

# The Evangelical Churchman.

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## The Evangelical Churchman

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### URBS SYON INCLYTA.

Hail Zion, city of our Lord, sure fortress set on high,  
 For thee with strong desire I burn, to thee for refuge  
 cry;  
 Oh, take into thy sheltering walls  
 The longing heart, the soul that calls!

Naught for my merit's sake I claim, death is my por-  
 tion due,  
 Nor may I cover up my guilt—a child of wrath I sue;  
 Sin's deadly power has marred my life,  
 With sin my wasted hours are rife.

Yet still the path of hope I tread, in faith my vows arise,  
 To God I pray by night and day for his blest promises;  
 On him for grace and mercy call,  
 Creator, Father, Lord of all!

What tongue shall tell the Saviour's love to sinful mor-  
 tals shown,  
 Whom from their vile estate He raised, redeemed, and  
 made his own.  
 The world through grace He freed from stain,  
 Of each sick heart he heals the pain!

And still the stream of heavenly grace, true David's  
 fountain, flows  
 With life and healing fraught for all, nor stint nor  
 measure knows  
 So may that grace obtain for me  
 The blissful courts of heaven to see!

O, Zion, summit of my hopes, brighter than gold art  
 thou!  
 The conqueror's laurel, ever fresh, shines on thy sacred  
 brow,  
 Angels and powers in phalanx bright  
 Forever in their Lord delight!

Say, O dear country of my heart, shall there thy joy  
 be mine;  
 Shall I, in that my precious home, behold the light  
 Divine;  
 God's full o'erflowing gift obtain—  
 Or is my hope, my faith, in vain?

Be this the gracious answer borne from Zion's blissful  
 shore:  
 Thou son of earth, thy faith maintain, nor thy true  
 hope give o'er;  
 Though sin thy heavenward path would stay  
 My grace will open thee the way!

Thrice happy state! Most blessed soul who shares  
 that heavenly grace,  
 With whom thou, Lord of all the earth, dost make thy  
 dwelling place!  
 But sight of woeful guilt to see,  
 The man who lives deprived of Thee!

### ABIDE IN CHRIST THE CRUCIFIED ONE.

'I am crucified with Christ: nevertheless I live; yet not  
 I, but Christ liveth in me.'—Gal. ii. 20.  
 'We have been planted together in the likeness of His  
 death.'—Rom. vi. 5.

'I am crucified with Christ:' Thus the apos-  
 tle expresses his assurance of his fellowship with  
 Christ in His sufferings and death, and his full  
 participation in all the power and the blessing of  
 that death. And so really did he mean what he  
 said, and know that he was now indeed dead, that  
 he adds: 'It is no longer I that live, but Christ  
 that liveth in me.' How blessed must be the ex-  
 perience of such a union with the Lord Jesus!  
 To be able to look upon His death as mine, just  
 as really as it was his,—upon His perfect obedi-  
 ence to God, His victory over sin, and complete  
 deliverance from its power, as mine; and to real-  
 ize that the power of that death does by faith work  
 daily with a Divine energy in mortifying the flesh,  
 and renewing the whole life into the perfect con-  
 formity to the resurrection life of Jesus! Abid-  
 ing in Jesus, the Crucified One, is the secret of  
 the growth of that new life which is ever begotten  
 of the death of nature.

Let us try to understand this. The suggestive  
 expression, 'Planted into the likeness of His  
 death,' will teach us what the abiding in the Cruci-  
 fied One means. When a graft is united with the  
 stock on which it is to grow, we know that it must  
 be kept fixed, it must abide in the place where  
 the stock has been cut, been wounded, to make an  
 opening to receive the graft. No graft without  
 wounding—the laying bare and opening up of the  
 inner life of the tree to receive the stranger branch.  
 It is only through such wounding that access can  
 be obtained to the fellowship of the sap and the  
 growth and the life of the stronger stem. Even  
 so with Jesus and the sinner. Only when we are  
 planted into the likeness of His death shall we  
 also be in the likeness of His resurrection, par-  
 takers of the life and the power there are in Him.  
 In the death of the cross Christ was wounded, and  
 in His opened wounds a place prepared where we  
 might be grafted in. And just as one might say  
 to a graft, and does practically say as it is fixed  
 in its place, 'Abide here in the wound of the stem,  
 that is now to bear thee;' so to the believing  
 soul the message comes, 'Abide in the wounds of  
 Jesus; there is the place of union, and life, and  
 growth. There thou shalt see how His heart was  
 opened to receive thee; how His flesh was rent

that the way might be opened for thy being made  
 one with Him, and having access to all the bless-  
 ings flowing from His Divine nature.'

You have also noticed how the graft has to be  
 torn away from the tree where it by nature grew,  
 and to be cut into conformity to the place prepar-  
 ed for it in the wounded stem. Even so the be-  
 liever has to be made conformable to Christ's  
 death,—to be crucified and to die with Him. The  
 wounded stem and the wounded graft are cut to  
 fit into each other, into each other's likeness.  
 There is a fellowship between Christ's sufferings  
 and thy sufferings. His experiences must become  
 thine. The disposition He manifested in choosing  
 and bearing the cross must be thine. Like Him,  
 thou wilt have to give full assent to the righteous  
 judgment and curse of a holy God against sin.  
 Like Him, thou hast to consent to yield thy life,  
 as laden with sin and curse to death, and through  
 it to pass to the new life. Like Him, thou shalt  
 experience that it is only through the self-sacrifice  
 of Gethsemane and Calvary that the path is to be  
 found to the joy and the fruit-bearing of the re-  
 surrection life. The more clear the resemblance  
 between the wounded stem and the wounded graft,  
 the more exactly their wounds fit into each other,  
 the surer and the easier, and the more complete  
 will be the union and the growth.

It is in Jesus, the Crucified One, I must abide.  
 I must learn to look upon the Cross as not only  
 an atonement to God, but also a victory over the  
 devil,—not only a deliverance from the guilt, but  
 also from the power of sin. I must gaze on Him  
 on the Cross as wholly mine, offering Himself to  
 receive me into the closest union and fellowship,  
 and to make me partaker of the full power of His  
 death to sin, and the new life of victory to which  
 it is but the gateway. I must yield myself to  
 Him in an undivided surrender, with much pray-  
 er and strong desire, imploring to be admitted  
 into closer fellowship and conformity of His death,  
 of the Spirit in which He died that death.

Let me try and understand why the Cross is  
 thus the place of union. On the Cross the Son of  
 God enters into the fullest union with man—enters  
 into the fullest experience of what it says to have  
 become a son of man, a member of a race under  
 the curse. It is in death that the Prince of life  
 conquers the power of death; it is in death alone  
 that He can make me partaker of that victory.  
 The life He imparts is a life from the dead; each  
 new experience of the power of that life depends  
 upon the fellowship of the death. The death and  
 the life are inseparable. All the grace which  
 Jesus the Saving One gives is given only in the  
 path of fellowship with Jesus the Crucified One.  
 Christ came and took my place; I must put myself  
 in His place, and abide there. And there is but  
 one place which is both His and mine,—that  
 place is the Cross. His in virtue of His free choice;  
 mine by reason of the curse of sin. He came  
 there to seek me: there alone I can find Him.  
 When He found me there, it was the place of  
 cursing; this He experienced, for 'cursed is every  
 one that hangeth on a tree.' He made it a place  
 of blessing; this I experience, for Christ hath del-  
 ivered us from the curse, being made a curse for  
 us. When Christ comes in my place, He remains  
 what He was, the beloved of the Father; but in  
 the fellowship with me He shares my curse and  
 dies my death. When I stand in His place, which  
 is still always mine, I am still what I was by  
 nature, the accursed one, who deserves to die;



but as united to Him, I share His blessing, and receive His life. When He came to be one with me He could not avoid the Cross, for the curse always points to the Cross as its end and fruit. And when I seek to be one with Him, I cannot avoid the Cross either, for nowhere but on the Cross are life and deliverance to be found. As inevitably as my curse pointed Him to the Cross as the only place where He could be fully united to me, His blessings point me to the Cross too as the only place where I can be united to Him. He took my cross for his own; I must take His Cross as my own; I must be crucified with Him. It is as I abide daily, deeply in Jesus the Crucified One, that I shall taste the sweetness of His love, the power of His life, the completeness of His salvation.

Beloved believer! it is a deep mystery, this of the Cross of Christ. I fear there are many Christians who are not content to look upon the Cross, with Christ on it dying for their sins, who have little heart for fellowship with the Crucified One. They hardly know that He invites them to it. Or they are content to consider the ordinary afflictions of life, which the children of the world often have as much as they, as their share of Christ's Cross. They have no conception of what it is to be crucified with Christ, that bearing the cross means likeness to Christ in the principles which animated Him in His path of obedience. The entire surrender of all self-will, the complete denial to the flesh of its every desire and pleasure, the perfect separation from the world in all its ways of thinking and acting, the losing and hating of one's life, the giving up of self and its interests for the sake of others,—this is the disposition which marks him who has taken up Christ's Cross, who seeks to say, 'I am crucified with Christ; I abide in Christ, the Crucified One.'

Wouldst thou in very deed please thy Lord, and live in as close fellowship with Him as His grace could maintain thee in, O pray that His Spirit lead thee into this blessed truth: this secret of the Lord for them that fear Him. We know how Peter knew and confessed Christ as the Son of the living God while the cross was still an offence (Matt. xvi. 16, 17, 21, 28). The faith that believes in the blood that pardons and the life that renews, can only reach its perfect growth as it abides beneath the Cross, and in living fellowship with Him seeks for perfect conformity with Jesus the Crucified.

O Jesus, our crucified Redeemer, teach us not only to believe on Thee, but to abide in Thee, to take Thy Cross not only as the ground of our pardon, but also as the law of our life. O teach us to love it not only because on it Thou didst bear our curse, but because on it we enter into the closest fellowship with Thyself, and we are crucified with Thee. And teach us, that as we yield ourselves wholly to be possessed of the Spirit in which Thou didst bear the Cross, we shall be made partakers of the power and the blessing to which the Cross alone gives access.

#### POVERTY AND POOR PREACHING.

The calamity which I stand in dread of, and which is, next to the withdrawal of the divine blessing, the greatest a church can suffer, is that the rising talent, genius and energy of our country may leave the ministry of the Gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another equally true. "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the greatest evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family good education, to bring them up in what

is called genteel life, and to deny him the means of doing so is enough, but for the hope of heaven, to embitter existence.

In the dread of debt, in many daily mortifications, in harassing fears as to what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that knaws at their vitals.

#### CONVERSATION.

In conversation, as in any other accomplishment, if one wishes to excel, it is necessary to keep in practise; but there are persons with whom it is so emphatically the "ruling passion," that they "practise" at all times and in all places. It is nearly impossible to attend a concert without being annoyed during the execution of some of the finest parts by the buzzing tongues of these amateur conversationalists. Even at parties and church sociables one is frequently subjected to the same disturbances, and it is no less annoying to the performers than to those who are trying to listen; often it is equally unpleasant to the one to whom the conversation is addressed. Some one has said that "it is a secret known but to few, yet of no small use in the conduct of life, that when you fall into conversation with a man, the first thing you should consider is whether he wishes to hear you, or that you should hear him."

Narrow-minded and conceited persons are seldom pleasant companions in conversation. Michael Angelo once wrote under a student's drawing, the word "*Amplius*"—wider; and he who wishes to become a genuine conversationalist must be constantly widening himself in heart and mind. Not only is it necessary for him to have a fair knowledge of current literature and the leading events of the day, but he must have also thoughts and opinions, and that honesty that enables one to be at all times true to one's own convictions. Above all, he must cultivate that kindly tolerance and that wide sympathy with humanity that make one gentle and respectful toward the lowliest. "Bear this truth always in your mind," says Chesterfield, "that you may be admired for your wit, if you have any, but that nothing but your good sense and good qualities can make you beloved."—*Christian at Work.*

#### Missionary.

##### AN INTERESTING INCIDENT.

As a rule those who go to preach Christ in heathen lands have to be content to sow in faith, trusting to God's promise that His word shall never return to Him void. Yet how cheering must be an incident such as we read lately in an account of the work of the early missionaries in New Zealand. In one of his Sunday visits to a place called Mawi, a missionary was asked to go and see a poor sick man. Tupapa was an aged chief, and his locks were grey, his countenance was elaborately tattooed, but the eminently handsome features seemed already fixed in death. Alas! what could he do, summoned thus only at the eleventh hour? He bent over the sufferer in deep sorrow of heart, and spoke to him of the Saviour, whose arm is mighty to save even at the solemn moment when life is ebbing away. The dying man tried to answer, but his pale blue lips refused to utter a single sound; again he tried, making a stronger effort, and this time succeeded. Intelligence and joy beamed

in the features which had seemed already stiffened in death, as raising his feeble arm, he let it fall upon his breast and exclaimed, "My mind is fixed on Christ as my Saviour." "How long have you been seeking Christ?" "Since I first heard of Him," he replied, "Christ is in my heart, and my soul is joyful." Mr. Davis (the missionary) urged him to keep fast hold of Christ, and to beware of the tempter. "I have no fear," he answered, "for Christ is with me." Mr. Davis read part of John xiv. to him, and prayed with him, after which Tupapa told him how he blessed God for sending his messengers to teach him what he must do to be saved, and that now he longed to depart. "Oh," he said, "I shall die to-day; this is the sacred day." The missionary could not adequately describe his own feelings. He thought he had come to witness the hopeless end of an ignorant savage; he found he was kneeling beside one of God's dear children, who was resting trustfully on His Almighty arm, even in the midst of the river of death.

But now take a glance at the other side of the picture and look at the difficulties of the work.

