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FOR THE HOLY SPIRIT.

“I have put my Spirit upon him.”

Guide of the feet of Jesus ;
Strength of His loyal soul ;
Help of His heart when broken,
The balm which made it whole ;

Joy of His hours of leisure ;
Peace of His hours of woe ;
Fount of the prayer He uttered
In pity for His foe ;

Eyes of His heart when seeing,
In bird, and field, and flower,
The kindly, homely gentleness
Of God's almighty power ;

Hand of His love when touching
The sick ones He made whole ;
That sweet, mysterious something
Which gently searched the soul ;

The rain which filled the fountains
Of tears in sinners' eyes ;
The look which more than learning
Made simple people wise ;

That charm in Jesus' bearing,
From cradle on to grave,
Which was from sin and sorrow
God's mighty power to save ;—

Come Spirit, to my spirit,
And give to me His grace,
Diffuse Thyself through all my life,
Through hands, and tongue, and face.

Give all my powers His beauty,
Make Christ-like all my days,
Transform my every action
To His most gracious ways.

Inspire me, Holy Spirit,
Thou Holy Lamb and Dove,
And make me, as was Jesus,
Thy child, bright God of love !

B. W. G.

STANDING AND WALKING.

Few things are more important in the spiritual life than to have a clear and distinct view on the subject of the standing and walking of the believer. Any mistake about this must of necessity bring the soul into a condition of darkness and unrest. It is very commonly the case, when believers come to inquire about their religious difficulties, that the real seat of the trouble lies in some confusion in their minds on this point. But when this is quite cleared up, peace and joy mostly take the place of perplexity and doubt.

A gentleman, some time since, on leaving the town in which he had been living, came to thank the minister, whom he had been accustomed to hear, for help received under his teaching. When the minister asked the particular point in his ministry which had been found so helpful, the other replied that it was the clear distinction which had always been made between the standing of the believer and his walking. We can quite understand this, and believe that if ministers of the Gospel taught more clearly on the subject, they would have the believers in their congregations more full of joy, in a deeper experience of deliverance from the power of sin, and therefore more useful assistants in working for Christ among the unconverted.

We will now enter upon this subject, and endeavour to make it as clear as possible.

The standing of the believer is that position of privilege which God gives him in Christ and for Christ's sake. Let us examine what it is.

Every believer in the Lord Jesus Christ is a justified person, 'justified by faith' (Rom. v. 1). That is, he is reckoned by God as righteous before Him, in virtue of what Christ had done. He has a righteousness imputed to him which is called 'the righteousness of God' (Rom. iii. 21). This righteousness is not in himself in any sense. It is his because he is 'in Christ.' Indeed, the believer is said to be actually 'made the righteousness of God' in Christ (2 Cor. v. 21).

This is something very real. It is God's reckoning about all who believe in Jesus. It brings the believer into very blessed relationship with God. It includes, and brings with it, the title to every blessing which God has to give. In Christ 'all spiritual blessings' are brought within the reach of faith (Eph. i. 3).

These 'spiritual blessings' are unfolded in various parts of God's word. Believers have the forgiveness of sins (Acts xiii. 38, 39), and are spoken of as those who have been 'forgiven all trespasses' (Col. ii. 13). This immediately brings 'peace with God' (Rom. v. 1). They 'are all the children of God by faith in Christ Jesus' (Gal. iii. 26); and are spoken of, without hesitation, as now being 'the sons of God' (1 John iii. 2). This sonship brings with it the indwelling of the Spirit of God in their hearts (Gal. iv. 6). They are in close and real union with Christ, they in Him and he in them (John xiv. 20). They are spoken of as being in high favour with God, 'beloved of Him' (Rom. i. 7). God reckons to them the work of Christ as really as if they had done it themselves. Indeed, they

are spoken of as having passed through the same experiences as Christ Himself, only always 'together with Him,'—as having been crucified, as having died, as having been buried, as having risen again, and as even now being seated together with Him in heavenly places (Rom. vi. 6-8; Col. ii. 12, 13, iii. 1; Eph. ii. 5, 6).

All this, and much more, which we may find in our study of the word of God, is actually ours. It is our standing before God. And it is an *absolutely perfect* standing. It does not depend upon the strength of our faith, or it would never be perfect. Strong faith adds nothing to it, and weak faith takes nothing from it. Nor is it measured to us according to our realization of it, or it would always be faulty. However much we realize it, or however little, it does not increase or diminish its reality and perfection. But it is *absolutely perfect*, because it is 'in Christ,' and depends entirely upon what He is, and upon what He has done for us.

Thus it is even now as perfect as it ever will be. It is as perfect while we are here on earth as when we shall hereafter be with Him in glory. Time makes no difference in it. Time may enable us to know and experience it more, but time adds nothing to it. It belongs in its entire fulness to the very newest and youngest believer as much as to the oldest. It is not a reward of high Christian attainments, but becomes ours the moment we believe in Christ, and before any such attainments are made. Indeed, it is the only standing in which attainments in Christian life can be made at all. Neither is it the result of any struggling effort, but of simple, resting faith.

But the walking of the believer is another matter. This is his inward experience of his standing, and the working out in his life of the privileges which he has in Christ. This will never be absolutely perfect, simply because it is influenced by those considerations which do not influence the standing.

Faith, for instance, which cannot by its strength or weakness increase or diminish the standing, does tell very much on the walk and experience of the believer. Strong, clear, and simple faith will result in a bright walk and a happy experience; while weak faith produces a faltering walk and uneven experience.

Time, again, which adds nothing to the standing, will affect the walking. It adds experience of God's love and grace, and imparts a ripeness and depth to Christian character which must tell upon the walk.

Once more, personal effort and earnest striving, which in no way affect the standing, become most important as regards the believer's walk. The more earnestly we set ourselves, by the grace of God, and in the power of a renewed will, to real and personal effort in Christian life, the higher will be the experience; provided, of course, that our effort is always accompanied by simple, restful faith in God for the victory.

It is most important to notice carefully the distinction between the standing and the walking. We must also see clearly the relationship between them.

We must remember that the standing comes first, received in simple faith, and is perfect in Christ before the believer has taken a single step in Christian life. He stands 'complete in Him' (Col. ii. 10) the moment he believes. Then the walk is the life and experience of the soul which has by faith received this standing in Christ.

And from this we draw a most important con-

clusion, which is necessary to the right understanding of Christian life. If the standing comes before the walking, and is complete in Christ independently of it, we must not make our walk and experience the measure of our standing. So many believers, when they notice in themselves imperfections and failings, and especially when they are conscious of any special sin, at once begin to doubt their standing. They ask if they can really be God's children while they see such things in themselves. Some failure in their walk leads them to doubt their standing. This is wrong; and the result is further discouragement, and very often blank despair.

Of course, where there is positive, wilful, and continued sin, there is no conversion. Such a profession may be well doubted. But such professors are generally not the ones who question their own sincerity. If ever they think of it at all, they must know that their hearts are not right. But when there is a real desire to grow in grace, to love more, and to be holier, there is the best evidence of the Spirit's work. The fruit of the Spirit is being produced in some measure, and more is earnestly desired. This is not the condition of the hypocrite.

The fact is, and we must carefully note it, that no measure of the 'fruit of the Spirit' is given as the test of conversion, but only that some be produced; and when this is manifestly the case, the measure in which it is produced, while it should be a matter of constant and earnest seeking, must not lead us to doubt the reality of our standing in Christ. This earnest seeking for something higher is itself a fruit of the Spirit; and if it does not pass off, as with so many, in mere empty lamentation over failure, but results in real effort to advance, is a healthy sign of life.

We must be specially clear upon this point, because if once we measure the reality of our standing by our walking, we lose all peace. The more we are taught of the Spirit, the more we see of our own sinfulness and imperfection, and the more we should be led to doubt our standing.

No, dear reader, if you wish to raise your walk and experience to a higher level, it can only be done by more clearly laying hold of, in simple faith, the reality of your standing in Christ. Be sure about this. And then, in the same simple faith, while you press forward in real effort to advance, just trust in the power of Christ, who dwells in you by His Holy Spirit, to enable you not only 'to will,' but also 'to do of His good pleasure' (Phil. ii. 13).

Thus standing by faith alone, and walking also by faith, you will rise above the difficulties which seem to beset you now. Failings and imperfections, while they humble you and keep you watchful, will never discourage you. Conscious of your standing in Christ, your aim will ever be to raise your experience to the level of your standing; and you will never again think of bringing down your standing to the level of your experience.

Missionary.

UGANDA MISSION.

We think our readers will be glad to see that a new missionary has gone to assist Mr. O'Flaherty and Mr. Mackay in Uganda.

Letters are to hand from Uganda to July 1st. We are thankful to say that the Rev. R. P. Ashe reached Rubaga safely on May 2nd. He was seriously ill for some weeks, but was quite well when the packet left. He writes very warmly of the condition of the Mission. "I have been greatly cheered and encouraged," he writes, "by all that I have seen. Every day Mr. O'Flaherty and Mr. Mackay hold classes; and this teaching is the most encouraging thing I have seen in Africa. The people, though terribly depraved, and great thieves, do not manifest that apathy which appears to exist where our other stations are situated. They are very quick, and very eager to learn. I was astonished at hearing a young fellow go

through the Lord's Prayer in Lu-Ganda who had had only a few lessons." There were twelve candidates for baptism; but every care was to be exercised in testing their sincerity, as one of the five baptized last year had fallen back, and three others had caused the brethren "heart-sore," Mr. Mackay says. The fifth was living a consistent Christian life.

EVANGELISTIC WORK AT NASIK, WESTERN INDIA.

We have of late often spoken of the work being done by English ladies in India; but although they can reach the women, English clergymen are also trying to tell the same message of God's love to men. The Rev. C. Mountford gives an interesting account of evangelistic work in Western India. At their great festivals, celebrating the birth of their heathen gods, crowds of people assemble and after their special religious rites are over, they gather in tents where they spend a great part of the night in hearing recitations and musical performances on their favorite musical instrument, called a vina. They sing songs in praise of their gods, repeating them over as a kind of chorus. The missionaries take advantage of this and open a tent, hanging plenty of lights about, and commence to sing to the twanging of the vina. The people come in by ones and twos, and sit down on the carpet and listen, and the missionary gives a short address. We will continue our account in Mr. Mountford's own words. "Then follows a short hymn or recitation illustrating the truth proclaimed. As the people hear the music they soon come thronging in, and the tent is surrounded by a good number of people quietly listening to the singing. Then Mr. Sorabjee, a native clergyman, who happened to be staying at Nasik, gives another short address; then follows the music, assisted by the concertina; and then again a few words from the Rev. Lucas Maloba, our native pastor, and another short address from Mr. Roberts. Thus it goes on. Never have I seen the people listen more attentively. There was a little argument, but only such as helps to give more light on the truths taught. It was a night which would have made glad the heart of many a one working for the heathen in our own dear land. The people heard and understood, being taught in their own way the precious truths of the Gospel. Again and again was the name of Jesus and His love for sinners brought to their ears. About eleven we returned to our bungalows for the sweet rest that labor gives, though my work was but that of sympathy and quiet looking on at the work of others. We only get the means of preaching to people in this way at the great festivals. At such times it is impossible to preach in the bazaar. The people are too excited, and it would be almost worse than useless from a human point of view. Mr. Roberts then generally walks round and speaks to individuals, and the country people hear us gladly. Often the *gurus* (teachers) who come with their people, ask Mr. Roberts to come and sit down on their carpet, and seem as a rule well pleased to listen or argue.

This year there were a great many followers of Khabir, a Sikh reformer. They have renounced caste and many other of the Hindu customs. This does not make them any more likely to accept Christianity, but they are more willing to hear about it, and are pleased to have conversations with a European. One guru was quite ready to admit that men were sinners, but kept asking the question, "But who sins?" He admits the sin, but denies the personality or responsibility of the sinner. It is surprising to hear these people confess that they have heard about these things before. One said, "Ah, yes, I've heard about Jesus Christ before." And another spoke of hearing

about the Trinity as Father, Son, and Holy Spirit. Would that this led to a real belief in and love for the Lord Jesus! Still, truth is being spread, and is finding its way into the dark, dull hearts of these people, and God will give the fruit in His time. If the people at home could only see but for a moment the masses of people, how much more earnest they would be in spreading Christianity. What is our Christianity if it is not worth proclaiming to the world? It is not worth much, and it is not that of the Lord Christ. Our religion lives by being diffused, and if we do not shed our light abroad it will most assuredly be quenched at home. It is now, to-day, that we need men and means for India, with its millions changing in thought and aspirations. It must be either Christianity or a lifeless infidelity."

The missionaries travel from one place to another, taking advantage of every opportunity to proclaim their message. In March, 1883, we find them pitching their tents on the banks of the Godaven, and preaching in the villages around, going to one in the morning and another in the evening. "During the day the people came to the tent for medicine, conversation, and sometimes to satisfy curiosity. Our tents were pitched on Friday, and on Saturday we only had quite a manageable number of visitors. But on Tuesday we had such an influx that we only managed to obtain time for taking food by making a division of the work." This is the account of the day from the Missionary's diary:—

"As soon as we returned from preaching in the morning we found people waiting at the camp for medicine. We asked them to sit down in front of the tent-door, and then gave them an address, and afterwards attended to their bodily wants. As soon as this was over we had prayers in Marathi for the servants, and Mr. Apaji gave an address on "Remember Lot's wife." Just as the address was begun a Brahmin and one or two friends, whom we had asked to come and talk with us, came and sat at the tent-door. While Mr. Apaji went to his breakfast I had some conversation with them on the subject of religion. Then came my turn for breakfast, and Mr. Apaji carried on the conversation. When the man left he took away a copy of the Gospel of St. Luke, and promised to read it."

And so the day passes and as the sun goes down these earnest workers are glad to reach their tents, there to find rest and food; but as they say: Thankful for the opportunities for preaching the truth which the Lord had granted to them that day. Another cause of encouragement and rejoicing was the following little incident. A boy came to buy a Gospel. We gave him St. Luke's, and turning to the parable of the "Prodigal Son," we asked him to read it. After he had read, he told us in his own words what he had read, and then we explained it. The next day he came for another Gospel, and catechist gave him St. Matthew's. He came back to the tent soon after, and said, "I don't want this. I should like one the same as the one I had before." "Why would you like the same?" we asked. He said, "I took the one I bought before and read the story you pointed out to me to a man in the village. It was so nice that he wanted the book, so I sold it to him, and I want another for myself. But I want that story, and it isn't in this book." He had turned to the corresponding chapter in St. Matthew, and not finding the parable he came back for it. It is an instance of the Bible winning its way by its own power. There is something in that parable which seems to commend it to the human heart, no matter in what language it is written. There are thousands in this land of India who are trying, like that "prodigal," to satisfy themselves with the dry husks of a false religion. May the time come when they will arise and come to their Father,

the God and Father of all, through Jesus Christ our Lord."

