

# The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

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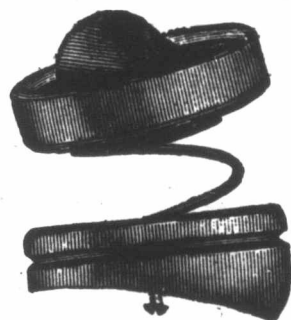
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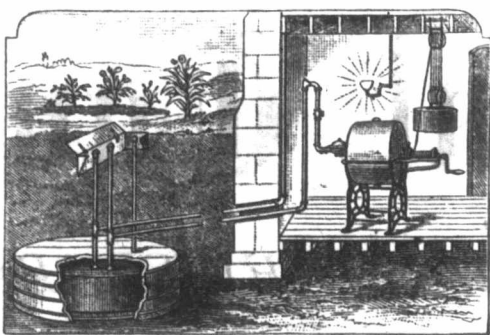
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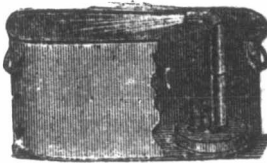
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## The Evangelical Churchman

PUBLISHING COMPANY,

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### HOW TO SUCCEED.

The low desire, the base design,  
That makes another's virtues less ;  
The revel of the ruddy wine,  
And all occasions of excess ;

The longing for ignoble things ;  
The strife for triumph more than truth ;  
The hardening of the heart, that brings  
Irreverence for the dreams of youth ;

All thoughts of ill—all evil deeds,  
That have their roots in thoughts of ill ;  
Whatever hinders or impedes  
The action of the nobler will—

All these must first be trampled down  
Beneath our feet, if we would gain,  
In the bright fields of fair renown,  
The right of eminent domain.

—H. W. Longfellow.

### WHERE IS THE DIFFERENCE?

It is astonishing how many besides our Romanizers, do not understand in what consists the essential difference between the theology of the Church of Rome and that of this Protestant Episcopal Church, about justification. It will not be without advantage, therefore, if we point it out, for the benefit of those who know not, and to remind those who know.

The whole discussion is in our hands, were we only to transcribe what our great philosophical divine, Richard Hooker, has written ; but as ex-

tracts are not apt to be read with much care, we prefer to put what he has said in our own words. Those, however, who prefer to read Hooker for themselves, will find the distinction in Sermon II., "On Justification, Works, and How the Foundation of Faith is Overthrown."

In order to make the matter simple, Hooker begins by opening a way to the plain understanding of that grand question, which hangeth yet in controversy between us and the Church of Rome, about the matter of justifying righteousness. The righteousness whereby we are here justified, he says, is perfect, but not inherent ; that whereby we are sanctified inherent, but not perfect. If this sentence be understood, then the matter of our justification will be understood.

There are many things in which we and the Church of Rome are agreed, as Hooker points out. The Church of Rome teaches, as we do, that all men are conceived and born in sin ; both teach that God alone can justify the soul, that in making men righteous none do work efficiently with God, but God alone. Both churches teach that no man can attain justification but by the merits of Jesus Christ. Both teach that though Christ is the meritorious cause of justification, yet something is required in us, before we can be justified. Thus far, says Hooker, we join hands with the Church of Rome.

Wherein do these churches differ? They differ as to the nature of the medicine by which Christ cureth our disease ; the medicine, they say, is something which Christ infuses into the soul by sacraments, and this inherent righteousness justifies in proportion as it is received. When first received, this is the first justification ; the increase thereof, the second justification. It is increased by the merit of good works ; may be lost by mortal sin, and if lost may be recovered. It is applied unto infants and infidels through baptism ; applied further through good works, and the more men work the more they are justified. To such as have diminished their justifying grace by venial sins, it is applied by holy water, Ave Marias, and such like ; to such as have lost it by mortal sin, it is applied by the sacrament of penance, which changeth the punishment eternal into a temporary punishment, to be endured here if time do serve, if not, in purgatory. This, says Hooker, is "the mystery of the man of sin."

Let us understand this matter. Rome teaches all are sinners, and none can be saved except through Christ. Thus far the medicine is the same. But how is the medicine to be applied? And in the application of the medicine, consists in the main the essential difference between the teaching of the Church of Rome and the Church of England. A man is ill, there is a remedy for him by which he may be made well. But how shall he take the remedy? for if he apply externally that which ought to be taken internally, though the medicine be perfect, he will get no good. Now this medicine of Christ's merits, which is for the health of the soul, the Church of Rome applies externally through sacraments—sacraments, some divinely appointed and others man appointed ; penances and crossings ; holy water and genuflections, Ave Marias, and Paternosters,—take these and apply them, and that church assures you of salvation, but only after you have passed through the fires of purgatory. This is what Rome teaches, this is what the Romanizers in the main teach—a

salvation by inherent righteousness, which righteousness is infused into us by sacraments, and increased by moral or even by ecclesiastical works.

Now, says Hooker, quoting St. Paul, "doubtless I have counted all things loss, and I do judge them to be dung, that I may win Christ and be found in Him, not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith." "Christ," says Hooker, "hath merited righteousness for as many as are found in Him. In Him God findeth us, if we be faithful, for by faith we are incorporated into Him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man who in himself is impious, full of iniquity, full of sin, him being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous, as if he had fulfilled all that is commanded him in the law ; shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say ; but the Apostle saith, 'God made him which knew no sin to be sin for us : that we might be made the righteousness of God in him.' Such are we in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or phrensy, or fury, or whatsoever. It is our wisdom and our comfort ; we care for no knowledge in the world but this, that man hath sinned and God hath suffered ; that God hath made Himself the sin of men and that men are made the righteousness of God."

So Hooker ; but what saith the Son of God? "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." What saith St. Paul? "Therefore being justified by faith we have peace with God." What saith St. Peter? "Kept by the power of God through faith unto salvation." What saith St. Jude? "Building up yourselves on your most holy faith." What saith St. John? "Who-soever believeth that Jesus is the Christ is born of God." What saith this Church? "That we are justified by faith only is a most wholesome doctrine and very full of comfort."

In few words, we and the Church of Rome teach men are justified by the merits of Christ ; but Rome teaches these merits are applied to the soul only through sacraments ; the Bible and this Church teach these merits of Christ can be received only by faith. In the former case the justification amounts to little—cannot so much as save from purgatory ; in the latter case the justification is perfect—all sins are forgiven and the justified sinner at death goes to be with Christ forever and ever.

Justified or pardoned, says this Church, by the merits of Christ received by faith. Justified, says Rome, by the merits of Christ received through sacraments ; and as these are only valid as administered by a priest, so without priest's pardon Christ cannot pardon. You may have baptism and confirmation and communion, may be penitent and have faith in Christ ; but unless the priest endorses your petition to Christ there is no pardon for you. This we have said more than once is the gospel according to Satan.—*Southern Churchman.*



## "I AM TRYING TO BELIEVE."

AN INCIDENT OF THE MOODY MEETING IN LONDON.

It was during the last week of the meetings in the great Terminus Hall, St. Pancras, that I fell in with a very intelligent young lady on her way to the inquiry-room. She seemed to be quite anxious about her soul, and greatly troubled that she could not find peace. I asked her if she was a Christian? She replied, "I am trying to be one, sir."

"But," said I, "you are not to try; you are just to believe."

"I know that quite well, sir; that is what Mr. Moody has been telling us in his sermon this afternoon. And that is what I am trying to do. I am trying to believe."

"Well, my dear friend, what are you trying to believe?"

"Why, sir, I am trying to believe that I am saved."

"But you are not to turn your faith upon yourself at all. You are nowhere bidden in the Word to believe that you are saved. Do you not see that if you were to find something in or about yourself that you recognized as salvation on the ground of it, you would not be trusting in Christ at all, but only in yourself? This is a very common mistake. It is, indeed, the old one of trying 'to feel,' in order to be saved. We are constantly tempted to turn our thoughts inward toward ourselves, rather than outward to Christ, who alone can save. Now, dear friend, just give up all attempts to believe anything about yourself. Believe on the Lord Jesus Christ, and thou shalt be saved."

With that kind of inconsistency that is characteristic of a newly-awakened mind she at once shifted her ground, and said: "Well, that is just what I am trying to do. I am trying to believe in Christ."

"Very well," said I, with the purpose of clarifying her thought to her own mind a little: "What are you trying to believe concerning him?"

To this she made no answer for a long while. The truth is she was full of confused thoughts; she really did not know what her trouble was, and stood more in need of some simple and clear instruction than anything else. So I determined upon a course of questions which I thought would lead her out of her darkness and confusion.

"Let us see," I proceeded, "if we can't get at your difficulty. You say that you are trying to believe on the Lord Jesus Christ, but cannot. What is it that you cannot believe? Perhaps if we can separate that which you do believe from that which you do not believe, we will be able to treat your difficulties more intelligently. Do you mind answering me candidly a few questions touching your lack of ability to believe?"

"I will be pleased to answer any question I can; for I am very anxious to be saved."

"Well, then, we will try and see what you do believe, first. Do you believe that Jesus Christ came in to the world some two thousand years ago?"

"Oh! yes; I believe that, of course!"

"You are not in the least doubt upon that point?"

"Not the least, sir."

"Then you are not 'trying to believe' on that point?"

"No, sir."

"And do you believe that he was the son of God?"

"Oh! yes, sir! I am not in doubt there in the least. I fully believe that he was God's Only Begotten Son, just as the Bible says."

"Very well. Now, do you believe that God sent him into the world to save sinners?"

"Of course! What else did he come for? If I did not believe that, I would not be here trying to get my own soul saved."

"Very good; that seems to be clear. Here are two or three points concerning Jesus that you do

believe without a doubt; and so we rule them out from among the difficulties in the way of your faith. Do we both agree, so far, that you are not trying to believe but that you really do believe?"

"Yes."

Then turning to Isaiah liii. I read the following: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisements of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on him."

"Now my dear friend, do you believe that, when God sent his Son into the world, he did really lay or cause our sins and iniquities to be laid on him? Or, to look at another Scripture (Rom. iv, 25), do you believe that 'he was delivered for our offences and raised again for our justification'?"

After looking at these and other like passages for awhile, she agreed that she was "bound to believe that Christ had borne the iniquity and sin of the world."

"Well, do you believe that he bore your sins as well as that of all other sinners? Or do you expect him yet to come down and do this for you at some future time? Or, when he died for sinners, do you believe that you were left out of account?"

Here were some new lines for her. She dropped her head, and gave herself over to thought for awhile; and then, with the dawn of new light in her face, she said in substance:

"I do not see how I am to separate one thing from another. If I believe that he came into the world and died for sinners, I must believe that he died for me as much as for any one else, and that if God raised him for anybody's justification, he must have raised him for mine as well." But there was anxiety in her face still. She was not abandoning herself to the glad truth without reserve. So I went on:

"Let us go over the ground of our inquiry a bit, and see where we stand. You began by saying that you were 'trying to believe on the Lord Jesus Christ,' but that you could not. Then, when we began to take the difficulty apart, and look at it in bits, you came to the conclusion that you did believe: (1) That Jesus Christ came into the world some two thousand years ago; that the story of his advent and death is no myth, but a real and blessed fact. (2) That Jesus is indeed the Son of God and not mere man. (3) That though we had all gone astray like lost sheep, yet God had laid on him the iniquities of us all, and had caused him to be delivered up for our offences, and had raised him again for our justification. (4) And, finally, you agree that you believe that you are included in that blessed saving work. That your sins, too, were on him, and that he was raised for your justification."

"Yes; I am agreed to that."

"Now, let me ask you two questions. First. If you believe these things, you are not trying to believe them: for you cannot at once be trying to believe and yet believing them. In that case, you may give over trying, and begin trusting. Is not this fair and true?"

"Why, yes, sir; that seems very plain; but I had never thought of it in that light."

"Well, Second. What is it about Christ that you cannot believe?"

She looked up into my face, thoughtfully and steadily, as though she were trying to think of something she did not believe; but as she mused and thought on who Christ was, and what he had done for her, her fears had to melt away. Another moment she threw them all to the winds, and with a radiant face she said:

"Oh! now I see it. I am not to believe that I am saved, but that Jesus Christ saves me by what he has done for me, and by God raising him from the dead."

"Yes," I said: "Salvation is not the object of our faith, but Christ and his finished work. Indeed, salvation is the fruit or end of our faith. Further, we are not to look within for salvation, but to Him who is our salvation. 'Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH (Jesus) is my strength and my song; he also is become my salvation.' This is the grand secret. It is not what we are, what we do, what we feel, or what we believe, but it is JEHOVAH—JESUS who is our SALVATION."

May the Lord direct the eyes of all anxious souls who may be "trying to believe" away from themselves to him who came, who was the Son of God, who was made sin for us, who was delivered for our offenses and raised again for our justification, AND WHO IS BECOME OUR SALVATION.—Rev. Geo. F. Pentecost.

## Missionary.

## U-GANDA.

We feel sure that our readers will be glad to hear that we have again received news from the missionaries in U-Ganda, Central Africa. Since our last extracts from Mr. Mackay's and Mr. O'Flaherty's journals, they have been strengthened by several new missionaries.

Letters are to hand from the Revs. P. O'Flaherty and R. P. Ashe in U-Ganda, dated August 31st. The news is very encouraging. Nine men, seven women, and four children were baptized in August, making, with the first five converts baptized in March, 1882, and H. W. Duta (baptized at Zanzibar), and one seemingly true convert, baptized when dying of the plague, a total of sixteen men, seven women, and four children, twenty-seven in all. Mr. O'Flaherty gives some interesting accounts of some of these first Wa-Ganda Christians. Eight of them—four couples—had been united in Christian marriage. Besides the one who died, another, who was regarded as a true believer, succumbed to the plague without being admitted into the visible Church. So, observes Mr. O'Flaherty, the Native Christian community of U-Ganda has already to report its births, marriages, and deaths. Mr. Ashe writes, "I have made some progress in the language, and am in a better position to express an opinion about the work. There is much to encourage us, and I think that some, at any rate, of those baptized have indeed laid hold upon the truth as it is in Christ. Many still come to be taught, and seem to show a deep interest in what they hear."

