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The Evangelical Churchman

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THE BEST ESTATE.

Art thou thine own heart's conqueror?
 Strive ever thus to be;
 That is the fight that is most sore,
 The noblest victory.

Art thou beloved by one true heart?
 O prize it! it is rare;
 There are so many in the mart,
 So many false and fair.

Art thou alone? Oh, say not so!
 The world is full, be sure;
 There is so much of want and woe,
 So much that thou canst cure.

Art thou in poverty thyself?
 Thou still canst help a friend;
 Kind words are more than any pelf,
 Good deeds need never end.

Art thou content in youth or age?
 Then let who will be great;
 Thou hast the noblest heritage,
 Thou hast the best estate!

ABIDE IN CHRIST, AS YOUR STRENGTH.

'All power is given UNTO ME in heaven and in earth.'—
 Matt. xxviii. 18.
 'Be strong in THE LORD, and in the power of His
 might.'—Eph. vi. 10.
 'My power is made perfect in weakness.'—2 Cor. xxii. 9
 (R. V.).

There is no truth more generally admitted among
 earnest Christians than that of their utter weakness.
 There is no truth more generally misunderstood and
 abused. Here, as elsewhere, God's thoughts are
 heaven-high above man's thoughts.

The Christian often tries to forget his weakness:
 God wants us to remember it, to feel it deeply.
 The Christian wants to conquer his weakness and

to be freed from it: God wants us to rest and even
 rejoice in it. The Christian mourns over his weak-
 ness: Christ teaches His servant to say, 'I take
 pleasure in infirmities; most gladly will I glory in
 my infirmities.' The Christian thinks his weakness
 his greatest hindrance in the life and service of
 God: God tells us that it is the secret of strength
 and success. It is our weakness, heartily accepted,
 and continually realized, that gives us our claim
 and access to the strength of Him who has said,
 'My strength is made perfect in weakness.'

When our Lord was about to take His seat upon
 the throne, one of His last words was: 'All power
 is given unto me in heaven and on earth.' Just as
 His taking His place at the right hand of the power
 of God was something new and true,—a real ad-
 vance in the history of the God-man,—so was this
 clothing with all power. Omnipotence was now
 entrusted to the man Christ Jesus, that from hence-
 forth through the channels of human nature it
 might put forth its mighty energies. Hence He
 connected with this revelation of what He was to
 receive the promise of the share that His disciples
 would have in it: 'When I am ascended, ye shall
 receive power from on high (Luke xxiv. 49; Acts
 i. 8). It is in the power of the omnipotent Saviour
 that the believer must find his strength for life and
 for work.

It was thus with the disciples. During ten days
 they worshipped and waited at the footstool of His
 throne. They gave expression to their faith in
 Him as their Saviour, to their adoration of Him as
 their Lord, to their love to Him as their Friend,
 to their devotion and readiness to work for Him as
 their Master. Jesus Christ was the one object of
 thought, of love, of delight. In such worship of
 faith and devotion their souls grew up into intensest
 communion with Him upon the throne, and when
 they were prepared, the baptism of power came.
 It was power within and power around.

The power came to qualify for the work to which
 they had yielded themselves—of testifying by life
 and word to their unseen Lord. With some the
 chief testimony was to be that of a holy life, reveal-
 ing the heaven and the Christ from whom it came.
 The power came to set up the kingdom within
 them, to give them the victory over sin and self, to
 fit them by living experience to testify to the power
 of Jesus on the throne, to make men live in the
 world as saints. Others were to give themselves
 up entirely to the speaking in the name of Jesus.
 But all needed and all received the gift of power,
 to prove that now Jesus had received the kingdom
 of the Father, all power in heaven and earth was
 indeed given to Him, and by Him imparted to His
 people just as they needed it, whether for a holy
 life or effective service. They received the gift of
 power, to prove to the world that the kingdom of
 God, to which they professed to belong, was not in
 word but in power. By having power within, they
 had power without and around. The power of God
 was felt even by those who would not yield them-
 selves to it (Acts ii. 43, iv. 13, v. 13).

And what Jesus was to these first disciples, He
 is to us too. Our whole life and calling as disci-
 ples find their origin and their guarantee in the
 words: "All power is given to me in heaven and
 on earth." What He does in and through us, He
 does with almighty power. What He claims or de-
 mands, He works Himself by that same power.
 All He gives, He gives with power. Every bless-
 ing He bestows, every promise He fulfils, every

grace He works,—all, all is to be with power.
 Everything that comes from this Jesus on the
 throne of power is to bear the stamp of power.
 The weakest believer may be confident that in
 asking to be kept from sin, to grow in holiness,
 to bring forth much fruit, he may count upon these
 his petitions being fulfilled with Divine power.
 The power is in Jesus; Jesus is ours with all His
 fulness; it is in us His members that the power is
 to work and be made manifest.

And if we want to know how the power is bes-
 towed, the answer is simple: Christ gives His power
 in us by giving His life in us. He does not, as so
 many believers imagine, take the feeble life He finds
 in them, and impart a little strength to aid them in
 their feeble efforts. No; it is in giving His own
 life in us that He gives us His power. The Holy
 Spirit came down to the disciples direct from the
 heart of their exalted Lord, bringing down into
 them the glorious life of heaven into which He had
 entered. And so His people are still taught to be
 strong in the Lord and in the power of His might.
 When He strengthens them, it is not by taking
 away the sense of feebleness, and giving in its place
 the feeling of strength. By no means. But in a
 very wonderful way leaving and even increasing the
 sense of utter impotence, He gives them along with
 it the consciousness of strength in Him. "We
 have treasure in earthen vessels, that the excellency
 of the power may be of God and not of us." The
 feebleness and the strength are side by side; as the
 one grows, the other too, until they understand the
 saying, "When I am weak, then I am strong; I
 glory in my infirmities, that the power of Christ
 may rest on me."

The believing believer learns to look upon Christ
 on the throne, Christ the Omnipotent, as his life.
 He studies that life in its infinite perfection and
 purity, in its strength and glory; it is the eternal
 life dwelling in a glorified man. And when he
 thinks of his own inner life, and longs for holiness,
 to live well-pleasing unto God, or for power to do
 the Father's work, he looks up, and, rejoicing that
 Christ is his life, he confidently reckons that that
 life will work mightily in him all he needs. In
 things little and things great, in the being kept
 from sin from moment to moment for which he has
 learned to look, or in the struggle with some spe-
 cial difficulty or temptation, the power of Christ is
 the measure of his expectation. He lives a most
 joyous and blessed life, not because he is no longer
 feeble, but because, being utterly helpless, he con-
 sents and expects to have the mighty Saviour work
 in him.

The lessons these thoughts teach us for practical
 life are simple, but very precious. The first is, that
 all our strength is in Christ, laid up and waiting for
 use. It is there as an Almighty life, which is in
 Him for us, ready to flow in according to the mea-
 sure in which it finds the channels open. But
 whether its flow is strong or feeble, whatever our
 experience of it be, there it is in Christ: All power
 in heaven and earth. Let us take time to study
 this. Let us get our minds filled with the thought:
 That Jesus might be to us a perfect Saviour, the
 Father gave Him all power. That is the qualifica-
 tion that fits him for our needs: All the power of
 heaven over all the powers of earth, over every
 power of earth in our heart and life too.

The second lesson is: This power flows into us
 as we abide in close union with Him. When the
 union is feeble, little valued or cultivated, the inflow

of strength will be feeble. When the union with Christ is rejoiced in as our highest good, and everything sacrificed for the sake of maintaining it, the power will work: "His strength will be made perfect in our weakness." Our one care must therefore be to abide in Christ as our strength. Our one duty is to be strong in the Lord, and in the power of His might. Let our faith cultivate large and clear apprehensions of the exceeding greatness of God's power in them that believe, *even that power of the risen and exalted Christ by which He triumphed over every enemy* (Eph. i. 19-21). Let our faith consent to God's wonderful and most blessed arrangement; nothing but feebleness in us as our own, all the power in Christ, and yet within our reach as surely as if it were in us. Let our faith daily go out of self and its life into the life of Christ, placing our whole being at His disposal for Him to work in us. Let our faith, above all, continually rejoice in the assurance that He will in very deed, with His almighty power, perfect His work in us. As we thus abide in Christ, the Holy Spirit, the Spirit of His power, will work mightily in us, and we too shall sing: "JEHOVAH is my strength and song: IN JEHOVAH I have righteousness and strength." "I can do all things through Christ, which strengtheneth me."

THE CHURCH OF CHRIST.

Lecture delivered by the Rev. Principal Sheraton, D.D., at the opening of Wycliffe College, Michaelmas Term, 1884.

The origin and history of Wycliffe College bring it into very close relationship to you all. Like many other good things it was the free spontaneous outcome of the strong convictions of the evangelical members of our church, the fruit of their prayers and sacrifices. And I am convinced that the real prosperity and usefulness of this institution depend very largely upon the continuance of that relationship in which it originated; in the practical heart-felt interest, which both individually and collectively you take in the College, its aims and teachings, its methods and results. Therefore you ought to come as much as possible into contact with it, and know for yourselves its workings and teachings. And it is for this reason that I am glad that you so cordially respond to the invitation to be present at gatherings such as this, at the beginning and again at the closing of our academic year, upon which occasions, I think, there should be set before you not only reports of the work done, but also some discussion and exposition of what is taught within these walls, and especially the great fundamental principles which ought to mould, and I trust do mould, both the instructions here given and the convictions of those who go forth from our midst into the actual work of the Ministry.

Among these principles

THE TRUE IDEA OF THE CHURCH

of Christ takes a prominent position. Not only is this a crucial question which, perhaps more readily than any other, furnishes a test of theological teaching, whether it be evangelical or sacerdotal; but it is also a very practical subject having a direct and important bearing upon questions which occupy the public mind.

It is, I said, a crucial question. It underlies the various theological differences of the day. It marks off clearly and decisively from each other the two great positive schools of thought which contend for the mastery—the evangelical and sacerdotal. For we may set aside the school of negations and denials. There is no subject as to which more errors and misunderstandings prevail; and no matter in regard to which vagueness and uncertainty work greater harm. As the learned Reformer Bishop Jewell said:—"There never was anything yet so absurd or so wicked, but it might seem easy to be covered and defended by the name of the church." "The adversaries of the truth," said Bishop Hooper, "defend many a false error under the name of Holy Church." "Beware," he cries, "beware of deceit, when thou hearest the name of the church. The verity is then assaulted. They call the church of the devil the holy church many times." Nor are these impassioned warnings less needful in our own day. Every perversion from the simplicity of the gospel, every relapse into sacerdotal error or into the sophistries of Pymouthism, begins with a false conception of the nature of the Church of Christ.

What, then, is the Church of Christ, the one, holy, Catholic

CHURCH OF THE ANCIENT CREEDS?

The surest as well as the simplest method in answering these enquiries is to go at once to the genesis of the Church as related in the Records of the Kingdom. Here, as throughout the whole history and doctrine of Redemption, Christ is Alpha and Omega. He Himself thus describes the mission on which He came and the purpose that animated Him:—"I am come, that ye might have life." "The gift of God is eternal life, and this life is in His Son. Hence, it follows, as St. John tells us, he that hath the Son of God hath life, but he that hath not the Son of God hath not life." To the same effect St. Paul declares:—"If any man have not the Spirit of Christ, he is none of His"; but "as many as are led by the spirit of God they are the sons of God." We are further told that the means by which men are made partakers of this life is faith:—"He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life." Those who are thus united to Christ have, as Canon Westcott says, "their real life solely in their connection with Christ." So Christ Himself declared,—"Because I live, ye shall live also." And St. Paul reiterates the great truth from his own experience.—"I live by the faith of the Son of God who loved me and gave Himself for me." So the study of the N. T. throughout shows us that Christ's object was to raise men out of the death and deadness of sin and selfishness, and to make them alive to God, alive to righteousness, alive to all that is good and true and noble.

And Christ's method was in accord with His purpose. He did not begin from without, but from within. He did not proceed to found an earthly kingdom, as the Jews fondly expected, and as more than once they sought to compel Him. He did not even come as a law-giver like Moses, enacting statutes and canons. The contrast is expressly drawn between them:—"The law was given by Moses, but grace and truth came by Jesus Christ." He likened His kingdom to leaven, which working from within outwards, gradually transforms the mass. So Christ works from within by the expulsive and expansive power of a new heart, new affections, the love of God shed abroad within and gradually possessing the whole sphere of human activities; by the impartation of a divine life, which puts forth energies and powers and organs through which it reveals its effects and proves its existence. Christ did not change His method when He returned to the Father. Its characteristics are even more manifest in the mission of the Comforter. He is poured out upon all the disciples, not the apostles only, at Pentecost. The results are seen at once in the quickening of spiritual affections and moral qualities; in the love, self-sacrifice and Christ-like character of the Christian brotherhood, in the courage and zeal, in the knowledge and wisdom, in the victories over sin and the growth of righteousness, in the triumph of truth over superstition, idolatry and impurity.

Again, if we examine the inspired descriptions of the Church of Christ, especially that marvellously

BEAUTIFUL PORTRAIT

which is sketched in all its ideal completeness in the Epistle to the Ephesians, we find every trait, every characteristic, every quality named, internal and spiritual. The whole ground of its existence is Christ, every thing depends on its relation to Him. "Where He is, there is the Church," as one of the Fathers stated. Its members are expressly called believers, those who hate sin and love Christ, who are redeemed by His blood and led by His spirit. It is the body of which Christ is the head. "From Him," again to quote Canon Westcott, "flows that energy by which every member is enabled to discharge its functions effectually and in due proportion to the marvellous working of the whole; from Him that power of love by which the several parts are fitted and knit together; from Him that vital force by which the multiform body increaseth with the increase of God."