The missionary himself remarks upon this:—"I wish that many of the supporters of the C. M. S. could have been with us on Thursday last and have seen what we saw. Their hearts might not have been filled with joy, but their souls would have been filled with earnestness, which would have led them to say, 'We must work, we will work, while it is day.' It quite stirred one's heart to see these people, men, women, children, thronging the place, and quite ready to listen to the preaching of Christ and Him crucified. We had scarcely any one to object the whole day, save one Brahmin. He seemed vexed that the people listened to us, and rather rudely demanded that we should show him Jesus Christ; and then, he said, he would believe. He was quietly met in this way, 'Very well, then, show me your mind and soul, and then I will answer the question.' Some of the people, indeed most of them, were cultivators, and they said they might worship cows and bullocks without doing wrong. They were asked with a quiet smile, 'Do you think cows are better than men?' 'Yes, of course we do,' was the reply. The preacher said, 'If this is so, it appears most strange to me that you should eat all the corn yourselves and only give them the dry stalks. You ought to eat the dry stalks and give them the corn, if you believe what you say.' At this there was a good natured smile all through the crowd. It is a very hard matter sometimes to keep a crowd in a good humour, and so to answer their frivolous objections that they will stay and listen to the whole truth."

British & Foreign News.

ENGLAND.

The Rev. Prebendary Boulton, Principal of St. John's College, Highbury, London, and author of a work on the XXXIX Articles, is dead. He was a man of note, an earnest champion of evangelical truth, and his death is widely lamented.

THE BISHOP OF LIVERPOOL ON THE ECCLESIASTICAL COURTS.—The Bishop of Liverpool has published his views on the Report of the Commissioners on the Ecclesiastical Courts. He "entirely approves of the recommendation of a lay tribunal as the final court of appeal," and as strongly disapproves of any episcopal veto. He strongly objects, however, to the absence of any distinction between the court for trying offences in matters of doctrine and ritual, and the court for offences which he calls moral, such as intemperance or incontinence. He thinks a bishop ought not to be subjected to the pain of trying cases of the last description.

THE "DIVINE LIBRARY."—In a recent and striking address on the work of the British and Foreign Bible Society, Professor Westcott thus spoke:—"The work of the Bible Society for missions is great, and it is well done; and you will not expect me to linger long in showing that it is necessary. This is proved by the history of missions from the first. Whenever the Christian evangelist went to speak to a people of a strange tongue, a rendering of the written Word supplemented his message. It was so in Syria and North Africa in the second century. At a latter time the Slavonic, the Gothic, the Armenian and the Ethiopian versions were the fruit and the support of mission work. Young churches soon feel the obligations which they have incurred; and I noticed in the report with singular pleasure that for the last seven years £1,000 a year have been received by the society from the South Seas for copies of the Scriptures.

HOME NEEDS.

But the society has a work for missions in a larger sense. It is the British Bible Society as well as the Foreign Bible Society. It was founded originally to meet a want at home; and at the present time it is, as I learn, the only society which provides the Bible in the six languages of our home empire. Here, then, it makes a fresh claim upon us; and, if there is need of its work abroad, there is no less need of its work at home. If ever there was a time when the message of the Bible—the message of the Word made flesh—was

required, it is now. Nothing less than this can, I believe, meet the wants of society. I can see no relief for our present difficulties and distresses in any material remedies. But the ideal which the Bible offers to us of a spiritual life, quickened by a present spiritual power, offers a solution, not only possible, but easily within the reach of active faith.

And here the past speaks to us with encouragement. It is no exaggeration to say that each great movement for good in the Christian Church has coincided with fresh study of the Bible. It was so with the great fathers of the first age, with Origen, and the masters of Alexandria; it was so with Jerome and Augustine; it was so in the tenth, the fourteenth, and the sixteenth centuries. At each crisis deeper investigation of Scripture found new treasures which answer to the wants of a new society. And by God's help it will be so now. The power of the Bible is unchanged and inexhaustible. It speaks with authority because it speaks with sympathy; because it speaks with a human voice, through men and to men, in many fashions and in many parts. Let us emphasize this thought.

THE FULNESS OF THE WORD.

We commonly describe the Bible as a "Book." It is a Book, one Book; but it is more. The first title which was given to it in the West was *Bibliotheca Divina*; and it is indeed a Divine Library, rich in every region of human interest, rich in every variety of human record. And this fulness, this catholicity of the Bible, is what we need to feel now. The fulness, the catholicity of the Bible answer to the fulness, the catholicity of the faith. Both were recognized together. And if once we can see in the Bible the breadth, the patience, the long suffering of the dealings of God in the past, we shall gain that courageous hope in the prospect of the whole world, with all its mysteries and sorrows, which we commonly seek by confining our attention to a little portion of its vast range. We may have something to unlearn, and much to learn, in our interpretation of the Bible, but it stands before us a living monument of a Divine life. Its last message is not spoken. It is not, as some would treat it, simply a priceless literary treasure. It is still the organ of the Divine Spirit, eloquent for us with fresh vital truth.

It is, then, this Book, this Divine Library, which the Bible Society desires to place in the hands of all who wish to be disciples of the Word of God. The society does not aim at interpreting the Word, but giving it to each man in the language in which he was born. The work is thus definitely limited, and yet it is immeasurably powerful. It is not all that we require for carrying abroad the Gospel, but in carrying abroad the Gospel we do require this; and here, therefore, the principle of the division of labour finds a natural application. We combine heartily to do in the most effective manner what we all require to have done. We agree in believing that the teaching of Holy Scripture will harmonize and quicken every element of good scattered throughout the world. We look for our prevailing commentary in the grace of the Christian life. We accept the whole as true still: *non magna loquimur sed vivimus*. It is not speaking great things but living them, which will convince our adversaries.

UNITED STATES.

Assistant Bishop Potter writes to *The Churchman* to correct an account of the dedication of Sherred Hall, in which he is reported to have said that Jacob Sherred "was a painter and glazier, but an intelligent, upright and honest man." "I enter," says Dr. Potter, "a mild but decided protest against that little word, 'but.' If Mr. Sherred had been a plumber, there are perhaps some people who will think it would have been appropriate, but I have enjoyed the friendship of many painters and glaziers, and have never had any reason to think that it was especially difficult for them to follow their honorable calling and at the same time maintain their integrity. 'Poor but honest,' people say, as though the two things were scarcely reconcilable—a view against which poor people may justly protest."

That is a pertinent question asked by the *Courant*, the new literary paper of Chicago, speaking of the sixty millionaires of that wonderful city: "Are there sixty fine paintings in it, sixty statues, sixty real works of art?" We might go farther. Are there—not sixty, but—six soup kitchens? sixty free beds in our hospitals? sixty other things? but let these be supplied. Now is a good time to think of them. "He that giveth to the poor lendeth to the Lord." As Dean Swift said: "If you like the security, down with your dust."—*Ex.*

FOREIGN.

The way of the Dissenter is made very hard in Russia. Recently an Englishman and a Russian, Mr. Al-

manofsky were suddenly summoned to appear before the Governor of Tambof. They had to travel eighty miles, most of the way by horse and by night. The Governor told them that he had sent for them because they were "spreading propaganda." He said he would send them to Siberia if they did not cease distributing tracts. The Englishman replied that he had only distributed Gospels when travelling on the railroad, and if this was objected to he would desist. Mr. Almanofsky, however, refused to promise, and was imprisoned for a night and then released. Subsequently he was again arrested. The police searched his house and found Bibles, Testaments and tracts, and he was thrust into prison. What the result will be no one knows. He will not be tried. His offence is a matter for the administrative officers. Says a correspondent:

"Talk of religious liberty in Russia! We understood at the coronation that it was granted to the Molochans; and after the years of bitter persecution through which they have passed, and the noble, pure and loyal lives which they lead, well they deserve it. They are an honour to any country. But what sort of liberty is it that has been granted to them? Listen! A few months ago, several of them were employed by a gentleman who manages one of Mr. Pashkoff's estates. Last week he received orders from the police to discharge them all at once. And why? Because they are Molochans—i. e., because they cannot agree with many things in the Russian Church, and wish to worship God according to the dictates of their conscience, and live according to the teaching of His Word. Yet it was these men, and such as these, into whose hands the Emperor trusted his life, at the time of the coronation, and to whom, by Imperial edict, he granted religious liberty. In the face of such cases as the above, the question forces itself upon one: Is it possible that the Emperor has forgotten his Imperial edict, or has it so little force that the police can thus tread it under their feet at their pleasure? It is such things as these which prolong the reign of lawlessness in Russia and hinder her rising to that high and noble position which, as a nation, she ought to occupy."—*N. Y. Independent.*

The letter of Monsignor Savarese, resigning his position as one of the Pope's Domestic Prelates, in order to connect himself with the Anglican Church, is published. He says withdrawal from the Roman Church is a very painful step to him, but he has become convinced that there is no hope of reforming the Roman Curia. He adds:

"Still, not because I have had to blush before the laity, both national and foreign, for the disorders which are to-day rampant in the outward belongings of the Church, nor our inferiority in spirit and in culture to our separated brethren, but the manifest helplessness of our ministry flowing therefrom, and the ever-increasing loss of souls, especially among the masses of people, who are well nigh deprived of all proper spiritual direction; this alone has startled me out of my temporizing, for indulging which as long as I have I shall work hard to atone, if I may thereby help to avert from our dear country the evils which, gathering like dark clouds over her head, threaten to darken the fairest sky in Europe."

Monsignor Savarese was, for 26 years, member of the Ecclesiastical Court of Justice."

Home News.

DIocese OF TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending February 22nd, 1884. **MISSION FUND.**—*January Collection*—Campbellford, \$1.56; Grafton, \$1.00; St. Anne's, Toronto, \$17.02; All Saints' Toronto, for missions, \$65.39; St. Matthew's, Riverside, \$3.56; Mulmur, St. Luke \$2.45, Trinity 65 cents, St. David \$1.16. **Missionary Meetings**—St. Mark's, Parkdale, \$10.17; Church of the Redeemer, Toronto, \$50.84; St. Stephen's, Toronto, \$17.07; Church of the Ascension, Toronto, \$28.54; Grace Church, Markham additional, \$1.50; Collingwood, \$10.12. **PAROCHIAL MISSIONARY ASSOCIATION.**—*Mission Fund*—St. Philip's, Unionville, \$4.65; St. John's, York Mills, \$6.30; Church of the Ascension, Toronto, \$18.25; Christ Church, Stouffville, \$2.00; St. Paul's, Brighton, \$1.00; St. Thomas', Millbrook, \$5.80. **Mission Boxes**, St. Thomas' Sunday School, Millbrook, \$4.63. St. Luke's, Toronto, Mission Fund, \$19.00; Algoma Fund, \$18.25. **WIDOWS AND ORPHANS' FUND.**—*Annual Payment*—Rev. George Nesbitt, \$8.50. **Parochial Collections**—St. Luke's, Toronto, for 4 months to 16th inst., \$52.40. **STUDENTS FUND.**—Penetanguishene, All Saints \$5.00, St. James', \$1 00, St. Alban's 60 cents.

Parochial Collections—St. Luke's, Toronto, for 4 months to 16th inst., \$9.00.

ST. JAMES' CATHEDRAL.—A meeting of the congregation of St. James' Cathedral was held in the school-house, 18th inst., Canon Dumoulin in the chair. Reports presented showed that the collections during the year amounted to \$6,072. Col. Gzowski said a large percentage of the congregation contributed nothing whatever towards the support of the Cathedral, which he said was shameful. They required \$13,250 a year to meet the current expenses, and they would have to raise more money. This was apart from the great debt they had on the Cathedral. Canon Dumoulin had another engagement to fill, and Mr. J. K. Kerr, Q.C., here took the chair. Mr. H. W. Beatty said circumstances had now occurred which rendered it necessary that they should raise more money to meet the expenses annually incurred, which he thought could be accomplished by canvassing. He thought the congregation would subscribe \$10,000 additional if asked for it. At the suggestion of Col. Grasset, the sidesmen and any others who might be willing to assist them, were instructed to make a thorough canvass of the congregation for subscriptions. Before the meeting closed \$3,000 was subscribed.

MISSIONARY MEETINGS.—The series of missionary meetings announced for the city of Toronto has been brought to a successful termination. The presence of the Bishop and the stirring address of the Rev. F. W. Campbell, the mission secretary, have had an excellent effect in arousing a renewed interest in the mission cause. The reports of the several churches as to their missionary efforts have for the most part been very encouraging. The main stay of the Mission Fund prove to be those parishes in which the Bishop's parochial missionary scheme has been most energetically and faithfully worked. Some of the parishes which had not yet fallen into line, and others who had been languid in their operations, promise to take up the matter with spirit, and the happiest results may be fairly anticipated. Encouraged by the progress of the previous year, the Mission Board felt justified in extending their operations and incurring heavier responsibilities, and it is of vital importance, that the receipts shall not only show no falling away but an actual advance. A portion of the current year is yet unexpired, the accounts of the Synod closing on the 30th April. It is earnestly to be desired that all the parishes, and especially those which have been somewhat behind, should make a prompt and vigorous effort to bring up arrears, and show a creditable and cheering record at the approaching Session of Synod. A great deal may be accomplished if an earnest effort is put forth. "What thou doest, do quickly."

A missionary service was held in the school-house of St. Luke's Church, 21st inst., when addresses were delivered by the Rev. J. F. Sweeney, of St. Phillip's Church, and others, who impressed upon the people the need of earnest efforts on their part to secure aid for the diocese of Algoma.

CHURCH OF THE ASCENSION.—The annual missionary meeting was held last Friday night; addresses were delivered by Rev. Canon Dumoulin and Rev. A. H. Baldwin.

The Rev. Mr. Stone's visit to Toronto was most gratifying to many warmly attached friends. Last Monday evening he delivered a lecture on "Love in Ye Olden Time," in which humour and instruction were very happily blended. On Tuesday evening a reception was given to him in St. Phillip's School-house, which afforded many old friends the opportunity to meet him once more. A very enjoyable evening was spent. On Wednesday Mr. Stone visited Wycliffe College, in which his interest is as warm and his sympathy as devoted as ever. Last Saturday he proceeded to Port Hope, the scene of his first ministry, under the Rev. Dr. O'Meara, where he received a hearty welcome, and preached on Sunday to crowded and appreciative congregations.