Truly we may praise God for His blessing, as well as treat its continuance. What would the early missionaries in New Zealand have said if they could have reported twenty-seven baptisms within six years of their arrival?

In July, Mr. Mackay, accompanied by Mr. Gordon and Mr. Wise, travelled across the Victoria Nyanza Lake, and we think that a few extracts from Mr. Mackay's journal will interest our readers:

On the third day the canoes put up at a village which must be almost at the south-west limit of U-Ganda, where one of Mtesa's generals named Mungobya has a "country-house":—

"Several of Mungobya's lads had been taught to read by us, and here one produced a Kiswaheli hymn-book which he read fairly out of, as he accompanied me a mile on the way back. It is encouraging to find that these lads, who generally have to leave us as soon as they make some progress, strive in some measure to keep up their reading in the country."

On the next day,—

"In the wide bay south of Dumo it became so hazy that we lost sight of land. Boatmen could not steer, as even the sun was invisible.

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I took out my compass and directed them. They took it for a charm or idol, and the chief of my canoe begged for it that he might carry it to a sick child of his whom he had left at home. He would recover at once! They followed the direction of the compass more from their faith in its virtues as a charm of divination than as being a scientific instrument."

The entry for July 8th gives a glimpse of Mr. Mackay's employments *en voyage* :—

"Yesterday I wrote orders for school-books, medicines, and tools. Every day I spend some time reading the Swaheli New Testament with Sembera. The time while sitting in the canoe I occupy in reading. Since leaving Ntebe I have read the whole of Paley's Evidences and the half of Butler's Analogy."

Then we have a specimen of Central African superstition :—

"July 14.—Rough outside. The boatmen were too fatigued to start to-day. Before crossing the bay of yesterday, the Baganda and Basese called into service all their most potent charms. On embarking, they put some bananas on a paddle, and throwing them into the water, offer up a prayer to the lake god, Mukasa, "Oh, Lubare, come and take this offering to thee, and grant us that we may reach the other side in safety!" Not a few of them perish, however. The canoes cannot stand a heavy sea, and are easily swamped. Whole cargoes of ivory are often thrown overboard. The boatmen themselves can seldom swim, and are, besides, terribly afraid of crocodiles, although very fond of the flesh. The Arabs are just as superstitious as these poor heathen. Before crossing the Soswa Bay they select a small tusk of ivory, and, holding it up that all the boatmen may see it, throw it into the lake to propitiate the deity."

The journey is often interrupted by illness; poor Mr. Mackay describes his condition when he landed at Kagei as most wretched.

They were seeking for a new site for founding a station at the south end of Lake Nyanza, as Kagei had proved unhealthy.

It was on July 26 that Mr. and Mrs. Gordon left Kagei. On Aug. 3 they were in Msalala. At "Kwa Sonda" they found Mr. Hannington's boat, or rather its planks, frames, &c., "lying warping, splitting, and shrinking under a blazing sun." These materials, provided mainly by the liberality of friends at Brighton, and carried up country with Mr. Hannington's caravan, the year before, had been left at "Kwa Sonda" for lack of men and means to carry them further. The question now was, where to put the boat together and launch it. The upper part of Smith Sound is choked with papyrus, and there is no open water for a boat. On Aug. 9, therefore, the brethren went off again by Makolo's and the ferry into Urmin, to get permission, if possible, from the "Mtemi" or king of that district to build the boat on that side and nearer the mouth of the creek.

"Aug. 13.—Messenger returned from the Mtemi; who sends compliments to the white man, but he does not want him to settle in his country. He means to be friendly with us, and to grant us a road through Urmina, while we may bring our boat and build it at the ferry, but we must pay for this privilege. This we promised to do. The Mtemi is afraid of the Muzungu; afraid even to see me or any of my men, and afraid of my staying as near him as this village (ten miles off). Until Gordon returns from Usukuma with cloth, I must go and sleep in a village farther off to the south-west. But I do not mean to endanger his life with my presence in his proximity, for I shall make (D. V.) to-morrow for the other side, and try to come to terms with Makolo and his subjects at the ferry as to bringing the boat past their towns."

"Aug. 14.—Packed up early. Gordon started back for Kageye with the tent and his bed and

a few servants. He hopes to reach Wise's camp in four days. I myself returned to the ferry with only my bed and cooking utensils. Put up in the verandah of house of the little Mwanangwa who owns the canoes. In the evening, when his head men were collected, we held a long palaver to settle the amount for carrying across the whole of the loads of the boat, &c. Their demand was twenty doti, which by degrees they brought down to ten. I told them that the planks were light, and I could easily make a raft of them, and bring the whole across without canoes at all, but I was willing to employ their canoes at a reasonable rate. My price was five doti. This they ultimately agreed to, on my promising a present of one extra doti to the chief himself. This one I gave him then, promising to pay the five when I got the boat over. Night cold. My men terribly annoyed by mosquitoes, while I slept securely under my curtain, which I never travel without."

One can understand men leaving home and friends, for the great honour and privilege of telling the sweet story of Jesus and His love to those who have no other way of hearing it; but these pioneer missionaries have to prepare the way for those who shall hereafter find soil ready to receive the good seed, and we find them taking up the humblest kinds of work; for civilization must to some extent precede more direct mission work. The Master will not forget their labour of love, and when future reapers come to gather in the grain, those who prepared the ground, with so much fire, will be remembered in His "well done."

"To-day I succeeded in making a rough frame as well as crank for the stone, so that now we can grind our adze and axes, &c., and thus make a start, on the principle that given one tool you can make a second; but with no tool at all how can you make the first tool?"

"Aug. 22.—Having heard last night a report that Sonda was dead, I sent men this morning to his place to hear definitely. Had handles made for axe and picks. Had cramps and other tools scoured from rust and cleaned. Several of my men down with fever. I must get out of this low-lying spot as quickly as possible. Every day I spend an hour or two reading with Sembera. I am beginning to pick up a few words of the language here, which is a dialect of Kinyamwezi. I wish I could talk with them, for they are very, very much in the dark. When they see me reading a book they say I am divining. When I write they say I am working witchcraft. One day I told them that my Bible was full of the words of God, and they only remarked to each other that it was true what they had supposed, that I was really a medicine-man, i.e., a wizard or soothsayer. On the Lake, among the Baganda and Basese, I had almost daily opportunities of telling them of God's revelation to men, but here my mouth is closed, and will be for some time. I have tried to get out of the Mwanangwa here the reason why the Mtemi is afraid of me. 'Oh,' says he, 'the Mtemi believes that if you see him you will bewitch him with a look, and carry off his spirit to make a show of it to the other white men at the coast!'

"In the evening had the boxes of tools, nails, &c., stowed away in the hut where the Wangwana sleep, and removed my tent and bed to an elevated spot far up the hill, hoping to be free from mosquitoes. Just after sundown a mighty buzzing commenced in the edge of the creek below, and millions upon millions rose and filled the tent and all the jungle around. Later on they diminished considerably outside, but the tent remained like a wasp's nest. I was tolerably secure in my curtain, but my two boys who were with me got very little sleep."

Still amid all discomforts and trials, they work on in faith. God will give up this land

yet, but we must await His time. If we had only enough of faith all would be plain.

And even in their discordant music, faith hears sweet sounds of praise that yet shall be. "As my ears rang with the weird strains, I fancied far (no, not far, it must be near now) into the future when these musical children of Unyamwezi will make their village gates ring with the happier harmonies of the songs of Zion! It will be our own fault if they do not."

A native chief named Sonda died, and Mr. Mackay thus writes of it:

"Sept. 11.—Reached Msalala. A small boy, brother of Sonda, has been appointed chief. Sonda's mother and some half-dozen other unhappy creatures had been put to death on the plea of their having bewitched Sonda, although he died of smallpox more than two hundred miles away. Now there is a good and rare opportunity for planting the Mission there. The chief is very young, and may now be far more easily led to know the way of truth than ever after; in fact I promised to bring my brethren to settle at his place, as, in addition to the fact of the present opportunity being a rare one, the place will suit well as a station on the route to Buganda and a land terminus for caravans, being the very northernmost extremity of Mirambo's territory, and within a dozen miles of our port on the Lake, there being only Makolo between, and he is now friendly."

At length by November the boat is put together ready to be launched, and we trust it may enable our brethren to organize easier and more regular communication between the north and south sides of the great Lake. During the last three or four years we have never had news from U-Ganda only four months and a half old, notwithstanding the much improved "post" between Uyui and Zanzibar. If Mr. Mackay is able to make the new boat into a steam-launch, a great step will be gained. But whether under steam or sail, may it please God to grant her a long and useful career in His own service.

Severe attacks of fever prostrate the missionaries from time to time and yet even this is recorded in such words as:

"Sept. 15.—All night I lay in a wretched state, but the morning found me considerably better; while I could not help feeling glad and grateful to our Father above, who has guided us in every step since I reached Kageye two months ago, and who has so prospered all our plans and efforts, enabling us to triumph over every difficulty."

And here ends our news for the present. Let us not forget them in our prayers, if we cannot help them otherwise.

## British & Foreign News.

### ENGLAND.

Archdeacon Watkins has addressed a letter to Lord Dalhousie, in which he says he has no hesitation, speaking as a Hebrew scholar, in expressing his opinion that the Levitical law does not forbid marriage with a deceased wife's sister, but by implication permits it. He adds a note from the Speaker's commentary to the same effect, but, nevertheless, he hopes Lord Dalhousie's Bill will never become law. His objections are based upon expediency.

The Bishop of Manchester, preaching in the cathedral of his diocese on Sunday, made special reference to Mr. Herbert Spencer's article on "The Coming Slavery" in *The Contemporary*. Dr. Fraser said he quite admitted that the prophecies of Christ as to the signs that preceded His coming and the end of the world were not much more bright or cheerful than the anticipations of Mr. Spencer; but there was this important difference between them—that the one had a remedy and the other had none. Dr. Fraser had very little faith in schemes, in systems, in organizations, in utopias, but he had every faith in the power of the



Spirit of God acting upon the spirit of man. Against Mr. Spencer's threat, sufficiently alarming, of the "coming slavery," he would set the great Pauline text, "Where the Spirit of the Lord is, there is liberty."

The exposures made of the Popish system by Miss O'Gorman at Manchester, led to the Roman Catholic Bishop of Salford causing the whole of Manchester to be placarded with large posters, stating that if such charges were facts, it ought to bring a blush of shame to the cheek of the adherents of the Catholic (Roman) Church. A reply by A. H. Guinness was printed and placarded all over Manchester and suburbs. From this the result has been that eighteen families have renounced the Romish Church and joined the Church of England.

The fifth anniversary of the Children's Scripture Union was held in Exeter Hall. In the course of the proceedings, it appeared that about 200,000 children are, in connection with this society, regularly reading selected portions of the Bible day by day, and by means of examinations, bright, cheerful meetings, the influence of lady helpers, &c., are encouraged to read with understanding, a very large number giving evidence of being converted through the reading of the Word of God. Rev. Sholto D. C. Douglas, who presided in the afternoon, and Rev. Dr. H. Sinclair Paterson, who presided in the evening, gave addresses on the value and importance of reading the Scriptures by the young. Mr. T. N. Bishop, hon. sec., read extracts received from all parts of the kingdom, showing the widespread interest awakened, and the blessing which had followed the word.

The Lord Mayor presided at Exeter Hall over the fortieth annual meeting of the Thames Church Mission, the field of whose operation ranges from Putney Bridge to the Nore. The report stated that 30,387 visits had been paid to the vessels during the twelvemonths, while there had been 133,000 attendants at the 4,206 services held. Though by reason of the state of trade the visits to the shipping on the river were fewer, yet through the largely increased attendance at the various mission halls in the docks there were 15,317 more persons present at the services than in 1882. The mission halls at Tilbury and East Greenwich, Poplar and Victoria Docks, were centres of active spiritual effort. The committee are about to place floating library and reading rooms in the Regent's Canal Basin. Two more mission smacks will shortly join the three at present in use. The medicine chest carried by each missionary smack had proved of incalculable benefit to the fishermen. The jurors at the Fisheries Exhibition awarded their silver medal to the society for their exhibit. The gross receipts for the year amounted to £5,376, the expenditure leaves a balance of £48 in hand.

**BUDDHISM IN RELATION TO CHRISTIANITY.**—At the last large meeting held in February, by the Victoria (Philosophical) Institute, 7 Adelphi Terrace, London, a paper was read by Rev. R. C. Collins, M.A., on Buddhism in relation to Christianity. Referring to the parallels between the persons and characters of Buddha and Jesus Christ, he said:—"Take, as a prominent instance, the birth stories. I need not here give details which are to be found in any modern work on Buddhism. The supposed miraculous conception; the bringing down of Buddha from the Tusita heaven; the Devas acknowledging his supremacy; the presentation in the Temple, when the images of Indra and other gods threw themselves at his feet; the temptation by Mara—which legends are embellished by the modern writer I have already quoted, under such phrases as "Conceived by the Holy Ghost," "Born of the Virgin Maya," "Song of the heavenly host," "Presentation in the Temple and temptation in the wilderness"—none of these is found in the early Pali texts. The simple story of ancient Buddhism is that an ascetic, whose family name was Gautama, preached a new doctrine of human suffering, and a new way of deliverance from it. There is no thought in the early Buddhism, of which we read in the Pali texts, of deliverance at the hands of a god; but the man Gautama Buddha stands alone in his striving after the true emancipation from sorrow and ignorance. The accounts of his descending from heaven, and being conceived in the world of men, when a preternatural light shone over the worlds, the blind received sight, the dumb sang, the lame danced, the sick were cured, together with all such embellishments, are certainly added by later hands; and if here we recognise some rather remarkable likenesses in thought or expression of things familiar to us in our Bible we need not be astonished, when we reflect how great must have been the influence, as I have before hinted, of the Christian story in India in the early centuries of the Christian era, and, perhaps, long subsequently. This is a point

which has been much overlooked; but it is abundantly evident from, among other proofs, the story of the god Krishna, which is a manifest parody of the history of Christ. The *Bhagavat-Gita*, a theosophical poem put into the mouth of Krishna, is something unique among the productions of the East, containing many gems of what we should call Christian truth wrested from their proper setting, to adorn this creation of the Brahman poet and indicating as plainly their origin as do the stories of his life in the *Maha-Bharata*; so that it has not unreasonably been concluded that the story of Krishna was inserted in the *Maha-Bharata* to furnish a divine sanction to the *Bhagavat-Gita*. If, then, as there is the strongest reason to believe, the Christian story, somewhere between the first and tenth centuries of the Christian era, forced itself into the great Hindu epic, and was at the foundation of the most remarkable poem that ever saw the light in India, can we be surprised if we find similarly borrowed and imitated wonders in the Buddhist stories also? A discussion ensued in which Mr. Hormuzd Rassam, Professor Leitner, from Lahore, Mr. Coles, an earnest student of the question during 25 years' residence in Ceylon, Professor Rhys Davids, and others took part; all agreeing in and confirming the statements of Mr. Collins' paper. Dr. Leitner brought a large number of photographs of early Indian and Tartar sculptures, showing the first introduction of the Christian story into those monuments between about the second and tenth centuries, and he pointed out the value of such additional confirmation of Mr. Collins' statement.

