

# The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 38. Whole No. 402. TORONTO, THURSDAY, Jan. 24, 1884.

{ \$2.00 per Annum in Advance.  
Single Copies 5 Cents.

## The Evangelical Churchman,

TORONTO, CANADA.

DIRECTORS.

A. H. CAMPBELL, Esq., President.

HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq., LL.D.  
REV. SEPTIMIUS JONES, M.A. N. W. HOYLES, Esq., B.A.  
B. HOMER DIXON, K.N.L. J. HERBERT MASON, Esq.  
W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.  
J. H. MAYNE CAMPBELL, M.A., Hon. Sec.

### CONTENTS.

	PAGE
A Bird's Ministry .. .. .	457
How to Do It .. .. .	457
The Catholic and Protestant Theories of Salvation .. .. .	457
BRITISH AND FOREIGN NEWS .. .. .	458
HOME NEWS .. .. .	460
CORRESPONDENCE .. .. .	462
EDITORIAL—	
Editorial Notes .. .. .	464
Prisoners' Aid and Prison Reform .. .. .	465
Mr. Mackonochie and the Ecclesiastical Position in England .. .. .	465
THE SUNDAY SCHOOL—	
St. Paul's Second Missionary Journey .. .. .	466
MISSIONARY .. .. .	467
CHURCH OF ENGLAND TEMPERANCE SOCIETY .. .. .	467
BOOK NOTICES .. .. .	468
CHILDREN'S CORNER—	
How Tom Tomkins made his Fortune .. .. .	468

### A BIRD'S MINISTRY.

From his home in an Eastern bungalow,  
In sight of the everlasting snow  
Of the grand Himalayas, row on row,

Thus wrote my friend :—

"I had travelled far  
From the Afghan towers of Candahar,  
Through the sand-white plains of Sindh-Sagar ;

"And once, when the daily march was o'er,  
As tired I sat in my tented door,  
Hope failed me, as it never failed before.

"In swarming city, at wayside fane,  
By the Indus' bank, on the scorching plain,  
I had taught,—and my teaching all seemed vain.

"No glimmer of light (I sighed) appears ;  
The Moslem's Fate and the Buddhist's fears  
Have gloomed their worship this thousand years.

"For Christ and his truth I stand alone  
In the midst of millions : a sand-grain blown  
Against yo temple of ancient stone

"As soon may level it! Faith forsook  
My soul, as I turned on the pile to look ;  
Then rising, my saddened way I took

"To its lofty roof, for the cooler air :  
I gazed and marvelled ;—how crumbled were  
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,  
Most plainly rent by its roots alone,  
A beautiful peepul tree had grown :

"Whose gradual stress would still expand  
The crevice, and topple upon the sand  
The temple, while o'er its wreck should stand

"The tree in its living verdure!—Who  
Could compass the thought?—The bird that flew  
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall  
Than earthquake,—war,—simoon,—or all  
The centuries, in their lapse and fall!

"Then! I knelt by the riven granite there,  
And my soul shook off its weight of care,  
As my voice rose clear on the tropic air :—  
"The living seeds I have dropped remain  
In the cleft : Lord quicken with dew and rain,  
Then temple and mosque shall be rent in twain!"

### HOW TO DO IT.

The few are in the churches, the many outside.  
On Sunday nights the theatres are full and the churches thin. Absentees from all public worship abound, and the evils resulting are a dark cloud in our bright sky. How shall we bring in the people?

Gather in the children. The youths of to-day will be the masses in 1910; and if we get them for Christ, we shall soon have the masses. Children will hear and come if they are really wanted and sought for. It is an easy thing to win a child when you put your heart to it. It is a joyous work. A little girl in London, living upstairs, took her rose to the flower show and got the prize. When asked how she raised such a fine rose she said, "I took it round to the windows where the sun comes in." Keep the children in the sunshine of Christ's love, and they will follow and thrive.

Seek out the people one by one. Let each bring one person to the prayer service and Sunday worship, and the congregations will be doubled. This is the leaven that goes through the lump.

Let there be welcome for all at the door of the church and the door of the pew. The courtesy of the ushers goes a great way. The kindness of the pew-opener in giving the cordial home feeling to the stranger clinches the nail on the inside. "We are glad to see you. You will always be welcome," is the straw in the golden tie that binds. Fill your pew every Sunday, and invite a young man alone in the city to sit with you, and to dine now and then with you after service. Give invitations to church through the week; hand cards to the churchless with notice of service. Take some man's place who cannot get away, and serve for him while he goes to church. If you cannot go at night, fill up your seat so the empty pew need not stand in judgment against you. If a poor neighbor's wife cannot go on account of the children, go of an evening and take care of her children now and then, so she can go. A church member remembered an old ferryman who had not attended church for twenty years. He went and took his place at the ferry, and sent the ferryman to take his seat at church. In Edinburgh, a circle of Christian ladies goes every Sunday afternoon to poor houses in the city, caring for the household while the mothers go to God's house.

A sitting for a young man or a needy family makes a fine present at Christmas time. Business men, providing for such persons in their employ as would not otherwise go to church, can exert a powerful influence on young men away from home, and with which the larger towns swarm. A dry-goods merchant in St. Louis, with one hundred and forty employees, closes his store at five p.m. and holds service for an hour, his pastor preaching. What hinders more from doing this? It opens the road to regular church-going and the Christian life.

With such ingenious and loving plans might a great number be reached every Sunday of those who never go to church, especially of young men and mothers, the most important classes. But, besides such methods of drawing the people to the church, the church can take the word of life to many more

who can never be thus reached. "Go preach the Gospel." Not simply say "Come." Preach it to "every creature." Christ set the example of going from house to house and among business men. His greatest sermons were to single souls. The apostles "went everywhere preaching the word." Have open-air services through the summer near the pools of shame and crime where the pleasure-seekers most do congregate. Hold cottage prayer-meetings through a neighborhood, and get in those who would never at first go to church. Plant a mission station in a needy place, and teach the word of God to the children, and preach it to the people. What good it does a church to have a mission for its young people! Make a systematic visitation of a neglected district, with Bibles and leaflets, and comforts for the sick and needy, winning the people to the mission's service. A Christian lady of wealth keeps a room in her house with clothing for children, whom she teaches on the Sabbath. Conduct services in halls in eligible places, and preach the Gospel of redemption with simplicity and power. Institute Sunday-night services in the theatre. Sow the community with the seeds of life. Plant cities with the truth. Fill every home with invitations to the better life. Many will scoff, but some will give heed. The love of Christ conquers all things. It removes every hindrance, and never knows defeat.—*Christian Union.*

### THE CATHOLIC AND PROTESTANT THEORIES OF SALVATION.

BY REV. J. OSWALD DYKES, D.D.

Continued.

Another awkward result of the Catholic theory is that it gets itself contradicted by the facts. It is very hard even for a Romish controversialist to deny that among the Protestant bodies there have been found many very excellent specimens of the Christian graces—many men and women who, had they only happened to be born inside the Church of Rome, would have been accounted saints. But to candid minds not biased by controversy this really looks like giving up the whole contention. If excellent Christians can be produced in crowds outside the Church, what becomes of her monopoly of grace? Are not the facts too strong for her theory? We who have been born and bred in the bosom of another communion, and have lived in fellowship with its freer spiritual life, we know perfectly well that Christians are produced outside of the Church of Rome. We know how true, and sweet, and manly, is the piety Protestantism can nurture—how Christ can be sought and found with no priest for a go-between—and how the most delicate flowers of devotion, and the most heroic enterprises of Christian love, will flourish in a soil which (on the Catholic theory) ought to be condemned to perpetual sterility. In the face of four hundred years of experience it is impossible for us to believe that Christ gave to the Roman clergy a monopoly of the channels of salvation.

For another reason, the step from the Protestant to the Catholic theory of salvation would be intellectually a step backward—a step therefore, which, in spite of some splendid exceptions, few wise men will be found to take,

It is true, we have lost by the Reformation the power and fascination of a vast, unbroken, world-wide, sacred, and enduring organization. None of us, bred Protestants, can quite fancy what that meant. It was an imposing dream that everywhere across Christendom there stretched one uniform, unchangeable society, Christ's own creation, empowered to lock or unlock the gates of Heaven—within whose ample skirts all Christian souls could nestle, from the lowest to the highest: by whose gentle yet awful ministry might all men be led out of the kingdom of Satan and made white for the Heaven of God. Men in their doubts crave for authority to settle them; distracted nations cry for some bond of brotherhood and unity; feeble hearts long for a near visible strong bosom to lean upon; devotional nature seeks for spiritual union with all pure hearts everywhere: and here is offered to us a home of all devotion, and a mother breast for every aching head, and a centre of spiritual unity for all mankind, and an awful oracle that in God's name settles every difficulty. Yes, it is a beautiful, a splendid dream, if only one could believe it. And this we have lost—for ever: because it never was but a dream, and the Reformation shivered it. But in its room what have we? We have a manlier faith: a faith that recognizes fully the awful gift of personal responsibility in man, that elevates us to the dignity of personal relationship with God, and that links each solitary individual direct to Heaven. For the Evangelical theory, instead of overwhelming me beneath a vast society, asserts the Lordship of Christ alone over my conscience, summons me to transact at first hand with God, sets me in the centre of a spiritual economy of salvation, whose solemn forces from above play without ceasing upon my heart and will, and with which I am called to keep myself in living wholesome contact, nothing between. I say this is a manlier, a higher teaching. It makes me a man for the first time spiritually free. Alone and for myself it bids me search after the truths of God, listen for His voice, front His judgment, sue for His mercy, and live upon His grace. In the room of Christ's Church it gives me Christ Himself, my Lord. What my imagination loses my conscience gains, my spiritual manhood gains. And the gain is a distinct step forward in the education of mankind, a step therefore never to be permanently lost. From a system which treats men as full grown spiritual beings, and bids them live by personal faith in the Son of God, how shall we go back to a system of tutelage, one that guides us like children in the leading strings of a spiritual nurse?

But there is yet more to be said in the way of criticism on the Catholic theory of salvation. By placing the Christian under the care of an external society it makes his religion to consist largely in a *system of rules* or acts of piety done at the *bidding of a priesthood*. Therefore it always runs a tremendous risk of degenerating into ritual or almost into magic. As the surest road to spiritual life it asks for good Churchmanship. But I can be a good Churchman through merely conforming to outward rites. If I attend her services, perform her penances, see her clergy, partake of her sacraments, and so forth, how can the Church refuse to pronounce me in a state of grace? Yet all these I may do as a piece of mechanical drudgery, with no love for God or faith in Christ at all. True the Church never professes to say that such a mechanical routine will of itself save the soul, but then she cannot judge whether in my case it is mechanical or not. Given the outward obedience to her rules, she must pronounce me safe; for she must undertake to do her part in my salvation since I have done mine.

How can she guard against the abuse—the inevitable abuse—of such a system? She never has guarded against it. On the contrary, salvation by good Churchmanship has always meant in practice the encouragement, on a large scale, of mechanical religion. It has meant that men thought it sufficient to pay their duty to the Church and trusted in that to bear them through God's bar. The natural outcome of the theory is the reintroduction practically of salvation by works, against which St. Paul combated in the Judaistic controversy of the first century. This is why the Epistle to the Galatians proved a weapon of infinite service in Luther's hands. This is why he made "justification by faith" the cornerstone of the Church's security. Theoretically, perhaps, the Catholic view might have been held in combination with the Evangelical way of justifying the sinner. Practically it could not. So soon as the soul is trained to look, not direct to Christ, but to Christ as represented by the Church, the temptation arises to put Churchly righteousness in the room of righteousness by faith, and Churchly righteousness means that outward conformity to Church forms of which her officers can take cognizance. A man does not need to be a new creature in order to obey to the letter the regulations of his ghostly director.

In this way the spirituality of religion, which is its very breath, comes to be corrupted. Something has come between my soul and God, which undertakes to manipulate a right relationship for me with Heaven. The matter has passed to some extent out of the sphere of my hidden personal life—life of simple trust, and love, and fellowship with the Unseen. There is no other link of religious attachment for a soul to its Maker, but the invisible link of spiritual confidence and submission. Let the Church and her priests pretend to be such a link, and at once external and indifferent actions assume a false importance. They become the conditions of my remaining in a state of grace. My eye is arrested on its way to Christ and to God, to rest on this nearer visible Mediator. Obedience to the clergy gets confused with obedience to God. Formal acts, eating or not eating this, drinking or not drinking that, are made of the essence of piety. Penance, confession, and the sacraments grow into terms of salvation. And the grand canon of my text—the *Magna Charta* of a Christian's spiritual freedom—is obscured or forgotten—that the kingdom of God does not consist in eating and drinking, but in righteousness, peace, and joy in the Holy Ghost.

It is *by its fruits* that the Catholic theory of salvation has to be tested. And its "fruits," before Luther and since, have been an obscuring of Christ's free Gospel, a subjection of man's faith and conscience to the clergy, a rigid and mechanical observation of forms—a timorous and valetudinarian type of piety. This in its better examples. What depth of superstition it may descend to in its worst I shall not say. But let us thank God this day for the great movement which broke the spiritual bondage of Europe to the Western Church, placed in all our hands an open Bible, summoned us to our heritage of free thought, and laid on us the awful yet blessed responsibility of coming to God by Jesus Christ that our sins may be cleansed through His precious blood, and our hearts sanctified through His Holy Spirit. Our liberty will be good for us only if we use it well, remembering our responsibility. Let us see that since no holy Church undertakes to make us the heirs of Christ's salvation, we ourselves will give all diligence to make our calling and election sure. Let us make sure we gain God's righteousness that is through faith in Christ, make sure of our peace with God through the blood of His cross, make sure

of our joy in the Holy Ghost through our adoption of the Father, since it is he who in these things serveth Christ, and he only, who is accepted of God and approved of by men.

## British & Foreign News.

### ENGLAND.

The great tower of Norwich Cathedral is in a state which is causing anxiety to its guardians.

The south transept of Truro Cathedral is to be completed as a memorial to the late Bishop of Truro—now Archbishop of Canterbury.

The Prayer-book Revision Society have decided, in view of the great increase of Ritualism, to take active steps to bring the subject of a Protestant revision of the Liturgy before Parliament, in the belief that the internal troubles in the Church of England will be stayed thereby.

The Bishop of London has issued a circular to the incumbents of his diocese calling their attention to the fact that there has been a falling off in the income of his fund, and impressing on them the necessity of supporting it. On the other hand, the Bishop of Bedford's fund is prospering.

The projectors of the Pusey Memorial Fund have found it necessary to hint "that small sums on collecting cards are highly valued." The sum of £50,000 was desired, and but little over half that amount has yet been received or promised, although the promise to pay extends over five years. It is just possible that the enthusiasm of a year ago has somewhat cooled, and Canon Liddon will find a difficulty in reaching his high estimate of the liberality of the late Dr. Pusey's admirers.

Preaching at St. Andrew's, Eccles, in behalf of the new organ fund, the Bishop of Manchester said it was his honest belief that there was a danger at the present time of our church services becoming too elaborately musical. What was the true limit to music in religious worship? He knew churches in London and elsewhere where the music was the great attraction, and the spirit that drew people there was the same spirit that drew them to one of Mr. Halle's concerts, and they went to hear it because they could not have one of Mr. Halle's concerts on a Sunday. Such people did not go to church to worship God, but to hear the music. That was going beyond the limits of edification—of spiritual help. He was of opinion that there ought to be more consideration as to the musical part of the Church's service and of its appropriateness to the teaching. It should not be more elaborate, but more simple.

Only those who dip occasionally into the organs of the Ritualistic party can appreciate the force either of the serious or silly side of that singular but strong movement. A correspondence now going on in one of these illustrates the latter aspect of it. The subject is the use of incense, that necessary adjunct to Catholic worship. One writer—a "priest," if we remember—proves conclusively that the Prophet Malachi predicted that the Gentiles—Christians, of course—should employ incense in their worship, using the best quality of the article, as contrasted with the cheap and nasty stuff burned by the niggardly Jews of the Prophet's day. Another writer, "a chemist's assistant," writes with the confidence of an expert on the question, assuring all interested that really good incense cannot be got under five shillings a pound, and deprecating a custom of "our Roman brethren" who, it appears, qualify and improve an inferior article by pouring certain liquids over it, a method which he is sure will never commend itself to common sense and shaming Englishmen. This instructive communication further informs us that it is a mistake to suppose that good incense burns with a white heavy smoke; it yields, on the contrary, a fine blue cloud, which wreathes itself into such graceful circles as may be seen rising from a lighted cigar of good brand when it is not being drawn by the lips of the smoker. All this is very ridiculous, but it is of serious omen when it is regarded as part of a movement which has a strong and growing force both of conviction and sentiment behind it, whose leaders do not disguise their purpose to Romanize the worship of the Church of England, nor disdain any assistance by which they may accomplish it.—*The Outlook*.

The Bishops of Lincoln and Lichfield have made a most satisfactory announcement as to the Southwell

st through our  
it is he who in  
l he only, who  
ed of by men.