THE CHURCH IS GOD'S BUILDING,

and it is built on Christ alone. "Other foundation can no man lay than that is laid, which is Christ Jesus." Observe—the foundation is Christ Himself, not merely the doctrine about Christ, but Christ, His Person and Work, Himself in all the fulness of His nature, in all the plenitude of His grace. Upon this foundation are built the living stones. Each one comes to Him personally, individually, by the faith of his heart. It is by means of this coming that each becomes united to Christ, becomes a partaker of His life, and thus a member of His body, the Church. As Bishop McIlvaine plainly puts it:—"The soul's coming to Christ is his life; his drawing life from Christ

is his union unto Him; and in that very union unto Christ is contained and involved his being built up in His true Church." As an old divine of the 17th century says: "This union to Christ maketh the Church to be the Church, and by it the members thereof, whether they be in heaven or in earth, are distinguished from all other companies whatsoever." It is thus the act of faith that puts us in possession of Christ, that unites us to Him. As Hooker says, "That which linketh Christ to us is His mere mercy and love towards us. That which tieth us to Him is our faith in the promised salvation revealed in His word of truth." Thus, he tells us, it is that "faith is the ground and glory of all the welfare of this building."

From the whole teaching and scope of the New Testament, it is evident that the essential nature of the Church consists in that which is spiritual, and that wherever there is a believer in Christ, by whatever name he is called, or with whatever ecclesiastical organization he is connected, there is a member of the one Holy Catholic Church, which is the Body of Christ. Any visible society, therefore, which claims to be exclusively the Church, advances pretensions which are contrary to Scripture and to truth; and any doctrine of the nature of the Church which excludes from its fellowship any genuine follower of Christ, or which makes mere external qualities essential to the being of the Church, is to be regarded as violating the first principles of Christianity.

I might quote, in confirmation of this position, innumerable

TESTIMONIES FROM OUR REFORMERS

and great divines. Thus Bishop Ridley declared:—"That church which is Christ's Body and of which Christ is the Head, standeth only of living stones and true Christians, not only outwardly in name and title, but inwardly in heart and in truth." Hooker, in his "Ecclesiastical Polity," says, "That Church which is Christ's mystical body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God." Bishop Coverdale says:—"The Holy Catholic Church is nothing else but the company of saints. To this Church pertains all they that since the beginning of the world have been saved, and that shall be saved unto the end thereof." Bishop Jeremy Taylor in his "Dissuasive from Popery" says: "They who are indeed holy and obedient to Christ's laws of faith and manners, these are truly and perfectly the Church in the eyes and heart of God. For the Church of God is the body of Christ. But the mere profession of Christianity makes no man a member of Christ—nothing but a new creature, nothing but a faith working by love and keeping the commandments of God." Jackson, in his treatise on the Church, maintains that "a man may be a true and visible member of the Holy Catholic Church, and yet be no actual member of any visible Church." "Many there be or may be in most ages which are no members of the visible Church, and yet better members of the true Church than the members of the Church visible for the present are." Archbishop Usher defines the Catholic Church to be:—"That whole universal company of the elect, that ever were, are, or shall be, gathered together in one body, knit together in one faith, under one head, Jesus Christ." To these statements correspond the definitions given in our formularies, plainer and more Scriptural than which we could not have:—"The mystical body of Christ, which is the blessed company of all faithful people."—*Communion Service*. "The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone."—*Homily for Whitsunday*.

THE CHURCH, VISIBLE AND INVISIBLE.

I must now pass to the second stage in this enquiry. We have seen that the Church of Christ is a divine institution, and that its essential being and character lie in what is spiritual and internal, not in what is merely outward and visible. But the Church has visibility as well as invisibility, and it is not only allowable but necessary to distinguish clearly between the two. As Hooker states:—"For lack of diligent observing the difference first between the Church of God mystical and visible—then between the visible sound and the visible corrupted—the oversights are neither few nor light that have been committed." They are distinguished in the Creeds and Articles. "A visible Church" implies an invisible as its correlative. The invisible, not the visible, is the object of faith. They are distinguished in the Scriptures. The invisible is one; the visible many, as we read of the Churches of Asia, Galatia, and Macedonia. The invisible is indefectible. It can never cease nor perish. "The

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gates of Hades shall not prevail against it." The visible have time and again perished. Where are the churches of Asia to whom St. John wrote? Where are the churches of Macedonia among which St. Paul labored? Where are the numerous and flourishing churches of North Africa, which nurtured an Origen, a Tertullian and an Augustine? All have passed away; but the living Church of the living God abides.

That the Church has both visibility and invisibility may be accepted as an undisputed axiom. In this all are to a certain extent agreed. All the Protestant Confessions maintain that the Church has visibility, that it manifests its unseen fellowship by means of visible ordinances. And even Roman Catholic theologians, on the other hand, admit that in one sense at least the Church is invisible, making a distinction between dead and living members. If both, then, assert, at least, to some extent, both the visibility and invisibility of the Church, wherein lies the difference between them? For a difference most vital and distinctive does exist.

THE REAL POINT OF DIFFERENCE

lies in this: The sacerdotal doctrine admits, indeed, that there is, or ought to be, in the Church an inner life and spiritual realities invisible to human eye; but it looks upon these spiritual realities as merely accidental or subsidiary, and not at all essential to the existence of the church, which, it asserts, depends upon what is external and visible, the succession of the episcopate and the sacraments. The evangelical doctrine, on the contrary, while it maintains that to be visible is an inseparable and necessary property of the Church, makes its essential nature to consist in what is spiritual and unseen, those great realities which are the work of the Holy Spirit in the hearts of Christians. The one theory defines the Church by its outward characteristics of form, organization, orders, and sacraments; the other theory defines the Church by its inward characteristics, the fruits of the Spirit, likeness to Christ, faith and love.

That I am correctly representing the sacerdotal doctrine will be seen from this statement of Moehler, one of the most eminent theologians of the Roman Church. He declares, "that the difference between the Romanist and Protestant view of the Church may be briefly stated as follows: the Romanist teaches that the visible Church is first in the order of time, afterwards the invisible; the relation of the former to the latter being that of cause and effect. The Lutherans, on the contrary, affirm that the visible Church owes its existence to the invisible, the latter being the true basis of the former."

Cardinal Bellarmine says:—"This is the distinction between our view and that of the Protestants, that they, to constitute any one a member of the Church, require internal virtues, and consequently make the true Church invisible; we, on the contrary, believe indeed that all internal graces, faith, hope, charity, will be found in the Church, but we deny that to constitute a man a member of the true Church, any internal virtue is requisite, but only an external profession of faith, and that participation of the sacraments which is perceptible to the senses."

The Laudean or Tractarian doctrine is essentially identical with that of Rome. It defines the essential being of the Church to lie in a certain external form and ecclesiastical order, in a succession of bishops traceable to the apostles, and in the due reception of sacraments administered by "priests" especially ordained. In a word, as Hadden puts it, "without bishops no priests, without priests no sacraments, without sacraments no certain union with Christ, without union with Christ no salvation."

Observe, the question here is not what is the most valid or ancient or scriptural or efficient form of church policy and government. It reaches far deeper and involves far more vital issues. The contention involved in

THE SACERDOTAL THEORY OF THE CHURCH

is, that Christ constituted the apostles His successors, and the bishops, in turn, the successors of the apostles, to whom were committed not only all authority and rule, but all gifts and graces needful for man's salvation. The Divine Covenant and promises are limited to this succession. Where it is there flow the mystic streams of supernatural blessing; there is located the full and rich provision which Jesus Christ has made for the sin-stricken and perishing; there alone is the assurance of the Divine pardon for the penitent and the Divine Presence for the seeking soul. Those outside of this channel and succession are consigned to uncovenanted mercies, which may possibly be vouchsafed, but of which there is no promise and no security. I cannot pause to point out all the consequences which result from a theory which disguises the most narrow, intolerant and exclusive claims under the pretext of a

spurious Catholicity. My purpose now is simply to note that this theory makes the essence of the church to consist in its visibility, and gives precedence to what is merely external and formal over what is spiritual and moral.

THE EVANGELICAL DOCTRINE,

On the contrary, claims that the being of the church lies in what is invisible and spiritual, and that its visibility is the result and manifestation and not the ground and basis of the former. The visible church is simply the invisible taking form. The invisible is the ideal; it is the church as it exists in the knowledge and plan of God, as it will be revealed in the consummation of redemption. The visible is that ideal as now actually realized on earth, as embodied in the confessions of our faith, in works of love and mercy, in worship and adoration, in ordinances and ministries. The invisible is related to the visible, as cause to effect; as the living spirit is to the body which it moulds and inhabits; as faith and love and desire are to the words in which they are expressed, and to the acts to which they prompt.

But, it may be asked, ought not the visible to be the counter-part of the invisible? Ought not the realization of the ideal to be like the ideal itself? Truly it ought. As the invisible is one, one life, one faith, one love, so ought the visible to make that unity manifest. As the ideal is holy and spotless and bears the image of its Head, Christ, so ought its embodiment to reveal in the world the beauty of holiness and the glory of unselfish love. It ought—that is the divine purpose; it will—that is our goal. God speed the day.

But what hinders now? Many things. First, the Church is made up of imperfect Christians; their knowledge is partial and their love feeble. Each individual Christian is only a very partial and defective embodiment of the ideal. The image of Christ as reflected in his life and character is shadowy, distorted, imperfect. Could any number of such broken and fragmentary reflections form one true and complete likeness? Now, it is just through the lives and characters, the fellowship and worship of Christians that the invisible takes form, receives embodiment. And how can such a form under such circumstances be otherwise than imperfect and fall far short of that to which it gives expression? Then, not only have we imperfect Christians, we have also spurious Christians. No sooner was the Church revealed in the world than the world began to enter the Church. Among the apostles was a Judas; among the brotherhood of Jerusalem were Ananias and Sapphira. So everywhere are Christians by profession, not in reality; Christians who have the name but not the spirit of Christ. Now must not the influx of all this worldliness, selfishness, and unbelief into the visible church mar its fair lineaments? The visible, then, in taking form sustains serious loss and damage from both these causes, and from the very nature of things the visible must be but a very imperfect, partial, and inadequate representation and embodiment of the glorious ideal.

Closely related to the point I have just discussed is one of great importance, but which I can only briefly refer to—

THE ORIGIN OF CHURCH ORGANIZATION,

The modes of government, methods of administration, and the various officers and organs through which the activities of the Church are carried on, and in which its visibility very largely lies. The sacerdotal theory affirms, as we have seen, that Christ by a positive law imposed one unchangeable form of organization forever upon the Church. But this is not borne out by the study of the New Testament, nor by the testimony of Scripture. In the New Testament we do not find a single positive law or rule on the subject, but only very scanty hints, from which the most contradictory inferences have been drawn. Our Lord did not begin with the external polity, but with the life; and from that life resulted the organization of the visible churches. To life, of every variety, spiritual, intellectual as well as physical, belongs the extraordinary power we call assimilation, the power of building up organized structure out of unorganized materials. By it life takes to itself the crude elements around it, and fashions them into the form and glory of the manifold structures in which it reveals itself. The elements of which the external organization of the Christian church is composed were already in existence in human society, and it was of these pre-existing elements that the various forms and varieties of church organization have been moulded. For Christianity assimilates all the elements of the world into which Christ breathed it. It has, as Canon Venables beautifully says, the power of taking to itself all that is noblest and best in the old forms of literature and art, of science and politics, and by breathing into them a new

and higher life renders them capable of far more glorious development than their first creators dreamt of. There is thus in all church organization, as Canon Westcott remarks, two elements, "an element of permanence and an element of change. There is the essential life by which the whole body is quickened, absolutely one and immutable, and the organization which the vital force moulds, and by which it reveals itself, which is mutable and fashioned out of elements earthly and transitory."

WHAT LESSONS

can we deduce from this great truth? Briefly they are these: First the body is more than raiment; the living church of believers is infinitely more than any garment however beautiful in which any branch of the church visible arrays itself. Love, wisdom, truth, righteousness, are infinitely greater than the ways and modes in which they may be exercised. Secondly, variety as much as unity is the law of the Christian life. Life-forms are diversified; some more useful, others more complex. The higher the life the more complex and multiform will be the structure in which it is embodied. Thirdly, there will be growth in a living body, and growth means change, the replacing of old worn-out structures by more adequate and complete ones. Hear again Canon Westcott: "It is indeed impossible to regard the Church as a body, without recognizing the necessity of a constant change in its organization. Growth itself is change, and in proportion as the life of the body is complex, we may expect the forms in which it is clothed to be varied." Fourthly, the ultimate test of the value of different church organizations and forms of government will be their capacity to embody fully and adequately the rich, full life which flows from Christ, the Head; and to carry out effectively the ends for which all church organization exists, the bringing of the world into contact with Christ, and the discharge of all the functions of the Christian life in its beneficence and self-sacrifice. It is altogether legitimate that we should regard our own church organization as the most completely and highly organized, the richest in all the elements of efficiency, and capable of most fully manifesting the energies and activities of Christian life, although by no means free from imperfections, and liable to most serious abuses in the hands of weak and worldly men. But while our convictions and the facts of history "justify our jealous adhesion" to our own church polity, they do not, as Bishop Lightfoot says, "allow us to unchurch other Christian communities differently organized." On the contrary, as Canon Westcott states, "we cannot be surprised if we see around us many Christian societies, distinct and subserving in virtue of their distinctness to distinct types of thought and feeling. Differences which once were found in the same external body, are now seen embodied in separate societies. We lose something by the change, but the gain must not be neglected. We are led to

THE SPIRITUAL BASIS OF UNITY

instead of reposing in the fact of formal unity. And more than this, the full development of each part is best secured by independent action. Division appears to be the preliminary of that noblest catholicity, which will issue from the separate fulfillment by each part in due measure of its proper function towards the whole.

