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The Evangelical Churchman

TORONTO, CANADA.

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CONTENTS.

	PAGE
Ecce Homo !.....	421
Luther's Work—a Review and a Warning.....	421
Nothing but Leaves.....	422
MISSIONARY—	
Uganda.....	422
BRITISH AND FOREIGN NEWS.....	424
HOME NEWS.....	426
KORRESPONDENCE—	
Letter from England.....	427
CHURCH OF ENGLAND TEMPERANCE SOCIETY..	427
EDITORIAL—	
Editorial Notes.....	428
"Behold, I make all things new.".....	428
Confession and Absolution in the Prayer Book	429
THE SUNDAY SCHOOL—	
Hearing and Doing.....	430
CHILDREN'S CORNER—	
Dick and his Donkey.....	431

ECCE HOMO !

The *voice* of Jesus ! O how sweet
Its gracious accents fall !
"Rest for the weak and weary feet,
Pardon and peace for all."

The *smile* of Jesus ! Light of light
For Life's rough, narrow way ;
It penetrates Death's darkest night
With Hope's celestial ray.

The *look* of Jesus ! Lord of love,
Cast no such glance on me
Thou gavest Peter, to reprove
Forgetfulness of Thee.

The *feet* of Jesus ! without stain,
Unsoil'd by steps they trod,
Mark still how we, through sin and pain,
May find our way to God.

The *arms* of Jesus ! outstretched still
The soul half-way to meet,
Some precious promise to fulfil
Of hope and comfort sweet.

The *hands* of Jesus ! ever near
The sinking soul to bless ;
To heal the wound, to wipe the tear,
And make our sorrows less.

The *heart* of Jesus ! can it be,
In His fair home above,
He still retains, my soul, for thee
A thought of pitying love.

The *love* of Jesus ! Heaven and earth
Have never fathomed this
Exhaustless joy, that by its birth
Secures eternal bliss.

—Rowland Brown.

And slowly learns the world the truth
That makes us all Thy debtor,—
That holy life is more than rite,
And spirit more than letter.

J. G. Whittier.

LUTHER'S WORK—A REVIEW AND A WARNING.

(From a noble sermon preached at St. Margaret's church, Westminster, on Sunday morning, 11th November, 1883, by the Ven. Archdeacon Farrar, D. D., we make the following extracts :)

His text was, Gal. v. 1. With freedom did Christ set us free : stand fast therefore and be not entangled again in a yoke of bondage. (Revised version.)

Four centuries have passed away since the birth of Martin Luther. He was a man so great ; he was so true a prophet of God that every century since his birth has felt the stamp of his powerful individuality. During this week, and especially to-day, all Protestant Germany, from the Emperor downwards, is combining to honour him as a man who burst the yoke of a false tradition ; who overthrew the tyranny of a corrupt system—who first said to Rome in the voice of Germany : "No Italian priest shall toll and tithe in these dominions." It was this man who, trained by the Holy Spirit of God, led on to victory the then forlorn hope of intellectual manliness and spiritual freedom ; who put into the hands of the multitude an open Bible and taught them to understand it—who saved the world from decaying falsehoods. To him, the consolidator of her liberty, the founder of her unity, Germany owes the first tribute of her recognition. He has trained her children by his catechism ; it is his hymns that kindle their devotion ; with his words they commend their souls to God when they rise from their beds, and when they lie down to sleep. He is the patriarch of all that is devout and simple in their domestic life ; and in numberless millions of cases since his time, his brave utterances have reminded the peasant of his God.

But England also—unless she be already dead to her privileges, and false to the principles of her faith—unless she have forgotten, in the words of Milton, how, when the heavy, overshadowing train of error had almost swept all the stars out of the firmament, the bright and blissful Reformation, by Divine power, struck through the ignorance of anti-christian tyranny ; and the sweet odour of the returning Gospel embathed men's souls with the fragrance of heaven ; England also, unless she be slowly creeping back into the pale twilight of formalism ; England also, unless she be casting backward glances to the house of bondage from which she has escaped,—the English Church, yea, and even Rome and the Church of Rome, owes to this strong, true, undaunted man a debt of loyal gratitude for the revival of those Gospel truths which give their chief preciousness to a soul's religion, to a man's liberty, to a nation's life. . . . The work of Luther was a revival ; his battles were another form of the battle which the prophets had fought against the priests of old ; the battle which Paul had fought against Judaism ; which the Lord Himself had maintained against Scribes and Pharisees,—hypocrites. He had a healthy contempt indeed for all trivialities ; he did not dispute or care to dispute about them. In these days we have had long and heated discussions about the clothes that clergymen should wear. In Luther's day some minister of his church objected to preach without a cassock. "Cassock !" answered Luther, "what harm will a cassock do ? Let the man preach in three cassocks." But ye who hold with feasts and observances, who bow the head like a bulrush, and spend days in churches and in chapels with all the

signs of external observance—that is in no way what God requires of us, but only to do justly, and to love mercy, and to walk humbly with our God. If England ever creep back into a burdensome ceremonialism ; if she accept for doctrines the commandments of men ; if she suffer herself to be seduced into the fancy that confessionals, and offices, and incessant sermons, and countless services, and daily communions, and prostrations, and genuflections, and observances of Saints' days ; if she thinks that good works like these are conditions of salvation, she will deserve her bondage under a dull, dead yoke, which neither we nor our fathers were able to bear. Of all tyrannies over the conscience of the believer, the sacerdotal tyranny is the softest, the dearest, and the worst. If you would have a spiritual gospel, a consecration of the affections and a service of the heart as against the rudiments of men ; as against a wearisome externalism, and the intolerable burden of humanly-invented necessities of salvation, you must learn again from the prophets of Israel how weary God can be of incense, and feasts and fasts and new moons and solemn assemblies. If you care to be men and to keep the present heritage of the true Reformation, for which martyrs died, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage.

Luther relied on an *open Bible*. His strength lay in this, that he gave to Germany an open Bible, and an intelligible worship. Again, after the lapse of centuries, men worshipped in the tongue of their fathers. Again, aided by his thirty-six hymns, they felt the inspiring gladness of religious melody. For the first time Germans recognised the strength and the majesty of their own native tongue. For the first time they discovered that much of the system which priests had taught them as infallible was nothing better than corrupt tradition. For the first time they learned that worship does not consist in listening to the priest who chants, or who mumbles Latin prayers, but in the heart-response of the united congregation. For the first time they realized that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth.

It pleased God to try Luther with affliction. Poor he always was. God honoured him by making all men his enemies. Disappointments fell on him ; heavy and bitter anxieties, almost too crushing to endure. He was not like Melancthon, one of those gentle spirits whom God leads into green pastures and by the still waters. It was not his to till and to plant, but he was like the axe clearing the forest. He stubbed up roots and tore up thorns. "I am born," he said "to make war upon hordes of devils, and to take the field, and therefore my books are rough and stormy." Like Elijah, like John the Baptist, he was rather one of the watch-dogs than one of the lambs of the flock. His was the Elijah spirit. He speaks with words that are half battles ; they are as the strong wind that rends the mountains, and breaks in pieces the rocks, and he died in sorrow and weariness and sadness and disappointment ; worn out and glad to depart hence, as many of God's best and greatest have died. But as it is wisely said, "God buries His workmen, but continues their work." Some have said that Lutheranism, or that the Reformation, is dead. The truths which Luther proclaimed, the spirit of freedom which animated him died not with him. The fire which made England great, and Scotland free, and sent the men of the *Mayflower* to found the future glories of the Puritan America ; the spirit

which enriched the genius of Shakespeare, and inspired the song of Milton, and nerved the arm of Cromwell, and kindled the imagination of Bunyan, and breathed its apostolic ardours into the hearts of Wesley and Whitfield, that fire, that spirit, if for a time the white ashes of reaction fall thick upon it, will yet burst again out of its embers; and when all seems driest and deadest in the valley of the vision, the voice of God shall be heard, which says, "Come from the four winds, O breath, and breathe upon these slain that they may live." But you must every one of you make your choice. England must deliberately make her choice between two forms of religion: the sacerdotalism of Rome, and the individuality and freedom of the Reformation. Those who dislike the agony of independent thought; those who would go with the stream, those who would drift whithersoever their religious leaders take them; those who think assurance can be derived from outward observance, who look upon human reason as to be smitten back as with a bar of iron—those men, and those still more numerous women who yearn for a materialistic and an emotional religion which appeals to the senses and sensibilities, rather than to the intellect and the conscience; those who care to surrender into priestly guardianship the independent responsibility and individual accountability before God, which is the indefeasible privilege of humanity, let them cling, as the backsliding Galatians, to priests and traditions, and multiplied observances; to Levites and to legalism, to bodily exercise, to days and weeks and months and years—to all that constitutes the essence alike of the Pagan, the Jewish and the Roman priestly system! But ye who prefer to a slothful externalism, the voice of God on Sinai, and the eager air of the free wilderness, who laugh to scorn the impotent anathemas and petty interferences and tyrannous dictations of a usurped power—ye who know that no priesthood has, or ever had, an exclusive knowledge of theology or God's truth, or a special insight into Scripture, or any shadow of claim to speak in the tones of infallibility—ye who are assured of the forgiveness of sins, not through any priest's absolution, but through the answer of a good conscience before God, unconsummated by any ceremony, and unaided by any form of words—ye who look to no priest, but who rely solely on His merits, embraced by faith in works of love—ye, whether ye be men or women, whether ye be young or old—ye who have known God or, rather, are known of Him, how turn ye to the weak and beggarly elements whereunto ye desire again to be in bondage?

NOTHING BUT LEAVES.

A REVERIE FOR THE SEASON.

Jesus was on His way from Bethany to Jerusalem,—“hungry.” He espied a fig-tree afar off, well laden with leaves. As that tree puts forth its fruit in *advance* of its foliage, when a man should discover leaves on it he would, of course, expect to find figs. The successor having already appeared, he would look for the forerunner.

Jesus hastens to the tree which had telegraphed to Him already that it was in bearing condition; and lo! “He found *nothing but leaves.*” Forthwith He dooms it to perpetual barrenness. “No man eat fruit of thee hereafter forever.” The deceitful tree, thus cursed of its Owner, withered down to its very roots.

Here is a parable for the close of the year. It is full of tender and touching solemnity to thousands of our readers. This parable from history teaches us the worthlessness of religious promises that are never fulfilled, and the guilt of appearing to be fruit-bearers when the eye of God sees “nothing but leaves.”

There is no sin in promises. Cherry-trees must issue their white and fragrant “promissory notes” in May, or there would be no payment in delicious fruit at the end of the allotted sixty days. God makes precious promises to us; and a converted heart is only in the line of duty when it makes a solemn

promise, or covenant, to the Church and its Head, Christ Jesus. There is no sin in a church-covenant honestly made. The sin is in breaking it.

How full of leaves was the plausible fig-tree on the road to Bethany! How profuse of promises is many a young professor, as he stands up laden with the foilage on which the dew-drops of hope are glistening! How much his pastor expects from him! He makes no reserve when he covenants to “consecrate himself, all that he is and all that he has, to the service of his Redeemer.” As many a reader sees this solemn sentence, it sends a pang to their hearts. That was *their* promise. They once put forth just such “leaves” before their Master's eye, and before the eyes of men, and led them to expect an abundance of fruit. For a time the glossy leaves of profession made a fair show. But when the novelty of a new position had worn off, and that time of reaction came which always follows a strong mental excitement, then the yoke began to gall the conscience, and every religious duty became an irksome drudgery. The Cross lost its charm; prayer lost its power; the Word of God lost its attraction; the very name of Jesus lost its hold; and church-membership became a hateful mask, which its owner was ashamed to wear, and yet afraid to fling away. Before the world, the fig-tree still bore leaves; but beneath them was utter barrenness.

My backsliding friend, this tells the sad story of your past year's life. As you look back over the barren year now closing, you find *nothing but leaves.* Your name is still on a church-record, but this fruitless, wasted year had no “record on high.” Out of all the three hundred and sixty days that God has given you, not one has been passed with Christ, not one is marked with a “white stone” of fidelity. Instead of a sheaf, you have not gathered a single spear. Instead of leading others to Christ, you have not even followed Him yourself. Instead of growing in grace, you have lost even the self-respect which a false life always forfeits. The past is past. Fold up the pages of this dead, barren, wasted year, and write on it the bitter inscription, “Nothing but leaves.”

Will you bear with a few plain truths even though they have a sharp edge? You need them, and they are spoken in love. The simple fact is that you are “backsliders in heart.” The best evidence of this assertion is that you do not feel as you once felt, you do not do what you once did, you do not enjoy what you once enjoyed, you do not pray as you once prayed, and you do not live as you did in the days of your “first love.” You are off the track, and are on a track that leads away from heaven. You are more intent on making money, or in pleasure-hunting, or in pushing up into social promotions, than you are in serving God, or in trying to save sinners from hell. You would blush if you attempted to ask an impenitent sinner to become *what you profess to be?* Your worldly self-seekings have only been a climb-up to that dizzy “mast-head” from which you may be flung off the farther into the yawning sea. If you confess your sins to God, you still cling to them. And if you dealt as faithfully with your fellow-men as you deal with your Lord, your note or word would not be taken by a solitary person for a moment! While you live thus, you can have no peace of conscience. While you live thus, neither the Church nor the world fully trusts you; for you once left the world to join the Church, and then slipped away from the very fellowship which you still profess to hold. While you live so, you are nullifying your pastor's labours, and voting deliberately *against* a revival of religion in your church. Not only are you yielding “nothing but leaves,” but they are brown, withered, worthless leaves, such as the wintry winds are now whirling through the forests.

“Nothing but leaves: the Spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made but never kept,
Idle words for earnest deeds,—
Nothing but leaves!

