

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No. 30. Whole No. 446. TORONTO, THURSDAY, Dec. 4, 1884.

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

The Evangelical Churchman

PUBLISHING COMPANY,

TORONTO, CANADA.

DIRECTORS.

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

CONTENTS.

Martin Luther	PAGE	361
Like Christ: as one that Serveth	361	
The Discord and Concord of Christianity	362	
MISSIONARY	393	
BRITISH AND FOREIGN NEWS	364	
HOME NEWS	365	
CHURCH OF ENGLAND TEMPERANCE SOCIETY	367	
EDITORIAL—		
Editorial Notes	368	
Stewards of the Mysteries of God	369	
THE SUNDAY SCHOOL	370	
BOOK REVIEWS	370	
CORRESPONDENCE	371	
CHILDREN'S CORNER—		
Lady Temple's Grandchildren	371	

MARTIN LUTHER.

From the Swedish of Bishop Tegner.

He came, the darkness breaking,
That robed a world in night,
The great revealer, waking
The truth's forgotten light.
He burst the clouds asunder,
Till glows the glory round,
And clear, as rolls the thunder,
His fearless words resound.

And see! on snowy pinion,
The heavenly dove arise!
Through all the earth's dominion,
O'er land and sea she flies.
Her olive leaf she beareth
To him, her chosen one.
Green earth her beauty weareth;
The desolation's gone.

Then reason's eyes unsealing
Her dreary slumber breaks;
Faith's radiance revealing,
Her joyful wonder wakes.
Reason and faith forever
Now journey hand in hand,
Leading the way together,
To the celestial land.

Let all the earth sing praises,
To Father and the Son!
See, high, the heaven-light blazes!
The glory-fire begun.
No more let doubts deploring
Disturb the sacred flame,
Let every heart adoring,
Immortal joy proclaim!

—N. Y. Independent.

LIKE CHRIST: AS ONE THAT SERVETH.

'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.'—John xiii. 14.
'I am among you as He that serveth.' Luke xxii. 27.

Yesterday we thought of the right that the Lord has to demand and expect that His redeemed ones should follow His example. To-day we will more specially consider in what it is we have to follow Him.

'Ye also ought to wash one another's feet,' is the word of which we want to understand the full meaning. The form of a servant in which we see Him, the cleansing which was the object of that service, the love which was its motive power,—these are the three chief thoughts.

First, the form of a servant. All was ready for the last supper, to the very water to wash the feet of the guests according to custom. But there was no slave to do the work. Each one waits for the other: none of the twelve thinks of humbling himself to do the work. Even at the table they were full of the thought, who should be greatest in the kingdom they were expecting (Luke xxii. 26, 27). All at once Jesus rises (they were already reclining at the table), lays aside His garments, girds Himself with a towel, and begins to wash their feet. O wondrous spectacle! on which angels gazed with adoring wonder. Christ, the King and Creator of the universe, at whose beck legions of angels are ready to serve Him, who might with one word of love have said which one of the twelve must do the work,—Christ chooses the slave's place for His own, takes the soiled feet in His own holy hands, and washes them. He does it in full consciousness of His divine glory, for John says, 'Jesus knowing that the Father had given all things into His hands, and that He was come from God and went to God, rose.' For the hands into which God had given all things, nothing is common or unclean. The meanness of the work never lowers the person; the person elevates and honours the work, and imparts his own worth even to the meanest service. In such deep humiliation, as we men call it, our Lord finds divine glory, and is in this the leader of His Church in the path of true blessedness. Just because He is the beloved of His Father, in whose hands all things are given, it is not difficult for him to stoop so low. In thus taking the form of a servant, Jesus proclaims the law of rank in the Church of Christ. The higher one wishes to stand in grace, the more it must be his joy to be servant of all. 'Whosoever will be chief among you, let him be your servant' (Matt. xx. 27); 'He that is greatest among you shall be your servant' (Matt. xxiii. 11).

A servant is one who is always caring for the work and interest of his master, is ever ready to let his master see that he only seeks to do what will please or profit him. Thus Jesus lived: 'For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many' (Mark x. 45); 'I am among you as he that serveth.' Thus I must live, moving about among God's children as the servant of all. If I seek to bless others, it must be in the humble, loving readiness with which I serve them, not caring for my own honour or interest, if I can but be a blessing to them. I must follow Christ's example in washing the disciples' feet. A ser-

vant counts it no humiliation, and is not ashamed of being counted an inferior: it is his place and work to serve others. The reason why we so often do not bless others is that we wish to address them as their superiors in grace or gift, or at least their equals. If we first learnt from our Lord to associate with others in the blessed spirit of a servant, what a blessing we should become to the world! When once this example is admitted to the place it ought to have in the Church of Christ, the power of His presence would soon make itself felt.

And what is now the work the disciple has to perform in this spirit of lowly service? The foot-washing speaks of a double work—the one, for the cleansing and refreshing of the body; the other, the cleansing and saving of the soul. During the whole of our Lord's life upon earth these two things were ever united: 'The sick were healed, to the poor the gospel was preached.' As with paralytic, so with many others, blessing to the body was the type and promise of life to the spirit.

The follower of Jesus may not lose sight of this when he receives the command, 'Ye ought also to wash one another's feet.' Remembering that the external and bodily is the gate to the inner and spiritual life, he makes the salvation of the soul the first object in his holy ministry of love, at the same time, however, seeking the way to the hearts by the ready service of love in the little and common things of daily life. It is not by reproof and censure that he shows that He is a servant; no, but by the friendliness and kindness with which he proves in daily intercourse that he always thinks how he can help or serve, he becomes the living witness of what it is to be a follower of Jesus. From such a one the word when spoken comes with power, and finds easy entrance. And then, when he comes in contact with the sin and perverseness and contradiction of men, instead of being discouraged, he perseveres as he thinks with how much patience Jesus has borne with him, and still daily cleanses him; he realizes himself to be one of God's appointed servants, to stoop to the lowest depth to serve and save men, even to bow at the feet of others if this be needed.

The spirit which will enable one to live such a life of loving service, can be learned from Jesus alone. John writes, 'Having loved his own which were in the world, He loved them to the end' (John xiii. 1). For love nothing is too hard. Love never speaks of sacrifice. To bless the loved one, however unworthy, it willingly gives up all. It was love made Jesus a servant. It is love alone will make the servant's place and work such blessedness to us, that we shall persevere in it at all costs. We may perhaps, like Jesus, have to wash the feet of some Judas who rewards us with ingratitude and betrayal. We shall probably meet many a Peter, who first, with his 'Never my feet,' refuses, and then is dissatisfied when we do not comply with his impatient 'Not only the feet, but also the head and the hands.' Only love, a heavenly unquenchable love gives the patience, the courage and the wisdom for this great work the Lord has set before us in His holy example: 'Wash ye one another's feet.'

O my soul, thy love cannot attain to this; therefore listen to Him who says, 'Abide in my love.' Your one desire must be that he may show you how He loves you, and that He Himself may

would have
n."
d then?"
to herself
ughtful.
ly. "Mam-
everybody
she always
But Duke
nd he had
He would
amma had
e after this.

Pianos the
rectly to the
arate screw.
y the friction
of the Mason
urity of tone
f tuning the
ly together),
f tune or of
his improve-
it made in
Journal.
tested and
ral Journals.
each Edit-
eat Chopper
turist says:
nd made in
ment in an-

Capacity
No. 10 chops
lb. per minute,
\$3.00
2.50
1.50
1.00
600.
all
dealers.
s.
hing of the
d money

Easy
MACHINE
NT ON
DAYS
TRIAL
s getting out
motional
logs fast and
easy. Write
illiant colors
in. All sizes
Chicago, Ill.

keep you abiding in 'His love.' Live every day as the beloved of the Lord in the experience that His love washes and cleanses, bears and blesses you all the day long. This love of His flowing into you, will flow out again from you, and make it your greatest joy to follow His example in washing the feet of others. Do not complain much of the want of love and humility in others, but pray much that the Lord would awaken His people to their calling, truly so to follow in His footsteps that the world may see that they have taken Him for their example. And if you do not see it as soon as you wish in those around you, let it only urge you to more earnest prayer, that in you at least the Lord may have one who understands and proves that to love and serve like Jesus is the highest blessedness and joy, as well as the way, like Jesus, to be a blessing and a joy to others.

My Lord, I give myself to Thee, to live this blessed life of service. In Thee I have seen it, the spirit of a servant is a kingly spirit, come from heaven and lifting up to heaven. Thou everlasting Love, dwell in me, and my life shall be like Thine, and the language of my life to others as Thine, 'I am in the midst of you as he that serveth.'

O Thou glorified Son of God, Thou knowest how little of Thy Spirit dwells in us, how this life of a servant is opposed to all that the world reckons honorable or proper. But Thou hast come to teach us new lessons of what is right, to show what is thought in heaven of the glory of being the least, of the blessedness of serving. O Thou who dost not only give new thoughts but implant new feelings, give me a heart like Thine, a heart full of the Holy Spirit, a heart that can love as Thou dost. O Lord, Thy Holy Spirit dwells within me; Thy fulness is my inheritance, in the joy of the Holy Spirit I can be as Thou art. I do yield myself to a life of service like Thine. Let the same mind be in me which was also in Thee, when Thou didst make Thyself of no reputation, and didst take upon Thee the form of a servant, and being found in fashion as a man, didst humble Thyself. Yea, Lord, that very same mind be in me too by Thy grace. Amen.

THE DISCORD AND CONCORD OF CHRISTENDOM.

BY PHILIP SCHAFF, D.D.

The Christian world embraces three great divisions—Greek, Roman and Protestant. As to numbers, the Roman Catholic Church is the largest (over 200,000,000), and nearly equals the two others combined; the Greek Church is the smallest (between 80,000,000 and 90,000,000); the Protestant (over 100,000,000) is the most progressive in all new countries, where the Teutonic race and the English language prevails. As to age, the Greek is the oldest, the Protestant the youngest. As to territory, the Greek Church may be called the Christianity of the East; the Roman Church, the Christianity of the South; the Protestant, the Christianity of the North and West. The first is based upon the Greek language and nationality, but has taken hold, also, of the Slavonic races, especially in the vast empire of Russia; the second is based upon the old Roman nationality, and controls the Latin races of Southern Europe and South America; the third is identified with the Teutonic nations in Germany, Switzerland, Holland, Scandinavia, England and North America. The Greek Church represents Christianity in repose; the Roman Church, mediæval Christianity in conflict with liberal progress; Protestantism, modern Christianity in motion.

Protestantism is again subdivided into three main divisions—the Lutheran, the Anglican

and the Reformed. Lutheranism prevails in Germany and Scandinavia; Anglicanism, in England and the British Colonies; the Reformed (Calvinistic and Presbyterian) Communion, in Switzerland, France, Holland, and Scotland. But this historic division, usual with Continental writers, is no longer sufficient. For out of the bosom of original Protestantism a number of separate and powerful organizations, especially the Church of England, have proceeded since the Toleration Act, in 1689—as the Independents, the Baptists, the Methodists—which have spread with great rapidity in England, the British Colonies, the United States, and in the missionary fields of heathen lands. The tendency of Protestantism to division and multiplication of sects is not yet exhausted. We need not mention the minor divisions. For our present purpose we view the Protestant Churches as a unit in distinction from Greek and Roman Catholicism.

These three great branches of Christendom are the gradual growth of history. They embody the results of centuries of intellectual and spiritual labor. They represent as many distinct types of the one Christian religion, each with peculiar excellences and peculiar defects. None can claim to be the whole body of Christ, or to exhaust the fullness of Christian truth and Christian life.

The Greek, or (more correctly speaking) the Orthodox Eastern Church, produced most of the ancient fathers, from the Apostles down to John of Damascus, elaborated the œcumenical doctrines of the Holy Trinity and Incarnation, and a vast body of invaluable literature in every branch of theological learning. Hers are the Apostolic Fathers, the early Apologists, exegetes, divines, historians, and pulpit orators of the first six centuries; hers a long line of martyrs and saints; in her language the apostles and evangelists wrote the inspired records of our religion; to her we owe nearly all the manuscripts of the Greek Testament and the Septuagint; and it was from fugitive scholars of Constantinople that Europe received and learned to read again, in the original, the gospels and the epistles, as well as the ancient Greek classics. Though more stationary and immovable than any other Church, she still gives occasional signs of life, and to one of her scholars (Dr. Bryennios of Nicomedia) belongs the credit of the discovery and first edition of two most valuable post-apostolic documents (the *entire* Epistle of Clement, and the "Teaching of the Apostles"). The Eastern Church has held fast to her traditions during the dark centuries of Saracen and Turkish oppression, and looks forward to a day of freedom and resurrection, which may God speed on!

The Latin Church has given us the great North African fathers, Tertullian, Cyprian, and Augustine, and the Latin version of the Bible by Jerome, which interpreted the Word of God to all western races for many centuries, and facilitated the modern vernacular translations. She saved Christianity and the Latin classics through the chaotic confusion of the migration of nations; she Christianized and civilized by her missionaries the heathen barbarians who overthrew the old Roman Empire; and she built a new and better civilization on the ruins of the old. She converted the Anglo-Saxons, the Franks, the Germans, the Scandinavians; she built the Gothic cathedrals, founded the mediæval universities, educated such schoolmen as Anselm and Thomas Aquinas, and such mystics as the author of the inimitable "Imitation of Christ." Even the great Reformers are her children, baptized, confirmed, and ordained in her bosom, though she cast them out as heretics, with terrible curses, as the Synagogue had cast out the apostles. She dates from that congregation to which St. Paul

wrote his most important epistle; she stretches in unbroken succession through all ages and countries; she once ruled the whole of Europe; and though deprived of her former power, in just punishment of its abuse, she still guides for weal or woe two hundred millions of consciences, and is full of zeal and energy for the maintenance and spread of her dominion in all parts of the globe.