Mr. G. S. Wood, M.A., Lay Vice-President, occupied the chair at the meeting of the Toronto Church Sunday-School Association in All Saints' school house last Monday evening. After the opening services and the routine proceedings the discussion of the subject of the evening, "Shall we have separate services for children?" was opened by Rev. J. D. Cayley, M.A. He advocated either a short prayer morning service at 9.30, or after a short session of the Sunday-School in the afternoon. Rev. J. Scott Howard, M.A., G. D. Kirkpatrick, and others took part in the discussion. The Secretary, Mr. C. R. W. Biggar, announced that the next meeting will be held in St. George's school-

room, March 28, when the Association will discuss Sunday-School management.

THE BOYS' HOME.

Thursday week opened a new chapter in the history of the Boys' Home in the occupancy of the new and handsomely fitted up premises on George-street. It is about six months ago since the Directors of the institution, encouraged by the substantial aid from several benevolent gentlemen, commenced the work of re-modelling the unpretentious pile of buildings, now transformed into an elegant and tastily finished structure. The improvements to the building consist principally in the erection of a large wing on the south side of the "Home," two storeys high, with steep, slate-covered gable roof. Although plain in its general outline, this addition conforms to the style of the whole, the windows being of tasty design. Of what was formerly the "Home" building everything has been changed, save only the outside brick walls, and these have been re-painted, refitted with doors and windows, and re-roofed, so as to give them the appearance of a new building outside as well as in. In planning the improvements which are now about completed, as also the equipments and conveniences, the directorate, with the able assistance of the architect, Mr. W. G. Storm, have left nothing undone which might tend to the comfort of the inmates and make the "Boys' Home" of Toronto one of the best appointed institutions of the kind on the continent. No attempt has been made, however, at unnecessary luxury. All the latest improvements in steam-heating, ventilation, water closets, arrangement of dormitories, facilities for recreation, have been brought into use, but while every apartment in the place is furnished in an exceedingly tasty and chaste manner, there has plainly been no uncalled-for expenditure of money.

THE INTERNAL ARRANGEMENTS.

On approaching the building by the main entrance on George-street, the visitor is ushered into a spacious vestibule and hall, the door between which, together with the upper and side lights, is partly filled in with ornamental stained glass of the latest pattern. On either side of the hall are the board room of the directorate and the matron's reception room, with private dining room *en suite*. Opening out at its farther extremity, a narrower hallway runs at right angles along the whole of the eastern side of the main-building, leading at either end to the southern and northern wings respectively. The main flat of the southern or new wing is fitted up as a school-room 60x25 feet in dimensions, with accommodations for from 60 to 80 children. It is well lighted by twelve windows, and fitted up with closets and seating apparatus suitable for an infant school. In the wall separating the wing from the main building, a ventilating wing runs up from basement to roof, providing excellent ventilation for the schoolroom and a spacious dormitory above.

THE DORMITORIES.

The latter apartment, which occupies the whole second flat of the new wing, is 60x25 feet in dimensions, with arched ceiling 20 feet in height, and provides accommodation for from 40 to 60 boys. Two other dormitories, one extending the whole length of the north wing on the second flat, and the other on the second flat of the main building, will accommodate about 80 boys. The directorate have received as donations from friends of the institution 140 iron bedsteads and cots, varying in length from four to six feet, to suit the age of their occupants, besides 200 new quilts and 400 sheets, and a large quantity of other bedding. All the dormitories are well-lighted, airy, and tastily fitted up. In the attic two well-lighted rooms are fitted up as store and clothes rooms. The latter apartment contains at present one hundred miniature open closets for the reception of the hats, caps, coats, mittens, etc., of as many "juveniles," an arrangement which will, no doubt, give every satisfaction to the "boys."

THE GROUND FLAT AND BASEMENT.

The dining-room is a spacious and well-lighted apartment, 70x20 feet, containing at present six tables and accommodation for upwards of 140 children. It is fitted with two dumb-waiters to convey food and tableware up from the kitchen underneath. The main portion of the second flat in the main building is set apart for the use of the matron and assistants.

Underneath the whole of the building and the southern wing is the basement, or rather ground flat, which is also well lighted and dry and paved with cement. Here are the furnace and fuel rooms, bath-room, and gymnasium. The bath-room is one of the most important and novel additions to the institution. The room itself is 30x20 feet, with cement floor. In the middle of it runs a large oblong basin, 16x6 feet in

length and breadth. The four walls of the basin are four or rather six solid slabs of slate cemented together and the bottom, which is also of solid cement, slopes from the depth of 2 ft. 2 in. to 3 ft. 3 in. at the farther end. The water, which is supplied by a pipe which runs around the inside rim of the bath with numerous holes along its under side, can be warmed at pleasure by steam, which is turned on by means of a tap.

The gymnasium is another valuable addition to the Home, and will no doubt be thoroughly appreciated by the "garrison." It is immediately under the school-room, extending the whole length of the southern wing. Gymnastic apparatus of almost every description, dumb bells, Indian clubs, horizontal and parallel bars, "horses," sliding seats for rowing practice, etc., all of diminutive proportions, suited to the size and strength of their juvenile users, are being fitted up.

Seventy-five little fellows are at present sheltered here. During their stay in Queen's Park twenty-two boys left the Home for good positions in families or elsewhere. There are now twenty-two applicants waiting admission. The cost of the whole work is estimated at about \$25,000 or \$30,000.—*Condensed from Globe report.*

BAND OF HOPE.—The first anniversary meeting in connection with the Church of the Ascension was held in the school-house on Monday evening, Feb. 18th. The meeting was in every way a complete success, and the results of a year's work proves how deep an interest has been taken in the cause. The large school-room was filled from one end to the other, there being about 400 children present, and half as many adults. The proceedings commenced punctually at 8 o'clock, the meeting being opened with prayer by the Rev. H. G. Baldwin, and the singing of a hymn by a well-trained choir of children and others, "O Lord, give us light, etc." The rector in a few words welcomed all to their first annual entertainment, and said how it rejoiced the hearts of all who were working in this cause to see the large gathering that had come together. The object of the Band of Hope was briefly explained, and the fact that so many parents had consented to their children joining, taking the pledge, showed how truly they sympathised in the cause. The evening's programme, consisting of temperance songs by the choir of children, readings and recitations, some by the children and others by the teachers of the school, was then carried out. It is only right to say that all who took part during the evening did so to the entire satisfaction of those who were present. The singing of some half-dozen temperance songs by the choir, whose training under Mr. Armstrong speaks well for the care and attention bestowed upon them, drew forth hearty applause. The evening's entertainment was brought to a close by the singing of two hymns, "Are you washed in the blood?" and "Glory to His name," after which the benediction was pronounced. Twenty four new members were enrolled, making a total of 313.

TRINITY COLLEGE LITERARY INSTITUTE.—The regular meeting was held on Friday evening, Mr. Hudspeth in the chair. Readings were given by Messrs. Jones and Symonds and essays by Messrs. Oliver and Hanning. The subject for debate was, Resolved, "That the spread of education has an injurious effect upon the supply of manual labour." The affirmative was taken by Messrs. Beaumont, Dumble, and Haslam; the negative by Messrs. Anderson, H. Symonds, and Beck. The decision was given in favour of the negative.

LINDSAY.—With the sanction of the Bishop of Toronto, the Rev. S. Weston Jones has invited the Rev. F. DuVernet, the mission preacher of the diocese of Montreal, to conduct a mission in this parish of a week or 10 days' duration. God willing the special services will commence on the second Sunday before Easter, the 30th of March. A circular letter has been issued, setting forth the object of the mission and asking for the earnest prayers of all, that God's blessing may follow this work.

DIocese OF NIAGARA.

On Sunday, February 17th, special sermons were preached on behalf of the Sunday School of Ascension Church, Hamilton. In the morning the rector preached from Prov. xxii. 6. After some introductory remarks, the following objections were taken up and answered in a most practical manner:

1st obj. Children are best taught at home. Ans. Certainly, if the parents will only teach, but are the children who are kept at home taught? In too many instances they are not. The children of poor or bad parents can get little or no teaching that would benefit. The rich are frequently too careless to take the trouble

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to teach their children. Undoubtedly children should be taught at home, yet, unfortunately, what should be is not what is—hence the need of Sunday Schools.

2nd obj. A church must look after none but its own children. Ans. 1. This is selfish. 2. And misunderstands the principle of the Church of England and of Scripture.

3rd obj. Sunday Schools takes the place of Church. Ans. If it did so it would be an injury. The Sunday School should be the *gate* to the Church. Children's services in the Church would serve to make it this.

4th obj. Teachers, as a rule do not amount to much. Ans. We deny this. They are well supplied with Lesson Leaflets and the Teachers' Bible-class. Let the carpenter come and teach.

If we wish to have a strong Church, our Sunday Schools must not be neglected. An appeal was then made on behalf of Ascension Sunday School, which is in a very prosperous condition, there being 510 children on the roll, with an average attendance of 320, 39 teachers, and an infant class of 100, with average attendance of 70. At 3 p.m. there was a children's service in the church. The little ones seemed to be impressed with the idea that they had met for the worship of God, hence their behaviour was all that could be desired. The service was very simple, a few short prayers and addresses, with four or five well known hymns. The idea of these service is to impress upon the children the fact that the worship of God is delightful, not wearisome. As a result of the appeal made at morning service, the churchwardens were enabled to present the Treasurer of the Sunday School with a cheque for \$40 in aid of the school funds, the collections for the day having been that amount above the average.

DIocese of Huron.

WEST MISSOURI.—A sacred concert was given in Grace Church, on the 15th inst., in behalf of the parsonage. Addresses were delivered by Rev. Mr. Wright, of St. Marys; Rev. Mr. Magahy, of Lucan, and H. Bray, of Evelyn. A very handsome present was made to Miss Eliza Taylor, in the form of a gold watch and chain, as an acknowledgement of her services as organist during the past three years. The Rev. C. W. Ball, incumbent occupied the chair.

An entertainment for the benefit of Immanuel Church, corner of 8th concession and center side road, London township, was given on the 18th inst. Mr. John Taylor, of London, occupied the chair. The Rev. Mr. Seaborn, the pastor, and Rev. Mr. Ball, of Thorndale, delivered addresses.

WATERFORD AND DELHI.—The Anniversary Services were held recently. The Rev. John Gemley, of Simcoe, preached the sermons in Waterford; and the Rev. Rural Dean Evans, of St. John, in Delhi and Lynedoch. Meetings were held in Waterford, Delhi, and Lynedoch within the past few days. The Rector of Trinity Church and his Honor Judge McMahon were the deputation. They were assisted by the Incumbent, the Rev. J. A. Ball.

BISMARCK.—The Right Reverend the Bishop of Huron, visited Bismarck on Tuesday the 19th inst., and consecrated and opened for Diocese worship the new church lately erected in that place. The Rev. Dr. Shulte, incumbent, is doing a good work in that Mission.

HELLMUTH LADIES' COLLEGE.—The Bishop of Huron held a Missionary meeting in St. Anne's Chapel on Wednesday evening the 20th inst. There was a good attendance of the college staff, pupils and friends and a liberal collection was made in aid of the Mission fund.

BYRON.—The Bishop preached in St. Anne's Church, Byron, and Trinity Church, Lambeth, on Sunday last. The Rev. G. B. Sage, incumbent, assisted in the services, and special collections were made for the Mission fund. The Bishop preached the same evening in the Memorial Church, London.

ASLEEP IN JESUS.—Stewart Niven, infant son of Rev. J. B. Richardson, at the Memorial Church Rectory, London, on Saturday the 23rd instant, aged 6 months.

DIocese of Ontario.

ADOLPHUSTOWN.—The proposal for the erection of a U. E. Loyalist Memorial Church in Adolphustown has met with great favour. It is proposed to build the

church of stone, in the plainest but most substantial style of Early English architecture, with a striking tower facing the Bay of Quinte, so as to attract the eye of travellers. An admirable site has been offered gratuitously, on an elevated ridge overlooking the water, and in full view of passing vessels. It is intended to have the walls within inlaid with colours, each having the name of a U. E. L. family indelibly burnt in. A title may be inserted for the sum of about \$4. It is also hoped that the gifts of memorial windows, and indeed all the articles required as furniture of the church, may be presented by descendants of U. E. Loyalists or other friends. The cost of the edifice, to accommodate, say 250, is (if possible) not to exceed \$7,000. It is the desire of the Building Committee to be in a position to lay the foundation stone in the month of June next, that being the month in which the Loyalists landed, one hundred years ago, on the Bay of Quinte's shores.

KINGSTON.—At a recent meeting of the Salvation Army the following letter was read from Rev. Dr. Wilson:

"Dear Captain Hughes,—Will you kindly accept the enclosed trifle (\$30) as a contribution towards the Barrack Fund. I wish it were thirty times the amount, and that would but feebly express my gratitude to God for the blessings the Salvation Army has been to me and my dear people in Kingston. Praying God to bless you every day increasingly in your grand work, and with Christian love to the dear soldiers and an affectionate farewell to you all,

"Believe me, yours in Christ Jesus,
"H. WILSON."

DIocese of Montreal.

The Bishop has made the following appointments for the spring visitation of that portion of his diocese in the Deanery of Bedford:—

- April 27, Sunday, Farnham, Rev. T. Mussen.
- 29, Tuesday, Bedford Mystic, Rev. H. W. Nye.
- 30, Wednesday, Stanbridge, Rev. T. Constantine.
- May 1, Thursday, Philipsburg,
- 2, Friday, Pigeon Hill.
- 4, Sunday, Dunham, Rev. John Ker.
- 5, Monday, Cowansville and Sweetsburg, Rev. H. D. Bridge.
- 6, Tuesday, Knowlton, Rev. S. C. Thicke.
- 7, Wednesday, Sutton, Rev. J. Smith.
- 8, Thursday, Abercorn,
- 9, Friday, Glen Sutton and West Potton, Rev. C. Lummis.
- 11, Sunday, Mansonville, Rev. W. R. Brown.
- 18, Sunday, Abbotsford and Rougemont, Rev. Canon Robinson.
- 20, Tuesday, Milton and Roxton, Rev. T. De Gruchy.
- 21, Wednesday, Granby, Rev. W. B. Longhurst.
- Ordination, 22, Thursday, Iron Hill, Rev. W. Robinson.
- 23, Friday, South Stukely, Rev. T. W. Garland.
- 25, Sunday, West Shefford and Fulford, Rev. S. Given.
- 26, Monday, Adamsville and East Farnham, Rev. J. Merrick.
- 27, Tuesday, Frost Village, Ven. Archdeacon Lindsay.
- 28, Wednesday, Waterloo,
- 29, Thursday, Biscobel, Rev. C. T. Abbott.
- 30, Friday, South Ely,
- June 1, Sunday, North Shefford and Warden,
- 2, Monday, Bolton, Rev. F. H. Clayton.