## News.

edral is in a state  
ians.

edral is to be com-  
ishop of Truro—

have decided, in  
sm, to take active  
stant revision of  
e belief that the  
England will be

a circular to the  
r attention to the  
in the income of  
necessity of sup-  
shop of Bedford's

orial Fund have  
all sums on col-  
e sum of £50,000  
that amount has  
ugh the promise  
just possible that  
ome what cooled.  
ulty in reaching  
e late Dr. Pusey's

, in behalf of the  
hester said it was  
anger at the pre-  
mising too elabor-  
mit to music in  
es in London and  
great attraction,  
e was the same  
Halle's concerts,  
could not have  
lay. Such people  
but to hear the  
limits of edifica-  
pinion that there  
the musical part  
propriateness to  
e elaborate, but

to the organs of  
ne force either of  
gular but strong  
going on in one  
it. The subject  
adjunct to Ca-  
st," if we remem-  
Prophet Malachi  
ians, of course—  
p, using the best  
th the cheap and  
ews of the Pro-  
nist's assistant."  
t on the question,  
d incense cannot  
d deprecating a  
who, it appears,  
by pouring cer-  
he is sure will  
nse and sham-  
communication  
to suppose that  
eavy smoke; it  
e cloud, which  
cles as may be  
d brand when it  
moker. All this  
men when it is  
h has a strong  
and sentiment  
se their purpose  
ch of England,  
hey may accom-

d have made a  
, the Southwell

Bishopric fund. The sum required to produce the minimum annual endowment has been subscribed, and a suitable residence for the future Bishop has been provided. Some further contributions will be required for the purpose of carrying out the necessary alterations and repairs, but it may now be confidently hoped that this important and long-pending project will soon be an accomplished fact. Although only five years have elapsed since the passing of the Act for the creation of four new sees, three of these—Liverpool, Newcastle, and Southwell—have been established, and that of Wakefield alone remains in abeyance. That such large sums should have been contributed by private persons to meet the sums supplied from existing episcopal revenues is a conclusive proof that the Established Church still retains its hold upon the affections of the people.—*The Record.*

## IRELAND.

IRISH CHURCH MISSIONS.—“During a recent visit to Dublin,” says a correspondent, “I had the pleasure of seeing between 400 and 500 adult scholars, grouped in classes, in the Irish Mission church. They evidently took a very deep interest in the lesson. By and by, when, according to the usual custom, an address was given upon the subject at the close or afternoon school, the adults were quite as ready with their answers to questions as the younger persons present. It was truly affecting to hear some, who at one time were Roman Catholics, and whose hair was now silvered with age, quoting texts, which were evidently favorites with them, from the feeling with which they were repeated.

Rev. Horace W. Townsend recently gave a touching illustration of the manner in which the texts of Holy Scripture become as “Nails fastened in a sure place.” “A clergyman,” he said, “was driving through the streets of Dublin on a jaunting car, and, as his habit was, began to speak to the driver about the way of salvation. To his surprise, he found him well acquainted with numerous texts of Scriptures, and able also to repeat several of the hymns in Messrs. Moody and Sankey's well-known book. On asking him, ‘What school did you attend?’ the reply was, ‘Niver a day was I in the inside of a school, sir; but some of my children went to the Irish Church Missions' School; and every night when they came home they used to repeat a text to me until I knew it. And to this day I niver get a letter from my son, who is a soldier in India, without him asking me if I have come to love the Lord Jesus Christ as my Saviour.’ Finding him thus acquainted with the words of Scripture the clergyman asked him whether he knew where a well-known verse that he had really quoted was to be found? and immediately said, ‘John iii, 16, sir.’ He also added, ‘The blood of Jesus Christ His Son cleanseth us from all sin’ (1 John i. 7).”

At the close of the Lord's day it was encouraging to hear from workers who had been engaged in four other schools for adults in different parts of Britain, interesting details of the days' services; and it was a privilege to join with them in prayer for the Lord's blessing to rest on their labors.

## SCOTLAND.

MR. QUARRIER'S WORK IN GLASGOW.—Glasgow is one of the towns the condition of which has undergone a most satisfactory change during the last ten or fifteen years. Seventeen years ago, when the City Improvement Acts first came into operation, within an area of sixty-five acres, in wynds and closes, 120,000 or 150,000 people, the most vicious and lawless portion of the population, were crowded together. All that has been changed, and the average death rate for the ten years, 1871—1880, was 28, while the average for the years, 1861—1870, was 31 per thousand: 1,500 lives have been saved in every year within the limits of one city, and other even more beneficent changes have been made during the same period. Foremost among the men of large hearts and generous hands has been Mr. Quarrier, who devoted himself specially to rescuing the outcast children of Glasgow. He has been at work now for twelve years, and his mission has absorbed close upon £100,000. Last year he received 554 new comers, in addition to those already in his Homes. At the Bridge-of-Weir there is a little settlement, with twenty-five or thirty children in each of the cottages, under the care of a “father” who teaches the boys some useful trade, and of a “mother” who trains the girls in domestic work. Several hundreds are annually drafted off to Canada, where they settle into families without difficulty. One might have expected from the large scale on which Mr. Quarrier works that the home element would have been wanting; but that is far from being the case. The penny a week given as “pocket money” to all those who have been good

and industrious may be rather a serious tax on the funds of the institution, but nothing can be better calculated to inspire the children with the feeling that they are not a mere mass of little beings for whom no one personally cares. It is by little details of this kind that affection is most easily won, and we are not surprised that Sir William Collins, late Lord Provost of Glasgow, declared at the annual meeting that while talking to the children he could hardly believe that they had been picked up as stray scum in the streets.

The Edinburgh Parochial Board have dismissed the chaplain of the city poor house for the expression of views equivalent to disbelief in the doctrine of eternal punishment.

The Church of Scotland has floated a new scheme which is likely to meet with some opposition from the book-selling trade. It is proposed to form a theological book club connected with the Church, with a view of supplying books, such as ministers require, at a cheap rate. The capital is £16,000. An annual subscription of £2 would secure books to the value of £6. Not only theological books, but works of philosophy and science are to be included.

One of Glasgow's merchant princes has been uttering a strong protest against church bazars—Mr. James Campbell, of Tillichowan. He pointed out that about 35 per cent. of the actual amount raised was spent in outlay; it was hard on poor shopkeepers, and if the Christian community could see their way to give money for laudable objects without resorting to bazars he would be very happy. He hoped, ere long, the revival of Christian principles would have the effect of sweeping away bazars altogether.

A correspondent of the London *Commonwealth* writes:—“Many of your readers must be acquainted with the hymns of that sweet singer, Dr. H. Bonar. He has written them for over 30 years, and they have been sung in churches all over the globe, yet it was only last Sabbath they were used in his own church in Edinburgh, and with what result? One of his office-bearers rose and left the church because of this innovation. That such things should be credible in this enlightened age! Dr. Bonar is Moderator of the Free Church this year.

## UNITED STATES.

CHILDREN POISONED BY TOBACCO.—In one of the schools of Brooklyn a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up, he shed tears and said he had often tried but could not. The growth of the habit is insidious, and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. “It's nothing but a cigarette” is really “It is nothing but poison.” German and French physicians have recently protested against it. And a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save your children from this vice, if possible! Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.

A New York paper says of Matthew Arnold, “His cold and foggy speculations will never win a welcome here,” and quotes his lines,

“Weary of myself and sick of asking,  
What I am and what I ought to be,”

as significant of the restlessness of his comfortless agnosticism.

The American Branch of the Evangelical Alliance has decided to accept the invitation of the Swedish Branch to hold the next World's Conference of the Alliance in Stockholm, Sweden. The Conference will meet in August. Dr. Schaff is to co-operate with the European representatives of the branch in preparing for and in organizing the Conference.

The Rev. W. S. Rainsford, accompanied by a detective, recently made a tour through the slums of the Sixth Ward, New York. He is reported to have afterwards expressed himself as agreeably disappointed with what he saw in his wanderings. There was not the flagrant and shameless debauchery and lewdness, she said, which are always found in places of a similar

grade in Paris or London. The better moral standing of New York, in this respect, he attributed to the fewer number of idle men with which it is burdened. He believes New York never will be so grossly immoral as London or Paris.

## FOREIGN.

Jean Morin, grandson of the famous Protestant preacher, Adolph Monod, has just left for Senegal, as medical missionary.

It is expected that the elevation of Pasteur de Presense to the Senate of France, will soon be followed by a like honor to M. Renan.

The Protestant population of Hungary now numbers 3,000,000, of whom two thirds are Calvinists and the other third Lutherans.

The priests of Ancona threaten to strike unless the mass-fees are increased. This decision was made at a meeting of about 200 of these discontented ones.

A new Vaudois Church has been opened in one of the principal streets of Rome, from which city so many persecuting edicts have been sent against this brotherhood by successive Popes.

A new hall in connection with the McGill Mission has been opened in Paris, under the name of the Salle Baltimore. It is the largest and most central of all, it will hold about 400 persons, and will be opened every evening.

H. Hegard, professor of philosophy in the university of Copenhagen and the chief apostle of Atheism in Denmark, is now a humble disciple of Christ. “The experiences of life,” he says, “its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread.”

The success of the French arms in Tonquin, purchased at the cost of heavy loss, threatens only to precipitate the apprehended collision with China. It is to be hoped that some way may be discovered to soothe the highly sensitive *amour propre* of France, if not to satisfy her ambition, so that the commerce of the world and the cause of Christian missions may be spared the interruption and serious damage that hostilities between her and China would entail. A war between China and a European Power would render the position of all Europeans in the cities of China extremely precarious, and might rouse native fanaticism to such a pitch that our missionaries might be compelled to withdraw for a time from the country altogether.

The old Catholics of the Canton of Geneva, says a correspondent of the London *Times*, are preparing a *coup d'état*.—

“As their movement has now come to an end, they are anxious to die in a decent way, and their ambition is to turn Protestants. In one of their parishes they have offered their church to the Protestant minority, who possess no place of worship in the village. The Geneva Protestant Consistory seems disposed to accept the proposal. But it is a secret to nobody that very soon the Protestant service will swallow the Old Catholic Mass and the Old Catholics become Protestants. The example will be followed by other parishes. A great many Protestants, however, are opposed taking in that way possession of churches having from the beginning belonged to Catholics. This, to their eyes, would be a spoliation. The Roman Catholics, who in several Old Catholic parishes form a majority, would be left without an official place of worship. In short, this would be the absorption by the Protestants of all the advantages attached to the system of the union of Church and State. If the revolution I announce to your readers takes place—and there is but little doubt in that respect—it will be one step more towards the separation of Church and State; for it would not be possible to have in our canton the Protestant Church alone supported by the state, and the Roman Catholics—who form about a third of the population—abandoned to their own resources.”

Amongst the many commemorations of the fourth centenary of the birth of Martin Luther, none, perhaps, was of greater interest than that held in Rome itself by the Military Evangelical Church. The 11th of Nov-

ember, being the *fete* of San Martino, is a military holiday, and this was taken advantage of to hold a special religious meeting in commemoration of the birth of Luther, which was attended by a large number of soldiers, among whom were many non-commissioned officers who belong to the Young Men's Christian Association, of which there is a branch in Rome exclusively for soldiers. The meeting was presided over by the Rev. Mr. Gray, after whose opening words Signor Capellini, the indefatigable minister of the Soldiers' Church, gave an address on "Italy and the Fourth Centenary of Martin Luther," and the quarter-master Gozzolini on "Luther and the Fruits of the Reformation." At the close the Rev. H. Piggott spoke on "The Advantages of the Reformation." "Luther's Hymn" was specially printed, along with other hymns to be sung in the course of the evening, with his likeness standing in the act of showing the Word of God to the people. Each soldier-present also received a copy of the "Life of Luther," or of his writings, and, between the addresses, prayers were offered by soldiers of each branch of the service. Many English friends were present, also the German pastor and consul. The following evening a meeting of a social character was held in the house of Signor Capellini, when the Soldiers' Reading and Class-room received the name of "Martin Luther," and many non-commissioned officers were present.

**DISESTABLISHMENT OF THE CHURCH IN INDIA.**—The Calcutta correspondent of the *Times* telegraphed to that journal as follows:—"Some months ago I informed you that Lord Ripon was believed to be contemplating a scheme for the revision and reduction of the establishments of the English Church in India. The *Times of India* now asserts that the disestablishment of the Church will be carried out immediately, although all the members of the Executive Council except Mr. Ilbert are against the proposed change, while of the additional members only Dr. Hunter supports it. I have valid authority for saying that this announcement is substantially correct. The pressure comes from the Home Government, which apparently finds willing instruments in Lord Ripon and Mr. Ilbert. This policy, if persisted in, is sure to give rise to an agitation equal to the Ilbert Bill, and the fact of its being entrusted to a Roman Catholic Viceroy will add fuel to the flames."

A subsequent despatch says:—"We are requested to contradict the rumor that the Viceroy has decided on the immediate disestablishment of the English Church in India. We understand that the circumstances which probably gave rise to the rumor are the following:—For many years past questions have annually been put in Parliament to the Government on the subject of payments made on account of ecclesiastical establishments in India, and in consequence communications have been made by the Secretary of State to the Indian Government, which necessitated consideration of the question how far the obligations of the State extend in regard to the provision of spiritual ministrations for Europeans and especially its own employees. Considerable differences of opinion were found to exist, and no conclusion has been come to. In fact, the matter has not gone beyond the discussion of general principles, and until these general principles are settled no question affecting the amount of the existing grant can come before the Indian Government for practical consideration."

## Home News.

### DIocese OF TORONTO.

THE monthly meeting of St. James' Cathedral Home and Foreign Missionary Society was held at the School House on Friday, the 18th inst. There was a good attendance of ladies interested in missionary work.

THE ladies of St. James H. & F. M. S. acknowledge with many thanks the receipt of \$2.00 from S. A. A., Mono Mills, for the Blackfeet Indian Mission.

WYCLIFFE COLLEGE.—The bishop of Saskatchewan is anxious to secure two students from this college to occupy important positions in his diocese—at Prince Albert and Calgary.

A second deputafon from Grace Church, Detroit, waited upon Rev. Dr. McCarroll, of Grace Church, in this city, to present the unanimous call of the vestry of the Detroit congregation, which he has now decided to accept.

AMIDST the praiseworthy enthusiasm with which the cause of the more direct sufferers by the Hum-

ber disaster has been taken up the case of Mrs. Barber, the wife of the unfortunate conductor of the fatal freight train, has been partially lost sight of. Whether Barber be found guilty of culpable negligence or not—and that is a very doubtful point—his wife and children should not be permitted to suffer. This is the view which Mr. H. C. Dixon has taken. From his Bible class in the Church of the Ascension, and at the subsequent cottage meeting, Mr. Dixon a couple of days since collected the sum \$20 for Mrs. Barber's benefit. His example might be wisely imitated by other philanthropists.—*World*.

The many friends of Mr. W. H. Howland will rejoice to hear that he is rapidly recovering from his recent severe illness.

ST. PHILIP'S CHURCH.—The fine new building, so greatly needed by this growing congregation, is rapidly approaching completion, and will be opened for Divine Service on the first Sunday in February. The Ven. Archdeacon Boddy, M.A., will preach the opening sermon. A series of special services are being arranged, and will be announced in due time. We most heartily congratulate the rector, the Rev. Mr. Sweeny, and the congregation, upon this happy consummation of their labours.

The annual festival and distribution of prizes in connection with St. Philip's Church Sunday School, was held during the past week. Rev. Mr. Sweeny presided, and Mr. Geo. Evans, Sunday School Superintendent, distributed the prizes.

THE *Diocesan Chronicle* of Pittsburgh, Pa., says:—"Within the next eighteen months the diocese of Toronto will probably possess a sisterhood for work among the poor and ignorant, with its headquarters in Toronto, and a brotherhood of preaching and teaching missionaries, under the Rev. O. P. Ford, of Woodbridge, Ontario, which place will likewise be the centre, whence the missionaries will be sent out. Mr. Ford has sailed for England to work for the double cause there, and will, while there, spend a considerable time with the Brotherhood of S. John, Cowley. Each project has the sanction of the Bishop of the diocese." We find the same paragraph in the *Toronto World*. Is it true? what authority is their for the last statement?

The Toronto Church Sunday School Association held its third public meeting at St. Stephen's Schoolhouse on Tuesday evening. The subject for discussion, "Sunday School rewards, prizes and treats," was opened with a short paper by the Bishop of Toronto. The General Committee received the second report of the Committee on a Sunday School Reference Library, of which the Rev. Canon Domoulin, M. A., is convener.

The usual fortnightly entertainment was given last Monday night in the school-house of St. James' Cathedral by the Young People's Association in connection with the choir, being assisted by the Rev. Dyson Hague. The most interesting feature of the evening was an address by the Rev. Canon Domoulin, the subject being, "The Missions under the Southern Cross," which was very much appreciated by the audience.

ST. PETER'S CHURCH, CHURCH OF ENGLAND TEMPERANCE SOCIETY.—On Wednesday last, in response to an invitation from the Rector, a large audience assembled in the school-house of the Church for the purpose of inaugurating a Branch of the above Society. The Ven. Archdeacon of York took the chair, and after a Hymn had been sung offered prayer, and then in a short address commended the enterprise to the members of the congregation, and urged that all should become members. Dr. Snelling followed in an address setting forth the history and progress of the movement in Canada, and gave a number of cogent reasons why St. Peter's Church should heartily join in the movement. After a song had been sung in a very superior manner by Mr. Lye, the audience spent half an hour disposing of the liberal refreshments provided by the ladies of the congregation, and from the hearty conversation that followed, tangible evidence was given of the genial power of "the cup that cheers and does not inebriate," and which clearly demonstrates the fact that human nature can be high spirited and social without the aid of alcohol. After another hymn and a solo by Mrs. Atkinson, which was so well rendered as to elicit a hearty encore, Mr. Stephen Caldecott gave an address drawing attention to the tremendous evils of intemperance, quoting a number of facts of a startling character, and urging the need of self-abnegation, sympathy, personal work and hearty combination in order to advance the progress of Temperance Reform. At the close of the meeting about 80 members were made, and the following officers were elected: President, Archdeacon Boddy; 1st Vice-President, Stephen

Caldecott; 2nd, Herbert Mason; Treasurer, Mrs. Boddy; Secretary, C. Pearson. The meeting was dismissed with the benediction.