The various Protestant communions—for we can hardly speak of them as one Church—have the unspeakable advantage of evangelical freedom, or direct access to the fountain of God's word and God's grace, of unobstructed personal union and communion with Christ, of the general priesthood of believers. They enjoy the rights of nationality and individuality consistently with loyalty to Christ's kingdom. The Reformation has emancipated a large portion of Christendom from the yoke of human traditions and spiritual tyranny, made God's Book the book of the people accessible to the poorest reader, secured the rights of nationality and private judgment in the sphere of religion, and given a mighty impulse to every branch of intellectual and moral activity. Protestantism pervades and directs the freest and strongest nations in both hemispheres, it carries the open Bible to all heathen lands; it is cultivating with untiring zeal every branch of sacred literature, and popularizing the results of scientific research for the benefit of the masses; it favors every legitimate progress in science, art, politics, and commerce; is foremost in founding institutions of Christian philanthropy, and is identified with the cause of civil and religious liberty throughout the world.

These virtues and merits form the bright side of the picture. But each Church has also defects. There is nothing perfect under the sun. One only is holy and free from sin. The Jewish Church of God's own planting and training had a constant tendency to apostasy and idolatry, and her hierarchy crucified the Messiah, persecuted and excommunicated his disciples. There was a Judas among the twelve whom Christ himself had chosen, an Ananias and Sapphira in the first congregation at Jerusalem, and there is scarcely an epistle in the New Testament which does not rebuke grievous sins and errors in the professing members of Christ. Even the rock-apostle, Peter, denied his Lord in an hour of weakness, and acted inconsistently at Antioch, so as to incur a public reprimand of his brother Paul. Conversion and regeneration do not free us from the frailties of human nature. There are Satanic as well as Divine influences at work in all ages of the Church. Anti-christ seeks and finds a seat in the very temple of God.

One of the greatest sins of which nearly all Churches and sects have been, or still are, more or less guilty is pride, intolerance and exclusiveness, which springs from the selfishness of the heart, in spite of Christianity. They vainly imagine that they possess the monopoly of truth and piety, and look down upon the communions of their fellow-Christians as heretical and schismatical sects, or even as synagogues of Satan. They have, in their polemics, exhausted the vocabulary of reproach and vituperation. They have excommunicated, cursed and persecuted each other, either by fire and sword or by prescriptive legislation, worse than heathen Rome persecuted Christianity. No *odium* equals in intensity the *odium theologicum*. One of the last wishes of Melancthon was that he might be delivered from the fury of theologians.

We cheerfully except from the charge of bloody persecution those denominations which never had the power to persecute, and which expressly repudiate the principle (as the Friends, the Baptists, the Moravians, the Methodists).

The
of all
last w
Satan
has b
good
Calvin
as a n
religio
truth
truth
er tha
but G
ion, s
all its
whole
apostl
scienc
kingd
sons o
the ho
the s
Maste
but to
bitter
to his
By
tinge
to the
contra
little
kingly
they
he die
and t
Gospo
We
dom;
but it
humi
ned a
fect.
ion o
Savio
Fo
perse
mutu
attra
slow
has b
a rev
towar
Ther
an es
least

[Th
vered
Glasg
Law
Sunda
worth
of de
quote

It
men
alre
of th
with
The
any
that
true
Ind
pari
wel

The persecution of heretics and dissenters of all descriptions down to the burning of the last witch, is the darkest, we may well say, the Satanic chapter in Church history; and yet it has been defended and justified by great and good men, including St. Augustine and John Calvin, as a duty of the Christian magistrate, as a necessary consequence of the strength of religious conviction, and as a protection of truth against error. But "error is harmless if truth is left free to combat it." God is stronger than his adversary. The Devil is mighty, but God is almighty. It is not a part of religion, says Tertullian, to enforce religion. It loses all its value if it is not free and voluntary. The whole teaching and example of Christ and the apostles are against violence in matters of conscience. Christ expressly declared that his kingdom is not of this world; he rebuked the sons of Zebedee for their carnal zeal against the hostile Samaritans, and Peter for drawing the sword, though it was in defence of the Master. He "came not to destroy men's lives, but to save them": and he submitted to the bitter cross rather than to call a legion of angels to his aid.

By persecuting, abasing and excommunicating each other, the Churches do cruel injustice to their common Lord and his followers. They contract his kingdom and his power; they belittle his influence; they lower him from his kingly throne to the headship of a sect or school; they hate those whom he loves and for whom he died; They curse those whom he blesses; and they violate the fundamental law of his Gospel.

We look hopefully for a reunion of Christendom and a feast of reconciliation of Churches; but it will be preceded by an act of general humiliation. All must confess, "We have sinned and erred. Christ alone is pure and perfect. We take to ourselves shame and confusion of face. To him, our common Lord and Saviour, be all the glory."

Fortunately, the doctrine and practice of persecution are doomed. The problem of mutual recognition and Christian union is attracting more and more attention, and is slowly but surely approaching a solution. There has been, indeed, within the present generation, a revival of ecclesiasticism; but the tendencies toward union are also widening and deepening. The principle of religious freedom has become an essential element in modern civilization, at least in Western Europe and North America.

Missionary.

SABBATH SCHOOLS AND FOREIGN MISSIONS.

BY PROFESSOR HENRY DRUMMOND.

[The following trenchant and original address was delivered by Professor Drummond, of the Free Church College, Glasgow, and author of the well-known work on "Natural Law in the Spiritual World," at the recent Conference of Sunday-school Teachers held at Kirkcaldy. It is specially worthy of attention for its unconventional and happy method of dealing with a pre-eminently important subject. We quote the report of a Kirkcaldy contemporary.]

It is not easy to interest in foreign missions men in middle life, with their sum of interests already made up and the romantic driven out of them long ago by the prose of business. But with children this problem scarcely exists. They are not yet rooted in the environment of any country. It is really only as we grow up that we become provincial. The child is the true cosmopolitan, has the universal mind, and India and Malabar are as real to it as the next parish. The Sabbath-school teacher will do well to mark this characteristic, and take ad-

vantage of it. Anything which makes foreign countries real is a contribution to the missionary cause.

Picture-books of wild animals, missionary adventures and travels, descriptions of the manners and customs of savage races—these have a most important function in preparing the mind to realize missions. Moreover, these are the most tempting of all themes to a boy or a girl—for there are no more voracious readers of boys' books than girls—so that this preliminary missionary education can be carried on without the possibility of prejudicing the scholar by the dryness of his task. A Sunday-school superintendent might do much worse occasionally than take his whole school to a menagerie, and a good paper might be written for next conference on the missionary function of Noah's arks.

No man, in fact, has a finer chance in any department of Christian work than the teacher who would interest the young in missions. While every other class of work is handicapped by difficulties of the most hopeless kind, this stands out as an almost solitary exception—an exception which would become the rule if men grew into the higher aspects of religion in childhood, instead of striving to force themselves into them in maturer years.

But, wholly apart from the religious nature, there is an appeal in missions to the instincts of the young, which affords an enormous leverage to those who would interest children in the missionary's work. Between the wondering adventurous spirit of the boy and the heroic career of the missionary there is a natural sympathy; and the question reduces itself mainly to this: Grant the preparation of the boy, grant the surpassing interest and fascination of the facts, how are we to bring the one in contact with the other? This is really the whole problem. The facts will make all the impression, create all the interest, enlist all the scholars, if they are only known. The teacher should know them. But the majority of the teachers are simply ignorant of missions. I have lately returned from a visit to one of the best known missions in the world, an ideal mission, which has been before the public in many ways, and whose romantic story, one would think, must have given it a place in the hearts and interests of many. I have been moving among the people most likely to have shown that interest, and yet I have not found more than three persons who could ask an intelligent question about it.

I have been asked by intelligent people if I went to Lake Nyassa by the Congo, and a dozen times I have had to change the conversation in despair on being asked if I had seen anything of General Gordon. It is a teacher's duty to qualify himself for his work by a knowledge of foreign missions. With regard to the information to be brought under the notice of the Sunday-school, the main thing is definiteness. The ordinary appeal for collections for India, or China, or Lebanon, or the New Hebrides, is comparatively useless. The box goes round as a matter of mere routine, and as a rule, the child sees no further than the hole into which it vacantly drops the reluctant copper. In many schools there is no more unintelligent part of service than the missionary collection, whereas, if wisely managed, it might become one of the brightest interests of the school.

The proper method consists in singling out some specific object, person, or place, and fixing it in the mind as a living interest. When a new steamboat is wanted for a missionary, half the schools in the country should be asked to put a plate in it. One large school should be asked to supply the funnel, another the compass, a third the screw, a fourth the anchor

others between them should pay the captain's salary, and there should be a competition open to all the mission schools in the country for the post of cabin boy. If a medicine-chest is wanted for the South Sea Islands, a hundred schools should furnish a bottle each for it; and in many such ways the fact that missions do not only exist on paper will be driven into the mind.

Another application of this principle consists in the singling out by a school of a certain person in the foreign field—a certain heathen to be taught, a certain native catechist to be maintained, a certain orphan to be educated in some missionary institution. Acting upon this principle, the United Presbyterian Church, after the Indian famine, had four or five hundred orphans distributed over the schools of this country. In many cases, the better to interest the home school in their welfare, these orphans received the name of their superintendent, or of the minister, or of the minister's wife, or of some leading teacher. This, by the way, I think a mistake, as well as an error in taste—Siamuka and Chipitula are much more picturesque than Norman McLeod or John Cairns.

In a similarly lively vein Mr. Drummond advised that every school should be equipped with a good set of maps. When a band of missionaries start for the foreign field the fact should be announced in every school, and their route traced with the pointer. With regard to collections, the traditional box might be laid on the shelf for a month or two, say at Christmas time, and a neat card for home use put in its place. The senior girls might make the cards themselves, illuminating them nicely with a text and the collector's name. The wide circulation of good missionary records and lives of missionaries, can scarcely be too much insisted upon. The chief duty here is to see that the literature is really of first-class quality, and especially that the narratives given are all rigidly true. One of the most efficient ways also of exciting missionary interest is the frequent exhibition of curiosities from missionary lands. These can now be had almost for the trouble of collecting, and few things are more stimulating to the mind of the child. Equally if not more valuable, are magic-lantern exhibitions with missionary slides. The churches might do worse than have one or two lanterns, with competent professional lecturers, in steady circulation, and a desideratum for the future to supply might be a carefully-projected, first-class, well painted missionary panorama.

Only one influence remains to be noted, but that the most important of all—the living voice of the living missionary. There is such a thing as a dead missionary—and when one thinks of where they spend their lives, and the few privileges they enjoy, the wonder is there is not more. I would never let a dead missionary speak to a living child. No one feels the touch of death like a child, and its instincts will not be deceived. There are also weak missionaries, dyspeptic missionaries, soured and discouraged missionaries, unsympathetic, scolding missionaries. I would not have their voices heard in any Sunday-school. But when you can get the real man, at any cost bring him. The tale of self-denial, quietly told, will make its mark; long after the day is past and the story of his life forgotten, his personality will abide in the hearts of the best in the school as an ever-living power. If they cannot be got, let some one go where they are and catch their fire, and bring back their words, for a single echo from a living voice is eloquence.

Interesting scholars to become missionaries is the highest department of our work, and the one most of all neglected. It is not enough to watch among the scholars for an interest in missions. We must watch for the dawn of the

missionary spirit, and direct the "picked few who manifest it by solemn and careful steps. The missionary spirit steals into the mind at a very tender age. It is too great a thing to come late—it has to bear too much strain to be of hasty growth. Its seed must be in the virgin soil of the heart, and it must mature from the beginning of active growth. The few missionaries whom I have ventured to sound upon this matter have unanimously testified that the call came to them when very young; and I am inclined to place the usual time of impression at about the age of twelve years. This fact gives a new impulse to all the missionary work of the Sabbath-school.

British & Foreign News.

ENGLAND.

The Primate has invited the metropolitan clergy to a conference on Home Mission Work.

The bust of the late Archbishop of Canterbury has been formally placed in Westminster Abbey.

A stained glass window is to be placed in Wells Cathedral, in memory of Bishop Ken, the author of the *Doxology*.

The death is announced of the Rev. E. Trueman, who has held the vicarage of North Grimston, Yorkshire, since 1827. Deceased was also vicar of Langtoft, the joint livings being of the annual value of £600.

Great preparations were made for the London mission, which was held last month, and extended over a week. The archdeaconry of London, over which the mission is spread, embraces the City, Hackney, Islington, Spitalfields, Shoreditch, Clerkenwell, and Tottenham. Services were held daily in over 140 churches, conducted by specially appointed missionaries.

Reference to the lamented death of Mr. Fawcett was made in many churches on the following Sunday. Rev. Chancellor Leeks, preaching before the University at Cambridge, pointed to the deceased Postmaster-General as furnishing a lesson of hope. He had shown what was the power of hope in a man's life; hope where many would have said there was no room for hope; hope inspired by true courage; hope not afraid to face the darkness, and able to bring life into the midst of it; hope bringing victory where all seemed absolute defeat.

The almost sudden death of Mr. Fawcett, the late Postmaster-General, has filled the old country with a sense of heavy loss and deep regret. It has been the lot of but few statesmen to make so many friends and so few enemies. His large heart, ready tact, and incessant efforts to benefit the community by reforms in the department he conducted won for him universal esteem, while the way in which he not only bore but triumphed over the affliction which he endured in the deprivation of sight filled all who knew him with admiration. The country owes the deceased statesman a great debt of gratitude, and will long cherish the remembrance of his name with affectionate respect.

The autumnal conference of the Church Association met this year in Birmingham. At various churches of the town and suburbs special sermons were preached on Sunday, November 2nd, and on Wednesday last. The Conference proper opened on Thursday last in the Priory rooms, under the presidency of Mr. J. Holt, president of the council, there being a large and representative attendance. It was announced amid loud cheers that the association was taking counsel's opinion as to whether any of the bishops, in countenancing clerical law-breakers, had not laid themselves open to legal proceedings.