At a late meeting of the Woman's Christian Temperance Union of this city, very satisfactory reports of the work already accomplished, were given. A large increase of membership was reported, and a movement is on foot whereby that membership shall be greatly increased. Ladies have undertaken to canvas every part of the city to obtain the co-operation and sympathy of the women of every denomination, so that a great effort may be made to carry out temperance principles to practical results.

The Bishop preached in St. Martin's Church, on Sunday evening the 24th inst., in the absence of the Rector, the Rev. J. S. Stone, who is at present visiting his former flock in Toronto. The appeal lately made to the congregation of this Church on behalf of the Mission Fund of the diocese and the support of a city missionary has been very heartily responded to, and a good collection has been the result.

The members of the Committee for the arrangement of the International scheme of lessons are now in session in this city, and several distinguished workers in Sunday-Schools are amongst them. They held

a Sunday-School Institute on Saturday afternoon and evening, and large open meetings of Sunday-school workers on Friday and Sunday.

Special services will be held during the season of Lent in a Hall in the business part of the city. These services, which will be held daily except on Saturdays, lasting about half an hour, are intended for business men, and will be conducted by several of the city clergy, the first by the Bishop on Thursday, the 28th inst., and will consist of a short service of prayer, hymns, and an address.

A sermon was preached in Christ Church Cathedral on Sunday evening, the 24th inst., by the Rev. Dr. Smithett, who pleaded the claims of the Irish Society.

We regret to learn that the Rev. Parnell Cross, Rector of St. Luke's, has intimated to the Bishop that, having grave doubts with regard to the question of eternal punishment, he has felt it necessary to place his resignation in the Bishop's hands. Mr. Cross has left Montreal for New York.

Sums received at the Synod office in the two weeks ending 22nd February. *For the Mission Fund.*—Dutremont, \$5.61; Mrs. Wm. Molson, \$100; St. Andrew's, \$73.45; West Farnham, \$28.92; Grenville, \$61.90; Frelighsburg, \$28.50; St. Matthias, Cote St. Antoine, \$183.75; Huntingdon, \$11.25; Clarenceville, St. George's, \$16.00, and St. Thomas', \$11.50; Stanbridge East, \$51.75; St. Luke's, Montreal, \$34.25; West Shefford, \$5.00; Chambly, \$23.00; Grace Church, \$194.91; Brome, \$10.00; Boscobel, \$23.25; Church of St. James the Apostle, \$649.66; St. Martins, \$410; Hull, \$58.15; Sorel, \$70.61; Dunham, \$71.19; Laprairie, \$13.50; St. Lambert, \$12.50. *For Algoma Bishopric.*—West Shefford, \$4.00. *For Widows and Orphans Fund.*—Archdeacon Leach, \$5.00; Rev. W. L. Mills, \$5.00; Archdeacon Lonsdell, \$5.00. *For Books and Tracts.*—Waterloo, Sunday-school, \$12.00; Frelighsburg, \$1.20; North Wakefield, \$1.20. *For Foreign Missions Fund.*—Miss Cuthbert, \$60.00; Frelighsburg, \$7.95; St. Matthias, \$20.00; Portsge du Fort, \$9.72; Knowlton, \$11.65; Mrs. McLeod, \$5.00; Mrs. Houghton, for Jews, \$1.00; Mrs. McLeod, for Jews, \$5.00; St. Stephens, Montreal, \$26.00; Miss Mason, \$2.00; Mr. Peter Douglas, \$1.00. *For Domestic Missions.*—Mascouche and Terrebonne, \$5.38. *For Dunham Ladies' College Endowment Fund.*—Per Rev. Principal Henderson, Miss Wigglesworth, \$5.00.

DIocese of Algoma.

The Treasurer begs to make the following acknowledgements:—*General Diocesan Fund*—Henry Rowsell, Esq., Toronto, \$25. *Widows and Orphans Funds*:—Henry Rowsell, Esq., Toronto, \$25. In response to appeal in *Banner of Faith*, by Rev. W. Crompton, per "Sister Caroline," of the Orphanage of Mercy, Kilburn, London, England, \$67.

Correspondence.

INSTITUTE LEAFLETS.

LONDON, ONT., February 11, 1884.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—As the evident error in your article on "The Institute Leaflets" in your issue of 31st ult., has not yet been acknowledged, will you kindly allow me to inform your readers that the lesson from which you quoted was taught on December 9th and that the leaflet for that date contained the following, which I would ask them to compare them with your remarks.

"At the Reformation what was the chief book? The Salisbury Prayer Book.
"What took place then? Our Church and Prayer Book were reformed.

"Whose hand may we trace in the history of our Prayer Book? The Hand of God."

If, as is recommended by the Committee, teachers are supplied with the Text Books from which the lessons are taken, or if they study the lessons in the light of such information as is readily attainable, the subject of the Reformation, which is necessarily briefly alluded to in the prayer, would be enlarged upon, and the facts that "Our Church and Prayer Book were reformed" and that in this we recognize "The Hand of God" forcibly presented.

I trust that further criticism on the Leaflets, if offered,

will be preceded by a more careful examination as to its correctness.

Yours truly,
GEO. F. JEWELL,
Superintendent St. Paul's S. S., London, Ont.

THE CHURCH OF ENGLAND AND HER MISSIONS.—III.

To the Editors of the Evangelical Churchman.

DEAR SIRs,—In my former letters I have tried to show that the Church Missionary Society, in its establishment and workings, deserves the goodwill of mankind in general and of members of the Church of England in particular. On the present occasion I would ask permission to quote extracts from an article which appeared in the *Church of England Magazine* so long ago as 1847, touching the late Bishop of Jerusalem, which may well be taken as a supplement to my apology. At such a time as this, when the eyes of Europe are fixed upon Palestine and the East, it may not be out of place to read these. Basle College, the outcome of Russian shot and Austrian shell, has a small place in the minds of some men, but had she never a student save "Gobat" and had the Church Missionary Society no representative but him, Basle and the C. M. S., though different and differing, deserve a fair share of public attention and gratitude. I have taken the Bishop of Jerusalem as a representative man solely because I feel convinced the present ideas afloat respecting the C. M. S. are as to its first members and its German associations. No man of ordinary intelligence would pose as an antagonist of this society now, backed as it is by the approval and sympathy of the Episcopal Bench (British and Foreign) not to speak of the hearty goodwill shown towards it by thousands of the clergy "at home and abroad."

"Samuel Gobat was born on the 26th of January, 1799, at Cremine, a village dependent upon the incumbency of Grandval, near Munster, in the canton of Berne. His father, a peasant, and his younger brother, a schoolmaster in Cremine, are persons of handsome stature, and both are still living. Dr. Gobat has himself acknowledged that it was his misfortune to have passed the early years of his life in vain and frivolous pursuits, and in a state of infidelity; but, in his 19th year, God manifested His grace and mercy towards the poor and fallen sinner, and in so sensible a manner, that he has never felt a doubt, at any period of his life, that the calling was from the Lord. The mercy manifested towards him was imparted to the other members of his family. From that day it became the earnest desire of his heart to devote his whole life to the service of God; but for some time he knew not in what vocation this should be. It frequently came across his mind to go among the heathen; but how could this be done when he bethought himself of his slender acquirements, as well as of his age, at which he esteemed himself too old to learn. The thought, however, was perpetually recurring to him, until at length he knelt down and prayed that the Lord would call him to such a purpose as this, if such were His will towards him; and not a day passed but he felt constrained to offer up this petition. One Sunday he was taking a solitary walk, his heart and thoughts overflowing with fervent anxiety to spend and be spent in his Master's service: he implored Him to make known His will to him, and not to allow him to follow his own imaginings. The conviction at this time grew into an assurance that his prayer had been heard though he did not know in what way it would be answered. When he returned home he found a lady there who was acquainted with the members of the committee of the missionary society at Basle. She was not privy to Gobat's inward thoughts, yet her first question, when he entered the house was, 'Are you inclined to become a missionary?' 'Yes,' he answered, 'if the Lord call me.' And this was all that passed between them."

In 1821 Gobat entered the college at Basle, and remained here "upwards of two years." In the year 1824 he went to Paris for the purpose of continuing his oriental studies, particularly that of Arabic, under the celebrated Sylvestre de Lacy. The year following his friends at Basle directed him to find his way to England and accept the offer made by the Church Missionary Society in London to receive him into their service." He came to England and presented himself to the C. M. S., together with "Messrs. Leider and Kruse (both of whom are now [*i.e.*, 1847] at Cairo), the Rev. T. J. Muller (at present a minister in England), and Mr. Kugler, his colleague on his first mission; and it is very observable that the first question put to him by the Committee was, whether he was willing to go to Abyssinia. No inquiry more welcome could have met his ear." After a nine months' residence at the Church Missionary College, Gobat, "in company with Mr. Kugler," set out for Abyssinia, "that the Lord might

show him what he should suffer for His name's sake. On his way thither he landed at Malta and had the privilege vouchsafed to him of converting a Maltese into a living member of the Church of Christ by his preaching. The convert died soon after; and his burial occasioned so formidable a tumult that the lives of the missionaries were endangered, and the whole garrison called out to suppress it." Upon the missionaries' arrival in Egypt they found every avenue into Abyssinia shut against them; for the Jesuits had been expelled the country in consequence of their ill conduct, and no foreigner was permitted to enter it.

Mr. Gobat was obliged to remain three years in Egypt with Kugler. He employed this interval in making himself master of the spoken Arabic, which will prove of infinite advantage to him in the Holy Land. He then went to Jerusalem, accompanied by Kugler, in order to acquire the Amharic tongue, which is spoken in one of the two principal provinces into which Abyssinia is divided, namely, Tigre and Amhara. Here the Lord was graciously pleased to lead him to the acquaintance of a young Maronite, who had been expelled from his own land for reading the Word of God."

Further on the writer of the article says:—"When the missionaries returned to Egypt, they became acquainted with the Abyssinians who had come on an embassy from their sovereign to the pasha. The latter, however, refused to receive them, because they had been represented as deceivers. They were very disconsolate, for they were not only ignorant of the language of the country, but were suffering from severe sickness without any possibility of relief. In this sad condition they were found by the missionaries, who attended them till their recovery. They afterwards introduced them to the pasha, for which he expressed himself greatly obliged, and granted all their sovereign had demanded of him. The ambassadors sent their king tidings of the missionaries, and he gave them an invitation to visit his states.

They proceeded thither in 1829 without any difficulties but such as are usual to all travellers. This prince had manifestly been prepared by God to receive His word. He received the gospel with so much readiness of mind that we can venture to hope that his death, which took place a year after, was in the faith."

The writer in the magazine then goes on to show how wonderfully kept Mr. Gobat was in his journeys through the interior of the country. Time and space forbid me doing more than referring to these words: "On the following day the travellers proceeded till sunset without meeting with any food. On coming to a well, Mr. Gobat besought the Lord to bless the waters to the satisfying of their thirst and hunger. Soon after, two servants of a ruler came up to him, saying they had been sent by their master to bring home the white man and that he had already killed an ox for him."

"The next day their course lay through a very desolate country, and Mr. Gobat was about to prepare his companions for a fast; but he determined otherwise, because he thought it would betoken his want of faith in God. At noon he had his reward: they were greeted by a young man, who presented Mr. Gobat with a basket of provisions and a cuse of beer. "How do you know me?" asked Mr. G. "I know thee not," replied he: "I am servant to a man who lives some miles off. Last night my master was very restless; at length he rose, and gave me orders to carry this gift to the wanderer who would come along this road. As thou art the first white man whom I have met, I present it to thee." Thus we see a repetition of "miraculous preservations." We have also a description given of his reception by the king at Adowa, "who made him sit beside him on a throne, an honor never shown before to anyone." We have also an account of his marriage to Miss Regina Zeller, his return to Abyssinia, his labors there, and his return therefrom, via Halse and Massora.

But I dare not try the patience of your readers too much. I cannot however close without an allusion to his late appointment. The words of the writer in the C. E. M. put it very aptly. He says, "In the summer of 1845, Mr. Gobat once more revisited Malta, but in a new capacity. A society of clergy and laity in London and resolved upon founding a College in the Island, on Protestant principles, for the benefit of youth in the Levant; and they intrusted to Mr. Gobat, on his taking orders in the Church of England, the first arrangements and conduct of their institution, and afterwards appointed him its vice-principal. But soon after he had opened the College he received intimation that the King of Prussia had expressed an anxious desire to nominate him to the Anglican episcopate in Jerusalem in the stead of the late Bishop Alexander.

He was much surprised at the intelligence, and very reluctant to accept the call; but he could find no valid excuse. He accordingly resolved to apply for advice to the committee of the College and the Church Mis-

sionary Society: but, before his letters could be despatched from Malta, he received communication from both the societies, urging him to accept the charge." Samuel Gobat, the Swiss student, the Islington scholar, the C. M. S. catechist and missionary, the able divine and devoted Christian went to the City of Peace. Here for 40 years he laboured. Here he died. His voice may yet be almost said to be heard amongst the motly group of "Jews, Turks, and Infidels," in the "city of our God." But Gobat was a German" according to some. "Gobat was not an English churchman" according to others. "Gobat was not a Tractarian" a third would say. This is all very true but we forget that when Oxford and Cambridge and Dublin and Edinburgh were dead, men of the calibre of Gobat Kraff, and Blumhardt as catechists of the C. M. S., after examination and training by Church of England clergy, went where these same clergy had the will to go but not the power: save in exceptional cases. From all of which I do think, Sirs, we at least have no reason to be ashamed who still hold dear the names I mention whether or not we call ourselves High Church, Broad Church, Low Church or No Church. The infidel portion of our race may well feel thankful for the first German and English missionaries of the C. M. S.

I am, Sirs,

C. A. F.

THE McALL MISSION.

To the Editors of the Evangelical Churchman:

DEAR SIRs,—I wish in as few words as possible to put before your readers the claims of a mission work, which appeals most strongly to all who love the simple Gospel of the Lord Jesus, the McAll mission in Paris.

In September last year I was in Paris and the impression made on one was the impression of every Christian who goes there the first time, a sense of sadness and hopelessness to see the great city almost wholly given to godlessness and pleasure. Agnosticism is the creed of the people, and pleasure seeking their apparent end in life. To preach the Gospel in Paris would seem at first sight an absolute impossibility and absurdity. But thank God the Gospel is being preached there, and with power. * * *

In 1871 a simple-minded, earnest English minister visited Paris, and instant in season and out of season distributed some tracts to the working people. They were so eagerly received that the thought flashed into his mind—why not come and preach the Gospel to these men. The earnest entreaty of a poor workman—"Come and give us the true religion," so deeply impressed Mr. McAll that, obeying it as a call of God, he severed home ties, friends and country, and a stranger in a strange land, grappled with that incredibly difficult task, the preaching of the Gospel in heathen Paris.