The Toronto "Prisoners' Aid Association" held a conference and annual public meeting last week. It was an occasion of great interest. We have only space for a very condensed notice. The chief points of interest are taken up in a leading article, which, however, is written independently. The Hon. S. H. Blake was chairman, and made an admirable and stirring address. There were present prominent members of the bench and bar, medical men, clergymen, sheriffs, inspectors of prisons and other officials, besides a good representation of the general public. In regard to juvenile criminals the chairman said he strongly approved of the principles which were being so admirably worked out in the Reformatory at Penetanguishene, Ont. But it was useless having a good prison system unless means were taken to see that the system was efficiently carried out. In New York State there had been for the last thirty-eight years a Prison Commission, a strong and powerful body, including among its members some of the most prominent members of the State. It was the duty of the Commission to see to the proper working of the prison system of the State, and they performed that duty most admirably. He suggested that a Commission should be constituted after this kind in every county, the nucleus of which should consist of the judges and other officials who are frequently brought into contact with offenders against the law. Their duty would be to visit the prison every day or at least very frequently, and to do their utmost to introduce better influences among the confined criminals.

The Secretary to the Conference, Mr. H. B. Gordon, reported that he had received replies from seventy-three gentlemen, including judges, clergy, and prominent prison officials throughout the Dominion and the States, expressing the deep interest they felt in the work of the Association, and regretting that press of business or other reasons prevented their attending the Conference, with all the objects of which they were in thorough sympathy. Mr. Moylan, of Ottawa, Inspector of Prisons for Canada, wrote that sickness prevented his attendance, but that the subjects proposed to be discussed by the Conference were such as had often met with his serious attention; he believed that no meeting, either political or scientific, could carry with it a moral significance surpassing that of this Conference. Mr. R. Christie, Inspector of Prisons for Ontario, wrote that official duties prevented his attendance, but expressed warm sympathy with the objects of the Conference. Mr. Langmuir, late Inspector of Prisons for Ontario, wrote that he could not attend, but was heartily in sympathy with them. He hoped that the Association would soon have a branch in every important centre in the Province. An experience of fourteen years as Prison Inspector had convinced him that without such an organization the highest devised prison system must prove a failure.

Mr. John Hague read a paper on "willing and Unwilling Criminals." A valuable paper was read by the Secretary from Mr. Moylan, of Ottawa, Inspector of Prisons for Canada, which contained the following suggestions of prison reform:—1. A separate cell for each prisoner. 2. The spending of a suitable period in separate confinement after admission, and the performance of certain prescribed tasks during this time of isolation. 3. Employment at productive labor as a means of moral improvement and a preparation for the prisoner's future self-support. 4. Instructions to prisoners as they may stand in need of some trade or handicraft, in the elements of learning, in the principles and practice of morality and religion. 5. Considerate and humane treatment. 6. A careful classification. 7. As the ground of final discharge, the substitution of meritorious conduct and probable reformation for mere lapse of time. 8. A certain time-sentence, or the case of each convict graduated according to his offence, but always long enough to give full opportunity for reformatory processes to take effect. 9. A system of marks, serving as a guide for classification and rewards. 10. Refuge to released prisoners, to facilitate their return to society.

On the classification of prisoners many valuable opinions were sent in by wardens and chaplains, and a very interesting discussion ensued. Mrs. Land read a valuable exposition of the working of the Mercer Reformatory for Women. A paper by Mr. Langmuir was read. It dealt with the County Gaol System. At the recess the visitors partook of lunch in the Industrial Rooms of the Association. Instructive papers on the treatment of juvenile offenders were read by Mr. Beverley Jones, and by Mr. O'Reilly. County Attorney Fenton read a paper on "Indeterminate Sentences." He urged that more attention should be given to an analogy between the offence and the penalty. For example, the brutal husband who beats his wife and

starve:  
lash, b  
lazy tr  
county  
tutions  
The  
by Mr.  
The C  
which  
passed  
"W  
presen  
ceptibl  
such a  
things  
ventor  
crimini  
of conv  
who ar  
prisons  
juvenil  
of the  
justices  
modific  
the co-  
and Lo  
the foll  
the app  
posed,  
of the  
Superi  
tives of  
fully co  
and su  
said: G  
Langm  
Meridi  
Expr  
Howla  
Chairm  
the wo  
address  
Rev. Jo  
A. H. I  
not spa  
Mr. I  
gentlen  
Blake,  
Clarke  
Stayne  
McMuir  
M. Ros  
The  
and bei

THE  
knowle  
followir  
Clothin  
from th  
William  
Church  
Church  
books;  
Peter's  
Mr. Br  
toys ar  
toys.  
Mrs. H  
Mrs. O  
brooke,  
Thorne  
Ladies'  
Osler, I  
Mrs. F  
Hallen  
Strenha  
Heron,  
Miss W  
Devlin.  
Pearson  
donatio  
of book  
Also on  
Miss F  
ladies  
meeting  
the rooi  
Subscri  
to give  
quested  
Treas.

SYNO  
the wee

Miss  
Church,

Treasurer, Mrs. meeting was dis-

ociation" held a g last week. It e have only space ef points of inter- which, however, S. H. Blake was stirring address. ers of the bench eriffs, inspectors a good repres- gard to juvenile ngly approved of dmirably worked shene, Ont. But n system unless m was efficiently e had been for the mission, a strong s members some ie State. It was the proper work- te, and they per- le suggested that after this kind in should consist of are frequently against the law. on every day or eir utmost to in- fined criminals. r. H. B. Gordon, s from seventy- rgy, and promi- minion and the they felt in the ig that press of eir attending the ick they were in Ottawa, Inspec- kness prevented proposed to be ch as had often believed that no could carry with : of this Confer- of Prisons for ented his attend- with the objects te Inspector of ould not attend, em. He hoped a branch in every An experience of d convinced him highest devised

n "willing and per was read by ttawa, Inspector d the following separate cell for suitable period on, and the per- uring this time ctive labor as a aration for the tion to prisoners trade or hand- 1 the principles 5. Considerate ul classification. e substitution of mation for mere nce, or the case his offence, but nity for reform- stem of marks, a and rewards. facilitate their

many valuable haplains, and a rs. Land read a the Mercer Re- Langmuir was ystem. At the the Industrial papers on the read by Mr. County Attorney ate Sentences." be given to an penalty. For s his wife and

starves his family should not only be made to feel the lash, but to work as a convict for their support. All lazy tramps and vagabonds who find a refuge in the county gaols should be forced to work for these institutions.

The appointment of a prison commission was urged by Mr. E. A. Meredith, Warden Massey and others. The Chairman then read the following resolutions, which were moved by Mr. Fenton and unanimously passed:

"Whereas, in the opinion of this Conference, the present criminal law and procedure in Ontario are susceptible of considerable modification and amendments, such amendments involving, in effect, amongst other things the following, viz.: (1) The more effectual prevention of crime; (2) a more salutary punishment of criminals; (3) the possible reformation of certain classes of convicts; (4) the classification or grading of convicts who are confined in the county gaols and provincial prisons; (5) the trial, conviction and punishment of juvenile offenders; (6) the enlargement or restriction of the criminal jurisdiction of police magistrates and justices of the peace. And whereas such amendments, modifications, and legislations can only be secured by the co-operation, in the first instance, of the Dominion and Local Governments; be it therefore resolved that the following be a Committee of this Conference to secure the appointment of a general committee, to be composed, among others, of representatives named by each of the said Governments; also of one or more of the Superior and County Court judges, and of representatives of this Conference, whose duty it shall be to carefully consider the details of such procedure, legislation, and such kindred matters, and to report thereon to the said Governments' Committees: S. H. Blake, J. W. Langmuir, F. Fenton, W. H. Howland, and E. A. Meredith.

Expressions of regret at the absence of Mr. W. H. Howland, on account of illness, were made by the Chairman. Mr. Howland's deep personal interest in the work is well known. At the public meeting addresses were delivered by the Hon. S. H. Blake, Rev. John Burton, Prof. Clark, Rev. W. H. Laird, Rev. A. H. Baldwin, and Rev. Wm. Allan, which we have not space to give.

Mr. Fenton moved the appointment of the following gentlemen as officers for 1884: President, Hon. S. H. Blake, Q. C.; Vice Presidents, Hon. Edward Blake, Clarke Gamble, Q. C., Dr. Hodgins, Sutherland Stayner, John Hoskin, Q. C., John Macdonald, W. B. McMurrich, A. D. Stewart, A. Farley; Treasurer, A. M. Rosebrugh, M.D.; Secretary, Samuel E. Roberts.

The proceedings then terminated with the doxology and benediction.

THE Church Women's Mission Aid desire to acknowledge with many thanks, donations from the following persons and parishes, since September last: Clothing, books and Xmas gifts valued at \$111.69, from the 20 Minutes Society by Mrs. Moffatt and Mrs. Williamson;—Christ Church, Deerpark, St. George's Church, All Saints Church, Church of the Ascension, Church of the Redeemer, Toronto, clothing, toys and books; Miss Morrison's pupils, Xmas tree toys; St. Peter's Church, Toronto, second-hand clothing; Rev. Mr. Bradshaw, Peterboro', altar cloth, two surplices toys and clothing; Rev. C. C. Johnson, Brampton, toys. Also clothing and toys, &c., from the following: Mrs. Henry Thompson, Mrs. Wyatt, Mrs. Cayley, Mrs. Osler, Mrs. O'Reilly, Mrs. Tinning, Mrs. Hornibrooke, Mrs. C. Thompson, Miss White, Miss B. Thorne, Mrs. Baldwin, Miss Thorne, Grace Church Ladies' Aid, Miss Fleming, Mrs. H. Thorne, Miss Osler, Mrs. McCaul, Miss Anderson, Mrs. Blachford, Mrs. Fletcher, Miss Ogilvie, Miss Champion, Mrs. Hallen, Miss Hallen, Mrs. James Strenham, Miss Strenham, Trinity College, Mrs. John Strenham, Mrs. Heron, Mrs. Lydere, Mrs. Copland, Mrs. S. Taylor, Miss Wyatt, Mr. Broom, Mrs. Alan Macdougall, Mrs. Devlin, Mrs. Tyrrell, Mrs. Trees, Miss Alley, Miss Pearson, Mrs. A. McL. Howard, also two anonymous donations of Xmas gifts and two handsome donations of books from Messrs. Warwick and H. Hutchison. Also one sovereign from the Misses Rowsell, England. Miss Franks is also thanked for dressing 42 dolls. The ladies wish to remind their friends that the sewing meetings have been resumed on Friday afternoons, at the rooms corner of Yonge street and Wilton avenue. Subscriptions are earnestly solicited. Those willing to give regular monthly or yearly subscriptions are requested to send their names to Mrs. O'Reilly, Sec.-Treas. C. W. M. A., 47 Bleeker St., Toronto.

SYNOD OFFICE.—Collections, etc., received during the week ending January 10th, 1884.

PAROCHIAL MISSIONARY ASSOCIATION.

Mission Fund.—Etobicoke, St. George's, \$4.80; Christ Church, \$10.70; Port Perry Sunday School, \$2.00;

Church of the Ascension, Toronto, \$18.80; St. Stephen's, Toronto, \$19.92; Harwood, \$1.00; Aurora and Oakridges, \$5.55.

St. Paul's, Mulmur, Church Missionary Society, \$2; Mission Fund, \$4.00; St. Paul's, Lindsay, Domestic, \$2.25, Diocesan, 75 cents, General, \$9.60. Midland, Mission Fund, 55 cents, Mission Boxes, \$2.45; Church of the Redeemer, Toronto—Mission Fund, \$32.33; Algoma—\$1.25.

FOREIGN MISSIONS.

Etobicoke, St. George's, \$3.45, Christ Church, \$3.55; Perrytown, \$1.25. Yearly Subscription—Rev. James Simpson, Port Hope, \$10.00.

ALGOMA FUND.

St. Mark's, Parkdale, Sunday School, for Garden River Church—\$2.80.

WIDOWS' AND ORPHANS' FUND.

Annual Subscriptions—Rev. John Pearson, \$19.92; Rev. F. J. S. Groves, \$5.00.

CLERGY SUPERANNUATION FUND.

Subscriptions for 1883—Rev. S. Weston Jones, \$10.00; Mrs. Weston Jones, \$5.00.

MISSION FUND.

January Collection.—West Mono, St. Luke's, 54 cents; St. Matthew's 44 cents; St. George's, 58 cents; St. Alban's, 85 cents; Herald Angel, 34 cents.

Epiphany Collection.—Hastings, \$1.00; Alnwick, \$1.50.

PRICE'S CORNER.—The Christmas Tree entertainment in connection with St. Luke's Church, came off December 28th, at the Sunday School hall. The hall was well filled with children, parents and friends. They partook of a bountiful supper, provided by the ladies of the congregation. After the tables were cleared, the Rev. J. H. Harris took the chair, and a programme of singing and recitations was well carried out. A brilliant Christmas tree was laden with beautiful presents, which were distributed to the children. Mr. Richard Rix was presented with a handsome chair and an sraddes, to which he made a suitable reply.

DIocese OF HURON.

EPISCOPAL ACTS.—The Bishop of Huron visited Paris, Simcoe, Port Dover, Woodhouse, and Vittoria since our last. Particulars will be furnished next issue. The Bishop will visit Chatham North on Sunday next, and St. Marys on the following Sunday and Monday.

MISSIONARY MEETINGS.—The annual meetings are being held generally this month. The London City are arranged to commence on the 29th inst. The Bishop and all the city clergy are expected at each meeting. The following is the order: Tuesday, 29th, Christ Church; Wednesday, St. Paul's Church; Thursday, Memorial Church; Friday, St. James' Church; Tuesday, February 5th, Chapter House; Wednesday, St. George's Church; Thursday, St. Matthew's Church, to commence each evening at eight o'clock.

WESTERN UNIVERSITY.—This institution re-opened this week for the winter term, under favorable auspices, with the same number of Divinity students, who are making excellent progress. Several of the number have been supplying vacant parishes during vacation time, with much satisfaction to the people. The number of medical students continues to be large, and various lectures have been well-attended and improved.

HELLMUTH LADIES' COLLEGE.—The College re-opened on Monday last with an additional number of pupils. Rev. Principal English spares no pains to keep up the well-known reputation of the College as a superior institution of higher education for young ladies.

WARDSVILLE.—A solemn service to close the old year and commence the new was held in St. James' Church; it consisted of the Litany, hymns, a short address, silent prayer as the New Year was ushered in, the singing of the doxology, and administration of the Holy Communion.

NEWBURY.—Christ Church has recently suffered from the loss of several of its well-to-do members, who have gone to places where there is more business. Nevertheless there is an earnest spirit manifested; the young people confirmed a few months since striving to show their love for Christ and zeal for His Church by active work. Considering that this part of the parish suffers by the residence of the clergyman and his family at Wardsville, much has been done, and, we believe, much will yet be done. The Sunday School is prospering, and on New Year's night held its annual entertaining in the town hall, which was filled with an appreciative audience. The ladies of this church have

earned an excellent name for the taste with which they always adorn the hall; this year they excelled every previous attempt. After some delightful charades, Santa Claus in curious garb distributed the prizes. The doxology concluded an entertainment which deserved unqualified approbation.

WALKERVILLE.—A social was given by the Ladies' Aid Society on the 16th inst. The attendance was large and it proved a success financially and otherwise.

DIocese OF MONTREAL.

A special vestry meeting was held in St. James Church, St. Johns', on Tuesday, the 14th inst., to take into consideration the necessity of having a new Protestant cemetery for the town. Nothing definite was decided upon at the meeting.

The Ladies' Aid Society of St. Paul's Church, Mansonville, held its annual meeting. There was a good attendance. The Report was read by the Secretary, and the result of the ladies' work during the past year, after all expenses were paid was the sum of \$150. It was unanimously voted that this sum should be placed at interest to form a fund for a new church when it shall be built.

The Rev. W. H. Naylor, Rural Dean of Clarendon, has been laid aside from active duty through illness, but we are glad to learn that he is now convalescent.

The Bishop preached on Sunday morning at St. James the Apostle, and in the evening at St. George's, commending the claims of the Mission Fund of the Diocese in view of the approaching "Mission Sunday," on Feb. 10th.

The Rev. Canon Ellegood delivered one of his interesting lectures at Dunham, on Tuesday evening, the 14th inst., the subject being "Spain." A vote of thanks to the rev. lecturer was moved by the Hon. Thomas Wood, and seconded by Mr. J. S. Baker.

At a recent meeting of the Ladies' Association of St. James' Church, Farnham, the sum of \$50 was presented by the Association to the Rev. T. W. and Mrs. Mussen. The presentation was made by Mr. Parkins, and the Rector responded in an appropriate speech.

An interesting paper has lately appeared in the Montreal Gazette, containing a comparison between the sums contributed on behalf of Mission Funds by the various churches. Very carefully collected statistics from reliable sources show what is contributed by each body, and prove that the Church of England in Canada is not so behind other bodies of Christians as we are often led to believe from the statements of public speakers. The Methodists collected the large sum of \$148,400.72, but in comparing this with other branches several of the items have to be deducted, leaving purely for the domestic mission work the sum of \$92,662.16, which includes \$8,582.20 to Newfield, and not less than \$15,000 to missions in Manitoba and the North-west.