The Most Rev. Richard Chevenix Trench, D.D. Archbishop of Dublin, has resigned. Archbishop Trench is the son of the late Richard Trench, brother of the first Lord Ashdown of the Irish Peerage. After graduating at Cambridge he was ordained, and entered his ministerial career as a country curate. His ability soon became recognized and brought him promotion. He was Hulsean professor, then Dean of Westminster,

and was consecrated Archbishop of Dublin in 1864. He is well known through his valuable works on the Parables and the Miracles, and other theological writings. By his resignation at the age of 77 the Church of Ireland will lose the services of one of her ablest sons.

Since the beginning of November no fewer than 18 diocesan conferences have been held. Speaking generally the report of the Ecclesiastical Courts Commission was favourably received, and the recommendations of the Select Committee of the House of Commons on patronage were far from popular. The Bishop of London, in his visitation at St. Paul's, remarked that since his last visitation five years ago, a census had been taken showing that the diocese has now a population of 2,920,000. Twenty-nine new churches had been provided in the past five years, making 114 consecrated during his episcopate. Fifty new churches were now required, for which 30 sites were already secured. The Bishop of London's fund, to the committee and officers of which his gratitude was due, had expended in the last five years £83,700 on missionary clergy, lay agents, parsonages, schools, mission-rooms, and churches. The Bishop of Manchester in his charge stated that out of 495 churches in his diocese there were only 14 in which he had not personally officiated, and that during his episcopate he had confirmed 173,380 young people. Bishop Fraser spoke strongly in favour of lay preachers.

SCOTLAND.

That a crisis is at hand in the Western islands of Scotland is very evident. Ever since the Royal Commissioners issued their report, and recommended that the crofters should be allowed more land, and the ancient order of townships reconstructed, the Scotch shepherds and tillers have been growing in impatience under their grievances. On the other hand, the landlords seem to have shown very little consideration. We hear of fresh lands enclosed, new fences erected, and rents greatly raised. Feeling that justice and much public sympathy were on their side, and stimulated perhaps by Irish example and the persuasions of democratic deputations from London and Edinburgh, they have now taken the law into their own hands. Rents have not been paid; fences have been broken down; cattle have been driven off some land which had been let by the landlords to private persons; violence has been threatened; and it is to be feared it may actually be resorted to, in the not improbable event of the Government sending police and marines to quell the disturbances.

UNITED STATES.

AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

At the fifth annual Convention of the American Inter-seminary Missionary Alliance, which met in Princeton on Friday, Oct. 24th, there were present four hundred and fifty theological students from thirty seminaries, representing ten denominations.

Prof. Wm. M. Paxton delivered the address of welcome, in which he referred to two significant facts: 1st. The doors of all heathendom are at last open to missionaries. 2nd. God has, in His Providence, supplied the means for the support of all men who consecrate themselves to foreign missionary work. Among the events of Friday's session was a paper and discussion upon the "Indian Problem." Among the startling statistics are the following:—

Cost to United States Government for 2,200 Dakotas during seven years of wild life, \$1,848,000; cost for same Indians during same length of time as Christian Indians, \$120,000. Saved to the Government by Christian missions in seven years on 2,200 Indians, \$1,728,000.

Prof. Geo. R. Crooks, D.D., of Madison, N.J. (Methodist), delivered an address upon "The Relations of Missions to the Life of the Church." He emphasized and illustrated the fact that as an effect of missions the essential truths of Christianity are brought into relief and denominationalism dies away. The first word of the Christian is, "I believe," the second word is, "Believest thou?" Christianity that stays bundled up at home is sick, but now the church is getting well and going abroad, and it does not commit missions to some excrement society, but it has taken upon its own shoulders the whole world. For a long time the Cathedral of Cologne had upon it, as signs of its unfinished state, cranes and pullies, and new generations were born to take up the work. Over the Christian Church is found a mystic crane. Let new generations take up the work and finish the world-wide temple. On Saturday morning Mr. John G. Flagg, of

New Brunswick (New Jersey), Seminary, read a paper on "Missions in Central Africa," following this paper was an earnest discussion. Effective remarks were made by a Brahman youth, a Moravian, a Turk, a Chinaman, several native Africans, a Choctaw, and a Jew.

The paper of John C. Hobson, of the Alexandria (Episcopal) Seminary, on "Systematic Giving in its Relation to Missions," touched what the Convention considered a vital part of the work, and the general opinion of delegates of all denominations was that the defect of the average Christian was his failure to give to foreign missions both systematically and proportionately. What wonders the church is accomplishing in foreign lands! But the ground of this work is the paltry sum of about thirty-two cents per Christian annually.

The meeting held on Saturday afternoon was extremely interesting. Mr. J. C. Smart, of Union (Presbyterian) read a most entertaining and instructive paper on "The Missionary Outlook." A colored delegate afterward remarked "that depends on the missionary inlook." Several returned missionaries addressed the Convention. Mr. Gerald F. Dale, of Syria, told striking instances of how the Syrians were affected by slight things. How a young lady was given some old ladies' magazines, from which she translated some stories that became popular and had a good effect. How Christian tourists travelling on the Sabbath had retarded his work.

One feature of the Convention was the private prayer meetings of those who had consecrated themselves to work in the foreign fields. About forty men in this meeting enjoyed a free-hearted conversational communion that was unlike the meeting of the large Convention. These were the happiest men in the Convention, and they seemed full of God's Spirit.

On the Sabbath the session was quite like an ordinary church service. Dr. Arthur Mitchell, of New York, spoke in the morning of what the church really is now doing on foreign soil. He said there were as many foreign missionaries as there were pastors in the State of New Jersey, and they had converted from heathen darkness as many souls per annum as the New Jersey ministers had, with all the helps and favourable influences the latter enjoy.

In the afternoon Dr. T. H. Pattison, of Rochester, spoke of what the "Life that Now Is" owes to missions, and in the evening Rev. W. J. Tucker, of Andover, preached upon "The Christian Measure of Consecration."

This Convention is an event of great help to us students and all consent that God's Spirit has blessed us.

A good many were led to decide to be foreign missionaries by this Convention, and a good many are still struggling and praying.—Condensed from the report of a student who was present.

FOREIGN.

How Protestants are annoyed and persecuted in Turkey, none but those who are living under the Sultan know. The rankest injustice under the sun is to be found in the courts of petty Turkish officials. The Bulgarian Protestants, living near Strumitza, in Macedonia, have been most outrageously treated on a trumped-up charge of bigandage. It was charged that they had been seen at night to enter a certain house, to which a band of robbers also came. After some time the robbers went off in one direction and the Protestants in another. The house indicated was one in which the Protestants were accustomed to meet for religious services on Sunday, and for the week-day evening prayer-meeting. Since the Turks know nothing about evening prayer-meetings to make such a charge as to the nature of the evening gatherings was to insure the arrest of the Protestants, whose names were given. These men have now lain in prison for several weeks, awaiting trial by court martial. Since there is no evidence against them, it would be expected that their release could be secured without difficulty. The fact that martial law rules in Macedonia has, however, frustrated every effort in their behalf. Meanwhile the families of these poor men are left to beg, and the plowing and seeding usually done in the Fall, is being left undone, with a prospect of more suffering in consequence next year. Another specimen of persecution or petty annoyance illustrates the need of the special endowment of Job. The Protestants at Bitlis, in Armenia, have been trying to build a church. The local authorities informed them that the building of a church requires a special permit from the Sultan. After two years of patient effort the Protestants got their permit from the Sultan himself. Now the local authorities tell the Protestants that they shall not have a church in any case. Such is Turkey.

WYCL. Madras, very inter. Aftermer. hist relig. progress. living po. him: has. missiona. Christiari. odist, Pr. their Pr. One gre. to educat. may be: hymn, "

St. JA. CIETY, T. ciety wil. St. Jame. being he. the seco. the Rev. dia, whe. sion wol.

Rev. the sch. the "H. views.

The with th. infant (Mrs. H. \$2.00 ;

TRIN of the I. held on. There v. a numb. busines. evening

CHUI were he. ed. In Baldwin Boddy 18: - B earth."

words c. marvell. had ass. mon th. Ghost. God. I were up. ship.

was all. househ. There. all that. able to. temple.

Some. praying. the offi. True g. who dic. them t.

astonis. should. But wh. self sai. invisibl.

were m. the Bit. God wi. men se.

unwort. to be a. but he. presen. tion.

with m. Christi. fested.

Home News.

DIOCESE OF TORONTO.

WYCLIFFE COLLEGE.—The Rev. F. N. Alexander, of Madras, India, at Wycliffe College on Friday gave a very interesting address on Missionary Work in India. After mentioning the coldness and deadness of the Buddhist religion, he dwelt for some time on the wonderful progress of Christianity in India, showing that it has a living power to elevate the human being, which Buddhism has failed to do. One interesting feature of the missionary work in India is that in Madras there is a Christian College where the English Church, Methodist, Presbyterian, and Congregational bodies have their Professors, all working together side by side. One great object of the Church Missionary Society is to educate native clergy in order that the Indian Church may be self-sustaining. The evening closed with the hymn, "Jesus shall reign where'er the sun."

ST. JAMES' HOME AND FOREIGN MISSIONARY SOCIETY, TORONTO.—The monthly meeting of this society will be held on to-morrow, Friday (Dec. 5th,) in St. James' school-house, at 3 o'clock. The meeting is being held on the first Friday of the month instead of the second as usual, in order to secure the presence of the Rev. Mr. Alexander, a missionary from South India, who will give an address. All interested in mission work are invited to attend.

Rev. T. W. Paterson, M.A., delivered a lecture in the school-house of St. Luke's Church last week, on the "Holy Land," illustrated by beautiful photographic views.

The Church Women's Mission Aid acknowledge with thanks, the following donations:—All Saints' infant class, Christmas-tree toys, &c., value \$5.00; Mrs. Hallen Oakville, 3 pr. mits; Miss Mubblebury, \$2.00; Bishop of Algoma, \$5.00.

TRINITY CHURCH.—The usual fortnightly meeting of the Trinity Church Young People's Association was held on the 23rd ult., Mr. A. D. Dewdney in the chair. There was a large attendance of members and visitors, a number of whom joined the association. General business, music, and a spirited debate occupied the evening.

CHURCH OF THE ASCENSION.—Anniversary services were held on Sunday. Both services were well attended. In the morning prayers were read by Rev. G. Baldwin, rector of the church. Ven. Archdeacon Boddy preached the sermon from II. Chronicles vi. 18:—But will God in very deed dwell with man on the earth." The preacher said the scene at which the words of the text had been spoken was one of the most marvellous in the whole history of Israel. The nation had assembled at the dedication of the temple. Solomon the King spoke, and he was moved by the Holy Ghost. He was offering the prayer of dedication to God. He (the preacher) believed that forms of prayer were upon the whole the most suitable for public worship. But it did not therefore follow that such prayer was altogether suitable on all occasions. In the household a man should offer extempore prayers. There were times when set prayers would not express all that was wanted. Solomon was willing as well as able to offer up the prayer at the dedication of the temple. He did not think it beneath his dignity. Some fathers thought that they lowered themselves in praying before their family. There was a time when the office of chaplain was thought to be degrading. True greatness consisted in being greatly useful. He who did most for the welfare of his fellow-beings served them best. The first thought in the text that excited astonishment was the divine majesty. That man should dwell with his fellow-man did not seem strange. But what could they think when the great God Himself said he would dwell with them. God was a spirit, invisible and almighty. Human conceptions of God were mean and grovelling compared to that given in the Bible. Man was so weak and sinful that to think God would dwell with him was astounding. The best men seemed so unworthy, and if so how much more unworthy would the worst be. God was not satisfied to be a visitor, who at some future time would depart, but he would soon become an inmate. The divine presence on the earth was manifested at the incarnation. The history of Christ showed God's dealings with man. The Jews had His visible presence, but Christians had no reason to envy them. God manifested Himself through all the ordinances. He was

present "wherever two or three are gathered together." He also manifested Himself by the operations of His Holy Spirit. In concluding the preacher congratulated the congregation on having the debt on their church entirely removed. Their standing in this respect was better than a good many churches in Toronto. He trusted that they would go on and be a model to other churches, and that the grace of God would continue to inspire them to work for His glory. The Bishop of Algoma occupied the pulpit at the evening service.

The following is the programme of the Church Convention held by Mr. Moody in Toronto this week: Tuesday.—10 to 11 a.m.—How to Promote Spiritual Life in the Churches. Opened by Rev. Hugh Johnston and Rev. Prof. Clark (of the Baptist College). 11 to 12.—Opened by Rev. Dr. Thomas and Mr. John Macdonald. Noon.—Prayer meeting. Conducted by D. L. Moody. 3 p.m.—Address by D. L. Moody. 7.45 p.m.—Men's meeting. Address by D. L. Moody. Wednesday.—10 to 11 a.m.—Use of the Bible. Opened by the Rev. T. C. DesBarres and Mr. Alf. Sandham. 11 to 12.—How to Conduct Prayer Meetings. Opened by Rev. A. F. MacGregor and J. K. Macdonald. Noon.—Prayer meeting. Conducted by D. L. Moody. 3 p.m.—Address by D. L. Moody. 7.45 p.m.—Men's meeting. Address by D. L. Moody. Thursday.—10 to 11 a.m.—How to make the Service of Song more Hopeful, Opened by Rev. P. McF. McLeod and Mr. H. J. Clark. 11 to 12.—Opened by Rev. Dyson Hague and Hon. S. H. Blake. Noon.—Prayer meeting. Conducted by D. L. Moody. 3 p.m.—Address by D. L. Moody. 7.45 p.m.—Men's meeting. Address by D. L. Moody.