From the Rev. T. J. Lee Mayer, missionary at Bannu, on the Afghan frontier, comes the following very interesting account of bazaar preaching in the midst of fierce Mohammedan fanatics. The occasion was in February last, and the Bishop who was with him was the Bishop of Lahore, Dr. French:—

"We have had a visit from the Bishop and the Rev. R. Clark, who have refreshed our spirits and cheered our hearts. It was only a flying visit, but the Bishop gave a most interesting address to a fairly-filled meeting on 'Home Influence,' and another to the schoolboys, besides confirming the daughter of the Scripture teacher, Masih Dyal, and Abdul Masih's two sons, Ummed and Mirh Masih, who came in from Esa Kheyl on purpose. They both promise, I think, to follow their father, and gave me much pleasure in examining and preparing them for confirmation. We had our usual stormy meeting in the bazaar—a glorious listening crowd, again broken up by the bitter hostility of the mullahs (Moslem priests) and the violence of their disciples; however, I was very thankful the Bishop was not hurt. There were three or four thousand people in the bazaar, and they rather lost their heads, as they generally do when excited by fanatics.

"To-day, I had rather a quieter day, thanks to two policemen, who kindly prevented my books and person from being seized—which is all one wants. I don't at all mind a row, because I can generally get them quiet for a few moments, and put in the whole Gospel plan when once I get their attention; but when five or six fellows are tugging at one's clothes, and shoving one about like the crush at a football goal, it becomes rather difficult to keep one's footing, to say nothing of the thread of one's discourse.

"A few Sundays back, I was preaching on Paul's conversion, when a mullah, a very old and bitter opponent whom I had once or twice brought to a standstill in his arguments, again came up and began cursing me as usual, and hissing out the 'Kalima' in my face. [The Kalima is the Moslem creed, 'There is no god but God, and Mohammed is His prophet.'] I took hold of him by the sleeve and showed him to the people, and said, 'Paul was once such an one as our friend here, ever speaking against the Way, the Truth, and the Life, but when God revealed Jesus Christ to him, he became a changed man, and went about preaching the truths he once destroyed, which God grant you may do, old man.' It is not a thing one would always do, but I had the Christians, Benjamin and Masih Dyal, with me, and I invited them to pray for him, and, taking off my hat before the crowd, simply asked God to

change his seemed con the Kalima him since.

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#### PROGRESS

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our storekee quiers regu 'But what w 'I will teach Epistle to t taught me 2.

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"On East Jewish refug whilst two li salem. My l to say conce for fear of fo say, the Go pride and pr the natural b have reason t that some da proclaiming the Jews. B before that ti three to your

"On the t baptized a J child, togeth last eighteen is a refugee f at the time o 1882."

British

HOLY TRIN series of spec opening of th most interestin



change his heart and reveal Jesus to him. He seemed completely dumfounded, and, repeating the Kalima, at once withdrew, nor have we seen him since.

"The illustrated lecture, with the diagrams of the Religious Tract Society on the MSS. of the Holy Scriptures, was a perfect success. I held it in the schoolroom, which was densely crowded, and had powerful lamps put behind, which showed up the character to perfection. Several people were unable to get in, and I trust many have profited by the instruction given. It gave me an opportunity of preaching the Gospel to many who would perhaps never hear it in any other way. The officers (Native) of the regiments also attended, which was a great step in the right direction."

#### PROGRESS OF THE GOSPEL IN THE HOLY LAND.

In the "Tidings from Zion" for April, there is a short notice by the Rev. H. Friedlander, of the mission work at Artouf, the settlement of the "Jewish Refugees' Aid Society:"

"The Gospel is making progress in Artouf. The Hebrew Christian brother who has undertaken to be storekeeper in Artouf, has reported very favourably of the progress of his inquirers.

"While we are deliberating how we can get a house for a missionary to live in, how we can get a missionary appointed for Artouf, there are souls there perishing for want of knowledge.

"Dare we ignore such a fact? It is very nice for myself or any other brother to get to Artouf, spend a couple of days there, return to our comfortable home, and feel thankful for the work we have done there. But how are souls to be fed on such sporadic nourishment? We cannot afford to let such a condition of things cripple the work of the Gospel. Very thankful I was, therefore, when our storekeeper promised to read with the inquirers regularly every day. When I asked him 'But what will you teach them?' he answered me, 'I will teach them the whole Gospel out of the Epistle to the Romans, just as Mr. Fleishaacker taught me 25 years ago.'

In the same periodical for May, Mr. Friedlander is again enabled to say of Artouf—

"THE GOSPEL IS STILL MAKING PROGRESS THERE."

He also has very cheering news to communicate with regard to the *Jerusalem Mission*:

#### BAPTISMS.

"On Easter Sunday, Mr. Kelk baptized three Jewish refugees, one of whom is settled in Artouf, whilst two live in the House of Industry in Jerusalem. My heart is full of things I should like to say concerning these three cases, but I refrain for fear of fostering spiritual pride. Let me, then, say, the Gospel has won victories over Jewish pride and prejudice, as well as over the enmity of the natural heart against the Lord Jesus; and I have reason to hope of two of them, at all events, that some day they will be our fellow-workers in proclaiming the glad tidings of the Gospel among the Jews. But we have to work and to pray much before that time arrives, and I commend them all three to your intercession.

"On the third Sunday after Easter, Mr. Kelk baptized a Jewish widow of Jerusalem and her child, together with a grown-up girl, who for the last eighteen months was in our school. This girl is a refugee from Alexandria, having had to flee at the time of the massacre of the 11th of June, 1882."

### British & Foreign News.

#### ENGLAND.

HOLY TRINITY, EASTBOURNE.—At the last of a series of special services in connection with the re-opening of this important church after restoration, a most interesting event took place, viz., the recantation

in public of a convert from the Church of Rome, a young lady who, having been brought up from infancy in a convent, recently came to Eastbourne for health, and heard the Word of Life, which brought to her soul light and liberty.

There will shortly be published by the Religious Tract Society the new volume of their "Pen and Pencil" series, which will be entitled *Canadian Pictures*, and will be written by the Marquis of Lorne. It will be illustrated with numerous fine engravings by Edward Whymper, from objects and photographs in the possession of the Marquis, and from sketches executed by himself, Sydney Hall, and others. During his residence in Canada as Governor-General, the Marquis possessed exceptional advantages for seeing the whole country, and the knowledge thus acquired has been transferred by him to the pages of the volume.

The National Life Boat Institution has just issued its sixtieth annual report, which shows that 274 life boats are at present under its management. Last year 282 launches were made, 725 lives were saved, and 30 vessels rescued. Special exertions were made by other boats rewarded by the Institution, which succeeded in rescuing 230 lives, so that nearly a thousand human lives were preserved last year through its operations. In the sixty-nine years of its existence, 30,563 lives have been saved.

SALVATION ARMY TROPHIES.—It was a bold stroke of tactics on the part of "General" Booth to make the meeting at Exeter Hall on Thursday last of "Five Hundred Saved Drunkards" a lever by which to raise the £10,000 which the Salvationist exchequer needed to clear off the deficit which had gathered round the last two years' income from various causes; but the result proved that the "General" had rightly gauged the enthusiasm of his generous friends, and that when they saw the trophies of the Army's peaceful work, the sinews of war would be forthcoming. The meeting had the usual accessories of the Army's gatherings at Exeter Hall. The "Hallelujah lasses," the female "cadets," the rank and file, the band, were there—all in uniform, and, the whole or in part, the "five hundred saved drunkards." It was stated that out of 320 reported up to the Monday previous, 164 of them had spent 2,412 years as drinkers; that the platform represented more than 5,000 years of drunkenness, at an estimated expenditure of £130,000. After singing and prayer, interspersed with short speeches from the "General," accompanied now and then by "volleys" from the Army, he brought forward some of the saved drunkards. "Boss" Phillips was the first, and was received with "Hallelujahs" by the Army. He described himself as a "hell-dog sinner, who had served the devil eighteen out of thirty-five years." A "Hallelujah lass," who had been rescued at Plymouth, gave her testimony, followed by a "lieutenant" sister from Stratford, who in her song said, "The Blood-and-Fire Army must bring the outcast in." "Old Whisky" was the next trophy; but the individual thus designated said he was "New Whisky" now, and his account of the way in which he was saved led the Army to strike up "The Devil and me, we can't agree." In answer to the inquiry, "Do they stand?" the "General" now introduced one "who had stood for a long while." He was followed by "A. D. C." Hawkins and "Black Bishop," the last a man of colour, and the "spiritual father" of the previous speaker.

BRIC-A-BRAC VERSUS MEN AND WOMEN.—Dr. Farrar, in his eloquent sermon preached on Hospital Sunday, said: "London gives less on Hospital Sunday than you will see given to-morrow by a handful of wealthy people, not grudgingly given, but eagerly given and emulously given, at a sale of china or of bric-a-brac." And then he went on to say that wealth might be either transformed into jewels and bric-a-brac and made the minister of pride and ostentation or it might be clothed like an angel with white robes, and azure wings, and sent into the streets of our cities to fold little children in its bosom and soothe the sick with its sympathy. It is a pity that the noble words of Dr. Farrar were not heard by all the residents of Belgravia and Mayfair, though we fear that not even his fervid eloquence would make much impression upon them. A day or two after the sermon was delivered the Fountaine collection of antique and artistic bric-a-brac was sold by auction, and it realized no less than £90,000. This is three times as much as the wealthy Metropolis can give on Hospital Sunday to assuage pain and soothe sorrow. Men and women and children are starving, suffering, dying, and with all the piteous appeals that are made on their behalf,

it is almost impossible to move the rich to come to their help. But £90,000 is readily forthcoming for selfish luxury; the flippant aristocrat can spend £14,000 on a racehorse; and the queens of society think that £4,000 for decorations on a single evening is not extravagant. How long shall such things be? "How long, O Lord, how long?"

MEETING IN THE INTEREST OF THE PARIS CITY MISSION.—An influential meeting of friends interested in the Paris City Mission, was held at 12 Grosvenor Square, on June 13th. The Earl of Shaftesbury, being absent from indisposition, the chair was occupied by Dr. Donald Matheson, and among those present were Canon Fleming, the Rev. H. Webb-Peploe, and the Rev. Dr. Philip Schaff, of New York. Addresses were made by the Rev. T. Baron Hart, and by others in support of resolutions. In the course of his remarks, the Rev. Mr. Hart said that the influence of an evangelized France would be incalculable—it would penetrate all nations. All that the French now knew of religion was the syllabus, so to speak, and if we ourselves only knew the syllabus and not the Bible, we too might be driven into scepticism. The Prime Minister of France had searched all the schools, and wherever he found in the books the name of God, the books were suppressed. The people had got to hate priestcraft, but when they heard of the One Priest, the Lord Jesus Christ, they could, and did receive His Gospel.

Although no successor to the late Bishop Colenso has yet been appointed, it is understood, says *The Daily News*, that the leading members of the Church of England in Natal are determined that the see shall not continue vacant, and that if possible a man of the same spirit as the prelate who died twelve months ago shall fill his place. Dr. Colenso was appointed Bishop of Natal by Letters Patent, and at the time of his death his position by virtue of that fact was unique among his episcopal brethren in South Africa; for it will be remembered that shortly before he died a judgment of the Judicial Committee of the Privy Council made him the only legally recognized Bishop of the Church of England in the part of the world in which he lived.

#### UNITED STATES.

The baccalaureate sermon at Princeton College was preached by the Rev. Dr. McCosh, who chose as his text Matthew ii. 1, 2. He spoke, in part, as follows:

"God has in no age left himself without a witness; and in every country he has raised up inquiring, thinking men, who seek to look beyond what appears to the senses, asking where is wisdom—that is, truth about ourselves, and the earth in which we dwell. It was just such a company that came from the East to Jerusalem, groping in the darkness for light. There was a tradition, widespread then, that at about that time a powerful prince or deliverer was to come from towards the rising sun. The heathen writers Suetonius and Tacitus tell us this, and Virgil in the fourth eclogue gives a beautiful poem descriptive of this coming. The people were beginning to feel their moral slavery, and the vices of lust and deceit that collected in cities like Antioch were offensive and repulsive; so they were more ready to believe that the great and good reformer was about to come. There may be some here who do not know what faith to adopt and hold in the midst of theological doubts and discussions. 'O for more light!' you exclaim. If this be your prayer, true and earnest, that light will come. Faith is not given to those who are not seeking it. This is just what the conquerer was to do for those afflicted ones in other ages. He was to conquer, but only by persuasion, by compassion, by pity and love. His arrows were to be sharp in the hearts of men, but this was to change pride into humility, and enmity into love.

"I have thus far looked at the epiphany at one side, historically. We will now view it on the moral, spiritual, and practical side. If we be wise men, we will make the same inquiry as did those men from the East. We shall be seeking for a king to rule over us, and when we find him we will give love and obedience, gifts more precious in his sight than the gold and myrrh from the Orient. In the college we profess to be seeking wisdom. The learning we find here is of three forms: language and literature, science, and philosophy. Each has a grand purpose. Literature opens the mind and cultivates the taste. Science increases our knowledge and yields stable truth. Philosophy calls forth thought, and goes down to deep-lying principles as a foundation. We have before us a tree, with philosophy as its roots, science as its trunk, and



literature with art as its leaves and flowers. I hope that this trinity will be kept combined in the college. The unity of nature is the divinity of nature. That man is not truly a scholar—his training is so far partial and one-sided—who does not know something of each of these branches of knowledge. While they have a beneficial influence, no one of them, nor can all, satisfy the soul or the wants of humanity. Attempts to regenerate mankind by them will prove utter failures in the future, as they have done in the past.

"Literature shall fall down before its King. Speech is the gift of God. We are not to regard blessings we enjoy as less a gift from on high because they come from second causes. Literature, in all its forms, is a divine endowment, and should be devoted to him who is the Logos. God has made a revelation of his will in the highest forms of literature. No one wrote purer history than Moses. Deeper themes are discussed in the Book of Job, and in a grander manner, than in the tragedies of Æschylus. We have no lyrics like those of David. I shrink from comparing any other literature with the discourse of our Lord. Paul had a style much like his character, abrupt, living, piercing like a sword, and yet lifting us to heaven by its sublimity. Our literature owes much to Athens and Rome, but much also to Jerusalem. The Bible has given the world new ideas, such as are not found elsewhere in the province of letters—the grand and tender ideas thrown into the thought of men by religion. Superb themes for poetry and eloquence have been furnished. It is thus that high enjoyment is attained and the mind refined. There is an idea in this country that in journalism men may employ any weapon in support of a party end; but literature, like every other work of man, is under the law to God. Lying and false reasoning are as great sins in books as in conversation.

