Church cannot do the work of the Greek, nor the Protestant that of the Roman, nor the Anglican that of the Wesleyan and Independent. It is better for each Church to maintain its integrity and to be loyal to its own standards than to mix up with heterogeneous elements. There may be some small sects, indeed, which, after having accomplished their mission of protesting against a prevailing error or abuse, might advantageously merge into a cognate denomination, and thus diminish the number of divisions. I am no champion of sects and schisms, and I regard it as a serious defect in Protestantism that it has a tendency to needless multiplication of divisions. It is in this respect the very antipode of Romanism. It is one-sidedly centrifugal, while the other is one-sidedly centripetal. It gives too much liberty to individual dissent, while the other exercises too much authority. One extreme runs into license and anarchy; the other into despotism and slavery. It is the great task of history to adjust and harmonize the claims of authority and freedom, of unity and variety.

But we do affirm that at present none of the leading denominations of Christendom, which

faithfully do their Master's work, could be spared without most serious injury to the progress of the Gospel at home and abroad. If we consider the appalling amount of ignorance, immorality and vice, of infidelity and indifference in Christian lands, and the fact that nearly two-thirds of the human family are still buried in idolatry, we ought to thank God that He has raised up so many agencies for the defence and spread of His kingdom of truth and righteousness throughout the world. And we should heartily rejoice in the building of every new church or chapel, and in the conversion of every soul, by whatever name and agency. St. Paul opposed the party spirit among the Corinthian Christians, and fought the bigoted Judaizers with all his might; nevertheless, in noble liberality, he rejoiced again and again if only Christ was preached by friend or foe, "in every way, whether in pretence or in truth."

Experience teaches that most of those countries which recognize and tolerate only one organized form of Christianity are most backward in spiritual life and energy; while those in which all forms have fair play are most active and progressive. An honorable rivalry in good works is profitable to all. The Roman Church has greatly gained inwardly by the Reformation, and shows more purity in Protestant than in exclusively papal countries and districts. The Church of England, where Dissenters enjoy full freedom, was never more zealous and fruitful in good works than at the present time. And in the United States, where all denominations are equal before the law, and stand on the same voluntary principle of self-support and self-government, the Christian activities keep up with the enormous tide of immigration and the intellectual, social, and commercial growth of the people; and churches, schools, colleges, seminaries, home and foreign missionary societies, and all sorts of benevolent institutions are there multiplying with a rapidity that has no parallel in the annals of the past. But if any of the great denominations would cease to exist, that part of the population which it alone can successfully care for would be neglected and relapse into a new form of heathenism and barbarism.

The Christian Church was never visibly and organically united, in the strict sense of the term. The Apostolic Churches were of one faith and animated by one spirit, but maintained a religious independence, without a visible head. The Oriental Churches were never subject to the Bishop of Rome, and never acknowledged his supremacy of jurisdiction, but only a certain primacy of honor. The patriarchs of Jerusalem, Antioch, Alexandria, and Constantinople claimed the same rights. The quarrel between Photius and Nicholas in the ninth century only brought to a head a difference between the Patriarch of new Rome and the Pope of old Rome, which had been gathering strength from the second century, and the great schism has not been healed to the present day. Unity of outward organization is not absolutely necessary for the unity of the Church, which is essentially spiritual. Our Saviour promised that there will be "one flock and one shepherd" (as the Greek original and the Revised English Version have it), and not one "fold" and one shepherd (as the Latin Vulgate and the Old English Version erroneously and mischievously render the passage in John x. 16.) There may be many folds, and yet one and the same flock under Christ, the great Archshepherd of souls. Even in heaven there will be "many mansions" in the house of our Father.

Denominationalism and confessionalism have, no doubt, their evils and dangers, and are apt to breed narrowness, bigotry, and exclusivism; but in the present state of Christendom they are necessary, and are overruled by Providence

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for the multiplication of regenerating and convecting agencies. Division is not the best state of the Church, but better than dead or monotonous uniformity. Denominations and sects will ultimately give way to a higher unity. But what is good and noble in any portion of Christ's kingdom will be woven as an ornament in his crown. The perfection of the Church does not require an obliteration of the past. History is not a child's play, or "the baseless fabric of a vision, leaving no wreck behind"; but the evolution of God's thoughts and purposes which have an eternal significance and power. No true servant of God has labored in vain. The end of history will be the rich harvest of the preceding growth in Summer and Spring. The temporary scaffolding will be taken down, but the building will remain. The dust of earth will be shaken off, the smoke of battle will disappear, the wounds will be healed. All human imperfections, sins, and errors will be done away, that the work which God has wrought through all these ecclesiastical and denominational agencies may appear in all its purity, grandeur, and beauty. God will, in his own good time, bring cosmos out of chaos, and overrule the discord of Christendom for the deepest concord.

Our present duty is to recognize, to maintain and to promote Christian unity in the midst of ecclesiastical diversity, as far as truth and conscience permit. Christian unity has not to be created; but it already exists as to its basis.

There is now, and always has been, a concord, as well as a discord. Christian unity underlies all denominational diversity, and is consistent with it. Every man is a man, first or last, whatever be his race or nationality; and every Christian is a Christian, no matter what be his ecclesiastical connection. It is of the utmost importance to recognize this general Christianity, which underlies all denominational distinctions.

We all profess to believe "in the communion of saints," as an existing fact and an ever-present reality. It necessarily flows from the living union of believers with Christ. All Christians are one in Christ, and, therefore, one among themselves. They are members of His mystical body; they are redeemed by the same blood, baptized in the same triune name, justified by the same grace through faith, sanctified by the same spirit, animated by the same love to God and men, and they travel on different roads to the same Father's house in Heaven.

We may trace this unity in the various departments of church life.

As to doctrine, all the three great branches of Christendom accept the canonical Scriptures of the Old and New Testaments as containing the inspired Word of God, and the articles of the œcumenical creeds, from the creation down to the resurrection of the body and the life everlasting. The Apostles' Creed contains all, and even more, than is necessary for salvation.

Living faith in Christ, as our Lord and Saviour, is enough to make one a Christian. Else the dying thief on the cross could not have been promised a place in Paradise. Peter's creed consisted of only one article: "We believe that thou art the Christ, the Son of the living God." Nathanael's creed was still shorter: "My Lord and my God." And Paul required no more from the jailor at Philippi, as a condition of baptism and of salvation, than to "believe on the Lord Jesus Christ." If we examine and compare the most elaborate systems of Greek, Roman and Protestant theology—say, the systems of John of Damascus, Thomas Aquinas, and John Gerhard—we shall find that the heads in which they substantially agree are far more numerous and far more important than those in which they differ. As regards Church polity and worship,

the differences are very considerable, and, practically, divide the denominations more than doctrines. But we should remember that Christ ordained no particular form of Church government and ceremonies, but only the ministry of the Gospel and two sacraments, which are held in common by all. And, notwithstanding the variety of rites and modes of worship, all Christians worship the same Father, through the same Son, in the same Holy Spirit. All use the same Lord's Prayer, the same Psalter, and the same classical hymns. The history of hymnology is a history of Christian life in song, and exhibits, more than any other branch of literature, the communion of saints. The nearer Christians, of whatever name, approach the throne of grace, the more intense their devotion, the nearer they approach each other, whether they know it or not.

If, then, Christian union is a most real and potent fact, beneath or above all differences and varieties of doctrine, polity and worship, why should it not be manifested and strengthened on every proper occasion, not only as a demonstration against superstition and unbelief, but for its own sake, as a thing desirable in itself? The cultivation of fraternal fellowship is essential to the nature of Christianity, as a religion of love to God and man, and is a precious privilege as well as a sacred duty.

The manifestation of Christian union is seriously hindered by differences of language, nationality and custom; but still more by various forms of sectarian exclusiveness. Every Church has the right and duty to defend its own faith and practice; and everybody should belong to that denomination which he conscientiously prefers to any other, and in which he can be most useful. But this is quite consistent with a just and generous recognition of the rights of others. Self-respect implies respect for our equals. Controversy is legitimate and necessary as long as error exists, and no great doctrine or principle has been fully developed and understood without controversy.

But war is carried on for the sake of peace, and polemics must look to irenics. St. Paul, that fearless gospel-lion, opposed with all his might the tenets of false teachers, and withstood even St. Peter to his face, at Antioch, when he betrayed his better conviction by complying with Judaizing practices; yet he praised love in language of unearthly eloquence and beauty, as the queen of Christian graces; and, rising above all bigotry and party spirit, he proclaimed, in his most polemic epistle, the great principle: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision." May we not add in the same spirit, neither immersion nor pouring nor sprinkling, neither episcopacy nor presbytery, neither Lutheranism nor Calvinism, neither Calvinism nor Arminianism, neither Romanism nor Protestantism, nor any other ism of human invention, "availeth anything, but anew creature in Christ Jesus. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." If we only love our own, we do no more than the heathen. If we take into our sympathy and affection the members of other denominations, we increase our happiness, and become more Christlike and Godlike. Love, instead of being weakened, is strengthened and deepened by being widened. The sun in heaven sends the same rays of light and heat upon all objects within his reach.

"The quality of mercy is not strained.
"It droppeth as the gentle dew from heaven.

"It is twice blessed.
"It blesses him that gives and him that takes."

To conclude the whole matter: *Let our theology and charity be as broad and as deep as God's truth and God's love.* Then we shall be Christ-

ians after the pattern of Christ, and best promote the work for which he came into the world, and for which he established his Church

British & Foreign News.

ENGLAND.

The stool of Jenny Geddes is still preserved in the Antiquarian Museum in Edinburgh. Its place in the collections of that establishment is on the wall just above the old pulpit of John Knox.

Dean Howson is reported to have said recently in reply to Bishop Wordsworth, of Scotland, that it was a very much less scandalous thing to take communion with "the Kirk" in Scotland than to hold fellowship, as some "Churchmen" did, with the Ultramontane Church in Italy.

Five hundred Roman Catholic priests recently made a devotional pilgrimage to Westminster Abbey, London, on the Feast of St. Edward the Confessor. It was a somewhat surprising spectacle to see a band of Roman Catholics praying for the restoration in England of Roman Catholicism, but the Abbey authorities had no thought of hindering them, and London newspapers spoke of it as an interesting illustration of religious liberty.

Last month the London Mission in connection with the Church of England was most energetically carried on. Some months ago the Bishop of London decided to have a parochial mission throughout his crowded diocese, and steps were immediately taken to so organize and arrange the mission as to secure the co-operation of most of the metropolitan clergy, and to make the effort as general as possible. Upwards of 150 clergymen, some of them of great experience, were engaged as missionaries, and a constant series of services are held all the week from seven o'clock in the morning until eight at night. In addition to many volunteers and the usual lay helpers of the various parishes, the London Diocesan Lay Helpers' Association, the Church of England Working Men's Society, and the Church Penitentiary Society supplied quite an army of Church workers, and most strenuous efforts were made to reach and interest the many thousands who are living in the metropolis unattached to any religious body, and practically as heathen in a Christian land. A house-to-house visitation from Temple Bar to the East India Docks one way, and from London Bridge to Hackney Downs on the other, was most energetically carried out. The Christian Evidence Society arranged for a series of lectures at various centres, the Society for the Propagation of the Gospel contributed no fewer than nine millions of tracts, leaflets, hymns, &c., for gratuitous distribution. In all the parish churches there was an elaborate succession of services. The Bishop of Bedford, at the close of the first afternoon service at St. Paul's Cathedral, addressed a few words of counsel and advice to the missionaries engaged in the mission. He reminded them that the great multitude of their hearers would be ignorant of the simplest truths of Christianity, and they must not forget that thousands of the London poor were surrounded by circumstances produced by poverty and overcrowding, which made even an endeavour to lead pure and Christian lives very difficult. They must teach the people that religion was a thing that should affect their daily lives, and that it was an advantage from a social point of view as well as hereafter, because it would make their lives brighter and purer and happier. There would be many sick persons in the different parishes, and they must be sought out and visited. The Bishop also urged the missionaries to devote themselves to temperance work on the lines of the Church of England Temperance Society wherever they could, and he was still more anxious that they should do their utmost to promote purity and to rescue the fallen. One great object of their work should be to leave behind them amongst the men with whom they came into contact a chivalric respect towards the weaker sex and an earnest desire to lead hereafter pure and stainless lives.

FOREIGN.