The Ruri-Decanal Chapter of East Simcoe met last month at Barrie. There was a fair attendance of the clergy at the service in Trinity Church. Rev. G. M. Kingstone, of Penetanguishene, and the Rev. W. Jupp, of Midland, read prayers; the Rev. W. J. Armitage, of Orillia, read the Lessons, and the Rev. G. A. Anderson, chaplain to the Reformatory Penetanguishene, preached on the text, "Your most Holy Faith." At the business meeting new rules of order were drawn up, and important matters discussed. The next meeting of the Chapter will be held at Penetanguishene the first week in February.

CRAIGHURST AND VESPERA.—On Sunday, 16th inst., the new English church of St. John at Craighurst was opened for public worship. Three services were held—at 10.30 a.m., 2.30 p.m., and 7 p.m. respectively. The attendance at each service was large. Rev. Wm. Craig, M.A., rector of Clinton, preached in the morning; Rev. E. Daniel, B.A., of Craighurst, in the afternoon; and A. C. Miles, B.A., of Wycliffe College, in the evening. The church, which is built in Gothic style, is a frame structure, cased with brick, and presents a neat appearance both within and without. The offertory, which is to be devoted to the building fund of the church, amounted to \$93.00, which, with the amount already subscribed, will nearly clear the church of debts.

ORILLIA.—The Rev. F. H. Duvernet, Mission Preacher to the Diocese of Montreal, will hold a ten days' mission in St. James' Church, beginning January 25th. The object of these special services will be to arouse the thoughtless and indifferent, and to lead believers to more whole-hearted consecration. These mission services are carried on without excitement, relying on a clear statement of "the truth."

LINDSAY.—Active preparations are being made by Messrs. McNeely & Walters for the building of the new English church next spring. A large force of men are now taking out stone, timber, etc. They begin building as soon as the snow goes off the ground next season.

DIOCESE OF HURON.

EPISCOPAL.—The Bishop of Huron has been visiting several of the churches in the county of Huron during the post-week, including Dublin, Seaforth, Walton, Varna, Bayfield, Goshen, Middleton, Goderich township, Holmsville, Dungannon, St. Helen's, Lucknow, Port Albert, and Goderich.

STANDING COMMITTEE.—The regular quarterly meeting is held on Thursday of this week at the Chapter House, London.

MISSIONARY MEETINGS.—The annual Missionary meetings, as arranged by the Bishop's Committee,

commence this week, and finish in February. Deputations of both clergymen and laymen are appointed to address the meetings. Meetings in December are in the Deaneries of Elgin, part of Huron, Keut, Lambton, and Norfolk. In January: in Bruce, Essex, Grev, part of Huron, Middlesex, Perth, and Waterloo. In February: in Brant, part of Bruce, part of Middlesex and Oxford.

ANNUAL MISSIONARY MEETINGS, FROM DECEMBER, 1884, TO FEBRUARY, 1885. CHAPTER HOUSE, London, Ont., Nov. 1884.

To the Reverend The Clergy of the Diocese of Huron:

DEAR BRETHREN,—

The plan, formerly in use in this Diocese, of sending Missionary Deputations to every Parish, having again been resumed, permit me before any meetings are held, to remind you concerning a few important facts which the members of the delegations may, when addressing your people, further illustrate and explain.

First,—I deeply regret to say that, owing to a variety of causes more or less familiar to you all—the Mission Fund—though carefully and economically administered by the Standing Committee, is now about \$4,000 in debt.

Having attended four meetings of the above-mentioned Committee, I desire personally to testify to the fidelity and caution with which its members seek to fulfil the duties committed to their charge; and therefore if any Parishes feel themselves aggrieved by their action, I would affectionately urge them to believe that the decisions of which they complain have not been the result of any caprice, much less hostility, on the part of the Standing Committee, but of the conscientious conviction on the part of its members loyally to comply with the rules laid down for their governance.

Secondly,—We may relieve the Mission Fund by a two-fold operation. First: by giving more to it; and secondly, by withdrawing less from it. As regards the first, you may with all propriety call the attention of your people to the great debt of gratitude we all owe to the God and Father of all mercies for the late beneficent harvest; for the comforts of peace and home, and for every other benefaction secured to us through the priestly intercession of the Son of God. In this connection, impress your people with the joyfulness of Christian liberality. Teach them it is a service of practical praise to God; to be tendered not under the coercion of necessity, but by the outflow of a loving heart, grateful for the blessings of Redeeming love.

Thirdly,—Having visited a large portion of the Diocese, I feel myself in a position to say, that many Parishes now drawing on the Mission Fund, might with all fairness be urged to become self-sustaining, and therefore independent of all external aid. My experience of the past leads me to believe that within reasonable limits, the more a parish undertakes to do, the more it is enabled to perform. The most heavily endowed parishes are often the most barren; the most burdened, the most fruitful. The Lord sometimes places us in positions of trial only to give us occasions of triumph. The rich fields for the Church are not those of endowment, but of faith.

Fourthly,—Owing to the action of the House of Bishops in providing regular occasions for the expression of our zeal in reference to Foreign Missions, the offertories will be devoted to the Mission Fund of the Diocese.

Fifthly,—The Diocese is rapidly growing, and therefore the need of more men is urgently felt. May I ask you to bring this fact prominently before your people, and to impress on their minds the blessed truth, that the more, for Christ's sake, we give to others, the more will "good measure," and "flowing over," be tendered back to us. There is only one sea in the world called "dead," and that is one which forever receives and never gives back anything in return.

Sixthly,—Remind them Christ is coming soon. The Second Advent draweth near. The servants will ere long be called to give account of their stewardships, and shew what they have done with their Lord's money. "Blessed are those servants, whom the Lord when He cometh shall find waiting: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

I earnestly trust that the brethren appointed to Missionary Deputations will endeavour to attend all the meetings assigned to them.

M. S. HURON.

Any changes in the list to be sent to Rev. Canon Smith, London Ont.

Collectors' books can be obtained on application to the Sec. Treas.

It is requested that steps be taken to have the Annual Parochial Association Collection for the General Purposes Fund made as speedily as possible after the

meetings, so that all returns may be sent in to the Synod Office before March 31st, 1885, the date of closing the books for the year.

ELGIN.
 St. Thomas, Trinity.
 Aylmer, Sun., Nov. 30, Rev. W. J. Taylor.
 St. Thomas, St. Johns, Sun., Nov. 30, "
 Pt. Burwell, Sun., Nov. 30, Rev. T. W. Magahy "
 Vienna, Sun., Nov. 30, "
 Port Stanley, Mon., Dec. 1, "
 Yarmouth, Tues., Dec. 2, "
 Tyrconnell, Wed., Dec. 3, "
 St. Stephens', Thur., Dec. 4, "
 Bismark, Fri., Dec. 5, "
 Aldboro', Fri., Dec. 5, "

HURON.
 Listowel, Mon., Dec. 8, Rev. W. Short, B.D. Rev. P. Owen-Jones.
 Shipley, Tues., Dec. 9, "
 Brussels, Wed., Dec. 10, "
 Walton, Thur., Dec. 11, Rev. W. Short, B.D. Rev. P. Owen-Jones.
 Wingham, Fri., Dec. 12, "
 Dungannon, Sun., Dec. 14, "
 St. Helens, Sun., Dec. 14, "
 Port Albert, Sun., Dec. 14, "
 Gorrie, Mon., Dec. 15, "
 Wroxeter, Tues., Dec. 16, "
 Fordwich, Wed., Dec. 17, "
 Blythe, Mon., Jan. 12, Rev. E. M. Bland. Rev. W. T. Hill, M.A.

Belgrave, Tues., Jan. 13, "
 Manchester, Wed., Jan. 14, "
 Summer Hill, Thur. Jan. 15, "
 Seaforth, Fri., Jan. 16, "
 Goderich Tp., St. St., Sun., Jan. 18, "
 Holmesville, Sun., Jan. 18, "
 Garfield, Sun., Jan. 18, "
 Bayfield, Sun., Jan. 18, "
 Goshen, Sun., Jan. 18, "
 Varna, Sun., Jan. 18, "
 Goderich, Mon., Jan. 19, "
 Clinton, Tues., Jan. 20, "
 Hensal, Wed., Jan. 21, "
 Exeter, Thur., Jan. 22, "

KENT.
 Bothwell, Mon., Dec. 1, Rev. Canon Hill, M.A. Rev. P. E. Hyland.
 Moravians, Tues., Dec. 2, "
 Thamesville, Tues., Dec. 2, "
 Selton, Wed., Dec. 3, "
 Florence, Thur., Dec. 4, "
 Aughtim, Fri., Dec. 5, "
 Chatham, Chr. Ch., Sun., Dec. 7, "
 " Trinity, Sun., Dec. 7, "
 Dover East, Sun., Dec. 7, "
 Wallaceburg, Sun., Dec. 7, "
 Sombra, Sun., Dec. 7, "
 Dresden, Mon., Dec. 8, "
 Dawn Mills, Tues., Dec. 9, "
 Blenheim, Wed., Dec. 10, "
 Ouvrey, Thur., Dec. 11, "
 Merlin, Fri., Dec. 12, "
 Morpeth, Sun., Dec. 14, "
 Howard, Sun., Dec. 14, "
 Clearville, Sun., Dec. 14, "
 Duart, Sun., Dec. 14, "
 Highgate, Sun., Dec. 14, "
 Ridgetown, Sun., Dec. 14, "

LAMBTON.
 Point Edward, Tues., Dec. 2, Rev. W. Craig, B.D. Rev. R. O. Cooper.
 Perche, Wed., Dec. 3, "
 Camlachie, Thur., Dec. 4, "
 Kettlepoint, Fri., Dec. 5, "
 Forest, Sun., Dec. 7, "
 Hillsboro', Sun., Dec. 7, "
 Sarnia, Sun., Dec. 7, "
 Ind. Reserve, Sun., Dec. 7, "
 Watford, Mon., Dec. 8, Rev. W. Craig, B.D. Rev. R. O. Cooper.
 Warwick, Tues., Dec. 9, "
 Fourth Line, Wed., Dec. 10, "
 Alvinston, Thur., Dec. 11, "
 Inwood, Fri., Dec. 12, "
 Mooretown, Sun., Dec. 14, "
 Corunna, Sun., Dec. 14, "
 Colville, Sun., Dec. 14, "
 Petrolea, Sun., Dec. 14, "
 Wyoming, Sun., Dec. 14, "
 Walpole Island, "

MIDDLESEX.
 London city and suburban churches.
 Strathroy, Sun., Jan. 18, Rev. W. A. Young, B.D.
 Adelaide, Mon., Jan. 19, " Rev. C. W. Ball.
 Wisbeach, Tues., Jan. 20, "
 Kerwood, Wed., Jan. 21, "
 Napier, Thur., Jan. 22, "
 Brooke, Fri., Jan. 23, "
 Wardsville, Sun., Jan. 25, "
 Glencoe, Sun., Jan. 25, "
 Newbury, Sun., Jan. 25, "
 Muncey, St. Paul, Mon., Jan. 26, "
 Muncey, St. John's, Mon., Jan. 26, "
 Burwell, Mon., Jan. 26, "
 Oneida, Tues., Jan. 27, "
 Delaware, Tues., Jan. 27, "
 Lambeth, Wed., Jan. 28, "
 Byron, Thur., Jan. 29, "
 Hyde Park, Fri., Jan. 30, "
 Lucan, Mon., Feb. 2, Rev. W. Johnson. Rev. H. A. Thomas.
 St. James, Tues., Feb. 3, "
 Christ Ch., McGill, Wed., Feb. 4, "
 St. Mary's, McGill, Thu., Feb. 5, "
 Ailsa Craig, Fri., Feb. 6, "
 Parkhill, Sun., Feb. 8, "
 Thedford, Sun., Feb. 8, "
 Boston, Sun., Feb. 8, "
 Granton, Mon., Feb. 9, "
 Birr, Tues., Feb. 10, "
 St. George, Wed., Feb. 11, "
 Carlisle, Thur., Feb. 11, "
 Emmanuel, Fri., Feb. 13, "
 Thorndale, Sun., Feb. 15, "
 Grace Church, Nissouri, Feb. 15, "
 Dorchester Station, Mon., Feb. 16, "
 Harrietsville, Tues., Feb. 17, "
 Belmont, Wed., Feb. 18, "
 St. Johns, "

NORFOLK.
 Port Rowan, Tues., Dec. 2, Rev. G. C. McKenzie. Rev. D. J. Caswell, B.D.
 Rowan Mills, Wed., Dec. 3, "
 St. Williams, Thur., Dec. 4, "
 The Grange, Fri., Dec. 5, "
 Port Dover, Sun., Dec. 7, "
 Vittoria, Sun., Dec. 7, "
 Simcoe, Sun., Dec. 7, "
 " Mon., Dec. 8, "
 Woodhouse, Tues., Dec. 9, "
 Waterford, Wed., Dec. 10, "
 Delhi, Thur., Dec. 11, "
 Lynedoch, Fri., Dec. 12, "

The visit of the Bishop of Huron to Seaforth on Sunday, Nov. 23, was much appreciated. The following address was presented to him on the Saturday evening at a reception given in the rectory.