And shall we meet the Master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit:
We stand before Him ashamed and mute,
Waiting that word He breathes,—
Nothing but leaves!

Such are the sad thoughts and sorrowful self-reproaches that are troubling the spirits of many professed Christians as they review the year now closing. They admit that they have backslidden from their “first love,” and have borne no fruit to their Master's glory. But the best repentance for sin is to forsake it; and the only amends that can be made for neglected duties is to resume them, and perform them at once. Do not stop, then, my brother, with sighing and sorrowing over the lost year that is just going with its accounts to God. Lay hold of the incoming year by the forelock, and begin it with new consecration of yourself to Jesus. Go back to that deserted place of prayer. Put on the armour afresh;—humbled, yet hopeful. Seek such a reconversion as Peter had when he came out of Pilate's garden, weeping but forgiven. Make for yourself “a happy new year” by commencing a new life! “*That battle is lost,*” said one of his marshals to Napoleon: “but there is time enough before sundown to *fight another and win it.*” The opening year calls us to new resolutions, new hopes, and new consecrations. It has glorious revivals in store for us, if we will but resolve, with God's help, to cover with golden fruit the boughs that have been bearing *nothing but leaves!*—Cuyler.

Missionary.

UGANDA.

(Continued)

We now get an account of the first converts baptized in March, 1882. This will be read with deep interest:—

March 12th.—Both Mr. O'Flaherty and myself terribly done up by the week's fatigue. Next Saturday is the anniversary of Mr. O'Flaherty's arrival here, when (D.V.) he will baptize several young men whose hearts we believe have received God's truth, and who we pray He will make to be numbered with His saints in glory everlasting.

All forenoon busy teaching, with the house full. I am much gratified at receiving from home this mail a copy of the Revised Version of the New Testament. It has a most peculiar interest for me. When Bernard Tauchnitz published in Leipzig his 1000th vol. British Authors, viz., the New Testament, with notes on the text by Tischendorf, my father put the book into my hands. I was attracted by the diverse readings and in my curiosity to catch preachers in mistranslated texts, I made myself acquainted with the whole. Sometime after that, I got Alford's edition. From criticism and curiosity, God led me to see the beauty of His own Word, and applied it to my heart. I would never be without my “Alford” ever since, and my first copy fell to pieces in my hands through constant perusal. Here I got another from Mr. Litchfield, and that has served me until now, when the Revised Version has reached my hands, and I hope to have much delight in examining it in every verse and line. This will be further of much service to me in translating into Rugunda.

18th.—The week is over, and I feel glad, not only because it is so, but also for the events transpired. Several days' hard work I had in cleaning out the house, and re-arranging the rooms, so as to receive our guests to-day; for not only would our house be full at dinner, but we expected some of the Frenchman also, while a suitable place had to be prepared for a sort of chapel in which the candidates should be baptized.

Five lads were to-day enrolled in the visible Church of Christ through baptism, by Mr. O'Flaherty:—

1. *Sembara Kumombo* (literally, come near the fire) who received the Christian name of *Mackay*. He is a slave of Munakulya.

2. *Mukasa* (same name as the lubarè), formerly keeper of the *quondam* chapel, *quondam*-mosque, who received the name of *Edwardo*, after Mr. Edward Hutchinson.

3. *Mukasa*, formerly servant of the late *Mukwenda* who is now degraded to *Musegè*. He received the name of *Filipo*, as Mr. O'Flaherty is generally called here.

4. *Busa balião* (ask are they in), a lad at present attached to *Gabunda* (chief admiral). He has received the name of our beloved late friend *Henry Wright* (spelt *Henri raiti*)

5. *Mutakirambule*, a lad of *Mutambuza* (alias *Sembuzi*). He has received the name of *Yakobo*. All these have of late been receiving much instruction from Mr. O'Flaherty.

Our earnest prayer is that these lads, all of them grown up to manhood may be baptized not only by water but by the Holy Ghost and with fire. Lord Jesus make them all in all Thine own, and may they be indeed the seed of Thy Church in this land! We have long looked for this day. Now that we have seen it with our eyes, may we give our Lord no rest until He will give these young Christians His Grace and Spirit.

There are many other lads learning here regularly and who are candidates for baptism. Many of our best pupils have gone to the country also.

The baptismal service we translated into *Ruganda* during the week. The service was over early. All the forenoon I had plenty to do in getting dinner ready for about thirty lads.

We now find *Mtesa* studying the Bible.

Mtesa has sent down for the loan of an English Bible. We sent him up a large one. What would I not give to see even only the New Testament in *Ruganda*. I believe the king would be so proud at the idea of it being in his own language that he would at once order it to be read by all. In a land of despotism like this, who can tell what good might come of such an edict? The like has happened before, and history repeats itself. Many will say that such will be beginning at the wrong end. Very probably, but better to begin at any end than never to begin at all.

17th.—*Mtesa* asked Mr. O'Flaherty to read to him the fourth chapter of *Revelations*. This he did, explaining the wonderful imagery, and trying to direct attention to the grand theme of the "new song" of the redeemed.

I have been glad to have the opportunity of giving some lessons in the evenings to a young fellow (*Byekuola*) who is staying with us meantime, undergoing treatment for terrible ulcers in both legs. He can read pretty well now, but does not know much *Kiswaheli*. He seems most willing to listen to the truth of the Gospel, and will sit for hours, drinking in every word of my endeavours to explain to him what I know of the unsearchable riches of Christ.

With *Edward*, I have commenced to read the *Epistle to the Romans*. We have got through only two chapters yet. He seems quite able to comprehend the reasoning, and is delighted with the book.

October 13th.—This is my birthday: age thirty-three. Much cause have I for thankfulness to the good Lord for all His care over me. all these years till this day. My work at present is, I hope, only preparatory to more useful employment in His cause here.

Then follows an account of the departure of the French priests.

Oct. 29th.—Yesterday, *Pères Livinhac* and *Girault* called to say that they had resolved to abandon their Mission here and to leave all (five) of them at once for *Unyanyembe*, where they hope to prepare their plans for the future. For some time they have been complaining that the unjust nature of the institutions of the country render missionary work impossible, especially the want of family life and the want of sacredness of the marriage tie, combined with the fact that they cannot get liberty to go about the country as they would like.

There is a strange contradiction in human nature. These Roman Catholics, believing as they do that their creed is the only way to heaven, yet they are throwing up their work here as they themselves say, "without a single regret." It is doubtless true that there is no family in the land as we understand the word, i.e. that every man's wife can be taken from him on the slightest pretext. But surely every heathen nation has had the same or similar drawbacks to the security of converts to Christianity. Their assigned reason for leaving, viz. that they are not allowed to go about the country, I can less understand, unless they intended in their travelling tours to baptize the population wholesale. They surely have little faith in the converting power of their creed.

While we cannot but have considerable regret at missing the company of Europeans more like ourselves than the natives, yet their absence will doubtless leave freer scope for our teaching, while it will at the same time withdraw a useful stimulus or rivalry in the way of untiring energy on our part. But it would have been far better had they never come here at all, and thus prevented the sudden check which our work sustained at the very outset by their presenting another Gospel altogether intolerant of that which we had commenced to preach. Their coming has done much harm, and I fear that their going will not entirely remove the extent of that injury. But God saw it all and allowed it. His will be done, though we cannot tell the wherefore.

May the day never come when the C.M.S. will give up *Buganda*! It is easy enough to hold on while there is encouragement; the difficulty is in determining to hold on in the midst of discouragement. But there is a sure reward. This country is sure to become either Mohammedan or Christian in a few years. It will be our own fault if Christianity does not prevail. The Mohammedans have much material advantage; so have we. That is an indisputable fact, deny it who like. But it is not from such vantage-ground that the Christian victory will be gained. It is only as we are faithful to our trust, as the Church is faithful to her Missionary Society, and as, above all, we seek not our own aggrandizement, but the exaltation of the name of Jesus, that the Spirit of God will descend on this benighted land and enrol it in the realm of the Messiah.

ADDRESS OF THE BOARD OF MANAGEMENT OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA, TO THE CLERGY AND LAITY OF THE SAME.

"Go ye therefore and teach all nations."—Mat. xxviii, 19.

Reverend Brethren and Brethren of the Laity:—At a meeting of the Board held in Montreal on the 20th and 30th days of November, it was resolved that an address should at once be issued calling the attention of the Church at large to the organization, work and requirements of the Board, as representing the Canadian Church in her character as a Missionary Society, and faithfully and lovingly to urge on all the solemn duty of aiding the Board in prosecuting the general mission work committed to its charge. Fully conscious of the importance and responsibility of the duty allotted to it, the Board now proceeds in God's name to fulfil it, asking both Clergy and Laity to bear in mind that the Board addresses all as "a servant of servants," appealing to the consciences, faith and loyalty of those who, loving the Lord Jesus Christ in sincerity, may fairly be expected to obey His commands.

THE BASIS OF THE APPEAL.—The Board bases its appeal to the members of the Church on the following grounds:

1st. That the Church itself is a divinely organized Missionary Society, existing primarily to obey the commands of Her risen Head "to go into all the world and preach the gospel to every creature."

2nd. That the Canadian branch of the Church has yet to realize the main object of its God-ordained existence, has yet to awaken to unavoidable missionary responsibilities that rest upon it, and that until it rises to face its duty, as yet undone, with a faith that fears no failure, and a love in some way worthy of the Lord who died for it, it cannot hope for growth at home or victories abroad.

THE PRESENT POSITION OF THE CANADIAN CHURCH is that of an independent branch of the Church of God, "whose seed is in itself." We are as independent as the greatest and oldest Churches of the world, and though we may not possess their history or their power, we are one with them in all Apostolic gifts, and we have a field of possible expansion before us far wider in extent than the known world in Apostolic days. The independence of a Church, however, brings something of far greater importance than Church honour. It brings responsibility to the duties of independent life; and demands obedience to the divine commands that the Great Head of the Church has laid on all its members. And hence it is that when in God's Providence we have been called "to put away childish things," that very call has made us as responsible to God as the oldest Church in the world. Our responsibility is bounded by our power alone, and, until we can claim to have reached the limit, we are without excuse in the eyes of God for neglecting the commands of Him who said: "Go into the world and preach the Gospel to every creature."

THE DUTY OF THE HOUR before the Canadian Church is that of obedience to this command. It is true that the Home work that has to be done for ourselves is great, and that every branch of such work needs more liberal support; but all that is doing or may yet be done in this field is, after all, the work of our own home and hearth and fireside, engaged in for self-preservation, for our own happiness and our children's good. It touches not even with finger's tip the startling command of the Lord Jesus, to go forth beyond ourselves and take our position in the great Mission Field of God. Home work is our duty—our first-born duty. Mission work beyond is our duty and privilege; and at this moment it starts up before us as the duty of the hour, which if we refuse to fulfil we can only do so as disloyal to God, faithless to His will, and untrue to ourselves.

THE ORGANIZATION AND OBJECT OF THE BOARD.—A solemn sense of our duty as a Church moved the last Provincial Synod to form a Domestic and Foreign Missionary Society, co-extensive with the Church of England in Canada, and to entrust its management to a Board composed of all the Bishops, with two clergymen and two laymen from each of the Dioceses. This Board is now duly organized, and, as its first duty, sends this address to be read by the Clergy to all the members of our Church who, as such, are members of the Domestic and Foreign Missionary Society of the Church of England in Canada. In the outset we find ourselves commissioned to gain a correct knowledge of the needs of Church Missions in Algoma and the great North-West, to lay those needs before the Church, and also to press on the Church the duty of aiding the Great Missionary Societies of England in their magnificent work in foreign and heathen lands. To accomplish this, the Board will issue each year an Epiphany appeal for Foreign, and an Ascension-tide appeal for Domestic Missions; and the offerings of the faithful throughout the whole Ecclesiastical Province will be received for these objects on the first Sunday after Epiphany, and the Sunday after Ascension Day. These funds will be apportioned by the Board to the Dioceses of Algoma, Rupert's Land, Saskatchewan, Assiniboia, Moosehide and Athabaska. A further apportionment will be made to the English Missionary Societies, or to some special field under their charge, as the donors may particularly specify. Thus through these appeals a fund will be created for the noblest fields of missionary enterprise, and an opportunity will be given to all the members of the Church in Canada to aid in placing their Church foremost in the Mission Field of God.

THE SPIRIT THAT IS NEEDED.—It is comparatively an easy thing, however, for the Board to issue such appeals. The real question remains whether the Church at large will welcome the birth of our Domestic and Foreign Missionary Society, and the action of its Board; whether it will support it and enable it to do its duty. The Provincial Synod can create a Board, but it rests with the members whether that Board shall become a power for good in the Church of God. To attain this position the Board cannot rest satisfied with paltry offerings, the result of routine replies to routine appeals; it must demand a scale of giving to God such as the Canadian Church has as yet never realized. Already a holy emulation to do great things for God in this respect has seized the great Christian organizations outside our fold, and their glowing zeal and open-handed generosity will, if we rise not to our duty, shame us as we stand in their presence, and write confusion on our faces. It is vain to prophesy smooth things when the truth is rough and jagged, and bitter to the taste as alum. We are behind in duty, behind in zeal and energy, and shamefully behind in a widespread spirit of generosity. Our standard of giving is deplorably low, and our largest united offerings are poor in comparison

with what they ought to be. Hence the Board boldly states that, unless the scale of giving undergoes a sanctified revision that in the eyes of some might appear positively startling, it will be useless to hope for real missionary success and blessing in connection with the Church of England in Canada.

THE DOMESTIC FIELD embraces the extensive Diocese of Algoma and the Dioceses of the North-West.