"Science should seek after God. It contemplates good works, and contemplates them by the faculties which God has given. The wise men of the text, no doubt, brought the richest products of their countries with them. Science should bring its most precious offerings to the Lord. The Bible does not reveal scientific truth; that would not be comprehended by the body of the people. God leaves it to science to discover order in disorder; thus it is calculated to widen the mind. Some men have so familiarized themselves with these processes that they feel as if nature moved without any higher power to guide it. But wisdom is the fruit of a light which was seen at Jerusalem, and must be sought out at Bethlehem.

"Philosophy is the science of reflective thinking. All nations when civilized have some kind of philosophy. The intellect insists upon penetrating beyond the visible. Particularly will it search into the nature of the mind. Philosophy appeals to the highest reason, and is almost as old as man. Like the sun, it rises in the East and moves gradually westward. By it the human mind has mounted higher than letters and gone deeper than science."

#### FOREIGN.

**TRACT AND BIBLE WORK IN RUSSIA.**—A serious interference with mission work in Russia is calling attention to that country. Two grand difficulties have long stood in the way of spreading the Gospel in Russia. With the exception of a mission to the Jews in Warsaw, no foreign missionary effort has for many years been tolerated. In addition to this, the Greek Church has prohibited all defection from its ranks by proselytizing as strictly as the Mohammedans did up to the days of Lord Stratford de Redcliffe. By an agreement about the time of the Crimean war, the Sultan gave way on this point, but the Czar has never yielded. Under these circumstances, almost the only missionary effort possible was in connection with the operations of the Bible and Tract Societies. Under Alexander I. of Russia the British and Foreign Bible Society was enabled to do a great and good work in distributing the Scriptures. By the efforts of Mr. Knill and those who associated with him, religious books tending to expound and apply the Scripture were largely circulated. When Nicholas came to the throne most of this work was stopped and continued in abeyance till the accession of Alexander II. in 1855. The Bible Society then resumed operations, which continue to the present time to be greatly blessed, though hampered and limited on every side. The London Religious Tract Society has always watched every opportunity of printing and spreading good evangelical literature through the country, and not without success. About twelve years ago, the Continental Secretary of the Religious Tract Society was sent to St. Petersburg and Moscow to see in what direction new efforts could be made for spreading the Gospel. Dr. Craig found

that in connexion with a visit of Lord Radstock to Russia a great movement had taken place in the highest circles of St. Petersburg, and many influential people had turned to God. These were asking what they could do to tell others of the great treasure they had themselves found. They were advised to try and translate into Russian the best books that could be found, and to have them circulated among the people. Colonel Paschkoff was invited to become President of a new Society for that purpose, and in a very short time a large number of earnest and influential gentlemen and ladies met in the house of the Rev. Mr. Dalton, on Dr. Craig's invitation, to constitute a committee to carry out the work. Colonel Paschkoff accepted the position of President; a secretary and treasurer were nominated, and the Tract Society gave £1,000 to start the work. All the books, when translated, passed through the hands of the Censor and were sanctioned by him. The Emperor Alexander II., when applied to, gave permission in the most handsome manner to have the books circulated. Each member of the committee received a card from the Governor of St. Petersburg authorising distribution of the books personally or by colportage. Many of the books printed were ordered by the Minister of Public Instruction to be used in the elementary schools all over Russia. During the Russian-Turkish war, the Tract Society had their continental secretary engaged in circulating Christian books and tracts among the Russian soldiers in the camp or in the hospitals. The Bible and Tract Societies worked together, and an enormous number of books were put into the hands of the soldiers. Many of the Russians were converted at that time; some the very first time they heard the Gospel message, and the books were carried home at the close of the war. For six or seven years the Russian peasants have been meeting together in the villages on Sundays to read these books and for mutual edification. The St. Petersburg committee went on with the work that had been so favourably begun, and at the exhibition in Moscow, two years ago, a million three hundred thousand books and tracts telling the way of salvation were put into the hands of the Russian people. A great and growing work of grace has been spreading over the whole empire, and some of the young converts were enabled with great power and success to expound the Gospel to their fellow countrymen. During the spring of the present year it was considered desirable to invite the leaders of this movement to come to St. Petersburg to a conference, and the great number of those who responded to the invitation of Colonel Paschkoff and Count Korff frightened the authorities, who resolved to put a stop, if possible, to the whole affair. A leading member of the Holy Synod, who had been tutor to the present Emperor, took the matter in hand and urged the Czar to banish Mr. Paschkoff and Count Korff and to close the depot of the Tract Society. This was not the work of a bad man, who was an enemy to religion, but, like many others in a more enlightened land, he could not see that any other religion than that of the authorized Church ought to be tolerated. Mr. Paschkoff has come to England with his family, and Count Korff has come to Paris. The tract distribution will be stopped for a time, but those who have been converted by means of the tracts will continue to meet together to read the books that are already in their hands, and to edify each other by the Word of God and prayer. It is not even suggested that the St. Petersburg committee had printed a single book without the sanction of the constituted authorities; nor is it hinted that in the distribution of the tracts and books they had gone beyond the permission given them by the late Emperor. The only complaint is that the books—which, be it observed, had been sanctioned by the College of Censors—do not contain the teaching of the Greek Church. It is no unusual thing in God's dealings, that where a work had been greatly blessed, the enemy should for a time receive power apparently to crush the whole movement. The duty of God's people now is clear—that they should continue in prayer until the present cloud has passed away. It has been established in the courts of law that members of the Greek Church may meet together to read and expound the scripture, and to engage in prayer; and it is firmly believed that this step of the Government, however unpleasant it may be to the parties banished, will be the best possible means of making the great body of the new converts more earnest than they were before.

**FRANCE.**—In October 1685 Louis XIV. decreed that most cruel act, which has been so hurtful to him and to our country, the revocation of the Edict of Nantes. Protestantism was, according to the royal ukase, banished from the land, swept away from its whole surface. France, in the integrity of its population, was to be Roman Catholic. In June 1884, if the mighty king had been allowed to contemplate the unfurling of

history, he would have seen gathered in the very city of Nantes the synodal representatives of the banished Church, where they are sent by more than 500 Evangelical churches; they meet on the platform of the authority of the Scriptures, and of the faith of Jesus Christ, God and man, Saviour of the repenting sinners. If the Synod is unofficial; the State will not lend—and if it were willing to lend it, the Church would not accept it—its arm to enforce the synodal decisions; but the Evangelical congregations will freely submit to those decisions. They feel strongly the necessity of more union, of combined action, of discipline, of improvement in public worship, in the administration of the Sacraments, of the extension of mission work at home and abroad. The General Synod has taken up all these questions; but let us proceed in order. Let us enter, on June 11, the temple of Nantes

Eighty-seven deputies are present, and unanimously they elect as Moderator the venerable and eloquent Pasteur Dhombres, of Paris. He opens the session by recalling the memory of the great Huguenots who in times past have stood up steadfastly for the freedom and the interests of the Reformed Church—François de Morel, Antoine de Chaudieu, Daille, the Moderator of the last Synod previous to the glorious period of the desert. "What a privilege," said M. Dhombres, to link together the present to the past, *renouer la chaîne des temps*." "We write," added the Moderator, "a page of history. Our fathers had written the heroic page signed with their tears and with their blood. We write a new page in brotherly love, in faith to the immovable fidelity of our God, to His eternal promises, to the evangelical heritage of our fathers."

The same evening the Moderator preached before a crowded congregation a powerful sermon on these words, Isaiah xxxviii. 5, "I have seen thy tears." Tears ran down the cheeks of many of the hearers, but they were tears of gratitude. What a contrast indeed between 1685 and 1884!

Here are the principal decisions taken by the Synod: About Catechisms and Confirmation.—The Synod exhorts the pastors to bring more and more attention and care to the catechetical instruction of the youth. It finds it expedient and wise to place an interval between the reception (confirmation) and the participation in the Holy Communion.

On Mixed Marriages.—The Synod declares that the pastors must abstain from blessing such unions, unless the couple promise that the children shall be baptized and brought up in the Protestant religion.

On the Liturgies.—The Synod esteems that all the different liturgies employed in the churches must be condensed into one, the same for the whole church, and that a greater part must be given to the congregations in the public worship.

About the Bible Versions.—The Synod recommends the system of revision taking as a basis the Ostervald translation; at the same time it sees with satisfaction new translations being made, and recommends especially Dr. Segond's.

A very important movement is taking place in the Roman Catholic policy concerning the social preoccupations of the day. Under the direction, more or less apparent, of the Jesuits, the leading men of the party, for it is a party movement, have organized in numerous localities *cercles catholiques ouvrieres*. The prominent founders of the work are Messrs. de Mun and Chesnelong, both members of the Parliament. The committees had the other day a general assembly in Paris, and a resolution was carried tending to give a new impulse to the work. The children and the working classes there are the basis of influence and action in the future, and the Roman Catholic Church exhibits a great intelligence of the situation in cultivating that field. Some men think that the Pope will be seen to lean on the masses and become a sort of supreme socialist leader. I mention the idea for what it is worth. We Protestants must be careful about this, and take care not to neglect the masses; it is our duty, no less than our best policy, to evangelize them.

In the meantime, M. Renan soars more and more in the supreme spheres of distinction and refined indifference. His last work, "Etudes d'histoire religieuse," is beautiful in style, and not without some creditable thoughts, as when M. Renan claims liberty for all, and proclaims piety to be eternal. But he is nothing but a sceptic and a scorner, or rather a distinguished epicurean; his supreme ambition, he says, is to have his writings divided into fifty-two chapters, one for each Sunday in the year, and that they should be bound in morocco, and become the mass-book, handled by aristocratic feminine fingers, "*finement gantes*," with fine gloves! No commentary is needful to such sentiments!—*Correspondent of London Record.*

Dr. Beckman, of the State Church, has in *holms Dagblad*, a countenance the alliance, which was attributed to a member of the Alliance of Church and Luther, deploring the loss of good will neverth called all the members and the importance of the Church, in the far with other den and the undue pressure to light. Dr. Beckman's Bishops against the distance, as coffin."

THE R. C. CHURCHMAN asks:—Why the Church in Prussia expressed a noble Prince Bismarck of Catholics as much could wish for. It appears very clearly drawn up by the Catholic Rhineland, and rec that Union:—

1. The Archbishop has been superseded, and are liable to be "suspended."

2. Upwards of 1,000 archdiocese of Colorado out priests.

3. In the archdiocese deprived of their salaries owing to them now.

4. All the seminarians.

5. The Royal Ecologist as a monument.

6. Priests are still country at a minute.

7. Most of the papers pressed; the few re-



#### DIOCE

In our issue of 31st Oct. by Rev. W. F. C. Domestic and Foreign attention of all Diocesan importance of sending us now publish below thereto:—

The regular annual Hall, in the city of M. September, prox., at

The following not the constitution and published in this convention the instructions of the

1. By the Secretary.

That Article 5 be

Board of Management

year, viz., in September

Wednesday after Easter

And that Article 5

ing on the first Wednesday

2. By J. J. Mason,

"That in order to

city with regard to the

Society, it is desirable

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office of the General Secretary

shall be sent to any

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Diocesan Synods be

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whether special or general

Foreign and Domestic

No. 1 of the Board of

laws of the Board be

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"That By-Law No.

the word 'Treasurer

therefor the word 'Se-



Dr. Beckman, one of the Bishops of the Swedish State Church, has written an able paper in the *Stockholms Dagblad*, anent the refusal of that Church to countenance the Conference of the Evangelical Alliance, which was to have been held at Stockholm. He attributes it to a mistaken conviction that the tendency of the Alliance was to work against the Lutheran Church and Lutheran doctrine. The Bishop, while deploring the loss of the Conference, thinks great good will nevertheless result. Attention has been called all the more forcibly to evangelical principles, and the importance of unity shown. The weakness of the Church, in that its leading spirits are afraid to confer with other denominations, has also been revealed, and the undue power of a few leading men brought to light. Dr. Beckman thinks the declaration of the Bishops against the Conference is "a dull sound heard in the distance, as of a hammer driving a nail into a coffin."

**THE R. C. CHURCH IN PRUSSIA.**—The London *Tablet* asks:—What are the grievances of the Catholic Church in Prussia? English papers have repeatedly expressed a notion that the concessions made by Prince Bismarck during the last four years give the Catholics as much religious freedom as ever they could wish for. What this freedom really amounts to appears very clearly from the syllabus of grievances drawn up by the Committee of the Catholic Union of Rhineland, and recently submitted to the Congress of that Union:—

1. The Archbishops of Cologne and Posen have been superseded, and the other prelates of Prussia are liable to be "superseded" at any time.
2. Upwards of 1,000 parishes are bereaved; in the archdiocese of Cologne alone as many as 300 are without priests.
3. In the archdiocese of Posen the priests are still deprived of their stipends; upwards of £750,000 is owing to them now.
4. All the seminaries for priests have been closed.
5. The Royal Ecclesiastical Court continues to exist as a monument of the oppression of the Catholics.
6. Priests are still liable to be turned out of the country at a minute's notice.
7. Most of the religious orders have been suppressed; the few remaining ones are oppressed.

## Home News.

### DIocese OF TORONTO.

In our issue of 31st ult. we published a circular sent out by Rev. W. F. Campbell, General Secretary of the Domestic and Foreign Missionary Society, calling the attention of all Diocesan Treasurers, &c., to the great importance of sending in their returns by August 31st. We now publish below further information with regard thereto:—

The regular annual meeting will be held in the Synod Hall, in the city of Montreal, on Wednesday, the 3rd September, prox., at 9:30 a.m.

The following notices of proposed amendments of the constitution and by-laws of the Society are published in this convening circular, in accordance with the instructions of the Board:—

1. By the Secretary:—  
That Article 5 be altered to read as follows: "The Board of Management shall meet three times in each year, viz., in September, November, and on the first Wednesday after Easter, &c."