And how God has blessed him! With a trembling hand he opened the door of the humble room where the first meeting was held, and began the work of Jesus with an audience not unlike the first European audience who listened to St. Paul by the river side. Only 40 people—40 people!! But they heard the glad tidings, and at the next meeting 100 came. Two meetings were held a week, another room had to be found, at the end of the first year there were 4 stations and 515 sittings. At the end of the second year 8 stations and 1059 sittings.

The people heard with wonder a Gospel unlike that of Rome without money and without price. The gift of God is eternal life! The gift. How strange. So they flocked to hear of the unknown God, and listened with earnestness and joy.

In 1874 there were 11 stations and 1610 sittings. In 1878 there were 26 stations with 5802 sittings, and an aggregate attendance for the year of 560,000 people. And in September last year when I saw the work Mr. McAll told me to my astonishment that they have now 84 stations, and an attendance annually of about 850,000 souls.

Truly God has not forsaken the true preaching of His Word. It is the simple Gospel that they preach—Jesus Christ and Him crucified. Salvation by grace alone, the gift of God to the believer through faith. Seriousness and quiet pervades the meetings, and it is wonderful. I cannot tell how wonderful, how marvelous it was to think of the simple Gospel of the Lord Jesus being preached with power in such a place and under such circumstances. They make no attempt to argue, or to cope with the wisdom of the world in the words of human wisdom. They tell agnostics and atheists, they must be born again and repent, and God blesses their preaching in the conversion of souls.

This is the work and time forbids me to dilate upon it. But I would earnestly ask all true believers who love the sound of the Gospel message to send it to

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I am sending a contribution very shortly of my own and from one or two friends, and would request all who can help to send me their contributions to be forwarded along with it. They will be acknowledged or not as requested in the EVANGELICAL CHURCHMAN.

I am, faithfully yours,
DYSON HAGUE.

Address—REV. DYSON HAGUE,
307 Jarvis St., Toronto.

CANADIAN EVANGELIZATION SOCIETY.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—The within is a copy of a letter from a lady at Lakefield, where one of the evangelists of our Society has been working. Would you kindly give it an insertion in the next issue of your paper, and thereby interest many of your readers and oblige

Yours truly,
H. O'BRIEN.
Hon. Sec. C. E. S.

February 15, 1884.

LAKEFIELD, Feb. 4th. 1884.

During the past three weeks the people of Lakefield have been well stirred up to a sense of their awful danger in neglecting their souls' salvation, by the solemn warnings of G. H. Marsh, an agent of the Canadian Evangelization Society, who has been labouring in our village since Jan. 15th. The meetings have been held in the P. B. A. Hall, and at first were very fairly attended, but latterly there has been a large increase, which doubtless would have been still greater but for the bad state of the roads, which rendered it almost impossible for those living at a distance to attend; and we believe that the Spirit of the living God has been powerfully working in our midst. About 55 or 60 souls profess to have found Christ as their Saviour, and besides the unsaved, the people of God have received great blessings during this revival. Out of five denominations four have come heartily forward to welcome Mr. Marsh, and the pastors of these churches have gladly assisted him in proclaiming the glad tidings of salvation.

As for Mr. Marsh, he is a true-hearted, whole-hearted servant of God, whose one desire seems to be to glorify God, as well in his earnest endeavors to win souls for the Master as in his daily walk. He is gifted with a peculiarly rich and powerful voice, both for speaking and singing. His mission seems to be chiefly to warn, which he does in a singularly earnest and impressive manner; but while speaking of the wrath of God towards those who resist the strivings of the Holy Ghost, he does not forget to mention the loving kindness of the Lord towards the repentant sinner. May he who has been instrumental in converting so many souls, share in the reward of those who turn many to righteousness, who shall shine as the stars for ever and ever. On the last Sunday afternoon there were some 800 persons assembled in the Hall; a very substantial sum was sent to the Treasurer of the Society as a thankoffering from those who had received a blessing during the meetings, perhaps the best proof of the reality of the work.

AN APPEAL.

To the Editors of the Evangelical Churchman.

SIRS,—There is a family living far back in the woods in one of my missions, who are in very great difficulties, owing to the father's illness, and would beg of you to allow me space to crave the assistance of the charitable public on their behalf. The man is a good and true man, known to the Bishop, and feels his position greatly, but, like very many, does not care to take the role of mendicant. I shall be happy to give any information in my possession respecting this case, and any inclined to help will please send their contributions to A. H. Campbell, Esq., Treasurer, Algoma Diocesan Fund, for "the Poor Backwoodsman." Mr. Campbell will, I doubt not, be only too glad to see that they are forwarded. "He that giveth to the poor, lendeth to the Lord."

I am, Sirs,
Yours,
C. A. FRENCH.

Incumbent of Huntsville Mission.

NOTICE TO CORRESPONDENTS.

A second letter from Dr. Carry was received just as we were going to press.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

TORONTO.—The polling upon the question—whether the sale of liquor should be separated from groceries, took place on Monday, resulting in the largest vote ever polled in the city. From the outset it was evident from the keenness and complete organization of both sides that the contest would be severe. The result, however, was as most of the prominent temperance people anticipated, a victory for those desiring separation, the majority for the by-law being 362.

The Toronto branch of the Dominion Prohibitory Alliance recently adopted resolutions to be embodied in a petition to the local government asking for amendments to the Crooks License Act, one being that the minimum license fee be \$500, \$100 of this sum to be appropriated towards establishing an inebriate asylum.

The members of the Band of Hope of Waubashene gave their first entertainment in the town hall, 19th inst. in aid of purchasing new music books for the Society. The chair was occupied by the Rev. W. H. French, President of the Society. The programme was remarkably well rendered.

The third anniversary of Orillia Church of England Band of Hope was held 20th inst. evening in the Sunday School House, and was in every way a decided success. The managers and teachers provided a bountiful tea, and upwards of ninety happy faces surrounded the tables. The Rev. A. Stewart being unavoidably absent from town, Dr. Elliott occupied the chair, and addressed some very practical remarks to the members of the band. The programme was long and interesting, and each part sustained well. Special prizes in books were given.

BELLEVILLE.—The Church of England Temperance Society in connection with Christ Church had a splendid re-union on the 21st inst. This society is doing a good work, and is meeting with encouraging success.

EVERET.—A meeting in connection with the C. E. T. S. was held on the 22nd inst. Rev. C. H. Marsh occupied the chair. After opening with a hymn, Mr. A. P. Kennedy, of Wycliffe College, delivered an interesting lecture on "Jamaica." He was followed by an address from Mr. McIntyre. At the close of the meeting twenty-three joined the Society. The principles of Temperance are prospering under the chairman's guidance.

ABROAD.

A bill has passed the Senate of New York, making it obligatory that instruction shall be given in the schools of that state concerning the effects of alcoholic drinks and narcotics on the human system.

"HORRIBLE LONDON."

Mr. R. Sims in his fourth letter on "Horrible London" asserts "that more than one-fourth of the daily earnings of the denizens of the slums goes over the bars of the public houses and gin palaces." Showing how close a relation intemperance bears to the horrible problem which now fills such a large portion of the public mind, he gives several illustrations. Take the following as a sample:

"One dilapidated ragged wretch I met last Saturday night was gnawing a baked potato. By his side stood a thinly-clad woman bearing a baby in her arms, and in hideous language she reproached him for his selfishness. She had fetched him out of a public house with his halfpenny in his pocket. With that halfpenny he had bought the potato which he had refused to share with her."

The Circean power of the intoxicating cup is further illustrated by the subjoined facts, all of which have come under his personal observation in the district to which he has confined his enquiries. These cases, he says, have all recently drifted into the slum common lodging house, where beds are to be had for fourpence a night:

A paymaster of the Royal Navy.

Two men who had been college chums at Cambridge, and met accidentally here one night both in the last stage of poverty. One had kept a pack of hounds, and succeeded to a large fortune.

A physician's son, himself a doctor, when lodging here sold fuses in the Strand.

A clergyman who had taken high honors. Last seen in the Borough, drunk, followed by cheering boys.

A commercial traveller and superintendent of a Sunday School.

A member of the Stock Exchange—found to be suffering from delirium tremens—removed to work-house.

The brother of a clergyman and scholar of European repute died eventually in the slum. Friends had exhausted every effort to reclaim him. Left wife and three beautiful children living in a miserable den in the neighborhood. Wife drinking herself to death. Children rescued by friends and provided for.

Brother of a vicar of large London parish—died in the slum.

To one fearful court we trace a master in a celebrated college, a Fellow of the Royal Society. To another a lieutenant in the army, who ekes out a miserable drunken existence as a begging letter imposter. Among the tenements of houses that are in the last stage of dilapidation and dirt we find the sons of officers in the army and navy, of contractors and wealthy tradesmen. Some of them are waterside labourers, and one is the potman of a low beer shop. Perhaps the most terrible case that has drifted to this slum is the wife of a West-end physician, who became one of the lowest outcasts of the neighborhood, and died in the work-house.

The prime factor in the degradation of these lamentable cases is indisputably alcohol; and it is our clear conviction that all efforts to cleanse the Augean stable of our social life will result in failure unless this widespread evil is reckoned with. The three corner public-houses in the particular district referred to by Mr. Sims, as doing more business than all the butchers, bakers, greengrocers, clothiers, &c., &c., put together, must be removed as so many plague spots. Pulling down the rookeries, and building wholesome dwellings will only touch the skirts of the problem, while the evil is permitted to batten on the deeply-rooted propensities of the wretched and outcast. Throw the legislative shield of protection round those who are unable to protect themselves; let all philanthropic effort start from that basis, and the problem will solve itself. True, the poor we will always have with us, but not in such seething masses of vice and wretchedness, as recent revelations have pictured for us. Surely amid so much talk practical schemes will soon be launched on these lines, for no government can long shut its eyes to the grave responsibility that is resting upon it in this regard, namely, the disproportionate number of public-houses in poorer localities as compared with those in better neighbourhoods."

LEARNING VERSUS COMMON SENSE.

Democritus long ago drew an emphatic distinction between learning and wisdom. Learning consists of knowledge acquired mainly from books, and often its possessor is developed by its acquisition only in his perceptive and retentive faculties. Though his memory may be a vast storehouse of useful facts and brilliant second-hand ideas, yet, owing to a judgment originally weak and only partially trained to discriminate, he may be the most inconsequent and uncertain of reasoners. Wisdom, on the contrary, is the outgrowth of native sagacity, sound judgment, wary discretion—in a word, of good common sense, and yet of common sense acting under the enlightenment of more or less knowledge. Thus wisdom makes a man a true seer. He not only sees and grasps the best means to accomplish an end, but he instantly sees and selects the highest and best ends as the objects of his aim and life. Regarding learning and knowledge as the same thing, we may conclude with Cowper that

"Knowledge and wisdom, far from being one,
Have oftentimes no connection."

The paradox is, therefore, not unfrequently met of learned physicians who are destitute of skill as practitioners, of learned orators who are wretched statesmen, of learned linguists who are little better than fools, and finally of learned theologians who are the worst possible interpreters of the oracles of God.—*Christian at Work.*

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.

1ST SUNDAY IN LENT, MARCH 2, 1884.

MORNING LESSONS.	EVENING LESSONS.
Gen. xix. 12 to v. 30.	Gen. xxii. to v. 20 or 23.
Mark v. 21.	Rom. ii. 25.

The Evangelical Churchman.

TORONTO, THURSDAY, FEB. 28, 1884.

EDITORIAL NOTES.

The European outlook is excessively gloomy. The Soudan disaster portends new complications. In Asia Russia is steadily working her way towards India, and those competent to judge fear that sooner or later conflict must arise. At any moment some unexpected turn of events may precipitate it and a general European war would ensue. The temper and condition of Europe are such that a spark may issue in a wide-spread and disastrous conflagration.

Gladness and gratitude should fill the hearts of our Temperance friends. The contest was carried on under great disadvantages, and a great victory has been won in the face of strong and organized opposition. The large vote polled shows how intense the interest was on both sides, and the results are most satisfactory. The total vote cast was 10,179; 5,573 for the By-law and 5,211 against it; majority in favour of the By-law 362. In August 1877 a vote was taken on the Dunkin Act, when 7,010 votes were cast; 2,947 for the By-law, and 4,093 against it; majority against 1,116. The comparison shows the growing strength of the temperance sentiment in this city.

We have great pleasure in announcing that the Fourth International Sunday School Convention for the United States and British North American Provinces will be held in the city of Louisville, Kentucky, on the 11th, 12th, and 18th of June next. The central thought of the Convention will be: "Organization for Evangelization." Delegates are chosen from all evangelical denominations, pastors and laymen. The selection for Ontario is in the hands of the S. S. Association of Canada. Address the General Secretary, Rev. John McEwen, Toronto. Nothing will be lacking on the part of the citizens of Louisville, or the International Executive to make this a very influential assembly. We hope that a good representation of our Canadian Sunday School workers will be present upon this important

occasion. It will be remembered that the last Convention was held in Toronto, and was a great success.

OUR esteemed contemporary, the *Southern Churchman*, makes some seasonable strictures upon the statement, utterly baseless, but repeated so frequently in some quarters that many have come to regard it as true, that the Oxford Tractarian movement has wrought a great "revival" in the Church of England, that the church was before well-nigh dead; and things done, were done in a most careless manner; that there was no beauty nor devoutness, no earnestness nor zeal. In disproof of this absurdity our contemporary appeals to history. The biographies of evangelical men show what life and power were then in the ministry. It quotes one typical instance, which could be multiplied by scores and hundreds. Dr. Bedell, father of the Bishop of Ohio, went to Philadelphia from North Carolina, and took charge at St. Andrew's in 1823, when there were but thirty-four communicants; in a few years there were three hundred and thirty-four. His labours, wise and systematic, were abundant. In the church, in the lecture room, in the Sunday School, in meetings for prayer, for the distribution of the Bible, for missions, he was so abundant in labour, that his health failed. His pastoral care, his watchfulness over his young communicants, have never been excelled. Let any one read the biographies of Richmond, the Venns, Bickersteths, and other well-known evangelicals, who wrought a good work, were the founders and promoters of the Missionary and Bible Society and other agencies, which claim them as their fathers and inspirers, and he will find many similar records.