#### SCOTLAND.

The new west doorway in St. Giles', Edinburgh, has been completed by placing in the niches above the arches statues of Alexander I., David I., Alexander III., Queen Margaret, and Margaret, consort of James IV., Robert Bruce, James I., James IV., Gawin Douglas, the second provost of St. Giles', John Knox, William Forbes, the first Episcopal Bishop of Edinburgh, and Alexander Henderson, the great champion of Presbyterianism against Prelacy.

The *Scotsman* of Wednesday describes a remarkable movement which has been initiated in the synod of the Kirk at Aberdeen. The retiring Moderator, (the Rev. C. C. Macdonald), in an opening sermon, urged that Disestablishment was the only remedy for the ecclesiastical disorder of the present day. The vitality of the National Church, he said, was not low, but it would be vain for it to oppose the spirit of the age. He was strongly in favour of the whole of the teinds being made over to a United Presbyterian Church for religious purposes, as a gift, of which no further account would be required, rather than that a considerable proportion of them should be handed over to the present Established Church in the name of compensation for vested interests. Later in the day Mr. Macdonald moved the adoption of an overture, praying the General Assembly to take steps to have the whole question investigated by a Royal Commission. This was adopted by 34 votes to 8. The vote of the synod was arrived at on the same day on which Mr. Dick Peddie gave notice that on the 13th of May he would move in Parliament that the position of Church matters north of the Tweed was unjust and impracticable, and should be put an end to by disestablishment and disendowment. The Aberdeen resolution was emphasized by Dr. Milligan's rejecting the idea of a Royal Commission, as unnecessary to get at the facts on Scotch affairs, and by strong statements by Mr. Macdonald, the mover of the resolution. "There are circumstances in which an Established Church may be maintained to the injury of the national religion." "The present state of matters is intolerable, and if we can discover no remedy we cannot reasonably refuse to suffer others to try that of disestablishment. . . . We are not entitled, while admitting that less than half of the nation adheres to us, and that we can offer no suggestion as to how the religious property of the country can be more completely utilised for the common good, to demand to be let alone. . . . Disestablishment, in the long run, would obliterate all traces of the causes of our present schisms. If no other answer is forthcoming, I do not see how any practical man can doubt that Parliament will be compelled to adopt this mode of cutting the Gordian knot."

The tercentenary of Edinburgh University was celebrated with remarkable enthusiasm in the Scotch metropolis. A notable concourse of scholars assembled to do honour to the youngest of the Scotch Universities, and the festivities and ceremonies which marked the occasion were of the heartiest type. On Tuesday the ordinary graduation ceremony took place in the United Presbyterian Hall, Professor Calderwood presiding. The number of candidates was unusually

large. There were 118 for degrees in arts, while last year the number was only 80. Of these 118 no fewer than 13 took degrees with honours. The opening service in St. Giles' Cathedral on Wednesday morning was of a very brilliant and impressive character. The sermon was preached by Professor Flint. Representatives of the British and Foreign Universities, and distinguished Churchmen, statesmen, scholars, and men of science were present. The guests were afterwards entertained at luncheon by the Principal and Professors of the Medical Faculty. In the evening the University conversation was very numerously attended. Thursday, honorary degrees were conferred upon the principal foreign and other delegates to the commemoration. The degree of D.D. was conferred upon Principal Caird, Glasgow; Bishop Lightfoot, Durham; the Rev. James Martineau, Principal of Manchester New College; the Very Rev. J. J. S. Perowne, Dean of Peterborough; the Rev. E. de Pressense, Paris; Principal Rainey; the Very Rev. Dr. Salmon, Regius Professor of Divinity, Trinity College, Dublin; Principal Tulloch, St. Andrews; Canon Westcott, Regius Professor of Divinity, Trinity College, Cambridge. Congratulatory telegrams were received from the Queen and from the Prince of Wales. That from the Queen was dated from Flushing, and conveyed her Majesty's wish that the distinguished foreign visitors should be welcomed to Edinburgh in her name.

#### UNITED STATES.

The Bishop of Rochester sails for Quebec, July 31st, will visit Michigan, Minnesota, Iowa, Colorado, Utah, Kentucky, Pennsylvania, New York and Boston; he has commissioned Mr. Graham to arrange with such towns in these States as desire to hear him speak in the interest of the Church Temperance Society. Mr. Graham to be addressed on the subject at 47 Lafayette Place. The Assistant Bishop will probably arrange to have him address the diocesan Convention which meets in New York, September 24; and making a final address in Boston, he will sail from Quebec, in the Circassian, October 4.

The Rev. William J. Boone has been appointed missionary bishop to Shanghai, China, in place of Bishop Schereschewsky, and Rev. Samuel D. Ferguson (colored), who has been missionary to Liberia, as missionary bishop to Cape Palmas, Africa, in place of Bishop Penick.

#### FOREIGN.

As the result of Waldensian Missions in Italy, nearly five hundred new members have been added to the church of Christ during the past year, and these are mainly from the Church of Rome.

Religious affairs in Malta seem in anything but a satisfactory state. The Jesuits are buying up property and establishing their schools, the Protestant College having recently fallen into their hands. They are exerting all their influence to hinder the advance of education, well knowing that if the people are taught English, as it is proposed they should be in the Government schools, the Bible will be read, and superstitious regard for priestism receive a severe blow. It is easier and safer to distribute the Gospels and tracts in Spain or Rome than in Malta, although the treaty of cession gives absolute freedom and equality to all religions. The picture is not all dark, however, for most encouraging reports are given as to the increase of the kingdom of Christ among the soldiers and sailors there. There ought to be no lack of firmness on the part of our own Government in insisting that the scheme for the advance of education shall be vigorously prosecuted.—*The Christian*.

The spiritualists of Europe appear to be successful in attracting the attention of the learned and great. The press is fairly teeming with pamphlets, brochures, etc., for and especially against the movement, and men high in station and honor, university professors and others, are taking part in the literary combat. The point of attack is, in most cases, the anti-biblical and anti-Christian character of the spiritualists. But a short time ago the Crown Prince of Austria, Rudolph, attended the seances of the noted medium, Bastian, in Vienna, and with the aid of a few friends, succeeded in publicly exposing the swindle. Grand-Duke John of Austria has just issued a polemical pamphlet of no little merit and vigor against the whole movement, and the war is being everywhere energetically prosecuted.

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## Home News.

## DIOCESE OF TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 24th, 1884:

MISSION FUND.—*Parochial Collection*—Mulmur, Trinity Church, Adjala, \$23.42; Cartwright, \$24.25; Galway, \$5.00; Banda, \$10.55; Grafton, \$70.00; Hastings, additional, \$5.00; Mulmur, for Mission Fund, \$89.07. North West Missions, \$10.00; Sunday School for Algoma, \$7.00. Toronto, Grace Church Sunday School collection for missions, \$12.84. *Missionary Sermons*—Woodbridge, \$9.90. *Thanksgiving Collection*—Cannington, \$2.00; Oshawa, \$10.00; Peterborough, \$86.34. *January Collection*—Cannington, \$2.00; Oshawa, \$3.00; St. Peter's, Verulam, 50 cents; Peterborough, \$86.34. *July Collection*—Oshawa, \$7.00; St. Peter's, Verulam, 50 cents; Peterborough, \$86.34. *April Collection*—Penetanguishene, All Saints', \$5.60; St. James, \$13.20; St. Alban's, 72 cents.

WIDOWS AND ORPHANS' FUND.—*Annual payments*—Revs. J. Creighton, \$8.25; A. J. Fidler, \$8.93; Wm. Farncomb, \$7.82; J. F. White, \$7.38; C. H. Marsh, \$8.05; W. R. Forster, \$10.92; C. E. Sills, \$7.38; J. W. R. Beck, \$7.20; Canon Osler, \$8.50; R. A. Rooney, \$11.60; A. Hart, \$9.17; T. C. DesBarres, \$13.92. *October Collection*—Woodbridge, \$1.00; Cannington, \$2.00; Oshawa, \$15.76; Peterborough, \$44.70; St. Peter's, Verulam, 50 cents; (Bobcaygeon) St. Alban's, \$3.00, Devitt's School House, 85 cents.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*—Wyebridge and Waverley, \$9.11; Church of the Ascension, Toronto, \$20.50; St. Stephen's, Vaughan, \$2.10; Christ Church, York Township, \$4.55; St. Paul's Toronto, \$10.20; St. Thomas', Millbrook, \$5.70; Christ Church, Stouffville, \$1.40; Banda, \$5.30; Mulmur, St. Luke's, \$6.15; Toronto, St. Luke's, \$31.10.

*Mission Boxes*—St. Stephen's, Toronto—Mission Fund, \$9.74; Wawanosh Home, \$4.98; Algoma, 42cts.

GOOD FRIDAY COLLECTIONS FOR THE JEWS.—Lindsay \$21.53, North Essa \$2.04, St. Peter's, Toronto, \$26.40; Grace Church, Markham, \$7.36; Penetanguishene, \$6.63. *Per Rev. Johnstone Vicars*—Toronto, St. James' Cathedral \$94.25, St. Paul's \$27.45, St. Matthew's \$2.52, Aurora \$4.01, Oakridges \$1.16, Whitby \$8.00, Brooklin \$1.50, Columbus 50cts., Cameron, St. John's Cambay, \$1.00; St. George 60cts., Grafton \$4.00, Port Perry \$5.00, Wyebridge \$2.43, Mulmur \$5.00, Orillia \$17, Bobcaygeon \$1.02, Dunsford \$1.03, Coldwater, Waubashene, \$3.00; Mulmur West, \$2.65; Toronto, St. Luke's, \$6.25.

DIVINITY STUDENTS' FUND.—*April Collection*—Guildford (Dysark) 87cts., Peterborough \$49.47, Galway 80cts., Haliburton \$2.37.

ALGOMA FUND.—Peterborough \$54.89.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. Johnstone Vicars, Secretary, acknowledges, with many thanks, the following contributions: Toronto, St. James's, \$94.25; St. Paul's, \$27.45; St. Luke's, \$6.25; St. Philip's, \$26.57; Wyebridge, \$2.43; Mulmur, \$5.00; Orillia, \$17.00; Bobcaygeon, \$1.02; Dunsford, \$1.03; Coldwater and Waubashene, \$5.00; West Mulmur, \$2.65; Lakefield, \$7.00. Diocese of Niagara—Barton and Glanford, \$8.87; Elora, \$5.50. Diocese of Algoma—Rosseau, \$1.35.

515 Sherbourne-street.

## APPEAL.

The following "circular" has been issued by the Mission Board, and is to be read in every Church by the request of the Bishops:—

*To the Clergy and Congregations of the Church of England in Canada.*

REVEREND BRETHREN AND BRETHREN OF THE LAITY.—The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, in pursuance of the plan already announced to you, make their annual Ascension-tide appeal for the Domestic Missions of the Church.

These include, as their field, the Missionary Diocese of Algoma and the Dioceses of the North-West, viz.: Rupert's Land, Saskatchewan, Moosenee, and Athabasca. The first must always be regarded as the daughter of the Church of England in Canada, claiming her fostering care, having been set apart by the united action of the Dioceses forming the Provincial Synod. The others present the strong claim of an opportunity for extensive Missionary enterprise opened to us at our very doors by the Providence of God, and of a responsibility created by the ties of common nationality and kinship.

Throughout the whole field the Mission work to be

done is of a two-fold character:—the conversion of the pagan Indians, and the supply of Christian ministrations to the white settlers.

Apart from the general obligation upon the Church of Christ to preach the Gospel to the heathen, the special plea must be urged in this case, that we owe it as a debt to the aboriginal natives, whom we have dispossessed from their heritage in the soil, to compensate them with the priceless blessings of Christianity and civilization. Efforts such as those of the Shingwauk and Wawanosh Homes in Algoma, and Emmanuel College in Saskatchewan, to train the native youth, not only to useful trades, but to become Missionaries among their own tribes, must specially commend themselves to the hearty support of the Church.

Not less urgent and irresistible is the appeal that comes to us from our fellow Churchman, who have gone into this new country to make for themselves a home, to assist them with the means of grace. Many of them have left their older Dioceses, many of them the old Mother Land, where they have enjoyed all the ordinances of the Church, to find themselves settled far from place of worship or care of Pastor. Scattered thinly over a vast territory, they can form but weak and poor congregations, taxing severely the resources of the Executive to provide for their oversight—willing, eager as they are to help themselves.

The influx of the tide of immigration into the great North-West during the past few years has been so great and rapid as to outstrip the most strenuous exertions of the Local Mission Boards to keep pace with it in the equipment of Mission Stations, or even itinerating Missionaries; and, so far, the members of our Church in this Province have been singularly indifferent to the appeals made to them for help.

The present time is a crisis of emergency in the history of the Church in the North-West. Its future depends upon the action that is taken now. For a few years the resources of the more favoured Churches of the older Provinces must be strained to the utmost, if its foundations are to be laid deep and broad. The great issue is very much in our hands to determine (and it must be determined within a very brief space) whether or not the Church of England is to be the Church of the mighty nationality which is destined to arise in this land of exceeding promise.