Our strength will be indefinitely increased if we believe that God works not only through us or in our way, and according to our notions, but uses us according to the measure of our capacities, and others with us, in the accomplishment of the designs of His love."

What any church organization claims for itself will ultimately prove to be of very secondary importance; what it performs will be the ground of its acceptance or rejection. That will be the best, which clings closest to the revelation of redemption, which honors most the living head, which stoops in lowliest unselfishness to labour and to suffer for men. Humility is a cardinal virtue in a church, as well as in an individual, while pride only presages failure and dishonor.

CHRISTIAN UNITY.

If the essential being of the church is constituted by the relationship of believers to Christ their Head, the nature of the unity of the church is at once apparent: True unity, unlike uniformity, consists in essentials, not in mere externals. It is the work and fruit of the Divine Spirit. It is a growth, a process of life. It therefore proceeds from within outwards, and not from without inwards. It consists in community of life, in mutual love and trust, in the co-operation of unselfish service, and in the likeness of character and disposition. As Canon Westcott forcibly puts it:—"The essential bond of union is not external, but spiritual; it consists, not in one organization, but in a common

some similar method. Perhaps this scheme may appear to many quixotic and impracticable. But certainly I think that if the professions of a desire for Christian unity, of which we have lately heard so much, have any reality, there can be no difficulty in eliminating from this business all denominational preferences and prejudices, and in our coming to some practical agreement and common action in a sphere which should be removed altogether from ecclesiastical entanglements and theological controversies.

At our closing convocation in May last I stated what I am persuaded is the duty of Christian men in relation to

THE PROVINCIAL UNIVERSITY,

and I would take this opportunity again to assert the great responsibility which rests upon all Christian citizens in this matter. A scheme of university consolidation has, I understand, been proposed, of which the leading feature appeared to be the erection of four or five Art Colleges in Toronto in affiliation with a central university of Toronto a teaching as well as an examining body. The motives which lead to such a proposal are past my comprehension. It is cumbersome, complex, expensive, and unnecessary. What advantages are proposed to be gained by it, I am at a loss to understand. It cannot be greater efficiency in the work, for that will be secured not by the erection of a number of small competing faculties of arts, but by the enlargement and development of the resources of University College. Surely if Christian men can unite in anything, they ought to be able to unite in the work of higher education and in the instruction of their sons in arts, science, and classics. Here is certainly a splendid opportunity to test those professions of a desire for Christian unity which have been recently made. Nor, upon the other hand, can the alleged benefit be the strengthening of Christian influences among the students. That can be secured by methods far more efficient and practicable. Let each denomination establish, if it has not already done so, its theological college in immediate connection and affiliation with the Provincial University. Then let these theological colleges provide residences not only for their own theological students, but also for the undergraduates in arts belonging to their respective communions, in which residences they would enjoy the privileges of a well-ordered Christian home and be under the same religious influences in which they have been reared. Let there be provided for these arts' students lectures and other instruction in biblical knowledge, Christian ethics, the evidences of Christianity, and the connection of science and religion. Thus each Church would secure for its own arts' students

EVERY RELIGIOUS OPPORTUNITY

and influence possible under the most exclusive denominational system; while they would obtain at a minimum of cost, the maximum of benefit in the advantage of training in art, which no denominational college would be able to provide. Moreover the influence of all these theological colleges would react upon the Provincial University, which would have its best safeguards in the loyalty and unanimity with which it is sustained by Christian citizens, and the efficiency and completeness of the co-operation of the various theological colleges. University College would thus realize more fully and richly its ideal as the crown and completion of the Provincial system of education. This grand result can be achieved if Christian men, throwing aside the narrow prejudices and selfishness of sectarianism, determine that in the development of our system of national education they will give one of the most efficient and practical exemplifications of the reality of their oneness in Christ.

Let us then use our opportunities wisely. We want deeds, not words. The spirit of reconciliation is one which is willing to yield much and to suffer much, and does not stand proudly upon its rights. This is the spirit of Christ,

THE SPIRIT OF LIVING UNITY.

The want of it is the source of isolation and separation. When the tides recede and the rocks are bare, the water stands in isolated pools. But with the incoming tide they overflow and are lost in the full flood which enfolds them. So when spiritual life is at a low ebb, when formalism and externalism chill and weaken, the spirit of exclusiveness grows, and Christians and Christian Churches stand apart in unhappy isolation. But when the full tide of Divine life and grace enter men's hearts the barriers are swept away. The fervour of love melts and moulds and unites in Christ Jesus. It is astonishing what an effect such close co-operation will have in removing misunderstanding and promoting mutual respect and love, and we hope finally preparing the way for a closer re-union. Let us labour on then

in hope, and meanwhile let us not be too much discouraged by the present imperfect state of the Church. It is the time of her humiliation. It hath not yet been manifested, as St. John says, what she shall be. She is still far off from her glorious ideal. She walks in the wilderness, like the Man of Sorrows, her glory hidden and her hope deferred. But the Epiphany of her glory shall come when, united, perfect, and spotless, she shall be presented faultless before the presence of her master, whose image she shall wear, and in whose light she shall dwell forever. For that hour and that revelation of living and glorious unity let us pray and labour.

Home News.

DIocese of Toronto

TORONTO.—The first meeting of the Chapter of the Cathedral of St. Alban the Martyr, was held on Friday at the Synod office. Rev. Canons Osler, Tremayne, Scadding and Brent, with the following lay members of the chapter: Hon. G. W. Allan, Major Foster, Messrs. James Henderson, J. R. Cartwright, and John Carter were present. Resolutions were passed requesting the co-operation of the See house committee for the purpose of securing a site in the cathedral building, it being decided that the See house should be erected on the same grounds and form part of the cathedral building. A sub-committee of the Chapter was appointed to confer with the See house committee.

The second annual meeting of the Toronto Anglican Sunday School Association was held in St. George's Church school-room last Thursday. The Rev. J. D. Cayley occupied the chair. The attendance of clergy and teachers was very large. After the opening exercises Mr. G. B. Kirkpatrick read the Sunday School lesson for Sunday, the 26th inst.

At half-past eight o'clock the election of officers for the ensuing year was proceeded with. The election resulted as follows:—President, the Bishop of Toronto, Clerical Vice-President, Canon Dumoulin; Lay Vice-president, Mr. S. G. Wood; secretary, Mr. C. R. W. Biggar, M.A.; treasurer, Mr. H. D. Collins; executive committee, Revs. J. D. Cayley, A. Williams, J. F. Sweeney, and Messrs. Geo. B. Kirkpatrick, Geo. A. Mackenzie, and Maxfield Sheppard.

The General Committee reported that the results of the first year's work are in most respects satisfactory and encouraging. Besides the meeting for organization held at St. George's School-house on the 24th of Oct. last, there have been three meetings of the executive sub-committee, two meetings of the general committee, and ten meetings of the Association, two of which, however, have been adjourned for want of sufficient attendance. The remaining eight meetings of the Association were fairly attended. At each of them, except the two training lessons, the discussion of some question of practical interest was opened in a twenty minutes' essay, and continued in speeches limited to five minutes each, which gradually assumed a more or less conversational character. The work of the year was described. The committee made a number of suggestions for the coming year, based upon the experience already acquired, and submitted the following list, from which selections may be made of subjects to be discussed by the Association at their public meetings:—1. "How to secure the preparation of lessons by scholars, and why so much difference exists in this respect between Sunday Schools and Public Schools." 2. "How to secure better teaching and better teachers." 3. "Sunday School singing, and how to improve it." 4. "Infant class teaching and management." 6. "Sunday school pic-nics and festivals, and how to conduct them." 6. "How to secure better discipline and obedience in the Sunday school?" 7. "What should be the object of the Sunday School teacher?" 8. "Sunday school grading, and how to secure the acquiescence of teachers and scholars in a proper system of promotion." 9. "The legitimate use of Sunday School contributions." 10. "The Sunday School library, its contents and management." 11. "Sunday School prizes—what, why, and by whom to be given." 12. "How long the Sunday School session should last, and how the time should be apportioned." 13. "Sunday School records and registers." 14. "Teaching by diagrams, maps, and pictures." 15. "The Sunday School of the future." The treasurer's report showed a balance on hand of \$18.39. It was decided by the meeting to affiliate with the Sunday School Teachers' Institute of England. Examinations for

teachers will be held here and the papers sent home for examination. The subjects for the examination next year will be as follows:—St. John, chapters i. to x. inclusive; Prayer book, service of the Holy Communion, and the part of the Church Catechism beginning, "How many sacraments hath Christ ordained in his Church," to the end.

The Ontario Women's Christian Temperance Union has held its annual meeting in Toronto. Representatives from all parts of the province were present. This association is earnestly devoted to practical work in the cause of temperance. From the secretary's report it appears that early in the year petitions were circulated asking that scientific temperance instruction be introduced into the public schools. To these petitions 4,433 names were attached. Later in the year the medical profession were approached, but the result was not all that was desired. The work of the Union was brought before the ministers of the different denominations. Replies were received from the Presbyterian Synods of Montreal and Ottawa, from the General Assembly of the Presbyterian Church of Canada, from the Congregational Union of Ontario and Quebec, from the Anglican Diocese of Niagara and the Diocese of Ontario, from the London and Guelph Conferences of the Methodist Church. These replies expressed appreciation of the work in which the Union was engaged, and promised hearty sympathy and co-operation. The work of the local unions was then related. The year began with thirty-six unions, and in the last quarter there were ninety-five. The membership at the beginning of the year was 700, at the close over 2,000. Meetings to the number of 1,720 have been held, 116,101 pages of literature were distributed. The Bands of Hope numbered twenty-nine at the beginning of the year and thirty at the close, and the report regrets the slowness of the increase. There are 2,425 children in the bands. A highly successful public meeting was held, at which addresses were delivered by Mr. J. J. McLaren, Q.C., Hon. G. W. Ross, and Mr. S. H. Blake, Q.C.

PLANTE-WEATHERLEY.—On Thursday, Oct. 23, at All Saints' Church, by the Rev. A. H. Baldwin, the Rev. R. W. Plante, of Port Sydney, Diocese of Algoma, to Agnes Darling, daughter of the late James I. Weatherley, of London, England.

PETERBOROUGH.—The fifteenth Provincial Convention of the Y. M. C. A. of Ontario and Quebec opened Oct. 22nd with an attendance of forty delegates. Dr. Barnardo was introduced to the Convention, and delivered a practical and forcible address, and spoke highly of the influence for good the Association exercised upon the world. Mr. Geo. A. Cox, Mayor, on behalf of the town, extended a cordial welcome to the delegates. The various subjects brought forward led to interesting discussions, and cannot fail to be productive of much good to the Association.

DIocese of Huron.

ORDINATION.—The Bishop of Huron will (D.V.) hold an ordination in St. Paul's Church, London, on Sunday, November 16th, when it is expected that Capt. Bayly-Jones, R. N., will be admitted to the order of Deacon, and Revs. H. A. Thomas, J. M. Gunne, and R. Ashton will be advanced to the order of Presbyters.

APPOINTMENTS.—The Bishop of Huron has appointed Rev. J. A. Ball to the charge of the Mission on Pelee Island, and Rev. E. Softley, B. D., to the charge of Waterford, Delhi and Lynedock churches.

PERSONAL.—Rev. H. Pahtahynakong Chase, has left for England, and expects to be absent some months, attending meetings for the Colonial and Continental Church Society.

The following members of Huron Synod attended the Church Congress in Toronto last week: Rev. Canon Hill, Strathroy; Rev. J. Hill, Listowel; Rev. A. W. Hastings, Woodstock; Rev. Breddin Hamilton, Eastwood; Rev. T. R. Davis, Sarnia; Rev. D. Caswell and Rev. A. Anthony, Tuscarora; Rev. Rural Dean Bland, Ingersoll; Rev. W. Shot, Walkerton, and Chas. Jenkins, Esq., Petrola.

WINGHAM.—We are glad to state that the Mission Services recently held in St. Paul's Church, Wingham, were largely attended and richly blessed. The Rev. P. B. de Lone was mission preacher during the first week. His exposition of Scriptural truth was clear

earnest and eloquent, and through God's blessing on his faithful labours, many souls were spiritually benefited and refreshed. The Rev. Robt. McCosh, Rector, conducted the services and preached to large congregations during part of the second week. This is the first mission ever held in this parish, and we humbly and heartily thank God for the success attending it.

CONFIRMATION.—On Tuesday, Oct. 23rd, Bishop Baldwin, accompanied by Mrs. Baldwin, and the Ven. Archdeacon Marsh, visited this parish. Divine service was held in the church at 11 o'clock, and notwithstanding the wild and stormy weather, the church was completely filled with attentive worshippers. After morning prayer was read the Rev. Robt. McCosh presented forty-eight candidates to the Bishop for confirmation. The Bishop addressed the candidates in earnest and eloquent language, and lovingly counselled them to live in conscious fellowship with Jesus. All present appeared deeply impressed during the solemn service. In the afternoon a reception was held from three to four o'clock, after which the Bishop and party were conveyed to Wroxeter. The intensely earnest words of this devoted and godly Bishop cannot fail to produce much good.

NORWICH.—Trinity Church, which has been undergoing repairs, was re-opened for worship on Sunday October 12th. The usual morning service was recited by the Rev. Rural Dean Daunt, M.A., assisted by the Rev. W. E. Scott, and at its close a most appropriate discourse was delivered by the Rev. J. B. Richardson, M.A., Rector of Memorial Church, London.