And that Article 5 be altered to read, "At the meeting on the first Wednesday after Easter."

2. By J. J. Mason, Esq., General Treasurer:—

"That in order to ensure completeness and uniformity with regard to the accounts and business of the Society, it is desirable and necessary that all correspondence, and all remittances, should go through the office of the General Secretary, and that no remittances should be sent to any diocese except through the General Secretary, and that the secretaries of the several Diocesan Synods be requested to observe this recommendation and assist in its promotion, and to include in their remittances to the General Secretary all moneys collected in their respective dioceses for all purposes, whether special or general, to be used in any way for Foreign and Domestic Missions, as defined by By-Law No. 1 of the Board of Management, and that the by-laws of the Board be amended so as to conform to the spirit of the resolution, viz:—

"That By-Law No. VI. be amended by striking out the word 'Treasurer' in the 12th line and inserting therefor the word 'Secretary,' and by adding after the

word 'day' in the 18th line the words 'which shall be forwarded in the same manner as the offerings for Foreign Missions.'

"That clause VII. be amended by adding after the word 'correspondence' on the fifth line, the words 'keep the books and accounts of the Society, receive all moneys on behalf of the Society, pay the same over monthly or oftener to the General Treasurer, taking his receipt therefor,' and that the following words be added to the clause, viz: 'The Secretary shall furnish to the Board security to their satisfaction for the due accounting of all moneys which may come into his hands.'

"That clause VIII. be amended by adding after the word 'receive' in the first line the words 'from the General Secretary,' and by striking out the last sentence commencing with the words 'The Treasurer shall furnish—' that clause to be amended by adding after the word 'year' in the 6th line the words 'at which date the fiscal year of the Society shall end.'"

3. By R. T. Walkem, Esq., Q.C.:—

"That the Bishops of each diocese receiving assistance from this Board shall be required to send to the Secretary of this Board a reasonable time before each meeting thereof, a statement shewing the moneys received from all other sources outside of their dioceses for missionary work in such diocese since the preceding statement, so that the Board may be enabled to make an equitable and prudent apportionment of the funds at its disposal."

The members of the Board who intend to be present at this meeting will kindly notify the Secretary, Box 257, Toronto, not later than the 20th inst., and mention the railway line on which they will travel, in order that railway certificates may be forwarded in good time.

W. F. CAMPBELL, Secretary.

**ST. PETER'S.**—Ven. Archdeacon Boddy left on Monday for the country to take a much-needed rest. The duty of St. Peter's will be taken by the Rev. Ed. Owen during his absence.

**ST. PAUL'S.**—Rev. Johnstone Vicars, who has not been able to do duty for the last eighteen months, preached in this church on Sunday morning. The rev. gentleman made an eloquent appeal for the Jews, and gave some interesting statistics and other information with regard to their evangelization. We trust that health and strength will permit him to plead their cause in many other churches.

**CHURCH OF REDEEMER.**—Rev. Septimus Jones, M.A., is expected to return this week from the Lower Provinces. We hope the rev. gentleman's health will be benefitted by the change.

**ST. PHILIP'S CHURCH.**—Rev. F. Sweeney will be absent from the city for four Sundays, he having left last week for Montreal.

**ST. JAMES' CATHEDRAL.**—The Bishop of Rochester did not preach in St. James' on Sunday, as announced, owing to his not having arrived in the city.

The Secretary-Treasurer of the Church Women's Mission Aid begs to remind clergymen and others requiring assistance during the coming winter, from the Society, that applications must be sent in early to ensure attention before Christmas. She also requests all who are indebted to the Society, or who have collected funds for the work, to forward the amounts immediately. Address, Mrs. W. T. O'Reilly, Sec.-Treas. C. W. M. A., 37 Bleeker-street, Toronto.

**RUNNYMEDE.**—On the 30th ult. the annual Sunday School picnic in connection with St. John's Church was held at the High Park. The children and friends met at the church and proceeded in vehicles to the Park, where a very enjoyable time was spent. The dulness of the day and an occasional shower in no way interfered with the enjoyment. The children entered heartily into the races and other sports, and nothing occurred to mar the pleasure of the little ones, who returned at dusk wearied to their homes.

**ELBA.**—On Sunday next St. James' Church will be opened for divine service. The following clergymen will officiate:—Revs. W. C. Marsh, H. G. Moore, A. C. Watt, and the incumbent, R. A. Rooney.

### DIocese OF HURON.

The following is a continuation of the Bishop's last confirmation tour, which we published last week:—

**SUNDAY, July 26th.**—The Bishop, accompanied by Rural Dean Falls, left Amherstburg for St. Stephen's Church, Sandwich East. The journey of 18 miles between Amherstburg and Windsor was performed by steamboat up the singularly attractive waters of the Detroit River. Having reached Windsor, the Bishop drove the remainder of the journey (nine miles) into the country, where the church stands. A very large congregation awaited his Lordship. Twenty-seven candidates were presented by the rector of St. Philip's Church, Sandwich, the Rev. R. W. Johnstone, who has also the care of St. Stephen's. The Bishop addressed the candidates with his accustomed vigour and afterwards preached a most effective sermon. The services were held in the afternoon.

The Bishop next visited Walkerville, a drive of eleven miles from Sandwich East. The church, which is a large one, was filled with an attentive audience, although the service was held on Saturday evening. His Lordship preached a powerful sermon from 1 Kings 20: 39.

**SUNDAY, July 27.**—The Church of All Saints, Windsor, a large and handsome structure, was filled to its utmost capacity on Sunday morning. The rector, Rev. Mr. Ramsay, presented 21 candidates. They were greatly impressed with his Lordship's very practical address, and the congregation was much edified by his very eloquent sermon.

The Bishop preached in St. John's Church, town of Sandwich, on Sunday evening. The church, which is a model for beauty and convenience, was filled by a devout congregation. The rector here presented 15 candidates for confirmation.

**MONDAY, July 28th.**—His Lordship left Windsor by steamboat for Point au Pelee Island, in Lake Erie. The distance from Windsor by boat is 65 miles, but the island is only 15 miles distant from the mainland. It is the extreme south-west point of Canada, is very fertile, and possesses several excellent vineyards. It was settled by the McCormack family many years ago. Some fourteen years ago a neat stone church was erected. The Bishop's visit was looked forward to with eager delight, and an immense crowd waited his arrival. He preached a most impressive sermon from Rev. 3: 20, which came home with the Spirit's power to the hearts of many.

**TUESDAY, July 29th.**—The Bishop returned to Windsor and left in the afternoon for Algonac, Mich. (30 miles distant from Windsor), where Rev. Rural Dean A. Jamieson, missionary to the Indians on Walpole Island, resides.

**WEDNESDAY, July 30.**—A large congregation of Indians awaited his Lordship at St. John's Church, Walpole Island. He addressed them by two interpreters, Rev. Messrs. Chase and Jacobs. Thirty-four Indians were presented for the rite of confirmation. After the confirmation service, a subsequent missionary meeting was held, which was largely attended. The Indians will not soon forget this (his Lordship's) first visit to them.

July 31st.—The Bishop returned to London and is now enjoying the rest of a much-needed holiday.

The following will be found an interesting account of the visit of the Bishop of Huron to Indians of Walpole Island:—On Wednesday, the 30th ult., some 30 members of Holy Trinity Church, Wallaceburg, accompanied by their pastor, Rev. H. A. Thomas, embarked upon the steam pleasure yacht "Uncle John," with the double object of having a day's outing, and of attending the confirmation service at St. John's Church, Walpole Island. The weather was delightful. After a pleasant sail down the Sydenham, up the Chenal Ecarte, and down the St. Clair, the party disembarked at the saw-mill on the head of the Island. While clambering up the gangway along which logs are drawn into the mill, more than one of the party seemed to become suddenly tired, and to resolve upon taking a brief rest, in fact, the planks seemed "greased for the occasion." However, without any serious mishaps, all reached *terra firma et plana* in safety, and wended their way towards the church. While awaiting the arrival of the clergy who were to conduct the service, there was opportunity for inspecting the church and its surroundings. Standing upon a fine rise of ground and overlooking the beautiful St. Clair, the church is at once an ornament to the landscape and a credit to the Rev. Rural Dean Jamieson and his congregation. Directly south of the church is a very neat little school-house, in which the Indian children are instructed at the expense of the Church of England, by a teacher who holds a certificate from the Educational Department of Ontario. Between the school-house and the river stands the old church, now used as a council house. It was built some 45 years ago, and is an interesting relic of the early efforts of the Church of



England to civilize and Christianize the tawny aborigines. South-east of the old church and surrounded by shrubbery and an excellent garden, is situated a very neat and comfortable frame building, intended for a parsonage, but now occupied by the schoolmaster, as the missionary resides in Algonac, Michigan. Soon the tolling of the church bell directed our attention to two boats gliding over the waters from the American shore towards the Island. These soon discharged their cargoes, consisting of Bishop Baldwin and wife; Rev. A. Jamieson and wife; Rev. Messrs. Davis, Chase, and Jacobs, of Sarnia; Rev. Mr. Flowers, of Marine City, Diocese of Michigan, and one or two other persons. The service was begun by Rev. Mr. Jamieson, who in the Indian language gave out a hymn. This was sung by the choir and congregation, as were the other musical portions of the service, in that weird and plaintive tone which characterizes the Indian voice, and was accompanied by the sound of a small cabinet organ played by a young Indian. Selections from the Prayer Book were read by Mr. Jamieson in the Indian language; and the responses by the congregation, in the same language, were most devout. The address of the Bishop to the candidates was given in the simplest and plainest language, but with all that wealth of illustration and fervor of utterance for which he is so noted. A pause was made at convenient intervals in the address, during which the Rev. Mr. Jacobs interpreted to the Indians the words spoken by the Bishop. Upwards of thirty persons presented themselves for "the laying on of hands." The majority consisted of young persons, though there were a few who showed marks of advancing age. It was a touching sight to see so many of these "children of the forest" thus confessing Christ before men, and consecrating themselves to His service, in this age when so many of their white brethren are relapsing into practical heathenism, and neglecting the teachings of that Book from which are drawn all those lessons that have made the civilization of Christian nations so much superior to that of Babylon, Egypt, Greece, and Rome. After an intermission of half an hour, a missionary meeting was held in the church, at which interesting addresses were delivered by the Bishop and others. At the close, our Wallaceburg excursionists returned to High Bank; where, after doing ample justice to the contents of the lunch baskets, a few hours were spent in various recreations. One of the most interesting sights at High Bank is the burying-ground of the few pagan Indians of the Island. Here, each grave is covered by a rude wooden structure, of logs or of boards, in the end of which is left a small opening, which, we were told, is for the purpose of permitting the spirit of the departed to go in and out at will. Near by is the cemetery of the Christianized Indians, in which there stands at the head of many of the graves, a small cross—meet emblem of that faith which enables both Indian and white man to die "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ." Our voyage came in the twilight and moonlight was very pleasant, and brought to a close a day which afforded pleasant recreation to the body, while at the same time it suggested thoughts calculated to cheer and edify the soul.

**OXFORD CENTRE.**—The garden party given by Christ Church congregation at the residence of Mr. Thomas Lee, on the 29th, proved a complete success. The evening being fine, a large number assembled. The beautiful grounds were lighted with Chinese lanterns. Excellent music was furnished by the Woodstock brass band. Proceeds (about \$50) to be given to the Sunday School, which has been recently started. This is the third Sunday School the incumbent, Rev. Mr. Hamilton, has started in the parish inside of a year, and all are in most prosperous conditions.

**OBITUARY.**—A well-known clergyman, Rev. M. M. Dillon, died at the parsonage, Port Dover, on the 5th. He had been seriously ill for about two weeks of heart disease, which had been of long standing. Mr. Dillon was 70 years of age, and had enjoyed a long and active career in the ministry, both in Canada, the Southern States, and the West India Islands. For the past two years he has filled the pastorate at Dover. He came to this country from England in 1854, under the auspices of the late Bishop Cronyn. The funeral took place on Thursday last, in London, at the Woodlawn Cemetery, and was well attended. A large number of the city, suburban, and outside clergy were present at the station, as well as many friends. The pall bearers were Rev. Canon Newman, Dr. Brown, E. B. Reid, Edward Rowland, Archdeacon Marsh, and L. Skey (Port Dover). The services were conducted by Rev. Canon Innes, of St. Paul's.

#### DIocese OF ALGOMA.

**GRAVENHURST.**—The congregation of Christ Church Purbrook, are rejoiced by the kind sympathy and help of the Rev. H. T. M. Kirby, Vicar of Mayfield, Sussex, England, who, with the assistance of his parishioners, has collected about \$75 by shilling collecting cards. Out of this fund Mr. Kirby has purchased and sent out a beautiful  $\frac{1}{4}$  plate communion set, and brass alms dish, which are safely to hand. The remainder of the sum was sent and has been expended in the purchase of surplice, communion linen, and the making of communion table and lectern. In behalf of wardens and people, the Rev. John Greeson tenders his most heartfelt thanks.

#### DIocese OF RUPERT'S LAND.

The Rev. A. G. Pinkham has just returned from a missionary trip to Beaconsfield, Norquay and Swan Lake. At the first place a meeting of the parishioners was held on Saturday evening, and a vestry formed. On Sunday morning divine service was held, at which there was a large attendance. Afterwards Mr. Pinkham drove to Norquay, where he held an afternoon service, and also read the funeral service over the remains of the man Rockett, who met his death in a slough on Friday last. Then he proceeded to Swan Lake, where evening service was held, and, at its close, a meeting of parishioners. A meeting of the parishioners of Norquay was held on Monday. Mr. Pinkham has lately been appointed to those districts, and will leave in a few weeks to take up his residence at Norquay.