Algoma naturally has the first claim on our loyalty, for it is our own missionary diocese and contains within it heathen as well as domestic missions. It is purely a missionary diocese, wholly dependent on the free-will offerings of the Church, and is without an Episcopal fund, a widows' and orphans' fund, or as yet an available mission fund. So far the Canadian Church has enabled the Bishop of Algoma to meet the monetary claims of the diocese as it at present exists, but it would be a lasting shame and disgrace to the Canadian Church to be content with supplying the diocese with what would maintain for it a bare existence. It would be a disgrace to the Church, unfair to the Bishop, and practically a waste of time and money. For, if good results of work be not followed up and ground won for the Church, preserved to the Church, both labour and money are largely lost.

The need, however, of a widows' and orphans' fund is a serious obstacle to the advancement of the diocese. Clergymen are willing enough to follow the noble lead of the Bishop, but it is little wonder that, when they learn that no provision is made for their families in case of death, they shrink back from entering a field of labour in which otherwise they would gladly work. The Bishop of Algoma justly demands that the Church should rectify the evil without delay, and the Board endorses that demand as fair and wise. Applause and flattering encomiums on the Bishop's self-sacrifice and unselfishness are in the case of Algoma as freely given as they are richly deserved; but standing alone they are but poor evidences of public appreciation. The Bishop requires \$12,000 at once for this special object, and the truest evidence of the value set upon his services should be found in the manner in which the amount required is supplied.

THE NORTH-WEST DIOCESES.—These dioceses fairly and justly request help from the Canadian Church, and their demands open up the whole question of North-West Missions.

In writing on this subject the Board honestly confesses a sense of positive shame for the coldness and apathy with which the Canadian Church has listened to the appeals made and for the unintentional casuistry of some of the arguments used against liberally supporting North-West Missions. The sudden uprise of Winnipeg into a city of commercial prominence furnishes no good reason why the North-west should not be helped. In the first place, Winnipeg is not the North-West, and in the second, Winnipeg has done its duty towards Missions in the North-West as faithfully as the city of Montreal has done its duty to the Mission of its own Diocese. The fact also that large grants of valuable land were given to the Church in Rupert's Land relieves us in no sense from the responsibility that rests on us. These grants were given for specific purposes, or in such a way as to prevent their sale for missionary purposes, and their distinctive trusts have been applied mainly towards building up the great educational enterprises which will ever be associated with the name of the present Bishop of Rupert's Land.

To judge of the needs of the North-West from the standpoint of these illfounded objections is manifestly unfair; and the Board would therefore try to place the question in its proper light.

Up to the time when the great tide of emigration poured itself into the North-West, the Diocese of Rupert's Land, through grants from England and home effort, was enabled to do the work allotted to it fairly and well. Then the overflowing tide of emigration set in, and the Bishop found himself wholly unequal to meet its demands. The emigrants came in thousands pouring through Winnipeg into the diocese, and before long the Church of England population had increased enormously. The Presbyterians of Manitoba, placed in the same condition, appealed to the parent body in Canada, and their appeal was responded to with a zeal and generosity beyond all praise. The Methodists of Manitoba made a like appeal and met with a like success. The Church of England in Manitoba appealed to the Canadian Church and the response was as unworthy of the Church as it was crushing to the applicants. No possible excuse can be given for such shameful apathy in such a trying crisis, for every excuse made by the Canadian Church might have been made by the religious bodies already referred to. Whatever we did give was given without certainty or system, and whilst the Presbyterians were voting munificent sums for the same object, the whole amount

sent in three years through the former Mission Board of the Church for the North-Western work barely amounted to the sum of \$7,000.

Under such circumstances of palpable neglect and unholy apathy, the Board feels justified in appealing to the whole Church to rise in a body and through willing and generous gifts, to wipe out the memory of such a shameful record. The need still exists. The North-Western Bishops still appeal, and, according to the Bishop of Rupert's Land, there is yet time, in some measure, to remedy our sad mistake—if not our grievous sin. "I think our lost ground (he writes) may yet be made up for, but in another year it will be too late."

THE FOREIGN FIELD.—With regard to Foreign Missions, the Board feels that, as an Independent Church, our duty as to helping them is positive and clear. The command of the Lord Jesus, "go ye unto all the world," "teach all nations," cannot be ignored as inapplicable to us, for we are all able to help, and culpable if we refrain from doing so. Already not a little is done for foreign work through congregational efforts, but as yet diocesan contributions have been very small. The Board would therefore trust that the coming Epiphany appeal will call forth a large and munificent offering, that the Church will recognize its duty to assist Foreign Mission work, and that for the future it will take its proper place as an instrument in the hands of God for spreading the Gospel throughout the world.

THE AMOUNT NEEDED.—With regard to the amount required, the Board feels that it would be unfaithful to its trust if it asked the Church to send, in answer to the Epiphany and Ascension-tide appeals, and through direct contributions to the Treasurer, a smaller sum than \$50,000 for this year's work. This sum is named after a careful analysis of defined applications, or stated needs, and a realization of the power which the Board knows to exist in the Church, if it only wills to exercise it. The following is a concise outline of the objects that require immediate help:—

ALGOMA will require, over and above its present income, \$12,000 for the formation of a Widows' and Orphans' Fund, and at least \$3,600 additional to obtain the services of needed missionaries.

RUPERT'S LAND should receive \$6,000 for Mission work, and \$1,000 towards the College.

SASKATCHEWAN, \$6,000 for Mission work, and \$2,000 towards the College.

MOOSENEE, \$1,600 for Mission work; \$1,400 for church and parsonage building, and \$2,000 towards the proposed College.

ASSINABOIA, \$4,200 for Mission work.

ATHABASKA, \$3,200 for Mission work.

FOREIGN MISSIONS.—At least \$6,000.

Making in all a total of about \$50,000 to be paid out in one year towards the Domestic and Foreign Mission work of the Canadian Church, and contributed apart from and without interfering with the regular Home and Parish work of any diocese.

Can this be done? It can with ease if the Church in Canada realizes that the Board arouses it to a forgotten or ignored duty, and asks no favour at its hands. The amount will never be offered apart from duty and without that humbled spirit that teaches the children of God that, even though "we have left undone what we ought to have done," time is given us to repent and amend.

The Board requires to be gifted with no prophetic spirit to forecast the objections that will be made to this appeal, but it rises above them all and strikes straight at the hearts and consciences of those who trust in the Lord Jesus Christ for salvation, and who hope to feel His presence at the last, and it tells them boldly and faithfully that, if they rise to meet the call of duty, all that is asked for will be more than met; but that, if they refuse, the guilt and shame of refusal lies not on the Board but on those who, professing to rest their hope on the Lord Jesus, madly refuse to obey His will.

It can be done, and the Board has faith to believe that it will, and in that faith it closes this appeal, praying that God, through His Holy Spirit, may teach His children everywhere the blessed experience that brought light into the darkness of him who wrote the words—"the law of Thy mouth is dearer to me than thousands of gold and silver."

J. T. ONTARIO,
For the Board.

It is the nature of God to make something out of nothing; therefore when any one is nothing, God may yet make something out of him.—*Fredrick of Saxony.*

British and Foreign News.

ENGLAND.

A National Association for promoting State-directed Emigration and Colonisation has just been formed. Lord Brabazon is its President, while among the Vice-Presidents are the Bishops of Bedford and Carlisle, the Rev. C. H. Spurgeon, and other well-known names. The Lord Mayor has consented to become the Treasurer. The object aimed at is to bring the Home and Colonial Governments into communication on the best means for enabling our surplus and unemployed population to go out to the Colonies. The proposal is not to give money for this purpose, but to lend it, to be repaid in easy instalments by the emigrants. The scheme appears well worthy of support by the philanthropic and benevolent.

A fresh ecclesiastical union has been started in the English Church, under the auspices of the Bishop of Lichfield, to be known as the "Pastoral Order of the Holy Ghost." Its object is stated to be the raising a higher standard of spiritual life and ministerial faithfulness amongst the clergy. There are nine rules for the guidance of members of the order. One is, to read over on the knees the vows and exhortation of the Ordinal on one day of every Ember week; another, to seek once in each year one or two days' seclusion from the world at some retreat, for the purpose of re-consecration and revival. The Bishop's intention is, no doubt, good; but this multiplying of guilds and observances tends more to create a form of artificial and mechanical religion than to produce genuine piety and devotion.

Canon Hoar took occasion, at the recent Canterbury Conference, to attack what is called "artistic singing" in church. The canon rightly holds that music may be either a help or a hindrance to worship; and he places among the music which is a hindrance those elaborate compositions which are "pounded along" by the choir, and which, so far as tune goes, are "not at all adapted to the sense (of the thing sung), and are performed in no spirit of praise, humiliation and prayer." What, then, is good church music? That is good singing, answers the canon, "when we forget the music altogether, and sing a grand and glorious hymn to the glory of God."

Dr. Ginsburg, the eminent Hebrew scholar, has just printed the second volume of the Massorah, thus completing the text of the marginal notes explanatory of the Old Testament Scriptures which have been handed down from distant ages by professional and authorized Jewish scribes. The system of abbreviation adopted by the scribes has made the deciphering of their cryptography a work of great labour. Dr. Ginsburg was the first scholar to grapple with this stupendous undertaking; and we believe that during the twenty-seven years which he has devoted to it he has personally examined all the accessible MSS. on the subject existing in the libraries of Europe and the East. A third volume, now in course of preparation, will contain an English translation of the Rubrics and a description of the MSS., from which they have been taken.

The following memorial to the Archbishops of Canterbury and York, having special reference to the recommendations of the recent Ecclesiastical Courts Commission, is being largely signed by the Evangelical section of the clergy in the Church of England:—"We, the undersigned clergymen, desire to state our conviction that the recommendations made by the Ecclesiastical Courts Commission are in general harmony with the relations of Church and State as settled at the Reformation, adequately recognize the Royal supremacy, and suggest changes which, if adopted, would tend to promote the peace and well-being of the Church of England. We earnestly hope that it will be found practicable to submit a measure based on those recommendations to the judgment of Parliament at an early date. But we respectfully urge—(1) The necessity of guarding the rights of the laity from real or apparent infringement by the uncontrolled exercise of the episcopal veto; (2) The necessity of preventing questions fully argued in, and determined by, the Court of Final Appeal from being reconsidered whenever they happen to arise in subsequent cases."

MORE PRIESTLY PRETENSIONS.—The town of Wycombe has been considerably excited by a controversy which has occupied the local papers, relative to certain ecclesiastical pretensions recently urged by a national schoolmaster in delivering a lecture before the Wycombe and Hughenden branch of the Church of England Workingmen's Society, upon the "Bible in the

News.

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n of Wy- ntroversy to certain national the Wy- h of Eng- ble in the

Church." This gentleman was absurd enough to advance certain statements to the effect of setting the Church above the Bible. He affirmed that "the Church was established, and its creeds, orders, government and services fixed before a single word of the New Testament was written; that the Church was in existence four hundred years before there was a New Testament; the stamp of authority not having been placed upon the New Testament writings till the Council of Laodicea in the year 364; that there was no other Christian body in the world but the Church; and whoever, therefore received the New Testament, must receive it upon the authority of the Church alone." There was more beside of this sort; but we have sufficiently indicated the nature of this schoolmaster's ecclesiastical sentiments. To some of us it will seem rather a striking illustration of putting the cart before the horse. Anyway, it was too much for the Protestants of High Wycombe. The Rev. J. Branwhite French, Minister of Christ Church in that town, entered the lists against this champion of ecclesiasticism; and, to a very large audience in the Town Hall, recently with the Mayor in the chair, shewed that the New Testament stood before the Church as containing the authoritative teachings of its Founder and Lord. Mr. French otherwise exposed the true relation of these High Church pretensions to the Oxford movement, and affirmed the right and privilege of private judgment in the matter of religion. These backward-walking gentlemen need now and then to be reminded that they must not call darkness, light, or plume themselves upon being the divine instructors of the ignorant.—*Christian World.*

FOREIGN.

One of the most interesting papers that have come under our eye for many a day is the review of twenty-five years' service in the Levant, as agent of the American Bible Society at Constantinople, by Dr. Bliss. It is more than this. It takes cognizance of the great work of translation and the learned and godly men engaged therein, and the diffusion of the Scriptures in Greece, Egypt, Bulgaria, Syria, as well as Turkey Proper. The interlacing of Missionary and Bible work is most apparent. On this field the British and Foreign and the American Bible Societies have been in close alliance. Previous to 1858 about 800,000 copies of the Scriptures, in seventeen languages, had been circulated in Turkey and Greece. In the twenty-five years following, more than a million copies have been put in circulation by these two societies alone—or, in the aggregate, "more than one hundredth part the circulation effected in all the countries of the earth." And what is more, of the 1,128,870 copies, in thirty languages put in circulation by these two Societies during this period, 1,068,870 were sales, at an average of about twenty-five cents a copy. Of these the largest number has gone to Greeks in Asia Minor and Greece, the next largest to Armenians, to Arabic speaking peoples, to Bulgarians, to Turks, and finally to Jews, Koords, and foreign residents. For the sale of Arabic Scriptures, Egypt has been the richest field. Many a thrilling incident is here given of eagerness to secure this treasure; of persecution for reading it; of attachment to it, reminding one of the days of Scottish persecution, as we follow Bulgarian peasants flying from marauding bands, but taking their Bibles into places of refuge, though leaving all else behind; of the work of a single Bible in Persian, first in the home of a fire-worshipper, and then in the tent of a Koord, who at length became an associate of the translators—a narrative of power, and a witness in itself that, though Sultans come and go, and Turkish cabinets are formed and dissolved, and opposition to the Word runs high and becomes insolent, the Providence of God is over this record of His will, and its course in the earth cannot be stayed. This paper fitly closes with a paragraph to which we gladly call attention, and leave this record of facts to be fruitful of suggestion, of cheer and of hope, in all who read this column.