The tireless, sleepless policy of aggression which Russia has steadily maintained in Asia receives another illustration in the practical annexation of Khiva to the Empire. This result has long been only a question of time, and is now accomplished on the ground of

violations of the treaty of 1883 by the Khan, and on the further ground of his incapacity to rule. The fact of incapacity and misgovernment is very likely well sustained. Although nominally independent, the Khan has been for ten years practically a vassal of the Russian Empire, and the real fact of the situation is simply recognized by placing the Khanate directly under Russian control. The long patience of Russia thus plucks another fruit of conquest. Ten years ago the likelihood of constant trouble with the Tekke Turkomans, and the possibility of complications with England, restrained the Russians from doing openly what they have done to-day. Since the conquest of the Merv country the Turkomans have been under the rule of Russia, and England has now on the Nile a complication which diverts public attention and interest from Central Asia. This is only one step in that eastward march of Russian rule which will eventually embrace all Turkestan.—*Christian Union.*

The Hon. John Campbell, of Australia, has given \$50,000 towards the foundation of the new see of Riverina, has contributed magnificently towards the erection of the cathedral of Goulburn, in North Australia, and now has indicated his purpose to set apart \$50,000 for the endowment of a bishopric in Fiji. All these are in connection with the Church of England.

Home News.

DIocese of Toronto.

GLEANINGS FROM MOODY.

Very full reports were given in the daily papers of the great meetings held by Mr. Moody in Toronto, Dec. 3rd, 4th and 5th. Our space will not permit us to give these, but we propose to reprint gleanings of whatever was most striking, suggestive and helpful. We are indebted for the following to the *Globe* reports, which were very accurate and full.

How to promote Spiritual Life in the Churches.

Often we get in a speech occupying two or three minutes a suggestion more valuable than you will find in a sermon of an hour's length. There is not a man here but can give us some suggestion that will increase our spiritual life. And there is no question of more importance than this; it is the only object of our meeting. It is only by getting more spiritual life within the church that we can hope to reach the outlying masses—what are called the lapsed masses. A quickened church is the greatest power on earth. We know that saying, "He that waters others shall himself be watered." That is the principle. A man cannot water others without being watered himself. If you dig a man out of a pit you will find your own burden falling into it. Many a Christian would forget his sorrows if he would go and help some one else to bear his. One of the most successful churches I have ever seen is that of Rev. Andrew Bonner, in Glasgow. It is a large congregation—a thousand or eleven hundred people, and when Mr. Bonner opens his Bible and begins to read, you can hear all over the church the rustling of the leaves; every one is looking at the passage he reads. His method is just to expound the Word; and this is much better than to do as many ministers do—use the Bible merely as a text book. Some ministers take a text out of the Bible, and that is the last you hear of the Bible until next Sunday. The minister ranges around the heavens and the earth, and in the waters under the earth—all over Christendom—gives you a little zoology and botany and astronomy. But that is not what the soul wants. The soul wants food. It is not man's theory, but God's ideas that it requires. You cannot quicken the Christian with man's thoughts or theories. Let God speak through his Word, which is the Bible, and you cannot help being quickened. We have lost spiritual life by being

Hand-in-glove with the World.

believers unequally yoked with unbelievers. You cannot have power unless you lead a separated life. Christ died to redeem you from the world. I have heard people say, "Christ left us in the world, we are not to live like hermits." No, we are not to live like hermits. But the one thing Christ taught throughout His life on earth was that the world was at war with Him. The world is not to-day any more a friend to the gospel of Jesus-Christ than when he perished on the cross. Human nature has always been the same. The first man born of woman was a murderer. No man or woman is going to have spiritual power that is not separated from the world—that is unequally yoked with unbelievers. We used to have to preach

to the Church to keep out of the world. Now the world has gone into the Church—moved right in, and taken possession, and that is the reason we have so little power. People say, "Christ did not take us, only the world—we are in the world;" the ship is on the waters; that is all right, but when the water gets into the ship it's all wrong. And so when the world gets into God's people, it is all wrong. A great many people have

Strong prejudices against revivals,

and the reason is because they believe a revival means a strong effort for just a few weeks, and then all the rest of the year the Church doing nothing. I don't think that is what we mean by a revival; I'm sure it don't mean that. That kind of work is an abomination to God and man—where Christians work about six weeks, and are cold all the rest of the year, don't care whether a man is saved or not. The community say—"Oh, those Christians wake up, and they stay awake for about four or five weeks, and they are very active and very anxious to save sinners, and then they cool down, and for the rest of the year they don't know you." People have a right to be prejudiced against that kind of work. If it is God working it is going to last; it is a state of things that may be with us 365 days in the year. That is the kind of reviving the Church wants. That is very true what our brother said about the prevalence of the idea that there is a time when God will come and do this work, and that we have got to wait until that time comes round, and it is another false idea. You don't get that view from scripture. God's time to work is when you and I go to work. God is always ready, and He would rather give than receive. If we are ready to receive something from Him, and the Church is ready and waiting, there will be constant giving from God. I think I should read the connection in which this idea is brought in the Scriptures. You will find it in the 102nd Psalm, "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." That is the set time, when the Lord's servants take pleasure in the stones of Zion. In one denomination in the States there are returns showing that there are four or five hundred churches in that denomination that didn't bring a single soul to Christ—not a solitary soul admitted on profession.

We see some people who complain of revivals because things are done there in an irregular way. Well, I think we have had too much order and regularity lately. When the real breath of heaven comes down there will be a little disorder. You will find order in a cemetery; but let there be a resurrection, and there will soon be disorder and confusion. See how God has waked out of the regular lines Elijah and Elisha, and Eldad didn't belong to the regular line. When our war broke out we had to call out the irregulars—the volunteers, who did not understand the handling of arms. We need something of the same kind in the members of the gospel. In all ages God has been serving his Church. Look at the irregular things that were done while Christ was on this earth. It is always a mystery to me how any man with the Bible before him can condemn revivals. Why, all our churches are born of revivals. The Roman Catholic Church says it is apostolic. If so it was born at the Pentecost, right in the midst of a revival. If the claim of the Episcopal Church is right, she was also born at the time of the Pentecost. The Methodist Church was born of the revivals of Wesley and Whitfield. The Quakers are the result of Fox's revivals. Why, to speak against revivals is like a man talking against his mother. I remember going into one place where the minister dreaded the excitement of a revival. Yet he one night led a dance in a public hall, and called off the dances until five o'clock in the morning. If stocks and bonds went up 25 per cent., if corn went up 25 cents a bushel all over the United States and Canada, I venture to say there would be a considerable excitement, but you would not call that an unhealthy state of things. We want a general

Revival in Business Honesty.

When we see men failing in all positions of life, some of them closely connected with the Churches, it should drive us into the dust before God. Why should not our cry be this morning, "Oh God, revive me, that I being moved, may be used to quicken some one else. That was the way in the revival of 1857, which began with two or three—just a little company. A revival may be born right here in Toronto, in some poor widow's cottage. It is to be noticed that in the great revival which swept over the country in 1857 and 1858 no man stood out prominent. It was just God breathing down on the country. So, at the Pentecost, there was no great preacher. It was a time of prayer. I am one of those that firmly believe that if

we work for souls, God will give us souls. I think we should remember, too, that we have got to adapt ourselves more to the people. We in this age think quickly. We have got to shorten up our services a little, and there has got to be greater variety. Throw away your manuscript and talk right at the people. If you cannot carry your thoughts from the study to your people how can you expect your people to carry them away. Stand up and talk right at them for twenty or twenty-five minutes, and then

Pull in Your Net.

I have heard ministers preach powerful sermons, and then, while their hearers were deeply affected, close the book and pronounce the benediction—perhaps saying, "If any of you are troubled about your souls meet me next Friday night." Why, the devil will catch the seed and steal it away long before Friday night. Often I have heard a sermon on Sunday which has deeply impressed me. On Monday I was very serious; on Tuesday night the whole thing was gone. I believe if I had been spoken to on a Sunday I should have been saved long before I was. We should give every opportunity to those who are anxious to talk about their souls. When a man gets so far as to allow you to talk to him, he seldom goes back. I think our meetings should afford all possible opportunities of this kind. You may say this opportunity is given in revival meetings. But we should not wait for that, and we should give this opportunity every Sunday night. It strikes me that if we are going to reform this world, we have got to start and keep right at it all the time. It has been my privilege to belong to a church for twenty years, where I do not recollect any Sabbath night passing without enquiries. If an opportunity were given to enquirers in all our churches every Sunday night, I am assured that multitudes would come into the light. In most of our churches there is no place to be converted. The Sabbath morning services are for Christians. The preaching is not of that class which is intended to bring men to a decision about Christianity. The afternoon is for the Sunday School children, and there are some faithful teachers who will try to bring scholars to Christ. But at the evening service there should be some opportunity for conversions. The trouble is that there is not, during the whole week, really a place where a man may expect to be converted. On Sunday night there should be an evangelistic meeting, where the gospel should be preached plainly and simply, and where you may expect to make converts.

"Search me, O God."—Ps. 139: 23.

"That," Mr. Moody said, "is personal. It doesn't call upon God to search the minister, or the churchwardens, or elders. There is a great deal of difference between our searching ourselves and God searching us. You may search your heart and pronounce it all right. But when God searches it, it will be different. I was struck recently by what I was reading in a book about the training of the twelve. Christ spent most of His time for three years in training twelve men. And yet they showed their selfishness by quarrelling about who should be the greatest in His kingdom. It takes a good deal of grace to enable us to give up everything to Christ, to count Him all and ourselves nothing. It took a good deal of grace to enable John to consent to be completely outshone by Christ, to find the crowds that followed him yesterday following another to-day. That quarrel of the disciples has been going on ever since. Even when He was going up to be crucified they renewed it, when they should have been sympathizing with the Master in the sufferings which He told them He was to undergo. One of the saddest things in this Book, I think, is in Luke's gospel, when Christ instituted the Supper, and the shadow of the Cross was upon Him. Judas was going to betray Him; Peter was to deny Him; and again there arose a dispute as to who was to be the greatest in the Kingdom. If those men who heard Christ himself could be so selfish, what great reason have we to fear that selfishness will be in our hearts also? Let us pray earnestly to God to search us and to show us our own hearts. Let us pray God that we may know what it is to be crucified with Christ, to be dead to the world, to learn that he who would be greatest must be content to be the least."

(To be continued.)

TORONTO CHURCH SUNDAY SCHOOL ASSOCIATION.
A meeting of this Association was held on the evening of November 20th, in St. George's School-house, at eight o'clock, Rev. Canon Dumoulin, M.A., Clerical Vice-President, in the chair. After an opening hymn and prayer by Rev. Canon Dumoulin, the Institute Lesson for Sunday, November 23rd, was taught by George A. Mackenzie, M.A., Superintendent of

Grace Church was based on Church Tr was taken 23rd were nounced th yet furnish All Saint Trinity, St. St. Matthe St. Thoma prepared a these return Sunday-sch ment of the the Constit Redeemer, only churc Trinity Ea gramme of Decembe School-hou Wood. Pa Teacher"— January Sunday-sch Paper—"T to teach it" February school Less—"The Su agement"— March 1 school Less intermediate —Geo. A. 1 April 16 school Less "Order and Dumoulin, May 21st Sunday-sch Paper—"T —Miss Tu At 8.45 tl to question prescribed amination? to John Pa Institute, b to question Hymn-bool Hymn-bool 1883. Que should be answered b when the P the Church should be c tions of th Lessons, it printed at t Rev. Ed not be taug did not unio church, and Mr. Geo of the Suno securing th The Cha time at al should be thought th every Suno land accep Question were as fol to a Bible- techism?" class in th Rev. J. I upon quest Toronto, w from the s firmed. F if compose class in th Mr. H. C kept for ac ceived mu pty to dra for years b Though th highest cl suited to training.

Grace Church Sunday-school, until 8.30. The Lesson was based upon St. Matthew xxiv. 9-14. "The Church Militant," and Revelation vii. 9-17, "The Church Triumphant." At 8.30 p.m. general business was taken up. The minutes of the meeting of Oct. 23rd were read and confirmed. The Secretary announced that the following Sunday-schools had not yet furnished the returns asked for by circular, namely: All Saints' morning school; Grace Church, Holy Trinity, St. Anne's, St. John's, St. Luke's, St. Mark's, St. Matthew's, St. Peter's, St. Philip's, St. Stephen's, St. Thomas, Trinity East (13). He produced a book prepared as a register of members, and asked that these returns be furnished without delay by the above Sunday-schools. The Treasurer reported that payment of the amount due for 1883-4, under Article 9 of the Constitution, had been made by the Church of the Redeemer, St. Paul's and St. Matthew's, so that the only churches still in default are St. Thomas and Trinity East. The Secretary then read a draft programme of meetings as follows:—

December 18th, 1884.—Church of the Ascension School-house. Sunday-school Lesson—Mr. S. G. Wood. Paper—"The object of the Sunday-school Teacher"—Rev. J. F. Sweeney, B.A.