RAVENWOOD.—The beautiful little Church at Kettle Point cost \$900, not \$500, as misstated in our last issue.

RIDGETOWN.—Miss M. Biddulph, London South, and her friends have most kindly presented the congregation at St. George's with a very handsome communion service for their new church which is in course of erection.

STEWARTTOWN.—The Rev. Mr. Caswell has been appointed rector of Lunenburg, Nova Scotia. At a vestry meeting held in St. John's church on Monday, the twentieth day of October, A. D. 1884, it was moved by Colonel Murray and seconded by Mr. Hugh Morrison, That whereas, in the providence of Almighty God, the Reverend Canon Caswell, M. A., incumbent of Georgetown and Stewarttown, has been called to a new sphere of labor, and in consequence his connection with this Parish and Diocese will cease in a few days: Resolved, that the members of this Vestry desire to place on record their deep regret at the removal of Mr. Caswell, and they hope and pray he may be as highly appreciated by those to whom he will in future minister, as he has been in this Parish, not only as a faithful minister of his Lord and Master, but also as a gentleman of most agreeable manners, and one in whom the young in his charge will always find a friend and counsellor. The Vestry desire to wish him and his most interesting family a safe and prosperous journey to their new home, and they also pray that every necessary blessing may in future attend him and them. Carried unanimously.
(Sgd) WM. THOMPSON,
Chairman, pro tem.

The town of Walkerton was gladdened on Sunday the 19th of October, by the presence of the Lord Bishop of Huron, who confirmed a class of forty-one candidates. The Bishop's impressive manner, so emptied of self, so filled with the Spirit of Him whose ambassador he is, and the clear enunciation of his Christly teaching, at once rivets the attention of the large congregations who come to worship and to hear him. The Confirmation class, (which had been so faithfully taught by their Rector as to the nature of the Christian warfare in which they were about to engage,) was especially prepared to receive his fervid and practical exhortations, which they evinced by their rapt attention, and the dropping of the silent tear. All who have had the privilege of hearing the Bishop on a similar occasion will realize its character. No Christian can hear unmoved our earnest and sanctified Bishop's admonitions to these soldiers of Christ, proclaiming anew under whose service they are enlisting. The Bishop preached in the evening in the Presbyterian Church kindly loaned for the occasion by the Rev. Dr. Moffatt. The full service of the Church of England was said by Archdeacon Marsh and the Rector, Rev. Wm. Shortt. Perhaps the largest congregation ever assembled in Walkerton was present, at least eight hundred within the walls, and many re-

tired for want of room. The Bishop preached from 2nd Timothy 11:19, a sermon full of power and eloquence, a vigorous exposition of the love and grace of Gospel truth. He is so filled to overflowing with the love of God, and a desire to win souls, his burning words go straight to the heart; knit to the Saviour by that vital personal communion, on which he so ardently dwells as the source of life to every redeemed soul; and saturated by the Divine Spirit of wisdom and grace, his illumined words speed on their errand of salvation, arresting and holding the attention of all. The multitudes who heard him last Sunday were delighted and grateful listeners, deeming themselves privileged. Many of the members of our Church heard the Bishop for the first time, all feel we should utter very joyous and earnest thanksgivings to our Heavenly Father for the bestowal of such a Chief Pastor on our wide diocese.

DIocese OF ONTARIO.

The nineteenth annual Provincial Convention of the Sabbath School Association was held in Brockville last week. The proceedings were of an interesting nature and the Convention was most successful. Excellent addresses and papers were delivered and read among which were, an address from Principal Grant on "Christ's Spirit as a Teacher," and one by Rev. Dr. Meredith on "The Bible Lines of presenting and propagating Bible Truth." Rev. Canon O'Meara read a paper written by Rev. J. P. Sheraton, D.D., Principal of Wycliffe College on "John Wycliffe and his Work," the writer being unable through stress of work to be present.

On the next day the same rev. gentleman discussed "Parental responsibility and how to meet it." The last address given was by Hon. S. H. Blake, Q.C., on "The Workers Consecrated and Sent Forth." If they were to ascend, it must be in a time of humility. A man who was bought with a price, and who thus was not his own, should be willing to render back to God all that he could give. But let them now make the confession to God of how far they had fallen short of their own ideal in this matter. Some Christians thought it was sufficient if they were separated from the world, but there must be more—separation to the work. He had been asked on coming to the Convention, to advise them that they should have none but converted men or women as teachers. But he did not agree with that opinion. There were three classes; first, those who were converted and whose work was with power, (and would that they could have only those); second, those who were decent and moral, but not converted. He would have this class if he could not get better, for there was a good chance of converting them. The third class was the worldly man or woman, and he would shut the doors of the school rather than mock God by having such teachers. The question was often asked whether there was harm in cards, theatres, balls and so on. His view was that as he had little time to investigate such matters, and he saw bad people doing these things, he would spend his time some other way. Besides, he would not feel that he could exert his full influence in this class if he indulged in them. They were to be whole burnt offerings, and that offering was one that was to be entirely consumed. If they would work with efficiency they must work with both hands, and it was so with the Lord's work as with any other. Work done for self was wearisome, but work for Jesus was done in strength, and without weariness. Jesus said "Come." It was not enough to come once. They must come every hour, for when a man felt that he had the whole reserve power of God at his back he could speak with such power as no other means could give him. Taking up another branch of the subject, he said they must have the spiritual discernment, that they might be brought into the groove into which God wished them to enter. How were they to get that? It must be by God's spirit, and by God's Holy Word. They must accept God's way, and not seek to make God work in man's way. If they had looked at it in that way they became humble, they were emptied of self, the more was for God to fill. God had promised that he would dwell in the heart that was emptied of self, and make those in whose heart he was, co-workers with Him. As showing the power which grace could give he gave the instance of a young lady Sunday School teacher who had five classes of boys, some of them of the very worst in the school, and every one in every class had been brought to Christ. Her success, she said, was due simply to prayer and a consuming desire for souls. God gave blessings, not that they might be kept selfishly by the person to whom they were given, but that men might be a blessing as well

as blessed. Let them give all they had to God, opening their treasures as did the wise men of old. They must live up to the light they had, if they would have more. If man did not take advantage of the light of the sun he lost the use of his eyes, so with the spiritual powers. They must remove whatever was in the way of complete consecration that their work might be complete.

DIocese OF FREDERICTON.

ST. JOHN.—Monday October 20, being one of the days of intercession for Sunday Schools, a public meeting was held in the evening in Trinity Church.

Mr. W. M. Jarvis, the chairman, after stating the object of the meeting, called upon the Coadjutor Bishop, who read a paper, giving statistics of the work of the churches, compiled from the census and the reports of the Diocesan Church Society. From the report it appears that in 1881 there were 9,779 births in the province in a population of 321,233 or a small fraction over three per cent. of the population. This is a lower percentage than that of England, where the birth rate is three and a half per cent. of the population, but this may be accounted for by the greater amount of immigration of families into a new country. This in the church population would give 1404 annually who should be baptized. Now, allowing a little for imperfect returns, the number baptized annually would seem to be nearer 1300 than 1200. In 1881, when seven parishes sent in no returns, the number of baptisms recorded was 1,262. If the full number of young persons were confirmed each year who should be confirmed there would be 1,110 confirmed annually. There was a falling off in this respect, although he mentioned that during the year he hoped the number will be 950. He then went on to show how the loss in the number of persons who were confirmed was accounted for by the small attendance at the Sunday schools. The church was losing the young between their baptism and the age of confirmation, and one main reason is that they have not been carefully looked after and taught in Sunday schools. That this is the true reason may be seen from another argument. Where the Sunday schools are kept up all the year round, and where they can be more easily fostered and taught by the clergy, there the church is strongest.

The chairman then read an instructive paper on Sunday School work. In it he condemned the apathy that at present exists among parents in the matter of religious instruction of the young. Children are too often allowed to run riot on the streets at night and the result is that they come to the Sunday Schools with their lessons only half learned. It is a mother's duty to spend at least half an hour on Saturday afternoon or on Sunday if no other time could be had, in going over the lessons with her children, and by this means the labour of the teachers would be made easy and a good result would follow. Irregularity in the attendance of scholars was another great obstacle to Sunday School work.

Rev. Mr. Raymond said that he believed that there were a good many parents who did not fully realize the importance of training up their children for the Lord. Too much time, he considered, was bestowed upon or given to the works of art. The latter was a noble work but it paled into insignificance when compared with the other. He concluded by urging all present to give the teachers their aid and sympathy in the training of the children and great good would be accomplished.

After prayer by Rev. Mr. Dobbs, the meeting closed by Dr. Kingdon pronouncing the benediction.

DIocese OF NOVA SCOTIA.

PICTOU.—The seventeenth annual convention of the Y.M.C.A. for the Maritime Provinces was held in Pictou during the first week of October. There was a large attendance of delegates, and much enthusiasm was manifested in the proceedings. Among the many speakers were Rev. J. Edgecombe, rector of Pictou, and the Rev. Charles O'Meara, of Charlottetown, who, in an earnest and practical address, showed the necessity that exists for Christians to sink all differences and to be one in Christ Jesus. The record extended a hearty welcome to the delegates on behalf of the people of Pictou, assuring them that he received them as brethren of one family, dwelling together, living together in God's spirit, partaking of the same grace, followers of the one master, Jehovah.

PRINCE EDWARD ISLAND.—A most interesting meeting of the P. E. I. Clerical Association was held in the parish of Port Hill on Thursday and Friday in Ember week last. The meeting of the Clergy alone was held in the rectory at 3 p.m. on Thursday. After

devotions the Archdeacon, W. Hodgson, read the tem in the reading of the discussion part. At the Association, the 1 by the A. The p parish cl evening following Going to Word, F Rough; O'Meara The rect a short a by the va attended. one for tl entertain

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After p moved, se (4) of clau sage sent Archde onded by shall cons order, to manner a members owing to conveni synod ma atives fro within th

devotional exercises, which were conducted by the Ven. the Archdeacon of Prince Edward Island, a most instructive and suggestive paper was read by Rev. Geo. W. Hodgson, M.A., rector of St. Peter's, Charlotte-town, the subject of which was "The necessity of system in the clergyman's private devotions." After the reading of the paper, some time was devoted to discussion upon it, in which all the clergy present took part. After arranging for details of next meeting of the Association, to be held at Summerside in November, the meeting of the clergy was closed with prayer by the Archdeacon.

The public meeting in the evening was held in the parish church, and consisted of a shortened form of evening prayer, followed by short addresses by the following clergy upon the following subjects: Duty of Going to Church, Archdeacon Road; Honoring the Word, Rev. K. Richardson; Worship, Rev. T. R. Rough; Training the Children of the Church, Rev. C. O'Meara; Family Worship, Rev. Geo. W. Hodgson. The rector of the Parish, Rev. W. Harper, closed with a short address, summing up the points brought out by the various speakers. The meeting was very well attended, although the season was a particularly busy one for the farmers. The clergy were most hospitably entertained by the rector and his parishioners.

CHARLOTTETOWN, P. E. I.—St. Paul's Church Sunday School children have lately manifested a most commendable interest in the Missionary work of the Church. The Sunday collections which are devoted entirely to mission work having during the past year been more than double those given in any former year, have warranted the school in voting the sum of \$25 per annum towards the maintenance of the Bishop of Algoma's steam yacht, and at the same time undertaking to support a boy at one of the C. M. S. schools in India, and to pay a native Bible woman to assist one of the Zenana lady missionaries. Besides the Sunday collections, two sums of \$12 and \$15 have been raised by some of the little ones by two juvenile bazaars, and handed to the assistant minister to be sent to the C. M. Society and the Diocese of Algoma.

DIocese OF ATHABASCA.

Rev. Richard Young, who has for a number of years labored as missionary in the Athabasca district, was consecrated bishop for that diocese at St. John's Cathedral, Winnipeg, on Saturday, the 18th inst. The service was conducted by the Metropolitan of Rupert's Land, the Bishop of Saskatchewan, the Bishop of Assiniboia, Dean Grisdale, and Canons Coombes, Machray, Matheson, and O'Meara. The sermon was preached by the Ven. Archdeacon Cowley, who reviewed the work accomplished by the Church in this country, and referred to the hardships the pioneer missionaries had to endure. He referred to the efforts of the Bishop of Saskatchewan and to the work of the Bishop of Assiniboia, who had done so much for his diocese out of his own private funds. Bishop Young is a native of London, Eng., where he distinguished himself by his earnest labors in connection with the Church of England Missionary Society. He came to this country in 1875, and was immediately appointed incumbent of St. Andrew's. In addition to his regular church work, his interest in missionary work continued unabated, and he undertook the onerous duties of financial secretary of the Church Missionary Society, in which position his earnest labors have been much appreciated. On the formation of the new diocese of Athabasca, the selection of Mr. Young to fill the arduous though honorable position of the first bishop of the diocese met with unanimous approval.

DIocese OF RUPERT'S LAND.

PROCEEDINGS OF THE PROVINCIAL SYNOD.
(Continued.)
SECOND DAY.

After prayers and routine business, Dean Grisdale moved, seconded by Canon Matheson, that sub-clause (4) of clause IV. be accepted, as it stands in the message sent down by the House of Bishops.

Archdeacon Pirckhan moved in amendment, seconded by Mr. Leggo, that the clerical and lay delegates shall consist of not more than seven members of each order, to be elected by each diocesan synod in such manner as it may appoint. They shall be, as a rule, members of the diocesan synod they represent, but if, owing to distance from the place of meeting, it is not convenient to send the full number of delegates, any synod may appoint not more than half of its representatives from clergymen or laymen in any other diocese within the Province. The clerical delegates shall be

in priest's orders. This was carried, the members voting seven for and four against.