The Presbyterian Church raised \$206,746.57, or for purely missionary purposes, viz., Foreign Missions, Home Missions, and French Evangelization, the sum of \$140,142.52. The following particulars of the work of the Church of England were obtained by Mr. White, who is general Treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada. The Church of England has had no central organization, until this year, such as the Missionary Committees of the other churches, so that each diocese is given separately. In Nova Scotia the home mission work is under the control of the Board of Home and Foreign Missions and Church Endowment Fund, established in 1854. In this Diocese 32 missionaries received aid from the Board of Home Missions, 18 receive from a block sum from the S.P.C., 8 missionaries are paid by the Colonial and Continental Society, wholly or in part. There are also other local funds. From the list of subscriptions to the Home Mission Board, published in the Report, it appears that \$4,785.95 in all was contributed. In New Brunswick the mission work of the Diocese is carried on by the Diocesan Church Society. The contributions in this Diocese in aid of missions, and supplemental grants from the missions themselves, reached the sum of \$19,000. Of this sum a considerable portion was made of S.P.G. grants and interest on investments, the grants from the S.P.G. having been \$8,662.88. The amount of subscriptions, and collections, and children's missionary boxes amounted in the aggregate to \$7,854.18, which, adding \$2,000 as the increase of the present year, may be taken as the direct contributions of the people in aid of home mission, in all, say, \$9,854. In the Dio-

cese of Quebec there are 31 missions receiving aid from the Diocesan Board of Missions. These missions receive aid from the Diocesan Board of Missions \$22,000. The missions are assessed at \$9,000. The difference is made up by mission fund, funds of the Church Society, and S.P.G. grant, which latter amounted to the sum of \$6,762.14. For the purposes of comparison the contribution of the Churchmen of the diocese towards supplementing the salaries of the missionaries may be put down at \$3,000. In the Diocese of Montreal the missions are aided by grants from the Mission Fund, which supplement the amount paid by the mission itself towards the stipend of the clergy. The receipts were from all sources towards the Mission Fund \$20,637.97, including a balance to the credit of the fund at the beginning of the year of \$8,031.06 from city churches, and \$2,297 from country churches, total \$10,306.55, as voluntary contributions towards home mission work.

In Ontario the amount which may be taken as a basis of comparison is \$8,667.82. In Toronto the amount directly contributed from the general collections to home or diocesan missions was \$11,015. In Niagara the amount may be put down at \$4,000. This is to supplement the salaries of missionaries.

In Huron the amount received by the Mission Fund last year was \$18,155.01, but as two items have to be deducted from this, the sum for comparison will be \$10,288. The total, then, in the older dioceses for ordinary home or diocesan mission work made for the purpose of supplementing the local grants towards the stipends of the clergy, would amount to \$61,857.75.

The grants to missions is of course much greater, being \$104,824.33.

So the grants to home mission work compared\* to other bodies stands as follows:

Church of England ..	\$104,824 33.
Methodist .. .. .	67,777 59.
Presbyterian .. .. .	50,446 59.

The grants to the Canadian Church in the four provinces named from the S.P.G. were as follows:

Nova Scotia .. .. .	\$5,621 58.
New Brunswick .. ..	8,668 88.
Quebec .. .. .	6,762 74.
Montreal .. .. .	3,459 59.

In addition to this liberal contribution, there are in many of the dioceses sustentation funds, clergy trust funds.

The statistics of the more general work of the Church of England are very defective. By the report presented at the last meeting of the Provincial Synod, the amount contributed by the church within the ecclesiastical province of Canada for missions in Algoma and the North-west, was \$16,610.10. This does not include by any means the whole amount contributed for these objects, nor does it include contributions from Manitoba and the North-west. The amount contributed to Foreign missions as far as known to the Board was last year \$2,915.53, but again this does not represent the whole amount. "It is hoped that one of the results of the action of the Provincial Synod in organizing a central Board of Management, will be to secure fuller and more accurate statistics as to the work of the Church in all the branches of diocesan mission work, of domestic mission work, by which it is understood work in Algoma and the territory beyond it, and foreign missionary work.

**DIocese OF ONTARIO.**

BROCKVILLE.—At a special vestry meeting of Trinity Church on the 9th inst., Mr. Charles DeCarle was unanimously elected church warden, in the room of Dr. Allan resigned. The Rector handed in a report showing that the church debt had been considerably reduced; and that the new year's contribution of \$1,000, which he had asked for to pay off a part of the remaining debt, had been most cheerfully and promptly supplied by the congregation. The total debt now stands at about \$7,000.

**DIocese OF NOVA SCOTIA.**

CRIME IN HALIFAX AND ST. JOHN.—The Herald gives interesting statistics with regard to crime in the two maritime cities. Total criminals, Halifax, 1244; St. John, 1519. The religious connection of the criminals is thus given:

	Halifax.	St. John.
Roman Catholic .. . . .	739	760
Episcopal .. . . .	191	278
Presbyterian .. . . .	40	130
Methodist .. . . .	8	115
Baptist .. . . .	73	90
Lutheran .. . . .	—	39
Congregationalist .. . . .	—	3
Hebrew .. . . .	—	1
Disciples of Christ .. . . .	—	1

Protestants .. . . .	181	—
None .. . . .	7	68
Unitarian .. . . .	3	—
Evangelical .. . . .	1	—
Mahomedan .. . . .	1	—

Population of Halifax, 36,000; St. John, 26,127.

**DIocese OF FREDERICTON.**

The Most Rev. the Metropolitan has been confined to his bed for several days, and is seriously ill.

Monsignor Capel, whom the Century Magazine aptly styles "the religious snob," is expected to visit St. John and deliver one or two lectures next month.

**DIocese OF ALGOMA.**

The Treasurer begs to acknowledge the following contributions:—General Diocesan Fund—G. E. H. Guilford, England, £5, and F. E. H., Guilford, England, £5, in loving memory of S. M. H. Westwood Farm, Gravenhurst, per E. Birkenshaw, Esq., \$2.00. Anonymous, London, Ontario, \$7. Steam Yacht Fund—Nottingham Collection, per C. C. and C. S., £2. 12s. Alex. Dixon, Esq., \$25.

The following is from the Report of the Bishop to the Metropolitan:—Including the Bishop, there are now sixteen missionaries actively at work in the Diocese, of whom two are deacons. This force is supplemented by two Catechists, receiving each a small salary, and by a band of faithful volunteer Lay Readers, to whose self-denying labours we owe it, that the Church of England still holds her ground in many remote and widely-scattered settlements. Over and above these agencies, I have been fortunate enough to secure the services of a number of students, connected with various Theological Colleges, who have been in every case assigned fields of labour, during the long vacation, under the direction of some neighbouring clergyman. The introduction of this new agency is of course a tentative movement, but with all its attendant difficulties, the fact that it enables the Church of England to occupy ground, even for a few months in the year, which must otherwise, so far as she is concerned, lie wholly waste and uncultivated, is of itself enough to vindicate the experiment as a step in the right direction.

**DIocese OF RUPERT'S LAND.**

WINNIPEG.—The new St. John's College is so far completed that it was occupied on Monday by the University classes in Arts and those in Theology. The formal celebration of the opening will be held a few weeks later, on the completion of some details of the work connected with the ornamentation of the exterior, and the arrangement of the interior. The officers of the college are as follows:—Warden, the Bishop of Rupert's Land; Deputy Warden, Rev. Canon O'Meara; Dean of the College, Rev. Canon Coombes; Steward, Rev. Canon Matheson; Secretary, the Very Rev. Dean of Rupert's Land. The professors in Arts are as follows:—Lecturers in Classics, Rev. Canon Coombes, M. A., Cambridge University, England; Rev. A. L. Parker, M. A., Trinity College, Toronto; Lecturers in Mathematics, the Bishop of Rupert's Land, Fellow of Sydney College, Cambridge; and Rev. A. L. Parker, Assistant Lecturer in Mental and Moral Science, Rev. Canon O'Meara, University of Toronto; Lecturer in English and History, the Dean of Rupert's Land; Lecturer in French, Rev. O. Fortin, B. A.; Lecturer in Natural Science, Rev. A. L. Parker, M. A. Lecturer in Theology, Professor of Liturgiology, the Bishop of Rupert's Land; Professor of Pastoral Theology, the Dean of Rupert's Land; Professor of Systematic Theology, and Apologetics, Rev. Canon O'Meara; Professor of Exegesis and Hebrew, Rev. Canon Matheson; Professor of Ecclesiastical History, Rev. Canon Machray, B.A. Cambridge; Professor of Music, Rev. Canon Coombes, M. A.

**Correspondence.**

To the Editors of the Evangelical Churchman.

DEAR SIRS,—The following account of the destruction of an image of the accursed tree, taken from the Liverpool Protestant Standard, may interest your readers:—

"Last Sunday (Oct. 21), some unknown person or persons did, to our minds, a very praiseworthy act, by smashing up the idolatrous cross which hung over the altar (so-called) of St. Jude's Church, Hardwick street. It appears that there were also some priestly toys or ornaments destroyed on the same occasion. Whoever did the work, did it well, and if they undertook it in the interests of God's glory, and with purely holy zeal on behalf of the truth of the Gospel, they deserve, and

will have, a sure and rich reward. There are some, we are aware, who speak and write of the deed we have referred to as being one of sacrilege, but when the matter is judged in the light of, and according to Scripture, such a charge could not be substantiated. There is no crime so hateful in the sight of the Almighty then that of idolatry and image worship, and yet these are the very things which Ritualists and Romanizing priests most delight in."

St. Jude's was lately held by the inhibited priest, Mr. Fitzroy. The London Rock says:

"In accordance with instructions given by the Bishop of the Diocese, St. Jude's, Liverpool, was reopened on Sunday, Oct. 28, for public worship, when the services were conducted by the Rev. W. Watson. The congregations were large on both occasions, and the utmost decorum prevailed, and it was evident that the anxious labors of Mr. Churchwarden Bailey and his friends had been in some measure rewarded, from the fact that all the emblems of idolatry had been removed from the church, and the Ten Commandments replaced. The service also was conducted as in the olden time, there was no surplised choir, and every act of worship was simple and congregational, even to the reading of the psalms." The italics are mine. W.C.T.

To the Editors of the Evangelical Churchman.

DEAR SIR,—In your paper of January 3rd you gave us some intelligence of a document found in Halifax, which, there is good reason to believe, had been circulated in connection with the recent "Mission" held in that city. I want some further information about it; and I do not see how to get it.

1. Does the Bishop of the Diocese know of such a document being put forth? If he does not he ought to know of it.

2. If the Bishop does know of it what has he done? And if he does not yet know of it, and will hereafter know, what will he be likely to do?

3. The Bishop, my Prayer Book tells me, at his consecration, expressed his readiness "with all diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word;" therefore, when the Bishop knows of this teaching, one of two things, either he must use his diligence, to banish and drive it away, or, else he will practically tell the Church and the world that he does not regard it as erroneous and strange doctrine.

4. For one I am anxious to know if this is the doctrine of the Church of England; I never thought that it was, but, if it is I am sure that in one point the Church and the Bible disagree, and that in a most important matter.

5. But whether right or wrong, if it be a doctrine of the Church, it ought to be held with no light hand, for if forgiveness of sins cannot be had without confession to the priest, the doctrine of auricular confession ought to be preached equally with the doctrine of the atonement; for upon this teaching, the precious blood of Jesus Christ, God's Son, can only cleanse from sin, when, and where, the priest wills. No priest no pardon. Honesty, fidelity, love to souls, require these confessional men to proclaim, far and wide, with no uncertain sound, that salvation comes from Christ—only through the priest.

Mr. Editor, there are some of these matters which are by no means of such minor importance, as those who advocate them would, when they are dragged out to light and discussed, have us think that they are. They are either fundamental truths or fundamental errors.

Yours, etc., H.

**CHRISTMAS AT THE HOSPITAL FOR SICK CHILDREN, TORONTO.**

To the Editors of the Evangelical Churchman.

DEAR SIRS,—Christmas and Santa Claus are inseparably connected in the minds of most children, whether sick or well, and it is almost needless to say that the 32 patients in the Hospital for Sick Children were no exceptions to the general rule. For weeks kind friends had been preparing pleasant surprises for the children, and though the Christmas tree still held suspended from its evergreen branches its precious fruitage until the Thursday following, Christmas Day itself was one of unmixed pleasure and satisfaction. As soon as it was light in the wards, when the bright eyes of convalescents, and the heavy, languid ones of ailing children, were unclosed, they rested on a mysterious parcel lying upon the pillow of each little cot, which, when opened, was found to contain a pretty Christmas card, a small stocking of "goodies," and a real Christmas letter, the gift of the ladies of the Flower Mission. Parents and relatives were allowed the pleasure of giving in charge to the Matron their gifts, who placed them under the pillow of the loved one when asleep, and for those who were friendless special gifts had been prepared, so that no little heart might be disappointed on the birthday of Jesus, our Saviour.

here are some, we  
the deed we have  
ge, but when the  
und according to  
be substantiated.  
the sight of the  
mage worship, and  
h Ritualists and

inhibited priest,  
s:  
s given by the  
Liverpool, was re-  
lic worship, when  
Rev. W. Watson.  
both occasions,  
and it was evident  
rwarden Bailey  
measure rewarded,  
idolatry had been  
n Commandments  
ducted as in the  
oir, and every act  
ional, even to the  
e mine. W.C.T.

urchman.  
uary 3rd you gave  
found in Halifax,  
had been circu-  
Mission" held in  
ormation about it;

e know of such a  
does not he ought  
hat has he done?  
and will hereafter

ls me, at his con-  
with all diligence  
ous and strange  
" therefore, when  
ne of two things,  
anish and drive it  
the Church and  
s erroneous and

if this is the doc-  
l never thought  
hat in one point  
and that in a most

to be a doctrine of  
no light hand, for  
without confess-  
cular confession  
e doctrine of the  
e precious blood  
cleanse from sin,  
No priest no par-  
als, require these  
id wide, with no  
s from Christ—

se matters which  
ortance, as those  
are dragged out  
k that they are  
or fundamental  
H.

AL FOR SICK  
TO.

urchman.  
laus are insepar-  
children, whether  
o say that the 32  
ren were no ex-  
eks kind friends  
for the children,  
suspended from  
ritage until the  
self was one of  
s soon as it was  
of convalescents,  
children, were un-  
parcel lying upon  
en opened, was  
card, a small  
stmas letter, the  
n. Parents and  
iving in charge  
them under the  
d for those who  
prepared, so that  
on the birthday

One band of Sabbath School children at M—, another at O—, and many children both in the city and at a distance, had sent toys and books from their own treasured stores, and these materially helped the committee in arranging gifts for each one.

The Christmas dinner was an event. It was contributed, prepared, and served by Miss B— and a few of her young lady friends. For three successive years Miss B— has visited the Hospital on Christmas day for the purpose of preparing and giving to the children a Christmas dinner. The well boys and girls who read the EVANGELICAL CHURCHMAN will be glad to know that many of the patients were able to sit down at the tables, which were spread in the wards, and but few were sufficiently ill to be denied the pleasure of partaking at least sparingly of the good cheer provided for them.

The afternoon was enlivened with games and sports, intermingled with many earnest talks about the babe, born so many hundred years ago in Bethlehem, who came to save us from sin, and who, when he grew to be a man, loved children, saying to them so tenderly, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven."

But although Christmas had been so pleasant, much anxiety was expressed about the quick arrival of Thursday; there were many nods, and whisperings in quick corners, and wee hearts were full, almost to bursting, with anticipations concerning the mysterious tree and its fruit-laden branches. At last Thursday afternoon came, and all the preparations were complete. A little daughter of Mr. H— personated the fairy sprite, whose pleasing duty it was to dispense the gifts, and as with fleet step (greatly assisted by a pair of silver wings, which sprung from her shoulders), she passed from bed to bed, untying with nimble fingers very suggestive parcels, and was greeted with little shrieks of surprise and delight, the onlooker of mature years was reminded of days long since gone. The Hospital Christmas-tree was a wonderful one. Old St. Nicholas (in the person of Miss M—, the ever kind friend of the children) had evidently been in a generous frame of mind, when he drew rein at the Hospital door; perhaps the desire was to compensate in some way these sufferers, for days and nights of sleeplessness and pain, or perhaps the graceful fairy who distributed the gifts possessed the power of transforming with the wondrous wand, evergreen twigs into books, dolls, horses, balls, etc. At any rate, it seemed as though the tree would never be stripped of its delightful fruit, and each child received, not one, but many presents.

Generous boys and girls will be glad to know that several of these sick children have already given to poor brothers and sisters at home who, through poverty or the vice of parents, were without a Christmas gift, one or more from their full store.

The writer passed through the wards about an hour after the tree had been dismantled, and the tour was at once amusing and saddening. One convalescent boy was spinning three tops, all at once; for three bedridden chaps, while a little girl of weak intellect was hugging in her arms, and cooing softly to it, a big, blue-eyed dolly. Young B—, a stirring lad, had dexterously taken apart his "jumping jack," that he might "find the jump," and in an adjoining bed another lad was preparing to follow his example, and dissect his kaleidoscope, in order that he might "see what made the see." As we looked in at the small girls' ward, we were surprised to find all dear little Maggie's presents untouched on the table, and the child lying quietly with her face to the wall; stooping over her with questioning look, the dark eyes were raised for an instant, and to our mute appeal, the quiet, patient answer came,—"Only a nuzzer abcess." As we turned to go out, we met the good matron, Miss F—, with a huge basket on her arm, gathering up the bags of candy, which were to be placed in the care of the nurses, and dispensed daily with a view to the physical state of each patient.

Sometimes death comes to the Hospital for Sick Children. A few weeks ago little Ettie was taken, but she was quite ready and willing to go, and we know that she is keeping a long, long, happy Christmas in the heavenly land, and that she will ever be with Jesus.

But, we must not forget to mention the gift a sweet young girl in Nova Scotia sent to the Hospital before she died. She had read about it in a Sunday School paper, and when she knew that she could not live long, she desired her mother to give all her little fortune, the sum of one hundred dollars, to this and another institution, fifty dollars for each. The ladies who have charge of the Hospital have decided to take some poor neglected, sick child, and care for it, with this precious gift, as this amount will keep a cot in the Hospital for at least six months.

And now we must close this little history, wishing our readers a bright New Year, and hoping that they may always have hearts full of tenderness and sympathy for the sick and afflicted. "I was sick and ye visited me."  
L. J. H.

#### THE SALVATION ARMY.

We gladly give publicity to the following letter upon a topic about which many enquiries are made.—EDS. E.C.