**WINNIPEG.**—The beautiful and costly stone edifice which has been erected by the congregation of Holy Trinity Church on the corner of Donald and Graham streets was opened for divine service on July 25th. There was a large assembly of worshippers, many of whom before and after the services embraced the opportunity of admiring the architectural superiority of the building, both as regards its exterior and its interior. Its massive walls give the impression of stability which strangers would not expect to find in a new city, and its architectural design is suggestive of the ancient cathedrals of the old country, rather than anything which is usually associated with the prairies of the west. At the appointed hour for commencing the service the clergy in their full robes entered the church at the front door in procession from the vestry, and marched down the centre aisle to the chancel. The names of those present were as follows: The Most Reverend the Metropolitan Bishop of Rupert's Land, Very Rev. Dean Carmichael, of Montreal, Very Rev. Dean Grisdale, Ven. Archdeacon Cowley, Ven. Archdeacon Pinkham, Rev. Canon Machray, Rev. O. Fortin, the Rector and Revs. Messrs. Cook, Seaman, Cowley, Pentreath, Alfred Fortin, Boydell, Hooper, Davis, Leslie, Lane, Jephson, Golding, Stunden and Hicks. The services were opened by Dean Carmichael, who read the first part of the prayers. The lessons were read by Archdeacon Cowley and Archdeacon Pinkham, after which the prayers were concluded by Dean Grisdale. The musical portion of the services was led by Dr. Maclagan on the organ, and a full choir. The Bishop preached the sermon, taking as his text Heb. x. 19. After congratulating the rector and the parish on the beautiful house that had been erected for the glory of God, the Bishop remarked: "You have had, as a parish, a short history. Thirteen years ago there were only a few hundred people in the whole city of Winnipeg, in which we have now six fully organized parishes. But though your history is short, you have already required a succession of churches leading up to the beautiful stone church, in which we are worshipping this evening. This rapid growth has its difficulties. The successive efforts are more or less burdensome and there is a lack of means. We feel this in all our church institutions. We are deprived of that help for our permanent buildings that others from starting later have enjoyed. Our institutions have been for our population and means very much in advance of those of the older colonies. We suffer for this. For example, my predecessor obtained many years ago a grant of £1,000 for St. John's College from the Society for Promoting Christian Knowledge. Of this, £700 was spent mainly on a wood building, that did its work but has disappeared. But a gift of £1,000 turns up when we now need assistance. I received a further grant of £1,000 for the new building of St. John's College, but £2,000 was about the same time granted for another institution. They began with permanent buildings. That was their first grant. But if our successive temporary buildings—one rapidly following another—have cost a good deal, the money has

not been wasted. They did a needed work. They were in their day a blessing and a gain. The erection of this church has at length fulfilled the wishes of the congregation in the past few years. The building of a beautiful temple for God's service is, indeed, a worthy aim. It is not the first need of a parish. I have not thought yet of attempting to build a cathedral worthy of the diocese, though it would be to me a comfort and a delight. The first need at our centre was that of a body of men for the educational and mission work of the church. So in a parish the first need is the living man with the message of life." And in concluding an eloquent sermon: "Seek then, dear brethren, that this church, which you have erected and which has now been set apart for the worship and glory of God, may be made to you a house of prayer—no other than a gate to Heaven—seek that here you may be made with David to taste and see that the Lord is gracious—that you may be satisfied with His House, even of His Holy Place—and thus by using reverently the means of grace you may be made, year by year, to grow in fitness for joining that blessed company, that serve God for ever—in His own presence, with exceeding joy." On Sunday the preacher was Very Rev. Dean Carmichael, at both morning and evening services.

#### Book Reviews.

**THE CENTURY** for August. The Century Co., New York. This "Midsummer Holiday Number" is one of great beauty, replete with choice articles, out-of-door sketches, and anecdotal sketches suited for vacation reading. Among the beautifully illustrated articles are: "A Glance at British Wild Flowers;" "Recent Architecture in America," and the first of a series "On the Track of Ulysses," describing a yacht cruise on the Mediterranean, undertaken at the expense of the Century Company. There are three noteworthy personal sketches, whose subjects are "Chinese Gordon," "General Sam Houston," and "The Queen of Roumania." There are humorous short stories and other interesting papers, miscellaneous in character, besides Topics of the Time, Open Letters, and Bric-a-brac, which add so much to the life and interest of this magazine.

**HARPER'S MAGAZINE:** Harper & Co., New York. The August number contains nine beautifully illustrated articles. Among them is the first of a series of historical papers by the Rev. Treadwell Walden, entitled "The Great Hall of William Rufus"—the Westminster Hall of later days; "Salt Lake City," with fifteen illustrations; "Artist Strolls in Holland;" "Some Work of the Associated Artists;" "Transcripts from Nature;" "From the Mountain Top;" "The Garden of Fame," and "The Gateway of Boston," with many other interesting papers. Roe continues his delightful nature story. The various departments are full and fresh. This is a very excellent number.

**ST. NICHOLAS:** The Century Co., New York. The August number is fully up to the mark. It contains over two dozen sketches, papers, and stories, and upwards of fifty illustrations. The article on the manufacture of paper is beautifully illustrated, and full of interest. "Old Shep and the Central Park Sheep" is a charming sketch. "Jack in the Pulpit," "The Letter-Box," "Agassiz Association," and "The Paddle-box," are full of interest. *St. Nicholas* is *facile princeps* of all children's magazines. There is nothing like it.

**THE NORTH AMERICAN REVIEW:** No. 30, Lafayette Place, New York. The August number contains the following articles, all full of interest:—"The Encroachments of Capital," by Justice James V. Campbell; "The Origin of Comets," by Richard A. Proctor; "Are We a Nation of Rascals?" by John F. Hume; "Man and Brute," by George J. Romanes; "The Drift towards Centralization," by Judge Edward G. Loring; "The American Element in Fiction," by Julian Hawthorne; and "Prohibition and Persuasion," by Neal Dow and Dr. Dio Lewis.

**THE PRESBYTERIAN REVIEW:** A. D. F. Randolph & Co., New York. The articles in the July number of this noble quarterly are of a more popular character than usual. The most interesting are those on "Melancthon," by Dr. Schaft; "The Religious Belief of Shakespere," by Dr. Murray; and "The Proper Train-

ing of Young reviews of "rec 60 pages. In alled. Nowhe to be found so an account of and exegetical

THE BIBLE Oberlin, Ohio. of Biblical and character. Th have given it i particularly see much stronger The "Critical the leading arti tian Life and I Scotland;" "T Christians," by on Ladd's Doc man;" "The T by Dr. Fairchil on "Common quarterly about worth, and is i theology. Eac and the price h

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ing of Young Converts," by Rev. T. S. Hamlin. The reviews of "recent theological literature" extend over 60 pages. In this department this periodical is unrivalled. Nowhere else, so far as we are aware, is there to be found so complete, discriminating, and reliable an account of the current productions of theological and exegetical science.

THE BIBLIOTHECA SACRA, July. E. J. Goodrich, Oberlin, Ohio. This old-established quarterly journal of Biblical and theological literature maintains its high character. The recent changes in its management have given it increased vigor and freshness. This is particularly seen in its review department, which is much stronger and more complete than it used to be. The "Critical Notes" are very suggestive. Among the leading articles we notice especially one on "Christian Life and Doctrine," by Dr. Simon, of Edinburgh, Scotland; "The Study of Hebrew among Jews and Christians," by Dr. Pick; "Inspiration, with remarks on Ladd's Doctrine of Sacred Scripture," by Dr. Boardman; "The True Principle of Theological Progress," by Dr. Fairchild; and a racy and instructive lecture on "Commonplace Books," by Dr. Butler. This quarterly abounds in articles of solid and permanent worth, and is invaluable to the professional student of theology. Each number contains almost 200 pages, and the price has been reduced from \$4 to \$3 a year.

THE CHURCHMAN: Elliot Stock, 62 Paternoster Row, London, England. This excellent monthly occupies the place long held by *The Christian Observer*, and is conducted by prominent members of the evangelical party in the Church of England. The current number contains, among other interesting papers, articles on "Sympathy as a Qualification for the Work of Christ;" "The Response of the Church of England to the Wants of Modern Times;" "The Extended Diaconate;" "Sion College;" "Emigration and the Poorer Classes." The book reviews are very full and discriminating. Price twelve shillings ster. a year.

## The Church of England

### TEMPERANCE SOCIETY

#### AT HOME AND ABROAD.

##### ABROAD.

UTTERANCES OF THE BISHOP OF EXETER.—We give additional extracts from the speech of the Bishop of Exeter at the recent National Temperance Congress:—

If the total abstainer tells me that he thinks that drinking some is in itself a sin, or that the Bible forbids it, I shall tell him in reply that I am sure he is mistaken. If he refuses to work with me, or if he insists on attacking me unless I agree with him, I shall not therefore cease to practise and to preach total abstinence as the best remedy for present evils, but I shall ask him to consider whether his cause will gain by going off to what is not our present concern. Our present concern is how to grapple with a terrible mischief, and we stand not on mere theories of what is abstractedly right, but on the solid ground of experience, accumulated by observation of fact. The best remedy, and the only available remedy, for the mischief is total abstinence. This is an appeal to the understandings of our countrymen, and at every point we challenge examination into the statements we make; and we say more especially to the masses, who are the main sufferers, join us in the way we have discovered, and then there is some hope of happier times.

You cannot be indifferent to the vast mass of suffering, all coming from one evil source, which is now making so many of your fellow-men miserable. You cannot be indifferent to the crime, to the disease, to the privations, to the misery of innocent children, to the hopelessness of successive generations of sufferers which every now and then seem to send up a cry as it were from the abyss—a wail of agony, of despair, of sinful desire for vengeance on society; you cannot know of it and not desire to help—and we venture to show you how. There are two ways in which we have proved that you can help us. We are not going by

conjecture. We have evidence for every word we say. In the first place, we have proved that every soul can help in some degree by removing the temptations which now abound on every side. You do not know how terrible are these temptations. You cannot imagine what it is to a man who has any weakness in regard to temperance to find allurements to indulgence dogging his steps, meeting him at the corner of every street, indulging with all friendly intercourse, lying in wait in every business transaction, lurking in every kindly recognition of service. You cannot imagine how hard the customs of our country make every step towards recovering from past falls, or towards strength against future falls. You would confer an untold benefit on hundreds whom you do not know if you would do your best to banish the intoxicating liquor from the ordinary dealings between man and man. The stimulant is now the token of good fellowship, the expression of goodwill, the reward of ordinary service, the cement of kindly feeling, and it derives therefrom the tenfold power of mischief. If you would help to deprive it of this position you would do more to bless your fellow-creatures, and especially the poor, than by any ordinary sacrifice whatever. The very quantity of it, the very abundance of its presence, is a temptation; and if you could get less of it made, and less of it sold just within easy reach, you would make the difficult upward path easier to many a sorrowful sinner; you would make the battle against temptation far easier to many a struggler on the brink of the moral precipice. But that is not all. In the second place, we have proved that of all the forces that uphold the soul in the hour of conflict, there is none so potent as that of sympathy. There is nothing like it in the world for moral power. To stand side by side with a man in the battle multiplies his strength by ten. This is the very essence of our whole system. We bind men by pledges in order that each may feel the sympathy of his neighbour in what he has to do and bear in keeping the pledge. Our pledges are not pledges to ourselves—they are pledges to one another. We can fight the enemy with immense increase of strength if only we are all one in the great struggle. It is here that men can help their fellows who, perhaps in this matter, need no help themselves. Here again we are standing not on theory, but on fact. We know that every one who joins us adds to this force. We know that whatever success has attended our efforts hitherto has been mainly due to the force of sympathy of which our union is the expression. And it is for this reason that we welcome among the ranks of total abstainers thousands who feel no need and have no need of any such restraint on their own account. What good will my abstinence do to the unhappy creature who is throwing away all that makes life of any value next door, and, still more, what good will it do to the many thousands who know nothing about me, and of whom I know nothing? Nay, but we have proved the good. We are asserting bare fact when we say that the sympathy of the numbers is, for our special purpose, one of the very mightiest of all the forces that can be brought into the battle. There is in this country an abundance of almsgiving; there is charity in the form of money to such an amount as in many places to do far more harm than good; the charitable endowments of this country are the wonder of the world. And yet I verily believe that if not one penny of all this money was so spent, and if all the charitably-disposed, instead of giving their money at all, would make the personal sacrifice of joining our ranks, the help to the poor, the blessing bestowed on thousands of homes, the moral elevation of thousands of families, would exceed beyond all calculation all the good that now comes from that overflowing kindness. I venture to say, however extravagant it may seem, that if all the charities of London were to be absolutely discontinued, and all the respectable inhabitants were to give up absolutely all alcoholic liquors, the gain to the poor would be incalculably great, and in twenty years "the bitter cry of outcast London" would be remembered with astonishment. I never will ask any man to be a total abstainer unless his heart and conscience are thoroughly convinced. I should not wish to have any comrade in such a conflict who had even a doubt about the best mode of fighting the battle. Nor would I assert for a moment that men cannot do very much without becoming total abstainers. Nor would I allow myself to undervalue their labours or to judge their action. I would welcome them with the greatest joy as sharing with me the sense of the great duty incumbent on every one of us, to do what he can in his own way, at his own time, by his own kind of sacrifice, for the common cause. But if I am asked why total abstinence is the form of sympathy which so many of us have chosen for our own adoption, I can but answer that this appears to us the most effective, the most easily understood, the most

sure to draw heart to heart in this particular battle, the most expressive of what we feel for those who are in the very heat of this most difficult conflict.

We appeal to men's consciences. We call on men not to look on while their fellow-men are being destroyed. Whatever else they may choose we protest against their choosing to be indifferent. We call on them, if they find our methods wrong, to look, and to look earnestly, for other methods. We maintain that our common humanity makes it a matter of duty not to stand by when such a mass of evil is before our eyes. We appeal to them as men, in some way or other, to give a helping hand. We appeal still more earnestly to all who call themselves Christians. We tell them that many Christians are in danger—many are perishing. Can they call themselves followers of Christ if they know this and care not for it? We desire not to dictate to the consciences of any. If they are really concerned about this matter we have no right to make a demand for more. They shall judge for themselves, and we will rejoice greatly if their judgment is to join with us, and we will utter no word of complaint if their conscientious judgment takes them on other roads than ours. For we are quite sure of this, that the fact that men's consciences are with us in our aim is far more for our cause than can be overbalanced by any difference of opinion as regards our methods.