Some one has said, "Not all God's acorns come to oaks, but here and there one. Not all the seeds of flowers germinate, but enough to make some radiant gardens." Not all the "incorruptible seed" of the Word cast into this soil has germinated, yet grand, stalwart oaks have come forth, and stand witnesses that God's Word has not been lost. More than 12,000 "plants of righteousness," with buds and flowers and fruit most pleasing, have been gathered into 178 beautiful, radiant, spiritual gardens. They are found scattered over this Ottoman empire, in Persia also, in Greece, in Syria, and Egypt. Besides these, there are "nurseries" also, in which at least 25,000 smaller plants are under culture. When the transplanting time shall come, other and larger and more radiant gardens will be made. In many a distant mountain, on many a village terrace also, solitary flowers are

blooming, diffusing sweet fragrance through the whole precincts. In many a window, too, single lights are burning, whose radiance streams far into the darkness, giving guidance to wanderers seeking through the gloom the way to the Father's house.

A fact to put here is the growth of Protestant evangelical sentiment during twenty six years. Writing now only of Turkey in Asia and in Europe, churches increased from 26 to 108, and membership from 671 to 7,731; ordained preachers from 7 to 66; licensed preachers from 10 to 68; and the Protestant civil community from 3,538, registered, to about 40,000. In education the advance is still more remarkable, and the diffusion of text books and other issues of the press indicates the wide prevalence of a sympathy with this movement, not all of which is openly avowed. To all this the Presbyterian Syrian and Coptic Missions must be added, to cover the field traversed by Dr. Bliss in his exhibit of Bible work. Combined in one view, as they have been in fact, the summary is one of great significance for Christ's kingdom in the Ottoman Empire.—*Christian Union.*

UNITED STATES.

The Rev. William David Walker was last week consecrated Missionary Bishop of North Dakota, the ceremony taking place in Calvary Protestant Episcopal church, New York.

The Society of Christian Endeavour is now an established fact in many churches. It is no longer an uncertain experiment. In the Williston Church, Portland, where it was started nearly three years ago, it is a constantly increasing power for good. Are there not many more pastors looking forward with anxious hearts to the fall and winter campaign who will wish to include this among their agencies for reaching the young? These societies have been direct feeders to the church in scores of cases, not only by leading many young people to Christ and fitting them for church membership, but by bringing them to the support of the church prayer meeting as well as of their own special meeting, and in making them useful in many ways in church work. If the Sunday-school, the mission circle, and the Bible class are not outside of the church, the Young People's Society certainly is not. Circulars about this interesting organization can be obtained of the Chairman of Executive Committee, W. H. Prennell, Portland, Me.—*The Congregationalist.*

The New York correspondent of the Philadelphia Ledger writes: "The attention of the diocesan authorities of the Episcopal Church within the past few days, as I am credibly informed, has been re-directed to the alleged heretical, or unorthodox pulpit utterances of Rev. R. Heber Newton, and this time with an emphasis surpassing that of the previous ineffectual attempt of three brother rectors to present him. As to Mr. Newton himself, there is reason to suppose, from the statements of his vestrymen, that he is courting a trial rather than seeking to avoid one. The Assistant Bishop, it is believed, is fully aware of this possibility and other difficulties of the situation, and hence is indisposed to take any precipitate steps, though Rev. R. Heber Newton may be privately admonished to 'go slow,' in order to avoid trouble."

The Bohlen Lectures are being delivered by Rev. Dr. Allen, of Cambridge, Mass. The subject which Dr. Allen proposes to treat in the course of the six lectures is, "The Continuity of Christian Thought." The opening lecture was "The Greek Theology." The subject of the second lecture was "The Latin Theology." The scope of the lecturer was chiefly an effort to prove that the principle of authority in the Roman Catholic Church was a relic of paganism. The idea of the Greek Theology, relative to "the imminence of the Deity," found no place in the Latin interpretation of Christianity. With the Latins God was absent from the world, and the Church took His place. All powers were vested in the Church. The doctrine of apostolic succession was invented and taught. The most heinous and unpardonable sin was to question the authority of the Church, or to do anything that tended to weaken it. Tradition was placed on the same level with divine revelation. Philosophy was shunned as the work of Satan. The idea of searching after truth was scorned. If you wanted the truth, you must ask the Church for it. Ecclesiastical despotism ruled and was maintained. In the eclipse of truth, in the darkness of superstition and error, it was something, it was much, that the Roman Church even held to the historical Christ.

On a recent Sunday Bishop Stevens ordained in the Church of the Covenant, Philadelphia, Senor Parmentia Anaya, a native of Cuba, who is in charge of the Span-

ish Protestant Mission in that city. The sermon was preached by the Bishop, who took for his text the words, "Whosoever I take my journey into Spain I will come to you."—Rom. xv. 24. Rev. Dr. de Palma delivered an address in Spanish to the newly ordained minister.

Home News.

DIOCESE OF TORONTO.

TORONTO.—Christmas was observed very generally and heartily not only as a day of social festivity, but as it should be, a day of holy convocation and thoughtful commemoration of God's unspeakable gift.

At St. James' Cathedral Rev. Canon DuMoulin preached an eloquent sermon on the text, Gal. iv. 4. He illustrated the perfection of the plan of salvation. In government, in social progress, in religion the highest efforts of man to achieve perfection had proved failures, and only manifested the necessity for a divine redemption from sin when the fulness of time had arrived. That fulness itself was the evidence of divine forethought and preparation. Had it come earlier Christ's mission on earth would have failed in its glorious results. The ages between the creation of man and the advent of Christ constituted the minority of the human race, and with the great advent came the freedom from that bondage. Man had by that redemption attained his majority. He became then one with Christ in fellowship and sonship. All that prophecy had indicated then became realized in the Son Himself, and in that redemption from sin; that advancement of Christian faith which has conquered and which at this moment commands the allegiance of four hundred millions of human beings to the cross of Christ. That great advent is full of promise and support to the disciples of Christ at this hour. The decorations were simple and tasteful, the music very effective. On Thursday the Sunday-school children's Festival was held. It was a great success.

In St. Paul's Church (Rev. T. C. DesBarres) the usual service was held, and a sermon preached by the Bishop of Toronto. The Christmas decorations were of a simple character, and in excellent taste. The offertory for the clergyman was liberal. On the following Thursday the Sunday-school children enjoyed their annual festival and Christmas tree.

There were no decorations at Trinity Church. The rector, Rev. Mr. Sanson, preached an interesting and thoughtful sermon on the Nativity, taking his text from Micah v. 2.

The Church of the Redeemer was thronged. The service was well rendered; the decorations plain but effective; the offertory was upwards of \$200. The rector, Rev. Septimus Jones, M.A., preached an earnest and appropriate sermon. At St. Philip's, the Church of the Ascension and St. Peter's the congregations were large, and at each church an appropriate sermon was preached by the rectors.

In the various benevolent and public institutions Christmas cheer and words of Christian greeting made glad the hearts of the inmates. In many of them divine service was held. In others addresses were made to the inmates by well known Christian workers, among others Hon. S. H. Blake, John Macdonald, Esq., W. H. Howland, Esq. The various hospitals, homes, prisons, and especially the homes and hospital for children were made by Christian thoughtfulness to participate in the brightness and happiness of the day. A service was conducted at the Y. M. C. A. rooms at nine o'clock in the morning by Mr. Alf. Sandham, the Secretary, and at eight in the evening a thanksgiving meeting of workers was held.

Last Sunday morning, the Rev. A. Stewart read to the congregation of St. James' Church, the appeal of the Domestic and Foreign Missionary Society of the Church of England in Canada. They require at least \$50,000 per annum, to assist the missionary work in Algoma and the North-West Territories, and to aid in the foreign missions of the Church Missionary Societies of the Mother Country. Two collections for this Society will be taken up in St. James' Church, each year.—*Orilla Packet.*

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—Received with many thanks from the two Miss Joplings, one dollar, being a contribution to the Jews' Society from their classes in St. Peter's Sunday-school. This is the first Toronto Sunday-school offering in behalf of God's penitent people, which will come next? JOHNSTONE VICARS, Secretary.

THE BLACKFEET INDIAN MISSION.—The ladies of St. James' Cathedral Home and Foreign Missionary Society desire to acknowledge, with grateful thanks,

the following kind donations in response to their appeal for funds to provide an interpreter for the Mission now being successfully carried on by the Rev. Mr. Bourne among the Blackfeet Indians at Blood Reservation:

L. H. \$ 5 00
A Friend.....10 00

On Monday evening the 18th instant, the Ladies' Aid Society of St. John's Church, Alveston, held an Apron Fair in the Music Hall. Besides the April stalls there were refreshment stands, sawdust pies, and an art gallery, etc., all of which contributed to the enjoyment of the evening. The town band was also present and enlivened the entertainment by discoursing some very pleasing selections of music. The net proceeds of the evening were one hundred and sixteen dollars, which was at once paid into the bank to reduce the debt still existing upon our church. As the society is but recently organized, being only two months old, and this being the first effort of the kind they have attempted, the ladies are naturally much encouraged, and hope in the near future to totally clear the church from debt.

Upon Thursday evening the 20th inst., the Sunday-school connected with the above church held their Christmas entertainment. A beautiful tree, literally weighed down by the multitude of presents caused much happiness in the hearts of the little ones. Several extremely pretty carols were sung by the children who, owing to the kind training of Miss Lizzie Tanner, rendered them most correctly. The presentation of a writing desk and address to the superintendent, Mr. L. Eastman, formed a pleasant feature in the programme. Altogether a very happy and we trust not unprofitable evening was spent.

SYNOD OFFICE.—Collections, &c., received during the week ending December 26th, 1883:—MISSION FUND—Thanksgiving Collection—St. Philip's, Unionville, \$4.22; St. Paul's, Toronto, \$41.36. July Collection—St. Paul's, Toronto, \$41. PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund—St. Philip's, Unionville, \$4.80. WIDOWS' AND ORPHANS' FUND—October Collection—St. Philip's, Unionville, \$2.65; St. Paul's, Toronto, \$69.39. First annual payment under New Canon—Rev. James Roy, \$14.92. Third annual payment under New Canon—Rev. Philip Tocque, \$5. ALGOMA FUND—Day of Intercession Collection—St. Paul's, Toronto, \$52.

DIocese OF HURON.

THE BISHOP.—The Right Reverend the Bishop of Huron and Mrs. Baldwin, who are spending the holidays in Montreal, will return to the diocese the first week in January, preaching in St. Thomas on the 6th and in St. George's and Christ Church, London, on the 13th January, 1884.

HELLMUTH LADIES' COLLEGE.—The Christmas term was brought to a close on Thursday the 20th inst., by a grand concert under the direction of W. Waugh Lauder, Esq., musical director of the college. The attendance was large and the excellent programme carried out with much acceptance. The singing of Miss Elwell and Fraulein Shultz, and the playing of Mr. Lauder being specially admired.

STANDING COMMITTEE.—At its last meeting the Standing Committee, in cheerful compliance with the wishes of the Bishop acceded to the request of Rev. J. T. Wright, and rescinded the resolutions passed concerning him in 1881.

LONDON.—The Memorial Church Band of Hope gave a delightful entertainment in the Lecture Hall. The Rector presided, and the room was thronged. The performance was a complete success. A most interesting feature in the evening was the presentation to Mr. Bryant of an address and beautiful Bible from his Bible Class. It is stated that Bishop Baldwin has offered the first preferment that falls vacant in his diocese to the Rev. Dr. Wilson, curate of the Cathedral at Kingston, as an evidence of his sympathy under the circumstances in which the reverend gentleman is placed at present in connection with the recent Salvation Army matter.

DIocese OF NIAGARA.

HAMILTON.—Last Sunday afternoon a masonic sermon was preached in St. Thomas' Church, by the Rev. F. Evans Davis, of London, Past Grand Chaplain of the Grand Lodge of Canada, A. F. and A. M., before a large representation of the masonic fraternity. The rev. gentlemen chose for his text St. John xiii. 23:—"Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved." Also John iv. 7:—"Beloved let us love one another, for love is of God

and every one that loveth is born of God and knoweth God," from which he preached an excellent and appropriate masonic sermon. The collection amounted to about \$200.

DIocese OF ONTARIO.

KINGSTON.—The Christmas services were well attended, especially at St. James' Church. At St. John's Church, Portsmouth, the rector, Rev. Mr. Dobbs, preached. The offertory amounted to nearly \$100.

The Rev. Canon Mulock, Rector of St. Peter's Church, Brockville, had the misfortune to fall on a slippery sidewalk, a few days ago, and, in endeavouring to save himself, suffered a dislocation of one of his wrists. One of his fingers was also thrown out of joint.

DIocese OF MONTREAL.

The members of the Bishop of Huron's Bible class, which meets on Friday afternoon, in the Synod Hall presented him on Christmas Day with a handsome "Mason and Hamlin" organ as a token of their affection and esteem.

The Bishop of Huron and Mrs. Baldwin held a farewell reception on Friday evening, in the Queen's Hall Assembly Rooms, from eight to eleven o'clock, when a very large gathering of their congregation and those of other city churches, besides a large number of friends of other denominations were present.

The Bishop will leave for his diocese on Friday the 4th instant. The Bishop of Montreal will take the Bishop of Huron's services in the Cathedral for the present.