MY DEAR SIR,—Your kind note I received in due course. I have had so many enquiries with regard to the work of the Salvation Army since I was present at their meeting on the first of the year that when I received your letter I made up my mind that I would give you a full account of my visit. Since the Salvation Army has been here I have in my humble work in St. John's Ward met with many practical instances of the good they are accomplishing, and this, altogether aside from any feeling I might have about the work, convinced me that the result of their labor was good. In visiting them therefore I certainly did not go prejudiced against them, at the same time I did not expect to be gratified with the methods with which they conducted their meetings. I do not say now that old-fashioned people, like you and I, would feel satisfied to give up our own ways or religious habits for theirs, for my part I could not, but I do say this that I was very agreeably surprised, though many things were strange, to find that in the working of the meetings the effect was not in any way disagreeable or unpleasant. The reporting in cold blood what is done, in great warmth and earnestness, by people thoroughly in earnest undoubtedly causes an impression which the circumstances themselves would not justify. The night that I was there was a sort of rallying night. There were present delegates from different parts of the country, among other places, Hamilton, Lindsay and Barrie. The conductor of the meeting was the Major, as I understood, in command in this country, a man of good presence and address. I was not present at the opening of the meeting but I understood that it was opened in a formal way with prayer and reading of the Word. The building was plain to a degree, and accommodated when I was there probably very close on to 2,000 people; and when I tell you that every inch of the standing room was taken up and remained closely occupied by a most attentive and interested audience until after 11 o'clock, you will get an idea of the interest in the proceedings. All classes seemed to be represented and there was evidently a very large representation of what I recognized from my own mission work experience as being the non-church attending class. The proceedings were varied, the singing was a very prominent feature and was generally in the shape of a solo sung with great earnestness by some member of the Army and the accompanying chorus by a hundred voices well trained and practised on the platform; the effect was admirable. The addresses were all short and to the point and consisted of simple earnest appeals to those present to seek the Saviour. The main feature of the meeting, however, was in "the witnessing;" one after the other stood up, men and women who simply and clearly and in very few words announced what God had done for them. "The witnessing" generally commenced by stating that God's spirit had convinced them of sin and had showed them there was pardon in the blood of Jesus Christ, and that the blood of Christ had washed them from all sin and that they were saved. The effect of these announcements was evidently great, they were listened to with great attention; and who could not but feel interested as earnest men and women one after the other declared these things? The statements by the men were generally plain and frank confessions of sin in their former lives, while they rejoiced in their escape and deliverance from the power of sin. Each "witnessing" was closed by a simultaneous Amen with wonderful strength of lungs from all the Army, the effect being not at all unpleasant and very impressive. The Hallelujahs were of a most cheerful and joyous character. As I said before, there was nothing in all that was said which would produce an unpleasant feeling or savoured of coarseness. There was no attempt at sermonising, in fact the Major in his address stated that they did not believe in preaching sermons, as all they do is to tell how the Lord saved them, and to try and attract others to the same source of light and strength.

He related one instance of a lady Captain who, leaving some station where she had been greatly blessed, had taken for the subject of a farewell address "Zaccheus" and had given something like a fortnight to its preparation, but when she came to deliver her address, and got as far as the point where Zaccheus climbed the tree, she utterly broke down, and, sarcastically added the Major, remained up the tree with Zaccheus. After this experience she made up her mind that she would not sermonise any more.

At the close of the addresses and "witnessing," which took up over two hours and a half, during which time the closest and most interested attention was given by the whole audience, the invitation was given to all

who desired to find the Saviour and who repented of their sins to come to the penitent bench. This invitation was accepted by a very considerable number, among whom were several lads from nineteen to twenty years old, of a very rough appearance, who showed by every action the deep desire they had for a better life. In speaking to one of them after he had risen from his knees, I asked him if he had found the Saviour. "Yes," he said, and if a bright face is any index to that fact he certainly had. There was also another young man, who seemed to have considerable difficulty in receiving the truth; after he had risen, I asked how often he had come to the meetings? He said it was his third visit, and in talking further, I asked if he felt he was saved. He said "Yes, I feel that I am safe," at which I could not but rejoice, as I knew well what being safe meant to a lad of his age and of his class. About the most marked case in the evening was that of a man of very coarse appearance, and one who, judging from his appearance, had passed a great part of his life under influences of a very degrading character. He came up in great distress of mind, and seemed to be earnestly seeking the Saviour, but his remorse and anxiety were so great that he fell down on the ground and was evidently in dreadful distress, crying out that he had been a very bad man and asking God to have mercy on him. I was wonderfully moved with the character of the prayers that were offered around this poor fellow, the utter abandon and earnestness, the appropriate and simple language, the perfect trust in the power of God and in His promises of salvation through Christ; also the simple power of the hymns that were sung made a deep impression on me. Among others, I may mention the hymn "Just as I am without one plea," sung to the tune we ordinarily hear it, to which was added a wonderful chorus, which in the way it was rendered was really an explanatory teaching in itself, and must have been to those in distress of mind seeking peace, wonderfully drawing.

(Chorus)

Oh Calvary, dark Calvary,  
Where Jesus shed his blood for me;  
Oh Calvary, dark Calvary,  
Speak to my heart from Calvary.

After this, I should think they were around this poor man praying and singing for half an hour, and when we left he was on his knees praying like a child. I can clearly see that the power of the work is not in what some people consider to be the meretricious things connected with it, the use of drums, uniforms or instruments, but in the plain simple "witnessing" for Christ. This was clearly evident. As every one that stood up gave their simple evidence you could see how the eyes of the audience were bent on them, and I am certain that the method itself must be of great practical value.

I saw many in the audience agitated apparently by a strong desire for salvation, and I am quite satisfied that the evidence of these witnesses to the forgiveness of their sins, and their confident and happy statement that they were saved by the blood of the Lamb gave a marvellous encouragement to many troubled souls. I am sure God is in this work in all its plainness and simplicity, though there is no claim laid to teaching, in fact the majority of those I heard were by no means well instructed Christians. Their ideas were bounded to a large extent by the Salvation Army, they believed the Salvation Army was the method by which the world is to be evangelized, and, as in like all earnest movements, the very intensity probably produces a certain measure of narrowness all through it. But the honor given to the work of the Holy Spirit and the simple faith in the power and willingness of the Lord Jesus to save, are in themselves a most practical and glorious theology. I was thoroughly convinced that these people are servants of God and that He is sending them out, even as His servants in the parable were sent out, to fetch in all to the great supper, going out into the streets and lanes of the cities and into the highways and hedges compelling men to come in.

The Salvation Army work is a work of the whole Church, and I believe their march is by order of the same great Captain who left us this, His last great command—"Go ye into ALL the world and preach the gospel to EVERY creature."

Very truly yours,

W. H. HOWLAND.

To the Rev. Dr. H.—  
Rector of—

Many seem to think that to be a believer is to have certain feelings and experiences, forgetting all the time that these are but the flowers, and that the fruit must follow.—  
M. Cheyne.

## 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.

## CALENDAR.

3RD SUNDAY AFTER EPIPHANY, JAN. 27, 1884.

MORNING LESSONS.	EVENING LESSONS.
Isa. lxii.	Isa. lxv. or lxvi.
Matt. xv. to v. 21.	Acts xvi. v. 16.

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

## The Evangelical Churchman.

TORONTO, THURSDAY, JAN. 24, 1884.

## EDITORIAL NOTES.

England has now for forty years put pressure upon Egypt to stop the infamous slave-trade in the Soudan. It seems to very many that in the interests of humanity and Christianity the proposal to abandon that district is a mistake which will have to be retrieved before long. Such is the opinion of the N. Y. *Independent*, whose correspondent, Sir Samuel Baker, has the best means of knowing. It says that thousands of slaves, in the guise of servants, pass from Khartoum, the great headquarters of the trade, directly to Egypt. Thousands of others are taken across the Red Sea to Arabia, and thence are carried to Constantinople. Abyssinia and Shoa, which are nominally Christian countries, are supposed to have put down the slave trade in their borders; but there is no lack of Abyssinian girls for the Egyptian harems, where they bring a high price. The governor of Zeilah, Abou-bekr, is master of the slave route to Shoa, and drives a large trade in caravans of children. The Gallas girls are fattened and forwarded, by way of Mecca, to Constantinople.

"In glaring contrast with all this dark picture is the southernmost or equatorial province of Egypt, ruled over by the Austrian, Dr. Emin Bey, who was appointed by General Gordon. A late traveller says that, but for the wild beasts, 'you might walk through the territory governed by Dr. Emin Bey, armed only with a walking stick.' This can hardly be said of Uganda, King Mtesa's kingdom, where there is a considerable slave trade, nor of the Tanganyika region, across which lake ten thousand slaves are annually taken, though none of them are said to reach Zanzibar. Further south the trade is smaller, and fed chiefly by the demand to supply European and American planters in the Pemba and Comoro Islands, and in Reunion and other islands and coasts held by the French and Portuguese. It is this fact of Portuguese indifference which makes it so undesirable that Portugal should control the regions watered by the Congo. There cannot be much doubt that the French activity in Madagascar comes from a desire to possess stations whence Mozambique slaves can be dispatched to Reunion and other French islands."

A seasonable article in the *North American Review* for January, shows that the very low passage-rates from Europe have induced the migration of the thriftless and good-for-nothing, and that both crime and pauperism are, on this

continent, largely and increasingly recruited by immigration. The statistics given apply to the United States, but we have no reason to believe that Canadian statistics would yield results materially different. During the ten years ending June 30, 1882, the total immigration was 3,544,368. Of this vast multitude, about six per cent. were "professionally" educated; eleven and one-tenth per cent. were classifiable as "skilled laborers," and the remainder brought only muscle and brawn, or comprised "women and children." At least one million "laborers and servants" were imported during the decade. Children constituted twenty-one per cent. of the whole immigration—the percentage of children being smaller among the Chinese, French and Irish, in the order named. The Germans bring the most children and the largest proportion of "professional" and "skilled" men, and thirty-nine per cent. of them settle in cities. The French also prefer cities in about the same degree, while forty-five and eight-tenths of the Irish never get further than New York, Philadelphia, Brooklyn, and Boston. Here we have prolific elements from which crime grows:—the fatal inclination to the city-life to which the Irish especially gravitate, and where their children grew up in the midst of the most unwholesome surroundings; the want of any trade or skilled occupation, and the difficulties in the way of acquiring such for their children, some of which are here pointed out; the breaking up of home associations and the habits incident to migration develop a desultory spirit, which aggravates the evil. The most practical remedies seem to be the encouragement of organized colonization and the establishment of industrial schools. Every Jew was required to teach his son some handicraft. We want to revive the spirit of this precept. Unskilled labourers starve, and are at the mercy of every combination. The skilled workman is always in demand and possesses an independence.

The Rev. R. Heber Newton, notwithstanding the disturbance created by his utterances, has been delivering lectures upon the book of Genesis, in which his very radical views were freely vented, until at the request of Assistant-bishop Potter, he last week discontinued them. This is well. Mr. Newton's discussion of these questions can do no good. It labours under two very serious disqualifications. The treatment is crude, and the spirit flippant and sadly lacking in that earnestness which becomes a real seeker after truth.

The disestablishment of the Anglican Church in India is, at present, hotly canvassed both in England and in India. The *London Times* regards the present Indian establishment as an anomaly most unjustifiable in a country not yet Christian, and believes, what is self-evident to all who take an unprejudiced view, that its removal, so far from injuring, would be a source of increased vigor to the Church. The Church papers, however, take a different view. For example, the *Record* says that the statement of the *Times* that the natives of India are taxed for the maintenance of a Christian church, to which

they do not belong, is not true. We are unable to see how its explanation improves matters, when it gravely tells us that the natives of India "are taxed for the maintenance of a department of the state, which employs English clergymen, Scotch ministers, and Romish priests, to minister to the political necessities of its servants, just as they are taxed for the maintenance of Lord Ripon himself and his staff," and at the same time makes the statement:—"We have ever held that it would be most injurious and prejudicial to the propagation of Christianity to tax the heathen natives of India to the amount of a single anno for Christianity." The establishment could have no severer condemnation than this very weak special pleading.

Our latest batch of English papers, contain much that confirms our view of the present European outlook. France is disquieted by ecclesiastical agitation within and by the empty ambitions and grievous errors of her foreign policy. Spain is passing through a serious crisis, whose results may involve Europe. The Nihilists in Russia and in Germany are again perpetrating crime and outrage. The situation in Egypt is complicated. The state of Ireland is most unsatisfactory. The *London Record* of January 4th, says: "The relations between the Nationalists and Orangemen in Ireland are such as to occasion the gravest anxiety. It is indeed not too much to say that the country is kept from civil war only by the presence of the troops and the police." The scholarly Bishop Ellicott, preaching recently upon "Peace on earth," described the present as "a state of international unrest." "Who," he asked, "should dare to say that there was now peace on the earth? If they turned their eyes to the Continent—the Christian Continent of which the nation of England formed a part—dare they say that now there was diffused peace? Was not the present state of things rather an armed watchfulness? Was not nation now watching nation? Were not hosts mustering?—were not ironclads being built? Was there not, further still, a sort of unrest throughout all the nations—a sort of unrest and disquiet which a great statesman of our own day spoke of a few years ago as a moaning wind throughout Europe, which would soon rise into a mighty storm? They dared not say there was peace on their own Christian Continent of Europe. Dared they say that there was peace even in our own highly-favoured Christian land at this time? Dared they say that there was peace in England, the real Christian peace? Alas! let them rest their thoughts for the moment on one part of our kingdom. Was there peace there? Could there be peace when their leaders and statesmen, whenever they had to appear in public, had to have police by them to be ready to protect them? What meant Nihilism? What meant Communism? What meant that which had been spoken of as the red spectre of anarchy? Did all these things enable them to say there was peace now—peace in their highly-favoured land? It might be that some of these things of which he had ventured to speak to them were, as it were, the sounds of the footfall of the coming Antichrist, and if it were so, well then, let every true heart take courage. They knew the final issue, and if their redemption was in truth drawing nigh, let them lift up their heads."

We are glad to learn of the formation of a league to promote the observance of the Lord's

Day, and to take special measures to resist the encroachments by which it is threatened. There is no case to which the maxim *obsta principiis* applies with greater force. We must guard most scrupulously the Day of Rest. And while no civil enactments can secure a really devout and intelligent observance of the day, yet they can secure the opportunity for all who desire it and protect Christian citizens against the exactions of those who would deprive them of its rest and its privileges. We trust that those who guide the counsels of this league will have wisdom and a right judgment in all things, and will ground their appeals and measures upon a just and Biblical basis.

#### PRISONERS' AID AND PRISON REFORM.

No society has stronger claims upon the cordial co-operation both of the provincial and municipal authorities and of the general public than the Prisoners' Aid Association, which held its annual meeting in Toronto last week, and in connection with which there was also an important conference on Prison Reform. The work of the Association is two-fold, but in both it proceeds upon one principle, viz.: that the chief point aimed at in the punishment of the criminal, is not, as is too often thought, chiefly or exclusively the protection of society or the vindication of the law, but the reformation of the criminal and the prevention of crime. Hence its first work is to take by the hand the released convict and assist him in retrieving the position of an industrious and law-abiding citizen. It meets him as his friend, gives him sympathy and encouragement, and opens up his way to self-support and to restoration to the confidence of his fellow-men. It is at this latter point that the greatest difficulties of the released criminal are found. Men will not trust him, hence it is very hard to obtain employment, and the alienation of those who should help him throws him into the hands of the debased and designing. This Society, as a good Samaritan, interposes with help and healing. In this department it has taken a very practical and important step in advance, in opening up workshops in which employment is given to the convicts until situations are found for them, and the confidence of their fellow-men to some degree restored.

The other timely, and if possible more important work is to agitate, and mould public opinion so as to secure the removal of existing abuses, arouse a sense of responsibility in the minds both of the officials and of the public, and initiate such measures of prevention as are necessary and practicable. Already it has arrested public attention and indicated the lines on which the work is to be carried out. And here we are confronted by the astounding and shameful fact that

#### THE PRISONS THEMSELVES ARE NURSERIES OF CRIME.

The statistics for 1882, shew that in that year there were 9,620 persons sent to prison in the Province of Ontario. Of these, 2,754 were acquitted or discharged. Now, as the Hon. S. H. Blake said at the conference, "all this latter class of persons, who were innocent or

comparatively innocent, had been imprisoned with persons guilty sometimes of great crimes, and often of the most degraded type of character. The State has no right to compel such a mingling of the innocent and the guilty; it has no right to imperil the character of a man free from any conviction, by associating him with criminals of all grades of guilt."

The man or woman with little moral stamina, and yet guilty of no actual crime, is subjected to all the hardening and corrupting influence of association with depraved creatures, and in this association becomes saturated with the evil thoughts and suggestions of those who delight to initiate the new-comer into their own vile practices. The results are terrible to contemplate. A complete separation of those legally detained, from the convicted criminals is imperatively necessary; and also a classification of the criminals themselves, where solitary confinement and solitary work are not practicable. The source of the evil lies in the false economy practised by municipal and county authorities, who do not build the prisons to admit of this classification. But in the long run this economy is most costly. It is within the limits of reasonable calculation from known facts that the crime engendered by this meanness costs many times over the supposed saving in cost of prison construction. Municipalities ought to be compelled to provide sufficient accommodation, and failing to do so, the Province should cause it to be done at their cost. There is no excuse in this matter. The present abuses ought to arouse the horror and alarm of the community.

Then, again, a large percentage of these commitments are of boys and girls (in 1882, 784), for acts of thoughtless mischief. They are thrown into prison over night to await enquiry. There is no need of their arrest. In few cases are they able to escape, and can be found when required. The plan adopted in Boston works admirably. A notice of summons is issued and served in their homes, and the boys are brought direct into court on the following day.