To the Right Reverend, the Lord Bishop of Huron:

MY LORD,—The members and adherents of the Church in this parish desire to express to your Lordship their most loyal sentiments of respect and esteem. They desire heartily to welcome your Lordship and Mrs. Baldwin, upon this occasion of your first visit among them. We beg to congratulate your Lordship, and we congratulate ourselves, upon your accession to the Episcopate of this large and important Diocese; the most important in some respects of all the Dioceses in British North America. As loyal Church people we hold the office of a Bishop in the Church of God to be one of the highest honor and esteem. Whoever, therefore, it may have pleased God to send as our Bishop, we should have received him gladly and "esteemed him very highly in love for his work's sake." But we are more especially glad that in God's good Providence your Lordship has been sent to us. For we have heard of your zeal and labours in the Lord. We have heard of the singleness of heart with which you have proclaimed the Saviour Jesus, as the only Saviour for lost men. We have heard of the simplicity and beseeching tenderness with which you "cease not to teach and to preach Jesus Christ." We thank God for this. It is to us the paramount cause for thankfulness in your appointment to this Diocese. We are convinced that the world around us as well as the world far off, needs the Gospel, and only the Gospel. It is the only cure for earth's sins and sorrows. Christ must be lifted up and He will draw all men unto Him. Your Lordship's example will go far to stimulate and inspire the faithful clergy of your Diocese, and to spread scriptural holiness throughout this land. Then shall the Church realize her true mission—"much people shall be added unto the Lord and the name of our Lord Jesus Christ shall be magnified." We pray that your Lordship may long be spared to preside over the interests of this large and growing diocese; and that the

dear old Church of England may prove to be, by her spirit and methods, what she was intended to be everywhere, "the Church of the English speaking people." Signed on behalf of the congregation,
 J. EDMONDS, Rector.
 C. E. ST. CLAIR-SIMPSON, } Church-
 GEO. JACKSON, } wardens.
 F. HOLMSTED, }
 G. F. NEELIN, } Lay Delegates.
 St. Thomas' Church Rectory,
 Seaforth, Nov. 22nd, 1884.

DIocese OF ONTARIO.

KINGSTON.—Mission services, conducted by the Rev. F. H. DeVernet, will be held in St. James' Church during Advent, beginning on Sunday, Dec. 7th, at 11 o'clock and 7, and will be carried on twice daily, at 3 o'clock and 7:30, for ten days. Let our readers pray that a rich blessing may rest upon this work.

DIocese OF MONTREAL.

The Bishop held a confirmation at Grace Church, Point St. Charles, on Sunday, the 30th inst. We are sorry to learn that the Rev. Canon Belcher, rector of Grace Church, is at present under the doctor's care, as he is suffering from the effects of a slight accident which he met with last winter, being thrown from a sleigh when he was absent on a missionary deputation.

The Cathedral Band of Hope held its annual gathering in the Queen's Hall. There was a very large attendance. The Rector of the Cathedral, the Rev. J. G. Norton, who is president of the Band of Hope, received the guests, and a very pleasant evening was spent with music and social intercourse.

A. F. Gault, Esq., has generously placed at the disposal of the Bishop, for the use of Sunday school libraries, 400 books, which the Bishop has allotted as follows: 100 each to the missions of Thorne, Aylwin, Buckingham, and The Quio.

We regret to learn the sad bereavement which has befallen the family of Thos. White, Esq., M.P., and editor of the *Gazette*, by the sudden death of his son's wife at the early age of 23. Her funeral took place from St. George's Church on Wednesday, the 26th ult. and was very largely attended. The funeral services were read by the Bishop, the Very Rev. the Dean, the Rev. Canon Henderson, and the Rev. J. G. Bayliss.

The thirty-third annual meeting of the Montreal Y.M.C.A. was held on the 27th ult. in the assembly room of the Association building. On account of the illness of Mr. Murray Smith, president, the chair was occupied by Mr. Geo. Hague. The various reports presented and read were of a most satisfactory nature. The officers elected for the ensuing year are: President—Dr. F. W. Kelley; Vice-Presidents—Messrs. G. Hague, L. H. Packard, D. W. Ross, R. H. Holland. Treasurer—J. S. McLachlan. General Secretary—D. A. Budge, and a large committee.

St. George's Young Men's Christian Association held its fortnightly meeting on Thursday, the 27th ult., in the schoolhouse of the Church. The chair was taken by the Very Rev. the Dean, who, after opening the meeting in the usual manner, continued his review of Paley's evidences. A paper was read by Mr. Cole "The Puritans in America," reviewing the rise and progress of Puritanism in England, and the causes which led them to seek a home in America. A discussion followed, in which several of the members took part, after which the meeting closed with the benediction.

A meeting of the members of St. Stephen's Church Association was held on Wednesday evening, the 26th ult. There was a very large attendance. The Rector, the Ven. Archdeacon Evans, occupied the chair. A capital programme of vocal and instrumental music was carried out. Archdeacon Evans gave a reading, "The Flower Girl," and there were several recitations. After a short speech from the Archdeacon the proceedings terminated in the usual manner.

Arrangements have lately been made in the mission of Franklin whereby a parsonage has been purchased. The house, which was a very good one, was built by Mr. George Rowe, and he has sold it to the mission on very favorable terms. A vestry meeting was held at Franklin on the 17th ult., when the arrangements

were comp
dious pars

A large school sup
of the city
room, on 1
took the
Canon El
J. S. Stone
Scott, G. I
the meetin
of Montre
same plan
School In
discussin
sider the c
should be
was appoi
four repre
Rev. J. S.
interesting
Sunday-sc
addresses
son, Can
those who
were Mr.
chanan, a
schools.
The meeti
the bened

UPTON.
up and do
congregat
Another 1
has put it
grave yard
\$50 raised
\$2 given l
of the chu
new steps
The new
adds grea
recently o
dent, Mr.
Thurber,
entertain
It has be
taken soo
cumbent,
have ralli
in his nev

BELOV
of Shegui
to build a
and we w
are willir
labour, a
help us
friends of
need. W

JAMES B
WILSON
ANTHON
JOHN G
The at
is sorely
the labou
date 75 c
17 Wil

Next 1
our frien
pretty lit
of Bay C
to the re
check th
ging her
across t
was soo
Rev. M
were pr
Three o
ceived t
then toc
behalf o

were completed, and there will be in future a commodious parsonage connected with the mission.

A largely attended meeting of the clergy, Sunday school superintendents, and Sunday school teachers of the city was held in St. George's Church school-room, on Monday evening, the 24th ult. The Bishop took the chair, and there were present the Dean, Canon Ellegood, Canon Belcher, Revs. J. C. Norton, J. S. Stone, H. J. Evans, R. Lindsay, C. Tromtan, F. Scott, G. Rogers and A. H. French. The object of the meeting was to form an Institute for the Diocese of Montreal. It had been proposed to have it on the same plan as that of the Church of England Sunday School Institute, but it was thought desirable, after discussing the matter, to appoint a committee to consider the question and make such arrangements as should be found most desirable. The Rev. R. Lindsay was appointed secretary, the committee to consist of four representatives from each Sunday-school. The Rev. J. S. Stone, rector of St. Martin's, read a most interesting and exhaustive paper on the subject of Sunday-schools and Sunday-school teaching. Short addresses were given by the Bishop, Dr. L. H. Davidson, Canon Ellegood, Rev. R. Lindsay; and among those who took part in the discussion which followed were Mr. G. Prowse, Mr. N. R. Mudge, Mr. R. Buchanan, and others representing the various Sunday-schools. Several resolutions were moved and carried. The meeting closed with a hymn, and the Bishop gave the benediction.

UPTON.—The church people of Upton are just now up and doing. Mr. Vivian Burrill, a member of the congregation, has presented the church with a bell. Another member of the congregation, Mr. Robinson, has put it up at his own expense. The glebe and graveyard have been partly fenced anew, through some \$50 raised by church members, and two days' work or \$2 given by each member. The outward appearance of the church has somewhat changed by the building of new steps and the carting away of rubbish and stumps. The new inside porch is quite an improvement, and adds greatly to the comforts of the worshippers. The recently organized Ladies' Aid, with their active president, Mrs. Miller, and their popular secretary, Miss Thurber, gave on Friday, Nov. 28th, a most successful entertainment on behalf of the Church Repair Fund. It has been suggested that steps might perhaps be taken soon for the erection of a parsonage. The incumbent, the Rev. J. J. Roy, B.A., feels thankful to have rallied round him such a noble band of workers in his new field of labour.

DIocese of ALGOMA.

SHEGUIANDAH, MANITOULIN ISLAND.

Nov. 12th, 1884.

BELOVED GREAT BLACK COAT,—We, the Indians of Sheguiandah, write to you to tell you that we wish to build a new church instead of mending the old one, and we wish to ask you to help us in this matter. We are willing to do all we can. We will give all the labour, and as much as we can, but we wish you to help us to buy the materials. Perhaps some kind friends of England would help us if they knew of our need. We subscribe our need.

Chief—A. MANITOWASSING,

JAMES BAHPEWASH, JOSEPH SHEBAHGEZHIG,
WILSON KAGESHEYAGHA, WILLIAM BAHPEWASH,
ANTHONY KAGESHEYAGHA, HENRY MUCKADABIA,
JOHN GAKAZHEONGA, and others.

The above appeal explains itself. The new church is sorely needed; \$1,000 will build and furnish it, with the labour of these poor Indians. It should accommodate 75 or 100. I will gladly receive contributions.
17 Wilcock-street, Toronto. E. ALGOMA.

MISSIONARY WORK IN ALGOMA.

(Continued.)

Next morning, the 18th, having bidden farewell to our friends at Manitowaning, we steamed out of the pretty little bay at 9 o'clock, followed by the "Julia," of Bay City, Michigan, whose captain had kindly come to the rescue the day before, with a heavy anchor, to check the frolics of the Evangeline, as she was dragging her's in a stiff breeze, some three-quarters of a mile across the bay. The run to Sheguiandah (9 miles) was soon made, and a warm reception extended by Rev. Mr. Frost and his Indians, of whom about 60 were present at the service that immediately followed. Three of their number were confirmed, and eight received the Holy Communion. A very brief pow-wow then took place, in which Chief Mahvilowahsing, on behalf of his band, thanked the bishop for his words,

and then pointed significantly to the broken, leaky roof, and rough, unfinished interior, adding that if material was given to repair the church, he and his followers would do the work freely. (Rough as the walls were, they had been carefully whitewashed, while the floor was covered with large rush mats of their own making, and the entrance arched with pine branches in honor of the bishop's visit.) The necessary help was of course promised, the Rev. Mr. Renaud claiming a share in the privilege on behalf of his Sunday school, after which the Indians dispersed, greatly delighted, only to assemble again, however, at the summons of the church bell, about an hour later, to march in procession to the cemetery, which was to be consecrated. The scene was a strikingly picturesque one as we stood on the brow of the hill, the bay glistening in the sunshine like a sea of molten silver, the little church and parsonage nestling in the trees below us, while beyond, at the head of the village, stood the chief's house, conspicuous above the less pretentious dwellings round it by the flags floating above it, while immediately before us stood a group of swarthy children of the forest, the men standing with heads reverently uncovered and the squaws decorated with their brighter shawls and headdresses, all listening attentively as the Bishop, through Mr. Frost, his interpreter, explained the Scripture doctrine of death and the resurrection, and showed how Christ by dying for our sins and rising again for our justification can take away death's keenest sting and make all who believe in Him more than conquerors.

Shortly afterwards, on the Bishop's invitation, the Indians swarmed into their boats and boarded the Evangeline, giving her a very thorough inspection. They would have enjoyed a little cruise in the bay, but time pressed, as yet another service awaited us at 7 o'clock in St. Peter's, the new church which Mr. Frost succeeded in erecting for the white settlers in the vicinity. Owing to his untiring exertions the whole cost of this church had been met except \$14, which was, of course, easily provided, enabling the Bishop to consecrate the building. Three persons were also confirmed, while nineteen received the Holy Communion. After service a visit was paid to Mr. L., a member of the congregation who had donated the site for the church, and had also contributed on the subscription list, but whose days, it was evident, were numbered. Next morning the bishop was not a little gratified by the desire manifested by the Indians to express their regard and gratitude. Mrs. Gakuzwoongha bringing four pretty cups and saucer, with a large bowl made of Indian hay, while Mrs. Pabwauz, leading her blind child by the hand, presented a set of table mats of the same material. Meanwhile the Evangeline was giving the signal for departure, and in a few minutes we were on our way to Little Current (one of Mr. Frost's stations), which was reached in about an hour. Despite a severe fall by the way, he had reached this point by land as quickly as we by water, and so was waiting for the bishop on the dock on our arrival to drive him to Sucker Creek, another Indian settlement about three miles off, where service was held in a comfortable log house, on a farm showing all signs of thrift and industry, and furnishing a tangible refutation of the too popular idea that the red man is so wedded to his wild and wandering life as to be incapable of conversion into a successful, stay-at-home farmer. Three Indians were confirmed here, while among the thirteen communicants was an aged lady, who had reached her four-score and three years, and yet had driven three miles to avail herself of the opportunity, "the first in five years," of receiving the Holy Communion. Little Current was reached again in time for evening service, and, despite the torrents of rain that fell, the hall was filled with a good congregation. After the service, a business meeting was held to discuss the question of the site to be selected for the new church promised by a churchman, formerly of Montreal, now resident in Bath, and which is to be commenced (D.V.) next spring. The question of a parsonage was also mooted. Next morning, the Bishop selected the site on a lot belonging to the Diocese, which had been secured years ago, with other property, by the wise forethought of the Rev. Mr. Sims, a former missionary, who lost his life by drowning in Sheguiandah Bay. The church when built, will occupy a most advantageous position, commanding an unobstructed view of the eastern and western approaches to the village, and also of the La Cloche Hills on the north of them. So ended a brief, but very pleasant visitation of an important, and well-worked mission. Indeed, so deeply did the Bishop realize the strategic value of this point as well as the admirable working powers possessed by the present incumbent, that he has decided to make arrangements admitting of his release from the school duties

which now absorb so much of his time, and so set him entirely free for his proper pastoral work. By this means Mr. Frost will be able to extend his mission far beyond its present bounds. The new arrangement will come into effect so soon as the Indian Department has signified its approval of the teacher proposed in Mr. Frost's place.