The provision made for drinking is not only enormously excessive in quantity, it is so distributed as to make it a perpetual temptation unlike other temptations; it has special advantages conceded to it whereby it may tempt people on Sunday when no other trade is allowed to invite custom; it is regulated with no reference to the wishes of those in whose interests it avowedly exists. We do not ask the Legislature to regulate it for the people either on our own theory or any other theory. We ask that it shall have no special advantages on Sunday, and we ask that the regulation of it shall in some way be put into the hands of the people who are to use it. We do not ask the Legislature to coerce the people in the matter. We feel that they are coerced at present, for they are never consulted whether a public house shall be established close to their doors. We appeal to the people, and for the people. We ask that in every place they shall have the power to deal with this matter themselves. At present every landowner has the power of regulating at his own discretion what provision for the sale of stimulants shall be made on his own estate. Is it so utterly inconsistent that we should ask that the residents on the land should have the same power? They are interested far more than the landowner. Why are their interests to count for nothing? We do not propose any legislation that shall outrun public opinion, and fail hereafter because public opinion is against it. We rest on the people. We know that we can do nothing except by carrying the people with us; but we are perpetually hindered by laws which take the regulation of this business out of the hands of the people, and put it in the hands of gentlemen who, excellent though they are, by no means always understand what the people want; and we ask in the name of the people that this matter be everywhere left to them.

Eloquent men may stir the blood, and produce for a time wonderful results. They may kindle an enthusiasm sufficient to work what we may call moral and social miracles; but the permanent value of what they do does not depend on the eloquence of their speeches, but on the truth of their cause and the wisdom of their methods. The effects of mere eloquence soon die away, and if the cause be at bottom unsound, the reaction is sure and rapid. But the evidence of the value of what we are doing stands in the fact that the work has already grown far beyond the power of such stimulants as speech-making to develop it. It is showing itself capable of spontaneous action and spontaneous progress. If all the leaders and all speakers that now advocate the cause were to drop it, the great body that have taken it up would spontaneously produce other leaders and other speakers to take their place, and the cause would hardly suffer the slightest check. It is the work of the people and the people will carry it on.

CONFORMITY TO GOD'S WILL.—If God sees it meet to withdraw comforts from you, you must see it your duty, and endeavour to make it your practice, to withdraw your hearts from these comforts, —*Theo. Gale.*



## NOTICE.

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

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

## NOTICE.

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

## CALENDAR.

TENTH SUNDAY AFTER TRINITY, AUG. 17, 1884.

MORNING LESSONS.

1 Kings xii.

Rom. xiv.-xv. to v. 8.

EVENING LESSONS.

1 Kings xiii. or xvii.

Matt. xxv. v. 31.

## The Evangelical Churchman,

TORONTO, THURSDAY, AUG. 14, 1884.

## EDITORIAL NOTES.

Much has been made in some quarters of the fact that in the church of which the bishop-designate of Ripon, Canon Boyd Carpenter, was rector, the service was more ornate than is generally customary in Evangelical churches. The explanation is simply this. Canon Carpenter's predecessor was a High Churchman, and he made no alteration in the forms in use before his appointment. The circumstance determines nothing as to his views in regard to the expediency of such services.

A spirited and instructive contest has been carried on in the pages of the *Nineteenth Century* between those two keen and brilliant writers, Frederic Harrison, the champion of Positivism, and Herbert Spencer, the Agnostic. Mr. Harrison had severely criticised the agnosticism of Spencer. The latter now replies, and deals some heavy blows at Mr. Harrison's Positivism. He is amazed that men of intelligence and culture can accept such an absurd and retrogressive system. Comte was more dogmatic, made greater assumptions, than even the Popes themselves. His ritual, rubrics, hierarchy of saints, and his deification of himself especially and of Humanity in general, excite Mr. Spencer's ridicule; as to the "Great Being Humanity," he wants to know what it is, where it is, and how it is to be conceived. "Where is its seat of consciousness?" he asks. Mr. Spencer cannot see much in humanity to excite adoration and worship; on the contrary, he finds a great deal to cause pain and revulsion of feeling. In a word, he thinks the "Great Being Humanity" a great imposture. His conclusion, in which all Christians will agree, is that "if veneration and gratitude are due at all, they are due to that Ultimate Cause from which humanity, individually and as a whole, in common with all other things has proceeded." Mr. Spencer claims that he is not an atheist, but the Supreme Being or Order whom he acknowledges is very indefinitely set forth as "an Infinite and Eternal Energy, by which all things are created and sustained." As to

the personality of the Supreme Being, Mr. Spencer denies that his Agnosticism "is anything more than silent with respect to the question of personality;" in other words, it neither affirms nor denies it, though it says that the choice is "between personality and something higher." The workings of this power are by Mr. Spencer closely associated with human life. "The power manifested throughout the Universe distinguished as material, is the same power which in ourselves wells up under the form of consciousness." "Our consciousness of the absolute is not negative but positive, and is the one indestructible element of consciousness." "Our lives, alike physical and mental, in common with all the activities, organic and inorganic, amid which we live, are but the workings of this Power." All this is very indefinite. But so far as it goes, it forms a strong negative corroboration of the claims of Christianity, and its confession of a living and personal God, in whom we live and move and have our being.

The Bishops by their recent stand in favour of the extension of the franchise have won golden opinions. The effect of their action may be judged from the following comments of the *Christian Commonwealth*, a Nonconformist journal, which says:—

"For the first time probably in English history, something like a round dozen of Bishops have cast a solid vote in favour of extending the political power of the multitude. The Primate made a speech which was full of faith in the people. Now, we think the Bishops have done no more than their bare duty, and therefore we cannot join with those who belaud them as though they had conferred some immense boon on the nation. But we cheerfully give them credit for having done their duty in spite of adverse influences, and we welcome their action as a hopeful sign of the times. No more convincing proof of the growing power of democracy could be afforded than the present attitude of the Bishops. Their increasing liberality is probably due in large measure to the influence of the Bishop of Manchester, who has been saying for the last dozen years, 'Trust the people.' If the Episcopal Church will only do that there is a grand future for her. Broad-based upon the people's affection, she will receive strength such as the pomp of Courts and the patronage of States could never give."

Then, again, referring to the fact that Bishop Ellicott opposed the Bill, it says:—

"When we review the Bishop of Gloucester and Bristol's splendid performances as a commentator and theologian, we can hardly believe that so learned and evangelical a Christian thinker and writer could descend to become so low an exponent of that *odium politicum* which is as miserably uncharitable as any *odium theologicum*. But we are glad to see his Right Reverence left in inglorious solitude by his brethren on the bench of ecclesiastical peers; for he was the only one of the bishops present who voted with the majority against the Franchise Bill. That most of the bishops, including the Primate, are in sympathy with the 2,000,000 of claimants snubbed by Lord Salisbury, constitutes an overture of good-will to the people which will do incalculable good to the Church of England; as the action of the majority will inflict deep injury on the House of Lords."

The Directors of the American and Foreign Christian Union have issued an earnest appeal to the Christians of America, in which they submit the following facts:

"I. The conversion of France to the evangelical

faith is a work of the utmost importance. The plea for France does not rest simply on its census of 37,000,000 of souls. France has rank and power. It is in the van of the world's march. It holds the destinies of other nations linked with its own. Its scholars, philosophers, and statesmen give counsel to men of thought and to men of affairs in other nations. In the conflict between evangelical religion and the allied forces of superstition and infidelity, France cannot stand neutral. From her relation to other nations, and still more because of the ardent enthusiasm of her own mind, she must have a large part in the struggle.

"II. The present time is a time of special peril. With a population nominally papal, the traditional faith of France is losing its power over the souls of men with wonderful rapidity. On the one hand, the number of Roman Catholic clergy is rapidly declining; on the other, the number of the free-thinkers is rapidly increasing. The new maxims of the Republic proclaim liberty of thought. Avowed hostility to Rome is encouraged. In the name of patriotism leading statesmen renounce religion. For the great multitude in France the only alternative is Romanism or infidelity. France is doomed to become atheistic unless a true Gospel shall come to her people. If France becomes atheistic the infection will extend to our own people, as it has heretofore. Our Christian patriotism indorses the appeal for France.

"III. But the present is a time of special promise. The word of God is not bound. The spirit of religious freedom that pervades the nation, the steadfast, patient zeal of the Protestant Christians of France, and the natural recoil from a false faith, have combined to secure for France absolute religious freedom. Both among the rulers and the people good-will towards Christianity prevails. A considerable portion of the Deputies and Senators are already Protestants. Eager crowds gather to hear the Gospel, as new to them as though they had never heard of Him who gave it. Multitudes are on the alert, glad to welcome a truth that will save them from the abyss of infidelity. To preach the Gospel to such men is like carrying food to those who have long suffered the pangs of hunger, who have spent their money for that which is not bread. Does not this state of things in France fully justify the new departure of this Society?"

"IV. The churches have wisely abstained from denominational missions to the French. The *Missionary Herald*, February, 1881, rightly estimates the conditions of most effective evangelization when it says, 'The great work is to be done by Protestants in France through their own local organizations.'

"V. The American and Foreign Christian Union conducts its work in the name of our common evangelical Christianity. It works in co-operation with the existing evangelical missionary societies of France, and in counsel with them. It is the Society to which chiefly the earnest appeals of the Christian Protestants of France are directed. For intelligent methods of approach to the French mind, for the amount of evangelistic work done in comparison with its cost, the missionary organizations of the French churches enjoy an immense advantage over any other agencies that we could employ.

"Happily, the Rev. R. W. McAll, with his associates in the noble mission that bears his name, has gained access to the hearts of many in our churches. No man more earnestly than he, and none more intelligently, pleads the cause that we would aid. The very interest that has been aroused in his Mission stirs his solicitude, lest, in devotion to his work, we forget the three chief societies established by the French churches and for the churches. If our interest in his work should withdraw interest from their work, it would be a calamity to both.

"For France, as a nation that fills a larger place in the current religious history of the world and exerts a larger power than many nations united, but which is in great need, we appeal to the churches and to individual Christians."

We earnestly hope for a sympathetic response to any information received by the American and Foreign Christian Union, George B. Safford, New York.

In another column a very interesting account of Bible work in Russia. The work has recently been through the outbreak of Paschkoff and Count Cou, the country, and the burnt, because of the would not continue recent Government. Society has also been passed respect dissent from the Government. be taken and shut there, without even *Times'* telegram say

"Colonel Pashkevich for holding religious as any man of his country and the best years he has spent come in seeking to has also been ordered who was raised to a on account of the Government. On recent country, Count Kospite owing to the confinement and in was refused. Her days, though it be The shop of Mr. G closed by order of illegal to distribute Tract Society, though printed permission of law has also been passed those who cannot They may now be taken without even an appeal

Two great scholars The death is announced celebrated Orientalist celebrated "Letter glyphic Alphabet," written on the Architecture tians." Since that researches and studies ages and Egyptian the greatest theologian from the church militant The son of a Lutheran educated at Tubingen fessor there, at Kiel finally at Berlin. famous "History of Christ," the most thorough argument of this great the reverence and the beautifully exemplified Theology" survive and consequences, ciples in their history



We earnestly hope that a very general and enthusiastic response may be made to this timely appeal. Any information will be given and subscriptions received by the Corresponding Secretary of the American and Foreign Christian Union, the Rev. George B. Safford, D.D., Room 43, Bible House, New York.

In another column will be found a deeply interesting account of the progress of the Tract and Bible work in Russia. We deeply regret that this work has recently sustained a terrible interruption through the outbreak of persecution. Colonel Paschkoff and Count Korff have been expelled from the country, and their booklets condemned to be burnt, because of their refusal to promise that they would not continue to diffuse the Gospel. By a recent Government order the St. Petersburg Tract Society has also been suppressed. A new law has been passed respecting the children of those who dissent from the Greek Church. These are now to be taken and shut up in a convent and educated there, without even an appeal to the Emperor. A *Times'* telegram says:—

"Colonel Pashkoff, who has again been banished for holding religious meetings, has done as much as any man of his generation for the good of his country and the benefit of the poor. For many years he has spent the greater part of a princely income in seeking to help others. Count Korff, who has also been ordered to leave, is the son of one who was raised to a higher rank among the nobility on account of the services he rendered to the Government. On receiving the order to leave the country, Count Korff appealed for a few weeks' respite owing to the fact that his wife was near her confinement and in a delicate state of health. This was refused. Hence they must leave in a few days, though it be at the risk of the lady's life. The shop of Mr. Grote in the Litanaya has been closed by order of the police. Henceforth it is illegal to distribute the publications of the Religious Tract Society, though, strange to say, they bear the printed permission of the censor. A more stringent law has also been passed respecting the children of those who cannot conform to the Greek Church. They may now be taken and shut up in a convent without even an appeal to the Emperor."