Sub-clause (5) was sent down by the House of Bishops with the amendments. It stood in the draft of the committee as follows:—

As soon as there are six Bishops, the quorum of the Provincial Synod shall consist of not less than three Bishops and representatives from not less than three dioceses; until then the quorum shall consist of not less than two such Bishops and representatives from two dioceses.

The bishops proposed the following instead: "For the present the quorum of the Provincial Synod shall consist of not less than two bishops and representatives from two dioceses."

Canon O'Meara moved, Canon Matheson seconding, that the recommendation of the bishops be accepted.

Mr. Carruthers moved in amendment, Mr. Leggo seconding, that the sub-clause be adopted as printed in the new constitution. Carried by a vote of 10 to 2.

Sub-clause (6) of clause IV. of the draft constitution was as follows:—

The members of the House of Delegates shall ordinarily vote together, but when required by a majority of either the clerical or lay delegates, the vote upon any question may be taken by each order voting separately, and in that case a majority of both orders shall be necessary for an affirmative vote, and no proposition shall be considered as sanctioned by the Provincial Synod until it has received the separate sanction of both Houses, and such sanction shall be declared in writing by the Metropolitan.

The recommendation of the Bishops was that the clause stand as in the old constitution; that is as follows: No proposition shall be considered as sanctioned by the Provincial Synod unless it has received the separate sanction of both Houses, which shall be declared by the President of the House of Bishops in writing.

Mr. Leggo moved, seconded by Rev. Mr. Gregory, that sub-clause (6) of clause IV be adopted as in the draft constitution, which, after the rejection of two amendments, was carried by the prolocutor's casting vote.

On motion of Rev. Mr. Pentreath, seconded by Rev. Mr. Fortin, sub-clauses 7, 8, 9, 10 and 11 were adopted as in the draft constitution as follows:—

(7.) The Provincial Synod shall meet on the second Wednesday in August every third year dating from August, 1887, or at such other times as the Metropolitan may consider necessary, provided always that the Metropolitan may be required to call a meeting at the request of any two Bishops.

(8.) The house of delegates shall elect a prolocutor to preside over its deliberations. He shall vote only in case of a tie. Immediately after his election he shall appoint a deputy who must be a member of the house, and who, in the absence of the prolocutor, shall have all the powers of the said prolocutor.

(9.) Each house shall appoint a secretary or secretaries who shall keep regular accounts of all proceedings in their own house, shall record them in books provided for the purpose, shall preserve memorials and other documents under the direction of the president or prolocutor, shall attend all public acts of the Synod and deliver over all records and documents to their successors, and the printed Journal of each Session issued under the authority of the Synod, after having been accepted by the Synod as a correct record of its proceedings, shall be held to be the true and authentic record of the proceedings of such session; and any words in the printed proceedings indicating that they have been printed under the authority of the Synod shall be prima facie evidence of such fact, and copies of such printed journals corrected as may be required by the Synod, shall be signed by the Metropolitan and Prolocutor, all corrections being initialed, and shall be given for future custody and reference to the secretaries of each house, and to the Metropolitan and each of the Bishops for the secretaries of their respective Diocesan Synods.

(10.) The expenses of the Provincial Synod shall be provided for and its financial affairs managed by a committee of the House of Delegates in such manner as may be determined upon by the Synod.

(11.) Each House shall establish its own order of proceedings and rules of order, and may publish such of its proceedings as it sees fit.

Clause V. of the draft of Constitution was as follows:—

DIoceseAN SYNODS.

V. Diocesan Synods shall consist of the Bishop, the licensed clergy and the representatives of the laity of parishes or missions of the Diocese. When a Diocese has had no meeting of its Synod, and has therefore no constitution, the first Diocesan Synod shall consist of the Bishop, the clergy in the Diocese licensed by the

Bishop, and one or more representatives of the laity, not exceeding three, elected in each parish, mission or cure within the Diocese, at such time and place within the parish, mission or cure as the Bishop may direct: or in case where there may be more than one congregation in any parish, mission or cure then in each such congregation at meetings to be specially called for the purpose, by each clergyman having a separate cure of souls, and all laymen within such parish, mission or cure or belonging to such congregation of the full age of twenty-one, who shall declare themselves in writing at such meeting to be members of the Church of England in Rupert's Land and communicants thereof, shall have the right of voting at such election and be eligible for election. Each delegate shall receive from the chairman of the meeting a certificate of his election which he shall produce when called upon so to do at the Synod, and the Diocesan Synod shall be so constituted till it adopt a constitution and otherwise determine for itself.

Until the Diocesan Synod otherwise determine, no resolution shall be a valid resolution of such Diocesan Synod until it has passed with the separate assent of the bishop, clergy and laity; and to ensure this it shall be in the power of any two clergymen, or any two laymen, members of the Synod, to call for a separate vote of the clergy and laity.

The House of Bishops submitted an amendment striking out from the first paragraph the words from "within the parish" to "separate cure of souls," and substituting the words "for each congregation within the cure, as the clergyman in charge may direct."

On motion, Clause V., as amended by the House of Bishops, was adopted, with the change in the second paragraph of the words "It has passed," to "such resolution has received."

Clause VI. was next sent down by the House of Bishops with amendments. It was presented in the draft as follows:—

APPOINTMENT OF BISHOPS.

VI. (1) Until there are at least ten clergymen in any diocese in the province who are supported either by endowment or by their congregations, the first appointment to any future vacancies in the episcopate of such diocese shall be filled by the Provincial Synod.

(2.) When any diocese contains at least ten clergymen as above specified, the vacancy shall be filled by election by the synod of that diocese in such manner as it may prescribe, subject to the election being confirmed in writing by at least two of the bishops of the province.

(3.) In the case of dioceses whose bishops are wholly or mainly supported by any missionary society, and in which a majority of clergy are missionaries of that society the election of such bishops shall rest with that society subject to its confirmation by at least two of the province of whom the metropolitan shall be one.

(4.) On the election or appointment of a bishop as aforesaid, any bishop objecting to such election or appointment must do so on some one or more of the following grounds, which shall be considered canonical, and on no other.

(a.) That the person elected is not thirty years of age.

(b.) That he is not a priest in holy orders of the Church of England or some branch of the church in full communion therewith.

(c.) That he has either directly or indirectly secured or attempted to secure the office by any improper means.

(d.) That he is guilty of any other crime or immorality.

(e.) That he teaches or holds, or has within five years previous to the date of his election, taught or held anything contrary to the discipline of the Church of England.

(5.) Before proceeding to consecrate the Metropolitan shall cause to be read publicly in the church where the consecration is being held a duly attested certificate of the election of the person therein named to the office of Bishop, and that no valid canonical impediment to his consecration exists, which shall thereupon be placed on record.

(To be continued.)

WINNIPEG.—Ven. Archdeacon Pinkham, financial secretary of the Diocese, has received from Mr. George H. Rowse, of Beulah, a donation of fifty dollars for the Diocesan Home Mission fund.

A Harvest Home Thanksgiving service was held at Holy Trinity Church on the 17th inst. The beautiful edifice was elaborately decorated for the occasion. The sermon was preached by the rector, Rev. Mr. Fortin, from 1 Chron. xxix. 13.

NOTICE.

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

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

NOTICE.

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

CALENDAR.

TWENTY-FIRST SUNDAY AFTER TRINITY, NOV. 2.

MORNING LESSON.	EVENING LESSON.
Dan. iii.	Dan. 4 or 5.
2 Tim. iii.	Luke xxii. to v. 31.

The Evangelical Churchman,

TORONTO, THURSDAY, OCT. 30, 1884.

EDITORIAL NOTES.

We have much pleasure in presenting our readers with the scheme of Sunday School Lessons for 1884-5. We are taking special pains to secure bright, fresh and interesting leaflets and effective notes, and we earnestly ask the co-operation of our readers in the adoption of the scheme and the increased circulation of the leaflets. Last year showed very considerable increase and growing interest. We expect greater things in the opening year. Our Prayer-book lessons are to be based upon the Collects. Each leaflet will also contain a portion of the Catechism for recital. We expect to make the Collect Lessons very complete and attractive.

Among the subjects discussed at the American Church Congress was that of "Moral Education in Public Schools." Every one of the speakers, except a Dr. Goodwin of Newark, N. J., stood strongly by the Public School System. Rev. Dr. Kramer of New York, made a vigorous plea on behalf of the right of religious conviction among the tax payers and patrons of the public schools, which forbade special religious instruction in them, and yet which called for moral training. Sunday-schools, home training, and the duty of inculcating the virtues essential to society and true manhood and womanhood in the Public schools themselves, were vigorously insisted upon. We are told that there was a thorough agreement, in this at least, that the true foundation of morals was to be laid only in religious truth, and, therefore, education in the public schools called strenuously for education in the Christian Church and Christian family. Dr. Goodwin was the only speaker who ventured to hint at separate schools, but it was very evident that he stood alone and that the audience had not the slightest sympathy with his position.

Do Roman Catholic Missionaries raise the status of the heathen who enter that Church? Many observers assert that they do not. The *Indian Witness* recently stated that the purely

native Roman Catholics are "not better than the heathen around them." "The rich are like the rich Hindus, and the poor are like the poor Hindus. Their religion is gross superstition and idolatry. Christianity has not added a spark to their intelligence or respectability. They are closely on a par with Hindus of the corresponding classes in education; and we never heard of any collector or commissioner remarking upon the paucity of crimes among them."

The New York *Independent* in some plain statements about the Mariolatry of Rome, excited the indignation of one of its Roman Catholic exchanges, which thought to annihilate the Protestant critic by telling him that "the simplest Catholic child, who knows the catechism, could instruct THE INDEPENDENT man in this matter. That child could tell him that there is a difference not only in *degré* but in *kind* between the Supreme adoration Catholics give to the Triune God and the honor they pay the Mother of the Redeemer."

Over against this quotation the *Independent* simply puts another, from *The Immaculate Virgin*, of Italy:

"Without Mary's co-operation, Jesus could neither have been born, nor have suffered, nor died. The divine flesh which she supplied and nourished could not have been offered and sacrificed, except by her offering and sacrificing herself, nor without her consent and ministrations. Jesus and Mary, doubtless, are two altars, two priests and two victims; but they form between them one and the same holocaust (*solo e stesso olocausto*), offered to God in a similar manner, by Jesus in the blood of his flesh, by Mary in the blood of her heart."

This should be conclusive; for surely infallible Rome cannot teach one thing in Italy and another in America.

No sadder and more humiliating spectacle has been witnessed for many a day than the submission of Father Curci, a good Catholic and devotedly attached to the Church of Rome. He had lamented some of its most flagrant corruptions, and worst of all he had denounced the doctrine of the temporal power of the Pope as an effete and mischievous error. He was warned, threatened, humbled; his books were placed on the *Index Expurgatorius*. The Pope, of old his friend, is coerced by the Jesuits to take severer measures, and in August last wrote a letter to the Archbishop of Florence, Father Curci's ecclesiastical superior, reciting the rebellious acts of "this obstinate man," and denouncing his opinions. "Considering," he wrote, "all these things, Venerable Brother, we feel a poignant sorrow for the great obstinacy of this man; and at the same time we are moved at beholding such an evil example as must cause danger, especially for unheeding youth. Truly we have given already, and we shall give again, proofs of a fatherly forbearance and gentleness; nevertheless it is our duty to maintain the authority of the sacred Councils, whose decisions we seek in the gravest affairs of the Church, and to protect their dignity against injury and evil speaking."

Utterly crushed, Father Curci made his submission in the following letter:—

"From the letter of the Sovereign Pontiff to the Archbishop of Florence, dated August 27th, and communicated to me the fifth of the current

month, having acquired the full and entire certitude that, in my three last writings, inserted in the *Index librorum prohibitorum*, the legitimate ecclesiastical authority has found different things blameable, I deem it my duty to make the declaration which I desire may be rendered public.

"In the name of the respect which I have always professed, and which I profess toward the Catholic Church and its visible Head, I reprove and condemn all that there is in these writings contrary to the faith, to the morals, and to the discipline of the Church. And I wish that this may be understood not only according to my private judgment, which I renounce heartily, but according to the judgment of those whom the Holy Ghost has placed to govern the Church of God.

"I hope that this sincere expression of my sentiments will repair the scandal which I have given, and I trust that, on account of these sentiments, His Holiness will receive with his former and paternal benevolence, as the last of his sons in Jesus Christ, the undersigned.

"C. M. CURCI, Priest."

Recently an effort was being made to remove the debt upon a Primitive Methodist Chapel in the city of Worcester. The Bishop, of Worcester Dr. Philpott, made unsolicited a contribution of £10 towards the object. This act of liberality called forth a pitiable exhibition of sectarian bigotry and exclusiveness. The Ritualistic *Church Times* takes the lead in pouring forth three columns of untruthful invective. To do what Bishop Philpott has done is, in the opinion of *The Church Times*, "not only rebellion against the Church, it is treason against society."

DR. NELLES AND TRINITY COLLEGE.