January 15th, 1885.—St. Philip's School-house. Sunday-school Lesson—Rev. J. D. Cayley, M.A.; Paper—"The Bible Class—What to teach and how to teach it"—Hon. S. H. Blake, Q.C.

February 19th.—St. Luke's School-house. Sunday-school Lesson—Rev. C. E. Whitcombe, M.A.; Paper—"The Sunday-school Library, its contents and management"—Mr. J. McQueen Baldwin.

March 19th.—St. James' School-house. Sunday-school Lesson—Geo. M. Evans, M.A.; Paper—"Intermediate Classes, their teaching and management"—Geo. A. Mackenzie, M.A.

April 16th.—Holy Trinity School-house. Sunday-school Lesson—Rev. Alex. Williams, M.A.; Paper—"Order and Discipline in Sunday-school"—Rev. Canon Dumoulin, M.A.

May 21st.—Church of the Redeemer School-house. Sunday-school Lesson—Mr. George B. Kirkpatrick; Paper—"Teaching and Management of Infant Classes"—Miss Turner.

At 8.45 the "Difficult Meeting" began. In reply to question No. 1,—"Are any particular Text-books prescribed for use in preparing for the Teachers' Examination?" the Secretary stated that he had written to John Palmer, Esq., Secretary of the C. of E. S. S. Institute, but had not yet received his reply. In reply to question No. 2, ("What is the best Sunday-school Hymn-book?") the Secretary read the report of the Hymn-book Committee, presented November 20th, 1883. Question No. 3, ("What portion of the time should be devoted to the Church Catechism?") was answered by the Rev. J. D. Cayley, who thought that when the Prayer-book Lessons for the year were upon the Church Catechism, at least half the time of school should be devoted to them; and that when other portions of the Prayer-book formed the subject of the Lessons, it was sufficient to take up only the questions printed at the beginning of each Sunday paper.

Rev. Edward Owen thought the Catechism should not be taught in Sunday-school at all, as most teachers did not understand it, but that it should be taught in church, and by the clergyman.

Mr. George A. Mackenzie thought the arrangement of the Sunday-school Institute papers would result in securing the teaching of the Church Catechism.

The Chairman said his answer would be that some time at all events in every Sunday-school session should be devoted to the Church Catechism. He thought this was an implied condition upon which every Sunday-school teacher in the Church of England accepted that position from the clergyman.

Questions four and five were taken up together, and were as follows:—4th. "Should anyone be admitted to a Bible-class who has not learned the Church Catechism?" 5th. "Should the Bible-class be the highest class in the school?"

Rev. J. D. Cayley answered "No" to question 4, and upon question 5 cited the practice of the late Dean of Toronto, who drafted into his Bible-class all scholars from the Sunday School as soon as they were confirmed. He, the speaker, thought that the Bible-class, if composed of women, might be considered the highest class in the Sunday School, but not if composed of boys.

Mr. H. G. Collins thought Bible-classes should be kept for adults, especially immigrants who had not received much teaching in their youth, but that it was a pity to draft into this kind of class children who had for years been receiving training in the Sunday School. Though the Bible-class was generally considered the highest class of the school its teaching had to be suited to those who had not received any previous training.

Rev. R. W. E. Greene had found a Bible-class outside the principal school the only means of retaining boys who would have otherwise left school altogether.

Mr. S. G. Wood thought question No. 4 must be answered in the negative, and as to question No. 5, that Bible-classes should be the highest classes in the school. He did not believe in co-education of the sexes in a Bible-class.

The Chairman said there were difficulties in the way of a mixed class consisting in part of uneducated adults and in part of young persons who had received a thorough Sunday School training, but he thought that on the whole the late Dean's plan was the most feasible that had been suggested.

Question 6 (How to secure preparation of the Sunday School Lesson at home?) was answered by the Secretary, who thought that teachers might do much more than at present to secure preparation of the Sunday School lesson at home: 1st, by preparing it themselves; 2nd, by expecting scholars to prepare it at home, and not allowing them to do so after they come into Sunday School; 3rd, by exciting emulation between the different scholars in a class. As means to this end he suggested allowing boys "to go up head," giving prizes for keeping lesson papers and (in older classes) giving the scholars written questions to answer in writing at home.

Mr. S. G. Wood suggested as a further means the enlistment of parents in securing preparation of the lesson at home.

Mr. H. G. Collins thought this could best be done by having a "Parents' Social" once a year, where they could be reminded of the importance of the Sunday School training to their children, and urged to assist them in preparing their lessons. He thought also that examinations should be held semi-annually in every school, written questions being given to senior classes and oral questions to intermediate and junior scholars. In the infant class no examination would, of course, be possible.

In reply to question 7 (How can a teacher secure respect for his authority without being too severe?), Rev. R. W. E. Greene thought that careful preparation, frequent visiting, and above all earnest spirituality, would secure for any teacher respect without necessitating undue severity.

The remaining questions were not taken up. The association adjourned at 9.30 p.m., after the singing of the Doxology and the benediction.

The next meeting will be held on Thursday evening Dec. 18, at the Church of the Ascension School house.

CHURCH OF REDEEMER.—The Bishop of Toronto held a confirmation service in this church on Sunday morning, when a class of thirty candidates was presented by the rector, the Rev. Sept. Jones, to receive the apostolic rite. The service was of the most impressive character, and the Bishop's address was unusually earnest and practical. At the special request of the class the religious instruction given on Sunday afternoons is to be continued, and the rector invited all to attend who might be so disposed. The Holy Communion was administered after the service, and a large number stayed to partake with those newly confirmed. In the evening a shortened service was held in the church, and at the request of the rector the congregation adjourned to the school-house. A large number responded to the invitation, and the commodious building was well filled. The service here was of a most informal character, consisting of short addresses, prayers, and the singing of Moody and Sankey's hymns. Most impressive words of encouragement were addressed to those recently confirmed by the various speakers. At the close of the meeting the rector said he would like an expression of opinion from those present as to whether it would be desirable to continue the service every Sunday evening, and invited all who were in favor to rise. Nearly the whole congregation rose, and so it was decided to hold an informal service every Sunday evening after evening prayer in the church.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. Johnstone Vicars begs to acknowledge, with many thanks, the following contributions:—Hon. Edward Blake, \$5.00; Rev. Algernon Boys, \$4.00; Robert Baldwin, Esq., \$10.00; Mitchell Association, by Mrs. De Lom, \$5.00; Messrs. H. & C. Blachford, \$2.00; Kivas Tully, Esq., \$2.00; Mr. W. A. Hamilton, Collingwood, 2d donation, \$4.00; Miss Winn, \$2.00; Mrs. Checkley, \$1.00; Rev. A. H. Baldwin, \$5.00; Mrs. Allenby and Friends, Galt, two months' subscriptions, \$5.00; C. Gamble, Esq., \$2.00; Mrs. E. M. S. and friends, Leamington, \$1.00; Mrs. Thos. Hodgins, \$2.00; A. Robinson, Fairfield, \$1.00.—Johnstone Vicars, Secretary, 515, Sherbourne-street, Toronto, Dec. 5, 1884.

ORILLIA.—The large congregations in St. James' Church, on Sunday evening, are leading to great punctuality in coming. Almost every seat from gallery to chancel was occupied when the bell ceased ringing last Sunday evening, and the few who arrived later had to be content with seats in the aisles.—Packet.

A deputation visited the Parsonage the other evening, and presented the Rev. Rural Dean Stewart with a fur coat, cap and gauntlets, and a beautiful dressing gown.

DIocese OF NIAGARA.

HAMILTON.—Church of the Ascension.—Sunday, Dec. 7th, being the second anniversary of the Rev. Hartley Carmichael's coming to the parish of Ascension, he preached at both services. In the morning the text was from Romans 1: 8. The speaker said he did not so much desire to preach a sermon as to refer to the work done in the parish. The congregation had been assessed for the diocesan mission fund to the amount of \$600, and \$160 had been collected. The Ladies' Missionary Aid Society had been organized about eight months and had already sent away three large cases of clothing to places in the diocese where most wanted. Of the work in direct connection with the parish, he mentioned the erecting of an organ, the organization of a fine choir, the good work done by the District Visitors' and Dorcas Society in visiting all in the parish and in relieving want. The sacramental collections for the year amounted to \$290, and the wood and coal fund to \$328, all of which had been judiciously distributed. The work at the Mission Chapel—viz.: Mothers' meeting, sewing class for girls, Band of Hope meetings, and other Mission service held there on Sunday afternoons—was referred to. In two years he had preached 222 sermons; 57 persons had been confirmed. His Bible class last year had a roll of 100 persons with an average attendance of 60. He closed his discourse with an appeal to all to work for God's glory. After service 150 persons remained to partake of the Holy Communion. In the afternoon there was a children's service in the church. Between three and four hundred teachers and children were present.

HAMILTON.—Rev. F. N. Alexander, M. A., a Church of England missionary from India, occupied the pulpit in Christ Church Cathedral yesterday morning and in St. Thomas' Church yesterday evening. In the afternoon he addressed the children of the Cathedral Sunday-school on the subject of his work in India.

HAMILTON.—The December meeting of the Clerical Association was held at the residence of the Rev. Canon Curran. An enjoyable and profitable evening was spent. The various subjects brought forward were discussed with animation.

DIocese OF HURON.

EPISCOPAL ACTS.—The Bishop of Huron recently visited the following parishes in Huron County:—Nov. 22.—St. Mary's Church, Dublin; consecrated the church and confirmed 28 persons; Rev. P. B. DeLom, Incumbent. Nov. 23.—St. Thomas' Church, Seaforth; confirmed a class of 21 persons; Rev. J. Edmonds, Incumbent. In the afternoon, St. George's Church, Walton; preached a sermon, and preached again in Seaforth in the evening. Nov. 24.—St. John's Church, Varna; confirmed seven candidates. On the same day, St. Luke's Church, Goshen; confirmed a class of nine persons. Nov. 25.—Trinity Church, Bayfield; confirmed six persons; Rev. G. B. Taylor, Incumbent. On the same day visited St. James' Church, Middleton, and confirmed nine candidates. Nov. 26.—St. John's Church, Holmesville; confirmed two candidates. Also, St. Stephen's Church, Stirling; confirmed seven persons. Nov. 27.—St. Paul's Church, Dunganon; confirmed 34 persons; and Christ Church, St. Helen's, confirmed 20 persons; Rev. James Carrie, Incumbent. On the same day visited Lucknow and preached in St. Peter's Church. Nov. 28.—Union Church, Port Albert; confirmed 19 candidates. Nov. 30.—St. George's Church, Goderich; confirmed 31 candidates and preached again in the evening. Total number confirmed, 193. The Bishop was everywhere received with much kindness, and was listened to by large congregations.

SYNOD OF HURON—MEETING OF STANDING COMMITTEE.

The regular quarterly meeting was held at the Chapter House on Dec. 4. The Bishop presided, and after prayers the roll was called, and the following members answered to their names:—Venerable

Archdeacons Sandys, Marsh, and Ellwood; Rev. Rural Deans G. G. Ballard, E. M. Bland, W. Davis, R. S. Cooper, A. S. Falls; Canon Hinkes, Jeffrey Hill, A. Jamieson, E. Patterson, G. C. Mackenzie, and Canon Smith; Revs. W. Daunt, D. Deacon, E. Davis, R. Fletcher, F. Harding, Canon Innes, Canon Mulholland, J. B. Richardson and W. A. Young; Messrs. Grey, Crotty, Currie, Ashton, Eakins, Dymond, Fox, Jenkins, Martin, Moyle, Pousette, Pearce, Stanley, Skey, Cronyn, Wood and Rowland.

The minutes of previous meetings having been printed and circulated, the reading thereof was dispensed with.

Reports of Committees.—The committee on Synod assessment reported, recommending a number of alterations. After discussion the report was adopted.

INDIAN MISSIONS.—Mr. Robt. Ashton reported having visited the various missions and schools in the diocese, and gave a detailed account of the state of each. The report was received with favor, and it was agreed to consider it in detail this morning.

Printing Committee.—This Committee submitted the various tenders, and after discussion it was referred back to the Committee to summarize and report to-morrow morning.