"Not only will the biographies of the past fifty years show what the church then was, but statistics will demonstrate, that while the Oxford system has been the occasion of good, it has been the cause of tremendous evils. The progress of our church in this country up to 1830 was slow; but between 1830 and 1840, before the Oxford system had influenced us, its increase was wonderful, and has never been equalled since. Between these two decades, it grew one hundred per cent. In 1830 its clergy were 534, in 1840, 1,059. Why should this rapid progress have decreased in the next decade to fifty per cent., and in the next (1850-1860) to thirty? Those who have read Colton's 'Genius and Mission of the Episcopal Church,' will remember how he attributes this falling off to the rise of this very Oxford system, by which the minds of the American people were so alarmed, that they came to regard this great Protestant church of ours as only removed from Rome by a degree or two. Since then our church has not grown as it should. It has elements of growth within it not equalled by any portion of the church. It makes its appeals to the highest reason and consciousness of mankind. And it was doing wonderfully, until the rise of Oxfordism.

"No one knows the injury this church has received at the hands of the 'Advanced' school; who not only change its character from *Protestant* to Roman, but belittle both it and Christianity as well. Their doings may attract the young, the foolish, and the irrational. But the men and women who want a manly and womanly religion are driven away. We have the Roman religion in all its perfection in Italy, in France and Spain. But what kind of a religion is it, which drives the men from church, and keeps only the 'devotees' among women? American and English people want no such religion; if this is the best that Christianity has to offer, they turn from all religion.

In the diocese of Virginia, the Oxford system

never had influence; here the Gospel has been preached as the power of God; and the church has been set forth as the bride of Christ; to be beautified, not by decoration, but by holy living. Since 1865, its number of communicants has increased three-fold; a hundred churches have been consecrated; it sends into the ministry every year ten or fifteen young men, in the main from the most respectable position of society; her clergy are in nearly every Southern diocese; of the present House of Bishops, nine come from this diocese; its influence has been great and would have been far greater, but this miserable Oxford or Roman system has frightened people here as elsewhere, and so has prevented her from growing more rapidly.

"Oxford has done something as an occasion of good; but Oxford has been the cause of tenfold evils to the church in this country, in which there is a population of more than fifty millions; while our communicants number but three hundred and forty-five thousand out of all those millions."

CHRISTIAN WORK AMONG RAILROAD MEN.

The work of the Young Men's Christian Association among the railroad men of this continent is one that deserves the warm sympathy and cordial co-operation of the whole community. Our attention has been drawn to it by the recent visit to Toronto of Edwin D. Ingersoll, the Railway Secretary of Y. M. C. A. International Committee, who addressed last Thursday evening a public meeting in Shaftesbury Hall and last Friday evening a gathering of Christian workers assembled, by the kind invitation of Col. Gzowski, A.D.C., in his hospitable mansion. And we propose to lay before our readers something about its nature and extent and the strong reasons why it should have our support.

It was no new thing to have reading rooms and similar appliances for railway men. Many Companies organized and maintained such at their own expense. Nor was it a novelty to endeavour to reach this class of men, hold special services even in depots and seek to provide for their spiritual wants. But to combine all these in the most practical form and make it the special work of special men who organized and supervised it, proved the inauguration of what was practically a new work and dates from 1872 in the city of Cleveland. While the spiritual good of the men is the highest object never lost sight of, it is pursued concurrently with and by means of every method and appliance which can benefit the men in any respect, physically, intellectually, and socially, as well as spiritually. The nature of the work will be best understood by a reference to the reports. Here is an extract from one on "the physical department of the work:"

"To benefit the men physically, we have reading-rooms made as attractive as possible. Men while off duty, seeking physical rest or recreation, find these places are just the things they need, and many of these Associations through this instrumentality have brought many of the employes under the influence of the Gospel of Christ. We also have a wash room and bath room for the use of men coming off trains covered with dust and dirt. Men sick and injured need physical care. Many are far away from home. The general secretary visits them in the hospitals or in their boarding-houses, often carrying them welcome comforts, etc. To benefit the men physically, instruction is given on first aid to the injured. Many lives have been lost, not only of employes, but of passengers, the men not knowing just what to do when an accident oc-

Gospel has been and the church has Christ; to be beautiful living. Since has increased have been consequence every year ten or from the most her clergy are in of the present from this diocese; I would have been Oxford or Roman here as elsewhere, growing more

as an occasion of cause of tenfold try, in which there ty millions; while hree hundred and e millions."

RAILROAD

Christian Associ- this continent is pathy and cordial nity. Our atten- he recent visit to e Railway Secre- Committee, who a public meeting Friday evening a ssembled, by the .D.C., in his hos- to lay before our e and extent and ave our support. ding rooms and n Many Com- uch at their own to endeavour to ial services even r their spiritual n the most prac- work of special it, proved the a new work and veland. While highest object concurrently with and appliance respect, physi- well as spiritu- be best under- s. Here is an department of

we have read- possible. Men or recreation, they need, and this instrumen- loyes under the We also have a e of men com- lirt. Men sick Many are far secretary visits arding-houses, orts, etc. To n is given on ave been lost, gers, the men a accident oc-

During the severe storms of the winter, coffee is provided in many points, and free distribution is made of the same. On one such occasion the secretary going out with a large pail of coffee during the night, met an engineer and fireman coming in from their long run. Both took eagerly more than one cup, and the engineer turning to his fireman said, 'Jim, God must have sent us this.' 'That is so,' was the reply, 'if it had been the devil, he would have sent us a pail of whiskey.'

There are social entertainments and various innocent recreations, study is encouraged, lectures and talks are arranged upon the infinity of subjects connected with the work, steam, electricity, the use of metals, the duties of employers, the relations of capital and labour, the laws relating to railways, a hundred topics scientific, economic, legal and social. The sick are visited, religious services are provided, tracts and wholesome literature are circulated, personal visitation of cabooses, locomotives, signal stations, &c., &c., is systematically carried on. Buildings with reading rooms, parlours, wash rooms and dining rooms are erected. The coffee house idea is here engrafted upon the ordinary Y. M. C. A. building. There is, for example, one in Chicago, which cost eighteen thousand dollars and contains a large reading room (used also for meetings), lunch room and kitchen, bath and wash rooms, office, parlor, hospital, and several lodging rooms, and is furnished to the railroad branch of the Chicago Association by the C., B. & Q. R. R. Co., at a nominal rent, only a fraction of the cash contribution of that company to the support of the work.

There are ladies' auxiliaries, which assist in promoting the comfort of the men and beautifying their buildings. The whole work is thoroughly organized under a general Railway Secretary with sixty-one assistant and district secretaries. The cost of the work in the forty-one cities and towns which employ these sixty-one secretaries and assistants last year was about seventy-five thousand dollars, of which about two-thirds was paid by railroad corporations.

This brief description conveys a very inadequate idea of this noble and extensive work. It is one of the deepest interest. Railway men are exposed to peculiar dangers, and in their constant journeyings removed from the comforts and safeguards of home. Upon these grounds they have special claims upon our sympathies. Then their work brings them into intimate connection with the community. All travel more or less, and the safety of travellers depends upon the faithfulness of the men who run the trains. The better these men are, the greater is the security. But one unsteady or unworthy man may be the cause of terrible disaster and incalculable misery.

In an address before the General Convention of the Protestant Episcopal Church at Boston, Mass., in October, 1877, Mr. J. H. Devereux, President of three important railroads, attributed the putting down of the strike at Cleveland in 1877, and the consequent preservation of life and property in that city, to the influence of this organization.

Upon the railways the great portion of this continent is dependent for the supplies of food and fuel. Disturb or break up their connections for a few weeks, the results would be riots, starvation and bloodshed. Now the security of the roads depends upon the fidelity of the men. The very nature of a road places it so completely at the mercy of a body

of dissatisfied men that no power could protect it. In the crisis of 1877 it was the influence of this work that saved the city of Cleveland from the communistic conspiracy by which it was threatened, as Mr. Devereux testified. Let the railway men be men of Christian principle and you have the best and the only possible remedy against an evil, which has in the past, and may yet again, threaten the commerce and the safety of the community. The managers of railways realize the important bearing which this work has not only upon the safety and efficiency of their roads, but also upon the dividends payable to their stockholders. The very fact that the railways contribute \$75,000 a year towards this work as a legitimate and profitable expenditure shows the light in which they regard it. Out of many utterances of railway officials we can only refer to a few.

In St. Louis there existed a wretched suburb, which abounded with everything sinful and shameful. Its influence upon the railway men was most pernicious. In 1880 fifteen railway companies pledged \$375 a month for the work. The General Superintendent of one of these lines testified in 1882:—"I have noticed the greatest difference in the men on our road since this work has been carried on. There is less drunkenness and carelessness, and so less accident and loss. The officials used to wish there was no such place as East St. Louis, its influence was so bad, but now its good influence is felt the whole length of the road."

The first Vice-President of the Wabash, St. Louis and Pacific Road writes:—"Aside from all moral and religious considerations, I believe that every railroad corporation as a matter of policy and economy should encourage this work, because I know it gives the men, on whose labor they depend for successful results, opportunities not only for improving themselves by reading and study, but for needed rest and quiet, and, in case of accident, insures intelligent care and attention."

The New York Central has eleven branches and fifteen secretaries. The General Superintendent writes:—"Scarcely fifteen years ago drunkenness and profanity were very prevalent among railroad employees. All this has been greatly changed, and to-day we have a class of employees second to none. All honor to the Young Men's Christian Association for the great influence they have exerted in bringing about this result."

Cornelius Vanderbilt, the railway magnate, writes:—"I have for many years felt the deepest interest in this work, and believe that its importance can hardly be over-estimated, both to the men and to the companies in whose service they are. It educates and spiritualizes; it promotes economy and thrift; it brings railroad men together under circumstances which produce the happiest results to themselves, their families and their employers."

Our space will not permit us to multiply these interesting testimonies. We have cited sufficient to show the importance and efficiency of this work and ask our readers to give it their active co-operation. There are many cities and towns in Canada which have hitherto done nothing, and in which both the necessity and the opportunity are urgent.

Two points we would press upon them. First, observe what a remarkable testimony is borne by these railway men, many of them not even professing Christianity and viewing the subject altogether

from a worldly standpoint. Other things being equal, they testify, Christian men are the best men, the most faithful and reliable, and the more of such men running the roads the better for their efficiency, for the security of the passengers and the interest of the owners. The second point is this: how wonderfully God has honored the work of the Y. M. C. A. He rebukes emphatically those who have stood aloof from such work as irregular, unauthorized and unchurchly; who in their zeal for forms and modes have decried it as sectarian and schismatic. Life is greater than organizations; it can mould for itself the organs and instruments through which it works. When organizations, however ancient or churchly, become devoid of life they are worthless, and the sooner they are committed to the flames the better. Christianity is life and therefore it must discard the old and effete methods as they prove themselves incapable, and it is able to raise up new methods and to assimilate to itself all the powers, energies and methods of the world in which it works. What we want is life, God's wonderful gift in His Son, and this life will develop every organization and every appliance it requires.

"THE LAYING ON OF HANDS."

Our space did not permit us last week to examine in detail Dr. Carry's quotations from the New Testament. This was of comparatively small consequence, as the only point they established was one which no one questions, viz., that the laying on of hands was employed in the setting apart of persons to the Christian Ministry. But it may be well now to deal with this point more specifically.

The imposition of hands is a natural gesture which has been employed in every age and by every people, and generally to express the idea of benediction, invocation of the Divine Blessing upon the person designated by this expressive sign. Thus Jacob laid his hands upon the head of his grandsons when he gave them his blessing. So the high priest stretched out his hands over the people, while he repeated the solemn benediction. When healing was wrought, when a person was set apart to an office, as in the case of Joshua, when guilt was symbolically transferred from the sinner to the sacrifice, the symbol used was the laying on of hands. Such was the Old Testament usage among the Jews. In the age subsequent to the Old Testament, it was used still in the sacrificial ritual of the temple, and in the setting apart of "the rulers" and other officers of the synagogue, and thence it passed to the Christian Church. Our Lord used it sometimes in His miracles of healing. The only other occasion upon which He employed this gesture was in that delightful and touching episode, when "He took the little children in His arms, and blessed them, laying His hands upon them." We are not told that Christ so ordained even His apostles, nor did He give us a single intimation as to the use of this rite. After Pentecost we find it employed in the setting apart of men to various kinds of Christian service; although not invariably,—when the miraculous gifts which were the peculiar privilege of the Apostolic Church were given, when elders were set apart for their sacred duties, when missionaries were about to go forth on their perilous mission, bearing the Glad Tidings to those still in the darkness. The imposition of hands was therefore not

used exclusively for the investiture of office in the Church; and wherever used it was regarded as a solemn benediction. The essential act was prayer, which always accompanied the symbolic ceremony. That related in Acts 6:6 is the type of all the rest. In regard to Acts 13:3, it is noteworthy that both Paul and Barnabas had been for a long time previously exercising their Ministry. In the Epistle to the Galatians St. Paul absolutely excludes all human agency in his appointment to the apostolate. He declares it was neither *from* man as its source, nor *through* man as the channel by which it was conveyed. It was not only from, but through the Lord Jesus Christ, that he received his commission, besides St. Paul had already received one imposition of hands (Acts 9:1). It would seem therefore that this setting apart at Antioch was rather a solemn dedication of the missionaries to the special mission upon which they were entering than an ordination to their office. But if it be insisted that it was an ordination, then let it be noted it was not by apostolic hands, for none of the apostles were present but only presbyters and prophets of the Antiochian Church. This fact is of itself fatal to the theory of "Apostolic succession." To the Judaizers, who required that St. Paul should have received his vocation direct from the twelve, he boldly replied:—"They added nothing to me," (Gal. 2:6). And when they demand the signs of his apostleship, we point them to the works wrought by him, the heathen brought to Christ, and the numerous Christian communities which owed their origin to his ministry.

1 Tim. 4:14 and 2 Tim. 1:6 are next cited. Now it is altogether uncertain whether these passages refer to the same or to different transactions; or, whether the occasion was that of the bestowal of those miraculous gifts which all Christians of that age possessed in various measures, or was the ordination of Timothy. Therefore it is uncertain whether an ordination is referred to at all; and if an ordination is referred to, whether it is indicated in both passages and therefore whether it was by the hands of the apostle alone, or the presbytery alone, or of both conjointly. Although different prepositions are used in the two passages,—“with” and “by,” both imply the same thing, the impartation of a spiritual gift simultaneously with the laying on of hands. St. Paul is, as Alford remarks, simply “asserting in a mode of speech common to us all, that the solemn dedication by him of Timothy to God’s work, of which the laying on of his hands was the sign and seal, did bring with it gifts and graces for that work. In this sense and in this alone the gift came by the laying on of hands.”