At the luncheon which followed the religious services at the consecration of the new chapel of Trinity College, the Rev. Dr. Nelles, principal of the Methodist University at Cobourg, availed himself of the opportunity to give his Presbyterian and Episcopalian brethren some advice. We sincerely regret that the learned doctor allowed himself to be placed in so equivocal a position, allying himself with those who regard him as an alien and schismatic, and the exclusiveness and intolerance of whose educational policy in the old King's College was the *fons et origo* of dissension and separation in the work of higher education. We hope that sober second-thought will show him how unprovoked was his gratuitous attack upon the Evangelical Churchmen of Ontario, as experience will certainly ere long prove to him that methods so questionable cannot promote the interests of his own institution. As for those who so warmly applauded his words—it is perhaps difficult to estimate at its true value the self-restraint with which the most immaculate of churchmen endured the presence of "a schismatical teacher," and accepted the sweet flatteries which he lavished upon them. Doubtless they drew the distinction between Dr. Nelles, an educator and head of an educational institution, and the Rev. Dr. Nelles, a minister of the "sect" of Methodists. When the Prince Archbishop explained to a bystander amazed at his profanity, that he swore not as an archbishop but as a prince of the empire, the irreligious common sense of the layman suggested the pertinent enquiry: "When Satan gets possession of the prince, what will become of the Archbishop?" In like manner we may be permitted to set before the wise men, the magicians and the soothsayers of ecclesiastical Machiavellianism, the interesting problem: "When

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the Rev. Dr. Nelles, minister and teacher of the people called Methodists, is consigned to the vague limbo of uncovenanted mercies, what will become of Dr. Nelles, Principal of Victoria University? And if, according to the theory of denominationalism in arts' education, classics and mathematics can only be properly taught by teachers accredited by ecclesiastical authority, the more intimate must be the connection of the double personality of the reverend doctor and the more difficult the metaphysico—ecclesiastical equation we have presented for solution. If the little episode on which we are commenting were any indication of the growth of truer views of Christian unity and of the nature of the Christian Church, no one would rejoice more heartily than ourselves. But none are more conscious of the hollowness of these professions than the actors themselves.

But to return to the words of Dr. Nelles. It is reported in the daily papers that he advised "all the members of the Church of England in the Provinces of Ontario and Quebec, High Church, Low Church and Broad Church, to rally around the University of Trinity College. It would be one of the best things that could happen to the Church of England and to the Dominion of Canada." He also exhorted the Presbyterians of Canada to "rally around Queen's." The Presbyterians of Canada and the friends of Knox College are quite able to settle their own educational questions without the assistance of Dr. Nelles, and doubtless they will give him a befitting answer when the time comes. But that portion of Dr. Nelles' advice which was tendered to the Evangelical Churchmen of Ontario can be very readily answered. The Evangelical Churchmen of this province have seen no reason to change either their principles or their policy. Trinity College is unchanged. In its principles and methods it is what it has ever been, what it could not cease to be without ceasing to be Trinity College. That this is so was sufficiently evident from the emphatic and repeated endorsement, made at the recent gathering, of the principles and methods of the late Provost. That these gentlemen should loyally express their gratitude and appreciation of Dr. Whittaker was most seemly and befitting; but that with this express endorsement of his principles evangelical churchmen should be called upon to stultify their past actions and condone what they have emphatically condemned, is a most decided begging of the whole question.

As long as Trinity College is faithful to its position as a High Church Theological College we can honestly wish it success in its own lines, hoping it will ever become more useful and efficient, and may be preserved from those extreme developments into which High Churchism has been prone to run. So long will we never be tempted to step from that position of neutrality and impartiality which we have endeavoured to maintain. But whenever its friends assume to make its existence a reason why Evangelical Churchmen should abandon Wycliffe College, then it becomes imperative upon us to expose the fallacy of the plea.

Those who urge it will scarcely have the bad taste to repudiate the High Churchism in which they have gloried in the past. Nor will they with any seriousness urge that their institution, whatever be its capacity or elasticity, is like the magician's

wonderful bottle, from which cold or hot, bitter or sweet, is evolved, just as the taste of the guest demands. Honest High Churchmen will repudiate such absurd pretensions. They will be repudiated, we are sure, by the Provost himself, who is well known in his own University as, to use the terms in which he was recently described by one of its Fellows, "a doctrinal High Churchman," whose distinctive attitude was believed to be sharply and clearly defined.

This then being the case, Trinity representing the High Church school of thought and Wycliffe the Evangelical, why cannot the friends of each institution work faithfully and heartily in their own lines, without the bad taste to make pretensions to positions they do not and cannot occupy. The moment that Wycliffe College ceases to be evangelical, or the moment that without repudiating its evangelicalism it professes to be an exponent of a theology so ample and so elastic that it fully meets the requirements and responds to the desires of High Churchmen as well as Evangelicals, we shall not hesitate to denounce and expose the absurdity of the claim and the duplicity of its professions.

In like manner, as long as Trinity College is straightforward, not ashamed of its distinctive position as a High Church institution, and as such keeping within the lines of our Church and doing its work to the best of its light and ability, we shall accord it all cordiality and fairness. But the moment it seeks to make the absurd and preposterous claim that its theology and teaching represent as fully and completely the belief and principles of Evangelical Churchmen as of High Churchmen and assumes to be the centre around which both should rally, then we shall with equal promptness expose and denounce the emptiness of such pretensions.

The characteristic differences between the two Colleges cannot be seen to better advantage than in the methods each is at present pursuing. Trinity College, having already a chapel within the walls large enough to accommodate all its students and also a beautiful Convocation Hall suitable for its public gatherings, proceeds to spend the first-fruits of the recent canvass for funds upon a new and costly chapel, in which an elaborate symbolism is to form the all-potent factor in moulding the religious life and church principles of its students. We shall not now discuss the nature or expediency of this symbolism. We wish simply to draw attention to two points. First, read the following description of the interior of the building and note the terms. All are descriptive of a sacramentarian ritual and theology repugnant to the great body of Protestant and Evangelical Churchmen. We are informed that "the College chapel is formed of what is the choir and sanctuary of an ordinary church. The sanctuary floor will be laid in tiles upon brick vaulting, but only a part of them are down at present. The sanctuary steps are of polished Queenstown limestone, and those of the altar, which is seven steps above the floor, of black Arnprior marble. The sedilia and credence table are of carved Ohio stone with marble shafts and bases and carved caps. The reredos will be of Bath stone with marble shafts. The sanctuary apex has nine windows, those now in being only temporary."

Next note the costliness of this symbolism. This

small chapel, which will accommodate about 150 persons, is estimated to cost when completed \$40,000 at least. Here are some items taken from a memorandum of pressing wants, distributed at the consecration:—

"Nine stained glass windows in the Sanctuary, representing Our Lord, with four representatives of the Old Covenant on one side, and four representative Apostles on the other. Each light complete will cost \$400. (In all, \$3,600.) Eight large windows, of two lights each, representing great Teachers of the English and the Universal Church. Each window will cost about \$400. (In all, \$3,200.) Six blocks of carved stall work. Each block will cost \$1,050 complete. (In all, \$6,300.) It is hoped that the first block at least may be put in during the winter. A pair of carved gates for the screen; cost about \$150. A brass lectern; cost about \$400. of which about \$130 have already been offered. Litany desk (\$200); already offered. Altar book-rest; already offered. Altar linen; already offered."

"Orthodox" symbolism is certainly costly. These few "articles of furniture," &c., are to cost \$13,500, almost the whole sum which it is intended to spend upon the extension so greatly required at Wycliffe College for its students and its library. The studied simplicity of the latter building is in striking contrast with the luxury of ritual which is deemed so essential in the former. Not more radical and all-pervading is the contrast which marks the theology of the one from the theology of the other. Which is most in harmony with the simplicity of the Gospel, and which will be most efficient in promoting the extension of Christ's kingdom amongst us and in bringing help and hope to perishing men, are questions we leave to the thoughtful consideration of our readers.

The Sunday School.

SUNDAY SCHOOL LESSON.

22nd SUNDAY AFTER TRINITY, NOV. 2nd, 1884.

The Wisdom of Solomon.—1 Kings 10: 1-13.

The temple finished and dedicated, "the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon" (9: 2). Jehovah reminded the king that He had heard and accepted his prayer in the dedication of the temple, and added words of the most encouraging promise and the most solemn warning: "If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then will I establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people" (9: 4-7). This appearance of Jehovah was manifestly designed to deepen the moral impressions made upon Solomon by the sacred and sublime scenes of the dedication, and, perhaps, to warn him specially against spiritual dangers already foreshadowed.

"Besides the temple Solomon also constructed a sumptuous palace for himself, with beautiful pleasure grounds; a palace for Pharaoh's daughter, whom he had espoused; and the 'House of the Forest of Lebanon,' so called from its being supported on rows of cedar pillars. He also constructed artificial reservoirs for supplying the city with water; fortified Baalath, Gezer, and Beth-horon on the road to the sea-coast; Hazor, to defend the entrance into his realm from Syria; Megiddo, to guard the plain of Jezreel; Tadmor, afterwards called Palmyra, and Tiphshah, or

Thapsacus, on the Euphrates, to protect his eastern caravans. His reign was a period of great commercial enterprise: (1) Through his alliance with Hiram, king of Tyre, the traffic of the Mediterranean was opened up to him, and his fleet sailed in company with that of Phœnicia to Tarshish or Tartessus, on the southern coast of Spain, and brought back every three years of the products of its rich silver mines. (2) Having possession of the ports of Elath and Eziongeber, on the eastern shore of the Red Sea, he constructed another fleet which sailed to Ophir, either in the south of Arabia or, as some think, a part of India, and returned with gold, silver, ivory, and other products. (3) He also exchanged the produce of his own country for the horses and chariots and linen-yarn of Egypt, while caravans of the native tribes transported into his dominions the spices, incense, gold, and precious stones of Arabia." It was in the culmination of his reign, when Solomon was in all his glory, that he was visited by the Queen of Sheba.

I. A QUEEN'S CURIOSITY, (v. 1).—The Queen of Sheba, having heard in her own land of the wisdom, achievements, and magnificence of Solomon, journeyed to Jerusalem in great state, bearing presents of immense value, to satisfy her curiosity, and to ascertain whether the reports which she had heard of the wealth and glory of the Hebrew king were true. The visit of this princess stands out so prominently in the reign, and is referred to in such terms by Jesus Christ (Matt. 12: 42; Luke 11: 31), that it becomes interesting to know as accurately as possible the country from whence she came, which is said to have been in "the uttermost parts of the earth:" and the means by which, in this remote country, she could have heard so much of Solomon as to have induced her to undertake this long journey for the purpose of seeing him. On these points Kitto says: "Probability unites with ecclesiastical history, and with the Jewish traditions and Mohammedan accounts, in describing her as queen of the Sabæan kingdom of Yemen, and Mariabara Saba as the seat of its government. This point is so well established by Bochart and others that it may be received as an ascertained fact. It is, besides, verified by the terms employed by our Saviour in alluding to this pilgrimage. He calls her the 'Queen of the South,' or *Yemen*, which is in Hebrew, as in Arabic, the proper word for *south*; and he speaks of her as having 'come from the uttermost parts of the earth to hear the wisdom of Solomon,' which exactly corresponds to the Joktanite kingdom of Sheba, Saba, or Sabæ, which is terminated only by the Indian Ocean, whose waters, blending with those of the Atlantic, divide Asia from Africa. It may be added that all the precious commodities which the queen brought to Jerusalem were such as the region thus assigned to her was in old time famous for producing. The Abyssinians indeed, claim this illustrious queen for their sovereign, and trace to her their ancient kings,—which may suggest, what is on other grounds probable, that the country on both shores of the southern part of the Red Sea was at this time under one government. It was what this queen had heard of Solomon in her own land which induced her to undertake this long and costly journey. In all probability, nay, in moral certainty, the Ophir fleet had, in its way, put into her ports, perhaps in both the outward and homeward voyage, which gave her the opportunity of acquiring this information of the great king to whom it belonged; and the successful result of the expedition must have confirmed the accounts she received of the wisdom of the prince by whom it had been planned."

Nor was it an altogether idle curiosity which moved the Queen of Sheba to visit Jerusalem. She was ignorant of many things that she desired to know. She had many "hard questions" to which she could not find the answer, and felt the need of communion with some one wiser, stronger, better than herself, from whom she might get light. The mariners and merchants who came to Ophir brought her tidings of a wonderful king who reigned over Israel, whose riches were only equalled by his wisdom. This king was a servant of the true God, who had opened his eyes and made him to see even the hidden things. She evidently did not believe all she heard, but it might be true. It was worth the trial. If Solomon were all he was represented to be, he could give her the light she needed and for which she was longing. So she came to Jerusalem not merely to see the sights, but in search of wisdom.

II. A QUEEN'S SATISFACTION (vs. 2-13).—Solomon received the Queen of Sheba with courtesy, and showed her the attention due to her social rank and the mission which brought her to his capital. She was not disappointed in her search after light. "When she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not anything hid from the king

which he told her not. She was satisfied, not merely that Solomon was a wise man, but also, doubtless, concerning many points that had been dark and troublesome to her. Then, and not till then, she found leisure for other things, and beheld all the wonders of wealth and magnificence which were about her. She lost herself in admiration of the palace; the manner in which meat was provided for, and served at the king's table; the ordering of his courts and audiences, with his ministers and high officers standing according to their rank, in their gorgeous apparel; his cup-bearers, with their precious goblets; and, above all, the viaduct whereby he crossed the valley which separated his palace from the temple of the Lord. These were to her further evidence of the wisdom of Israel's king. She was overwhelmed, and "there was no more spirit in her." The queen remembered the distrust with which she had received the accounts which had been brought to her distant home concerning the greatness of Solomon, and could not be quite happy until she had made amends for her incredulity. This she does in the hearty, generous words, "It was a true report that I had heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes have seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." There is a general belief among the Jewish writers that the queen was turned from her dumb idols to worship the living God, under the instructions of Solomon. This is not unlikely. The recognition of Jehovah in her closing words to the king give much sanction to this opinion. She had brought a present for Solomon, and he in return gave her of his royal bounty. "So she turned and went to her own country, she and her servants."