A conversazione was held in the Sabrevois College on Christmas Eve, when a large gathering of pupils and their friends took place. It being the birthday of the Principal, the Rev. L. N. Tucker, the pupils took the opportunity of presenting him with two addresses, one from the male, the other from the female pupils, expressing their appreciation of all he had done for them and his zeal in their welfare. The addresses were accompanied by a handsome present of books and a large portrait of Mr. Tucker very handsomely framed. Mr. Tucker made an address, thanking them all most warmly for this most unexpected proof of their affection and gratitude. After which short speeches were made by the Rev. J. J. Roy and the Rev. J. H. Dixon. The pupils and other friends then gave a performance of music both vocal and instrumental, the Rev. L. N. Tucker contributing to the evening's entertainment by several songs. Coffee was handed round about ten o'clock, and the company separated after a very pleasant evening.

The schools are now quite full, every available room and bed being occupied.

DIocese OF MONTREAL.—Statement of sums received at the Synod Office during the last two weeks. For the Mission Fund—Miss Cuthbert, \$40; Buckingham, \$2.79; St. Johns, Que., \$12.71. For the Widows' and Orphans' Fund—Rev. Canon Empson, \$5; Rev. F. H. Clayton, \$5. For the Superannuation Fund—W. Hannan, Esq., second instalment of subscriptions, \$25; Como, \$2.28; Hudson, 80c.; Christieville, \$7.35; St. Johns, Que., \$9.11; Rev. Canon Empson, \$5; Portage du Fort, \$2.27; Trinity, Montreal, \$19.11; Longueuil, \$4; Kildare, 59c.; Church of the Redeemer, Cote St. Paul, \$3.12; St. Andrews, \$5.38. For Algoma Bishopric—Assessments, Stanbridge East, \$5.75; Sorel, \$13.44. For Algoma Missions—Como, \$8.18. For the Widow of a Clergyman lately deceased—Como, \$6; Trinity Church, Montreal, \$19.11. For City Missionary Fund—St. Thomas Church, Montreal, \$10.

Another Circular has been issued by the Board of Management of the Domestic and Foreign Missionary Society, signed by the Rev. W. F. Campbell, General Secretary, and Thomas White, Esq., General Treasurer, which it is requested be read to the churches on Dec. 30th, and that the offerings of the people on Sunday, January 6th, 1884, be given to Foreign Missions. It lays before the people the pressing need of the Foreign Mission Field, India, China and Japan, &c., and the duty and privilege of all Christians to help on this great work however small their ability to aid.

FARNHAM.—The Church sale of fancy and useful articles, under the auspices of the Ladies Association of St. James' Church, which was held here last Tuesday, was a great success. The profits amounted to over \$200.

The Bishop held a service on Tuesday afternoon in the Montreal General Hospital.

CLARENCEVILLE.—On the 24th inst., being Christmas Eve, a divine service was held in St. George's Church, beautifully adorned with evergreens, plants and maple leaves for the occasion. The most gratifying adornment, however, was a crowded house of worshippers to celebrate the birth into the world of Our Jesus. Miss Rowe, with the assistance of boys and the choir, gave a Christmas carol in the place of the usual voluntary. The sermon by the rector, on the "name Jesus," was listened to with marked attention. On Christmas day divine service was held in St. Thomas' Church. On the 21st inst., a large company of parishioners and well-wishers gathered at the rectory of St. George's Church, and brought gifts of money and produce for the benefit of the household. Mrs. Allan was presented on this occasion, by students of three years' standing in her Bible class of St. George, with a beautiful chased cake basket, as a love token of their appreciation of her labours.

CHAMBLY.—The Christmas services of the Church of England at Chamby were well attended, and after an appropriate sermon by the rector, a goodly number remained for the holy communion. The musical portions of the services were admirably rendered, especially the beautiful anthem commencing with the words "Incline Thine Ear unto me O Lord." The present lady organist, a granddaughter to the late seigneur of this place, is deserving of all praise for her indefatigable attention to the choir, and for making the musical parts of the service so enjoyable. The collection amounted to nearly \$60—\$52 of which was presented to the rector as a good-will offering from the congregation.

DUNHAM.—The Ladies' college closed for the holidays on 20th ult., with a very pleasant conversation. Several new pupils are expected after the holidays. The Rev. Mr. Ker, of this parish received a very valuable fur overcoat from the people of Dunboro', where he holds a service once a fortnight on Sunday afternoon. Mr. J. B. Cullen, who assists him as lay reader, received from the people a beautiful pair of gloves, and Mrs. Ker received two or three presents of considerable value.

DIocese OF NOVA SCOTIA.

PICTOU.—Rev. Mr. Edgecombe preached recently a seasonable sermon on the subject of the recent mission in Halifax and the doctrines of auricular confession and absolution. A stranger passing through the town writes concerning it in high terms of praise. He says: "It was so argumental and reasonable to my mind that it had the effect of changing my views to an extent that few theological discourses have ever done." He adds:—I am free to admit that my sympathies have been hitherto with the so called high church party, and in regard to ritual, perhaps I am still with them. But the doctrines of auricular confession and priestly absolution I certainly now reject."

DIocese OF FREDERICTON.

ST. JOHN.—The election of Rev. Mr. Newnham to the rectorship of Hampton has resulted in the severance of his connection with the parish of St. Mark, where he has laboured with much acceptance during the past two years. At a meeting of the vestry of St. John's Church, it was unanimously Resolved, That this vestry desire to express their regret that the election of Rev. Mr. Newnham to the rectory of Hampton has severed his connection with this parish; and to record their sense of the earnestness and devotion with which Mr. Newnham has performed his duties as curate for the past two years, and their earnest hope and prayer that the divine blessing may rest upon him in his new field of labour.

At a large gathering of the Sunday-school children of St. Mary's Church, with their parents and teachers, Mr. Newnham was presented with an address expressive of the esteem and regret of the school. A valuable fur coat accompanied it.

ST. JOHN.—The Rev. L. L. Stephens, Rector of St. Luke's Church, recently delivered a very able and eloquent lecture on "Longfellow," before the Christian Women's Temperance Union. It was an admirable and instructive review of the poet's life and works.

DIocese OF SASKATCHEWAN.

Mr. J. K. Kerr, on behalf of the Bishop of Saskatchewan, begs to acknowledge the receipt of \$10.00 from "H," at the hands of N. W. Hoyles, Esq., towards the mission fund of the Diocese of Saskatchewan.

Correspondence.

The Committee wishes it to be distinctly understood that it is not responsible for the opinions of correspondents. All letters intended for insertion in the EVANGELICAL CHURCHMAN must be accompanied by the name of the writer, not necessarily for publication, but as a guarantee of good faith.

LETTER FROM ENGLAND.

To the Editors of the Evangelical Churchman.

DEAR SIR,—In a previous letter I mentioned having been present at a confirmation service by the Bishop (Wilkinson) of Truro, and I referred to the character of his teaching as it appeared in his address to the candidates. If they understood the drift of his remarks they must have inferred that, his hands having been laid on them, they had received, *ex opere operato*, the Holy Spirit and were thenceforth on the Heavenward path. This was sad enough, but the Bishop has been quite eclipsed by a clergyman, Rev. H. T. Thompson, at Brighton, who, after announcing that a confirmation was about to be held by the Bishop of the diocese, gave out his text "Acts xix. 2 Have ye received the Holy Ghost or as we say in these days, have you been confirmed?"

Teaching of this nature is so common now among the ritualistic clergy that one is quite prepared among other developments to hear them openly expressing their wish to have the old English Sunday restored "when men will attend the celebration of the eucharist in the morning and have their games of cricket and football in the afternoon." Indeed one of them recently in this town stated that, but for the long-faced Puritans, they would have it now!

It is refreshing to turn from such unscriptural teaching as this to the doctrine and practice of a thoroughly Evangelical incumbent in what I may term a "model parish." I refer to the parish of Charles Church in the Town of Plymouth. The building of the church was commenced in the reign of Charles I., from whom it derives its name. And first let me briefly refer to the material church. It reminds me very strongly of St. Paul's Church in Halifax, before the organ was removed from the gallery opposite to the pulpit. There are galleries on three sides of the church which accommodate several hundred persons. In the eyes of ritualists, of course, these galleries disfigure the church and ought to be removed; it is true several hundred immortal souls have the opportunity of hearing the Gospel who could not be seated elsewhere in the church, but what are they and their salvation compared with a good view of pointed arches and graceful columns?

The monuments of the walls of the church are so similar to those in St. Paul's that they add very strongly to the general resemblance. The Commandments have not been banished from the chancel as is too often the case now-a-days. The black gown is used in the pulpit; the Communion is administered in the evening as well as in the morning, there being many who are unable to attend the morning service. But best of all the Vicar, Rev. George F. Head, preaches the gospel simply and faithfully; he is one of the most powerful preachers I have heard in England, and I am happy to say that the church is crowded to hear him, the very aisles being filled to their utmost capacity. But although we have scriptural authority for attaching the highest value to preaching, there are also other modes of doing the Lord's work in which Mr. Head and his parishioners abound. It would weary your readers to enumerate all the organized efforts in operation in the parish; I will mention some of the more prominent, and by these your readers can judge of them all.

Let us take Sunday for instance: In addition to the usual morning and evening services there are six Sunday schools in different parts of the parish so as to meet the convenience of all and especially of the poor; there are in the evening three Mission services in the poorer districts, and there are two children's services, every Sunday morning.

On Tuesday evening there are two prayer meetings (in different localities), there is a Mission service in another place; and there is a Teachers' preparation class in yet another room.

On Wednesday evening there is service at the church; on Thursday there are two Mission services and a Junior Communicants' class; and so through the whole week. But the zeal of the Vicar and his earnest helpers is not confined to the bounds of the parish. The Lay Help Association, of which I shall speak presently, supplies each Sunday evening Lay readers and Preachers for four of the neighbouring villages, where but for this assistance it would be impossible to carry on the services with regularity. There are also Mission boxes, opened every six months, to receive contributions for Missionary work abroad; but I must not weary your readers by a catalogue of all the efforts to

do good in the parish. Now it may be asked can all this multiplicity of work be sustained? The Vicar, however self-denying and laborious, cannot, even with the assistance of his two curates, overtake it all. The answer is found in the Lay Help Association above referred to.

This is an Association of the most earnest and active Christians in the parish, especially of the younger men, the objects of which are declared in their rules to be; first, to promote the feeling of brotherly union amongst the members; and secondly, to assist the clergy of the parish in such works as the following:—Sunday—night and other schools; Youths' Bible classes; visiting and relief of the poor and sick; School room services; Cottage lectures and open air preaching; Collecting contributions for religious and benevolent objects, and other kinds of lay help.

A wide field certainly, but faithfully carried out, as the statement I have given of some of the work carried on by these zealous Christians evidence; while the first object proposed by them is also wonderfully aided by this means, as I do not know that there could be found in the Kingdom a more united parish in which all from the Vicar to the humblest of his flock appear to be of one mind and one heart.

I remain, yours very truly,
OBSERVER.

Dec. 10th, 1883.

To the Editors of the Evangelical Churchman.

DEAR SIRS.—Can the Reformed Episcopal Church organize and affiliate a branch of the "Church of England Temperance Society"?

By addressing us in your next issue, you will greatly oblige,

yours truly
"CHURCHMAN."

Oshawa, Dec. 31st, 1883.

The Church of England
TEMPERANCE SOCIETY
AT HOME AND ABROAD.

ABROAD.

THE BISHOP OF NEWCASTLE ON TEMPERANCE.

On Saturday night, under the auspices of the Church of England Temperance Society, the first of a series of free entertainments for the people was given in the Northumberland Hall, Newcastle. The Bishop of Newcastle presided, and the hall was crowded. His Lordship, who was received with applause, said, in obedience to one who was not present, he had attended to say a few words to them. They all knew he referred to one whose great, loving heart had, in concert with others, provided those entertainments, he meant the Vicar of Newcastle. (Cheers.) He was certain the Vicar would have rejoiced to see how thoroughly they had responded to the invitation, and, for himself, he could only prophesy, if this success went on, that they would have to secure larger rooms. (Applause.) There was no antagonism in that movement to any existing organization. Their one great object was to enable this land to throw off her intemperance, to drive more and more nails in the great coffin which was being prepared for, and in which he trusted they would all help to bury, the national intemperance. (Cheers.) There were so many sides to temperance that it was difficult to speak of the subject, but he would endeavour to say a few words on the economic, the physiological and spiritual sides of the question. With regard to the economic side of the subject, he had in his hand a pamphlet written by Mr. Hoyle, and he learned that during recent years the wages of artisans in this country had risen from forty to eighty per cent in extent, and in some instances more. They spent every year in the cause of missions £1,050,000. For household coals they spent £15,000,000 per year in the United Kingdom; for milk £30,000,000; for butter and cheese, £35,000,000; for woollen goods, £46,000,000; for the rent of farms, £60,000,000; and they spent per year in the United Kingdom for house-rent and for bread about £70,000,000 for each of these items. But when they came to strong drink of one sort or another in the United Kingdom they found they were spending directly—besides all they spent indirectly—£136,000,000 per annum. Some might say to that, "Well, and why should not the country be just as rich as if that money had been spent in other articles?" The answer was to be found in Mr. Hoyle's words. Mr. Hoyle took the case of a hundred men,