Two great scholars have recently passed away. The death is announced of Professor Lepsius, the celebrated Orientalist. In 1837 he published his celebrated "Letter to M. Rossellini on the Hieroglyphic Alphabet," which was followed by "Memoirs on the Architecture and Monuments of the Egyptians." Since that time Lepsius has confined his researches and studies almost exclusively to languages and Egyptian antiquities. Dorner, perhaps the greatest theologian of this century, has passed from the church militant to the church triumphant. The son of a Lutheran clergyman (born in 1809), educated at Tübingen, he was successively a professor there, at Kiel, at Bonn, at Göttingen, and finally at Berlin. His first great work was his famous "History of the Doctrine of the Person of Christ," the most thorough and instructive discussion of this great theme ever undertaken—a massive argument in four volumes, in which both genuine reverence and the true freedom of science are beautifully exemplified. His "History of Protestant Theology" surveys the Reformation, its sources and consequences, and unfolds its cardinal principles in their historical connection. Passing by

other and lesser volumes, we must mention the crowning work of his life, "The System of Christian Theology," a masterly discussion of the whole compass of doctrinal theology. From an appreciative notice of this great master by Professor Fisher, of Yale, we quote the following:—

"The death of Dorner removes from the land of the living the last of a band of theological scholars who have done a work in behalf of evangelical religion which entitles them to perpetual honour in the Church. Schleiermacher closed his career in 1834. By him, in opposition to the rationalistic spirit, whether embodied in infidel themes or still adhering to orthodox formulæ, the reality and independence of religion, as an indestructible element of human nature, were asserted, and placed on a philosophical basis. A philosopher of unsurpassed depth and acuteness, the translator of Plato; unexcelled as a critic and exegete; a master in the field of dogmatic theology, and, at the same time, an eloquent and pathetic preacher, he combined gifts so rich and varied that his wonderful influence is no cause of wonder. He, more than any other, lifted up theology to the rank of a science, pointed out the path of reconciliation between knowledge and faith, and raised up a body of defenders and expounders of Christianity, who, though largely stimulated by him, were in the main much more conservative in their results. By these, the theologians of 'the mediatory school,' the Gospel and its records have been defended against philosophical and critical infidelity on the continent of Europe. It is these who have shown the compatibility of true science and thorough scholarship with the fundamental principles of Christianity, as these were conceived by the apostles of the Reformation. On this honor roll are the names of such as Neander, Tholuck, Bleek, Nitzsch, Ullman, Julius Müller, Rothe, Hagenbach, Twisten, Martensen—not to enumerate others who have gained the same distinction. In this list of truly liberal, yet soundly evangelical teachers, Isaac August Dorner holds a conspicuous place.

The first annual conference of "The Lay and Clerical Union for maintaining the Scriptural Principles of the Reformation in the Church of England, of the Diocese of Oxford, was held in Oxford last month. The union was set on foot at the beginning of this year, and now has rather more than one hundred members, about half of whom are laity. The Union "aims at comprehending all members of the Church of England who love the Spiritual principles of the Reformation, however much they may differ as to details. It will give them an opportunity for consolation, and when needed for united action, upon matters affecting the interests of our religion and of our Church." One of the ablest addresses was that of the Dean of Peterborough on "The Principles of the Reformation as bearing on the Duties of Laity and Clergy of the present day." He said:—

"There has been in our Church great departure from the principles of the Reformation. Certain of those principles it is very necessary now to reassert, specially (1) The supremacy of the Holy Scriptures, and (2) The priesthood of the Christian laity. 1. The Church of England has asserted that Holy Scripture is the one arbiter on all questions of faith and religion, but it is often asserted that the Scriptures are not sufficient without patristic interpretations and Catholic consent, and we are told these interpretations and this consent make us not at liberty to decide for ourselves on that disputed point. Articles VI. and XXI. of our Church contain, however, the clearest assertion of the right of private judgment it is possible to conceive. So, also, the Church's teaching about the reception of the creeds; and the decrees of the Councils show plainly that

the Church of England throws upon its members the right of judging whether the Church has ordained anything contrary to God's Word written, and whether General Councils have erred. The case may be compared with what we see in Apostolic times, how the Bereans were commended, not for accepting Apostolic teaching, but for searching the Scriptures 'whether those things were so.' Again, is the path easier for us if we are sent to tradition and consent? My own reading of the fathers leads to a different conclusion. We may be thankful that on the great cardinal truths, such as are enshrined in our creeds, they speak with no uncertain voice, but when we come to interpretation of doctrines we do not find the same unanimity. There is difficulty in interpreting Holy Scripture, but there is equal or much more difficulty of rightly interpreting the fathers. This assertion of the need of tradition and consent seems so much to overlook the Holy Spirit as our promised teacher and guide, and we shall not have true assertion of right doctrine till the power and influence of the Holy Spirit be recognized. We may be encouraged to see there never was a time when so much was done for the elucidation of Holy Scripture as now. The more the clergy are led to study Scripture for themselves, with prayer for divine guidance, the more will the Church be blessed. So long as young men in the Universities are led straight to this source instead of being crammed with perpetual extracts from the fathers, as though they were the only guides, so long I look forward to a bright and glorious future for the Church. 2. There has been a tendency to place the clergy in an entirely false position. They have been thrust in as mediators between God and men. We are often told with surprising reiteration that the Christian ministry is a priesthood, and the word priest is flung in our faces as if it settled the whole question. The answer is, the word is an ambiguous one, and the preface to the English Ordinal, when it speaks of the three orders there have been in Christ's Church from the Apostolic times, shows the word in our Prayer-book is equivalent to presbyter; the sense must be the same throughout the book, or a gross imposition has been practised on the Church. We have no right to make ministers 'priests unto God' in any other sense than the laity are; and the laity as well as the ministers have direct access to God, into the Holy of Holies, through the precious blood of sprinkling. These two points have been long disguised through teaching current in the Church, and if we can clear them we shall be able to avert much evil that has been wrought in the Church."

#### THE PRIMARY CHARGE OF THE BISHOP OF HURON.

The beloved bishop of Huron exemplifies in his own character and utterances the conditions and qualifications of the true minister he so forcibly set forth in his charge. "We need," he said, "a ministry that believes in Jesus Christ; we need a ministry baptized with the Holy Ghost and with fire; we need a ministry courageous and outspoken for the truth."

The third qualification must follow from the first two. A man truly and thoroughly loyal to Christ; rightly apprehending His supreme place both in his own personal religion and in his theology; and endued with the Spirit of Christ, in whose strength he bears witness to the Saviour among men, must prove courageous and outspoken for the truth.

There is a painful feebleness and indecision manifested by many professedly evangelical clergy men, and bishops also, in their utterances about controverted and fundamental questions. It is difficult to say whether this is due to their own indistinct apprehension of the truth of the Gospel,



or to an unworthy fear of man. Doubtless in most cases to both. Because they lack the full orb vision of Truth, they remain in bondage to human opinions and traditions; or, like the Pharisees, "they love the praise of men more than the praise of God," and so "they did not confess Him." These men dread above all things the imputation of narrowness. The taunt—you are no churchman—terrifies them. They want to be thought liberal and conciliatory. If such a man is the pastor of a congregation, he tells you he has to be careful; he has some high churchmen whom he must not offend. If he is a dean or an archdeacon, then he has, he pleads, an official position, on account of which he must not protrude too plainly his own views. If he is a bishop, then he fears to be the bishop of a party; he must magnify his office, and naturally he adopts or at least condones theories which tend in that direction. What does such a man gain? He seldom conciliates his opponents, but he loses his own self-respect, enfeebles his ministry, and, as far as in him lies, betrays the truth.

When Dr. Ryle became Bishop of Liverpool, he expressed the hope that he might escape the brain-softening effect frequently attributed to the mitre. He had nailed, he declared, his colors to the mast, and he would, by the grace of God, stand by the principles he had maintained. Right nobly has he done so. Elevation to an office of great responsibility brings out the true inwardness of the man. A strong man stands above his office. He is humbled by its responsibilities, but not dazzled or elated by its honours. A weak man is overpowered. Conscious of his inferiority, he is irritated by criticism, jealous of rivals, and loves to air his brief authority. His assumptions affect his theology. He is easily flattered, and naturally turns to those who profess to hold "high" views of the episcopate. But he lacks decision, affects compromises, and forfeits the respect of all. It is an unhappy spectacle wherever witnessed.

The man of decision and courage, who faithfully maintains and firmly but temperately sets forth what he believes to be the Supreme Truth of Jesus Christ, commands the respect of all, eventually even of those who oppose him. No doubt he will be abused and misrepresented. Many hard things will be said of him; but as he pursues his calm and steadfast course he reaps his reward in the confidence, co-operation and love of all true-hearted and earnest men.

We have observed with no little amusement the comments with which our High Anglicans have noticed the course of the Bishop of Huron. Admitting his pre-eminent qualifications for the high office to which he was called, his personal gifts, and Christian character, they lamented his sad want of "churchmanship." He had "made himself vile" in their eyes by his large-hearted catholicity and co-operation with evangelical Christians of every communion. But the hope was expressed that the influence of the mitre would correct these deficiencies, and impart some tone and elevation to his "church principles." But, alas! this hope has been disappointed. The Canadian correspondent of the *New York Churchman* says:—

"The Synod of Huron, which closed June 20th, was mainly remarkable for Bishop Baldwin's first charge, a characteristically earnest and impassioned

address, in which, however, to the deep regret, not to say chagrin, of many of his very best friends and admirers, he made a very pointed and *mal apropos* attack upon the High Church party, using language that seemed to identify him with the extreme Puritan wing, and to proclaim his rigid adherence to party lines and shibboleths. This is regrettable, in view of the general anticipations entertained of his catholicity, and the very strong and rapidly growing High Church minority in his diocese."

These are the terms in which the writer describes Bishop Baldwin's emphatic condemnation of ritualism and of all that detracts from the sole priesthood of Christ. The censure is as damaging to "the High Church party" the writer professes to represent as it is honorable to the Bishop. As a decided evangelical churchman and a man of intense earnestness, the Bishop of Huron could not have said less than he did in referring to the rampant and threatening evil which is weakening our Church and dishonoring the Gospel. His words were timely. They were the utterance of one who is jealous for the purity and freedom of Christ's Truth, and who has the courage of his convictions. His first official utterances in the episcopal chair were eagerly awaited by all true-hearted Protestant churchmen. They have not been disappointed in their expectations. They have listened with gratitude and with reviving hopefulness to the strong, confident, and faithful testimony of this charge. It has already borne fruit within and without the Diocese of Huron. In these days of hollow compromises and timid counsels, we thank God for the true-hearted utterances of the Bishop of Huron.

#### CAPEL'S OLIVE BRANCH

We recently published a Roman Catholic account of "the olive branch," as the wily author, Mgr. Capel, calls it, which he addressed to the members of the American Episcopal Church. It has its value as a demonstration of the untenableness of the ritualistic and High Church position. He shows their teachings to be in irreconcilable opposition to the doctrines and history of the Protestant Church of which they profess to be members. The Thirty-Nine Articles he admits are "thoroughly at variance" with the doctrines of Rome and of the Ritualists. Speaking of the American Episcopal Church, he says:

"She has her doctrine, her discipline, her worship from the English establishment. In common with her mother she protests against the supremacy of St. Peter and his successors; she protests against the teaching brought from Rome by Augustine. Rightly, therefore, does the daughter bear the name Protestant. She holds no communion with Rome; she has no jurisdiction from the see of Peter, consequently she forms no part of the organic body of Christ, nor, indeed, of any other organism, for, like her mother, and apart from that mother, she forms a separate and independent corporation possessed of human authority and bereft of every shred of the divine jurisdiction which appertains to the Catholic Church.

"There is, however," he holds, "among the pastors of this Church a limited number who, relying on the Book of Common Prayer rather than the Thirty-Nine Articles, teach the characteristic doctrines of the Catholic Church, that is, of Romanism. These clergymen insist on a blind obedience to their teaching. They are practically subject to no controlling power; they constitute their own infallibility, and are, to all intents and purposes, a law unto themselves. They have not the checks

and restraints of the Catholic priesthood, yet they take the guidance of the conscience of people into their own hands. And then the preparation for such a self-imposed mission! All the world understand very well what kind of a preparation that is in many instances."

These are the clergymen who, Mgr. Capel says, call themselves Catholic, and stigmatize as Protestant their brother clergy and bishops who are pleased to follow the more logical procedure of taking doctrine from the Articles to explain the devotional expressions of the Prayer-book. Yet none are louder than they in the denunciation of an "infallible Pope." Mgr. Capel hints that men of common sense prefer "subjection to one canonically elected Pope instead of to many self-constituted Popes."

The *Southern Churchman* says:—

"We are not sorry Monsignor Capel has left us this little memento of his presence. Though it may be an olive branch, shot out of a catapult, we hope it will do good, especially to those known as the 'Advanced'—men who have no guide save their own sweet will; who apart from all teaching of this church or any other, pick for themselves this doctrine or that, or take up in like manner this bit of ritual or that. Nowhere, at no time, in no country or church, has there ever been held such a medley of beliefs and practices as those held by the Advanced during the past twenty-five years. They are not Greeks, or Romans, or Anglicans, or Protestants. They are not disciples of Augustine, or Cyprian, or Athanasius, or Chrysostom; they are what each one gathers out of the books he reads, or the desires he has, or the customs he likes and thinks pretty. Partly Roman, partly not Roman, it is hard to tell what they are or why; hence this 'olive branch' of Monsignor Capel may do them good." "We said we hoped this little volume will do good. It will show our 'Advanced' they cannot continue as they are. It is bad position; having the hands of Esau and the voice of Jacob. If this meets the eye of any of our Advanced, we beg them to retire from a position which is neither one thing nor another: a position for which there is no ground in the Bible, in the Prayer-book or in history. The church that claims their allegiance is *this* church: the book by which it teaches is, in the main, the Book of Common Prayer, and the authority from which it derives its teaching is God's word written. Every Christian being complete in Christ, what need has he of priest to pardon him? If every Christian be wise and well-instructed in Christ, he needs not see fancy ribbons or to behold you with clasped hands on bended knee, as you thereby teach that the Christ in him and every Christian is not in them as much as in a bit of bread. Return your affections to this church, and gaze not at the ancient dame who is leading to destruction."

Notwithstanding their frantic repudiation of the Pope and of Popery, the High Anglicans have accepted and openly teach all the distinctive doctrines of Rome with the exception of that of the Papal Infallibility, and perhaps of the Immaculate Conception of the Virgin. Their doctrines, says Capel, "are the very doctrines repudiated at the so-called Reformation, as the Thirty-Nine Articles and the Book of Homilies show." Such is the anomalous position of these men—Romanists in a Protestant Church. There can be no *via media* between Protestant and Evangelical Truth on the one side, and sacerdotal error on the other side. The so-called "Church principles," which many amongst us profess to hold, have no logical issue except in Rome. In controversy with Rome they cannot stand; for they concede the premises, upon which the whole sacerdotal fabric is erected: and it is only by means of disingenuous evasions that they avert the logical

issue which Rome's thorough-going evangel revealed will of God, and governing principle of the one man can resist the usurpations of anti-C

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#### The Plague St

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#### I. THE PLAGUE.