III. A PRACTICAL APPLICATION.—This is suggested by our Lord's use of the incident, and may be set forth in few words. The Scribes and Pharisees on one occasion asked a sign from Him. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it. . . . The Queen of the South shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and" (notice, by the way, the conscious dignity of Christ), "behold a greater than Solomon is here" (Matt. 12: 38-42). God never gives additional advantages where those possessed are not used. He does not cast pearls before swine. If you want more spiritual help, use what you have. The request of the Scribes and Pharisees bore no proof of earnestness, was not like that of Nicodemus, nor of John the Baptist from his prison. Had it sprung from sincere doubt, the Saviour would have treated it differently. The genuine seeker need not be discouraged. God's past dealings afforded these sign-seekers all the proof requisite for intelligent action. These they had disregarded. Failure to use the advantages we possess can only issue in condemnation. The "Queen of the South" came from afar to see and hear a wise man; "a greater than Solomon is here" knocking at your door, and you refuse to listen to his wisdom, and set light on the treasures of heaven. The Queen of Sheba will condemn you. Your need is not more light, but opened eyes; not the voice of wisdom, but ears to hear it; not more knowledge, but the will to use what you have.

The Queen of Sheba in many points resembles what you are or ought to be, and shows how truly Solomon is a faint image of Christ. You, too, are trying, amid the darkness of doubt and uncertainty, to feel your way to the light. You long to become wise by contact with wisdom, and strong by leaning upon strength. You have your yearnings to know more and to do better. You have heard of the wisdom, strength, and gentleness of Christ. You have not believed all you have heard. But your duty is plainly taught you by this queen's example. You will never know more of Him unless you go to Him: and, if you are wise, that is exactly what you will do. The queen "communeth with" Solomon "of all that was in her heart," and you may do the same when you have come to our King. When you have proved Him you will be ready to confess His wisdom and greatness, and to proclaim, "The half was not told me." And if from the vision and voice of the King you must go out again into the routine of daily life, as the queen returned to her own country, it will be with satisfaction and peace in your heart, and clearer light for your steps.

Book Reviews.

OUR DARLINGS, edited by Dr. Barnardo. We have great pleasure in drawing the attention of our readers to this delightful annual, published under the super-

vision of the well-known philanthropist. It bears many pleasant traces of his enthusiastic love for children. It is beautifully gotten up, in excellent taste, elegantly printed, with very attractive pictures and wholesome reading matter. No better Christmas gift for the little ones could be found. It is for sale at the Willard Tract Depository, corner of Yonge and Temperance Streets, Toronto.

ENGLAND.

GLEANINGS FROM THE ENGLISH CONGRESS.

The Hittite Empire.

Rev. Canon Tristram.

The most important of all recent discoveries historically has been the insertion of a new volume into the history of the ancient world, by the revelation of the great Hittite empire, the rival of Egypt and Assyria, but of which the very existence has been forgotten. Discovery has shed new light upon several hitherto obscure allusions in the Old Testament. This exhumed empire casts more light on Old Testament history than might at first sight appear. We find that the Hittites of Southern Judah, in and round Hebron, were but a colony left there when the nation formed a principal part of the Hyksos invasion of Egypt. How natural now the otherwise apparently pointless and needless remark, "Now Hebron was built seven years before Zoan in Egypt," for Zoan, *i. e.*, S'ân, was the capital of the Hittite or Hyksos dynasty, and we learn that the Hittites founded Hebron on their way to Egypt. We now see that Abraham's friend, the courteous Ephron, belonged to a civilized and literary nation, whose character is illustrated by one of their towns being called "Kirjath-Sepher," or "Book-town." We know why the traitor who betrayed Bethel fled for safety to the land of the Hittites, *i. e.*, to the Northern Kingdom, whose frontier city was Hamath, on the furthest border of the Land of Promise. We see that Solomon in purchasing horses from Egypt, which he supplied to the kings of the Hittites, was providing for his northern ally. We understand the panic which seized the Syrian host besieging Samaria, under the impression that the Hittite forces were marching to the relief of the beleaguered capital of Israel; for the Turanian Hittites were the hereditary rivals and foes of Semitic Aram, whose powerful and dangerous neighbors they continued to be, and therefore the natural allies of Israel. We now see why David, after the conquest of Syria (Aram), at once had made alliance with the Hittite King of Hamath, an alliance which lasted till Hamath was subdued by Assyria. It was only a common danger which at last united Syria and the Hittite before the fall of Carchemish.

Our Duty to the Poor.

Rev. J. M. Wilson, Head-Master of Clifton College.

As society grows more complex, we have to face old evils in new and aggravated forms; and the lack of home life in the overcrowded dwellings of our cities is one of these evils. Well, we must face it. The law of gravitation is the most universal of laws, but we defy it every day. We conquer the law of gravitation by mastering and applying the subtler forces of nature, its vital forces, its molecular forces. We can conquer, as men have conquered, the ordinary laws of economics by the finer forces of human nature, its patriotism, its enthusiasm, and most of all the deep-set and all but universal instincts of religion. It is the work of the Church to apply to this purpose the mighty forces of love and humanity that can still be called out of men by the love of our Master.

The grounds, speaking broadly, for such an effort on the part of the Church as I am advocating are these:—

1. *It is in the true spirit of Christ.*—The evidences of His message to earth were His works of compassion and His divine sympathy with human needs. It was in a great measure this Spirit in His Church, the love and pity that mitigated human sufferings and debasement, the redemption of man from actual evils, regardless of interference with economical laws, that established Christianity in the hearts of the people. We all feel, more or less, that mediæval and modern Christianity has gone off on side issues; that it does not adequately exhibit the spirit of brotherhood, and love, and respect for humanity, that breathes in the life and words of Christ. We can do something to recover the spirit of Christ.

2. *It is the true work of the Church.*—Of course the word Church calls up very different ideas in the minds of those who hear me. It does so, because it is the name of a many-sided-conception, only partly realised or realisable, in fact, and no one of us can grasp even

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the idea as a whole. The more precise our definition, the more inadequate must be our conception. I shall attempt no definition, and will only say that, whatever other aspects there may be of the Church, we cannot but regard it, in one of its aspects, as an organised co-operation to further the spiritual development in the faith and spirit of Christ. Now it is conceivable that some day, possibly soon, the Church may realise that she is not merely so many congregations but is the people of England, and is also, in every truth, the body of Christ. To realise this Apostolic idea, from which we are now so far, would be to fill us with a great unimagined power to purify the nation from the physical and social evils which mar its spiritual development. The greater our unself-seeking aims, the stronger will be our hold on the people; it is not for our loftiness of purpose, it is for our meanness of purpose that men sneer at the Church. And if the Church persistently expresses the highest mind and conscience of the nation, we may rely on it that the State will execute in the long run the ideas of the Church.

3. *It is the true teaching of Revelation.*—Knowledge is God's revelation. He has taught us, and we know, that moral conditions are in a very high degree dependant on physical conditions. He has taught us, and we know, that a low and immoral type of human being is produced in the dens of our cities. We have to recognise that, whatever the origin of our race, its progress is one of development, which may be divinely guided into an improvement, or by the withdrawal of higher influences may become a fatal degeneration. We have therefore, if we would work together with God, to watch all that affects the physical and moral growth of our people. Probably more may be done now in many places for the gradual advance of Christian life among the classes now scarcely reached by our teaching, by affecting their material, moral, intellectual, and social

conditions of life, than by direct but exclusive teaching of the Gospel message. The lesson of the parable of the Sower is not that it is our duty to sow seed indiscriminately in all soils, but that failure is certain, unless we previously prepare the soil. The Church must plough as well as sow. Nay, she must wait till the slow processes of nature makethe soil. But she can hasten those processes.

4. *The cure for the estrangement, both of the intellectual and of the artisan classes,* from our present unworthy Christianity, will be found in some such principle as this: The speculative philosophies of our day, the ceaseless roar of competition in the world, and the smallness of the enthusiasms of the Church, have combined to make men less hopeful, harder, and more critical of our pretensions. There is a wide-spread *pessimism*. Surely the cure for it is in the vigorous belief, incessantly expressed in hopeful action, in the fundamental truth that man is verily a son of God and a member of Christ. Some of us hold this as a pious or academic opinion; some of us don't hold it at all. But we may come to see that this fundamental truth involves a passionate desire that the conditions of life for every man, woman, and child in England, shall be worthy of that sonship and that membership. The Church has never been seized by this splendid optimism. She has had her enthusiasms for power, for independence, for uniformity, for doctrine, for continuity, for system; and she has always been more or less true to her mission to individuals; but never yet has she realised her work in the nation, to make our brotherhood, not a dream, but a reality. When she does realise this the interest of all else will fade: the small will be driven out by the great; the evil by the good; speculative difficulties will fall into their natural place, and will lose their power to alienate the intellectual classes; and there will wake in the heart of the people a response

to the message of love that we shall never evoke in any other way. When that reformation comes, we shall perhaps see that men of the Oberlin and women of the Octavia Hill type were "Reformers before the Reformation." And it is open to us in our various measures to be the same.

5. *Co-operation with the Nonconformist Churches* may be based on such high practical aims and work. Here is a field we may enter as allies, all equally single-hearted; here we may learn mutual respect, heal up old wounds and scars, and find our true unity, and multiply our strength tenfold. And I need not say that the Church of England ought to take the lead in all that is generous.

And now to conclude. In making efforts to improve the physical conditions of life of our people, we must not one whit relax our efforts in other directions. We must of course try to enlist the hearty co-operation of the people themselves in all endeavors to improve home life; but we must also try to get a better education for the nation in all its classes; we must try above all things to provide a larger-hearted, wiser, better ministry, and to establish a deeper personal faith in God and holiness of life, and broader charity and truer theology among the professing members of the Church. Redemption from spiritual and physical evils must go hand in hand; a nobler and purer life to correspond with nobler and purer conditions. Better conditions of life alone will not suffice; the limit of their effect is soon reached. But at present, and for many a year to come, physical, social, political evils demand attention from the Church. For our religion is based on the home, and myriads of our brothers and sisters have no home; their sleeping places do not deserve the pure and sacred name of home: and the loss of home means physical, and moral, and spiritual atrophy, and social and political decay.

Scheme of Sunday School Lessons---1884-5.

1884-5.	SUNDAY.	THE COLLECTS.	BIBLE LESSONS.	GOLDEN TEXT.
Nov. 30	ADVENT SUNDAY	The Coming and Preparation	The Wisdom of God	Prov. 8, 1-17.
Dec. 7	2nd Sunday in Advent	The Scriptures and their Use	Drunkenness—"Watch"	Prov. 23, 29-38.
" 14	3rd do do	The First and Second Advents	Vanity of World's Pleasure	Eccles. 2, 1-13.
" 21	4th do do	The Race and its Hindrances	The Son of God	John 1, 1-18.
" 28	Sunday after CHRISTMAS	Children of God	The Creator Remembered	Eccles. 12, 1-14.
Jan. 4	2nd after CHRISTMAS	The Manifestation of God's Son	Paul at Troas	Acts 20, 2-16.
" 11	1st after EPIPHANY	Knowing and Doing	Paul at Melitus	Acts 20, 17-27.
" 18	2nd do	The God of Peace	Paul's Farewell	Acts 20, 28-38.
" 25	3rd do	The God of Help	Paul Going to Jerusalem	Acts 21, 1-14.
Feb. 1	Septuagesima	Justice and Mercy	Paul at Jerusalem	Acts 21, 15-26.
" 8	Sexagesima	Sufficiency and Insufficiency	Paul Assailed	Acts 21, 27-40.
" 15	Quinquagesima	Love	Paul's Defence	Acts 22, 1-22.
" 22	1st in LENT	Self-denial	Paul Before the Council	Acts 23, 1-11.
Mar. 1	2nd do	Keeping from Evil	Paul Sent to Felix	Acts 23, 12-24.
" 8	3rd do	Our Defence	Paul Before Felix	Acts 24, 10-27.
" 15	4th do	Pardoning Grace	Paul Before Agrippa	Acts 26, 1-18.
" 22	5th do	Preserving Goodness	Paul Vindicated	Acts 26, 19-32.
" 29	PALM SUNDAY	Christ our Example	Review	
April 5	EASTER DAY	Resurrection Life	Paul's Voyage	Acts 27, 1-26.
" 12	1st after EASTER	Leaven	Paul's Shipwreck	Acts 27, 27-40.
" 19	2nd do	The Saviour's Steps	Paul Going to Rome	Acts 28, 1-15.
" 26	3rd do	Light	Paul at Rome	Acts 28, 16-31.
May 3	4th do	A Fixed Heart	Obedience	Eph. 6, 1-13.
" 10	5th do	Holy Thoughts	Christ our Example	Phil. 2, 5-16.
" 17	Sunday after ASCENSION	The Comforter	Christian Contentment	Phil. 4, 4-13.
" 24	WHITSUNDAY	The Holy Spirit	The Faithful Saying	1 Tim. 1, 15-20; 2, 1-6.
" 31	TRINITY SUNDAY	Three Persons—One God	Paul's Charge to Timothy	2 Tim. 3, 14-17; 4, 1-8.
June 7	1st after TRINITY	The Strength to Will and Do	God's Message by His Son	Heb. 1, 1-8; 2, 1-4.
" 14	2nd do	Good Providence	The Priesthood of Christ	Heb. 9, 1-12.
" 21	3rd do	The Power of Prayer	Christian Progress	2 Peter 1, 1-11.
" 28	4th do	Mercy Multiplied	Review	
July 5	5th do	Peace and Quietness	Revolt of the Ten Tribes	1 Kings 12, 6-17.
" 12	6th do	The Reward of Love	Idolatry Established	1 Kings 12, 25-33.
" 19	7th do	Growth in Grace	Omri and Ahab	1 Kings 16, 23-34.
" 26	8th do	Putting away Hurtful Things	Elijah the Tishbite	1 Kings 17, 1-16.
Aug. 2	9th do	Living According to God's Will	Elijah Meeting Ahab	1 Kings 18, 1-18.
" 9	10th do	The Secret of Prayer	The Prophets of Baal	1 Kings 18, 19-29.
" 16	11th do	The Measure of Grace	The Prophet of the Lord	1 Kings 18, 30-46.
" 23	12th do	The Ready Listener	Elijah at Horeb	1 Kings 19, 1-18.
" 30	13th do	The Service of God	The Story of Naboth	1 Kings 21, 4-19.
Sept. 6	14th do	Faith, Hope and Charity	Elijah Translated	2 Kings 2, 1-15.
" 13	15th do	God's Keeping	The Shunamite's Son	2 Kings 4, 18-37.
" 20	16th do	Cleansing and Defending	Naaman the Syrian	2 Kings 5, 1-16.
" 27	17th do	Grace Preventing and Following	Review	
Oct. 4	18th do	The Three Enemies	Elisha at Dothan	2 Kings 6, 8-23.
" 11	19th do	The Way to Please God	The Famine in Samaria	2 Kings 7, 1-17.
" 18	20th do	Ready and Cheerful Doing	Jehu's False Zeal	2 Kings 10, 15-31.
" 25	21st do	Pardon and Peace	The Temple Repaired	2 Kings 12, 1-15.
Nov. 1	22nd do	Continual Godliness	Death of Elisha	2 Kings 13, 14-25.
" 8	23rd do	Our Refuge and Strength	Story of Jonah	Jon. 1, 1-17.
" 15	24th do	Absolution	Effects of Jonah's Preaching	Jon. 3, 1-10.
" 22	25th do	Stirring Up	Hezekiah's Good Reign	2 Kings 18, 1-12.