earning £2 each weekly, and he supposed them to spend 12s. each per week in drink. At the end of the year these 100 men would have spent £3,120. Well, it might be said the £3,120 was not lost, for it circulated throughout the country, and what did it matter how it was spent? But Mr. Hoyle put the other side, he supposed that these workmen had put their money in a building club and invested it in building. It would build twenty houses, costing £106 each, and the money would be circulated in the country just the same as it was when spent in strong drink, but in the one case the £3,120 would be circulated *plus* nothing, in the other case it was circulated *plus* twenty houses added to the wealth of the nation. (Cheers.) He asked them to pursue the comparison. There would be in the case of money spent in drink, of drunkenness, and probably loss of work, misery at home, a multitude of evils, and a loss of some £3,000; in the other, according to Mr. Hoyle, they had twenty men or more set to work to build the houses, they had happiness in families, and comfort existing instead of misery and ruin. But what would the result have been if the £136,000,000 spent yearly in drink had been otherwise spent? Why, they would not have been there that night discussing economic and temperance problems, nor would they see intemperance still prevailing in many parts of their land. (Cheers.) He thought the economic side was one that would appeal to every one of them, and he was certain they would every one desire to see a great shading down of the distinctions that existed between class and class in England, a greater disposal of the wealth of the nation, a greater share for the working classes of that wealth they helped to produce. (Great cheering.) Those distinctions would be broken down if they could persuade many of their neighbours to be, what many of them were at that moment, total abstainers. (Cheers.) The physiological question simply meant were they better or worse for want of drink, and from all parts of England the reply came, "Yes, I am better—clearer in my head and lighter in my heart since I was a water drinker than I was before." He dared say there were that night some fathers of families, and he wanted to ask were they ever called up at night by a troublesome baby—(loud laughter)—for he was told, by medical authority, that it was a physiological fact that the children of total abstainers cried less at such times than those of other people. (Loud laughter.) He trusted that the time was not far distant when these voices would all join in one great chorus, when the voice of the total abstainers would be heard in every household in England. (Applause.) He wanted to say a word or two on the deeper side of the question, for what, after all, was the whole object of their temperance work? He thought holiness was the great part of their work. No work merely social would ever regenerate, no work merely economical would ever make men fit for heaven. Let them remember that the grinding of the people was, after all, a stumbling block in the way. (Hear, hear.) He thought there was something of mockery in proceeding down to those lairs—he could hardly call them homes—and preaching to those who lived in them, and therefore he thought the social feature was one that did affect the whole question, and he pressed upon them every one to think of the one great work their blessed Lord came to found, the work committed to every man—be he clergyman, minister, or layman, to set a loving and Christian example in their own lives, a desire to help their brother so far as he would allow them to help him, to stretch out their hands to those in trouble, and to pray in the solitude of their chambers that hearts might be broken and changed, and men and women be brought nearer to God. Then there was the bringing down of the prayers into their own lives, caring little how men might misunderstand and misrepresent them, knowing the old, solid truth that Christianity was true, and in the end would prevail. (Cheers.) If they would throw themselves in the power of God, into this temperance cause, willing to do everything to rescue the fallen and help the strong, they would create at last such a power that the whole of England would be won to their side, and they would at last find angels going in where they themselves had preceded, and would find educated and uneducated classes joining together in one great brotherhood. A large proportion of the social difficulties of this day would then pass away, they would turn their workhouses into colleges for their youth, they would turn their prisons into far more useful purposes than at present, perhaps into Art galleries—(laughter)—they would find crime diminishing, love increasing, and men and women far more able to say their prayers if this stumbling-block of drink were removed. (Cheers.) He challenged them all, in conclusion, to forward this cause—dear to the heart of the Son of God—the temperance reformation, body, soul, and spirit of the English people. (Great cheering.)—*Am. Temperance News.*

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. Bx 2502. All Correspondence to the Editor, P. O. Box 2502.

CALENDAR.

2ND SUNDAY AFTER CHRISTMAS, JAN. 6, 1884.

Epiphany of our Lord. Ath. Creed.

MORNING LESSONS. EVENING LESSONS.

Isaiah xlii. 60.	Rev. xlii. or xxiv, xlix v.
Luke iii. v. 15 to 23.	14 to v. 14.
	Rev. ii. to v. 12

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

The Evangelical Churchman.

TORONTO, THURSDAY, JAN. 3, 1884.

EDITORIAL NOTES.

The editor of our respected contemporary, the *Presbyterian Witness* of Halifax, has seen an extraordinary tract which is circulated in that city by the supporters and workers in recent "Missions." The following quotations show the real inwardness of that movement and the Romish character of the teaching. We read:—"The priests of the Church have the power to absolve you in the name of the Holy Trinity. Just as Baptism gives remission of sins committed previously, so absolution gives remission of sins committed after Baptism. Go to one of his priests and confess to him as you have laid them before God. You go to the priest as a representative and ambassador of God, not simply as a friend. He is bound by the law of the Church never to reveal anything told him in the confession. Go into the church or vestry at the appointed time, and when the priest is ready to hear you, kneel down, he will then give you his blessing and bid you commence your confession. Bring the paper with you on which you have written down your sins. Say how often you have committed the different sins. State each act of sin. It is a great sin to keep back anything. The priest will show you how to make *satisfaction* for your sins. Remember not to talk about what the priest has said to you. Be *very careful* about this."

The apparent success of the "false prophet" of the Soudan and the vital issues which may yet result from this inroad of barbarism, make this movement however insignificant in itself an object of profound interest to the Christian student. Events may call for and justify the intervention of the civilized powers of the West, and the emancipation of Turkey and Egypt from the despotism which still remains the great barrier that shuts out freedom of religion and civilization. An esteemed American contemporary says:

"If the invasion of Egypt by the False Prophet, this modern Mahomet, should make necessary the interposition of England and France to preserve their vast interests in Egypt and that event should involve them in trouble with the Turkish Government, making it necessary for the safety of the East that the Turk should be shorn of his power, we would see in that grand result a sign in the East that foretells the coming of Him whose right it is to reign. The Mahometan power is to be overthrown. No government rest-

ing on such a basis as that, can be other than the enemy of religious freedom and progress, and in the march of truth and right, kingdoms that set themselves against the King of Kings will pass away. Thus the sudden appearance of the False Prophet with a conquering army, coming down out of the desert like a tiger on his prey, may be the first great act in a drama that will soon attract the eyes of mankind, and reveal stupendous scenes in the history of human redemption from superstition, fanaticism, despotism and ignorance, establishing in their place the reign of order, knowledge and the one true religion.

"God works in wonderful ways to bring to pass His secret purposes. We know not what a day may bring forth. Much less do we know what will be the outcome of a movement that immediately agitates three great nations, and in a single day may involve three continents. We are confident that God is directing these events for the furtherance of His own kingdom, and that He will make the wrath of man to praise Him. We read in his prophecies intimations of such events as seem to us to be looming up in the Eastern sky. And as Christian observers of the signs of the times, we would keep an eye on the false prophet and the powers now watching him. We are wondering whereunto this thing will grow."

The report of the Commission in the English Ecclesiastical Courts is very unacceptable to the Ritualists. The constitution of the Court of Final Appeal is especially distasteful and has been condemned in no measured terms by the President of the English Church Union. On the other hand, a memorial has been prepared by the Dean of Canterbury, and influentially signed by leading evangelical and broad churchmen and moderate high churchmen. In it the opinion is expressed that the recommendations made by the Ecclesiastical Courts Commission are in general harmony with the relations of Church and State as settled at the Reformation, adequately recognise the royal supremacy, and suggest changes, which, if adopted, would tend to promote the peace and well-being of the Church of England. They also express the hope that it will be found practicable to submit a measure based on those recommendations to the judgment of Parliament at an early date. But they respectfully urge:

"(1) The necessity of guarding the rights of the laity from real or apparent infringement by the uncontrolled exercise of the episcopal veto.

"(2) The necessity of preventing questions fully argued in, and determined by the Court of Final Appeal from being reconsidered whenever they happen to arise in subsequent cases."

The *Record* calls it a timely memorial and expresses its complete accord with the views expressed therein. In regard to the two points raised in the memorial, it says:

"The veto can hardly be claimed as of vital consequence, seeing that one-third of the Commissioners signed the Report *minus* the Recommendation for its continuance. Of those who disapprove the veto there are some who think the doors of the Ecclesiastical Courts ought to be open to all complainants. There are others who would be content with almost any safeguard against a mistaken use of uncontrolled judicial power, vested in an individual unaccustomed to judicial functions, and exercised in private without hearing both sides of the case. Many consider that an appeal to the Archbishop of the Province would provide such a safeguard. Again, a very large class, amongst whom we number ourselves, deem the direct evils of the Bishop's veto altogether eclipsed by the unfavourable impression it will inevitably produce in the public

mind. A clerical veto in Church Courts, imposed at a time when every kind of artificial barrier is being removed from the secular Courts, is surely a very injudicious, not to say a very dangerous, innovation.

With regard to the finality of questions decided by the Final Court, it can hardly be said that the Memorial runs counter in any degree to the Recommendations. It will be remembered that the Report, in words somewhat vague and unprecise, states that all sentences should be personal only, and that *obiter dicta* and reasons should always be capable of being disputed and reconsidered. It is not easy to see how this proposal can practically be carried out, but whether it be possible or not, all that the memorialists suggest, is, that in carrying it out, a very serious pitfall should be avoided."

"BEHOLD I MAKE ALL THINGS NEW."

Here is a New Year's greeting from the King of Eternity Himself; and a most seasonable word it is, as we stand at one of the great time-marks by which we measure off the fleeting years. It assures us of the changeless love and ceaseless working of Him who is pledged to make all things work together for good to them that love Him. He is speaking of a process which He is now carrying out and will one day complete.

"My Father worketh hitherto," He declares, "and I work." There is a divine order, even when that order can be least perceived. When we can see naught but the confusion and the chaos, the disintegrating process by which the old order is being taken to pieces, even then the reconstructive forces are at work and the substructure is being laid for a nobler and more enduring creation. By death itself, the Lord of Life will conquer death; through the processes of decay and corruption will come forth the glory and beauty of the Resurrection Life.

When we look back upon the years that have fled, what a tangled maze they seem to be, full of broken promises, disappointed hopes, devious ways, strange and unexpected developments. We are perplexed and amazed, and yet we realize that we have been led by a wisdom higher than our own. We can trace, though it be but dimly, and as those who only know in part, the purpose of a Divine Love and the unfolding of a Divine Order in our lives. Old things have been passing away. Their uprooting has been a painful process. There have been humiliation, darkness, conflicts, many idols shattered, many fond dreams dissipated, and many hard struggles with self and sin. But amidst all, there have been renewal and upbuilding; the childish things are being put away and all things are becoming new. There are advancement and growth; character and likeness to Christ are being developed, there is a firmer hold upon the Divine Love and a clearer view of the Divine Truth. Although the process is incomplete, we can see enough to show us its real character and to assure us of its ultimate result. Let us, then, have courage. Let us hold fast our confidence. Let us go forward fearless and faithful. In the future, as in the past, there will be conflict, temptation, difficulty and darkness. But it is in and by these that the new creation is being built up. We must walk by faith. We must trust Him whose workmanship we are. The more our whole life and action are brought into contact with His life and into intelligent fellowship with His purposes, the greater will be our peace and the more hopeful and resolute our walk.

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We turn from ourselves to the world. What a revolution is in progress through the amazing developments of physical and mechanical science. Steam and electricity have changed the aspect of the world. Production is rapid. The means of transit are swift. Differences of race and climate are minimized. Labour is becoming more concentrated in great centres; hence result not a few evils. Men are massed together in great cities and huge factories. Individuality is lost. Life is at high pressure. Everything tends to be superficial and lacks depth and intensity. The old relationship of the apprentice to the family is changed. Employers have little personal knowledge of those who work for them, who, left too much to themselves, drift readily into evil, for which such multiplied facilities exist. The minute sub-division of labour becomes an evil. The worker's life lacks completeness and spontaneity, and becomes a dreary monotonous routine, from which relief is sought in senseless and hurtful dissipation, and the craving for false stimulants grows upon him. Then arise all the complications of labour and capital, the jealousies and estrangements between masters and men, the atheistical communism which threatens the existence of society. It is a time of disintegration and upheaval. The old order is passing away. There is much that fills us with disquietude and alarm. But there is no real cause for fear. All these changes are of God. In the midst of the disintegrating processes by which the old order is being taken away, a stronger and enduring superstructure is arising. In the cheap multiplication of books, especially of the Scriptures; in the rapid means of communication with distant lands by which the consciousness of human brotherhood is strengthened, the barriers of separation removed, and the glad tidings of Redemption borne to the remotest nations; and in the cheap production of innumerable necessities and conveniences of life, by means of which opportunities for improvement are placed within reach of multitudes, we readily see how the new order tends to promote man's good, and we can look to still brighter and more fruitful developments. Christ, the Master, is directing all these movements to the completion of His blessed designs for the happiness of men.

When we turn to the Church, we find there the same disquietude, unrest, and upheaval which characterize society, and, if possible, in a more pronounced form. It is a time of disintegration, and the old order is rapidly changing. The most ancient rights are challenged. The most sacred truths are eagerly discussed, critically examined, and often ruthlessly contradicted. Every assertion, every belief, every authority is on trial. The tempest is gathering force. Much will be swept away before it. What, indeed, shall stand? Where shall we find a sure foundation? Thus, with anxious hearts, men eagerly question one another. But through the darkness, and over the wild seething tumult of opinion, sounds the Divine Voice:—"Behold, I make all things new." It bids us cease from our vain fears. It assures us of the Presence of the Lord of Life, and of His final victory over evil. From this conflict, His truth will come forth tried and tested. The dross of mere ecclesiasticism will perish, but a living Christianity and a living Church will be made gloriously manifest.

CONFESSION AND ABSOLUTION IN THE PRAYER-BOOK.