Rev. E. H. Stinson.—This matter was brought forward in the shape of a proposed compromise from the solicitors of Mr. Stinson, to take a lump sum in settlement of all claims. Mr. Stinson was heard, and gave a brief statement of his case. A resolution was unanimously passed, that the question of compromise cannot be sustained.

See House.—An offer of the house known as the Fawcett House on Talbot street, was submitted, but the Committee were not in a position to entertain it.

A long discussion ensued, and a resolution was adopted, that an assessment be laid upon each parish in order to raise the necessary amount.

The Secretary informed the Committee of the death of the Rev. Samuel Harris, a superannuated clergyman residing at Simcoe.

The Committee adjourned to meet again at nine o'clock next morning.

FRIDAY MORNING SESSION.

The Committee resumed at 9 o'clock a.m., the Bishop in the chair.

After routine the report of the Committee on Printing was taken up and fully discussed, and referred to a special committee to make further enquiries and report.

Indian Missions.—The report, as submitted yesterday, was taken up and considered clause by clause. A long discussion ensued, and a resolution was finally passed that a sub-committee be appointed who shall assume the management of all financial affairs connected with Indian missions and schools.

Finance Committee.—A sub-committee was appointed whose duty it shall be to receive, consider and pass upon all accounts previous to being paid by the Secretary-Treasurer, and to report at each meeting, said committee to consist of Revs. W. A. Young, Canon Innes and Jeffrey Hill, and Messrs. W. Grey and R. Bayley.

Lands.—The Vestry of Trinity Church, Galt, asked for permission to raise a sum of money on security of the old church property, to assist in paying for the extension of a new church.—Granted on the usual conditions.

Ridgetown.—The Vestry asked permission to raise money on security of the church to assist in completing and furnishing the same. Granted subject to the usual terms.

Superannuation.—The Rev. H. P. Chase having furnished the required medical certificate that he was unfit for ordinary clerical duty, it was directed that his name be placed upon the superannuation list in accordance with the Canon.

Missions to the Jews.—A letter was read from Rev. Johnstone Vicars on this subject, and action postponed pending action of the other Dioceses.

Bequest.—The bequest of the late Mr. Labatt, of Prescott, was announced to the Secretary-Treasurer to have been proven valid by the courts. It was resolved that the amount, \$1,500, should be placed to the capital account of the Mission Fund.

Resolution of Sympathy.—The report having been received that Ven. Archdeacon Nelles, of Brantford, and Rev. W. B. Evans, of Woodhouse, are lying dangerously ill, a resolution of sympathy was passed by a standing vote, and directed to be forwarded by telegraph. The session closed with prayer by the Bishop in behalf of the above-named gentlemen and their families, coupling also therewith the name of Rev. J. W. Downie, of Morpeth, also reported ill.

The Committee adjourned to meet again at 2 o'clock p.m.

AFTERNOON SESSION.

Mission Fund Grants.—A resolution was passed appointing a committee of seven members to consider the question of the reconstruction of missions and to report from time to time. The following gentlemen were appointed a committee:—Archdeacon Marsh, Revs. Canon Innes, Jeffrey Hill, F. Harding, W. A. Young, Messrs. N. Curry, W. Grey and E. B. Reed.

The Committee on Indian Missions, as named by the Bishop, was as follows:—Ven. Archdeacon Marsh, Revs. A. S. Falls, Canon Smith, and W. A. Young, and Messrs. R. Ashton and E. B. Reed.

Investment Committee.—This Committee reported through E. B. Reed, Sec.-Treas., as having disposed of debentures held by the Synod, by which an increase of \$3,388 had been added to the capital of the Sustentation and Episcopal funds.

Grants from the Mission Fund.—A large number of applications for grants were then disposed of, after which the grants for next year were considered and occupied the time of the afternoon and evening, which list will be printed in due course.

The Committee adjourned at eleven p.m.

The Supreme Court of Canada, sitting at Ottawa, was occupied last week in hearing the argument in the case of Rev. Joel T. Wright v. the Synod of the Diocese of Huron, an appeal from the Ontario Court of Appeal. Mr. Wright sues on his own behalf and on behalf of all the other clergymen of the Diocese of Huron who are not on the commutation or superannuation list of the diocese. The plaintiff states that after performing ten years' service in the Diocese of Huron he was placed on the list of clergymen entitled to receive an annuity of \$200 a year, which annuity was regularly paid for three years, or until 1876, since which time it has not been paid. The moneys constituting the funds of the diocese, to a portion of which Mr. Wright makes claim, arose from the sale of the clergy reserves and the commutation of the clergymen's allowance. On behalf of the diocese it is argued that the moneys received from the Government became the property of the church society, who became responsible for their management, with full power to alter the mode of applying the surplus income of the fund. By a bye-law of the diocese passed in 1876 (which plaintiff now seeks to set aside) the manner of disposing of this surplus was changed, and the yearly allowances paid to Mr. Wright and others cut off. On behalf of the diocese it is contended that the Synod had a perfect right to pass the bye-law of 1876 changing the manner of disposing of the surplus; that any defects in such bye-law were cured by a subsequent canon; that plaintiff was not one of the commuting clergymen, and so never had any vested right in the fund, and that his status in the diocese is not such as to warrant the court in interfering in his favour. The Ontario Court of Appeal gave judgment in favour of the diocese. Mr. McCarthy appears for the appellant and Mr. S. H. Blake for the respondents.

BLLENHEIM.—The Rev. Mr. Steele was presented by the members of Trinity Church, on the eve of his departure for Goderich township, with a flattering address accompanied by a purse to Mrs. Steele, and other tokens of good will to members of the family. Mrs. Steele was also presented, a few days ago by the church friends residing in Harwich, with a handsome china tea service as a mark of their esteem.

The Rev. N. H. Martin and Mrs. Martin received, on their return from their wedding tour, a very hearty reception from the members of the congregation. For some time arrangements had been going on to provide a fitting welcome to their pastor who had worked so assiduously for their spiritual welfare. An address was presented, accompanied by many valuable presents, as an evidence of the esteem in which the pastor and his wife are held.

OBITUARY.—We regret to learn of the death of Rev. W. B. Evans, Rural Dean of Norfolk and rector of Woodhouse, who departed this life on the 5th inst., much respected by all who knew him. Deceased was son of the late Rev. Dr. Evans, rector of Simcoe, and has left a large family to mourn the loss of a kind husband and father.

KETTLE POINT AND SARNIA RESERVE INDIAN MISSION, Dec. 1, 1884.—The Rev. J. Jacobs begs to acknowledge with many thanks the receipt of a box of articles from the Church Women's Mission Aid of Toronto, per Mrs. O'Reilly. The above are to be applied towards furnishing two Christmas-trees for the benefit of the Indian Sunday schools at the Sarnia Reserve and at Kettle Point. Grateful thanks are

respectfully tendered to the ladies of the C. W. M. A. for their kind help.

DIocese OF ONTARIO.

KINGSTON.—The Missionary Committee of this diocese was in session on Dec. 2nd and 3rd. The Treasurer presented a report for the seven months ending Nov. 30. This showed an income of \$1,002 arising chiefly from the Ascensiontide appeal on behalf of domestic missions. The Treasurer of the Diocese of Algoma reported having to the credit of that Diocese \$573. Instructions were given him to forward the sum of \$400, leaving the balance to be held against the next quarter's proportion of the Algoma Episcopal income. The Home Mission Board met Dec. 3. The financial statement for seven months, ending Nov. 30, was presented; it showed a balance due to the Bank of Montreal on Dec. 1st, 1884, of \$4,617 79; a communication from Walkem & Walkem informing the Board of the judgment given in the case of Labatt v. Campbell in favour of the Diocese of Ontario of \$2,500. This was ordered to be placed at the credit of the sustentation fund, the donor's name being preserved in the account. The same instructions were given in reference to the bequest of the late Daniel McMillan, Prescott. Applications for grants to a number of places were considered, including the following:—\$400, East Cornwall Mission; \$100, German work, Eganville, Wolf Island Mission; \$250, Westport and Fermoy villages. The list of parishes in default for various collections was read, and instructions given the Secretary as to each. A discussion was entered upon as to the amount of funds which could reasonably be counted upon to meet the applications made to the Board. A resolution was offered to the effect that the Board declines to receive fresh applications, owing to its limited resources. The Ven. Archdeacon of Kingston, Rev. S. W. Burke, and the Clerical Secretary were appointed a committee to draft a special appeal to the Church in the Diocese for aid in meeting the support of the increased staff of missionaries.

KINGSTON.—Last Sunday morning at St. James church, Rev. F. W. Kirkpatrick announced meetings on Monday and Saturday evenings at 7:30, in preparation for special Mission opening upon Sunday morning next under the approval of the Bishop and direction of Rev. F. H. DuVernet. The mission will be continued for ten days. Mr. Kirkpatrick preached upon St. Andrew and his mission, and the prayer for the festival of St. Andrew was used. In the evening the Rev. H. Farrar preached most appropriately also, upon mission work, to which the collections of the day were devoted. He took as his text: "Occupy till I come," from St. John's Gospel. After teaching the manifest duty implied of doing God's work until He came, he gave a summary of the progress of mission work in North Frontenac. Six years ago there was not a church of England, or indeed any regular service in several of the townships at the back of the country, though many parts of them had been settled for thirty years, though they had municipal government and colonization roads for twenty years. Indeed the railroads and mines had invaded them in advance of the gospel. Armed with a missionary's license he went forth, however, and now three clergymen are barely sufficient for the field of labour covered in Oso; where there were 8 or 10 church people, there is a completed church, out of debt, and already too small for the congregation; jointly with Maberly mission, it has had fifty confirmations, and is in charge of Rev. Mr. Ratcliffe. St. John's, Olden, is now a well equipped church, where formerly service was held in a school-room, neither comfortable nor decent. The Rev. Mr. Kilner has charge of the missions in Clarendon, Palmerston, Miller and South Canonto, and is making great progress both in spiritual growth and in buildings suitable to God's service. Thus a cordon of churches had been established without leaving any debt. They might be humble but they were free. Another church was being erected at Fermoy, and service would be held there. The parsonage at Parham, built to replace the one burned, was nearly completed, but the church was yet without floor, windows or doors. For the continuance of this building he made a last appeal to the generosity of the people of Kingston, who had so much encouraged him in the past.

DIocese OF MONTREAL.

The Bishop held a confirmation and preached on Sunday morning, the 7th inst., at the Church of the Redeemer, Cote St. Paul, and in the evening he preached at Trinity.

The Very Rev. the Dean visited the mission of Iron

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The n Tempera Dec. 1st., very wel Renaud I Mrs. J. M had been Union re prisoners crowned St. Char' flourishin among th members ing a baz churches St. Luke Methodist were so f where the perintenc prison an 65 tracts hospital, books gi work. M interestin of the me ministers ganist an casion of Mrs. A. I her stay, ceedings

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Hill last week, and gave a microscopic lecture at West Brome, where there was a very large attendance. The proceeds of the lecture were on behalf of the new church which is building there.

A very gratifying address, expressive of warm appreciation of his services, was lately presented to the Rev. J. J. Scully, by the parishioners of New Glasgow, on the occasion of Mr. Scully leaving New Glasgow to take charge of the rectory of Knowlton. The address also referred in kindly terms to the various members of Mr. Scully's family, who had always given a willing hand in all church work in the parish.

The Ladies' Aid of Trinity Church held a sale of useful and fancy work, during three days of the past week. A beautiful floral stall and afternoon tea were among the attractions of the Bazaar, and in the evenings a good selection of instrumental music was given. The proceeds were on behalf of the various good works in which the Ladies' Aid Society is engaged.

The Rev. W. J. Dart is making an appeal by circular on behalf of the new church which is now being built at St. Lambert's, and of which the foundation stone was lately laid by the Bishop. The congregation has already raised \$1,300, and it is calculated that \$1,500 more will complete the building, but it has been wisely determined only to go forward with the work as the necessary funds come on, so that the church may ultimately be completed free from debt.

A very successful concert was given in the Synod Hall, on Tuesday evening, the 2nd instant, by the Cathedral Young Men's Association. A very large number of invitations had been issued, and the hall was crowded. The President of the Association, the rector (the Rev. J. G. Norton), gave an address, in which he spoke of the objects of the Association in promoting both mental and moral improvement in its members and aiding in Church work, and hoped that the young men of the congregation would give him as much assistance as the ladies had already done since his arrival. The Rev. J. A. Newnham gave a very admirable reading, "My Country Calls," which was followed by a violin solo, part songs by the Cathedral choir, a reading by Mr. J. M. C. Muir, and songs by Mrs. Sanderson and Mr. H. Beattie, the proceedings being brought to a close by singing "God Save the Queen."