(To be Continued)

The following contributions are acknowledged with many thanks:—Mrs. Richardson, Brackburn, Winnipeg, for Neepigon, \$10.; per Miss Macpherson, Chestnut Park, \$88; Dr. Wilson, Toronto University, for Indian Church at Sheguiandah, \$10; Mrs. E. Jackson, per Rev. Joseph Fennell, for do., \$10; per Miss Tucker, Clifton, Bristol, £31; (£11 for W. & O. Fund, and £20 for special purpose).
17 Wilcock St., Toronto. E. ALGOMA.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

The St. Mathias Branch of the C. E. T. S. gave a concert last week, which was most successful in every way—the building being filled to overflowing. An excellent programme was carried out by the members.

ABROAD.

DIOCESAN ANNIVERSARY.—The third annual meeting of the Norwich diocesan branch of the Church of England Temperance Society was held last month, the Bishop of the diocese presiding. There was a very large attendance, including the mayor and sheriff of the city. The Bishop in his opening remarks adverted to the encouraging fact that the Society numbered now in its ranks 550,000 members, being an increase of 120,000 on last year; also that there were now 94 associations connected with the Norwich diocese, being an increase of 36 on the previous year. Diocesan anniversaries have also been held at Lichfield and Oxford.

TEMPERANCE IN THE ARMY.—The Bishop of Rochester presided over a special meeting in support of the Army Division of the C. E. T. S., held in the library of Lambeth Palace. His Lordship said he could not sufficiently express his sense of the growth which this great society was making, not only in this country, but in every part of the world; and he could not sufficiently and too emphatically say what this society was doing simply by its existence and force of example. He had just come back from his third tour of the United States, and had had an opportunity of observing with what respect, and he might almost say enthusiasm, the dual basis was accepted. He moved, "That this meeting, having heard the basis and the aims of the Church of England Temperance Society with regard to the British Army, warmly commends the work as of the highest importance not only to soldiers as individuals and to the army as a whole, but especially in view of the short-service system, to the nation at large." Although a great deal had been done, they must honestly admit that more could yet be done to improve the character of the soldier, and he believed that nothing could be done more wisely and more speedily in that direction than the work in which this society was engaged. Lord Napier of Magdala seconded the resolution, which was carried, and the meeting was also addressed by Lieut.-Col. J. B. Walker (Hon. Sec. of the Church of England Soldiers' Institute at Aldershot) and Captain J. Revill.

Notwithstanding all statements to the contrary, the extensive use of intoxicating drinks is doing Germany an immense harm. The temperance problem is there, too, becoming a "burning" question, which is being widely discussed by theological, medical and social journals. A medical periodical of high reputation recently gave statistics that tell their own tale. It says that in Germany no less than 10,000 people die of *delirium tremens* every year; of the male prisoners in the country, over 75 per cent. are constant drinkers; of the female prisoners over 50 per cent. indulge constantly. In Berlin, with its 1,123,000 inhabitants, there are 11,169 saloons, while in 1860 there were but 3,637; in 1870, 5,393; in 1877, 7,969. In Prussia the number of saloons increased 67 per cent. from 1869 to 1877; in Mecklenburg, 95 per cent.; in the smaller states 109 per cent.; in Weimar, 126 per cent.!

NOTICE.

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

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

NOTICE.

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

CALENDAR.

SECOND SUNDAY IN ADVENT, DEC. 7.	
MORNING LESSON.	EVENING LESSON.
Isaiah v.	Isa. ii. to v. 11 or 24.
1 John i.	John xvi. to v. 16.

The Evangelical Churchman

TORONTO, THURSDAY, DEC 4, 1884.

EDITORIAL NOTES.

The following suggestive incident is reported from Quebec, in connection with the Mercier Commission. Mr. Vincelette, Warden of Beauport Asylum and President of an Ultramontane body known as the "Cercle Catholique," in his examination before the Commission declared that, if he had been placed confidentially in the possession of a fact, he would not hesitate to declare under oath that he was ignorant of that fact. It is well known that this is the teaching of the Jesuits and of casuists like Dens. Here it is explicitly stated by a man who has received several decorations from the Pope, and is a knight of several religious orders. Even *L'Electeur*, a French Canadian paper, whose readers may be presumed to be nearly all Roman Catholics, has the courage to say:—"The circumstance is a grave one; it is a complete revelation which explains many things of which we have been the astounded witnesses for some time. To the civil and religious authorities belongs the task of stifling at once the immoral and subversive principles of Mr. Vincelette, President of the Cercle Catholique of Quebec."

Let Canada hold fast to her Sunday and resolutely resist every attempt to invade the sanctities of the Day of Rest. Our neighbours admire our privileges in this respect, and warn us to guard them jealously. The *Moravian* says:—

"It is said that our northern neighbor has not a single Sunday newspaper. In this Canada is fortunate, and if she is alive to her interests she will see that the camel of desecration does not thrust his head into the chink of an open door, that he may soon force in his whole body.

"Apart from the unseemly traffic, which did violence this summer to the moral sense of the better elements of the people, arising from the competitive effect of several papers to reach various famous resorts first on the Lord's day morning, there can be little doubt that this Sunday newspaper idea is a leaven silently working towards the secularization of the day in our cities. It has added another demoralizing influence to the already numerous enough foes of active Christian thought

and devotion of life, against which church members need to strive on their own account. And it makes still more difficult the problem of reaching the unchurched masses. Friends across the line, it's a luxury you can well afford to do without."

The work of exploration in Egypt is already yielding very encouraging results. At the recent meeting in London of the subscribers to the Egypt Exploration Fund, Mr. Petrie, who had charge of the explorations, reported that examinations had been made of the sites of more than twenty ancient cities and remains. Among places which promised to yield important discoveries was one so covered with early Greek pottery that the potsherds cracked under the feet as one walked over it. There was pottery of every date, from the prehistoric down through the Phœnician and the black-figured to the finest period of red-figured pottery on a black ground, and on into still later times. Besides pottery, statuettes in marble and alabaster were found, of which nine were obtained in a single vault. This site is of the first importance for the study of Greek archaeology. It was never before visited by a European. Another place of interest was the site of a royal mausoleum. On the side of a desolate mound of dust and chips and bones stood an immense sarcophagus of red granite, 14½ feet long, probably that of some king between the 22nd and 26th dynasty. The mortuary chapel in which this coffin stood had been destroyed—burnt for lime; but the massive pavement of red granite remained beneath the coffin. On another side of this mound lies a portion of a sphinx, apparently carved by the Hyksos. At another place in the midst of a flat field, beside a little village, a large hole was dug by the people for water. At only about eight feet below the surface there were found the lintel and one jamb of a magnificent gateway, carved in red granite, by Amenemhat I. the founder of the 12th Dynasty, some time before the age of Abraham. Under that field of black mud must lie the remains of some building worthy of such a noble entrance.

The atrocities committed by the wretched King of Burmah demand the intervention of England. It will be remembered that when this monster ascended the throne in 1879 he put to death nearly a hundred of his brothers, sisters, and near relatives. The latest of his atrocities occurred near the end of September, in the capital of the "Golden Foot," where nearly four hundred persons were mercilessly massacred at one of the city jails. Besides criminals and persons convicted of misdemeanors, the jail contained a large number of persons arrested on suspicion and the wives and children of prisoners who were, as was customary, visiting their relatives, and who were, at the time that the order to put the prisoners to death was issued, within the prison stockade. The royal order was carried out with terrible alacrity and completeness. The ministers and their followers surrounded the jail, and as nearly as can be ascertained, the principal criminals having been shot down, an indiscriminate firing upon all within the stockade was begun. The scene was frightful, as the inmates, filled with terror, rushed from one side to another in their frantic attempts to escape, only to be driven back by their inhuman murderers. At last the jail was set on fire, and, being constructed of exceedingly inflammable materials, the buildings

were quickly reduced to a heap of smoldering ruins, among which might be seen the disfigured bodies of the victims, not a few of whom were writhing in their last agonies. From the bodies drawn forth those of thirteen criminals were decapitated, and the heads, placed on long poles, were carried through the city as those of conspirators. When the remains of the victims were removed to the burial ground, shallow holes were dug and the bodies cast into them in the most hasty manner. So slight was the covering of earth that the pigs and pariah dogs held high revel during the night, and the next day men were obliged to re-inter the skulls and bones left by them.

In Rangoon public feeling is very strong that it is time to do something to move the English Government to bring its influence to bear on the Burman King and court. An indignation mass meeting was held, at which prominent citizens gave expression to their views. Surely the Government cannot hesitate to act promptly and take proceedings to bring King Thebaw to justice.

The extent to which ritualistic developments are carried in the Scottish Episcopal Church may be gathered from the following description of a recent "festival," held in Edinburgh, as reported in the *Church Times*:—

"On Sunday morning there were three early celebrations, at which, in spite of the weather, over 200 communicated; and a Missa Cantata at mid-day. In the afternoon the annual procession of guilds took place, when the various societies, wearing their badges and carrying their banners, completely surrounded the church. The procession was headed by thurifer and incense-bearer in scarlet cassocks and surplices, and cross-bearer in blue cassock and surplice; then followed the choir and clergy, (the incumbent wearing a cope of gold colored silk), and the guilds and the confraternities holding aloft their banners. The sight, as witnessed from the triforium over the western porch, was most impressive. All ages, all ranks were represented.

"At Evensong the church was crowded to the doors, and was again nearly full at half-past eight service, when the office for the departed was recited."

Facilis descensus Averni. Begin with surpliced choirs and here is the logical development.

The wanton outrage lately perpetrated in Montreal and the riotous interference with liberty of speech in the assaults upon Father Chiniquy have aroused righteous indignation throughout the country. At a meeting of thirty-four ministers of Montreal, of the English, Presbyterian, Methodist, Baptist and Congregational Churches, the following resolutions were passed:—

Resolved,—"That in the opinion of this meeting, composed of the Ministers of the various Protestant churches in the city of Montreal, full liberty of worship and liberty of speech are rights which belong to all creeds and nationalities in the land, and should be freely accorded without hindrance or question:

"That the recent acts of the mob in this city, whereby several of the French Protestant churches have been repeatedly attacked and damaged, are a wanton and unwarrantable interference with these rights, such as merit the severest condemnation:

"That while gratefully recognizing the service rendered by the police in restraining the violence of the mob, and in seeking to prevent further damage to property and life, this meeting respectfully urges the authorities to take the most vigorous

measures to lawful acts, agement an

The Bishop commendatarius to office way open to and unseemly Act, intended failed four times Bishop of himself and new cemetery edral town, formists require of consecration necessary, the clergy, two chapels the clergymen the non-conformity was declared one of the technical Church of Fecundity w conformists ing both in large-minded comiums or gave him wishes of the heart desire

Dr. Hatfield whose adm of the early to elucidate Christianit tions and been appointed to the ment met v sacerdotal elements was

The Wee advocate of quotes in fact utterance o

"The people of commerce There are and women their homes towns in the live. To the day of rest, naturally to is the day of but absent received, a son or daughter to the home how many loving coun would be avourable t and re-read Sunday? closing of t inconveni

measures to prevent any continuation of these unlawful acts, and pledges to them its hearty encouragement and support in so doing."

The Bishop of St. Albans has made a new and commendable departure. The Burials Bill, while it removed the disability of Nonconformist Ministers to officiate in parish churchyards, yet left the way open to much controversy and many painful and unseemly scenes took place. The Cemeteries Act, intended to supplement the Burials Bill, has failed four times to pass through Parliament. The Bishop of St. Albans has solved the problem for himself and in a way highly satisfactory to all. A new cemetery has been provided in his little cathedral town, and both Churchmen and Nonconformists requested the Bishop to dedicate it instead of consecrating it, thus rendering a chaplain unnecessary, abolishing the exclusive legal rights of the clergy, and doing away with the necessity of two chapels. The Bishop was attended both by the clergymen of the Church of England and of the non-conforming churches. The whole cemetery was dedicated. The service was just the ordinary one of consecration in all respects, except that the technical and legal formalities which gave the Church of England the sole right to fees and precedence were omitted. Churchmen and non-conformists stand now on precisely the same footing both in the cemetery and in the chapel. The large-minded action of the Bishop elicits warm encomiums on all sides. Dr. Cloughton said that it gave him peculiar pleasure to comply with the wishes of the town, as it was exactly what his own heart desired.

Dr. Hatch, the eminent Bampton lecturer, whose admirable lectures on the organization of the early Christian Churches has done much to elucidate the principles of a truly Catholic Christianity, as distinguished from the superstitions and intolerance of sacerdotalism, has just been appointed Reader in Ecclesiastical History in the University of Oxford. The appointment met with the strenuous opposition of the sacerdotalists, but the victory of their opponents was complete.

The *Week*, we greatly regret, appears as an advocate of the Sunday delivery of letters. It quotes in favour of its contention the following utterance of John Bright:—

"The post office is our great means, not only of commercial, but of family communication. There are scores of thousands of young men and women in this country who are away from their homes and parents, engaged in cities and towns in the various occupations by which they live. To these Sunday is, to a large extent, a day of rest. It is a day on which their thoughts naturally turn to the homes they have left. It is the day on which the letter from the loving but absent father and mother is most frequently received, and it is the day on which the absent son or daughter has the greatest leisure to write to the home circle. If your plan were adopted how many thousands of letters of wise and loving counsel from parents to absent children would be received under circumstances less favourable for good than if received, and read, and re-read during the quiet and leisure of the Sunday? In cases of sickness or of death, the closing of the post would often be a grievous inconvenience and a cause of great and pro-

longed distress. I have known two instances of it in my own family."

Neither the great Commoner nor the By-stander seem to perceive the fallacy in this pleading. In order that these letters of home affection and counsel may be written or read on Sunday a Sunday delivery is not necessary. The absent children can by means of a little parental forethought receive their letters on Saturday, and read them amid the sacred quiet and solemnizing associations of the Day of Rest; and then, if necessary, in softened mood and loving remembrance, endite their epistles for home. In no way would the interchange or the perusal of these pledges of affection be better secured than they are now by our ample postal facilities. In cases of sickness or death, communication is not usually made now-a-days by mail but by telegram. Such messages can be always sent and received upon the Sunday.