Last week we briefly examined the teaching of the Scriptures, especially in those passages which have been wrested to the support of the Romish doctrine of Absolution and Confession. Let us now briefly glance at the teachings of the Prayer-Book. Our first reference is to the Ordinal in which the words of John xx. 23, are addressed to those then and there admitted to the office of the Presbyterate. Their meaning we have already discussed. They cannot bear the interpretation put upon them by those who impute a sacerdotal authority to the Christian ministry. They do not imply the existence of such an authority, nor were they addressed to the ministry as such, but to the whole body of believers. They cannot possess in the Prayer-Book a meaning which they had not in the mouth of Jesus. When our Reformers retained these words in the Ordinal, they were deliberately and carefully rejecting those portions of the unreformed services which were regarded as claiming and conferring the sacerdotal power; and, consequently, they did not regard these words as conferring that power; but they retained them, as having been the words of Christ Himself, and in ignorance of the fact noted by the Roman Canonist Morinus, that they had never been used in the ordination of presbyters until the latter part of the 13th century.

Let us now proceed to what the Prayer-Book states about Confession. Two passages require our attention—one in the Exhortation in the Communion-Service, the other in the Office for the Visitation of the Sick. The Exhortation urges upon intending communicants the duty of self-examination. We are to "try our lives and conversations by the rule of God's commandments," in order that "wherever we perceive ourselves to have offended either by will, word, or deed, then we may bewail our sinfulness, and confess ourselves," not to man, not to the priest, but "to Almighty God, with full purpose of amendment of life." We are next to enquire if our offences have been against our neighbours, as well as against God. And if in this regard also our hearts condemn us, we are exhorted "to reconcile ourselves" to those against whom we have sinned, to be "ready to make restitution and satisfaction to the uttermost of our power for all injuries and wrongs done by us to any other," and to be ready to forgive those who have wronged us, and thus to "be in charity with all men." These two results are to flow from our self-examination; these two principles are recognised in accordance with the whole teaching of the Scriptures—first, confession of our sins to God, that we may from Him obtain forgiveness, and, secondly, confession of our faults to one another—"forbearing one another, and forgiving one another, even as God, for Christ's sake, hath forgiven us." Even in the most grievous sins, which the Exhortation proceeds to enumerate, these and these alone are the rules of conduct, the principles of reconciliation to God and to man. Not one word is said of any confession to the minister.

But there are special cases for whom provision must be made; there are sorrowful, perplexed, sin-burdened souls, who cannot find peace. They are overwhelmed with a sense of their unworthiness. Their sins are, they think, too great to be forgiven.

They are troubled by doubts, they wander in darkness, they do not see the full clear light of the Gospel; they need instruction, sympathy, comfort; they crave some personal assurance that the promises of the Gospel are really for themselves. If there be such an one in the congregation, the Exhortation says, "let him come to me, or to some other discreet and learned minister of God's Word, to lay open his grief, that by the ministry of God's Word he may receive the benefit of absolution;" that is, that by means of the truths of the Gospel wisely opened out to him, and skilfully applied to his case, his doubts may be resolved, his distress removed, and the blessed and comfortable assurance of God's forgiveness of his sins vouchsafed to his heart, through the teachings of Christ's servant, applied by the Spirit of Christ Himself.

To the same purport are the words which occur in the Office for the Visitation of the Sick—"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter;" there provision is made for the same special cases of weak, perplexed, and darkened consciences seeking for guidance and comfort. In both, we have simply special applications to certain specific cases of the pastoral office of the Christian ministry, which is so beautifully expounded in the Exhortation in the Ordinal. He that realizes, to some extent at least, the true ideal of the Christian Pastor, and who possesses the love and confidence of his flock, will ever be found amongst them, encouraging, warning, directing, instructing, sympathizing, like Oberlin of the Ban de la Roche, or Neff amongst his Alpine fastnesses, the counsellor, friend, and father of his people. The cases of the sick and of the intending communicants, for which necessary special provision is made, are but two out of very many applications of the pastoral principle which, together with that of the public preaching of the Word, make up the complete idea of the ministerial office. Every Protestant and Reformed Church admits and acts upon this conception of its nature. The provisions made in the Prayer-Book arise from the very relation in which the pastor stands to his flock, and is admitted by all denominations of Christians. Thus, for example, Richard Baxter says:—"If you either fall into any grievous sin, or any terrible pangs of conscience, or any great straits or difficulties about matters of doctrine or practice, go presently to your minister for advice."

The radical difference between such pastoral intercourse and the corrupt and most unwholesome practice of auricular confession is apparent to all. That loathsome offspring of mediæval darkness our Church expressly and unsparingly condemns. Originating, in its modern form, 1,000 years after Christ, it took its authoritative position in the Roman system by the decree of the Council of Trent, which made it an integral portion of the Sacrament of Penance, the alone channel by which the pardon of post-baptismal sins could be obtained, and, therefore, compulsory and binding upon all. The fruits of this monstrous system are true to the vile source from which it springs. Instead of curing sin, it produces it; and instead of ushering the penitent into the happy freedom of the sons of God, it makes him the bond-slave of the priest—the miserable victim of a tyranny more ruthless and hopeless than the worst developments of civil despotism.

By its minute inquisition into the possibilities and subtleties of sin, it corrupts and defiles. Hear upon this point the testimony of the present Bishop of Peterborough, made, however, before he became a Bishop :—

"I will take it for granted that the confessors are men of superhuman sanctity, and that they will go into the Confessional and afterwards leave it as pure as angels; still the result on the penitent must necessarily be deadly. He must lay bare his secret soul before the priest, who must ask him questions according to his suspicions of any concealed sin. He professes to put the questions prudently and cautiously, certainly, but what if he mistakes, and the thing has never entered the mind of the penitent, is it not clear that the priest has taught him a new sin, and impressed on his mind stains of vice which he never may efface? . . . I maintain, that taking God's place without God's attributes, it is impossible, however prudent the priest may be, to avoid instilling vice by the Confessional. God has not given to him His attribute of searching hearts; how then can he see where in the heart of his penitent purity and impurity, knowledge and ignorance meet so as to be quite certain that his questions teach no new sin. He must question according to his suspicions; but from whence does he obtain his suspicions? From his knowledge of the most abandoned of the inhabitants of his parish. His questions to young children are founded upon the impurity that he might have heard of from such persons: and more than that, he has to consult the volumes of the Romish casuists. . . in which confessor after confessor has recorded his experience, until they form together a museum of spiritual iniquity at which fiends may shudder and blush; where murderers may learn cruelty; where hoary-headed convicts may be taught fraud; and satyrs impurity.

"Now look at the consequences of this system: There comes to the knees of that confessor a female child of tender age. She repeats to him such things as she knows to be sin. He questions her. Running over in his mind all this infernal catechism of iniquity, he must prudently, cautiously, and carefully select a question and put it. This poor usurper of God's privileges and powers may well tremble as he asks that question, lest he should insinuate vice into that young heart and conscience. For we read in a book written by the author of conscience, that there was One who took little children in His arms and blessed them, who denounced woe against him by whom one of those little ones should perish. It would be better for that man that a mill-stone were hanged about his neck, and he thrown into the depth of the sea."

Men of the highest standing in Church and State have publicly testified in the Imperial Houses of Parliament that no pure-minded man can read without a blush the ritualistic manual, "The Priest in Absolution." The Roman text-books upon the casuistry of the Confessional are filled with all that is disgusting and loathsome. The records of ecclesiastical history are full of the lamentable and well-nigh incredible evils which have invariably resulted from this anti-Christian system.

But not only does Confession produce and increase sin: it necessarily brings into bondage, it fosters a weak, morbid, unwholesome religionism; enervates the spiritual manhood, and throws the penitent at the feet of the confessor, who rules the man, the woman, the family, and thus the State. Upon this point, we will content ourselves with two testimonies. Archdeacon Perowne says:—

"I consider this practice of confession, as one of many indications of a general weakening of the supremacy of conscience, and of a disposition to shift the burden of responsibility from the shoulders of each individual man to the shoulders of his priest. I believe

that the whole tendency of what has been most falsely called 'the Catholic movement' in our Church has been to foster a morbid state of mind. Burdens have been laid upon the conscience grievous to be borne. Things in themselves perfectly indifferent have been made sins. Men have been taught, in direct defiance of God's word, of Christ's example, of the practice of the Primitive Church, that to receive the Holy Communion after breaking one's fast is mortal sin. Vestments, lights, and incense, attitudes and genuflexions, have been made essential parts of religion and of Divine service. Books of devotion have been supplied, hymns have become common, all of which encourage the craving of certain minds for unhealthy expression of feeling. Religion has been emasculated. Minds enfeebled by this sort of superstition are easily persuaded that their religious life cannot prosper except under the immediate and perpetual direction of their spiritual advisers. All healthiness of piety is thus destroyed. Souls that ought to have been recovered of their leprosy, and led to walk in the light and freedom of God, taught to assert and to rejoice in their liberty as His children, ever sure of access to their Heavenly Father, through the aid of the blessed Spirit of God, and in the joyful certainty that they are redeemed by the precious blood of Christ, and that their sins are forgiven for His name's sake are kept all their life long in spiritual bondage. The Church is a great hospital or lazaretto, in which the patients are to show their sores and describe their symptoms to the physician who makes his rounds among them, and who probing and irritating the wound afresh, and aggravating the malady, then applies the salve or the anodyne which shall still the pain and the smart, till he again comes round to repeat the same process. No doubt the system is an admirable one for keeping the patient in a state of perpetual solicitude; but he never knows when he is cured, and he must resign himself to be treated as a patient as long as he lives.

"Add to this, that the oftener the confession is repeated, the more formal and perfunctory it will become the greater will be the temptation to self-deception, and the more certainly will the delicacy of the conscience be injured."

To this we will add the following words of the Bishop of Peterborough:—

"The confessor leaves the confessional something more than a confessor he leaves it also a director. Now that is a phrase that is merely Romish as yet: but it means that the person to whom you confess all your sins becomes your master. Not a man in this hall can come to my room and confess all his sins to me, and the next morning look me in the face an independent man. Knowing every one of his weaknesses, propensities, passions, or crimes, I can move that man, having the strings of his nature in my hands, as a child moves a puppet. The confessor becomes immediately master of the conscience of the penitent. He can no more have his own conscience with a director, than he can be his own lawyer, or his own doctor. That man's conscience will be either callously torpid, leaving everything to the confessor, or morbidly sensitive. It will be like a watch having its regulator so constantly tampered with, that it can never go well out of the watchmaker's hands. He will no more have the manly, upright, sensitive powerful, ruling conscience, 'purged from dead works to serve the living God,' which distinguishes the Christian man in a free Christian country. The priest will not only be your director under such circumstances but the director of your wives and of your daughters and your servants. Your households will be absolutely in his possession, and he who attempts to resist the director will soon find himself surrounded by a network of domestic influences, the potency of which you all know. There will be an estrangement of the affection of your wives, disobedience on the part of your children, insults from

those who are bound to honour and serve you, until you again submit to the man who sets himself up as a spiritual tyrant."

Our space compels us to reserve our remarks on "Absolution" for another article.

The Sunday School.

SUNDAY SCHOOL LESSON.

FIRST SUNDAY AFTER EPIPHANY, JANUARY 6TH, 1884.

BIBLE LESSON.

Hearing and Doing, Jas. i. 16-27.

Our next three lessons are taken from the Epistle of St. James. These are evidently introduced here for two reasons: (1.) Because St. James was so prominently brought forward in our last lesson, and indeed we have no further mention of him in the Acts, except the brief reference in ch. xxi. 8; (2.) Because the Epistle was probably written about this time, and was, as many scholars believe, the earliest of the N.T. writings.

There were three of the name "James" in the N. T. (1.) The Son of Zebedee, brother of John, already dead (see Acts xii. 2). 2. The Son of Alphaeus, one of the Apostles, and probably a cousin of the Lord. (3.) The writer of this Epistle, known as the Lord's brother: and either the son of Joseph by a former marriage, or a later born son of Joseph and Mary. The latter would seem to be the natural meaning of the expression, and there is no very good reason for questioning it. However, it is not a matter of much consequence. He was a man of severe uprightness; a Jew of Jews, ascetic, rigorous in his observance of the law, of great influence among his countrymen. To them he wrote this epistle, condemning the hypocrisy and formalism which abounded, and pointing out the insufficiency of mere profession without the reality of a godly life, and the untruthfulness of a mere creed however orthodox, without the living and fruitful power of a real trust in God. The student will find the best and most acceptable assistance to the understanding of this epistle in the little volume upon it by Dean Plumtree in the "Cambridge Bible for Schools" series.

1. The Gifts of the Father of Light: verses 16-21.

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1. *The giver.* He is one who cannot do wrong or tempt man to wrong. Hence the warning of verse 16. God may try, He never tempts. "When we are tempted it is by our own lawless or inordinate desires. These beget sin, and sin begets death. Do not ascribe these to God. On the contrary, He is the author and the sole author of good. From Him cometh 'every good gift and every perfect boon.'" (R.V.) The first word refers rather to the act of giving, the second to the thing given—the whole is good, both what he bestows and the very manner and time of its bestowal. "From above" i.e., from the Divine presence and power,—not of the earth, earthly. (Compare James iii. 15-17; John iii. 3, 7, 31; xix. 11.) He is the Father of Lights: of all light, both physical, intellectual and spiritual. All are rays from Him who is Light (1 John i. 5).

This Eternal Light suffers no eclipse. In its brightness is no shadow. In its course, "no shadow cast by turning." The earth changes, the scenes change, all lights, pass through their varying phases and eclipses. But God is changeless both in His love and power—His willingness and His ability to bless.

2. *The Gift is Life*—The New Birth; the Christian is born again, rather "born from above," "begotten by God" (1 John). Here is regeneration. The author and giver of the New Life is God, who worketh not of constraint but willingly. (Compare John i. 13; 1 Peter, i. 23). The instrument of the New Birth is the Word of Truth. It "is the Truth revealed by Christ" which regenerates and multiplies men. Compare John xvii. 17-19. It is "the Word of the Truth in the Gospel;" see 1 Peter i. 28; 1 Cor. iv. 15. The purpose of the New Birth is that we should be the first fruits of God's creatures. (See Lev. xxiii. 10; Deut. xxvi. 2.) The first fruits were presented and accepted as a symbol and earnest of the whole. True Christians are thus a sample and a pledge that all the Universe will yet be God's. Compare 1 Cor. xv. 20; xvi. 15; Rev. xiv. 4.