The monthly meeting of the Women's Christian Temperance Union was held on Monday afternoon, Dec. 1st, in the rooms of the Y. W. C. A., and was very well attended. The minutes were read; Miss Renaud had joined as a member of the committee, and Mrs. J. Murphy was appointed convener. A letter had been received from Judge Dugas, which gave the Union reason to hope that their efforts to have female prisoners searched by females would be eventually crowned with success. It was reported that the Point St. Charles Young Ladies' Auxiliary was in a very flourishing condition, and that the Auxiliary branch among the girls of the High School now numbered 50 members, and that the girls were contemplating holding a bazaar in behalf of the work of the Union. Four churches in the east end of the city, *viz.*, St. Thomas, St. Luke, Taylor (Presbyterian), and the East End Methodist had formed a union of themselves, as they were so far distant from the rooms of the Y. W. C. A., where the meetings were held. Miss Barber, the superintendent of the religious work, and also of the prison and police work, reported three meetings held, 65 tracts distributed, 8 visits to the prison, 4 to the hospital, 20 to intemperate women, and 197 tracts and books given in the prison and police branch of the work. Mrs. P. D. Brown, of California, gave a most interesting and instructive address. At the conclusion of the meeting a vote of thanks was moved to those ministers who had given their churches, and to the organist and choirs who had so ably assisted on the occasion of Mrs. Pearson's visit to the city, and also to Mrs. A. F. Gault for entertaining Mrs. Pearson during her stay, and giving a reception for her. The proceedings closed with the Doxology.

DIocese of Algoma.

The Bishop's appointments for this month are as follows:

Ferrishill, Dec. 5, 3 p.m.

Uffington, Dec. 5, 7 p.m.
Purbrook, Dec. 6, 10 a.m.
Gravenhurst, Dec. 7, 11 a.m., 3 p.m., 7 p.m.; 8th, 11 a.m., 7 p.m.
Baysville, Dec. 9, 6.30 p.m.
Stoneleigh, Dec. 10, 11 a.m.
Bracebridge, Dec. 10, 7.30 p.m.
Falkenburg, Dec. 11, 11 a.m.
Ufford, Dec. 11, 6.30 p.m.
Bardsville, Dec. 12, 11 a.m.
Northwood, Dec. 13, 11 a.m.
Bracebridge, Dec. 14, 10.30 a.m., 3 p.m., 4.30 p.m., 7 p.m.; 15th, 11 a.m., 7 p.m.

The Rev. R. W. Plante gratefully acknowledges the gift of ten dollars (\$10.00) from Mrs. W. H. Moody, Sen'r, Yarmouth, Nova Scotia, towards the fund for rebuilding the parsonage at Port Sydney; also a box containing useful books and a parcel of clothing for distribution in his mission from Miss Spence, Toronto—Port Sydney, Ontario, Dec. 1st, 1884.

DIocese of Rupert's Land.

WINNIPEG.—The new St. George's church was solemnly dedicated last week for divine worship. Among the clergymen who took part in the services were the Bishop of Rupert's Land, Very Rev. Dean Grisdale, Rev. Canon O'Meara, incumbent of the new church, Venerable Archdeacon Pinkham and Canon Matheson. Just a year ago services were commenced in a small building in the Central school ground, rented by the congregation and fitted up as a mission chapel. Early in the spring it was seen that both the congregation and Sunday school had grown so much as to necessitate the seeking for larger quarters. A lot was purchased on the corner of Lydia and William streets, and an effort made to raise the necessary funds for the building of a church. With the aid of a grant of \$400 from the society for Promoting Christian Knowledge, and a loan of \$1,000 from the Canada Permanent, this desirable object has been accomplished, and a thoroughly commodious and comfortable school church has been completed at a cost of \$3,000. The congregation of St. George's are indebted to Holy Trinity church for the gift of a number of the pews and fittings used in old Holy Trinity church. After the usual dedicatory prayers, the Bishop preached an able and eloquent discourse, taking for his text "And how shall they preach, except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." In the evening an appropriate sermon was preached by the Rev. Canon O'Meara from 1 Sam. 2: 12.

Last Sunday week Rev. Mr. Hicks preached his farewell sermon in Holy Trinity church. An eloquent sermon closed thus:—"It is now nearly two years since I came among you. Whatever those years have been to you they have been to me years of spiritual profit and strengthening. And added to this mine would be an ungrateful heart indeed if I forgot the many kindnesses of the rector and members of the congregation. My deep regret at severing my connection with you I need not express in words. So far as was in my power I have striven to do my duty as a worker for my Master. Those days with all their efforts and imperfections are gone, but not forever. You and I will meet them again. I to answer for my stewardship, and you for yours. The seed has been sown—what shall the harvest be? If I have brought to one soul the light of Christ's saving power; if I have brought to one heart the consolation of His Divine compassion, my work has not been in vain. So far as I have pointed you to Jesus I fear not the issue. Wherever our ways may lead hereafter may God Almighty guide and keep us." Much feeling was manifested through the entire congregation during the utterance of the final words.

SHOAL LAKE.—The consecration of All Saint's church took place on Friday, the 28th ult., by the Bishop of Rupert's Land. The site of the church consists of an acre of land, given by Rev. F. W. Robertson, J.P. The building is of concrete, 36 x 20 feet. The whole cost of erection, amounting to \$1,275, has been borne by Mrs. Macintosh, of Caistor, Lincolnshire, England, an aunt of Mr. Robertson. The Rev. J. W. Davis, who is the first resident clergyman at Shoal Lake, officiates also at Woodlands, Argyle and Brant.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

The Bands of Hope in connection with St. Peter's and St. Stephen's Churches, Toronto, are very largely attended, the numbers increasing every week. The former is conducted by Mr. W. H. A. French, and the latter by Mr. J. C. Robinson, students of Wycliffe College.

Great success is attending the C.E.T.S. at Wardsville. Last week a number joined, and a Band of Hope was formed. Mrs. Taylor, President; Miss Brooks, Vice-President; Harry O'Mally, Secretary; Carrie Potts, Treasurer. There was a very pleasant programme, apparently much enjoyed by the goodly number who were present.

ORILLIA.—On Friday, 28th ult., St. James' Sunday School room was filled by members and friends of the C.E.T.S., on the occasion of the fourth anniversary of the Orillia Branch. The chair was occupied by the Rev. W. J. Armitage, the health of the Rev. Rural Dean Stewart not being sufficiently restored to admit of his being present. Hymns were sung at opening and close of the meeting, Miss C. Stewart presiding at the organ. The Secretary read the reports, which showed that only six public meetings had been held during the year, but a large quantity of literature had been circulated, which exercised an educational influence upon the public mind. Speakers, from a distance and local, had addressed the meetings with much acceptance, and to edification. The removal of the Rev. J. O. Crisp was referred to with regret. The membership had increased by 122, the great majority of whom had joined within the last three months. This renewed activity was largely due to the exertions of the Rev. W. J. Armitage. The Treasurer's report showed receipts from donations and subscriptions \$34.25, of which Mrs. N. Baker had collected \$10.50; from collections at public meetings, \$32.86. The expenditure upon the Library had left the Society \$25.34 in debt. The Band of Hope was doing a good educational work, and distributed no small share of juvenile temperance literature.—The Rev. C. H. Marsh moved the adoption of the reports. He spoke of the causes for thankfulness, and complimented the Orillia Society as a pioneer in the Church Temperance movement. Last year he came to learn how to institute a branch—already the Society in his parish had a membership of over four hundred. God seemed to be opening the minds of the people everywhere to the necessity of stamping out the drink evil, and in our own country prohibition had been adopted. They should not fail to have the law rigidly enforced. He affectionately asked the young to avoid the scar of drunkenness, which once received, would cling to them through life, however fervently the act might be repented of.—Mr. F. Evans seconded the motion, relating some instances in which the Orillia C.E.T.S. had exerted a beneficial influence, not alone at home, or in this Diocese, but in that of Algoma, where seed sown in Orillia had taken root, and the work was extending under the fostering care of the Bishop.—Dr. Elliot, in moving a resolution expressing thankfulness to God for the work hitherto accomplished, and a prayer for the continuance of Divine guidance and blessing upon the Society, spoke well and convincingly upon the scientific aspect of the question. Mr. Booth, Mayor, seconded the resolution, pointing out, at the same time, how much present-day workers were indebted to the labours of older temperance organizations. He assured those present that the authorities were most anxious to enforce the laws for the regulation of the liquor traffic, but urged the duty of all good subjects to assist in that matter, by informing the magistrates whenever they knew of the law being violated. The following officers were elected:—The Rev. Rural Dean Stewart, President; the Rev. W. J. Armitage, F. Evans, Esq., C. S. Elliot, M.D., and George J. Booth, Esq., Mayor of Orillia, Vice-Presidents; Mr. H. Greenland, Secretary; Mr. G. H. Hale, Treasurer; Mr. N. Baker, Librarian; Superintendent of Band of Hope, the Rev. W. J. Armitage. Executive Committee—Mrs. Goffat, Miss Evans, Mrs. Evans, Miss Stewart, Mrs. Baker, Miss Elliot, Messrs. F. W. Armstrong, J. Hern, Charles Scadding, Geo. Matthews, J. H. Wilson and Wm. Dreyer. The proceedings were closed with the Benediction. The collection amounted to \$9.75.

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 IN ADVENT, DEC. 14.

MORNING LESSON.
Isaiah xxv.
2 John.

EVENING LESSON.
Isa. xxvi., or xxviii. v. 5
to v. 19. John xx. to v. 19.

The Evangelical Churchman

TORONTO, THURSDAY, DEC 11, 1884.

EDITORIAL NOTES.

The *Church Times*, edited by Dr. Littledale, who at one time poses as the opponent of Rome and at another abuses the Reformers in the most scurrilous and vindictive epithets, is the well-known exponent of the opinions and intentions of the Ritualists. In a recent number the writer of a leading article in the *Church Times*, after placing Protestantism in the category of scourges such as the flood, the chastisements which were suffered by Israel, and Moslemism, speaks of the "opportunity accession of Queen Mary," by which the Church of England was prevented from degenerating into a Protestant sect. It has generally been believed that "Bloody Mary" was a curse to Christianity. But the *Church Times* evidently regards her as a blessing. An English contemporary commenting upon the article in question, says: "Those who can so view the sanguinary persecutor of faithful Christians would probably not hesitate to use the sword themselves, if an opportunity presented itself."

Here is another choice extract from the latest issue of the *Church Times*. In a review it says of the author of the book it is discussing: "Here, as it appears to us, is the fallacy of his argument. The question 'how to come to God for pardon of sin' is not a problem left for every person to solve for himself. It is already solved for him by the Church. According to the ancient faith, as Bishop Forbes observes, for those who had fallen into deadly sin after baptism there was established a sacrament to restore the soul to grace, which is variously called Penance, Confession, Absolution, Reconciliation, the Second Baptism." These incidents furnish two marks of identity with Rome. Ritualism sympathises with the spirit of Rome. Ritualism teaches the doctrines of Rome, minus the Pope. Do we need more conclusive proof of its source and tendencies?

The same paper has its readers and its correspondents in Toronto. One of the latter, signing

himself W. A. S., writes under date of Oct. 13th:—"We have at least five churches in which surpliced choirs are the rule, coloured stoles in at least two, and the seasons' colours observed in several. Holy Trinity, St. Luke's, St. Matthias', St. George's and St. Thomas' choirs are all surpliced, and one or two more churches are, I believe, on the eve of adopting surplices; All Saints' has voted in favour of their adoption by its vestry, but the vicar does not want to hurt the feelings of the minority by introducing them at present. Ten years ago there was but one surpliced choir in this city, and the teaching, although not advanced, is steadily advancing all along the line. I admit, no amount of ritual is to be found here, St. Matthias being the only church where one who had been used to ritual could find it, and perhaps even there he would have to be content with what he might think a very small quantity. But still we have good sound teaching (*sic*) and good work being done in many of our churches, and prospects of better things in future. I would here mention St. Matthias', St. Luke's and St. Stephen's amongst others as examples. St. James', of which your correspondent speaks, is known to be 'run' by a lot of old fogies, and nothing better can be expected in their lifetime for St. James'."