While such pleas are sincerely made by many, they are re-echoed by hundreds who use them as mere pretexts, their real intent being to promote their own selfish convenience and worldly interests. And, in fact, in all the actual employment of telegraphic and telephone communication on Sundays, it is found that the great bulk of the messages relate to matters of business or mere social convenience, the calling of cabs, the ordering of articles required, and similar services, which cannot stand upon any ground of piety or urgency. The cases of real necessity are comparatively few. This fact has been substantiated by actual investigation. The disinterested advocates of Sunday labour must show grievances more substantial than they now represent.

A recent contest over a will, in a Missouri court, turned on the legal definition of the word "ritualism." The will contained a clause bequeathing a certain sum "to aid only such students and missionaries as are content with the well-known customs and ceremonies of the Protestant Episcopal Church, without what is commonly known as ritualism." The court was asked to annul this clause on the ground that ritualism was a term incapable of definition. The petition was denied. The Judge said:

"No difficulty is perceived in the distribution of the whole proceeds of the investment directed to be made among such students and missionaries as are well known to be free from the objectionable doctrines of ritualism in the sense of the testator; and neither the existence of persons whose views may be such as to make it difficult or impossible to class them as either ritualists or otherwise, nor the fact that the doctrine of ritualism is shifting in the course of time, so that what is known as ritualism to-day may be looked upon as low-church doctrine to-morrow, makes it impossible to distribute the bounty to such students or missionaries as are content with the well-known customs and ceremonies of the church."

STEWARDS OF THE MYSTERIES OF GOD.

One grand thought and expectation runs, like a golden thread, through all the collects of the Advent season—the coming of the King. And every prayer we use, and every lesson of Holy Scripture we read at this time aims to quicken the expectation and urge men to earnest preparation for the Epiphany of the glory of our great God and Saviour Jesus Christ. Two chief means of preparation are successively set forth in the collects of the sec-

ond and third Sundays in Advent, the study of the Holy Scriptures, and the work of the ministry which is, pre-eminently and distinctively, a ministry of the Word.

In this, its true idea, it is viewed in the collect, which draws its description of the ministerial office from 1 Cor. iv. 1; ministers are "stewards of the mysteries of God." "Mysteries" are revealed truths, the truths of the Gospel as made known by divine revelation, those truths whose substance and centre is "the great mystery of godliness," God manifest in the flesh. The application of this word to the sacraments is of much later date than the New Testament, and is therefore not referred to here. A steward is simply the dispenser of the stores which have been entrusted to him, and which he is required to minister for the glory of the Master and the benefit of the household. As a wise scribe, instructed in the things relating to the kingdom of God, he is to bring out of his treasures things old and new. "Apt to teach," he must rightly divide the Word of Truth, giving to each his portion in due season, comforting, exhorting, convincing, warning, as every man has need. The work of the Christian minister is thus to explain truth, not to originate it. Lord Bacon asserts the function of the philosopher and student of nature to be that of an interpreter. Equally true is it that the duty and work of the Christian minister and theologian is that of an interpreter. To the latter as forcibly as to the former apply the sagacious words of the author of the "Novum Organum," which we may thus adapt:—"Man, as the minister and interpreter of revelation, does and understands as much as his observations on the order and structure of revelation permit him, and neither knows nor is capable of more." The minister is not to expound his own ideas and thoughts, and speculations, but the revealed thought and truth of God. To understand the Scriptures, to read them just as they read and explain and expound them just as they stand humbly and faithfully, constitute duty and employment of a "steward of the mysteries of God."

But to preach the Word faithfully is to preach Christ fully; for He is the centre and substance of that Word. "We preach not ourselves," said St. Paul, "but Christ Jesus the Lord." He determined not to know anything among the Corinthians but "Christ and Him crucified." Nothing was more remarkable in the character and preaching of John the Baptist, whom the collect sets forth as the pattern and type of a Christian minister, than the way in which he put Christ forward, while he himself retired into the background. "I am a voice," he declared; nothing but a voice making proclamation—"Behold the Lamb of God, who taketh away the sin of the world." As if he said, what I am matters nothing. Do not look upon me. Look to Christ alone. "He must increase; I must decrease." And thus it should be with every true minister. Christ should be Alpha and Omega, beginning and end in his preaching. We have crude, self-sufficient preachers of "social" and "philosophical" ideas. We have high and dry preachers of church authority and church orders and other mediæval absurdities. But the preaching that moves and convinces and has power and vitality, is the personal testimony of a heart and an intellect permeated by the truth of Christ and surcharged with the love of Christ, pointing men to the living Lord who loves them and is mighty to save.

The Sunday School.

SUNDAY SCHOOL LESSON.

3rd SUNDAY IN ADVENT, DEC. 14, 1884.

BIBLE LESSON.

Vanity of Worldly Pleasure.

Ecclesiastes always formed part of the Jewish Scriptures, being one of the lesser Hagiographa, or holy writings, which are made up of the Song of Songs, Lamentations, and Ecclesiastes. The Hebrew title is *Kohleth*; the Greek, Ecclesiastes, which in English is equivalent to "The Preacher." The authorship and date of this book were in ancient days undisputed. It was universally ascribed to Solomon, King of Israel, it being commonly supposed that the Song of Solomon was written by that monarch in his youth, Proverbs in his maturity, and Ecclesiastes in his old age. Very many modern commentators, however, have assigned it to a later date. It will be sufficient here to take the title as it stands, especially as the assumption of a later date need not interfere with the canonicity or authority of the book. In ancient days it was not unusual to introduce as a spokesman some well-known person of old times, as in the apocryphal Book of Wisdom; and sometimes in the Book of Psalms an author speaks not in his own name but in that of another person, without any intention of asserting that the words were actually those of the so-named speaker. We may, therefore, without further discussion, assume that it is Solomon who is speaking, especially as commentators have in general spoken of the contents of this Book as *the words of Solomon*, without intending thereby to express any precise opinion of its authorship and date.

The great design of this book is evidently to show the utter insufficiency of all earthly pursuits and objects as the chief end of life, to confer solid happiness, and then to draw men off from apparent good to the only real and permanent good,—the fear of God and communion with Him.

I. THE WISE MAN'S EXPERIMENT (vs. 1-10).—The king had been a seeker after happiness. All men are seekers after it. No man ever yet purposely framed his course with the notion of making himself miserable. Men all around us are wearying themselves in the effort to obtain this thing and that. Why? Because they imagine that these things will make them happy. But will they? Not so. Men seek their happiness for the most part in wrong directions. They are giving their fruit unto the caterpillar and their labor unto the grasshopper. They are hewing out cisterns—broken cisterns—which will hold no water. They are giving their money for that which is not bread, and their labor for that which satisfieth not; and the marvel—the sad thing—is that men never seem to realize the accumulated experience of others. Hence the subject of our lesson has great practical importance. Solomon was in pursuit of happiness. He had royal resources of every kind at his command. He sought it in many directions, and of many things. These, for the practical purposes of our lesson, may be generalized under two heads,—pleasure and business. The king resolved to try—

1. *What varied and costly pleasures would do.* He said in his heart, "Go to now; I will prove thee with mirth; therefore enjoy pleasure." He proposed that kind of self-indulgence which excites mirth,—the pleasures of gay society. But this failed to satisfy him. It turned out to be vanity. "His experience compels him to say of laughter, 'It is mad!' The Hebrew word for 'mad' suggests rather that it shines with a false glare, and plays off a false splendor in which there is nothing substantial. Of mirth he said, 'What can it do; that is, for the real good of human souls?' He tried wine (v. 3). Not abandoning himself to indulgence, but carefully observing its influence upon him. "The first clause plainly means that he experimented with wine, aiming to use it wisely; but the more precise sense of the Hebrew, rendered, 'To give myself to wine,' is very much in dispute." . . . Clearly the author means that he sought to make a very discreet and wise use of wine; to get all the physical good and all the present enjoyment from it he could with the least possible evil,—a dangerous experiment, to which he fell a victim. He found that there is no satisfaction for the soul in the indulgence of appetite. He tried more costly pleasures. He says, "I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts." "Musical instruments . . . of all sorts" is now generally conceded to be a mistranslation (see notes). It is, rather, "a princess and princesses," or "a wife

and wives," from an Arabic root. One regular wife or queen (Esth. i. 9), Pharaoh's daughter (1 Kings iii. 1); other secondary wives, "princesses." Had these been omitted, the enumeration would be incomplete. With seven hundred wives and three hundred concubines in his harem, Solomon sought to find happiness in the indulgence of his passions; but he sought in vain.

2. *What great business and vast wealth would do.* He gave himself to building houses and waterworks, and to the care of his wealth, so that he became very rich. "I made me great works, I builded me houses, I planted me vineyards," etc. (vs. 4-8). Here he passes from the experiment in the lusts of the flesh to the lust of the eye and the pride of life, thus including all that is in this world (1 John ii. 16). The experiment, in its historical form, is in 1 Kings, 9 and 10. Solomon built, besides the temple for the Lord, a palace for himself, one for his Egyptian wife, and "the house of the Forest of Lebanon." "Among his other buildings may be mentioned a summer palace in Lebanon, stately gardens at Etham, *paradises* like those of the great Eastern kings, the foundations of something like a stately school or college, costly aqueducts bringing water, it may be, from the well of Bethlehem, dear to David's heart, to supply his palace in Jerusalem." Thus he busied himself, and his wealth became incalculable. But out of it all he was not able to extract that of which he was in pursuit,—true happiness, real soul satisfaction and rest.

II. THE WISE MAN'S CONCLUSION (vs. 11-13).—In a word it was, that these things were incapable of yielding genuine happiness. "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." He puts his folly beside wisdom, and sets himself to consider both. His conclusion is "that wisdom excelleth folly, as far as light excelleth darkness."

"What can the man do that cometh after the king?" If Solomon, with all his resources, could not satisfy his soul with earthly good, surely it is useless for others to seek to do so. Why repeat the experiment in the face of certain failure? If we are wise, we will not.

Yet how many there are, especially among the young, who fancy that happiness is to be found in the thing they call pleasure, and are seeking it there. They will seek in vain. Solomon did not find it there, nor have any who have since tried his experiment. Says Lord Chesterfield, the glass of fashion and the mould of form of the last century, "I have enjoyed all the pleasures of the world, and consequently know their value; but I by no means desire to repeat that nauseous portion for the sake of a fugitive dream." Lord Byron, at the age of thirty-five, wrote—

"My days are in the sere, the yellow leaf;
The flowers, the fruits of life are gone;
The worm, the canker, and the grief
Are mine alone."

How many others, who regard themselves as sensible, practical persons, are seeking to satisfy their souls in the activities of business and the accumulation of wealth. Solomon's experience ought to tell them how futile are their efforts. Their own experience will teach them by-and-by. Gold cannot buy true happiness. There is a tribe of Indians who are said to eat clay. They do no more for their body than they do for their hungry soul who seek to satisfy it with material wealth. There is only one kind of wealth which has or can have true happiness. It is the treasure, not of earth, but laid up in heaven,—the wealth which is spent in works of mercy and beneficency, and which is increased by the limitation of reigning desires.

COLLECT.—The Ministers of Christ.

1. *What they are called.*

(1) *Heralds.* Messengers from God. "Ambassadors for Christ." (2 Cor. v. 20). Sent by the King of Kings with a message to proclaim. Do we listen to them?

(2) *Ministers, i.e., servants or attendants.* "Ministers of Christ," (2 Cor. xi. 23), to attend upon His Church, to administer the Gospel (2 Cor. v. 18) and the Sacraments (1 Cor. ix. 13). Hence called also—

(3) *Stewards.* Stewards are ministers, and something more. *They have charge over their master's goods.* Our pastors called stewards because they have a charge to keep (1 Tim. vi. 20; 2 Tim. i. 14). In the name of God and the Church—stewards of God's mysteries, *i.e.,* of the things which, having been before hidden, He has revealed; and of things which, having been revealed, are yet more or less beyond our understanding. Mysteries of former kind are the Atonement (Rom. xvi. 25, 26), the Resurrection of the body (1 Cor. xv. 44), Eternal Life (2 Tim. i. 10). Of the latter, the Trinity-in-Unity, the Incarnation. These God's stewards must "hold fast" (Tit. i. 9).

Observe that Christ's ministers are never called "priests" *hierets*, offerers of sacrifice in the new Testament. The word "priest" in the Prayer Book is simply the contraction of "presbyter."

2. *The duty of God's Ministers.*

Read Coll.,—"May likewise . . . wisdom of the just." (1) *The work to be done.* John Baptist sent to prepare the way for Christ's first coming, these for His second. (See Acts xxvi. 16-19). To prepare is to make everything ready to receive Him. This is not an easy task. Read Isa. xl. 3-6. May be compared to levelling mountains—raising valleys—making crooked roads straight, and new roads where there are none. Yet Christ shall come (Heb. x. 37), and preparation shall be made. God's name shall be known and His Church extended (Matt. xiii. 31-33) over the whole earth.

(2) *How this work is being done.* "By turning," etc. Again like the work of John Baptist. Read Luke i. 16, 17. Men are "disobedient" because their "hearts" are not right in God's sight—"desperately wicked" (Jer. xvii. 9)—need to be changed (Eph. v. 5). Now the unregenerate man is foolish. Only the "just" are "wise" (Job xxviii. 28), *i.e.,* those who are "justified" (Rom. v. 1), and sanctified. To prepare Christ's way is to change men thus. Mark—

(a) *The power that affects this change.* Not man himself (Prov. xx. 9, Jer. xiii. 23). *God alone!* He can and does (Ezek. xi. 19), by the power of His spirit, with whom the Baptist was filled. Hence we pray, "Grant," etc. (Ps. li. 10).