Turning again to the statistics, we find that of the whole number of commitments for 1882, more than one half, 4,946, were imprisoned for intemperance and vagrancy, or from purely preventable causes. Of the whole number, moreover, 2,942 only avowed themselves to be of temperate habits, the remaining 6,678 being intemperate. Here then we have a very large proportion of preventable crime, and this originates in two sources—intemperance and vagrancy. The former is dealt with by our temperance workers. The latter demands the prompt action of the "Prisoners' Aid Association." The remedy is easy. Let an industrial school be erected in each county, or, at first, in each group of counties. In an agricultural country like this, employment and instruction could at once be secured by means of a farm which could be readily purchased; and then other industries, such as carpentry, shoemaking and kindred occupations, could be added.

There are many other points which deserve consideration, for the subject is one of engrossing interest and very extensive ramifications.

There is one practical suggestion which can and should be carried out at once. Let a visiting committee be constituted in every county to visit the prisons and take a personal and philanthropic and not a mere official interest in the prisoners. It might consist of the county judge, the county attorney and the sheriff, with, perhaps, two other non-official members. Let them act at once as agents of the Government and of the Prisoners' Aid Association, and be invested with suitable visitatorial powers. Such an extension of the central society would give a great impetus to its work, both in the direct benefit to the prisoners and in the creating of a right public opinion and Christian interest in much-needed reform. Truly in a work like this we are walking in the footsteps of Him who came to bring deliverance to the captives and to proclaim the year of jubilee, of God's glad release from sin and shame.

#### MR. MACKONCHIE AND THE ECCLESIASTICAL POSITION IN ENGLAND.

The Rev. Mr. Mackonochie has brought to a final conclusion the notorious suits which for seventeen years have been before the courts by his "withdrawal" from St. Peter's, London Docks. There have been three suits. The first began in 1865. Mr. Mackonochie was partially successful before Sir Robert Phillimore, but failed in the Privy Council, when the case was decided in 1868. The second suit began in 1874, and in December that year Sir Robert Phillimore gave judgment against Mackonochie on all points except that of "Elevation," which was treated as not proven. In 1878, in consequence of Mr. Mackonochie's continued disobedience, he was suspended for three years. This decree led to a discussion in the Temporal Courts, but Lord Penzance's decision was ultimately upheld. The third suit was for Mr. Mackonochie's deprivation on account of his contumacy in disregarding the orders made in the previous suit. It was dismissed by Lord Penzance in 1880, but the Privy Council reversed his decision, and the case was remitted to him. While judgment was pending, the attempt was made to escape the jurisdiction of the Church Court without submission, by a secret exchange of livings with Mr. Suckling, of St. Peter's, London Docks. This device turned out, however, to be useless, and a decree of deprivation was pronounced by the Dean of Arches in July last year.

The Ecclesiastical Commissioners withheld the income of the church, and the incumbent has been obliged to surrender. The tardiness of his action deprives it of any appearance of good grace it might otherwise have borne.

The submission of this recalcitrant "priest" marks an epoch in the Ritualistic controversy. The *London Times* and the Evangelical organs agree in the main as to the bearings of this surrender upon the ecclesiastical conflict. Two things are clear. The law has been vindicated. "The event has shown that notwithstanding inevitable delays, and delays not inevitable, but created by the ingenuity of the lawyers, seeking to postpone a defeat they could not avert, and notwithstanding the weakness of the present Courts, and their worn-out, rusty machinery, the law is in the long run even now stronger

than the law-breaker." And yet it is a vindication, we think, dearly purchased, and whose moral effect is severely damaged by the protracted delays of nearly twenty years, which will discourage prosecutors as much as the slow and ponderous action of the law will exercise a deterrent influence upon the law-breakers.

And while the law has only thus lately asserted its power, the suppression of Mr. Mackonochie has not proved the suppression of Ritualism. This the *Times* intimates, and the *Record* plainly states:—"It is useless," the latter says, "to deny that the party in favor of toleration of ritual extravagance is a large and even a growing party. The indifference which so markedly tinges the religious history of the time inclines men to smile at the absurdity rather than to frown at the superstition of the modern mummeries."

Again it observes, "So far as Ritualism itself is concerned we fear it must be admitted that the effect of Mr. Mackonochie's deprivation will be slight. He has been excluded from his living on account of his persistence in unlawful and superstitious practices. Yet those practices are not discontinued in the church which was his, and are not likely to be discontinued. The offence which reconciles the public mind to Mr. Mackonochie's condemnation is his contumacy rather than his Ritualism."

And when we turn from the conflicts in the present Courts to the proposed reconstruction of the Courts, we do not find that English churchmen are any nearer to the solution of the present complicated problem. The future of the Ecclesiastical Courts commission is very uncertain. Of the adoption of its report there is at present little hope. The "English Church Union," the great ritualistic organization, has declared war against it. Whatever changes the Commission recommends, it adheres to the doctrine of the Royal Supremacy and provides for its exercise through lay delegates—a position the Ritualists emphatically repudiate and will never concede. On the opposite side the Church Association oppose it in a strong memorial to the Queen, and those clergymen, principally evangelical, who support it in the terms of the Archdeacon of Canterbury's memorial, do so with reservations based upon the same grounds as the opposition of the Church Association, the difference between the two lying chiefly in the weight they attach to the consequences which may flow from the points objected to and the hope entertained of emendation. But the very existence of this divergence of opinion and of policy discovers the immense difficulties of the position and leaves little hope of any radical improvement at present. While the Commission has not as yet accomplished much in the direction of reformed courts and a purified church, it has done much to expose the weakness of the present ecclesiastical machinery and to increase the discredit of the existing tribunals. This must for a time augment the confusion, and perhaps may bring affairs to a crisis. But will this complication promote unanimity among churchmen? We fear not, and until they are agreed among themselves, it is vain to expect Parliament to interfere. We must reserve future remarks on the present prospects of the church in England for another article.

#### NOTICE TO CORRESPONDENTS.

Several letters and other articles have been held over owing to want of space.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

FOURTH SUNDAY AFTER EPIPHANY, FEBRUARY 3rd, 1884.

#### BIBLE LESSON.

St. Paul's Second Missionary Journey. Acts 15: 35-41; 16: 1-10.

Our lessons now return to the history of the early church. We have already considered the proceedings of that first Council, which decided the great question, What are the conditions of salvation under the Gospel? Shall Christ suffice, or must the ceremonial law also be obeyed? Shall we be complete in him, or only set by him in the way of salvation? The answer to these questions was clear and emphatic. Obedient faith in Christ is the sole condition of life. He is all-sufficient. A decree embodying this answer was sent to Antioch by two men gifted with prophecy, who were commissioned to enforce its purport by word of mouth. One of these men, Silas, became Paul's companion in his second journey. Of the other, Judas Barsabas, we hear no more. Paul and Barnabas now resumed the work at Antioch which had been interrupted by the controversy. Here they continued for some time. In this interval Peter visited Antioch. At first he maintained such relations with the Gentiles as were in harmony with the action of the Council. But on the arrival of certain Jewish brethren, who, it would appear, retained their old prejudices, he withdrew from the society of the Greeks, and would no longer eat with them. Others followed his example. Paul was indignant, and publicly expostulated with Peter, strongly censuring his conduct (v. 35; Gal. 2: 11-14). But Paul's commission ran to the Gentiles at large. The words, "Depart: for I will send thee forth far hence unto the Gentiles" (22: 21), were ringing in his ears, and he could abide no longer in Antioch.

#### I. The journey through Asia Minor.

Paul and Barnabas were now ready to set out, when a new hindrance arises,—

1. *The Separation.* Barnabas determined to take Mark (who had perhaps come to Antioch with Peter), Paul would not have him. Which was right? Probably, as in most quarrels, both partly wrong and partly right. Let us think—Why did Barnabas wish to take him? Mark a near relation—nephew or cousin—Barnabas very kind-hearted (Acts iv. 36, ix. 27), not so firm as Paul. Why did Paul object? Because Mark left them before. Where? Why? Paul knew the work was so difficult, so important, and it was such an honour to be doing God's work, that he would not have it done by any half-hearted helpers. (As Deut. xx. 8.) Perhaps he was more afraid because Barnabas was led away before by Peter. So there was a sharp quarrel. Neither yielded and they went different ways. This was very sad—why? They were brethren (Gen. xiii. 7, 8), had shared each other's trials and work so long. Sad example to the Christians at Antioch. *Another plan of Satan's* to hinder God's work. Even apostles weak men (Acts xiv. 15). Paul always anxious about this with his converts afterwards (Phil. ii. 1, 2, iv. 2. See Prov. xvii. 14). But even this *God overruled for good.* How? Two journeys instead of one. Very likely Paul's firmness was good for Mark—he worked well afterwards, and with Paul. (See Philem. 24: Col. iv. 10, 11; 2 Tim. iv. 11.) And it was not a lasting quarrel. See 1 Cor. ix. 6.) Where did Barnabas go? Why there? We do not read of him afterwards. Did Paul go alone? No.

2. *A new companion.*—Who? Where from? What brought him to Antioch? (xv. 22.) He was a prophet (v. 32), and had come back to help in the work there. For many years after this he shared Paul's work and sufferings. We find his name in some of Paul's letters. So these two were again dismissed from Antioch—by the Church. How? Where do they go? Not now by sea—from Seleucia—but by land through Syria and Cilicia. (Read v. 41. See Acts xi. 25, xv. 23; Gal. i. 21.) Several Churches here—no doubt one at Tarsus. What effect of their visits? Now travel on—through mountain pass to Derbe and Lystra. What happened there before? Then they came as strangers—now a little band was ready to welcome them and glad to learn more. And here Paul finds—

3. *A second companion.*—A young helper—who could be to him what Mark was at first. Why was Timothy suitable to be a helper? (1) His father a Greek, so Timothy would not be afraid to mix with Gentiles; yet must love Jews, for his mother a Jewess. (2) He had been well trained in the Bible—by whom? (2 Tim. i. 5, iii. 15.) As fire laid in grate, all ready to burn, only wants match, so memory stored. Then how

did the spark come—how was Timothy brought to Jesus?

(3) Paul's teaching blessed to him—so they loved each other as father and son (Phil. ii. 22; 1 Cor. iv. 17; 1 Tim. i. 3; 2 Tim. i. 2). (4) The brethren spoke well of him. (See 1 Tim. iii. 7.) He had been living among them—most likely already working for Jesus. But Timothy had never been circumcised—why? Father a Greek. What did Paul do? (Read v. 2.) Why? Paul would not have Titus circumcised. Had he changed? No. Two cases different. Remember lesson we learned last. To stand firm about what is right or wrong—to give up our own wishes in other matters if so we can be more useful. Titus a Gentile—Jewish law nothing to do with him—it would have been wrong to burden the Gentiles with it. But Timothy partly a Jew. Was it necessary then for him to be circumcised? No—not now—all that done away with in Christ—no consequence to Timothy (Gal. v. 6) not done for his sake. But then if he preached to Jews they would not listen to him—would call him a renegade—turn away—and so for their sakes Paul and Timothy would do anything which would make them more likely to attend. (See 1 Cor. ix. 19, 20.) So Paul not inconsistent, as some said—preaching first one thing, then another. How was Timothy set apart for his work? (See 1 Tim. i. 18, iv. 14, vi. 12; 2 Tim. i. 6.) Did he prove a faithful helper? (See Phil. ii. 22.) Great blessing to Timothy to have such a general—so wise, so brave—when he only a young recruit. Great comfort to Paul to have such a loving young helper to cheer him, and wait upon him. (See 2 Tim. iv. 9, 21.)—And so the missionaries travelled—carrying with them the decrees ordained at Jerusalem. What was the effect of their work? (Read vs. 4, 5.) Are you like Timothy? Yes, in some respects. Have been taught the Bible—some by Godly parents, all by loving teachers. Has it made you, like him, "wise to salvation?" What is needed for that? 2 Tim. iii. 15, "Faith in Christ Jesus"—this Timothy had (see 2 Tim. i. 5). Have you? The butterfly flits from flower to flower, just sipping as it goes—soon dies; the bee rests on flowers—goes into cup, gets honey, stores it for winter food, lives on it. Which are you like?

#### II. The Call into Europe.

St. Paul and his companions journey on—through Phrygia and Galatia, probably along the good roads which Romans always made in lands they conquered. What is told us about their work here? Nothing. But afterwards St. Paul wrote a letter to the Galatians, and if we look at that we shall see that—

1. *God kept them there by the illness of one.* Which? (See Gal. iv. 13.) Very sad to be ill in foreign land, among strangers. Well that Paul was not alone—Silas and Timothy great comfort to him. But surely this would hinder their work. No. God's way of guiding. Good for Galatians. What did Paul do? (See Gal. iii. 1) And many believed, notwithstanding persecution (Gal. iii. 4, v. 7), and treated the Apostle with such kindness that he never forgot it (Gal. iv. 14, 15). Several Churches founded there (Gal. i. 1). But now Paul is better—able to travel again. They plan a visit to Asia. What part? Proconsular Asia—the region of the seven churches. Did they go? Why not? Because—

2. *The door here was shut*—they might not enter. Who shut it? (Read v. 6.) Then they turn another way—north—to Bithynia. Again stopped. (Read v. 7.) We do not know how. Where go next? (Read v. 8.) Troas—on seashore. There wait—praying no doubt to their Master to show them the right way; and now—

3. *The Holy Spirit opens the door for them.* How? (Read vs. 9, 10.) In the night Paul had a vision—what? Man from Macedonia, in Europe—heathen land yet unvisited. What does he say? What help did he need? How could Paul give it? Paul understood now. Not man only—God calling him. Ready to obey—when? *Immediately* (as Ps. cxix. 60). Next morning, missionary party among ships, seeking passage to Europe. But see, another has joined them—how do we know? Who writes the account? And he says "we"—so he went too. Who was Luke? (Col. iv. 14.) Perhaps he came to Paul on account of his illness, now goes to help work. Plenty to do—Paul would be glad of all. Now on ship. Which way did they go? (See map. Read vs. 11, 12.) Wind in favor, or else could not have gone that way, or had so quick a journey. How long? (Five days on way back, see ch. xx. 6.) Now reach harbor—where? Then go along another Roman road—over mountains—look down on a lovely plain, watered by streams, where about 100 years before the Romans had gained a great battle—ten miles to Philippi, the chief city of that part of the country. What sort of place? Roman colony. A town where Roman soldiers had been placed, with Roman magistrates, Roman laws, Roman language, Roman money—everything like the city of Rome itself—a special privi-

lege, because of that great victory. There they stay for a time. Does God still guide his servants in their missionary work? Yes, in similar ways. Sometimes He keeps His servants in heathen land by illness and trouble. [Illustr.—Admiral Prevost detained two years on shores of British Columbia, among savage tribes of Indians, by a disabled ship, led to Metlakathlah Mission.] Sometimes the door is shut, and missionaries cannot work where they wish. [Illustr.—Madagascar—early work on West Coast of Africa.] Often God opens the door. Sometimes the cry for help comes from the heathen themselves. [Illustr.—King Mtesa in East Africa—Syrians, near Jaffa.] Many doors open now. What should we do? Go, or send, as St. Paul did, immediately.

CATECHISM LESSON.

The Creed and the Word of God

"Rehearse the Articles of thy belief."—These are here briefly set forth in what is called the Apostles' Creed, so named because it is a short summary of what the Apostles believed and taught. It cannot be traced to any individual, but grew up in the Western Church within the first four centuries, and was probably at first a baptismal confession. It assumed different forms in different churches, some longer, some shorter, some declaratory, some interrogatory. The Roman gradually gained acceptance from its intrinsic excellence, and from the position of the Church of Rome. It was gradually enlarged by clauses from other forms, until it assumed the form we now have, which cannot be traced back beyond the sixth or the end of the fifth century.

A creed is the answer to the question, "Dost thou believe?" It is man's acceptance of God's Word. The earliest creed is that of St. Peter in Matt. xvii. 16. But another question at once arises, "Why dost thou believe, on what authority?" Our only authority is the written Word of God. As Article VI. declares: "Whatsoever is not written therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith." In accordance with this, the eighth Article sets forth the reason why the three Creeds "ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." "The law of the Lord is perfect" Ps. xix. 7. The Scriptures are "able to make wise unto salvation" (2 Tim. iii. 15). Error in religion is traced to ignorance of the Scriptures (Matt. xxii. 29). Tradition, that which is handed down by the mere word of men, is condemned (Mark vii. 7-13; Matt. xv. 3, 9). We are expressly forbidden to add to or take away from the written Word (Rev. xxii. 18, 19).

There are three things in regard to the Articles of Belief, which are all important:—

- (1) Our faith is based on facts, not on mere opinions or theories. Are we to be convinced of sin? *Christ died* (Gal. ii. 21). Are we to be assured of forgiveness? *Christ rose*. (Rom. iv. 25). Are we to be heavenly-minded? *Christ ascended*. (Col. iii. 1-4).
- (2) Our faith is *faith in persons*, not mere belief of doctrines; it is faith in the Father, in Jesus, in the Spirit: in Persons living and working, who have done much, and are willing to do more for us.
- (3) It is the *living faith of the heart*, not merely the assent of the reason and understanding. Therefore it worketh by love, purifieth the heart, and overcometh the world. Find these texts. Try your faith by them. All Christian graces have their source and well-spring in faith. Out of it the whole Christian character is developed (2 Pet. i. 5-7).

Missionary.

THE LIVINGSTONIA MISSION.

An almost irreparable loss has befallen the Livingstonia Mission in the south by Lake Nyassa. On August 30th, a sudden attack of fever carried off Mr. James Stewart, C.E., who had given up a lucrative position in India that he might devote himself to mission work in Africa. Experience has taught those concerned in mission enterprise the immense addition to strength which is secured by connecting station with station by a line of communication, and in carrying out this policy Mr. Stewart's professional skill was of the greatest value, not only to his own fellow-workers, but those whom he linked with them by the new road on which he had been at work. He had carried the highway up to Lake Tanganyika, and also made an exploring expedition westwards into the Bangweolo district, with the view of ultimately extending the work of the mission among the powerful tribes that have their homes round the sources of the three great rivers of the

south. Everyone can appreciate the service rendered by men of trained practical skill as pioneers in an uncivilized land, and we trust that a man of equal power may be found to fill the vacant place, and to reinforce Dr. Laws in the brave and successful work he is carrying on at Bandawe.