It is well to know how the Ritualists regard these various changes on behalf of which some of their promoters plead that they are mere harmless, æsthetic adornments. The former, however, claim that they are but first steps towards more pronounced developments. It is not to be wondered at, therefore, that Protestant Churchmen should regard them in the same light and energetically oppose them.

Dr. Dollinger, the leader of the revolt against the assumptions of papal infallibility, is as decided as ever in his antagonism to Rome. He recently delivered a lecture on Spain, and in it drew attention to a fact that throws a strange light on the repeated assertion of Roman Catholics, especially of the last two Pontiffs, that the Catholic Church alone can insure to a Government the obedience and loyalty of its subjects, and that revolutions are the natural outgrowth of Protestantism. Dollinger shows that Spain, while it is and always has been the most faithful of papal subjects, has always been and is yet the most revolutionary of all nations. He quotes among others a Christian Spanish author of the fifteenth century, who catalogues no less than one hundred and seventy-nine revolutions in Spain in the fourteenth and fifteenth centuries alone, and compares this with the fact that the old Mohammedan enemies of the Spaniards, the Moors, during that period had only sixty-one revolutions—a favorable showing for the Crescent over the Cross. How is this historical phenomenon to be explained in such a nation and at a time when nothing was known of Protestantism?

Archbishop of Ryan, of Philadelphia, said the other day that "it is Catholic doctrine that in America patriotism is a divine virtue, and resistance to its laws a sin crying to heaven for vengeance." But Pope Pius IX. propounded very different doctrine in the Syllabus. How shall we reconcile the two?

The wretched Ritualistic tendencies of the present day are by no means confined to the Church of England. She has no monopoly of children or of fools. We find the same drift very manifest in quarters where it would be least expected. Last month the Rev. Dr. Macleod, of the Presbyterian Church, speaking in Glasgow, uttered sentiments which will be hailed with pleasure by the pronounced Ritualists of the Church of England. A considerable part of what he said was pure nonsense, as when he spoke in the following fashion:—"Before passing from the subject, he said he wished to ask why vestments were used at all? They were symbols of the perpetuity of the ministry and symbols of the great truth, because they were symbols of the fact, that there was a ministry and that the congregation had got to do, not with the man, but with the office; not with the office merely, but with that invisible orb who is over all ministers, and whose office they were fulfilling." He then went on to speak of the Church repenting of "that blunder which she had so long committed in substituting in its present form the purely human invention of perpetual preaching and hearing of sermons for that which undoubtedly was the distinctive ordinance of our weekly worship, the perpetual pleading by the holy priesthood of the power of the Sacrifice for all men before the throne of the Eternal, and the feeding upon the heavenly food of the body and blood of the Lord." Dean Goode, in his well-known work, "Rome's Tactics," showed that at this period of the Commonwealth and the Revolution the evils among Protestants were directly the work of Jesuits in disguise. We think there must be a similar origin for the present developments.

The following picture drawn by a contributor to the *N. Y. Christian Union* is met with, we think, as frequently in Canada as in the United States, and may give many of our readers food for reflection. He says:

"Just at dusk, as the spectator was walking to the neighboring village on the track of a branch of the Erie Railway, not far from New York, he fell in with a labouring man, who had been lighting switch-lamps and was returning to the station. It turned out in the course of the ensuing conversation that the man was a 'track-walker.' It is his duty to walk the track from the village of W. to V. junction (a distance of seven miles), and back again every day. This he must do in wind, snow, or rain, and heat, keeping a searching look out for loose joints or other defects, and tightening bolts that his practised eye discovers to be unfastened. He starts at seven o'clock in the morning, finishes his slow and careful work at ten o'clock, works with his 'section gang' at V. junction until afternoon, and then walks back to W.; and for this day's work of fatiguing and responsible labour he is paid the magnificent sum of \$1.10. He used to be paid \$1.20, but his wages have been reduced. Think of it—\$1.10 a day, \$6.60 a week, \$350 a year. With the money that one spends for a single dinner in the luxurious dining-car of the Boston train he must buy breakfast, dinner, supper, shelter, clothing, and recreation for a whole family for one day. Take the item of flour alone; he must spend for his family of five, at a low estimate, twenty-five dollars a year for bread—one-fourteenth of his whole income. Isn't this a contrast that should set us a-thinking?"

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THE APOCRYPHA AND PROHIBITION.

We recently published a letter from our correspondent, "G.B.," who thinks that as a conscientious member of the Church of England he is unable to work for a prohibitory liquor law, because he finds that the writer of Ecclesiasticus preferred "moderation" to "prohibition." Our correspondent seems to labour under a strange misconception as to the authority of the Apocrypha, and the purport of Article VI., which states that these books are read "for example of life and instruction of manners."

The article asserts the judgment of the old Latin Father and Biblical scholar, Jerome, and to him we can therefore refer for a fuller explanation of the estimate here placed upon the Apocrypha. In his epistle to Læta, on the education of her daughter, he says: "All apocryphal books should be avoided; but if she ever wishes to read them, *not to establish the truth of doctrines*, but with a reverential feeling for the truths they signify, she should be told that they are not the works of the authors by whose names they are distinguished, that *they contain much that is faulty*, and that it is a task requiring great prudence to find gold in the midst of clay." Both Jerome and our article clearly distinguish between the Canonical Scriptures, which "contain all things necessary to salvation," and which are so sufficiently and completely the ground of faith that upon their warrant alone can anything be required to be believed or be thought requisite to salvation; and the apocrypha, of which it is expressly asserted that the Church doth not apply them to establish any doctrine.

The same distinction was made by all the Churches of the Reformation, while, on the other hand, the Church of Rome at the Council of Trent no longer left the matter an open question, as it had previously, so far as its dogmatic utterances were concerned, but expressly included these apocryphal books in the Canon, and declared them to be of the same authority as the genuine Scriptures.

These books, have no more authority in matters of faith and religious truth than any other human writings. It had been customary to read them in the church. It was the more necessary to draw the line clearly and decisively between them and the inspired Scriptures. This Article VI. does, but it so far defers to the custom which had hitherto prevailed as to allow them still to be read as edifying human compositions. The extent to which they are edifying is a subject upon which difference of opinion prevails; but as within the last few years they have been removed altogether from the Tables of Sunday Lessons, the trend of opinion has certainly not been in their favour.

The most superficial reader of these books must at once perceive how inferior in every respect they are to the Canonical Scriptures. Not only are they for the most part (with the exception of the Book of Wisdom) marked by the absence of all intellectual power and originality, but their moral standard is low. They have departed very far from the simplicity and truthfulness of the Old Testament writers. We find in them the germs of many of the extravagances and follies and vain traditions which influenced the Jews in our Lord's time. In many cases the writers are guilty of fraud in passing off supposititious books under the cover of illustrious names. Worse still, they inserted as authen-

tic documents which evidently were spurious, such as the decree of Artaxerxes in Esther xvi., and the letters in 1 and 2 Maccabees. They abound in errors and anachronisms. They are marred by much that is puerile and grotesque, as the account of the demons in the Book of Tobit. In a word, they reflect Jewish character, good and bad, its excellences and its weaknesses, as it was during a period of transition and decay, an age, not of prophets, but of scribes and legalists.

In no respect is the difference between the teachings of the apocrypha more conspicuously different from the teachings of the Scriptures, especially of the New Testament, than in this: that, while the latter unfolds principles, the former cannot rise above a moral legalism and innumerable maxims and rules of duty. When the son of Sirach thought that life was nothing to a man without wine, and yet counselled them to drink moderately, he gave utterance to the traditional wisdom of his day. Beyond its minute scrupulosity he cannot rise, for, as Canon Westcott says, "the book marks the growth of that anxious legalism which was conspicuous in the sayings of later doctors. Life is already imprisoned in rules; religion is degenerating into ritualism."

In the New Testament we find not rules but principles. These principles each age must apply to remedy its own evils, and to work out its ideals. It is in accordance with these principles that we must mould our actions and legislation in reference to the crying evil of intemperance. And we are constrained to believe that these support not a *laissez faire* policy of moderation, but a resolute and vigorous uprooting of the evil which is one of the most prolific sources of poverty, sorrow, and crime.

MR. MOODY IN TORONTO.

Mr. Moody's mission in Toronto was in every respect most successful. During the three days the spacious Methodist Metropolitan Church was thronged at every service, and it was estimated that fully 4,000 were present at the men's meetings. At a meeting for praise and thanksgiving, held at the close of the mission, after Mr. Moody's departure, it was evident from the testimony of those who had received spiritual blessings that the effects were most beneficial. Not only have hundreds been awakened, but a great impulse has been given to Christian work, which, if faithfully followed up, must lead to permanent results of great value. Many striking lessons cannot fail to present themselves to a thoughtful observer. Three, at least, are very noteworthy.

1. The people take a *real and deep interest in religion*. There is a veritable hungering after truth and righteousness. No love of novelty or hankering after the sensational brought together these throngs. They were evidently animated by an anxious and earnest purpose. A serious, matter-of-fact determination was manifest in their conduct. Last winter we had considerable discussion in the secular press as to the supposed decadence of the pulpit. Whatever semblance of truth there may be in this assertion, or whatever the causes of the alleged deadness and indifference, we are sure it does not arise from a want of interest in religious truth. This interest is, as Mr. Moody observed, manifested everywhere. He found it in the commercial and educational centres of England; he

found it in the United States amidst the excitement of a presidential election; he found it in Canada.

2. *The old Gospel has not lost its power*. It was nothing but the old, old, story which Mr. Moody told with a directness, simplicity and pathos which went straight to the heart. It was the force of the truth itself, the winsomeness of the love, which carried conviction and found a lodging-place in the hearts of the hearers. Mr. Moody brought no adventitious helps to assure its reception. Neither in the voice, manner, culture nor learning of the speaker was there anything to commend him to his audience. In fact, many of them found in these difficulties over which they were only carried by the intense earnestness, directness, and tenderness of the speaker. The faith of those who received the truth from his lips manifestly stood not in the wisdom of man, but in the power of God.

One cause of failure in our pulpits is here made manifest. Many fail to preach God's word. They give the people well-written essays, or elaborate orations, or set discourses skilfully arranged, and containing many excellent things which they have carefully thought out. But they do not make the Word of God the burden of their message. They do not make it their great business to unfold, explain, enforce and apply the Scriptures. Hence their sermons lack the freshness, the vitality and the power which belong to the ever-living Word of Jehovah.

3. In the case of Mr. Moody, *God rebukes at once the pride of learning and the pride of organization*. He rebukes the pride of learning. The evangelist labours under great disadvantages in the want of early and efficient education. His success cannot be attributed to any sweetness and light of culture. He is not deeply versed in theological science, and is perfectly innocent of all ecclesiastical technicalities. Yet what a giant he is beside the self-complacent apostle of culture, Matthew Arnold. How utterly incapable have ecclesiastical antiquarians and subtle theologians proved in the presence of human sin and need. Yet, let us not be mistaken. The evangelist has had a special training, which compensates for the loss of much which would have been helpful to him. His strong personality enables him to dispense with much which men of a less marked and powerful individuality must have. His sturdy common sense and thorough-going manliness protect him from the eccentricities and sentimentalities which mar and disfigure weaker men. Self has been completely cast out, and with self all temptation to vanity and display. He possesses the essentials of a true worker, those which have marked every man who has done a work for God, whether within the sacred records or without them. He has a strong faith. The Saviour is to him manifestly the great reality. Religion is a reality. Conversion is a reality. A life lived to God is a reality. This vivid realism takes hold of the hearers. He is enthusiastic, a man of one purpose to which all else is subordinate. He gives himself up entirely to his work. Then he has wonderful sympathy. He pleads. He does not scold or lecture. If he sets forth God's anger, it is as one who is deeply moved by the awful woe which impenitent sinners are bringing upon themselves. If he proclaims God's love it is as one who partakes of it, and yearns with a Christ-like tenderness over the perishing. Then, controlling all and bending all skilfully and dis-

creetly to the supreme aim before him, is that sound judgment, that rare gift of common sense. Now the things in which Mr. Moody is strong are the essentials. With them, a man lacking much else will do effective and successful work. They are, moreover, gifts more or less attainable by all; the learned and brilliant have no monopoly of them.

Culture is good; learning is good; no acquirement, no talent to be despised. But they are merely instruments, worthless in the hands of a fool, powerless in the grasp of a dead soul. The living soul can use them effectively when it possesses them; can work without them where they are wanting. Of these, we can say with St. Paul, "Covet earnestly the best gifts." Yet there is that which is greater, a heart emptied of self and filled with the sympathy and power of Jesus, a life wholly consecrated, delivered from all worldly and selfish ambitions, and a right judgment informed as much by love as by wisdom and the gift of the Spirit of Christ, as we seek it in the Whitsuntide Collect.