It is an enterprise we are called to, full of high ambition to Canadian patriotism, to be instrumental in founding a race of loyal and religious, enlightened and high-principled citizens in our fair Dominion; full of holy incitements to Christian zeal and Missionary enthusiasm, to be the honoured means of propagating and establishing the pure faith and the saving knowledge of Christ in a new continent, to bless the generations to come.

You are invited to bring your contributions for the furtherance of this great cause of our Domestic Missions on Sunday next and place them on the Offertory plates. If you desire to designate your gifts to any special field or Mission, your wishes will be carried out on your marking your contribution accordingly.

The Clergy are requested to forward the amount of the Offertories, without delay, to the Secretary-Treasurers of their respective Dioceses for transmission to the General Treasurer of the Board of Management.

W. F. CAMPBELL, General Secretary.  
J. J. MASON, General Treasurer.

Kingston, March, 1884.

The address of the General Treasurer is Hamilton, Ont.

The annual meeting of the Church Women's Mission Aid will be held (D.V.) in the Synod rooms, on Thursday, May 15th, at 3 p.m. The Bishop of Toronto will preside. All friends are cordially invited.

TORONTO.—A most successful concert was given recently in the School-house of the Church of the Redeemer under the auspices of the Young People's Association. The programme was ably carried out, and much appreciated by all present.

ORILLIA.—Last Sunday evening the Rev. J. O. Crisp preached his farewell sermon in St. James's Church. He took for his text, "I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." The discourse was listened to with deep attention by a large congregation.

On Tuesday evening, a large number of members of St. James's congregation assembled at the Parsonage, to say "good-bye" to the Rev. J. O. Crisp, who had resigned the curacy of St. James's, to take a curacy in his native city, Halifax, Nova Scotia. Mr. F. Evans, People's Churchwarden, read the following address, and presented Mr. Crisp with a neat silver pocket

communion service:—"We, the members of St. James's Church, Orillia, have learned with sincere regret of your intended departure from amongst us; and it is with unfeigned sorrow we have assembled here this evening, to bid you a final farewell. During the comparatively short period (nearly two years) which you have been with us, you have, by your fidelity to your duties, by your consistent walk, and by your kind and amiable manner, endeared yourself to the members of the congregation. From week to week you have, in your earnest and acceptable manner, faithfully proclaimed the glad tidings of Salvation through the merits of a once crucified but now risen and ascended Saviour. Your regular and frequent visitations amongst the various parishioners have been much appreciated; while your faithful ministrations at the bedside of the sick and dying have ever proved a comfort and a blessing. Your earnest and zealous advocacy of temperance has done much to advance the cause in this place; and the Church of England Temperance Society owes much to your indefatigable efforts in its behalf. These, as well as many other acts of Christian duty and friendship, will long be cherished in our memories; and now that you are about to return to your native city—the scene of your early days, and which you have chosen as the field of your future labours—we beg to assure you that you will carry with you thither our warmest and best wishes, as well as our earnest prayers, that you may spend a long, happy, and successful life of labour in the Master's cause, and that at its close you may hear the glad sentence: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Please accept the accompanying testimonial as a slight token of our affectionate regard and appreciation of your labours amongst us.—April 29, 1884; signed on behalf of the congregation—Frank Evans, Geo. I. Bolster, C. S. Elliot, F. W. Armstrong."

—Mr. Crisp said there were times when the heart was too full for utterance, and in reply to their eloquent and altogether too complimentary address, he should say only a few words. "It is, dear friends," he added, "with feelings of the deepest sorrow and regret that I am obliged to bid farewell to you, the people of this parish, among whom it has been my honored privilege to labour for the past nineteen months; and I can assure you that in leaving I shall carry away with me sentiments of warm affection for you all, and I shall ever cherish the remembrance of the kind treatment I have received at your hands; of the warm appreciation you have manifested for my poor efforts as a minister of the Gospel; of the cordial goodwill that has existed between us from the first day of my advent until this present sad hour of departure. The most flattering references have been made both to myself and to my work, in the address. I do not deserve one-half of the eulogy therein expressed in such eloquent terms. But, although I feel how very far short I have come in my duty, both to Him who has called me to this high office and ministry, and also, to yourselves among whom it has been my happy lot to labor, yet I cannot but say how thankful I am that God has seen fit to use me as a favored instrumentality in aiding to promote the spiritual interests of a parish, over which has presided for more than twenty years a venerable servant of Christ. My intercourse with him has been of the most cordial nature; there has existed between us nothing but harmony and concord, and it is with unfeigned sorrow that necessity compels me now to leave him. I have endeavored, dear friends, in my preaching, as well as in my parish visitations, always to present a living, personal Saviour, to be embraced by a living faith, as the only remedy for the disease of the soul. And I believe that where He is lifted up before the gaze of a sinful world, as the only substitute for guilty man, many will be led to close with the gracious offer of salvation. 'I,' He says Himself, 'if I be lifted up, will draw all men unto Me.' I pray that this once dead but now living and exalted Saviour will, according to the riches of His love, so strengthen me by the outpouring of His Holy Spirit, that I may be enabled, wherever He sees fit to send me, to open my mouth boldly to declare the mystery of the Gospel. I am about to leave this part of God's vineyard, but I am setting out for another part of that vineyard where earnest, evangelical men are greatly needed for the furtherance of His work. My future bishop, in a letter received from him to-day, expressed a hope that I would be able to introduce into my native city some of the life and energy which I had doubtless experienced in the wider fields of Ontario. Now, my friends, in order to do this, I must ask you to pray, as I pray myself, that the Almighty will endow me with strength from on high, and so fill me with the Spirit of Life, of Truth, and of Love, that my preaching in my new sphere of labor, may not be 'with enticing words of men's wisdom,' but 'in demonstration of the Spirit and of power.' Allow me to sincerely thank you for the address you have so graciously presented to me, and



for this testimonial, which is not a *small*, but a *large* and generous token of the kindly feelings expressed to wards me." The address was handsomely engrossed by Mr. W. Grant, and framed. Tea and coffee were handed round. A very pleasant evening was spent.—*Orillia Packet.*

[N. B. The Rev. Mr. Crisp is a graduate of Wycliffe College, whose good name he ably sustains. We wish him every blessing in his new sphere of labor.—EDS. E. C.]

#### DIocese OF HURON.

LONDON.—A special meeting of the Memorial Church vestry was held on Tuesday, the 29th, to consider the question of the proposed addition to the Sunday school building and the erection of a parsonage near the church. The rector, Rev. J. B. Richardson, occupied the chair. Mr. V. Cronyn reported on behalf of the special committee appointed to purchase the necessary lands that they had bought the two lots south of the church property, one for \$1,250 and the other for \$1,600. The report was approved. A rough estimate of the cost of the proposed buildings was laid before the vestry. The addition to the schoolhouse would cost about \$2,500, and the new parsonage about \$5,500. To meet this there would be about \$4,000 from the sale of the present parsonage; the ladies of the church had promised to raise \$1,000 a year for two years, and \$900 would be available from other sources. This would leave a debt on the buildings then of less than \$4,000. After discussing the matter, a building committee was appointed to have the necessary plans prepared. In consideration of the giving of three feet towards a lane which runs along the south side of the newly purchased property, it was stated that Mr. Frank Smith would give towards the church some \$300. It was decided to accept the offer.

ST. THOMAS.—TRINITY CHURCH.—The vestry meetings have just been held. The financial statement for the year was most encouraging. It showed the income for the past year to be \$7,831.00, which, when added to the income of the Ladies' Aid Association of \$380.00, and the receipts from Sunday School and Missionary Association makes the total amount raised for all purposes to reach \$8,500.00. \$4,000 was applied to reduce the debt upon the Church. A deficit of \$550.00 it was decided to clear off at once by special subscription. The Ladies' Aid Association, which has done excellent service in the past, signified its determination to proceed at once to the erection of a parish schoolhouse, the need of which is generally and deeply felt. The vestry approved of the undertaking and appointed as members of a joint committee of members of Vestry and Ladies' Aid Association, to be called the Parish Schoolhouse Building Committee, the following gentlemen: Messrs. R. Miller, John Midgley, Idsardi, W. H. Moore, and G. T. Claris. Mr. Midgley and Mr. R. Miller were re-appointed churchwardens. Messrs. H. F. Ellis, C. D. Ermatinger, M.P.P., and I. Midgley, were elected lay delegates. Messrs. W. B. Doherty, Joseph Midgley, Jell, and F. Scarff, were added to the list of sidesmen. The Advisory Committee was re-appointed, Mr. T. Alcock taking the place of Mr. J. Pottinger, left the city. With so large a reduction of the debt and the prospect so soon of having a schoolhouse the main difficulties felt in this parish are well nigh surmounted and the future seemed brighter. There will be a confirmation in June, when a large number of candidates will be presented.

KINGSVILLE.—An adjourned vestry meeting of St. John's Church, Kingsville, was held on the 21st. inst. Rev. J. Wms. Ashman, Incumbent, in the chair. The financial statement read by the treasurer, Dr. Allworth, shows the affairs of the church in a prosperous condition, having a balance of \$46.00 in the treasury. Mr. J. Golden was unanimously re-elected as the people's churchwarden. The Incumbent re-appointed Dr. Allworth as his churchwarden. Mr. J. Golden was also unanimously elected lay delegate to Synod. Drs. Drake and King, and Messrs. A. J. Allworth and Bird were appointed sidesmen; Mr. J. W. King, vestry clerk. The efforts of the Incumbent to build up and advance the spiritual interests of the two parishes of Kingsville and Colchester are crowned by the great Head with abundant success.—COM.

SARNIA RESERVE.—The annual Easter vestry meeting was held in St. Peter's Church on Monday afternoon, April 28, Rev. J. Jacobs, pastor, in the chair. After reading of a portion of scripture, and prayer, Mr. Sampson Jackson was re-elected unanimously the people's churchwarden for the current year. Mr. P. Gray was appointed minister's warden. Lay delegates to the Synod of Huron, Mr. P. Gray. Sidesmen, Silas Waubmong, Chief Joseph Wawanosh, David Gray.

Lay reader, Silas Waubmong. Organists, Misses Amelia Waubmong and Betsy Peters. Sexton, Edward Wahsay. During the past year a portion of the church has been repainted and paid for, and the balance due on the organ has also been paid. The vestry has also been papered and carpeted. After meeting all the current expenses of the church during the past year, there remains a small debt of \$8.

#### DIocese OF MONTREAL.

The Bishop of Huron preached his farewell sermons on Sunday, the 27th ult., in Christ Church Cathedral. There were very large congregations especially at the evening service, when the Bishop took for his text Psalm lxxxvii. 7, "All my springs are in Thee." He concluded his sermon with many words of earnest and affectionate counsel, and exhortations to pray for their new Rector so soon to be amongst them. The Bishop, Mrs. Baldwin and family left on Wednesday night, for London, C. W.

St. George's Young Men's Christian Association held a Conversazione in St. George's school-room on Tuesday evening, April 29th, at 8 p.m. There was a very large number of the congregation present. The room was prettily decorated with flowers, banners and texts, and on tables were arranged several valuable microscopes, the subjects exhibited in them affording much interest to those present. A very good programme of music had been arranged, including a piano solo by Miss Kerr and songs by Miss Lowson, Mrs. H. L. Putnam, Mr. Wallis, Mr. Dodwell, and two part songs by the choir of St. George's received hearty encores. In the course of the evening an address was presented to the Very Rev. The Dean, congratulating him on his appointment to the Deanery of Montreal, and referring in warm terms to his work amongst them, and also speaking most highly of Mrs. Carmichael and the interest she took in all church work. The address was read by Mr. Warwick Chipman and presented by the Rev. J. G. Baylis. A very pleasant evening was brought to a close by singing "God save the Queen."

The annual missionary service was held at St. Stephen's Church on Sunday the 27th ult. in the evening. The services commenced with a hymn, followed by the Litany, read by the Rector, Archdeacon Evans. Addresses were delivered by the Rev. Mr. Williams, a native West Indian, on work in Jamaica; by the Very Rev. The Dean on the claims of the missions in this Diocese, and by Thos. White, Esq. There was a collection made, and the Benediction was pronounced by the Very Rev. The Dean.

The adjourned meeting of the vestry of St. James Church, St. John's, was held on Monday evening 28th ult. In the absence of the rector, Mr. J. B. Stewart, senior warden, took the chair and filled it with ability and tact. The report of the auditors, Messrs. Drumm and Donaghy, was read and accepted as very satisfactory. The proposition to allow the rector four weeks' absence in the summer, and supply the pulpit in his absence, was carried after a brief discussion. The meeting was further adjourned till next Monday evening to consider the appointment of a select vestry.

A deputation of ladies, members of the congregation of St. Stephen's Church, Lachine, waited on Miss Julia Fulton, daughter of the Rev. J. Fulton, Rural Dean, late Rector of St. Stephen's, Lachine, and presented her with a valuable gold watch as an Easter gift in recognition of her services as organist in St. Stephen's Church.

WATERLOO.—The Easter services at St. Luke's church were of an interesting character. In the evening the Sunday-School children sang Easter hymns and were catechized. Addresses were delivered to the children by Mr. Plant and to the congregation by the Rector.

The ladies of St. Luke's Church, Waterloo, have reduced the Church debt \$100 since the Easter vestry meeting.

We learn that the glebe connected with St. John's Church, Hull, has been divided into lots, and sold it is thought, under very favorable circumstances. The money to be invested for the endowment of the Church.

The Rev. T. A. Haslam, of Huntingdon, assisted by two laymen from Kingston, Ont., has been holding numerous meetings of an evangelistic character in the village. The meetings have been well attended, and much interest shown, and it is hoped that there may be permanent good derived from them.