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issue which Rome presses upon them. Only a thorough-going evangelical theology, faithful to the revealed will of God, and having for its great central and governing principle the supremacy and sufficiency of the one only Mediator between God and man can resist the assaults of unbelief and the usurpations of anti-Christian error.

**The Sunday School.**

**SUNDAY SCHOOL LESSON.**

11th SUNDAY AFTER TRINITY, AUG. 24, 1884.

**BIBLE LESSON.**

**The Plague Stayed. 2 Sam. 24; 1**

The grief of David over the death of Absalom turned the victory into mourning, and the people stole back into the city like a defeated army. The king shut himself up, repeating the mournful cry for his son. At length he was roused from his grief by Joab, who declared that, if he persisted in the course he was thus pursuing, his friends would abandon him. David resumed his place in the gate of Mahanaim, and the people again gathered around him. In response to the appeal of Zadok and Abiathar, the tribe of Judah invited the king to cross the Jordan, and meet him on his return at Gilgal. Every step of his progress was marked by magnanimity, and all his friends were rewarded with ample gifts (xix. 1-40). The joy of the king's return was disturbed by the angry jealousy of the rest of the tribes against Judah for beginning the movement for the king's return without them. Judah, as more nearly related to David, appears to have claimed a more special interest in his person and restoration to the throne. The other tribes of Israel, as constituting the bulk of the nation, claimed a greater interest in the person of the king. The result of these conflicting claims was a serious altercation between the chiefs of the several clans, in which we are told, "The words of the men of Judah were fiercer than the words of the men of Israel" (xix. 41-43). Intestine feuds were the result. The fierce tone of Judah provoked the old animosity of Benjamin; and Sheba, the son of Bichri, a Benjamite, "blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel." Great numbers of those who had followed Absalom obeyed this summons; and this new rebellion assumed a most serious aspect. The command of the king's army was given to Amasa, and, when he proved unequal to the crisis, to Abishai. In this emergency, the daring energy of Joab, although he had been superseded in the chief command, was again called into exercise, and again succeeded. He first assassinated Amasa, and then, assuming the command of the army, pursued Sheba to Abel; which town he so closely invested, that the inhabitants, to save themselves, slew the traitor, and threw his head over the wall to Joab, who thereupon drew off his men. Thus was the rebellion quelled, and Joab took his former place as captain of the host (xx. 1-26). Three years of famine afflicted Israel about this time. Encouraged by this condition of things in Israel, the Philistines made an effort to regain a portion of their ancient supremacy, but without success (xxi. 1-22). David's kingdom was now strongly re-established; and all appearances were favourable to a long continuance of prosperity to the nation. To this time probably belongs the eighteenth Psalm, recorded also in the history (xxii. 1-51). Its title is, "A song spoken by David to Jehovah in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul." Sheba's rebellion was the dying effort of Saul's party.

**I. THE PLAGUE.**

After all the troubles through which David had passed, and all the dangers he had escaped, he still continued to direct the martial affairs of the country with great energy. But we are now informed of another transgression of this aged monarch, which exposed him to much trouble, and brought the nation into great distress. In three days the pestilence swept off upwards of seventy thousand of the people.

**1. The cause of the judgment.** The people had sinned. The particular crimes of which they were now guilty are not specified; but "the anger of the Lord was kindled against Israel" (v. 1); and He is never

angry without a cause. It is probable that their sin was a general forgetfulness of God, and a vain confidence in the strength, numbers, and valor of the nation; for with this feeling of national vanity even David was affected. This led him to direct that a general census of the people be taken, for the purpose probably of forming an army with a view to foreign conquests (v. 2). Joab protested but obeyed (vs. 3-9). Whatever the precise nature of this transgression might have been, it is certain that Joab and the other captains fully understood the iniquitous character of the work; and although, after having expostulated with the king in vain, they proceeded with the enumeration of the people, it was never completed. The language of the inspired writer, in the narrative of the event, is remarkable. After stating the numbers returned to the king by the captain-general, it is said, "But Levi and Benjamin counted he not among them; for the king's word was abominable to Joab" (1 Chron. xxi. 6) The sin involved must have been well-known at the time, and that accounts for the omission of any specific description of it.

**2. The nature of the judgment.** From verse 10 it would appear that the king was awakened to a sense of his guilt before any messenger from God came to him. His conscience is touched and his pride humbled. His sin is pardoned; but God suffers him to bear chastisement. Gad, God's messenger, brings him the terrible message. His choice is a hard one, between famine, defeat, and pestilence. The latter David chose, because it seemed to him to come most directly from the hand of the Lord. "Why is it, we are disposed to ask, that in almost all languages pestilence has been called by a name which—like our own word *plague*, which means a stroke—directly points to God's agency in its appearance? A proud philosophy, in these modern days, would say that all this was the merest superstition; inasmuch as all such things as famine and pestilence make their appearance in accordance with natural laws, and have no connection with the moral character of a community; while prayer for their removal, being a virtual request that God should interfere with the operation of these laws and work a miracle in their suspension, must ever be in vain. But there are things deeper and truer than any such philosophy, and among these I place the spiritual instincts of the human heart. If we admit that there is a personal God, and that He is in any real sense the moral governor of mankind, the conclusion is irresistible, that He regulates the occurrences of the physical universe with a view to the moral training of His human creatures. As Isaac Taylor has remarked, 'This is, in fact, the great miracle of providence, that no miracles are needed to accomplish its purposes.' Just as the parent seeks to benefit his child morally, by inflicting on him some physical suffering, so God in His government of the world checks the sins of men by sending upon communities the physical calamities of pestilence, famine, and the like. I do not deny, of course, that these calamities come through the ordinary operation of law; what I affirm is, that *these laws have been so adjusted by the Divine Governor of the world, that through them, and without any miraculous interference with them, He visits moral evil with physical chastisement*; and so it is not superstition, but rather the truest piety and the highest philosophy, which leads a people, under such a visitation as that of famine, to turn to Jehovah, saying, 'Show us wherefore thou contendest with us.'—Taylor.

**II. THE DELIVERANCE.**

Terror and destruction filled the land. But God was good. The plague had lasted but one day when He interposed.

**1. God repenting.** "The Lord repented Him of the evil." This remarkable expression is used several times in the Bible. It does not imply that God had changed, Jas. 1. Men had changed. Their repentance now made it possible for God to treat them differently. He changed his actions, not his feelings. "His compassions fail not," Sam. iii. 22. But when this compassion makes a way to manifest itself, when it flows forth full and unhindered to the sinner, we read of God repenting.

And what followed this in the heart of David? When the sun shines forth with melting warmth, the ice that has formed on the surface of the streams disappears, and again the unhindered current rushes onward to the sea (ver. 10), he had bowed in submission to the just punishment of his sin (ver. 14), but now we find his heart utterly softening, and his prayer rising up to God that he alone might bear the remainder of wrath: "Let thine hand, I pray thee, be against me, and against my father's house." This was true repentance.

**2. God providing.** The "repenting" of God is no mere passing over of sin. In mercy, he cannot forget justice. If the sinner is to be restored to favor, atonement must be made for the sin. And that is just what man cannot do. The sacrifice of David's life could not have stayed the consequences of David's sin. But when the compassion of God goes forth to the sinner he says, "Deliver him from going down to the pit; I have found a ransom." Job. xxxiii. 24. And so the messenger was sent to tell David by what means the plague might be averted: the place was marked out where God would accept an offering—where God would "hear and forgive:" the foreshadowing we know of that One "name . . . whereby we must be saved." Acts iv. 12. And there the king was directed to build an altar for sacrifice.

What was the response of David? Immediate obedience: "He went up as the Lord commanded." He was not content with having the appointed place and the necessary implements lent him. He must make them his own. And then, with a glad heart, he offered "burnt offerings and peace offerings" in the chosen place, and there God accepted him, and "the plague was stayed."

Thenceforward the "threshing-floor of Araunah (or Ornan), the Jebusite," became the place of sacrifice, and was marked out as the spot for the house of the Lord, for the building of which David at once began to make preparation. 1 Chron. xxii. 1, 2; etc. Many years had elapsed since David had expressed his desire to build such a house; and many of them had been years of declension, of sin, and of sorrow. But God had not forgotten Israel, or his promise to David. And in the hour of greatest darkness and peril, God's compassion came forth, God's provision made the way, and so preparation was made for that temple which was to be the outward sign to all that God dwelt in the midst of Israel, and the type of the redemption to be accomplished by Christ.

*God moving toward man first.* That is the great lesson we may learn from this history. But what should follow it? Man responding to God, as David did. When God says, "Seek ye my face," who will reply with David, "Thy face, Lord, will I seek," Ps. xxvii. 8?

**Children's Corner.**

**LADY TEMPLE'S GRANDCHILDREN.**

**CHAPTER VIII.**

(Continued.)

Dolly looked at him and hesitated, and by and by spoke rather timidly—

"Perhaps, Wilfred, you don't care to have them love you?"

"No, I don't. I don't care a bit about any of them."

"Then perhaps that is the reason."

"What do you mean?"

"I mean, perhaps you don't try to be gentle and nice to them, so that they should grow to love you."

Wilfred laughed rather scornfully.

"They wouldn't love me whatever I did."

"What makes you say so?"

"Bruce says it's being like babies and girls to love people."

"Well, it's like brave men and grown-up women, too," answered Dolly. "Bruce might not show it like girls do, but you might make him very fond of you, I'm sure, if you would try."

"But I don't want him to be fond of me,"

"O Wilfred! why not?"

"Because I'm not fond of him."

Dolly sighed in a perplexed way.

"Aren't you fond of any of your brothers?"

"No, I don't think I am now. Hubert used to be nice when he was quite little; but now he's getting big he goes off with Edgar always, and looks down on me, because he's almost as strong now as I am, and can do lots of things I can't. Bruce and Edgar teach him a whole lot of things, and he's getting as horrid as they are themselves."



"But, Wilfred, if I were you," said Dolly, gravely, "I would try to be so nice and pleasant to them all that they should like me, even if I were not strong like them."

Wilfred scowled, and only said again—

"I don't care that they should love me. I don't care to be nice to them."

"I think you would like it if you only tried," continued Dolly; and then she paused and added rather wistfully, "I like people to love me."

"I should think everybody did," remarked Wilfred; but Dolly shook her little head and answered slowly—

"I'm afraid everybody doesn't, but I should like them to."

"You don't want Bruce and Edgar to like you? you don't want to be friends with them?" questioned Wilfred quickly and eagerly; "because you won't find them at all nice friends."

"Why not?"

"Because they're not nice at all, and they always quarrel so with everybody."

"I shouldn't like to quarrel," said Dolly, thoughtfully.

"Everybody quarrels more or less," remarked Wilfred, with gravity; "nobody can help it; but some people are worse than others."

"But why should everyone quarrel?" asked Dolly, with surprise in both face and voice.

"I don't know why they should, but they do," asserted Wilfred, with the confidence of experience. "Do you and Duke never quarrel?"

"No."

"Never?" with some incredulity.

"I don't think so. I am so very fond of Duke; and mamma always taught us to love each other. She couldn't bear children to quarrel, especially little brothers and sisters."

"My mamma doesn't care how much we quarrel," replied Wilfred; "she doesn't mind what we do, so long as she doesn't hear any noise downstairs."

Dolly's face was growing more and more perplexed and unsatisfied. She did not understand such a loveless household.

"Well, Wilfred," she said slowly, "I'm sure you would be much happier if you did love one another better."

"I don't see what difference it would make," he persisted.

Dolly paused awhile, feeling unequal to the task of explaining anything so very simple, then she said—

"But you love Molly?"

"Molly—yes. Molly's a girl. That makes it different. When Molly isn't cross I am very fond of her. I think I always love her in a sort of way, though she isn't at all nice very often."

"Shall I go and see her? Would she like it?" asked Dolly, who had expected Wilfred to be anxious for her to pay this visit.

"Yes, but not till after tea. She will be asleep now perhaps, and we shall have no time. I think she would like you to come after tea, but she was cross this morning. I hope you won't mind that."

"I don't think I shall mind very much; and perhaps she won't be cross to me."

Next moment a bell rang, and the children trooped downstairs to tea in a noisy fashion. Bruce took one of Dolly's hands, and Edgar, forestalling his brother by a rapid movement, seized the other. A girl was rather a rarity in the Lennox nursery, and the boys were all inclined to be friendly.

"Go away!" cried Wilfred, pushing his brother angrily; "Dolly's my friend, I'm going to sit by her at tea."

"Oh, are you? We'll see about that."

"Get away! She's my friend, I tell you,"

"Hold your tongue, you ill-tempered young brat," cried Bruce angrily. "She's all of our friend. Don't talk such nonsense."

"I tell you she's my friend, and not yours a bit. She said she would be my special friend; I mean to sit by her at tea-time."

"So do Edgar and I," returned Bruce scornfully. "You've been sitting by her all the afternoon. You always want the best of everything for yourself, you little toad. Dolly will be very glad to be rid of you for a bit, I know."

"Please don't quarrel about it," broke in Dolly's soft little voice. "I can't sit by everybody, but it doesn't matter. It isn't worth quarrelling over. And please," she added timidly, with a glance at her little brother, who

was chattering to Hubert, "don't let Duke hear you say things like that, Mamma would be so sorry if he learned to be quarrelsome and to use ugly words. She could not bear it."

This speech silenced the boys, and made Bruce look a little abashed for a moment; but neither he nor Edgar gave up their claim to sit beside her, as she half hoped they would; and as Wilfred had no chance against them, he had to go elsewhere, and sat in sulky silence, hardly condescending to eat his tea, and avoiding all the pleading little glances which Dolly cast across the table at him.

Poor Dolly felt that this first children's tea-party at which she had been present was anything but unmixed pleasure.

(To be continued.)

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