In Mr. Moody's case, God rebukes the pride of organization. Here is "no prophet nor son of a prophet," no ordained officer of a visible Church. If there be such a thing as grace of orders or "apostolic succession," here they are all lacking, and the fine-spun theories of our Church antiquarians are blown to the four winds. Organization has its place and value, but life is greater than organization.

We live in a critical epoch. A vast amount of work for Christ and men is being carried on outside the Church organizations. As Mr. Moody said, it would be better that all such work were carried on within them; other things being equal, it would then be more efficient and complete. Mr. Moody and scores of other Christian workers feel this keenly. Now it rests with the churches themselves whether this great growing work shall be done by and with them or without and apart from them. If they place more value in the form than the power; if they cling with unreasoning tenacity to effete methods and cast iron rubrics, it will presently be the parable of the old bottles and the new wine re-enacted. This young, vigorous, irrepressible life will frame for itself the organizations in which it will work. But if our clergy and ecclesiastical rulers are wise in time; if they realize the necessities and the opportunities of the age in which we live; if, coming down from the pinnacle of their theories and traditions, they gladly welcome the workers, make room for new developments, cherish the new life, readjust their methods and appliances, and impart elasticity and mobility to the external organization to meet the growing, throbbing, expanding power, the life will flow on in the old channels, and gain power, efficiency and permanence through the organizations in which it will spontaneously and freely work.

The Sunday School.

SUNDAY SCHOOL LESSON.

4th SUNDAY IN ADVENT, DEC. 21, 1884.

BIBLE LESSON.

The Wise Men and the Infant Saviour.—Matt. 2: 1-15.
All nations, at the time when our Lord Jesus Christ was born, were looking for some great event to happen

in the world. St. Matthew, in chapter ii., gives an illustration of this in the story of the Visit of the Wise Men to Bethlehem.

I. Who were the Wise Men? (Read ver. 1.)

Called, in their own country, "magi," learned men—probably belonging to the order of priests—accustomed to observe the stars and heavenly bodies. England has its Astronomer Royal—a very learned man, who acquaints the country about the stars, comets, etc., and who tells the correct Greenwich time, and many other useful and learned things. The Wise Men may have held an office of similar use in their country.

God deals with men very much in the way that appeals to their experience in their daily walk—the Wise Men learned in stars, now are guided by a Star—Peter the fisherman is to become a fisher of men—Matthew devoted to his official calling, called to follow Christ. Children who love and trust fathers and mothers, are to come to Jesus in same way.

II. How and from whence came they? (Ver. 1.)

1. THEIR COUNTRY.—They came from the East. The East to us, now, is taken to mean Egypt, or India, or China, or Japan. The East, in the time when our Lord was born, meant the land from which Abraham came, or where Daniel was captive, where Nebuchadnezzar was king, and the Jews were in bondage and captivity. Very familiar to the mind of the Jew was the East!

2. THEIR JOURNEY.—From the East to Jerusalem, and thence to Bethlehem. If from Babylon or Nineveh, it was more than 500 miles, in direct line, over desert and dangerous country; with no public conveyance such as travellers now can have in almost all countries, except this very one of which the lesson speaks. This journey illustrates the patient endurance, self-denial, and faith in God, such as is shown now by our brave missionaries going to strange and foreign lands on their Gospel errand.

3. THEIR GUIDE.—The Star in the East (Isa. lx.). Balaam speaks of this Star (Num. xxiv. 17). Daniel tells the time of the Saviour's coming (Dan. ix. 25-27). This star the Wise Men saw in the West, and it guided them to Jerusalem—whether it moved before them, like the Pillar of Cloud before the Israelites, we cannot tell. On the journey from Jerusalem to Bethlehem it appears to have done so, and stood over where the young child was (ver. 9, 10).

To every one who diligently seeks Jesus—a star to guide, some circumstance of life, may serve to point the way to Christ (St. John iv. 7).

III. Why the Wise Men came from the East.

1. TO SEEK JESUS.—Born King of the Jews (ver. 2). Made inquiries at Jerusalem, the chief city of the Land, where King Herod lived. All Jerusalem troubled (ver. 3). Chief Priests questioned (ver. 4). Scriptures consulted (Micah v. 2). Herod's command (v. 7, 8).

2. TO WORSHIP HIM (ver. 2 and 11).
The Wise Men now journey to Bethlehem (Micah v. 1, 2). The Star again guides their steps. The child is found. But, how unlike a king! (ver. 11.) The child and his mother Mary in a stable—no pomp or splendour there (St. Luke ii. 7.) Their faith must have been tried, yet they bow before Him and present their gifts, gold, frankincense, and myrrh (ver. 11). Gave their best gifts to Christ, and so ought we. God's Word teaches the Divinity of our Lord—*The Wise Men worship Him*—that is, adore Him—and therein show a marvellous faith.

IV. Their return to the East.

Ver. 12: warned of God, they departed to their own country another way, carrying the good news to Gentiles. Joseph directed to fly into Egypt with Mary and the child, where they remain until Herod's death (ver. 13). Herod in great rage (ver. 16), slew all the young children from two years old and under.

To those who seek Christ there is given an outward sign like the Star of old to guide—the Bible (Ps. cxix. 105); and an inward warning, v. 12, 13, even His Holy Spirit to lead His people (St. John xvi. 13).

Christ was to be a Light to lighten the Gentiles. (See Church Service, Simeon's Prayer, also Ps. ii. 8; Isa. xlix. 6; lx. 3.) God's blessing for all, first to Jews, then Gentiles—the shepherds first, and then the Wise Men brought to Jesus. This was the first Epiphany.

COLLECT—The Race and its Hindrances.

To-day we must consider the Christian's life as a race. You know what a race is—what diligence and perseverance it requires—how the eye must be always fixed upon the goal—that a prize awaits the winner. See, now, what the Bible says about this as to running—1 Cor. ix. 24, 25; as to perseverance—Gal. v. 7; as to looking at the goal—Heb. xii. 2; as to the prize—Phil. iii. 14.

But I am sure you know that for a good race the

course must be cleared of obstacles, and the runner must rid himself of all impediments; it is the same in the heavenward course, and this will explain our prayers.

1. We tell God how many are OUR HINDRANCES. "We are sore let and hindered," etc.; *let* means opposed by some obstructions. Our sins and wickedness are the hindrance: they are like long clothes which may trip us up, or a weight that prevents our going quickly—Heb. xii. 1. Disobedience stopped Jonah—Jon. i. 3. Fear of man tripped up Peter—Luke xxii. 60. The world diverted Demas—2 Tim. iv. 70. Covetousness led Balaam astray—2 Pet. ii. 15. Whatever the hindrance it must be removed, and we know God will take it away if we ask Him—1 Pet. v. 7; Rom. xiii. 12; 1 John ii. 15; 2 Cor. vi. Therefore you will see—

We ask God to give us SUCCOUR FOR THE WORK. (1) "Raise up Thy power and come among us;" the presence of a great person stimulates the runners, so a display of God's power stimulates His people—Gen. xxviii. 16-22; Matt. xiii. 29. (2) "With great might succour;" *succour* means help. A little will not do, for the obstacles are so great—2 Tim. ii. 1; Eph. vi. 10. (3) "That Thy bountiful grace and mercy may speedily help and deliver us." The danger becomes greater if the remedy is not speedily applied—Ps. xi. 17; lxx. 1. What is our encouragement?—Rom. xvi. 20; Heb. x. 37.

Book Reviews.

THE HOMILETIC MONTHLY for December closes another volume of this wide awake and progressive magazine. It is a number of unusual interest. In the sermonic section we have several noteworthy discourses by distinguished preachers. The Prayer-Meeting Service is rich as usual. Professor Godet, of Switzerland, criticises rather severely Rev. Henry Ward Beecher's views in the Symposium on the Epistle to the Romans. Prof. W. C. Wilkinson treats Conditions of Pulpit Power with marked ability. Dr. J. M. Ludlow sketches an old time negro preacher with great vividness. Dr. Howard Crosby sheds fresh light on important texts. Prof. Pick furnishes extracts from the Midrash Rabbah. The dozen other departments are full of varied and valuable material, condensed, classified, and adopted to use in pulpit and parish work. And last, though not least, we have an Index of Vol. VIII., embracing 15 issues—a model index—full, complete, scientifically arranged, so that the entire contents of the 924 pages of the monthly can be seen at a glance. With the new year the work will be enlarged one-half, and greatly improved in every department. A host of the ablest writers in this country, and several from abroad, are engaged to contribute to its pages. A wide range of topics is announced. Without infringing on the sermonic element, it will henceforth devote large space to brief, condensed and timely articles of a review character. The name will be modified to meet this change. "The Homiletic Review," we believe, will not only retain the high reputation it has achieved in the field of Homiletics, but will also take high rank as a Biblical and-theological review. Ability and enterprise have marked the past of this monthly, and are the pledges of a brilliant future. Price \$2.50 a year; 25 cents a single number. Funk & Wagnalls, 10 and 12 Dey street, New York.

The prospectus of THE EDUCATIONAL WEEKLY has been issued by the Grip Printing and Publishing Company in response to the solicitations of a large number of public school teachers, inspectors, high school masters, and others, to establish and maintain a thoroughly first-class weekly educational journal. It will consist of twenty pages, quarto demy, and will be illustrated. The discussions will not only be practical, but at the same time interesting and attractive. It will carefully watch the working of our educational system, and hold itself free to criticise or advise, as occasion may demand. But it is not intended that it shall be merely a school-room paper. It is proposed that there shall be an interesting and popular treatment of many branches of modern science and modern thought. There will be departments of poetry, fiction, history, biography, travel, science, music, art, and criticism. An able staff of editors will be secured, and articles by special contributors will be sought and paid for. The first number will be issued about December 25th, and the publication will continue weekly thereafter.

Messrs. Charles Scribner's Sons publish immediately THE CORRESPONDENCE AND DIARIES OF JOHN WILSON CROKER, Secretary to the Admiralty from 1809 to 1830; a founder of and for many years

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EEKLY has Publishing of a large tors, high maintain a urnal. It nd will be e practical, active. It tional sys- e, as occa- nat it shall posed that eatment of n thought. n, history, criticism. articles by for. The 25th, and er. sh imme- ARIES OF Admiralty any years

the chief contributor to the Quarterly Review, and the political, literary, or personal associate of nearly all the leading characters in the life of his time. Edited by Louis J. Jennings. With portrait, 2 vols., 8vo, cloth, \$5. HARPER'S MONTHLY MAGAZINE for December is a noteworthy number both as to the character of the articles and the beauty of the illustrations. Among other things it contains:—"Christmas Past," by Charles Roe, concluding part; "A Few Days' More Driving," by William Black; "William Grobbyns, an Out-door Sketch," by George H. Boughton; "Farmer Worrall's Case," by Saxe Holm; "Toinette," by John Esten Cooke; "Witchcraft, A.D. 1692, Witchcraft, A.D. 1884," by E. C. Stedman; "The Dear Long Ago," by Margaret Sangster; "Emelie," by Helen Gray Cone; "Clouds Linger Yet," a sonnet by William Wordsworth; "The Judgment of Solomon," by R. H. Stoddard; "Editor's Drawer" contains "The Universal Christmas Feast," "Chacun a son Gout," &c. HOW THE FARM PAYS: The Experiences of Forty Years of Successful Farming and Gardening by the authors, William Crozier and Peter Henderson." New York, Peter Henderson & Co., 1884. This is a suggestive and interesting book. The authors start with the proposition that no one can make a farm pay unless he is willing and able to take hold with his own hands and employ his own brains in the work. The book treats of the farm—its soil, its tools, its crops, its pests, its culture, and its renewal. The plates give good illustrations of the text. Fertilizers of all kinds are discussed and their value estimated. It is written carefully and intelligently, but there is one serious blemish. With the pride of self-made men the authors disparage scientific agriculture and agricultural colleges. This narrow prejudice evidently results from some unhappy experience.

Correspondence.

NOTICES TO CORRESPONDENTS.

We beg to decline with thanks Mr. Wm. Monson's letter. We do not think any good would arise from its publication in our columns.—EDS. E. C. We regret that the letters of Dr. McKelcan and Mr. Buskin have been unavoidably crowded out.—EDS. E. C.

ST. ALBAN'S CATHEDRAL.