#### DIocese OF NOVA SCOTIA.

CHARLOTTETOWN, P. E. I.—The annual Easter meeting of St. Pauls congregation was held on the evening of Easter Monday. The attendance was good. As so large a part of churchwork is done by the lady members of the congregation, it was thought by the rector and vestry that so far as possible they should be represented in the deliberations of the congregation, and accordingly they were invited by the rector to be present at the annual meeting. A considerable number availed themselves of the invitation. John Ings, Esq., was re-elected by the people as their churchwarden. The rector re-appointed Sydney Grey, Esq., as his. The following gentlemen were elected as vestrymen: John Ings, H. J. Cundall, A. B. Warburton, R. T. DeBlois, Thos. Mackinlay, Sydney Grey, H. J. Palmer, Percy Pope. From the various reports read to the meeting it was shown that the affairs of the congregation, financial and otherwise, were in a most prosperous condition. All salaries had been regularly paid on the 25th of each month during the year. Through the kind efforts of the ladies the last dollar of debt had been paid off and St. Pauls now occupies, it is believed, the position of the only church in the city which is absolutely out of debt. The total amount raised for all purposes during the year was \$5,001.65. The congregations at both morning and evening service during the year have been very good. There has been a marked improvement in the number of those who have obeyed the Lord's command, "Do this in remembrance of me." The communion at morning service on the first Sunday in Easter month being attended by from 80 to 120 communicants, and that at evening service on the third Sunday of the month by from 40 to 50. The efforts of the choir especially during the past winter have been eminently successful. The improvement in this department has been largely due to the indefatigable exertions of the choir director, Staff Commander Maxwell, R. N., who has spared neither time nor pains in his efforts to make this part of the service under his charge as attractive and as full of the spirit of true worship as possible. The report of the Sunday-school Superintendent, Chas. Palmer, Esq., was most encouraging in its nature and will be found referred to more fully again.

#### DIocese OF ALGOMA.

The Treasurer acknowledges with thanks the receipt of \$2 for the Mission Fund, annual subscription from Two Sisters.

Mr. Campbell begs to acknowledge the receipt of \$5 from a friend for "the Poor Backwoodsman," E. C., p. 523.

## The Church of England

### TEMPERANCE SOCIETY

AT HOME AND ABROAD.

#### AT HOME

The St. Peter's branch of the C. E. T. S. held its last meeting for the season in the school house of the church last week. Mr. Caldecott, in the absence of Archdeacon Boddy, occupied the chair. Mr. Spence, editor of the *Citizen*, gave an interesting address on the "Science of Temperance," and demonstrated by experiments the effects alcohol had upon the human system. The meeting adjourned till October next.

The April meeting of the C. E. T. S., at Orillia, on Tuesday evening, was the best held for some time. The Rev. Rural Dean Stewart, President, occupied the chair. Miss Stewart presided at the organ, and the choir, under the leadership of Mr. Baker, led the singing of suitable hymns at intervals. The Rev. J. O. Crisp stated that science had shown that alcohol was not food, and afforded no strength. He advocated total abstinence as beneficial to the abstainer, a benefit to the community, and a Christian duty. As probably that was the last address on temperance he should deliver in Orillia, he ventured to say that, though their efforts had been feeble and the fruits not very manifest, there had been good work accomplished, and the Orillia C. E. T. S. had much reason to thank God for the past, and take courage for the future. They had only entered upon the work, but it was for the Master, and success sooner or later was certain. Mr. N. W. Hoyles, of Toronto, gave Orillia the credit of being the banner town in the temperance movement, and said

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he had felt it useless to visit the town for the purpose of talking temperance, until he read in the *Packet* that there were still two or three Councillors who believed in the long exploded fallacy that the number of places where liquor was sold did not affect the consumption. He showed what progress temperance sentiment had made during the past twenty years, in the Motherland and in Canada. Scientific investigation had demonstrated that alcohol was not only unnecessary, but positively injurious, in any quantity. He pointed out the usefulness of the dual basis, but urged the Christian privilege and duty of total abstinence. He expressed the hope that as Orillia was the banner town in the temperance movement, so would she be in that of Prohibition, by taking hold heartily of the Scott Act campaign. At the close of the meeting, regret was expressed at the approaching departure of Rev. J. O. Crisp, who had, during his stay in Orillia, laboured assiduously for the spiritual and material well-being of the people.

A most successful temperance demonstration was held in Ottawa last week. On the platform were Archdeacon Lauder, Sir Leonard Tilley, Revs. Dr. Morrison, Pollard, Smith, Patton, Crawford, Garrett, and Muckleston. Dr. Lauder, the chairman, in opening, said he felt rather bewildered and astonished to find himself presiding at a temperance meeting, but the result might be that he would find himself roped in before the next meeting. The Rev. Mr. Crawford, of Brockville, remarked that the Church of England was a large solid mass and somewhat heavy to move, but that when once in motion it carried everything through that it undertook. This was the character of the nation at large—perseverance and thoroughness were their characteristics; and the temperance movement in the church was no exception to this rule. Sir Leonard Tilley said that although indisposed at six o'clock he felt it a duty to be present from the representative character of the meeting, apart from its objects. The term teetotalar was now a term of honor, and not a reproach or reviling: but it was not so always. Twenty years ago total abstinence was unknown in England. This marvellous change was due to the influence of the clergy. The organization of the Church of England Temperance Society was most potent for good. To insure its success you must reach the children and establish Bands of Hope, etc. The speaker gave many touching instances of grateful remembrance from persons who, now old, were once members of his cold water army in St. John, N. B. He thought the double basis useful in giving power and weight of numbers to the society.

ABROAD.

In Maine every distillery and brewery has been absolutely closed, and there is not an open dram shop outside of three or four cities where office-holders neglect to do their duty. In 1882 the official revenue report of the United States showed four cents per inhabitant in Maine collected on the manufacture and sale of intoxicating liquors, while \$1.40 per inhabitant was the average collected on the same over the whole Union. Surely this is a prohibition that prohibits.

THE PAYMENT OF WAGES IN PUBLIC-HOUSES.—A question put in the House of Commons, a few nights ago, shows that the act prohibiting payment of wages in public-houses has only partially succeeded in suppressing the evil system against which it was directed. It was notorious that in many cases the men did not enter a public-house except when thus compelled by their masters, and that when they received their wages pressure was put on them to drink "for the good of" houses in which their employer often had a pecuniary interest. At present, where the workmen are well organized and engaged in a skilled industry, they are no longer exposed to this special form of temptation; but in many of the great London Docks the Act is absolutely inoperative. In some cases it is openly ignored; not only are wages paid in public-houses, but a deduction is actually made by the publican who acts as paymaster. In other cases, the contractor, under cover of a clause added to the Bill in the House of Lords, pays his men at a public-house of which he is the owner, and evades the law though he does not directly infringe it. The real difficulty in getting the Act enforced lies in the fact that the men cannot act for themselves. If they prosecuted one of the gang-masters, who is really their employer, they throw away all prospect of work for the future, and in a large number of cases it is doubtful whether the law gives them any remedy at all. It is clear that action must be taken to remove the scandal, and to deliver those who are thus handed over body and soul to the public-house. It is intolerable that men should be driven into places where they cannot escape temptation; more mons-

trous still that they should be compelled to waste part of their pay on drink if they wish to remain in employment.

The physiological value of Temperance has received another testimony worthy of notice, especially by all brain workers. Dr. Clouston, of Edinburgh, in an address to the students of that University, though not himself an abstainer, thus addressed his audience:—

"Looking at the University student, taking into account the period of life at which you study, the work you have to do, the unfavourable conditions of life in which you have to live from a physiological point of view: taking the long cold period of our Scotch dark winters, when we cannot get enough outdoor exercise; taking the fact that neither you nor I know the weak points of our constitutions as derived from our ancestry—taking all these things into consideration, I think that a student will have little reason to blame himself who totally abstains from alcohol during his period of study. You will all admit that a man who does so avoids certain manifest risks—most of you will admit that he will do more work."

The doctor says that he speaks from experience as well as conviction, having during his own college life been a total abstainer, and adds that if a man remains so all his life it is by no means the worst thing he can do.

Correspondence.

BUSY BEES.

To the Editors of the *Evangelical Churchman*.

SIRS,—The Busy Bees Society's entertainment is in connection with the Church at Beaverton, not Orillia. We judge not others, but in Orillia such an entertainment for English "Church purposes" would not be looked upon with favour.

ORILLIA, May 2nd, 1884.

N. B.—We are glad to learn that the entertainment referred to, is not to take place in Orillia. If we are not misinformed, it is of a very questionable nature—theatricals, &c.—EDS. E. C.

LETTER FROM THE McALL MISSION.

To the Editors of the *Evangelical Churchman*.

TORONTO, May 1st, 1884.

DEAR SIRS,—As you were kind enough to allow me some time since to make an appeal through your columns on behalf of the McAll Mission in Paris, your readers will be glad to hear that I was enabled to forward as the result \$208.65 (two hundred and eight dollars and sixty-five cents). The enclosed letter from Mr. McAll will I am sure be read with interest by all the friends of the work in Canada, and by all who desire the spread of the glorious gospel of Jesus Christ among the heathen masses of civilized France. How glad I would be to see such an interest aroused in this work that the efforts of our American friends should be equalled by ourselves, and a "Salle Toronto," or a "Salle Canada" erected in Paris to the glory of God. DYSON HAGUE.

PARIS, April 14th, 1884.

DEAR MR. HAGUE.—Your letter and its enclosure have formed for us a most pleasing surprise. \* \* \* I desire warmly to thank those friends who have thus contributed. Their offerings will help us to carry forward and extend the effort to give the simple preaching of the glorious gospel to some among the multitudes who at this crisis, in every part of France are ready to listen to its proclamation, but who have never hitherto had the privilege of doing so. I would fain enlist the sympathies, and help of all Canadian Christians who desire to see the Redeemer's kingdom extended, on behalf of France. We long to be enabled to go forth to every city and village throughout the land, bearing God's message of mercy through His crucified Son, the only antidote of the gross materialism which otherwise threatens the extinction of every vestige of religion. Would that faithful missionaries would be multiplied here a hundredfold!

I rejoice to say that we are having continued and growing evidences of the Divine Spirit's power attending our efforts. Several very remarkable instances of conversion have recently caused us to admire the grace of God even during the brief period since our new report went to press. We are also on the eve of open-

ing a very important new central mission station in Paris. It is situated on the Grand Boulevard in a district where no place of worship of any kind previously existed. It will be called "Salle Baltimore," because our kind friends in that city have taken upon themselves the charge of its support. We anticipate, God willing, to have evangelistic services in it every evening, also occasionally in the afternoons. It is in the very centre of the bustle, gaiety, and infidelity of Paris, in a spot which in fact might well be designated "Satan's seat." Will dear Canadian friends pray for us that this new effort for Christ may be rendered effectual by power on high?

Your faithful friend and brother,  
R. W. McALL.

ARCHDEACON FARRAR'S SERMON.

To the Editors of the *Evangelical Churchman*.

SIRS,—In the EVANGELICAL CHURCHMAN of yesterday you say that Archdeacon Farrar's "A Blessing and a Curse," is published by the National Temperance Society, but you fail to mention of what nation. It has been issued in the cheapest and most attractive form by the Toronto C. E. T. S. and Dominion Alliance. This is the only case in which really good temperance literature has been issued as cheaply and attractively on this continent as in the Mother Country, and I think our home societies are deserving of praise and encouragement in the enterprise. Mr. Merser will supply the sermon for \$1.00 per hundred copies.

G. H. H.

N. B.—We thank our correspondent for his information, and are glad to know that the sermon can be obtained in such cheap and attractive forms, in which we hope it may have a very wide circulation.—EDS. E. C.

The question of a satisfactory and perfect light for our churches in towns and villages where gas manufactured on a large scale is not available, is one that comes before building and finance committees as one of the leading items in the many essentials of a well-appointed church building. In choosing an economical method of lighting it should be remembered that what sometimes seems to be cheapest in first cost is often dear in the end. A plan which has been very extensively adopted by churches in the United States and Canada, and which has proven very satisfactory, is the apparatus made by the Combination Gas Machine Co., of Windsor, Ont., and Detroit, Mich. This Company have been in business for fifteen years, and having abundant capital (\$150,000 paid up), can be depended upon as perfectly responsible and trustworthy. The Company are lighting some of the finest churches, residences, and other buildings in Canada, and those who are about building will do well to send (to the Detroit office) for one of their illustrated catalogues. The following is a sample of many letters received by them from Canadian customers:

SIMCOE, Ont., May, 1883.

The Combination Gas Machine Co., Detroit, Mich.

GENTLEMEN—The gas machine and apparatus furnished by you last winter for lighting Trinity Episcopal Church, Simcoe, has so far given entire satisfaction. The gas gives a good light, and judging from our experience we have every reason to recommend it as an investment.

EDMUND DEEDES,  
Chairman of Building Committee.

GALT, Ont., June 23, 1883.

The Combination Gas Machine Co., Detroit, Mich.

GENTLEMEN—In reply to your letter of the 16th ult., we have much pleasure in stating that the Combination Gas Machine you put in the Central Presbyterian Church here in February, 1882, has been doing good work ever since. It is a one hundred light machine, and we have in constant use ninety-five to ninety-eight lights, and on some occasions we have had as many as one hundred and twenty-five, and it has invariably worked well and given entire satisfaction. We consider it quite up to the representations, and have no hesitation in recommending it to those who are in want of gas machines. We might also state that the work of placing and fitting up the machine and connections was very satisfactory, inasmuch as you sent a thoroughly competent and gentlemanly mechanic to do it, who was most painstaking and careful that everything should be right.

Yours truly,  
THOMAS TODD,  
Chm'n Board of Managers.  
JAMES McFIGGAN, Secretary.



## 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.

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

## CALENDAR.

FOURTH SUNDAY AFTER EASTER, MAY 11, 1884.  
MORNING LESSONS. | EVENING LESSONS.  
Deut. iv. to v. 23. | Deut. iv. 23 to v. 5.  
John ii. | 2 Thes. iii.

## The Evangelical Churchman,

TORONTO, THURSDAY, MAY 8, 1884.

### DO WE RECEIVE THE BIBLE ON THE AUTHORITY OF THE CHURCH?

It is claimed by sacerdotalists both within and without our Church, and notably by the Church of Rome, that the authority of the Scriptures is dependent upon the authority of the Church, that the only ground upon which we receive the Canonical Scriptures as God's Word, to the exclusion of all other books claiming such a position, is the judicial act and decision of the Church, by which, they assert, the Canon was defined and constituted. Of course, by the Church they mean the orthodox and regularly constituted ecclesiastical body, of which the Romanist would claim the Church of Rome to be the only true and genuine embodiment, and of which the Anglican thinks he finds three representatives in the Churches of Rome, England, and the East. Cardinal Newman, for example, says:—"On what ground, then, do we receive the Canon as it comes to us, but on the authority of the Church of the fourth and fifth centuries?" But what are the facts? In all these centuries the Church gave no such authority. The Council of Nicea, 325 A.D., regarded the Scriptures as the supreme and paramount authority; and to them both the defenders and the assailants of the orthodox faith appealed. Neither at this nor at any other Council were the Scriptures themselves the subject of discussion, but they were accepted and appealed to as the known and immovable foundation of truth and the end of all controversy.