DR. MACKAY'S WORK IN FORMOSA.

The remarkable success of Dr. Mackay in the island of Formosa almost recalls the early triumphs of the Gospel of Christ; it shows, at any rate, what may still be accomplished in an age like ours by a man of perseverance and power. In 1873, just ten years ago now, he settled down to work. Opposition was fierce, but he faced it resolutely, and gained first one convert and then another, till a small band was won. Then he changed his tactics, and following the example of his Great Master, travelled up and down the country among the people, accompanied by his converts. Preaching the gospel himself, he trained them to the same function in the school of experience, while he gave them systematic moral and intellectual instruction at the same time. In this way the faith spread rapidly, and when Dr. Mackay left the island to take a well-earned rest in 1879, he left behind him 20 chapels, 300 communicants, and more than 2,000 people under religious instruction. Writing last year, he reports 26 native preachers, each presiding over a chapel, 3,000 native Christians, and 350 communicants; a magnificent harvest won in the face of difficulty and danger. The work still goes on. "Two thousand aborigines," he writes, "have thrown their idols away, and wish to follow the Lord of Hosts." "One village after another, peopled by the savage children of the mountain wilds, have come out as a body, and already sing our sweet hymns long into the night." And this is merely the promise and first fruits of what shall still be done.

CAPTAIN HORE ON LAKE TANGANYIKA.

The missionary life-boat which Captain Hore, of the London Missionary Society, took out with him from England last year, for use on Lake Tanganyika, has arrived safely at Ujiji after an eventful journey of eight hundred miles on men's shoulders. That all the sections should have arrived in safety, and that the boat should have been put together with perfect success, is a strong testimony to Captain Hore's tact and skill. It involves considerable mechanical dexterity, and at every stage on the journey the negotiations with the natives need consummate patience and wisdom. The launch not unnaturally created a great sensation, and the boat has thrown into the shade all other craft known to the natives before. Now that the mission is equipped with this new instrument of power, they will be able to reach without difficulty all the twelve tribes dwelling round the great inland lake.

The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME.

TORONTO.—A very successful meeting of the parochial branch of All Saints' church in connection with the Church of England Temperance Society was held the 16th inst.

THE regular entertainment of the Parochial Temperance Association was held in the school house of that church 14th inst. The chief feature was a cartoon lecture by Mr. J. W. Bengough. A number of new names were added to the roll of the members of the association, and a petition to the City Council asking that body to cause the sale of liquor in grocery stores to be stopped was passed among the members, and received a large number of signatures.

GUELPH.—A branch of the C. of E. Temperance Society has been established in connection with St. George's Church. W. W. Hoyles, Esq., of Toronto, very kindly visited us and delivered a very interesting and impressive speech. In the opening address the Archdeacon Dixon gave his reasons for supporting the C. of E. T. S. on its two-fold basis. At a subsequent meeting a number joined the society.

The Executive Committee of the Church of England Temperance Society are arranging for the setting apart of the 2nd of March as Temperance Sunday throughout the diocese of Toronto. A mass-meeting will be held on the following Monday evening in the Horticultural Pavilion.

The Church of England Temperance Society has determined to petition the new City Council at their second meeting against the issue of grocers' licenses. The petition lies for signatures at the Synod office.

On Tuesday evening, the 15th inst., a branch of the Church of England Temperance Society was formed in connection with St. Luke's Church. The election of officers takes place next week.

The annual meeting of the council of the Dominion Prohibitory Alliance has been arranged to take place at Ottawa on Thursday, the 31st of January, and Friday, the 1st of February. The Council numbers about 200 members, and includes representatives from every Province in the Dominion, their names in most instances being well known through the country. The proceedings will be commenced on Thursday morning with a paper by Mr. J. J. MacLaren on "The state of temperance legislation in the country, and what policy should be adopted for the coming year." Professor Foster, M.P., will treat of the question of "The extension of the work of the Dominion Alliance." The revision of the constitution will be taken into consideration by the Council, and the enlarging of the financial basis of the Society. The annual meeting of the Alliance will be held in the Dominion Methodist Church, at Ottawa, on Thursday evening, under the presidency of the Hon. Alex. Vidal, President of the Alliance.

BELLEVILLE.—The recent meeting of the C. of E. Temperance Society was very successful. Rev. E. W. Sibbald, President, occupied the chair. A number of new members were enrolled, and the society now numbers 500. The following important resolution was moved by Mr. A. J. Magurn, seconded by Dr. James: "That whereas an intemperate indulgence in intoxicating liquors, unless checked, is sure to become a national reproach, it is the duty and privilege of those charged with the conduct of our education affairs to take cognizance of the evil referred to, and whereas it has been said that the true aim of education is the formation of character, it is evidently within the province of the teacher to draw the attention of the pupil to this great destroyer of character. Therefore be it resolved that this meeting approves of the introduction of a temperance text book in the public schools and urges upon the Public School Board of Belleville the advisability of including the subject of Temperance in the school programme. That the Executive Committee of this Society be a deputation (with power to add to their numbers) to bring this matter to the attention of the School Board in such manner as to them may seem fit."

A very successful branch of the C. E. T. S. has been formed in Sault Ste. Marie, Algoma, by the missionary, Rev. Geo. B. Cooke. Public meetings are held every Tuesday evening and already many good results of the work are manifested. Besides the Temperance Society a Band of Hope, is also established, which meets on Friday nights in the reading-room. The boys are displaying great interest in the lectures which treat on the scientific aspect of the use of alcohol, and many of them have signed the pledge against liquor, tobacco and profanity.

ABROAD.

Let those who desire to abrogate the statutes which regulate the traffic in intoxicating drinks ponder the following facts:— . . . . . The retail liquor trade in Belgium is absolutely free; anybody can open a public house who chooses. The result is that the annual consumption of distilled liquors and beer has increased so as to alarm good citizens. The annual consumption of distilled liquors is 12½ quarts for each of the five and a half million inhabitants, or 268 quarts of beer—a consumption almost twice as great as that of Germany. There is one public-house for every forty-four inhabitants, and crimes and suicides have trebled in forty years.

The Right Hon. A. J. Mundella, in his recent speech at Sheffield on "Outcast London," indicated briefly some of the leading causes which had produced the scandal and danger we have now to face in our outcast population. We have an evil legacy, said the right hon. gentleman, from the abuses of the Poor Laws, we have the old neglect of the criminal classes, and we

have neglected all remedies against intemperance. Nay, more, we have given unlimited facilities for indulgence in that vice. Take one illustration out of hundreds. There is a block in the East End of London which contains 1,082 families. There are 2,153 children of school age—that means children not below five and not above 13—in this block. There are three schools in the block, two churches, three chapels, and three mission rooms; and there are 41 public-houses. What does that mean? I want you just to think this out for a moment. For these 1,082 families—wretched, poverty-stricken, miserable in all their surroundings—there are 41 public-houses. That means that every 25 of these wretched families maintain one public-house. If you will work this out for yourselves, consider what it costs to maintain an average public-house in London, and consider what these 25 families must spend in drink to maintain it; you will form some idea of one of the greatest causes of this misery amongst our population. Surely facts like these need no comment!

### Book Notices.

**OEHLER'S OLD TESTAMENT THEOLOGY:**—Edited by Prof. Geo. E. Day. New York, Funk & Wagnalls; Toronto, William Briggs.

This is a new edition of a well-known work of great value, and occupying the first rank in the department of study of which it treats. It unfolds with great clearness, discrimination and thoroughness, the progress of revelation in the sacred institutions and throughout the whole scope of Jewish history, and brings out the unity which underlies all the divine communications, whose goal and centre is the promised Messiah. It relates the progress of doctrine in the Old Testament, but the discussions are more technical and minute than in Canon Bernard's work on the Progress of Doctrine in the New Testament, which we lately reviewed.

The American edition is published under the supervision of Professor Day, of Yale, a well-known Biblical scholar. As far as we have been able to examine it, the work is well done, and the improvements make this edition very complete. It has been thoroughly revised, a large amount of new matter, incorporated from the second German edition, the references conformed to the newest editions of the works quoted, and the indices greatly enlarged. The publishers have rendered valuable service to Biblical students, by this very excellent edition of an admirable work.

**BIBLICAL LIGHTS AND SIDE LIGHTS:**—A Cyclopædia of 10,000 illustrations, and 30,000 cross-references, by the Rev. Chas. E. Little. New York, Funk & Wagnalls; Toronto, William Briggs.

This is an ingenious and unique arrangement for facilitating reference in the topical study of the Scriptures. By a very simple, but exhaustive method of cross-references, the student is enabled to find rapidly all that the Bible contains, illustrative of the topic which he is studying. Upwards of 2,000 topics are thus illustrated, and in the quotations and references collected under these topics, a most productive field for suggestive texts, readings and expositions will be found. We can confidently recommend this volume as one of real utility to the Bible-student.

**JOHN FOSTER: LIFE AND THOUGHTS,** by Rev. Dr. Ewatts. New York, Funk & Wagnalls; Toronto, William Briggs.

This volume contains a very rich and extensive collection of the utterances and thoughts of that vigorous and suggestive writer, John Foster, alphabetically arranged under their appropriate topics. The pith of his works are here given. Nor are these selections mere *membra disjecta*. Every paragraph has a completeness of its own, and the luminous clearness, and beauty of the thoughts and illustrations give to each selection its own special value. Rich treasures are here made accessible to the reader. The Biography by Dr. Ewatts ably presents the life and characteristics of the great thinker himself, and forms a suitable setting for the gems culled from his writings.

**DOCTRINE AND DUTY; or, Notes of the Church. Sermons Occasional and Parochial.** By the Rev. George F. Cushman, D.D. [New York: Thomas Whittaker, 1884.] 12mo, pp. 278. Price \$1.50.

We regret that we are unable to recommend this volume. Its doctrinal definitions are very seriously vitiated by the unbiblical views of the author. His idea of the church is by no means clear; nor is his definition of regeneration that of the Scriptures or of the Reformers.

**OLD WINE AND NEW:**—Occasional discourses by the Rev. Joseph Cross, D.D. New York, Thomas Whittaker. This is the fourth volume of sermons recently published by this prolific writer. They are well-intentioned and earnest, and contain nothing to distinguish them from the general average of such discourses.

**THE ANDOVER REVIEW,** Vol. 1, No. 1. Boston: Houghton, Mifflin, & Co. Yearly subscription, \$3. We extend a warm welcome to this new theological monthly, which if it fulfils the high promise of the opening article on "The Theological Purpose of the Review," will do good service in this age of conflict and reconstruction. The best exposition is that of Dr. Boardman, who unfolds in his well-known forcible style, the practical applications of the Parable of the Unjust Steward. The historical

article on the Churches of the Huguenots is replete with interest. The book reviews are discriminating and of real value. The departments entitled "editorial," "theological and religious intelligence," and "archæological notes" are fresh and full of good points. We shall look forward with large expectation to succeeding numbers. The typographical form owes much to the Cambridge Riverside Press. The list of contributors contains many eminent names both in Britain and America.

### Children's Corner.

#### HOW TOM TOMKINS MADE HIS FORTUNE.

##### CHAPTER I.

##### TOM MAKES A BEGINNING.

Tom Tomkins began life at the age of thirteen, his stock in trade consisted of a broom, a narrow crossing, and a round, good-humoured face.

One winter's morning, as Tom was endeavouring to clear the snow away from his narrow crossing, he was touched on the shoulder, and a gruff voice said—

"What's the good of a broom like that? why, it's worn to a skeleton. I don't mind lending you a shilling to buy a new one. I'll trust you to pay it back!"

Tom turned on being addressed, and found that the voice proceeded from an elderly gentleman whom he had noticed as passing every morning at the same hour, and whom he had concluded in his own mind must be on his way to business.

"Here's the shilling," continued the old gentleman; "and I expect you to pay me a halfpenny every Monday for twenty-four weeks, and if you don't why I'll take the broom back;" and leaving Tom almost breathless, his generous benefactor walked hastily off.

For a few minutes the boy stood considering: it required all the calculation to understand how a halfpenny every Monday for twenty-four weeks was to be considered payment for the broom.

At last he said, "Won't I buy a big one! and, I know, I'll sell this 'ere old one for two-pence to Charlie Weeks; he can't begin sweeping because he's got no broom."

Leaving his crossing to take care of itself, Tom sped down one street and up another, until he reached the market, which he considered a good place for his purchase.

"Please, I want a broom," he said, as he entered a shop, and found himself face to face with a very stout woman.

"What price do you mean to give?" asked the woman, suspiciously, for our poor little friend looked rather a ragged specimen.

"A shilling," he answered, looking round him at the numbers ranged round the shop.

"I have none so dear as that," answered the woman, laughing; "this one's a sixpenny one, and it's a deal too big for you; but here's one for fivepence might suit you!"

Tom took the broom in his hands, and eyed it with his head on one side.

"No," he said at last, "I'll have the big one; it'll do then when I grow bigger."

The woman laughed yet more at this, for Tom was very small for his age; but she gave him his change, and he walked off proudly enough. Armed with his old and new brooms, he made his way next to Charlie Weeks' home, a poor enough place, where he seemed well-known, for, as he walked in without knocking, a boy, about his own age, who was nursing a sickly-looking child, called out with surprise—

"Why, Tom, whatever brings you here at this time of day?"

Tom needed no encouragement to pour out the tale of his good fortune, finishing with the offer of his old broom to Charlie for twopence.

"Come, now," said the other, fretfully, "you might let a fellow have it for a penny, seeing you've got such a fine new one for nothing."

Tom eagerly explained that he had got to pay

the money; but Charles tried to persuade him that was all the gentleman's fun.

"You've got sixpence out of your shilling. And I'm sure you might let me have this old broom for a penny?"

So after a very little coaxing, the happy possessor of the new broom parted with his old companion for the low price of a penny, which, however, had the advantage of being prompt payment, and then he hastened his departure, partly because he was anxious to try how his new broom acted, and also because he had a treat in store for himself—for had he not a whole sixpence in his possession? And visions of tarts, bull's-eyes, turnovers, and a dozen other delicacies swam before his brain; he might even be able to manage a cup of coffee—a luxury which he had never before enjoyed. He stopped before a "sweet" shop, and, leaning on his broom, ran his eye over the stores before him. Oh! what delights were contained in those glass bottles, and only one penny the ounce! His mouth watered. He could bear it no longer; he was going to enter and ask for six-pennyworth of everything mixed, when suddenly a most unwelcome idea presented itself. He seemed to hear the old gentleman's voice, "I can trust you!" He stood aghast at the thought. Ought he to return the sixpence that was over? Somehow, the remembrance of his mother came to him at this minute. Her last words to him had been, "Tom, be honest, be honest." Would she say this was wrong? Poor boy! he tried to get rid of the idea—the old gentleman would never ask him how much he gave for his broom, and it was not like taking the money, for was he not to pay it back? Still something kept whispering, "It is not honest; the money was only to buy a broom." Slowly Tom opened his dirty hand, and looked at the sixpence as it lay pressed against his palm; but he found no answer there: he sat down on the shop-door step, and, in his poor, confused way, argued the matter to himself; but Tom had been very carefully taught by a good mother, and he could not turn his back upon conscience. Sadly enough, he owned to himself that he had no right to spend that sixpence, and as the conviction forced itself upon him, he instinctively considered where he had best hide the tempting coin from his own sight; so he caught up one corner of his worn-out jacket, and tied it firmly in, and then held it in his hand as tightly as he could. One little comfort remained, he had made a penny by selling his old broom, and that penny was undoubtedly his very own, and with it he could buy one of those many delights. He thought that bull's eyes would keep out the cold best, so he invested it in them, and received eight for his copper. And having with difficulty wedged them into the torn receptacle which served him as a pocket, he again started on his road—a little less light-hearted than before, perhaps, but nevertheless conscious in his own mind that he had done right, and that not only his mother would be pleased if she knew of it, but that his Heavenly Father, about whom she had told him, before he was left an orphan, would smile upon him. And so a feeling of peace grew up in his poor, desolate heart—he could not explain why, for his recollection of her early teaching had grown very faint since he had been alone in the world. But he had always remembered and kept his promise to his mother, to say his prayers every night, and mechanically he did so, although he had ceased to connect any idea with his petitions. May we not believe that they were heard, and that the Holy Spirit in this instance spoke to him through the still small voice of conscience?

(To be Continued.)

The Fall Fairs Fairs have satisfied ladies that the Wanzer C and F machines are more improved and better value than the American makes. The light running "C" is noiseless, large in the arm, has patent shuttle, automatic winder, all latest improvements. It is in use in all the leading institutions in Toronto, being preferred for its general excellence. The General Hospital does all its work with the Wanzer, also the Home for Incurables, etc. Machines sent on trial.

LOST!

THE TERRIBLE FATE OF A SMALL BODY OF MEN AND THE FUTURE HANGING OVER MANY OTHERS.

The keeper of the Eddystone light-house recently discovered a bottle containing the following pathetic sentences, the last expressions of a small band of ship-wrecked men:

"We have been living upon a raft for ten days and for more than half of the time without water. We have hoped against hope and now are ready and waiting for death. Anything is better than this agony. We cannot endure it more than a few hours longer. Yesterday we saw a vessel and thought we were safe but it passed on without seeing us. Today we have abandoned hope. Such a death, away from friends and in such agony, is terrible. To look into the cannon's mouth requires bravery but to face death coming slowly but surely needs only despair. There is no hope."