To the Editors of the Evangelical Churchman. DEAR SIRS,—And so we are to have a cathedral in Toronto, an "iceberg," as your correspondent says Dean Close called them, and moreover it is to be called after the fabulous saint, Alban, styled the protomartyr! These are not my words only, but in that standard work, *Smith's Dictionary of Christian Biography*, occurs the following: "St. Alban, if he existed." It is time the people should be awake to this, for it may be considered a fact that no such man ever existed. He is said to have suffered in 303 (one account says 286), but except only that Constantius, in his life of Germain, written shortly before 492, says the bishop visited his remains, showing that the story was probably manufactured at or before that time, there is no mention of him whatever until the time of Gildas, who wrote in 560. He tells us the story of the martyrdom, and that on the way to his execution, like the Israelites of old, who trod dry-foot over Jordan, so also Alban opened a path across the noble river Thames, whose waters stood abrupt like precipices on every side. Bede, who died in 735, nearly two centuries later, appears to be the next who mentions him. He repeats the tale of the river Thames, and adds also that he ascended a hill with his persecutors, and when on the top prayed for water, and a spring burst forth at his feet, and that when he was beheaded, the eyes of the executioner dropped out of their sockets and fell to the ground with the head of the martyr! If now we believe that this Alban ever existed, we must also believe the above stories, for we have the same authority for the whole. There are, besides, great chronological difficulties to overcome, for the martyrdom is said to have taken place in 303, during the Diocletian period, while it is certain that Carausius usurped the throne in 286, and was succeeded by another usurper, from whom the throne was recovered in 296 by Constantius, who died as Emperor of Rome in 306, and was succeeded by his son, Constantine the Great, and it is difficult to believe that either of these would have sanctioned so bloody a persecution in their dominions. Both Eusebius and Sozomen deny that there was any persecution in Britain in the time of Constantius. Before the time of Pope John XV., who in 993 claimed the right as his sole prerogative, the manufacture of saints was free to

all bishops and councils, and they were multiplied in proportion to the demand. The town of St. Albans was formerly called Verulam, and Alban is said to have been martyred there. More than a century after, in 429, a council was held at Verulam, and it is said that Germain, Bishop of Auxerre, in France, caused his tomb to be opened, and deposited in them some relics of saints. Verulam was afterwards destroyed by the Saxons, and in 791, five hundred years after the time he is said to have died, Offa, King of Mercia, in expiation of the murder of the King of the East Angles, founded a monastery there in honor of Alban. It is said an angel appeared unto King Offa, and admonished him to raise out of the earth the body of the so-called protomartyr, the memory of whom had been lost for five centuries, and the king assembling his clergy and people at Verulam, they commenced the search for his body with prayer, fasting and alms; when a ray of fire was seen to stand over the place of burial, like the Star of Bethlehem, and the body was found excellently preserved by the relics placed there by Germanus more than three centuries before! To this Chauncey adds: "But others hold that Matthew Paris (ob. 1259) and the other monks of St. Albano, invented these fabulous stories to blind the world, and induce the people to believe the innocency of the wicked king because he was their founder, and by such artifices they were wont to increase their benefactions and the revenue of their Church."

Matthew of Westminster (14th cent.) repeats the tales of Gildas and Bede, and says also that when Alban was for six months in prison, no rain nor dew moistened the earth, but every day the whole country was burnt up under a most scorching sun. No fields nor trees produced any crops. Another fable is that there was a discussion concerning his shrine, some of the monks doubting whether he was buried there, and one evening as one of them was praying, the shrine burst open and a form appeared, saying, "Ecce ego Albanus. Behold it is I, Alban; did you not see me arise from my tomb?" "Yes, my Lord and master," replied the monk, whereupon Alban went back to his coffin. That a body was really found by King Offa need not be doubted, but it was probably "planted" by the monks the night previous.

Of all absurdities, however, perhaps the greatest is that this first-class (!) saint should have required the relics of other saints to preserve his body from decay! The monks of Glastonbury, then perhaps the most prominent monastery in England, said that Joseph of Arimathea introduced the Christian religion in England—their authority of course tradition, tradition only, for there is not a particle of proof; but there are no less than eight other theories on this point, all built on the same loose foundation, so that it would require a very wise man indeed to prove who was really the founder of Christianity in England. They boasted, moreover, that Joseph was their founder, and it is not in the least improbable that when the monks of Verulam started their church they thought it a "grand idea" to claim as a patron a first martyr, as a set off against the first Christian!

Gildas was a bishop. He tells us himself that he wrote in 560, at the age of 44. Tigernach chronicles his death in 570. The Annals of Ulster in 569, and so likewise the Annals of Inisfallen, "A.D. 569. *Quies Gildais episcopi.*" Bede was a monk of Jarrow. Both men were truly good men, and undoubtedly believed what they narrated, but it is almost unnecessary to add that they must have been exceedingly credulous, and that the former should have been so easily deceived is marvellous, as when condemning the vices of the Britons he names "in particular that hatred of truth, together with her supporters, which still at present destroys everything good." After reproving several of the petty kings of Britain, he goes on to say:—"And how willingly would I in this place make amend (shame forbidding me further to proceed) did I not behold such great masses of evil deed done against God by bishops or other priests, or clerks; yea, some of our own order, whom as witnesses myself must of necessity first of all stone (according unto the law) with the hard blows of words, lest I should otherwise be reproved for partiality." "Britain hath priests, but they are unwise, very many that minister, but many of them impudent; clerks she hath, but certain of them are deceitful raveners: pastors (as they are called), but rather wolves prepared for the slaughter of souls, . . . instructing the laity, but showing in the most depraved examples vices and evil manners; . . . despising the commandments of Christ . . . detracting often and seldom speaking truly; hating verity as an open enemy, and favouring falsehoods as their most beloved brethren; looking on the just, the poor and the impotent with stern countenance, as if they were detested serpents, and reverencing the sinful

rich even without any respect of shame, as if they were heavenly angels; preaching with their outward lips that alms are to be disbursed upon the needy, but of themselves not bestowing one halfpenny: . . . seeking rather ambitiously for ecclesiastical dignities than for the kingdom of heaven . . . buying the same at a high rate . . . after they have attained unto the seat of the priesthood or episcopal dignity, for usurping only the name of priesthood, they have not received the orders of apostolic succession . . . they buy their deceitful and unprofitable ecclesiastical degrees." "O, ye enemies of God, and not priests! O, ye traders of wickedness, and not bishops!" and, after exhorting them to repentance, he closed his book with a blessing on the faithful few. "And may the same Almighty God, of all consolation and mercy, preserve his few faithful pastors from all evil."

This is evidently a true picture of the times, and it must have been in such times and by such men that the fable of the protomartyr was concocted.

In later times the monastery of St. Albans became so notorious for its luxury, idleness and lasciviousness that Pope Innocent VIII. (who died in 1492), enjoined Cardinal Morton to visit and report upon it. That report—the original—is still in Lambeth Palace, and Froude says of the monastery and adjoining sisterhoods that they even stained with every crime, even unto the sin of Sodom, and of the Cardinal's report that the details cannot be quoted, even in Latin!

It was said of old "Cursed be the man before the Lord that riseth and buildeth this city Jericho," and yet such is the ignorance or superstition even of this nineteenth century, that this church has been restored, and only seven years ago our rulers in state and church selected it as the seat of a Protestant bishop—the Bishop of St. Albans,—and now we in Protestant Upper Canada are about repeating this folly; but "Christianity" based chiefly on tradition (whether true or false it matters little) is the order of the day. Mass-houses, as our Puritan fathers called cathedrals, were intended for the pompous ceremonies of the Romish Church, so well calculated to impose upon the careless crowd with whom ceremony too often usurps the place of religion. We are to have Mr. Moody here next week. Does he require gorgeous robes, surpliced choirs, intoning and monotoning, processions, and the like?

VERAX.

Nov. 29, 1884.

Children's Corner.

CHAPTER XXI.

(Continued.)

"Yes, Dorothy, I mean what I say. I do not know why it is that I talk to you and feel towards you as I do. But you are not like other children, and I can trust you. I think it is right you should know certain things. You may read the letter."

Dolly took up the paper reverently, as though it was something very precious. The writing was shaky and uncertain, very different from the firm, bold hand of a few months back. When the child saw that, a great love and pity welled up in her heart, she stooped and kissed the poor right hand which had lost so much of its old power, and then she carried the letter away to the window to read quietly to herself, for the handwriting was not very easy to make out.

"MY DEAR DOROTHY,—I do not know whether or not this letter and the proposition it contains will be a great surprise to you. Perhaps some of the past letters written or dedicated to your husband by me will have prepared you for what I am now going to say.

"I think I need not speak to you in high terms of your daughter Dorothy. You know her, and her gentle, winning ways, her unselfish nature, and her loving, loveable disposition. You have trained her to be what she is. Your influence upon her is evident in all her confidences, in all her ways. It will not therefore surprise you overmuch to hear that she has won her way into my heart: I have learned to love your child well, Dorothy, and now I have a great wish to know her mother also.

"I write to ask you to come home, you and your husband, and to come home soon. I have lived a lonely life, and I am going old. I feel that I should like in my old age to be once more surrounded by loving faces and bright young voices, and to feel that the close of my life will not be spent in solitude as these years have been—and that through my own deed—my own injustice.

"Yes, Dorothy, I admit so much—forgive it, forget it, and come home to me. The presence of your sweet child has shown me how dismal and loveless my lot has been. Let it not continue thus; but come home to me and bring your husband, my son, back to me.

"Little Dorothy your child has unconsciously pleaded for you with me; now in her name I plead with you. For the sake of our little peace-maker come home.—Your affectionate mother (if you will permit it so),

"ELEANORA TEMPLE."

Dolly read the letter quite through very slowly, and with a beating heart. And when she reached the last words a rush of happy tears filled and dazzled her eyes, and her lips quivered uncontrollably. But she did not cry. The

tears were checked and the blue eyes were raised trustfully and gratefully to the sky.

"O Lord Jesus Christ, I thank thee very, very much, I am so happy. I knew that if I went on praying it would come."

Then she turned again to the room, came forward slowly, and laid the letter down.

"O grandmother!" she said and drew a deep breath; and as Lady Temple made no response, she looked into her eyes and asked, "O grandmother dear, is it really so?"

"Yes, Dorothy, all that I have said is true, every word."

"Oh!" answered little Dorothy with a sigh of happiness, "I am so glad, so glad!"

The letter was folded and sealed, and Dolly herself carried it to the post-box and put it in with eager, trembling fingers.

Oh, those days and weeks that followed, what happy ones they were for the child!

What wonderful news there was for Miss Manners when she came back! What happy, happy talks there were, what bright anticipations! And there was Dr. Gordon to sympathize with all her raptures, seeming almost as pleased at the news as the child was herself.

And when Duke came home with the Lennox party (for he stayed on as long as they did), what was there not to talk over with him!

Dolly had not trusted the news to paper, it was too precious. She must tell it herself. She must see for herself the surprise and pleasure of her listeners, hear for herself their words of astonishment and delight.

Duke's joy was of a boisterous kind. He showed none of Dolly's deep, almost speechless joy; but he was delighted at the thought of seeing his parents again; and his manner towards Lady Temple became more warm and affectionate than it had ever been before.

(To be Continued)

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Died.

In Wingham, on Tuesday, Dec. 2nd, after three days' sickness, Norman Butler, second son of Rev. Robert McCosh, aged 5 years and 11 months.

"Suffer little children to come unto Me and forbid them not."

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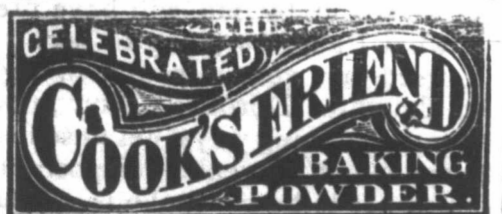
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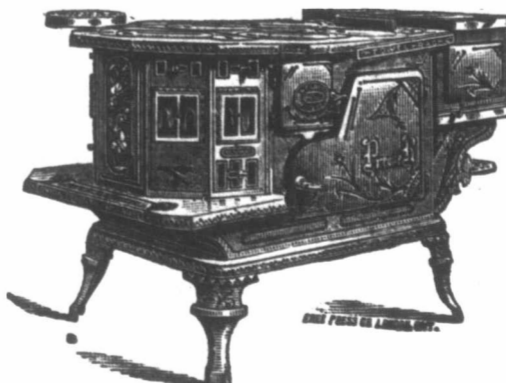
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