High Churchmen, in support of their position, sometimes appeal to the Decrees of Laodicea and of Carthage. Have they any warrant for so doing? The Council of Laodicea was the first Synod at which the Books of the Bible were made the subject of a special ordinance. But four facts utterly invalidate the conclusions which some have hastily drawn from this circumstance. First, this Council was semi-Arian and heretical. Secondly, its very date is matter of serious divergence of opinion; some place it at 363, others at 375. Thirdly, the integrity of the Decree itself is warmly disputed; and the catalogue of books attached to it is decided by Westcott and other eminent authorities to be unauthentic, an addition of later date. Fourthly, were the previous points settled satisfactorily, were

it an orthodox and Catholic Council and its decree of undisputed authenticity, the fact remains that the Council never assumed to determine what was Scripture and what was not; it claimed no judicial authority or power to decide what is or what is not the Word of God. It simply declared that none but Canonical books must be read in the Church, and then gave a list of the books which were then and there received as Canonical.

The Council of Carthage, 397, was merely a local gathering, at which the great Augustine was present. It did not claim any authority to fix the Canon of Scripture, but simply declared "that besides the Canonical Scriptures nothing be read in the Church under the title of Divine Scriptures. The Canonical Scriptures are these:—" Then follows a list of the Books of the Old Testament with the Apocrypha, and the New Testament complete as we now have it. The object of this decree was simply to prevent any other books besides these to be read in the churches, as being "Divine Scriptures."

Upon this point the testimony of Cardinal Newman is valuable as far as its negative statements go. He tells us that Pope Gelasius in the year 494 by his supreme authority declared the number of the Canonical Books. He adds:—"The Canon of Holy Scripture rested on that particular act, without any decree of an Æcumenical Council, until the definition of the Council of Trent in the year 1546." Now the negative statement here is true. Down to the Council of Trent there was not any decree or utterance of the Church fixing the Canon. But Newman's positive statement is wrong. The decree of Gelasius to which he refers has been shown by scholars to be of later and unknown date, and is of no authority whatever. The first genuine utterance of a Pope is that of Eugenius, 1441, who promulgated the same list of books which the Council of Trent adopted one hundred years later, and which attributed the authority of Scripture to the Latin Vulgate with the Apocrypha. No ecclesiastical authority whatsoever was concerned in the settlement of the Canon. When the ecclesiastical authorities undertook such a settlement, they set forth an untruth, they gave a definition of Holy Scripture contrary to the facts of history and contrary to the great consensus of believing and spirit-taught men in every age. The external grounds upon which the settlement of the Canon of the Scriptures rests, are solely those of historical research and testimony; as much so as the determination of any other literary and historical question. The sacred books were separated from all other books and collected into the Canon, not upon the ground of ecclesiastical authority, but upon the ground of historical testimony. The Spirit of God directed and presided over the formation of the Canon. He wrought externally by His marvellous Providence overruling all events, trials, and notably even persecution itself, to the preservation and vindication of the sacred books. He wrought internally guiding the thoughts, forming the judgment, bearing witness in the hearts of believers so that they were enabled to identify and receive the Scriptures as the Word of God and to reject all others. Thus the witness and teaching of the Spirit verified and corroborated the testimony of history.

The Reformers believed the Scriptures to be higher than the Church. As Reuss well says:—"Nothing was more foreign to the spirit of Luther,

of Calvin, and their illustrious fellow-labourers, nothing was more radically contrary to their principles, than to base the authority of the Sacred Scriptures upon that of the Church and its tradition. . . . They well knew that this would have been the highest inconsistency to attribute to the Church the right of making the Bible, after they had contested that of making the doctrine; for that which can do the greater can do the less." Says the distinguished Dorner:—"Between the believer and the God-Man no new wall of partition should be set up, by attributing the authority due to Him and His Spirit, or the power of attesting truth, to an impersonal object or to a man." No one, he urges, can take the place of Christ. It is He who speaks to us in the Scriptures; it is this that gives them their authority and their self-evidencing power. "Thus the Canon is its own interpreter and judge; it needs no foreign standard." The external authority of history, the internal evidence of the Bible itself in its character and contents, lead up to the grand and ultimate ground upon which our faith rests. Our full persuasion of the divine authority of the Scriptures proceeds from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts. Thus it is, as a recent Biblical scholar has effectively stated, the people are brought "face to face with the Bible and with the Divine Spirit working in and with it, so that they need no mediating priesthood of theologians, no help of apologetics or of polemics to convince them of the authority of the Bible and enable them to maintain it against all cavilling."

### BISHOP BEDELL AND BIBLICAL CRITICISM.

Christianity has no worse foes than those who are to be found amongst its timid and unwise friends. They have more confidence in their own equivocal policies and evasions than in the truth itself. A very curious illustration of this has appeared in connection with a short editorial note in our issue of April 17th. We reproduce it here, in order that our readers may have the whole case before them:

"The Epistle for next Sunday contains the famous passage concerning the Three Witnesses. The continued use of an inaccurate version is here glaringly conspicuous and culpable. A passage is read as Scripture which is not Scripture. Here it is:—'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one, and there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.' The words in italics are spurious. They are not found in a single Greek M.S. earlier than the 15th century. Not one of the Greek or Latin Fathers, in the Trinitarian and Arian controversies of the third, fourth, and the first half of the fifth centuries, ever quotes them. The words first occur towards the end of the fifth century in Latin, and are found in no other language until the 15th century; and for the greater part of that time their occurrence is rare and suspicious. The internal evidence is as decisively against them as the external. The inserted words break up the sense of the passage, are inexplicable in themselves, and do violence to the context; and in their dogmatic form are unparalleled in the New Testament. The most conservative critics therefore reject them. Why should we continue now to read them as part of inspired Scripture?"

This note was copied into several papers, and among others *The Standard of the Cross*. In the

next issue of Ohio, made signature:—

"The Editor not hold his correspondence which he in than once by an opinion v extract from having any s an explicit a lish translat Bible for us- by scepticism ger to the tru of doubt' is structed mir to would no lishes the de God in three the expressi ness become tainty as to therefore in GELICAL CE harmful thin concerning t

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Our stateme as our own a very careft over, they at eminent Bit vised Versio of course, w unanimous j editor of the them. Dea is to be folk there is not them genuin the internal any fair an words are incoherent, Apostle's." evidence for language b when they defence of marks of shows how of the fifth c script in the translated f contained ir mus' Greek insert them, to insert the single Gree the single n the words w and into wh thorty from says: "On now but or



next issue of that journal, Dr. Bedell, Bishop of Ohio, made the following statement under his own signature:—

"The Editor of the *Standard of the Cross* does not hold himself responsible for the opinions of his correspondents, nor for extracts from other papers which he inserts as news. But lest, as has more than once been the case, some one should interpret an opinion which appears in the last number, an extract from the EVANGELICAL CHURCHMAN, as having any sympathy from me, I ask leave to utter an explicit *caveat*. No word of the present English translation of the Bible—which is indeed *the Bible for us*—can be touched either by criticism or by scepticism without disloyalty to the Church, danger to the truth, and harm to souls. The creation of doubt is the beginning of infidelity. To instructed minds the absence of the passage alluded to would not weaken the argument which establishes the doctrine of the Divine existence, as one God in three persons. But to uninstructed minds, the expression of a doubt concerning its genuineness becomes the entrance of a thought of uncertainty as to belief in the Bible as a whole. And therefore in my judgment the Editor of the EVANGELICAL CHURCHMAN has done an unwise and harmful thing, in giving currency to his impression concerning this text."

Putting scholarship out of the question, we venture to say that no intelligent and fair-minded man can read the assertions of the Bishop of Ohio without amazement and deep regret. First, in the terms he uses, as when he speaks of the editor of this journal "giving currency to his impressions concerning this text," he most unwarrantably insinuates that the statements we made in our article were mere conjectures and opinions of our own. Our statements were conclusions arrived at, as far as our own personal conviction is concerned, after a very careful study of the whole question. Moreover, they are the conclusions adopted by the most eminent Biblical scholars everywhere. The Revised Version omits the disputed words as a matter of course, without note or comment. It was the unanimous judgment of the revisers. Every critical editor of the New Testament unhesitatingly rejects them. Dean Alford says:—"Unless pure caprice is to be followed in the criticism of the sacred text, *there is not the shadow of a reason for supposing them genuine.*" (The italics are Alford's.) As to the internal evidence, he adds, "It must appear, on any fair and unprejudiced consideration, that the words are alien from the context: in themselves incoherent, and betraying another hand than the Apostle's." Canon Westcott says, "There is no evidence for the inserted words in Greek or in any language but Latin, before the sixteenth century, when they appear in a Greek work written in defence of the Roman Communion, with clear marks of translation from the Vulgate." He shows how they are first found in a Latin gloss of the fifth century, and passed into a Greek manuscript in the 16th century, having been evidently translated from the Latin. The words were not contained in the first and second editions of Erasmus' Greek Testament. In his third edition he did insert them, in fulfilment of a promise he had made to insert them if they could be shown to occur in a single Greek manuscript, and on the authority of the single manuscript we have just mentioned. But the words were not yet in the form they now are, and into which they were brought without any authority from any manuscript whatsoever. Tregelles says: "On the part of critical scholars there exists now but one opinion on the question." In fact,

he regards the discussion as now "obsolete." Bishop Lightfoot calls it "an intrusive passage against which external and internal evidence alike have pronounced a decisive verdict." It may not be generally known that in regard to it the later English versions, before the Revised, such as the Geneva and the Authorized, have retrograded from the position of the earlier versions. In Tyndale's, Coverdale's, and the Great Bibles, the spurious words are placed in brackets, and printed in a different type, and thus attention is directed to their suspicious character. But to multiply testimonies is to smite the slain.

Secondly, what is the bearing of this omission upon the doctrine of the Trinity? This it is that appears to arouse the alarm of Bishop Bedell. His fears are groundless. For (1) the catholic statement of the doctrine of the Trinity was formed without the disputed clause, which is nowhere quoted by any writer in the Trinitarian controversies of the fourth and fifth centuries, and which, in fact, did not then exist. The doctrine of the Trinity cannot depend upon that upon which it was never based. It rests upon a stronger and surer basis than one isolated passage, upon the whole scope of the teaching of the Scriptures, and the requirements of a true philosophy. But (2) not only did the clause in question do nothing to promote the doctrine, not only does its removal do nothing to weaken the basis upon which the doctrine rests; its retention is the surest way to discredit the doctrine. As Bishop Lightfoot observes, the doctrine does not gain but lose by the advocacy of a witness whose questionable character throws discredit upon its testimony and upon the cause in whose support it is quoted.

Thirdly, the position assumed by Bishop Bedell deserves to be characterized in the strongest terms as hostile to truth and to freedom of conscience and the prolific source of the very doubts which he dreads. It is hostile to truth, which can never stand upon measures dictated by a cowardly expediency. It is directly the source of doubt and unbelief. Most signally has this been seen in the history of this very clause in dispute. When investigation had brought to light so many manuscripts and such convincing proofs of the spuriousness of the words, that its defenders could no longer defend them upon the ground of evidence and historical testimony, they then took up a different and dogmatic ground, and said we *must* defend the words because of the doctrine they contain. "They did, in fact," said that eminent critic and devout Christian, Tregelles, "for the sake of this verse, take steps which made all Holy Scripture precarious; for they cast doubt and distrust upon all channels of transmissive evidence. . . . The same principles in the use of evidence must be applied to this verse and to all the rest of the New Testament. To defend this, therefore, on grounds entirely different, or to decry evidence, or to set it wholly aside, would be to do the work of the opposers of divine revelation most effectually. And thus it became an admitted principle that the same grounds of certainty on which we rest as to the sacred books and their contents in general, must cause us to reject this passage, as not being a real portion of the Word of God. To try to place that which rests on no good evidence on the same ground as that stands which is well confirmed, is in effect to cast doubt and obscurity over both."

Bishop Bedell's position is as inimical to freedom as to truth. In fact, truth and freedom must ultimately stand or fall together. It is the old cry with which every reformation, every revision, every step onwards has been resisted. Let a man question any traditional assumption, however baseless; let him point out any inaccuracy or misconception in the Prayer-book or in our Authorized Version, the cry is raised, Traitor! Infidel! The Bishop's statement could scarcely be credited did it not appear under his own hand. We repeat it: "No word of the present English translation of the Bible—which is, indeed, the Bible for us—can be touched either by criticism or by scepticism without disloyalty to the church, danger to the truth, and harm to souls." Is it ingenuous to link thus together criticism and scepticism? Is the Authorized Version as it stands to-day, and in view of the present state of Biblical scholarship and popular knowledge, the Bible for us? Are the revisers disloyal to the Church and enemies of truth? Is that noble scholar, the Bishop of Delaware, the leader of a band of conspirators? Are men like Lightfoot, Westcott, Perowne, Sanday, Wace, Ellicott, and a host of others, to be branded after this fashion?

What a wonderful Utopia must be the Diocese of Ohio! Has no knowledge of textual criticism reached its theological school? Are its inhabitants still in ignorance of the existence of the Revised Version? Do its clergy never, in seeking to explain a passage, go back of the ordinary English version? Are no Bible Dictionaries or Commentaries sold within the limits of this favoured territory? or is the ruling of some Index Expurgatorius supreme over a docile and unreasoning people? To such *reductiones ad absurdum* does the Bishop's dictum point.