In Acts xiv. 23, another word is used—*Cheirotonem*, which meant (1) To stretch forth the hand for the purpose of voting; (2) To elect by show of hands. (3) To appoint, without regard to the mode. Long subsequent to New Testament times it was improperly used in the sense of laying on of hands. But Archdeacon Cheetham gives an explanation of this very different from Dr. Carry’s. “An election by the people always in the early Church preceded consecration, so that it is not surprising that *cheirotonia* soon came to signify the whole process of making a bishop, of which it properly denoted only the first stage, (his election).” It was still further narrowed down to the specific act of laying on of hands, the sense which Dr. Carry desires to give it in this pas-

sage. But Dean Alford’s comment is borne out by every exegete of any note. “The word will not bear Jerome’s and Chrysostom’s sense of ‘laying on of hands,’ adopted by the Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show of hands. The apostle may have admitted by ordination those *presbyters whom the churches elected.*” (The italics are Alford’s).

We can now sum up the results of our enquiry in the words of Lytton, an eminent Bampton lecturer:—"In truth, we find, in the New Testament, no specific rite of ordination, no ceremony, that is, specially for the consecration of Christian priests, analogous to that by which the Jewish priests were admitted to their office; for not only was the imposition of hands used on a variety of occasions besides that of setting aside ministers, but even in the case of ministers it was, not unfrequently, more than once administered to the same individual." The rite was of the simplest character, absolutely without any sacerdotal or mystic significance, and passed from the synagogue to the Christian Church. No law defining either the mode in which or the persons by whom ordination is to be conferred, can be found in the sacred record.

The absolute baselessness of the theory of tactual succession will be still more apparent when we consider what it is which was conferred by the imposition of hands in ordination. For this theory assumes that a special sacerdotal grace necessary for the valid discharge of priestly functions is transmitted in this rite. But no such sacerdotal grace is mentioned in the New Testament. The conception is alien to its entire teaching. The gifts, *charismata*, of the Spirit there designated, were either natural endowments, sanctified by Christian faith, such as “the word of wisdom,” “the word of knowledge,” “helps and governments;” or they were supernatural and miraculous endowments, such as “the working of miracles,” “divers kinds of tongues,” and “the interpretation of tongues.” In any case they were moral and spiritual gifts which, from their very nature, were incapable of transmission by such a mechanical process. No man can impart to his fellows spiritual enlightenment and the wisdom which is from above, any more than he can bring the dead to life. These endowments can be imparted only by the Lord of Life, who bestows “the spirit of power and of love and of a sound mind.” It is thus that Christ Himself raises up true ministers in His Church. Ordination is not the impartation, but the recognition of ministerial gifts and the conferring of the authority to use them for the edification of the Church. Thus Hooker (E. P. V. 78) says:—"Out of men thus endued with the gifts of the Spirit upon their conversion to the Christian faith the Church had her ministers chosen, unto whom was given ecclesiastical power by ordination." Thus we see that ordination does not confer ministerial grace, but simply ministerial authority.

But is this authority handed down from the apostles, or where does it originate? We answer the authority which the Bishops confer in ordination they do not derive by successive delegation from the apostles, but from the body of Christian people whose organs and delegates they are. Here again we quote Hooker:

"The natural subject of all civil power, all men confess to be the body of, the commonwealth; so

we affirm that in like congruity the true original subject of power also to make Church laws, is the whole entire body of that Church for which they are made." (Hooker, E. P. viii. 6, 1.) Again he says, "The greatest agents of the Bishop of Rome’s inordinate sovereignty, strive against no point with such earnestness as against this, that jurisdiction—in the name of jurisdiction they also comprehend the power of dominion spiritual—should be thought originally to be the right of the whole Church, and that no person hath or can have the same otherwise than derived from the body of the Church."

For as many as draw the chariot of the Pope’s pre-eminence, the first conclusion which they contend for is, the power of jurisdiction ecclesiastical, doth not rest derived from Christ immediately into the whole body of the Church, but into the prelacy. Unto the prelacy alone it belongeth; as ours also do imagine unto the governors of the Church alone it was first given, and doth appertain even of very Divine right, in every Church established, to make such laws concerning orders and ceremonies as occasion doth require.

"Wherein they err. . . . Those persons excepted which Christ Himself did immediately bestow such power upon, the rest succeeding have not received power as they did, Christ bestowing it upon their persons. But the power which Christ did institute in the Church, they from the Church do receive, according to such laws and canons as Christ hath prescribed, and the light of nature or of Scripture taught men to institute. But in truth the whole body of the Church is the first original subject of all mandatory and coercive power within itself. (Hooker, E. P. viii. 6, 2 and 3.)

Here we must conclude for the present. We have only touched upon a few of the considerations which present themselves. But what has become of the tactual theory? We have seen, first, that no law of Christ prescribes the mode or the ministers of ordination; and that the imposition of hands bears no such significance as the sacerdotalists would attribute to it; secondly, that in ordination grace is presupposed, authority alone is conferred; and thirdly, this authority emanates from the body of the Christian people, and not by successive delegation from the apostles, a fiction, again we repeat with Dean Alford, of which the New Testament contains no trace.

THE INSTITUTE LEAFLETS.

OUR correspondent, Mr. Jewell, accuses us of an "evident error" in an article of Jan. 31st, but upon what grounds we fail to understand. Unable to find any flaw in our statement, his only defence is a reference to two very general questions about the Reformation in another leaflet. In the Institute "Lessons in the Prayer-book," we find Lesson I. devoted to "The General History of the Book of Common Prayer," and divided into four parts: (1) "The Prayer-book of Ephesus;" (2) "The Missionaries from Rome;" (3) "The Salisbury Prayer-book;" (4) "The Reformation." Lesson III. is made up of sub-divisions, "The Contents of Prayer-books," and "The Prayer Book a Life Companion." The leaflet for "The Third Sunday in Advent, Dec. 16, 1883," was evidently based upon the fourth part of Lesson II. and the whole lesson III. as our quotations abundantly showed. The leaflet which Mr. Jewell refers to for the preceding Sunday was based upon the first three parts of Lesson II. If this is not the case, then upon what was the leaflet for Dec. 16th based, as Lesson II. merely mentions the Reformation in its introductory reference to the preceding lesson? Mr. Jewell has made things worse, if this were possible. For

uity the true original Church laws, is the church for which they viii. 6, 1.) Again he the Bishop of Rome's against no point with his, that jurisdiction— they also comprehend al—should be thought he whole Church, and have the same other- dy of the Church. y as draw the chariot the first conclusion power of jurisdiction derived from Christ body of the Church, the prelacy alone it agine unto the gover- first given, and doth ight, in every Church vs concerning orders th require. Those persons elf did immediately rest succeeding have Christ bestowing it power which Christ y from the Church do and canons as Christ of nature or of Scrip- ut in truth the whole original subject of all within itself. (Hooker,

according to his argument, the whole subject of the Reformation as treated in Lesson II. is disposed of in the two very general questions he quotes, and the charge of suppression becomes even stronger. The fact of the absolute silence of the Committee, and that the only plea offered is by one who evidently knows nothing about the matter, is the strongest proof of the accuracy of our statements. Mr. Jewell has certainly not helped the cause he has undertaken to champion.

Had we space, we would criticise the leaflet to which Mr. Jewell refers. It is open to very serious objections. Not merely does its meagre and inadequate treatment of the Reformation ignore the true significance of that event, but it is mainly taken up with an antiquarian discussion of no practical value, and puts forward as important truths mere conjectures in a region where all is obscure and uncertain. We have only to compare with its positive assertions, the statement of one of the highest authorities on this subject, Archbishop Cheetham, who says:—"We are almost in entire ignorance of the character of the liturgies of the Ancient British and Celtic Churches. It is of course most probable that they resembled in some degree the uses of the churches in Gaul and Spain, but of the extent of this resemblance it is impossible to speak precisely."

The Sunday School.

SUNDAY SCHOOL LESSON.

2ND SUNDAY IN LENT, MARCH 9, 1884.

BIBLE LESSON.

St. Paul at Corinth—The Tent Makers. Acts xviii. 1-17.

How sad St. Paul must have been as he turned away from Athens! He had brought them "good news"—who had believed it? The wise men were too proud—the pleasure-seekers too careless. God's command to repent was not obeyed, except by a few—how thankful would he be for them! He does not wait any longer for Silas and Timothy, but goes on alone to Corinth, about forty miles further south. Most likely went by sea—the easier way. If not, he must cross the isthmus, or neck of land like a very wide bridge which joined the Morea to the mainland, and at the south end would come to another beautiful city—the capital of Achaia. This was a very important place, because if an enemy took it he had the key to the rest of the province—so a wall was built across the isthmus for its protection, and a citadel on a very high hill overlooking the town—so high that Paul might see the Acropolis at Athens from it; so steep that a very few men were enough to defend it.

A very busy city too—not like Athens, where there were so many idle people (xvii. 21). More like Thessalonica, or like Liverpool. Two harbors here, one on each side the isthmus—ships could come from east and west (Alexandria, Antioch, Rome, etc.) A way was made across, by which sometimes the ships themselves were carried from one harbor to the other, to save the long dangerous journey round. Many very rich people, very proud—yet very poor—why? (See Eph. ii. 12)—and sunk so low in sin as to have a bad name among other heathen nations. [Note 1.] St. Paul stayed here a long time. We see him—

I. WORKING AT HIS TRADE. (Read vs. 1-3.)

How is a missionary provided for now? He gives himself—his strength, his time, etc.; then we Christians at home supply money for his food, travelling, etc., so all have the privilege of helping (Matt. x. 9, 10; 1 Cor. iv. 9-14). But then there were very few Christians, many very poor, living far from each other. They did send help sometimes to St. Paul, and he was thankful for it, because it showed their love—like fruit on healthy trees (Phil. iv. 14-18). But now he was far from them—alone. Corinth was a very expensive place and food dear. So he looks out for work. Where had he done this before? He finds both work and lodging in the house of a Jew of the same trade. Who? Where was Aquila born? What brought him and his wife to

Corinth just then? Had been living in Rome—obliged to leave—why? [Note 2.] Corinth was a good place for trade, so they stay there for a time. Afterwards we find them at Ephesus (Acts xviii. 18, 19, 26; 1 Cor. xvi. 19), then again at Rome (Rom. xvi. 3), and back at Ephesus (2 Tim. iv. 19). A comfort and help wherever they went. So God overruled the Roman Emperor's decree to bring Paul and Aquila and Priscilla together, and to provide his servant a home in Corinth. (Good out of evil again.) Did they receive any good themselves? (See Matt. x. 40, 42.) We do not know whether they were Christians already, probably they were. As they worked, would talk together, learn more about Jesus, sing and pray together. This is the "communion of saints." Perhaps there were other workmen; Paul would speak to them; so formed a "Church in the house." (See Rom. xvi. 5; 1 Cor. xvi. 19). See how they loved the Apostle (Rom. xvi. 4). Paul worked there too for an example to his converts. See what he said (Act xx. 33-35; 2 Thess. iii. 7-9). Not too proud to receive help when in want, for see 2 Cor. xi. 8, 9. But he knew that some were ready to say he was idle, and preached for gain, and therefore he never would receive anything for himself from the Corinthians, even though this offended some, lest his doing so should hinder his work for Christ. (See 1 Cor. ix. 13-18; 2 Cor. xi. 12.)

God had given him work to do. (See Gen. iii. 19; 2 Thess. iii. 10.) No disgrace in honest work, Jesus a carpenter's son. Idleness is a disgrace, work a great blessing. The diligent are the happy—children at school, etc. Many a missionary now must work with his own hands—build his house, make a road, teach natives to till the ground. [Note 3.]

Now see the apostle—

II. TEACHING THE WORD OF GOD. (Read vs. 4-6.)

The Sabbath came—Jews' workshop closed—not like others in Corinth. Where shall we find Paul? [Note 4.] What is he doing there? By-and-by cheered by coming of his companions—where from? (v. 5, 1 Thess. iii. 1, 2, 6.) Paul's spirit warmed, stirred to earnestness—"pressed" (compare Luke xii. 50; 2 Cor. v. 14). What does he testify? (As before, Acts xvii. 2, 3). But as Paul more earnest, Jews more opposed. How did they show this? Then Paul left them with solemn words—what?—and the sign of his Master ordered (Matt. x. 14). Where had he thus acted before? (Acts xiii. 51). Another place for instruction provided—where? (Read vs. 7, 8.) What did he teach here? (1 Cor. ii. 1, 2). Was the word preached in vain? Many believed—names given of some: Crispus and all his house: Gaius (Rom. xvi. 23); household of Stephanas (1 Cor. xvi. 15). These Paul baptized himself—not his usual custom—possibly while he was alone. The converts not chiefly from the rich and learned (1 Cor. i. 26)—pride stood in their way, as at Athens. Worship a God who was crucified! What folly they thought it! (1 Cor. i. 18, 23.) Ah! but see what faith in that Saviour did for others (1 Cor. vi. 9-11). See St. Paul—

III. CHEERED IN HIS WORK. Did he need cheering? See what he tells these Corinthians himself in 1 Cor. ii. 3. Weakness—Paul never strong—we have heard of his illness in Galatia, and he had suffered much since then. (See 2 Cor. x. 10, xii. 7-10.) How weary he must have been with "night and day" work! He knew too what "want" meant (2 Cor. xi. 9.) He was lonely without his fellow-workers. His spirit heavy—full of care for young converts; he had tried again and again to go and sell them—and prayed for the way to be opened—but Satan hindered. (See 1 Thess. ii. 17, 18, iii. 1-5, 10.) And then he knew that all round were enemies who hated him and longed to take his life (1 Thess. ii. 15, 16; 2 Thess. iii. 2.) And so, though still he worked, it was with a heavy heart and a trembling spirit. How did help come? Perhaps some at Philippi or elsewhere praying for him, as in our hymn—

"In the midst of opposition,
Let them trust, O Lord, in Thee," &c.

One was watching as of old (Mark vi. 48), and He came to him—when? (Read vs. 9-11; as ch. xxiii. 11, xxvii. 23, 24.) What did he say? Be not afraid—why?

(a) Because Jesus near to protect and help him (Matt. xxviii. 20; compare Jer. i. 7, 8.)
(b) Because Jesus had "much people" in Corinth who should be brought to Him by Paul. And then the good tidings which Silas and Timothy brought gave him new life and joy (1 Thess. iii. 6-9. Like sunshine to his sorrowful spirit—the burden gone—he could labour on again now. How long at Corinth? See St. Paul—

IV. PROTECTED IN HIS WORK.—He saw the clouds gathering—soon the storm came—how? (Read vs. 12-17.) A new Roman Deputy appointed—who? [Note 5.] This good opportunity for Jews to try to get rid of Paul, so they bring him before judgment seat.