The only difference between the experience of these men and thousands of others on land to-day is that the shipwrecked men realized their fate while the others do not. They are in just as certain danger but are wholly unconscious of it. They are aware that their heads pain them frequently; that their appetite is fickle; that they are losing flesh or possibly bloating; that their skin is often hot or feverish alternating with distressing chills; that at times breathing is difficult; that the ambition is gone and despondency frequently occurs. People notice these things but think they are caused by some cold or indigestion, and hence give them no further thought. Any one of the above symptoms recurring at intervals indicates a diseased condition of the kidneys which is certain to result in Bright's disease if permitted to go on unchecked. What the terrors of this terrible disease are can never be described, but it has carried off some of the finest men and most notable women America has ever produced. "About one-third its victims," says Dr. Roberts, the highest authority on the subject, "through neglect to take the disease promptly in hand on its first appearance, die of uremic poisoning (in convulsions or by diarrhoea). Many die from watery suffocation, from gangrenous erysipelas in the legs, thighs and genitals, pneumonia, heart disease, apoplexy, intestinal ulcerations, paralysis, etc., all of which troubles are the result of Bright's disease."

Another high authority says: "Diabetes and Bright's disease of the kidneys always terminate in death if discovered too late, but yield readily to treatment if taken in time. Thousands of people who pass thick, yellow matter with brick dust sediment and complain of a slight backache, headache, dizziness, imperfect vision, cold back, hands and feet, general debility, etc., etc., are victims of this deadly disease (unknown to themselves) and when, at last, overcome by its exhausting influence they present themselves to

their medical attendant he, nine times out of ten, will write out a prescription for malarial poison or, discovering their terrible condition, inform them that they have come too late."

To permit the kidneys to rot away or to suffer limestone deposits to accumulate in the bladder is criminal carelessness, especially when it can be entirely avoided by care and the use of the proper means. For this purpose, however, there is but one known remedy and that is Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. It is true there are many preparations that claim to cure or relieve these troubles, but no remedy has ever been found that absolutely does this except the one above mentioned. It is, actually, the only proprietary medicine which has ever received the unqualified endorsement of the medical profession. Among the number of physicians who have written at length regarding its wonderful properties, are the well-known Dr. Dio Lewis, Dr. Robert A. Gunn, president of the United States medical college of New York, and Dr. Frank Gallagher, of New Haven. These men are men of science and will not endorse anything they do not know to be valuable in the highest degree. But the thousands of men, women and children in every nook and corner of America, who have been kept from disease and saved from death by means of Warner's Safe Cure, speak more truly for its value than could all the endorsements of every physician in the land. They do not speak of its chemical ingredients, but of its healing power. They know the value of the remedy, for it has restored them to health. The above facts all show that it is an absolute duty you owe yourself and your friends to not only carefully observe and reflect upon these things, but to attend to them in time.

LUTHER AND THE REFORMATION.

- 1—Homes and Haunts of Luther, by John Stoughton, D.D., Illustrated ..... \$2 50
2—Luther and the Cardinal; A Historical Biographical Tale, from the German... 1 50
3—Luther's Anecdotes; Memorable sayings and Doings of the Great Reformer. 0 50
4—Luther's Table Talk, Selections from 0 50
5—Life and Times of Martin Luther, by M. C. Martyn ..... 1 50
6—Story of Martin Luther, edited by Miss Whately..... 1 25
7—History of the Reformation of the Sixteenth Century, by Dr. Merle D'Aubigne. 5 vol. in one..... 1 25
8—History of the Reformation in the time of Calvin, by Dr. Merle D'Aubigne, 8 vols..... 8 00
9—History of the Reformation, by Geo. P. Fisher, D. D., Yale College..... 3 00
10—Period of the Reformation, (1517 to 1840), by Luburg Hausser..... 2
11—Time before the Reformation: With an Account of Savonarola, by William Dinwiddie, LL.B. .... 1 25
12—The Reformation, by T. M. Lindsay, D.D. (Handbook for Bible Classes)..... 0 50

JOHN YOUNG, UPPER CANADA TRACT SOCIETY, 102 YONGE ST., TORONTO.

ELASTIC TRUSS advertisement with image of a truss and descriptive text.

ROYAL BAKING POWDER Absolutely Pure advertisement with image of a tin.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, N.Y.

West End Hardware House, 313 Queen Street West, TORONTO.

At the commencement of the New Year, call and you will see for yourself that J. L. BIRD makes a large display of Builders' and General Hardware, Plated Ware, Cutlery, Skates, &c. In fact, everything from a needle to an anchor.

J. L. BIRD, 313 QUEEN STREET WEST. TELEPHONE COMMUNICATION.

THE CANTICLES

WITH Appropriate Chants, Anglican and Gregorian.

Together with Music for the Responses, at Morning and Evening Prayer, the Litany and Holy Communion.

Published under the direction of the Church Music Committee of the Diocese of Toronto.

Third Edition, 64 pages, price 10c. in paper cover; 20c. bound in cloth.

ROWSELL & HUTCHISON, 76 King St. East, Toronto.

SCARBOROUGH—FIFTY ACRES. 13 miles from Toronto; Highland creek runs across north end of lot; 35 acres cleared, will be sold very cheap, or exchanged for city property.

YORK STATION—CHOICE Building Lots close to the station on the north side of Danford road; also choice Corner Lot, suitable for a store.

BANKS BROS.,

House, Land & General Agents, 60 Church Street, TORONTO.

Professional.

J. McCONNELL, M.D., Physician and Surgeon, CORNER OF ADELAIDE AND BATHURST STREETS, TORONTO.

J. BALL, M.D., M.C.R.S.O., Physician, etc., 246 QUEEN STREET EAST, TORONTO.

PAINLESS DENTISTRY.

M. F. SMITH, Dentist, 266 QUEEN STREET EAST. Artificial Teeth, life-like in appearance and perfect in eating and speaking.

MODERATE FEES.

DR. PALMER, SURGEON, Eye, Ear, Throat and Nose, and the operations for Cleft Palate and Hare Lip. Hours 10 to 3. Cor. Yonge and Wellesley streets. 37-6-ly

J. G. ADAMS, DENTIST, 346 Yonge St. Entrance on Elm. Gas used in extracting teeth. Also the new Combination Anaesthetic called Vitality Air.

C. P. LENNOX, DENTIST, 151 Yonge St., Toronto, is the only dentist in the city who uses the new system of Vitalised Air for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth - \$8.00

Teeth filled in the highest style of the art and warranted for ten years.

JOHN B. HALL, M.D., HOMEOPATHIST, Jarvis Street. Specialties: children's and nervous diseases. Hours: 8 to 10 a.m., 4 to 6 p.m. Sunday, 9 to 10 a.m. and 5 to 6.30 p.m. 37-6-13t.

J. W. ELLIOT, DENTIST, 43 AND 45 KING STREET WEST.

New made celluloid, gold and rubber base separate or combined; natural teeth regulated regardless of malformation of the mouth.

N. PEARSON, DENTIST, Formerly of Newmarket, No. 2 King St. West, Toronto.

HUGH D. SINCLAIR, Barrister, Solicitor, &c. Office—No. 46 King Street west over Molson's Bank, Toronto.

J. A. WILLIAMS, Barrister, Solicitor, Conveyancer, &c., No. 4, TORONTO ST., TORONTO.

Wyld, Brock & Darling, IMPORTERS AND DEALERS IN DOMESTIC, BRITISH AND FOREIGN

Woollens & General Dry Goods.

WAREHOUSE—COR. OF BAY AND WELLINGTON STREETS, TORONTO.

Men's Furnishing Goods FOR

Evening Dress, Balls, Receptions &c. Imperial Dress Shirts, Gloves, Scarfs, Ties, Half Hose, Silk Handkerchiefs, &c. COOPER'S, 104 Yonge St., Toronto.

**Educational.**

**Helmuth Ladies' College.**

LONDON, ONTARIO,

Patroness, H. R. H. PRINCESS LOUISE.  
FOUNDER,  
The Right Rev. Bishop HELLMUTH, D.D.,  
D. C. L.

Beautifully situated on the River Thames.

Highest Education in every Department.

FRENCH is spoken in the College.

MUSIC a specialty, under the direction of W. UGHLAUBER, Esq., pupil of Liszt, Reinecke, and the Leipzig Conservatorium.

Particulars address—

Rev. E. N. ENGLISH, M.A., Principal,  
Helmuth Ladies' College, London,  
Ontario.

Next Term will commence September 20th.

**JAMES E. DAY'S BUSINESS COLLEGE**

Will Re-open

TUESDAY, JANUARY 8TH, NEXT.

All who require business training are requested to make special inquiries as to the high reputation of the Principal of this College has established, and still maintains by the thoroughness of his work, and to take notice that Mr. J. E. DAY is not associated with any college where the name of any principal or teacher has the best resemblance, either in spelling or sound, to that of Day. Mr. J. E. Day spells his name D-A-Y—good standard Saxon—and not D-A-E, or O-D-E-A, or O-D-A-Y, or O-D-E-E. For terms address JAMES E. DAY, Accountant, College Rooms, Opposite Royal Opera House site, Toronto.

DRYIN HOUSE, 348 JARVIS ST. TORONTO.

Boarding and Day Schools for Young Ladies.

MISS HEIGHT, Principal.

The School has been under its present management eight years, and has gained an excellent reputation for thoroughness in all the niches of a good English Education. Every advantage is afforded for the Modern Languages: French, both vocal and instrumental, and Drawing and Painting under the best Professors and teachers. Resident pupils are under the personal care of the Principal, and enjoy all the privileges of a well ordered Christian home. Fees moderate. A liberal reduction for the children of clergymen. The Fall Session begins on Tuesday, Sep. 11th. The Principal can be addressed till Sept. 1st, at 1738 St. Catharine Montreal. Prospectuses can be obtained at Jarvis st., on application.

**MR. BARON'S SCHOOL,  
Glenavy, Gore's Landing.**

Will (D. V.) reassemble on January 14th, 1884.  
W. BARRON, M.A., formerly Principal U. C. College.

Parents are requested to notice that the girls of this school are freed from the evil influences of a bar-rooms, billiard-rooms, and other acquaintances.

RS. LAY'S ESTABLISHMENT FOR the Board and Education of Young Ladies.

36 & 1738 St. Catharine St., Montreal.  
his old and well-known School continues to offer superior advantages for a thorough and liberal Education. Full staff of accomplished Professors and Teachers. Music and the French language specialties. The Autumn Term will begin on WEDNESDAY, SEPTEMBER 12TH. Entrance kindly permitted to his Lordship the Bishop of Montreal; The Very Rev. the Dean of Montreal; and to the Right Rev. The Bishop of Algoma.

**COLLEGIATE SCHOOL,**

AVENUE ROAD,

will resume work on Monday, Jan. 7th. Vacancies for a few borders. The Principal would be pleased to hear of the marked success of his former pupils in the various Collegiate examinations during the past year.

M. TASSIE, M.A., LL.D., Principal.  
Dec., 1883. 57 Bloor-street East

**BOARDING & DAY SCHOOL**

FOR YOUNG LADIES,

50 & 52 PETER STREET.

MRS. NIXON,

will open her school on Wednesday, Jan. 7th, 1884.  
Attention is called to the numerous and spacious class-rooms of the establishment; also to the superior bedroom accommodation afforded to boarders.

The Unrivalled Success! The Popularity!  
THE USEFULNESS OF THE  
**PEOPLE'S CYCLOPEDIA**

Is Based Upon Facts.

For, as a General Cyclopaedia, it is the most comprehensive in scope, the most thorough in scholarship, the most systematic in arrangement, the most practical in information, the most complete in topics, the most attractive in appearance, the most convenient for use, the most recent in publication, the cheapest in price.

The "People's Cyclopaedia of Universal Knowledge" contains 58,000 topics (nearly double the number of subjects treated by either Appleton's, the Britannica, or Chambers' Cyclopaedia; 21 double-page colored maps; 100 smaller maps and diagrams, and over 5,000 engravings.

Price and Style of Binding—Complete in Three Super-Royal Octavo Volumes of over Seven Hundred Pages each, English Cloth, Red Edges, only \$17; Library Leather, Marble Edges, \$20; Half Turkey Morocco, Marble Edges, \$22. The most popular Cyclopaedia for the house, the library, the school, or the office.

**ANNOUNCEMENT EXTRAORDINARY.**

In order that every household in Canada may have opportunity to secure this grand work we will deliver a complete set, bound in any style, to any responsible person in Canada, upon such person agreeing to pay only three dollars when the books are received, and two dollars a month thereafter until they are paid for. Thus it will be seen that the payment of fifty cents a week will secure the most complete and valuable library of universal knowledge ever published. Clergymen, teachers, or intelligent men of any vocation, are wanted in every town in the Dominion to solicit orders for this grand work. For terms and full particulars, address

ARTHUR C. JACKSON, Canadian Manager,  
95 King street east, Toronto, Ont.

No similar work ever received such a general and hearty welcome. The universal sentiment is in substance that the work meets a great and universal want.

From Rev. Geo. Cochran, D.D., Toronto, President of Toronto Conference, Methodist Church of Canada, formerly Missionary to Japan: "I regard 'THE PEOPLE'S CYCLOPEDIA OF UNIVERSAL KNOWLEDGE' as a work of extraordinary merit. Whoever takes into account its convenient size, vast range of topics, immense stores of classified information, balance in the treatment of subjects, variety and taste in illustration, valuable appendices, superior mechanical execution, and reasonable price, will find that in these respects there is nothing equal to it in the market. It is suited alike to the requirements of the professional and business man and to the family library. Happy, indeed, the household where the children have access at all times to this Treasury of Knowledge. I commend it most heartily, and wish for it the widest circulation."

From Rev. A. Sutherland, D.D., Toronto, Missionary Secretary, Methodist Church of Canada: "The opinion expressed by Dr. Cochran is none too strong. The People's Cyclopaedia is a marvel of condensed information, and deserves a place in every household library."

From Rev. Wm. Briggs, Methodist Book and Publishing House: "I fully endorse the above stated opinion of Dr. Cochran concerning 'The People's Cyclopaedia.'"

From the Toronto "Mail": "The 'People's Cyclopaedia of Universal Knowledge' gives a complete description of nations, ancient and modern, civilized and heathen; the customs, laws, languages, religions and resources, and all the statistics brought down to the present time."

From the Toronto "Globe": "The 'People's Cyclopaedia of Useful Knowledge' has reached its ninth edition, and seems to cover every branch of information on which any person could possibly desire to be enlightened."

If you desire to see the work call in or send card to the undersigned, and an agent will call with the work.

ARTHUR C. JACKSON, Canadian Manager,  
95 King Street East, Toronto, Ont.

**RUPTURE CURED.**

IN 4 TO 12 WEEKS BY WEARING THE  
**IMPERIAL TRUSS,**

Declared by the highest medical authority, and the testimony of those having them in use, to be the most valuable Surgical invention of the century, can be worn **night and day** with comfort, even by an infant. SENT PREPAID BY MAIL on receipt of price. Yields to every motion of the body, being small and light does not show while being worn, and is a

PERFECT REMEDY FOR HERNIA!

Circulars containing full information sent free, on application to Prof. J. Y. EGAN, Toronto, Ont.

THE LARGEST STOCK OF

**AMERICAN BOOTS & SHOES**

IN CANADA.

IS TO BE FOUND AT

**H. & G. BLACHFORD'S**

87 & 89 KING STREET EAST, TORONTO.



**PENSIONS** for any disability; also for Heirs. Send stamps for New Laws. COL. L. BINGHAM, Attorney, Washington, D.C.

**GOOD PAY** for Agents. \$100 to \$200 per mo. made selling out fine Books & Bibles. Write to J. C. McCURDY & CO., Philadelphia, Pa.

**SCRANTON COAL.**

The only importer and dealer in Scranton Coal in Toronto offers for the present the Delaware, Lackawanna and Western Railway Company's Unrivalled Coal. Consumers will remember that I am the only dealer in the City who has this celebrated Coal for sale, and those appreciating the best Anthracite Coal mines will please call on

P. BURNS.

OFFICES,—Cor. Front and Bathurst Sts  
51 King Street East.  
Yonge St. Wharf, and  
532 Queen St. West.

Telephone Communications at all Offices.

**CHURCH GLASS.**

Memorial & Other Windows

Of Plain and Elaborate Design,

Executed from carefully studied drawings. For prices, address,

JOS. McCAUSLAND & SON,

76 King Street West, TORONTO  
ESTABLISHED 1856.

E. STRACHAN COX. Mem. Toronto Stk. Exch. T. F. WORTS.

**COX & WORTS**

STOCK BROKERS,

26 TORONTO STREET.

TORONTO

DOWN'S ELIXIR  
N. H. DOWNS  
VEGETABLE BALSAMIC  
**ELIXIR**  
FOR THE CURE of  
Coughs, Hoarseness,  
Croup, Bronchitis,  
Whooping Cough,  
AND ALL DISEASES OF THE  
Throat, Chest and Lungs.  
SOLD EVERYWHERE.  
PRICE, 25c., 50c. & \$1.00 PER BOTTLE.  
DOWN'S ELIXIR

FOR GENTLEMEN'S WEAR.



We offer Lace Boots and Gaiters of FINE CORDOVAN LEATHER. They combine all the style, comfort and durability of ordered work and are much lower in price.

OUR OWN MANUFACTURE.

J. D. KING, & CO.,

Successors to King & Brown,

79 KING ST., EAST, TORONTO.  
52 ins.

WILLIAM G. STORM, R.C.A.

ARCHITECT & CIVIL ENGINEER,  
Has had large experience in DESIGNING and CONSTRUCTING CHURCHES and SCHOOL HOUSES, all well as in General Building.

Plans and Specifications of every kind carefully and accurately prepared.  
Office, 18 & 19 Union Loan Buildings. \$15-5-

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLET & Co., Portland, Me