It is darkness that engenders doubt and fear. The very effort to stifle discussion and to repress facts begets a sense of uncertainty and insecurity, and opens the way to doubt and unbelief. In the freedom of discussion and the light of knowledge stand the security of truth and the happy confidence of all who know and love the truth. The result of the criticism of the New Testament has been to place the truth of Christian doctrine upon a firmer basis than ever. No differences of readings and manuscripts affect one truth of our religion. On the contrary, every one who really knows the state of the case thanks God for the laborious work accomplished by modern critics, and the marvellous results achieved by their patience. We must reserve further remarks upon this topic for another article. But we hope the editor of the *Standard of the Cross* will do us the justice which we think we are entitled to in his columns.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

5TH SUNDAY AFTER EASTER, MAY 18, 1884.

#### BIBLE LESSON.

Ephesus in an Uproar.—Acts xix. 23-41.

St. Paul's work at Ephesus was now drawing to a close. How long had he been there? Why so long? Now under the guidance of the same Holy Spirit who directed him before, he was making arrangements to travel again. Where? (Read v. 21.) What errand to Jerusalem? (Rom. xv. 25.) After that visit paid, he had set his heart on going to Rome—why? (See Rom. i. 10-15.) His commission so wide—he felt it included all the Gentiles—and Rome the great centre of the world. Did God grant him his wish? Yes, but not in



the way he expected, as we shall see. Meanwhile he sent on two of his helpers. Which? (Read v. 22.) Why? (See 1 Cor. xvi. 1, 2; 2 Cor. ix. 5.) And he remained a little longer time at Ephesus.

You remember how great had been the success of the work there. [Recapitulate special miracles—magical books burnt, &c., and read v. 20. And many difficulties too, for it was a stronghold of Satan. St. Paul in daily, hourly danger (1 Cor. xv. 30, 31) from his own countrymen (Acts xx. 19), and from the heathen. His enemies like wild beasts (1 Cor. xv. 32).] Our Lesson to-day will show us again both success and opposition.

#### I. THE UPROAR IN THE CITY.

What caused it? It was about "that way." What way? (See v. 9; Acts ix. 2, xxii. 4, xxiv. 14.)

(1) Who stirred it up? (Read vs. 23-27.)

Demetrius—a silversmith—one branch of the trade mentioned. What?—Diana, the Roman name of the goddess—at Ephesus she was called Artemis. If you had been in one of the ships going into the port, you would have seen a magnificent temple built for her worship. (See v. 27.) Hundreds of years before a temple stood there, which was burnt about the time when Jeremiah lived. It was rebuilt and burnt down again—this time by a foolish man who wanted his name to be always remembered. That same night Alexander the Great was born, and the soothsayers connected the two together, and said it showed that when the baby grew up he would be a great scourge. Again they rebuilt it—this time it was more beautiful than ever—built of white marble. The ladies of Ephesus gave their jewellery to help to pay for it. It stood on a piece of ground twice as large as St. Paul's Cathedral—not all roofed in, but open to the sky, with a colonnade round. Many of the pillars were given by kings, and beautifully carved. The inner temple, which contained the idol, was supported by eight green jasper pillars, and adorned by some of the finest pictures and statues in the world. When Alexander was grown up—after a great victory—he offered to pay all the expense of rebuilding if his name might be inscribed as dedicating the temple, but this was refused. When finished, it was said to be one of the seven wonders of the world. It was not only used for worship, but also as a bank for treasures, and as a museum. Even the ground around considered sacred—those who fled there protected. No wonder the Ephesians were proud of it. [Note 1.] All is gone now—the green pillars are in a Mohammedan mosque at Constantinople. Till lately it was not known where the temple stood: a few years ago the foundations were discovered and dug out. What sort of idol should you expect to see in this grand temple? See where they thought it came from (v. 35). A beautiful carved image? No; a dark, ugly, wooden figure, in shape like a mummy—as ugly as idols in India now. This is what they worshipped at Ephesus, and not there only. (See v. 27.) What had Paul said about it? (v. 26.) One month in the year, in spring, dedicated to her worship, called after her, Artemision (just as some of our months are named after heathen gods). Crowds came to Ephesus then—some to worship, many to buy and sell—great fair held—public games going on, races, &c. Of course everybody visited the temple—when they left took away little models of the shrine in silver as a remembrance of the visit. This was the work which brought Demetrius so much money. [Note 2.] But this year a great change—it was just the busy time (1 Cor. xvi. 8), but few customers. What had made the difference? Demetrius calls together a meeting of all in the same trade—artists and workmen. What does he say to them? (vs. 25-27.) Complains of "this Paul." Why? See how this enemy bore witness to the work God had done by Paul. Now their business is in danger; that is not all—if this goes on the great goddess will be despised. Demetrius is thinking of his own loss—self his idol first (as ch. xvi. 16, 19), but he hides that under show of zeal for their goddess.

(2) What was the effect of his speech? (Read vs. 28, 29.)

Just what he wanted—like a spark on straw, all in a blaze—workmen stirred up. What do they cry? The people hear the shouts—run together—soon all the city in an uproar. They seize two of Paul's companions—whom? Greeks—from Macedonia. Aristarchus mentioned afterwards (ch. xx. 4, xxvii. 2; Col. iv. 10; Philem. 24.) Gaius possibly the same as Rom. xvi. 23; 1 Cor. i. 14—but this is very doubtful. All rush together to the theatre. This was another wonderful place—not a building, but cut out of side of hill—stone seats, row above row—open to the sky—would hold 50,000 people—ruins may be seen now.

Where was Paul? Perhaps hidden—thought his last hour had come (2 Cor. i. 8). Was he afraid? No ready to die for his Master. (Read vs. 30, 31.) Wanted to go in among the crowd. Who prevented him? Probably he would have been torn in pieces. Some nearly lost their lives in saving him (Rom. xvi. 4). Be-

sides this, a message sent to him. What? By whom? These some of richest men, who managed the public games. [Note 3.] Why did they care for Paul? Perhaps partly because they knew what would happen if the mob saw him then, and he a Roman; but no doubt Paul had gained their respect by quiet, orderly life. So God provided for His servant's safety (as 1 Kings xviii. 13; Esther iv. 14). See how St. Luke describes the riot and confusion. (Read v. 32.) Did no one try to quiet them? Yes—one man put forward. By whom? Who? (Read vs. 33, 34.) Perhaps he was the coppersmith mentioned (2 Tim. iv. 14.) How did he try to get their attention? What did he want to say? Probably the Jews afraid for themselves—wanted him to explain that Paul was no friend of theirs, they had nothing to do with him. Would they hear him? No—saw he was a Jew—Jews hated idols—this made them worse than ever—cried out for two hours—what?

II. HOW WAS THE TUMULT QUIETED? (Read vs. 35-41.)

The town clerk came into the theatre. Who was he? (Note 4.) A magistrate, called Recorder because he had charge of public records. He had a right to preside over any public meeting. He quiets them, then they listen to what he has to say. He tells them that everybody knows that Ephesus had the honour of being temple-keeper to the great goddess Diana, and therefore all this noise was unbecoming in them. Besides, these men whom they had taken had not been spoiling their temple or reviling their goddess. If Demetrius had a charge to bring against anyone, let him do it in the proper way. The assizes were held at proper times—then the magistrates would hear the complaint. [Note 5.] If any other matter was to be decided, it would be settled in a lawful assembly. This day's uproar might bring them into trouble, for they had no excuse to give, and Roman laws were very strict on this point. What was the effect of his words? Then he sent them all home. This was not the only time Paul protected by Roman law. When before? (Acts xviii. 12-16; and so again, Acts, xxii. 25, 20.) See what he says in Rom. xiii. 1, 3.) (How thankful we should be to live in a Christian land, protected by wise laws!)

But Paul's work in Ephesus now done. He has one more farewell meeting, to comfort the disciples, and then takes leave of them and starts for Macedonia (xx. 1).

See how mighty the enemies who fight against the spread of Christ's kingdom (Eph. vi. 12). So it is now wherever the Gospel is preached, as Jesus said (Matt. x. 35, 36). [Illust.—Hostility of slave-traders in East Africa, &c.] And only a few feeble men to oppose them. St. Paul at this time weak in body (2 Cor. iv. 16) burdened in spirit (2 Cor. ii. 4, vi. 4-10), his life in hourly danger (1 Cor. iv. 9). And yet the work goes on—nothing can stop it. Why? Because Christ's work—the power His (Zech. iv. 6, 7; Matt. xvi. 18; 2 Cor. iv. 7; Matt. xxviii. 20).

And in the end every enemy shall be subdued (Phil. ii. 10, 11; Rev. xi. 15).

These poor Ephesians thought it a great honour to be called even "temple-sweeper" to their senseless idol. They boasted that Asia and the world worshipped her. Now that temple is gone. By-and-by all idols shall be gone (Is. ii. 18). But the weakest believer in Jesus, who by His grace overcomes sin, shall have his place in a far more glorious temple which shall never pass away. Where? (Rev. iii. 12.)

Dear children! are you fighting against sin, day by day, in Jesus' strength? If so, remember He is with you, and He will keep you (John x. 27, 28).

#### NOTES.

1. A true estimate of the greatness of the temple, and of the "magnificence" that attracted travellers from all parts of the world, depends, however, on something more than its architectural proportions. It was to the life of Ephesus what the great cathedrals of Europe were to their respective cities in the palmiest days of mediæval Christendom. The revenues of the temple were large, probably enormous. Its treasury became a great "bank of deposit," in which vast sums of money were accumulated, of which the temple authorities had the usufruct. Many of the sums left for safety lapsed in course of time, as unclaimed stock lapses now. Fines and confiscations, gifts and bequests from devout worshippers, were constantly flowing in. . . . Partly through the expenditure of the revenues thus received, partly through special gifts, the temple became, like the cathedrals to which I have compared it, a great museum of art. There were to be seen the masterpieces of painters and sculptors—of Phydias and Polyctetus, of Calliphron and Apelles. For one picture, by the last-named artist, representing Alexander the Great grasping a thunderbolt, no less than twenty talents of gold had been paid, representing in modern valuation £38,650 sterling. . . . Many of these art treasures were carried off to adorn the

"golden house" which Nero erected as the monument of his own magnificence at Rome. (Plumptre's *St. Paul in Asia*, pp. 99, 100, 123.)

2. Originally, certain days only of the month had been devoted to the service of the goddess, but eventually a decree was passed that the entire month should be kept sacred. . . . This decree was found by Chandler, on a slab of white marble, near the aqueduct, having probably been removed from the temple with the other materials for the construction of the new work. The decree is given at length in Lewin's *Life, &c., of St. Paul*, vol. i. p. 405.

The silver shrines of Diana were small models of the temple containing the image of the goddess. These were eagerly purchased—by some as amulets to protect the wearer from malignant influences, and by others to carry home for the gratification of their families as an exquisitely wrought representation of one of the wonders of the world. Medallions were also struck, exhibiting the temple and image of the goddess, some of which may still be found in the cabinets of the curious. (*Ibid.*, p. 408.)

Similar models are constantly sold at Loretto, representing the Virgin Mary's house, said to have been carried there from Nazareth by angels.

3. "Chief of Asia"—in Greek, Asiarchs. These were men annually chosen to preside over the games. They received no emolument for their office, which required the outlay of large sums of money, and therefore could only be filled by persons of wealth. They held for the time a kind of sacerdotal position.

4. Town clerk—in Greek, Grammateus. Without being able to determine his exact duties, or decide whether another term, such as "Chancellor" or "Recorder" would better describe them to us, we may assert, from parallel case of Athens, and from the Ephesian records themselves, that he was a magistrate of great authority, in a high and very public position. His name often appears on the coins of Ephesus. (Conybeare and Howson, chap. xvi.)

5. The word "worshipper," used by the town clerk, is in Greek, Neokoros, which in its original significance denotes a temple-sweeper. But, in process of time, the officer thus denoted became the custodian or warden of the temple, and the office rose to such importance that persons of the highest quality aspired to it. Whole cities laid claim to the appellation; and as we see from the text, as well as from coins (a representation of one of these is given), the chief pride of the Ephesian people was to regard themselves as the Neokoro of their goddess Diana. (Kitto's *Bible Illustrations*.)

Pliny tells of a wooden image of Diana at Ephesus, so old that it had outlived seven restorations of the temple, and was therefore fabled to have dropped from heaven, no unusual belief among the ancient heathen. (Alexander's *Commentary, in loco*.)

"The law is open"—see margin, "the court days are kept." The verb may explain either the fact that there were such days, or the assizes were now being held.

#### CATECHISM LESSON.

THE CREED—"The Communion of the Saints."

The Holy Catholic Church is the Communion of the Saints.

Though gathered out of every nation, though separated by death, the saints which form the Church are all in one communion or fellowship: Eph. ii. 19-22. There is fellowship with God the Father: 1 John i. 3; with God the Son: 1 Cor. i. 9; with God the Holy Ghost: 2 Cor. xiii. 14. There is fellowship with one another: 1 John i. 7. Even with those who are departed out of this life, and are forever with the Lord: Heb. xii. 22, 23. "There is one body and one spirit, even as ye are called in one hope of your calling:" Eph. iv. 4-6. All are engrafted into the same stock: John xv. 4, 5. All receive life from the same source: 1 John v. 11; Col. ii. 6, 7. All hold the same head from which "the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God:" Col. ii. 19.

#### Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

#### CHAPTER III.

"IF SINNERS ENTICE THEE, CONSENT THOU NOT."

Max lay concealed in his hiding-place, where no human eye could discover him, although

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through the leaves of the birch he could distinctly perceive what was going on in the courtyard below. There stood, or rather lay, stretched on the soft grass at the foot of the tower, Bernard, together with some of his wild companions. It was not long ere two or three more arrived, and threw themselves down near them, beguiling their time with smoking a short pipe. To see these men so peacefully reclining on the green sward, one could scarcely fail to conclude that they were enjoying the rest which is the reward of honest labour. But Max knew well enough that no hard-working sons of toil were they. Bernard was one who would refuse to put his arms to any handicraft, and those who were with him were not otherwise disposed. The boy pricked up his ears, that he might not lose a word of their conversation, which, it may be added, he heard quite distinctly.

"All safe, Hans?" asked Bernard of one of the men who had been the last to arrive.

"All safe," was the answer. "Who could you think would seek us out in this old nest? Here we are as secure and hidden as if we were in a fortress."