3. *The Reception of the Gift.* In order that we may receive this life through this Word of Truth, we must first of all "be swift to hear," ready to receive instruction and to learn from every source, and then "slow to speak," perhaps, hasty things of God. It is a warn-

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School. LESSON.

PHANY, JANUARY 4. Jas. i. 16-27.

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order that we may of Truth, we must y to receive instruc- e, and then "slow God. It is a warn-

ing against such rash and inconsiderate speech. We must not give utterance to crude and hasty thought; but seek to be sure of what we utter, having marked, learned and digested what we have heard. We must be "slow to wrath:" all clamour, bitterness, and evil-speaking, envy and anger shut out truth from our hearts and hinder our imparting it to others whose prejudices are excited by our passions. Man's wrath cannot work out either for ourselves, or for others the righteousness of God, that which He requires and approves. "We must therefore lay aside "all filthiness," that is, all the defilements of sin, and every "excess" that springs from "malice," every sin that has its root in wrath and anger. Compare 1 Peter ii; 1 Gal iii. 8; Eph. iv. 22; and we must with meekness, docility and humility receive "the implanted Word," the Word that is sown in the heart, Matt. xiii. 23. (See Eph. ii. 3; Ps. xxv. 9; Eph. x. 2.)

II. Hearing and Doing. Verses 22-27.

1. The Contrast. (Verses 22-25) between the Hearer and the Doer. See how it was drawn out by the great Teacher; Matt. vii. 24-28. The mere hearer is deluded. He defrauds himself, as the Word implies. He beholds in the Divine Word as in a polished mirror a picture of his natural self (literally "the face of his birth"), his own weakness and sinfulness. But the truth has made no impression upon him. Instead of being aroused to repentance and led to seek for salvation for his sin and misery, he quickly forgets—fatal forgetfulness. Compare Matt. xiii. 19. The true hearer is he who stoops down and looks in (such is the force of the word); compare Mk. xvi. 5; Luke xxiv. 12; 1 Peter i. 12), gives his earnest and fixed attention; he continues in the Word, that is, in the thought, desire, purpose, knowledge acquired, bringing it into his own life and conduct. Compare Luke viii. 15. Mark iv. 20. Thus he becomes "not a hearer of forgetfulness, but a doer of work," that is, not a forgetful hearer, but an active worker; one who is blessed has the assurance and pledge of happiness and success in his very act. Compare Matt. v. xii. He finds the Divine Word to be a law of liberty, or as the collect puts it, God's service becomes to him perfect freedom—obligation and desire coincide. There is no longer restraint. He is made free by the truth (John viii. 32); he runs with enlargement and liberty in the way of the Divine commandments. (Ps. xix. 7; cxix. 35, 47.)

2. The test (vs. 26-28) is given to discriminate between mere hearers and doers. True religion is fruitful; its results are manifest especially in the tongue and the temper. Where these are uncontrolled the religion is a vain and empty profession. The word religion should rather be rendered "worship," it is the external of religion, the outward aspect of it, the ritual. St. James tells us that the ritual of Christianity is morality and beneficence, purity of life and active benevolence in doing good to those who need. "To visit" is to care for and help. See Luke vii. 16. The fatherless and widows represent the most helpless and sorrowful, those who have greatest need of sympathy and help. The defilements of which we are to beware are not ceremonial, but the pollutions of the sin and selfishness of the world. See Mk. vii. 20-23; Lu. xi. 40. St. James does not then make morality and beneficence substitutes for spiritual religion, but only its external and outward manifestations. Religion in its internal character and nature is life from above. But when the tree is made good, its fruits are good. It is to these fruits James points as the proof of the life from which they spring. This life is God's gift. It cannot be earned. We must follow the divine order. We work not in order to be saved, but because we are saved; not in order to be accepted and pardoned, but because we are God's children beloved.

CATECHISM LESSON.

FAITH.—"That I should believe all the Articles of the Christian Faith."

It will be best to reserve the study of the creed and its basis for our lesson of Feb. 3rd, and content ourselves now with the subject of "Faith." When we enquire into its nature we find three different elements which are essential to it; knowledge, assent and trust.

1. Knowledge. "They that know Thy name will put their trust in Thee" (Ps. xi. 10). Ignorance is the source of error and unbelief (Matt. xxii. 29). That which is unknown cannot be believed. We cannot trust in One of whom we are ignorant. We must know that we may believe (Eph. i. 17-18). That we may have this knowledge, the Scriptures and the Ministry of the Word are given to us (Rom. x. 14-17; 2

Tim. iii. 15) and the Holy Spirit bestowed (1 Cor. ii. 11-12; 1 John ii. 27; John xiv. 26). Hence we should both search the Scriptures (John v. 39; Acts xvii. 11), and pray for Divine illumination (Col. i. 9; Eph. i. 17; Phil. i. 9).

2. Assent. Not only must the understanding be enlightened, but the will must be convinced. We must no longer oppose, but assent to the truth; no longer hate it, but approve of it, rejoice in it, long for it (Ps. xix. 7-9, cxix. 14, 16, 111). Accept it with meekness (Jas. i. 21), not as the word of man, but of God (Thess. ii. 13). From this enlightened understanding and consenting will proceeds—

3. Trust, reliance in Christ, the surrender of self to Him, the acceptance of Him as our All. Such is the force of the various expressions by which believing in Christ is set forth for example, "Receiving Christ" (John i. 12; Col. ii. 6) "Looking to Christ" (Isai. xiv. 22; John iii. 14, 15; Heb. xii. 2), "Coming to Christ" (Matt. xi. 28; John vi. 35), "Committing ourselves to Christ" (2 Tim. i. 12).

Children's Corner.

DICK AND HIS DONKEY; or, HOW TO PAY THE RENT.

CHAPTER. IV.

(Continued.)

The following was the quarter day. Her only hope was that her landlord, having always found them punctual in their payments hitherto, might be inclined to listen to the unavoidable causes of her being behindhand now, and allow her to pay by instalments every week till the sum was made up. This she hoped to be able to do, as the family whose washing had been so great a loss to her, was expected home shortly. But she did not know Farmer Beckworth thoroughly yet. That very afternoon, as she was carrying in a basket of clothes from the hedge, Dick having gone out with Jack to a neighbouring mill to fetch some flour, the farmer rode by on his way from the fair. He drew up his horse and beckoned to Susan, who came with a somewhat beating heart.

"Good afternoon, Susan Dalton. I thought I might as well remind you that to-morrow is rent-day. I suppose you have it ready?"

"Indeed, sir, I have been quite unable to make up the sum this time. Squire Wentworth's family having been away all winter is such a loss to me, as I wash for them; and I was ill for some weeks; but I have part ready, and promise to pay the rest by the week, if you will allow me to do so, till it is cleared off."

"All or none is my motto in the case of rent," exclaimed the farmer decisively; "I know nothing about whys and wherefores. If the cottage is beyond your means I know others who would be glad to have it. So unless the money is brought to me to-morrow, you must make way for them—do you understand?"

"Yes, sir; but I thought perhaps, as you have always been paid regularly till now, that you would not be hard on me as a widow."

"If I were to be as easy to all the widows in my cottages as they would like, I should find it rather a losing game I suspect," replied the farmer with a coarse laugh. "No, no! Susan Dalton, the money I will have to the day, or—" The rest of the words were lost in the clattering of the horse's feet, as he rode off at a quick pace, perhaps to stop further parley.

Susan stood still for some moments looking after him, till a turn of the road hid him from her; then, with a deep sigh, she turned away, and went back to her basket of clothes. "The God of the widow, and the Father of the fatherless, will still take care of us," said she; "He has said so, and His promises fail not."

Her heart sunk, however, as she looked round on the little garden, in which almost every fruit tree was her husband's own planting. There was the arbour, too, he had built the first year of their marriage, now half buried under its clusters of clematis and jessamine. It must pass now into the possession of strangers! There were the rose-trees he had trained over the cottage with such care—

at present in the midst of the luxuriance of their bloom, and recalling memories of the past, as flowers can do in a manner peculiar to themselves. She looked lovingly at them, and at everything that had so long been familiar to her, and thought of the two rooms in the close, narrow street, that must become her home in future!

There was no one of whom she could borrow the money. Mrs. Erskine was the only likely person, and she had already received so much kindness from her, that she shrunk from seeming to take advantage of it. No; she must go that very evening and make arrangements for removing, as a few days grace was almost more than she dared to hope for from her landlord.

In the meantime Dick, having obtained his flour, was returning home, when he saw the farmer approaching, who slackened his pace as he drew near. He scarcely knew why the rencontre was so unpleasant to him, but he shrank involuntarily from it. It seemed as if Jack did the same, for he kept as close as he could to the hedge, leaving the whole road clear for him to pass.

"I've just seen your mother, Dick Dalton," said he, stopping, "and she tells me the rent is not ready; so we have had a little conversation on the subject, and I think she'll be wanting your help at home in the way of packing up."

"Are we really to go, sir?" asked Dick. "If we might wait I am sure Jack and I together could soon earn enough to pay you, with what mother would save."

The word Jack seemed to arouse Mr. Beckworth's anger, for he replied, "No rent, no house, that's certain. A pretty likely story that you and Jack will pay me; for when I offered you the other day to let Jack do it all by himself, you refused;" and as he spoke his eye rested on the animal with a look very expressive of admiration.

Assuredly Jack was a prince amongst donkeys—colour, shape, pace, all were superior to the common order. His descent was Spanish; his mother having been brought to England by a foreign family, who had sold him to some gypsies, from whom Dalton had bought him when a young foal, and reared as before named. The farmer was a good judge of animals of all sorts. Dick saw what it was coming to, but felt as if his tongue could utter no words at that moment, and the next the landlord was out of sight. He walked slowly on towards home for a few minutes. What was passing in his mind he did not as usual tell Jack, who, perhaps, thought his master somewhat whimsical that day, when he suddenly turned him round, and began to retrace their steps. Good, obedient fellow as he was, it must be acknowledged he had his weak points like other donkeys, and disliked this turning back from the common, which had just come in sight, excessively. He showed it by walking very slowly with his ears put back. Dick did not hurry him; he seemed quite as averse to the movement as himself, and his head drooped as much in proportion as Jack's ears. So they went on for a considerable distance till they came to a large farmhouse, its substantial outbuildings and hay-ricks telling of the fair worldly substance of its owner. Dick hesitated for a moment as to which of two gates he should enter—the one led into the farmyard and the other to the house. He was decided by seeing the farmer at a distance in the yard, talking to some men. So fastening Jack's bridle, he entered and ventured within a few yards, waiting till he should take notice of him.

It was not long before a loud "Halloa!" startled him; and coming up close, Farmer Beckworth asked what he wanted there?

"Please, sir, I'm come to offer Jack to you to save mother being turned out of the house; you said you would like him."

"I once offered something of the sort; but it doesn't follow I'll do it again, since you refused then."

Dick was silent. Something like a flash of joy that he would refuse him passed through his heart; but was instantly succeeded by the remembrance

of the consequences. So he ventured to say, "I hope you'll take him, sir: he's as good a donkey as any in the country."

"Have you got him here?"

"Yes, he's standing at the gate."

Farmer Beckworth walked towards Jack, but he did not care to examine him much; he had done that more than once on the common, and he knew all about him. He greatly desired to possess the animal, but wished to make a favour of the purchase.

"Donkeys are plentiful enough," said he, "and cheap enough, too. What price do you mean to ask?"

Dick only knew he hoped he would take him in lieu of rent, and had not thought about price. He said something to this effect.

"Your mother owes me two pounds," said Mr. Beckworth; "she told me she had ten shillings towards it. I will consent to take the donkey in place of the other thirty; and let me tell you, youngster, that's putting a higher figure on him than he's worth."

Dick bowed, and tried to feel grateful. There was *One* present at that transaction, who has said: "What mean ye that ye beat my people to pieces, and grind the faces of my poor?" And *He* knew that only a few weeks before the farmer had told his wife that such an ass as Dick Dalton's was not to be matched in that part of the country, and was worth a couple of guineas to any man.

"You may as well leave him here to-night as have the trouble of coming again," said he, seeing Dick about to lead him away.

But Dick had no intention of parting with him one hour sooner than he was obliged, and he thought his mother would like to say good-bye. So he replied, "I *must* come to-morrow, sir, to bring the ten shillings. I will be sure to be here in the afternoon."

The farmer was rather annoyed; but could say no more, especially as the bag of flour and the panniers must be taken home. He was determined, however, to impress on Dick and Susan that he was making a sacrifice by taking Jack. "Tell your mother," said he, calling after him, "that I only do it to oblige her. The money in full would suit me much better."

At this moment a lady got over a stile leading from a field close by into the public road, and necessarily heard this last speech. The farmer touched his hat. It was Mrs. Erskine. "Well, Dick," said she, as she overtook him, "you and Jack together as usual."

"Yes, ma'm," replied Dick; "but—but—" his lips quivered, and he could not go on.

"But what, Dick; what's the matter?"

"It is the last evening we can be with each other," said he at length; "he is to go to Farmer Beckworth's to-morrow for good."

"Why have you parted with him?" asked the lady.

"Because mother has not been able to save the money for the rent this quarter; and so Jack must go, or we must leave the cottage."

"Has Mr. Beckworth been asked to wait a little? Perhaps your mother could save it in time."

(To be continued.)

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