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Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XVIII.

GOING HOME.

There was great lamentation at Denmouth when, at the close of the third week of their stay, the summons came that Dolly and Duke were to return home in three days' time.

The Lennox boys declared, one and all, that they could not possibly spare either of them, and Molly looked wistfully across the table towards Dolly, with her dark eyes full of tears.

"Do write and ask to stay a little longer!" pleaded one and another. "Do tell your grandmother how much you want to stay."

"But I don't think I can," answered Dolly timidly. "I have been very happy here; but if I can go and help Parker to take care of poor grandmother, I should be so very pleased. I could read to her, and do ever so many little things. Dr. Gordon said I might when she was better and we came home again; and I should be so pleased to do that."

The boys gazed at her in astonishment.

"Should you, really?"

"Yes, really."

But Duke was loud in his expressions of dismay and disapproval. He liked the sea-side, he liked holidays, he liked everything there; but he hated that horrid old house grandmother lived in, and it would be hateful to go back when Bruce and Edgar and Hubert were away, and he should have nobody to play with all the long afternoons when Dolly was having lessons. He would write at once to grandmother himself, he declared, and tell her he wouldn't come home.

Dolly listened in silence to these propositions, revolving something in her head all the while. By and by she seemed to make up her mind, and spoke—

"I'll tell you what I'll do, Duke dear. I'll write to Dr. Gordon and tell him what you say. He can always arrange things nicely with grandmother, I think; and then perhaps she will let you stay a little longer, and I can go back to take care of her and go on with my lessons. Don't you think that will be the best arrangement?"

Duke was pacified and content that this should be arranged; but it did not seem at all to satisfy the boys, and Dolly coloured with surprise and pleasure to find how sorry they all were to think of parting with her.

Poor Molly was inclined to be very low-spirited all that morning, and began to upbraid Dolly for being at all wishful to go back and leave her all alone.

"But you will not be all alone, Molly dear," answered Dolly gently. "There is Bruce, who likes to be with you now, and Wiltred is always ready. And even Edgar and Hubert are much nicer and kinder than they used to be, and Duke is very fond of you, and perhaps he will stay. I do not think you will be at all lonely."

"But I want you," persisted Molly. "I know the boys are much better than they were—I can't think what has come over them all—but I want you."

"I know, dear, and I shall often want you, oh very much indeed! But think how lonely poor grandmother must be; and if she wants me back, I must go to her."

"I don't believe she does want you."

"But I should like her to want me. Perhaps she will sometimes when I go back to her."

"I don't believe she loves you a bit."

"But I want to make her."

"Do you think she ever will?"

"Oh, I hope so."

"Do you believe so?"

"Yes," answered Dolly, with a kind of grave sweetness, "I do believe she will by and by."

"Why?"

"Oh, you know quite well, Molly, I have told you so many times."

Molly was silent. She did know quite well on what grounds Dolly based such confident hopes of success. Her face softened a little, and the impatient frown smoothed itself out from her brow, but yet she sighed, "I don't want you to go."

"But if grandmother sends for me I shall have to; and you will soon learn to do without me."

"No, I shan't."

"I think you will," persisted Dolly gently; "I think perhaps it may be better in some ways when I am gone."

"What do you mean?"

"You will have more time to talk to the boys, and to be interested in what they do, when I am gone. I know that will please them, for they like showing their things and telling what they have done. They will soon grow very fond of you, when you have more time to attend to them."

Molly lay silent, staring at Dolly.

"What a lot you do think about the boys!"

"I think more about you," answered Dolly, smiling. "It will be so nice for you when they come to you to tell you everything, and to get you to do little things for them."

A few weeks ago Molly would have indignantly repudiated the notion of that's being anything but a dreadful infliction; but she had insensibly altered her views of late, and now she answered half grudgingly, half smilingly—

"I don't believe they will ever care for me as they do for you; but they are much nicer than they used to be. I cannot think what you have done to change them so."

"I!" cried Dolly in surprise.

"Yes, you."

"What do you mean? I haven't done anything."

"You have made the boys quite different. They were always quarrelling till you came."

"But I couldn't have stopped them."

"Well, I can't tell quite how it has been; but I know it's all you somehow. We all like each other better than we did, because you like us all; and the boys got ashamed of quarrelling when they saw you didn't like it. You are a regular little 'peace-maker,' Dorothy, whether you know it or not."

Dolly coloured with pleasure, wondering very much what it was she had done, and not at all understanding how anybody so quiet and timid as herself could gain any real influence over a number of strag, noisy boys. She wondered if what Molly had said could be true.

The same afternoon her letter to Dr. Gordon was carefully written and dispatched, and the answer very eagerly waited for by all the party.

The boys made a great fuss of Dolly during the days that followed. She had had no notion how popular she had grown, and felt quite overwhelmed. Indeed they were rather surprised themselves to find how fond they were of her, and were rather shy at first of admitting it to one another. Girls had been held rather in contempt by them heretofore, and they could not exactly tell what had made them change their views on the subject.

But that made no difference to their feelings towards Dolly; they loaded her with all their choicest shells, sea-weed, pebbles, and other treasures, until she was obliged to tell them that Lucy could not find room in her trunk to pack any more, and even that information hardly restrained them.

In due course Dr. Gordon's letter arrived. It contained permission for Duke to remain a week longer with Lucy, and the information that he was coming down that very day to fetch Dolly home. Lady Temple thought the little girl had had sufficient holiday and wished her to return home to her studies now.

There was no loving message to the effect that the grandmother would be glad to have the child near her again, not one hint of that kind; but Dolly would not allow herself to feel chilled. She had not expected any such message.

Loud lamentations greeted the reading of this letter, which contained the death-blow to the lingering hopes of the Lennox children.

Lady Temple was voted a nasty, cross old woman, and every voice was raised in pity for poor Dolly, who had to go back to her and to lessons.

But Dolly did not look as though she felt any need of pity. She was full of her own purpose, and very eager to do everything that lay in her power for her poor suffering grandmother.

The day was not an unhappy one for the little girl, even though she did have to say so many "Good-byes." Words that were spoken left behind them a sweet sense of surprise and pleasure.

"Well, Dolly," Bruce said in a hasty, rather shamefaced way, when they happened to be alone together, "I'm awfully sorry you have to go—we shall all miss you dreadfully; but I don't think we shall forget the sort of things you've taught us. We shall all of us always be glad you came."

"O Bruce!" and Dolly coloured to the roots of her hair, "I don't understand. You all think I have done so much more than I have. I have had such a happy time; and you have all been so very good to me. I want to thank you all. It has been so very nice."

"I don't see what you have to thank us for," continued Bruce, "you've done hardly anything but slave for one or another of us all the while you have been here. But I shan't forget how you came to me down on the shore that day, and in the evening too, and what you said," and then Bruce stopped short, overcome by a natural boyish shyness, and Dolly, who felt shy too, tripped off elsewhere.

When Dr. Gordon appeared, there was not much time to lose, for he had only an hour to spare before the train started which was to take them back again. He thought both children looking well, and said that the sea air had done wonders for Duke, and was all he wanted to make a man of him. Molly too had gained strength and spirit, and he spoke kindly and encouragingly to her, bidding her be brave and patient, and he thought in time she would be able to run about and play again. The visit, short as it was, gave pleasure to the children, and Molly said good-bye to her little playmate with a brighter face than seemed at all likely during the earlier hours of the day.

It was not until they were seated in the railway carriage, being rapidly whirled away towards town, that Dolly had the opportunity to have any kind of quiet talk with Dr. Gordon.

(To be continued.)

NOTICES TO CORRESPONDENTS.

Several letters received too late for this issue will have early attention.—ED. E. C.

NEW CATALOGUE OF ORGANS.

The Mason & Hamlin Organ and Piano Company have just issued their new Catalogue for the

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season of 1884-5. It forms a handsome 4to pamphlet of 46 pages, and contains illustrations accurately showing the appearance of all the styles of organs regularly made by them, with detailed descriptions of the capacity of each; together with quite full mention of the general modes of construction employed and the great favor with which their organs have been received all over the world; with accounts of their triumphs at all the great comparisons of such instruments at World's Industrial Exhibitions for many years; with pictures of medals, decorations and diplomas of honor obtained. In looking over such a catalogue one is forcibly reminded of the magnitude which the business of reed instruments has attained. Twenty-five years since only a few were made, under the name "Melodeons," which had not and did not deserve much favor with musi-

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Principal Austin, of Alma Ladies' College, St. Thomas, writes an earnest plea for equality in the House of God. He states his case with force and clearness, and anticipates the objections that might be urged against the abandonment of the pew rent system of supporting ordinances. Bishop Carman writes an introduction to the book, and its propositions are fortified by selections from Newman Hall and others. This is not the production of a man with a crochet, but of one who clearly apprehends a sound Christian principle.—*Canada Presbyterian.*

Even a hasty glance over the well-written pages shows that they contain irrefutable evidence that rentals exacted for pews have a tendency to keep the struggling poor from church.—*Buffalo Evening News.*

The book will do good in checking pride and exclusiveness.—*Rev. J. R. Jaques, D.D., Ph.D., President of Albert College.*

This work, by a prominent minister of the Methodist denomination, issued from the denominational book-room, and bearing the imprimatur of one of the General Superintendents of the amalgamated Methodist body, is a striking witness to the growth of the principles which have been so long and so ably advocated by the "Open Church Association" of England. Dr. Austin's book will bring the subject before many persons who are not likely to be influenced by the advice or the example of Churchmen, and as its arguments are presented in a clear and convincing manner, we hope that they will be widely accepted and adopted.—*The Church Guardian.*

We are heartily in accord with this valuable work, and believe it will do good.—*Buffalo Christian Advocate.*

This book will cause some to throw the lead, consult the chart, and see how far the Church has diverted from the course marked by its Founder. . . . It is a work of general interest, and every one should buy it and read it. That it will set the churches who rent pews to considering, there is no doubt.—*Evening Journal, St. Thomas.*

It is an earnest and timely protest against an unscriptural and injurious system which seems to be growing in favour in many places. It effectually removes many of the props by which this discriminating system is upheld by many. . . . We recommend Principal Austin's book as being one of the best things we have as yet met upon this important subject.—*Canada Christian Advocate.*

This volume is fraught with broad, manly sympathies, and is full of vigorous thoughts tersely expressed. The reader who has any interest whatever in Church work, and many that have not, will read the pages of this little book with unflagging interest from beginning to end.—*St. Thomas Journal.*

It is a vigorous arraignment of the pew-renting system as being contrary to the genius of the Gospel.—*Christian Guardian.*

It contains discussions of great interest and value, and ought to be widely useful in these days.—*Michigan Christian Advocate.*

The book treats an important subject and is well written. We heartily commend it to all Christian people.—*Observer.*

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In this vigorous little book the accomplished Principal of Alma College brings a severe indictment against the system of rented pews.

We fully agree with our author as to the scripturalness and economic advantages of the old Wesleyan system of weekly offerings and proportionate giving.—*Canadian Methodist Magazine.*

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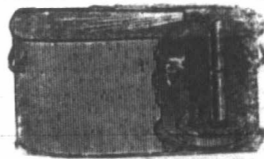
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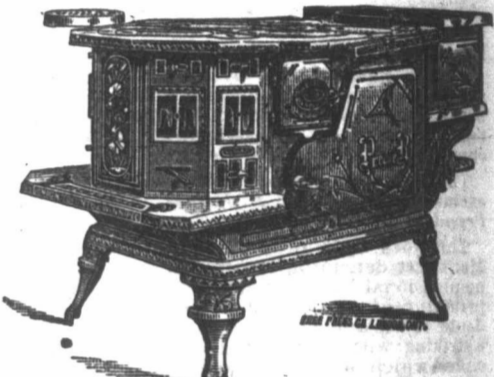
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