"I am not quite so sure," said Bernard with harsh voice, "that cursed boy, Max Berninger, sneaks too often hereabouts when he has nothing better to do, and more than once have I already met him face to face. If I found out that the sly toad came to watch, I would give him a thrashing such as he would not soon forget."

"Such a child," said another; "he is scarcely fourteen years old; what could he do to harm us?"

"Of his bodily strength we have of course no cause to fear, blind Mole," cried Bernard sneeringly; "but there is no doubt the knowing lad acts as spy to his old friend John, who has already lost us many a good stroke."

"I fear him not, Bernard," shrieked out a rough voice. "Let him once come my way, I will shoot him down like a crow, and show you what we must do with such fellows."

Max, whose courage had begun to fail when he heard his own name pronounced, was still more agitated—now cold, now hot with fear—when he listened to the threatening manner in which they spoke of his friend. He hesitated no longer as to the course he should pursue. Meanwhile he continued to hold his breath, and leant as far forward as caution would allow, in order that no syllable of their conversation might be lost.

"Thou wilt show us what must be done with such fellows!" cried Bernard, answering with scornful contempt the boasting of his companion. "Thou, Friede, who eight days ago ran off, leaving bales and bundles behind when the searchers were at our heels. Pitiful creature! When thou art in safety thou canst speak boastfully, and talk of thy courage; but let danger come in the way, then the big Friede is never to be found. Silence, churl! and when the occasion comes give proof of thy bravery, if thou hast it."

The big Friede, as Bernard called him, sprang up in fury like a tiger, his countenance full of wrath, and it seemed (as Max in his hiding-place above could clearly see) as if he would throw his opponent to the ground.

"Now, now; not so hot, Friede. Thou art better than I represented thee, and I now see that thou art not without courage. Let be; and if old John should come across thee, keep thy word."

Friede grumbled a little; but on the whole was appeased, and settled himself in his reclining posture.

"And where shall we go to-night? and what shall we do?" asked the man whom Bernard had before addressed as Hans.

"That must remain a secret," was the reply, "till we set ourselves to the work. And yet I may as well tell thee now as afterwards."

Max at these words lent forward again, in order that the important plan which was now enveloped in mystery might not escape him. He listened intently, and heard Bernard say, "Five waggons laden with costly goods have been ready on the other side waiting an opportunity to convey them across. They are worth many thousands, for one waggon alone is filled with bales of French silks and velvets."

After these words there was a deep silence. Each seemed busy with his own thoughts. A few of the smugglers again composed themselves on the grass, and went to sleep. Max felt rather uncomfortable in his tower; he not only feared lest by some accident he might be discovered, but, above all, he longed to communicate to old John what he had heard from the lips of these abandoned and desperate men. From the balcony there was but one way to escape to the court-yard, and this he could not take, for it would bring him into the midst of the smugglers. There remained nothing then, in spite of his burning impatience, but to wait till they should leave the place. If only this would occur soon, he could reach old John in time to impart to him the secret of the gang, and enable the old man to thwart their wicked purposes.

Max counted the minutes, which seemed very tedious, placed as he was in such painful circumstances. From the position of the sun he knew it could not be far from mid-day.

At length, it seemed as if the band were about to disperse, for there was a loud call from Bernard to arouse the sleepers. At the same time he said, unwillingly, "It is useless to wait longer for Daniel; he would certainly have been here long ago had there not been some extraordinary detention. My advice would be, that some of us should go and seek him, and the rest to set out for Bretterode, that they may be ready for future action. I will keep to the first division, and the rest of you must undertake something, before news of our being here gets abroad."

Most of them entered readily into this proposal, sprang from the grass, and were just beginning to disappear in different directions, when suddenly the loud exclamation, "Daniel," turned all their thoughts into another channel. Poor Max, who had already believed himself saved, felt his hopes sink considerably, and there came over him anew the anxiety lest he should be discovered; especially when he heard the man, in answer to Bernard's question from which direction he had come, say, "Up the valley the nearest way from the village."

Max was terrified when he heard Daniel's voice, for it was no stranger to him. He quickly thrust his head forward, and saw below, a fellow-villager who had always passed for an honest and respectable person; but now was revealed in his true character as a spy and criminal. He had occasionally learnt that this Daniel had brought information to old John regarding the plans of the smugglers. The old man had been led to

place the greatest confidence in him; but now it was evident that the knave had acted for their interests alone; whilst the old man had been thoroughly deceived in his supposed confidential adviser and ally.

"When I tell him this, how he will wonder," thought Max. "Who could have believed that the world contained such faithless, wicked men."

"How stands it, Daniel?" asked Bernard, "will it succeed, or —"

"I have no doubt of it," answered Daniel, "the knowing way it is contrived will ensure success. Old John, clever as he is, has been deceived for once by my smooth words, and every thing has been arranged as I desired. Whilst we are talking here the searchers are concealed in Hallinger valley, and John sits quietly at home in his cottage, in the firm conviction that I am his friend and ally. We are therefore quite safe, and may depart in broad daylight."

"At all events, we will not delay unnecessarily," said Bernard, after heaping praises upon Daniel for his skilful management. "Let us take the nearest way through the valley."

"Wait, not that," rejoined Daniel, quickly. "I saw the flock of that sharp-eyed youth Max grazing below. If he happened to descri a troop of us it would create suspicion, and he would immediately report to old John. He must on no account know that I have had any communication with you, for his confidence in me would then be gone."

Bernard shook his head, and seemed to be turning over in his mind what was best to be done.

"Did you see the boy on the way up?" said he at last.

"I think not," answered Daniel. "The dog only was with the herd. He will be roving about somewhere seeking berries."

"Who knows?" said Bernard. "I have no trust in him. At all events, I will see myself that he is with the goats, and if not, find out where he hides. Go thou on with the people, Daniel, and thou, Hans, accompany me to the valley. If all is safe, we will join you again."

No one had any objection to this arrangement. The greater number of the men took the path to the left, and Bernard, with Hans, began the descent to the valley.

Max hastily considered what was to be done. If he was not found with the flock, Bernard's suspicion would be aroused, and the wily leader would not rest till he had discovered his prey.

The mind of Max was soon made up. Scarcely had the men vanished from the court-yard, then he came down from his hiding-place, glided with light step over the ruins, and hastened as quick as his feet would carry him down the steepest part of the mountain. Running, leaping, sliding over the loose stones, often in danger of a fall, which he avoided only by clinging to the trees and bushes, he was only a few minutes in reaching the grazing ground.

Mohr sprang joyfully towards him when he discovered his young master, but Max had no mind to play with his four-footed companion just now. He had but one thought in his mind, how he was to evade Bernard, who could not be far off. Still breathless from his quick run, he threw himself under the shade of an oak, laid his head on its knotted roots, and shut his eyes. Bernard, on coming up, would find him sleeping,



and this, he hoped, would quiet all suspicion.

Max had descended the shortest way, and having come in great haste, ten minutes at least must have elapsed ere Bernard and his comrade made their appearance. He had therefore time so far to recover breath, and appeared to have been, who knows how long, in deep sleep.

"There lies the lubber snoring, instead of taking care of his goats," said Hans; "let us go on, he is harmless."

"Who knows that?" returned Bernard, distrustfully; and Max felt at the same time that the eyes of his enemy were fixed on him. "It is not the boy's custom to sleep when he should be awake. At all events, I will put a few questions to him."

"Thou, Max?" cried he, and pushed the boy with his foot, "wake up!"

In order not to excite suspicion, Max dared no longer continue his feigned slumber. He quickly sprang to his feet, rubbed his eyes, and appeared astonished.

"Hear, thou fellow, why didst thou pretend to be asleep?" said Bernard roughly. "Thinkest thou I did not see thine eyes winking when thou heardst us coming?"

Max's only answer was silence, and rubbing his eyes, he turned himself round to hide the blush that crimsoned his cheek. "Say nothing," he at last said, "of what you have seen to old John, if you should happen to meet him, for he would scold, and perhaps beat me."

"Well, and that would not do thee much harm," cried Bernard, laughing; "but is old John cross to thee? I always thought you and he were the best of friends."

"At times he is, and at times not," returned Max.

"Hearest thou, if such is the state of things, we two could perhaps become better friends with one another than we have been hitherto," said Bernard, and threw himself down under the shadow of the oak on the soft moss. "Leave us alone, Hans, for a little, and pluck some berries till I call thee. I have something to say to the boy. Come hither, Max, and sit down by me."

Max looked timidly at the man, whose character he too well knew. His heart beat quicker, and his colour changed. Who could tell what design he might have in his head! Had Bernard known (though that were impossible) that the youth had listened to their conversation, what would have become of him? However, he was in the power of the smuggler, and nothing remained but that he should conduct himself as coolly as possible.

"Be not afraid," said Bernard; "thou art a good boy, for thou hast kept thy word, and not betrayed me to the forester. Now come here."

Max placed himself distrustfully near Bernard, and looked inquiringly at him. In spite of the aversion and abhorrence which he felt for this dangerous man, he was desirous to know the reason of his confidence and familiarity.

"So, thou standest on not quite so good a footing at times with old John," began he, with feigned friendliness. "How one can be deceived! I always believed you were as father and son to one another, and that the old man kept no secrets from thee."

"Well, neither he has, though sometimes he has given me a rough word," answered Max, who, in order to secure his safety, spoke

rather doubtfully of the terms on which he lived with the old ranger. After what he had just heard, he knew well, that Bernard was only making a tool of him.

"Now, thou knowest quite well which way John generally goes to track the smugglers?" asked Bernard again.

"Oh yes, he often tells me," answered Max; "many times I have accompanied him, but he trusts to my not betraying what he confides to me."

"Yes, but you could tell it to a good friend," proceeded Bernard, "you see, that I have nothing to do with the smugglers, theirs is dangerous work; but the times are bad, one can earn nothing, and I confess openly that I have many times crept into the forest at night, to shoot down a deer in order to satisfy my hunger. I should be glad if thou wouldst tell me where the ranger goes, that I might avoid him."

Max saw immediately through the artfulness of the gang-leader. He might have been deceived, had he not so lately listened to the conversation related above.

"It is of no use," said he, shaking his head, after some consideration. "I dare not say whither old John goes; for, if I did, I should be the betrayer of one who has proved a friend. How wouldst thou have liked, if yesterday I had gone to the forester and told your secret, and, even less pleased would my old friend be if I betrayed him; but I will take your message to him, and bring back the answer."

"By no means, boy, or you suffer for it," cried Bernard, with a look which terrified Max. "One syllable to him, and thou art lost. He would immediately report me to the head ranger of woods and forests, and then—no, you dare not, and need not, tell him."

"Neither dare I tell you," said Max firmly.

"Ay, thou art no fool, Max," proceeded the smuggler, with insinuating voice. "See, now, thou art poor, so poor that thou hast to herd the goats. Now, if I promised thee a bright dollar, each time thou broughtst me news of old John, thou wouldst surely not hesitate; and as certain as my name is Bernard, thou shouldst have it, and here is a pledge, take that!"

"No, I cannot; the money would be sinfully earned, and would bring no blessing with it," returned Max, putting his hands behind him: "not for a hundred thousand dollars would I become old John's betrayer."

A deep flash of anger overspread Bernard's countenance when he found himself thwarted; still he governed his temper sufficiently to make a last attempt.

"Well, as thou wilt," said he, "thou art a stupid, foolish boy. The blood of old John will lie at your door, if I should at any time, in my own defence, have to shoot him down in the depths of the forest; thou mightest prevent it, if thou wert not so obstinate."

"Or, rather, such a thing would not happen, if thou wert not a deer-stealer, and walking in a way that is not good," cried Max indignantly. "Earn thy daily bread by honest labour, and thou wilt never be tempted to commit a shameful murder, neither entice a poor boy into ways of wickedness."

"Boy, I am not mad," shrieked Bernard, while he laid hold of him by the shoulders and shook him. "If a dollar is too little," raising his voice, "I promise thee a bright gold coin, on which thou mayest live many days happily. Wilt thou not consent?"

"No," returned Max; "no, I will not; for my mother has always told me to 'keep innocency, and take heed unto the thing that is right.' What thou desiredst me to do is wrong, and therefore I will not do it; but I can go and tell old John what thou hast offered me, and he will know what to think of it. Now leave me, Bernard, for I will try and keep my integrity, and will have nothing to do with thee and thy sinful wages."

"But I will, nevertheless, have something to do with thee, now I know thy intentions, little venomous toad," said Bernard, with smothered rage in his voice, seizing with sudden grasp the arm of the boy. "Tomorrow thou mayst speak as much as thou wilt, but for to-day, at least, I will see that thou art harmless."

Ere he could call his faithful dog, Bernard had thrown Max to the ground, and stopped his mouth. The boy made a desperate exertion to defend himself, but what were his feeble efforts against the gigantic strength of the enraged man, who now also called his companion to help him.

"The lad must be imprisoned," said the leader to his comrade, "in one of the dungeons of the castle, or he will, by his tongue, bring all our plans to nought. Come!"

Max was, in spite of his exertions, carried off by the two villains. Through the thick underwood, through thorns and bushes that tore his hands and face, they led their young victim. They gagged his mouth so as to prevent him calling for help. Only a suppressed groan proceeded at times from his heavy heart. At the top of the hill they bound his hands behind him, and, forcing him over the old ruined walls, dragged him to a small oak door, almost hidden, which Bernard opened with a key taken from a crevice in the wall. A dark room lay before the eyes of the terrified boy, into which Bernard thrust him with a sneering laugh, slammed the door to, and cried, "Now, talk about me, and betray me, young viper, if thou wilt." He and his companion then hastened away. All soon resumed its former stillness. Not a sound was heard in that desolate spot, save at times when a raven would be heard cawing overhead, or some green lizards might be seen gliding over the walls, or comfortably basking on the broad stones which lay in the warm beams outside the iron grating.

(To be continued.)

WATCHING ONE'S SELF.—"When I was a boy," said an old man, "we had a school-master who had an odd way of catching the idle boys. One day he called out to us, 'Boys, I must have closer attention to your books. The first one that sees another idle I want you to inform me and I will attend to the case.'"

"Ah," thought I to myself, "there is Joe Simons that I don't like. I'll watch him, and if I see him look off his book, I'll tell." It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he, "how did you know he was idle?"

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.