What charge against him? Not now treason (as Acts xvii. 7). Gallio would know better than to be afraid of Paul! "This fellow is a disturber of our worship"—how? (See Acts xxiv. 14.) The Roman law protected the Jewish worship. Paul is going to defend himself—who stops him? No need—the new governor just and wise. He says if the prisoner had committed some crime—broken the law of the land—they might reasonably expect him to attend to the case—if this is all, it is no affair of his—they must settle it among themselves! So with supreme contempt he orders the court to be cleared. The Greeks took Paul's part—probably because they hated the Jews. How did they show their pleasure at their victory? Gallio did not trouble—perhaps thought the lesson would do the Jews good.

So the Master's promise is fulfilled. Paul stayed yet "a good while"—no further danger. Jews would not venture to accuse him again.

Was the other part of Jesus' Word fulfilled also? (See 1 Cor. i. 4, 5; 2 Cor. iii. 2, 3.)

Now see what St. Paul says to these Corinthians in 1 Cor. xi. 1. How can we follow him? Take his own motto (Rom. xii. 11.) The child at school, boy in office or workshop, whatever the work is, do it diligently, cheerfully, well (not slothfully—that is a disgrace to a Christian.) You will do it well, if "fervent in spirit, serving the Lord." Then though not called to preach like Paul, will be "Epistles of Christ," like his converts at Corinth—"known and read of all men"—so teaching while you work, not so much by what you say, as by what you do, as light is very quiet, but shines. Then you will have Jesus with you now to cheer you, and by-and-by you will be with him, as He promises (John xii. 26.)

EXPLANATORY NOTES.

1. Corinth, from its position, was the gate of the Peloponnesus. It was at this time the capital of Achaia—the name given to all Greece, to distinguish it from Macedonia. It was situated at the southern extremity of the isthmus, upon an elevated tableland at the foot of the Acro-Corinthus. This was a mountain nearly half a mile in perpendicular height, with an ascent of four miles to the top, where there was a fortress surrounded by a wall. This fortress had been burnt to ashes before Paul's time, and the ancient city destroyed, but Julius Cæsar rebuilt it, after it had lain in ruins for 100 years, and re-peopled it with a Roman colony of freedmen. It rapidly grew in importance, and in the days of the Apostle was again a splendid city, with magnificent buildings, inhabited by Jews, Greeks, and Romans. Corinth was sometimes called "the city of two seas." It had two ports—Cenchrea on the east, and Lechnæum on the west. Its population was necessarily commercial. All merchandise from the north and the south had to pass that way, and most from the east to the west, for the other route, round the Capes Malea and Tænarum, was longer and dangerous. A ship road was made across the isthmus, along which ships could be dragged, cargo and all, by means of well arranged mechanism, and relaunched on the other side within a day. Corinth was also noted for its metals, dyes, and porcelain. The Isthmian games drew large numbers of people there. It was in St. Paul's time such an expensive place of residence, that it was a common proverb, "Not every one can go to Corinth." It was a city notorious for its luxury and profligacy, which was fostered by the worship of Venus.

2. The Roman historian, Suetonius, says, "The Jews, who were constantly exciting tumults (Christus being the mover), he (Claudius) banished them from Rome." We are told that Judea was at this time in a state of revolt, and that one of the royal servants, who was travelling there with treasure, had been robbed, and the soldiers who sought to protect him killed.

3. Dr. Moffatt, in his *Missionary Labors and Scenes in South Africa*, says, "My dear old mother, to keep us out of mischief in the long winter evenings, taught us how to sew and knit; and when I would tell her I intended being a man, she would reply, 'Lad, ye dinna ken whar your lot may be cast.' She was right, for I have often had occasion to use the needle since."

4. Of course St. Paul would also, as a Christian, keep the Lord's day, the first day of the week.

5. The Government of Achaia was frequently changed, but during the time of Claudius the province was under the emperor, and therefore the title here given—Proconsul, or Deputy—is correct. Gallio was the brother of Seneca the Stoic, Nero's tutor, who speaks of him with the greatest affection. As a man, he seems to have been genial and courteous, as a ruler, firm and just. He regarded the whole transaction of the Jews with respect to Paul with indifference and contempt.

CATECHISM LESSON.

THE CREED:—"Conceived by the Holy Ghost; born of the Virgin Mary."

at the present. We w of the consider- es. But what has We have seen, first, es the mode or the at the imposition of as the sacerdotalists that in ordination alone is conferred; ates from the body by successive dele- e, again we repeat e New Testament

AFLETS.

ll, accuses us of an an. 31st, but upon stand. Unable to only defence is a estions about the In the Institute re find Lesson I. ry of the Book of to four parts: (1) (2) "The Mission- Salisbury Prayer- Lesson III. is ontents of Prayer- a Life Compan- l Sunday in Ad- ntly based upon the whole lesson y showed. The for the preceding ree parts of Les- then upon what d, as Lesson II. in its introduc- on? Mr. Jewell possible. For

The subject of this lesson may be summed up in one expressive word—the *Incarnation*. We find the word in the Athanasian Creed, where we profess that, "it is necessary to everlasting salvation to believe rightly the Incarnation of our Lord Jesus Christ." It is a word derived from the Latin word *carnis*, flesh, and expresses "the mystery of godliness." God was manifest in the flesh. 1 Tim. iii. 16.

Two great truths are here set forth:—

1. *Christ is the Son of Man*.—In the creation man was made in the image of God, Gen. i. 26. In the incarnation, "He, who was in the form of God, took upon Him the form of a servant and was made in the likeness of men," Phil. ii. 6, 7. "The Word was God," and "the Word was made flesh," John i. 1, 14. The Brightness of the Eternal Glory became a partaker of flesh and blood, Heb. i. 3; ii. 14, 16.

The first promise of redemption revealed the Saviour as one to be born of a woman, Gen. iii. 15; and as ages elapsed this promise was expanded, and every detail concerning his lineage and birth was announced. The Messiah was to be of the seed of Abraham, Gen. xxii. 18; Heb. vi. 17; of the house of David, Ps. lxxxix. 3, 4; on whose throne he was to sit, Acts ii. 30; of a virgin mother, Isai. vii. 14; Bethlehem was to be his birth place, Mic. v. 2. All was fulfilled. "In the fulness of time God sent forth His Son, made of a woman," Gal. iv. 4; born at Bethlehem, Luke ii. 6-12; Matt. ii. 11; xiii. 55. Mary is therefore "blessed among women," Luke i. 48. But who are they that are "rather blessed?" Luke xi. 28. St. Luke gives the genealogy of Jesus, and Matthew traces his succession to David's throne. He was constantly acknowledged to be the son of David, Matt. ix. 27; xv. 22; xx. 31; xxi. 9; xxii. 42. Prove that Jesus was made a real man, John i. 14; Acts iii. 22; 1 Tim. ii. 5; He had a soul, Matt. xxvi. 38; spirit, Luke xxiii. 46; and body, Luke xxiv. 39; like ourselves. He increased in wisdom and stature, Luke ii. 52; He hungered, Matt. xxi. 18; He thirsted, John iv. 7; He was wearied, John iv. 6; He wept, John xi. 35; He died, John xix. 30. He is still the Son of man in heaven, John vi. 62; Heb. xiii. 8; Acts vii. 56. Let us therefore come boldly to the throne of Grace, Heb. iv. 14-16.

2. *Jesus is the Sinless Man*, 1 John iii. 5. Jesus must be sinless, that He may sympathise with us, Heb. iv. 15; vii. 26. Jesus must be sinless to atone for our sins, to suffer for us, the just for the unjust, 1 Peter iii. 18. The Lamb must be without blemish, Ex. xii. 5; 1 Peter i. 19. The Sacrifice must be without flaw, Deu. xvii. 1; Heb. ix. 14. The Priest must be clad in holy garments, Ex. xxviii. 2. All these types set forth the sinlessness of the promised Messiah. Jesus was made in the likeness of sinful flesh, Rom. viii. 3. But He "knew no sin," 2 Cor. v. 21. He "did no sin," 1 Peter ii. 22. He challenged His adversaries, "Which of you convinceth me of sin?" John iii. 46. None could take up that challenge. Even the unrighteous judge thrice asserts, "I find no fault in Him," and the Jews could bring no other charge against Him than this, "He made Himself to be the Son of God."

Children's Corner.

HOW TOM TOMKINS MADE HIS FORTUNE.

CHAPTER III.—Continued.

Yes, he would pray for strength to meet his trouble in the right spirit. He resolved, by God's help, to put aside all suspicions as to the real culprit, and by steadiness and industry to regain his old place in his master's estimation. He then tried to give his mind to the work before him, and was surprised to find how soon he became interested in it.

When business hours were over, Tom found another trial awaiting him. Many of the other clerks and boys employed in the establishment had looked upon him with envious feelings; and many of them said bitter things to the poor boy as he walked home. Mrs. Barnes had evidently heard the story from Henry, before Tom reached home, but she proved herself a true friend on this occasion. "Tom, my boy," she said, as he returned, "don't be cast down; there are ups and downs in every life. I will never believe you are a thief. Cheer up, and don't go about, my boy, looking as if you were guilty! I have not seen your straight-

forward ways for nothing. I would as soon think myself a thief as you, my boy."

These few kind words made poor Tom feel not quite so sad.

Mr. Miller kept his word, and sifted the matter to the bottom. The next day he called all the men in his employment into his room, and addressed them as follows—

"A painful thing has occurred, and one that has greatly distressed me. On leaving my room, the day before yesterday, I placed on my private table a bank-note for twenty pounds. On my return, I found an empty envelope. It appears that during my absence only Henry Barnes entered the room. He says he came only for the report I sent for, with which he immediately returned, and I never had any cause to suspect him of dishonesty. Do any of you know anything about it?"

All professed utter ignorance of the circumstance, and Mr. Miller was reluctantly obliged to leave the matter.

Days, weeks passed, and he found no clue to the mystery. Mr. Miller could not believe Tom guilty, yet he could not treat him as innocent. It was a hard trial for the boy. All the desks and drawers were now kept locked, and a senior clerk had been moved into the room in which Tom worked. Tom saw less than ever of Harry. Most of his evenings were spent with companions who kept him out until a late hour. He had become hasty and cross, even to his annt. His employer, more than once, had occasion to find fault with him for carelessness, and had once spoken of dismissing him; but, being recommended by his esteemed friend Mr. Miller, he gave him another trial. One evening, some months after the suspicion had fallen upon Tom, he was sitting in Mrs. Barnes's parlour, reading aloud to her, when a quick hasty step announced Harry.

"There!" he cried, excitedly, "I am not going to the office any more, to be treated as I have been."

"What is it?" asked Mrs. Barnes and Tom, in a breath.

"I've lost my place, that's all."

"Lost your place! How? why?"

"Because master says he can't trust me, so I said I had better go, and here I am."

"Oh Harry! What will become of you?" sobbed Mrs. Barnes; "to lose such a place as that! Oh Harry! Harry! what will you do?"

"Get another," retorted Harry angrily, and he bounced into the adjoining room, which he and Tom shared.

"Oh dear!" moaned poor Mrs. Barnes. "To think it should have come to this. I will go up to his master, and see if it is really true;" and without saying more, widow Barnes got her bonnet and went out.

In half an hour she returned, in greater distress than before, and poured out her tale to Tom's sympathizing ear.

"Mr. Jones," she said, "declared that there was no chance of his taking Harry back. He had not only to complain of gross carelessness, for which he had several times reproved him, but of impertinence. 'We have borne with him too long already: he is an idle boy, and, unless he mend, he will certainly come to no good,' Mr. Jones said;" and with this poor comfort the aunt was obliged to return. Tom did his utmost to cheer her up, and promised, if she liked, to ask Mr. Miller to offer him some post in his establishment again.

Tom kept his word, and interceded next day with Mr. Miller, but in vain. Harry's old master knew him too well: he answered decidedly that "he could not think of it." Sorrowfully Tom was obliged to tell Mrs. Barnes that Mr. Miller would not hear of taking Harry back again.

"What will you do, Harry?" asked his aunt. "Enlist for a soldier, that is what I shall

do," and without another word he left the cottage. For a moment his aunt remained as one stupefied, then she burst into tears.

"Oh Tom! Tom! go after him! go after him! Don't let him enlist."

"Is he not too young to be taken?" asked Tom.

"No; he is just sixteen, and they will make him a drummer boy."

Very quickly Tom followed, and tried to persuade Harry to return, but all he said was useless.

Harry returned only to collect his goods, and, before the next morning, was far out of reach of home.

Two long years passed away, and the doubt about the bank-note had never been cleared. Although Tom's subsequent conduct had been unblameable, the slur still rested upon him.

Of Harry, little had been heard during these two years. During the first six months of his new life he had written to his aunt, in his last letter informing her that the regiment in which he had been enrolled as a drummer was ordered to India.

One day, as Tom was busily engaged in his usual work, he was surprised by receiving a letter addressed to him at the office. Who could it be from? He himself had not a friend in the world who would write to him. He was still more surprised upon finding, on opening it, that it contained a few lines, evidently traced with a feeble hand, which ran as follows, dated from a military hospital in London—

"Tom,—Come to me, I am dying, and must see you. Say nothing to aunt."

"HARRY."

As soon as he had overcome his surprise, he hastened to obtain leave of absence for a few days from his master, and also asked for his advice as to the best means of proceeding there. Mr. Miller immediately granted him permission to go, and gave him many directions for what appeared to Tom such a formidable journey. He also advised him to tell Mrs. Barnes, "for," said he, "if the lad is so ill as he says, it is but right that she should see him once more." As he said this he put a couple of sovereigns into Tom's hand to pay the travelling expenses.

When they arrived in London, they were fortunately in time to be admitted that day into the hospital. The porter evidently expected Tom, but refused to admit any one else. Mrs. Barnes was obliged therefore to wait in the lobby.

The lad followed his conductor through the crowded hospital until they stopped beside a bed on which lay poor Harry.

"You have come, Tom, and you are but just in time. Kneel here beside me, and let me whisper to you. Hush! hush!" he added, as Tom was about to interrupt him with some expression of sympathy. "Don't speak to me till you know all." And then between gasps and sighs he told, without reserve, how he had taken the bank-note from Mr. Miller's office. "Only for a trick, Tom," he added. "I never meant to do worse. I did not know what the envelope contained when I changed it. I only meant to get you into trouble for a day." And he went on to tell how, when he discovered the value of what he had taken, he feared to confess, lest they should think he meant to be a thief, and so he should lose his good name. He told him, too, how he had been tempted to place the bank-note among Tom's possessions, but how, by God's mercy, he had been saved from that sin. He could not say much more, but faintly asked Tom's forgiveness.

(To be continued.)

Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.—*Haslitt*.