But we pray that *our ministers* may turn, etc. How can this be? Read Acts i. 8; and comp. Mark xvi. 20: Eph. iii. 20; Col. i. 29. "Workers together with Him." Here, then, we have—

(b) *The mode in which the spirit works.* Preaching the instrument, made effectual by Him. So it was in the case of the Baptist (Matt. xxviii. 5, 6); so it was promised in case of Christian preachers (Matt. xxviii. 19, 20), and the promise was and is being fulfilled (Acts ii. 37 to end). Let us be diligent to "hear sermons" (Baptismal Services). God's ministers preach *Repentance* (Acts. ii. 38; iii. 19), *i.e.,* change of heart and conduct, and *forgiveness of sins* to the penitent believer—*salvation through Christ*, after the manner of the Baptist (Matt. iii. 2), but more fully, after the manner of Christ (Mark i. 15), like St. Paul (Acts xvi. 31), "Repent and believe"; and thus "make ready" for Christ's coming "by turning," etc.

3. *The end of their Ministry.* "We may be found etc." Their work will end at Christ's second coming. And then there will be—

(1) *Trial.* Read 1 Cor. iii. 13, 14. Christ will "judge" the work—try it. So much implied in word "found" *i.e.,* found on trial. And on trial—

(2) *Approval.* The people gathered in will be "an acceptable people" (Coli.); holy (Eph. v. 27); acceptable by Christ and the Father in Him (Eph. i. 6). But approval will bring—

(3) *Reward.* "Well done!" (Matt. xxv. 21, 23.) Every Christian rewarded, but the Christian pastor's a special reward (Dan. xii. 3; 1 Pet. v. 4); they shall have an unfading crown—"shall shine as the stars." And this reward will be the souls they shall have saved (Phil. ii. 16 and iv. 1; 2 Cor. i. 14; see especially 1 Thess. ii. 19, 20), "the acceptable people." Let us sum up what we have learnt.

1. *How great the Importance of the Ministerial Office.* What are ministers called? Office of *importance to themselves*—if faithful, rewarded; if unfaithful, woe to them! (Jer. xxiii. 1; 1 Cor. ix. 16; Gal. i. 8, 9). How earnestly we should pray for them. "Grant," etc. *But of equal importance to us.* Either a Saviour of life or of death (2 Cor. ii. 15, 16). If we believe, their preaching is life; if not, death eternal! (Ezek. iii. 19, 21.) How earnestly we should pray for ourselves—"Grant," etc.

2. *Have you profited by your Pastor's Ministry?* If you have, you may profit still more. Grow in knowledge (1 Pet. ii. 2). Value his ministry. Pray that he may show you "things new and old" (Matt. xiii. 52; Eph. vi. 19). You can never profit by it too much. If you have not, then listen to their me sage "now" (2 Cor. vi. 2). Be not like Chorazin and Bethsaida (Matt. xi. 21); but be rather like Nineveh (Matt. xii. 41). "Be ye reconciled to God!"

Book Reviews.

CHRISTMAS AND NEW YEAR'S CARDS.—In the Willard Tract Depository, corner of Yonge and Temperance street, Toronto, there is one of the finest collections of cards of every variety we have ever seen. We are particularly pleased with those designed and printed at the Deaconess House, Mildmay. The de-

signs are coloring chosen. sive collected entitled "Treasure MOTTO there are teachers such care here just localized matter a CONFIDENTIAL often find present information a often de symbolize Willard what is suitable propriat &c., with mend th OUR almanac motto te of Inter listed b and sole

THE a profil recently panies "The (tions pi maps, r copy, r "Unco ner. 7 with d Purpos both pi graphs of whic compa Edwar "Hunt person with ill in "Th ley, in concep on "A of past Jr., th diagra on "T Emma Poet 1 natura the T Preve "Ecoi made referri and a Prese contri Lathr Leagu Work cal P

TH tiful f that i a cha painti intere artist trates Sketc bridg Faith Cond a gr Knee whee this s is on The Alto Unit tive

1884.

signs are in exquisite taste, very beautiful in their coloring and form. The mottoes and texts are well chosen. It is difficult to specialize in such an extensive collection, but we may mention such series as those entitled "Sonship," "The True Pathway," "His Good Treasure," and "The Love of Christ."

MOTTO CARDS.—At the Willard Tract Depository there are very beautiful motto cards for 1885. Those teachers and clergymen who are accustomed to give such cards to their classes or congregations will find here just what they want. They could be readily localized by printing the name of the church or other matter along the top or upon the back of the card.

CONFIRMATION CARDS.—Evangelical churchmen often find great difficulty in procuring suitable cards to present to their young people as certificates of confirmation and first communion. Those in vogue are too often defaced by a very questionable ecclesiastical symbolism or want of taste and suitability. At the Willard Tract Depository, Toronto, will be found just what is required. There are several forms of very suitable and chaste designs printed in colours, with appropriate scripture texts and certificate of confirmation, &c., with the blanks to be filled in. We warmly commend these cards to the clergy.

OUR ALMANACK 1885.—This is a new sheet almanack, very neatly illustrated, and containing motto texts for every day in the year and the scheme of International Sunday School Lessons. It is published by Mr. S. R. Briggs, Willard Tract Depository, and sold at 35 cents a dozen or \$2.50 a hundred copies.

THE CENTURY for December has for its frontispiece a profile portrait of General Grant, engraved from a recently found photograph taken in 1862. It accompanies the second of the papers on the Civil War, "The Capture of Fort Donelson." A score of illustrations present views on the field, portraits of officers, maps, and (not the least interesting) an autograph copy, recently made by General Grant, of his famous "Unconditional Surrender" dispatch to General Buckner. The "Recollections of a Private" are continued, with descriptions of the early "Campaigning to no Purpose" along the Potomac, with illustrations. In both papers the drawings are nearly all from photographs. Other illustrated papers are "Dublin City," of which Mr. Joseph Pennell has made sketches to accompany a humorous and instructive paper by Prof. Edward Dowden, the Shakspeare commentator; "Hunting the Rocky Mountain Goat," a narrative of personal experience, by William A. Baillie-Grohman, with illustrations by George Inness, Jr.; a third paper in "The New Astronomy" series by Prof. S. P. Langley, in which he endeavors to give the reader some conception of "The Sun's Energy," and a critical paper on "American Painters in Pastel," with an example of pastel work by Robert Blum. George E. Waring, Jr., the sanitary engineer, sets forth in detail by diagrams a subject of pressing importance in a paper on "The Practical Aspects of House-drainage." Miss Emma Lazarus contributes a critical paper on "The Poet Heine," and John Burroughs a piece of poetic natural history on "Winter Neighbors." "Topics of the Time" contain editorials entitled "One Way to Prevent Divorce," "Was the Chinese Traveler Right?" "Economic Mistakes of the Poor," and "A Ready-made Foreign Market for American Goods," the last referring to the need of an international copyright, and apropos of a comprehensive account of "The Present State of the Copyright Movement," which is contributed to the "Open Letter" department by Mr. Lathrop, the Secretary of the American Copyright League. Other communications deal with "The World's Exposition at New Orleans," "Recent Electrical Progress," and "Co-operative Agriculture."

THE CHRISTMAS ST. NICHOLAS opens with a beautiful poem by John G. Whittier entitled "The Light that is Felt," while Lord Tennyson is represented by a charming portrait of his two grandchildren, from the painting of Anna Lea Merritt, which accompanies her interesting paper, "A Talk About Painting." Another artist-author, Mary Hallock Foote, writes and illustrates a delightful sea-side article, called "Menhaden Sketches—Summer at Christmas-time." J. W. Trowbridge contributes a new serial, called "His One Faith;" F. R. Stockton, in his second "Personally Conducted" paper, jumps from France to Genoa, with a graphic description of "The City of the Bended Knee;" Louisa M. Alcott has another jolly Spinning-wheel Story, "The Hare and the Tortoise"—only in this story the spinning-wheel is a bicycle; and there is one of H. H. Boyesen's "Tales of Two Continents." The second part of "Among the Law-makers," Edmund Alton's recollections of his term as a page in the United States Senate, is at once amusing and instructive; while "Davy and the Goblin," the serial by

Charles Carryl, begun in this number, is very amusing. Among the distinctly Christmas features are "Visiting Santa Claus," a poem by Lucy Larcom; another Christmas poem by Grace F. Coolidge; the Very Little Folk's Story, "Madie's Christmas," by Mary Mapes Dodge; a description by Rev. H. A. Adams of several noted Christmas feasts in Westminster Hall; and a clever little sketch, "What the Philosopher said on Christmas Day," by Mrs. W. H. Daniels. There are also poems by H. H., Helen G. Cone, and Malcolm Douglas; Edna Dean Proctor contributes a sketch of the young Crown Prince of Russia, with a portrait; and C. F. Holder tells of a whale that was imprisoned in an iceberg. A prominent feature of this number of ST. NICHOLAS is a beautiful wood engraving of a painting by the Spanish painter Velasques, which is considered one of the finest child pictures of the world.

The Presbyterian Board of Publication have issued the first of a "Reformation Series" of stories by Mary C. Miller, the author of a number of popular Sunday-School books. In the first volume Miss Miller "notes the first glimmerings of reformation light in the British Islands, and then weaves into the narrative scenes and incidents in the life of Martin Luther. Care has been taken not to confuse the mind in the blending of historical truths with imaginative statements. The spirit in which the subject is treated is excellent.

CANADIAN METHODIST MAGAZINE for December, 1884. William Briggs, Publisher, Toronto. This number completes the 20th volume of this popular monthly. Its illustrated articles are Lady Brassey's "Voyage of the Sunbeam" (concluded); Dr. Meacham's "Sketches in Japan;" Dr. Withrow's "Francis Asbury," a Centennial Paper—a graphic account of a Pioneer Methodist Bishop, who travelled 300,000 miles and crossed the Alleghanies sixty times, on \$64 a year; and the New Orleans World's Fair, with 27 engravings in all. Miss Carnochan's excellent paper on "The Carlyles" discusses what is again a live topic. A timely article is that by Prof. Foster, M.P.—"The Temperance Question—What, and What Next?" He urges the passage of the Scott Act wherever possible, and the taking of a "Yes" or "No" vote of the people on the question of total prohibition. He considers the Government already pledged to give effect to the wish of the majority.

NORTH AMERICAN REVIEW December, contains articles on Labour and Capital Before the Law, by T. M. Cooley, Justice of the Supreme Court of the State of Michigan; The Palaces of the Kings of the Tyrins, by Henry Schliemann, F.S.A., R.I.A.; Notes on Railway Management, by William K. Ackerman; The British House of Lords, by George Ticknor Curtis; Responsibility for State Rognery, by John F. Hume; Friendship in English Poetry, by J. C. Shairp, LL.D., Principal of the University of St. Andrews.

THE CHURCHMAN, Mr. Elliot Stock, 62, Paternoster Row, London, England. This excellent monthly contains the following:—The Irish Church in Relation to Irish Protestant Dissent; Dr. Lorserth's "Melif and Huss," The Transfiguration, Pessimism, The Lisle Papers (Part 2), Mr. Litten and Canon Westcott on 1 John 1:7. With a number of book reviews and a monthly retrospect of events.

THE AMERICAN CHURCH REVIEW has again returned from a monthly to quarterly issue. The October number contains:—Robert Harper Clarkon, D.D., LL.D., by the Rt. Rev. A. N. Littlejohn, D.D., LL.D.; The General Convention of 1883, by the Hon. James Emott; The Education of Boys, by the Very Rev. H. Martyn Hart, M.A.; The Prayer Book of the Christian Catholic Church of Switzerland, by the Rev. Charles R. Hale, S.T.D.; Christ's Blessings in the Church, by the Rev. Robert Lowell, S.T.D.; Christianity's Relation to God's Spiritual Kingdom and His Material Creation, by the Rev. C. C. Adams, S.T.D.; The Book Annexed Amended, by the Rev. Frederick Gibson, M.A.; The Scholastic Theology, by the Rev. Samuel Buel, D.D.; The Treasures of the Whittingham Library, by the Rev. John W. Nott; Matters in Dispute Concerning the Old Testament, by the Rev. John Andrews Harris, D.D.; Scriptural Evolution, by the Rev. Cornelius Walker, D.D.; Baptism for the Dead, by the Rev. Arthur Little, M.A.; Can Conscience Be Educated, by John Addison Crockett; Drummond's Natural Law in the Spiritual World, by the Rt. Rev. T. M. Clark, D.D., LL.D.; Fragmentary Reminiscences of the late Bishop Boone, of Shanghai, by the Rev. E. W. Style, D.D.; Monsignor Capel, a Reply, by the Rev. John Henry Hopkins, D.D.; Fasting Communion—A Re-statement, by the Rev. Samuel Benedict, D.D.; Some of the Private Charities in Paris, by the Rev. George William Lincoln.

Correspondence.

NOTICES TO CORRESPONDENTS.

Dr. McKelcan's letter, received too late for this issue, will appear next week.
"Vepra's" letter crowded out this week.

A CORRECTION.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—In my appeal which you kindly inserted, I see there are two mistakes which I may have made myself; if so, I shall be glad if you will correct them. At the end of the fourth paragraph it should read thus: "I travelled 24 miles, which took me seven hours to accomplish, exclusive of the three services." In the fifth paragraph it should have read, "I have written to the Book and Tract Committee for a grant of Prayer-books. Hymn-books I will purchase myself."
Yours very truly,
J. A. THOMPSON.

November 25, 1884.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.
CHAPTER XX.

(Continued.)

"Dorothy," said Lady Temple at length, "did your father ever speak to you of me?"

"No, grandmother, not to us."

"Never?"

"No."

"He never mentioned me?"

"Not to us. He used to talk to mamma."

"And you heard him?"

"Sometimes."

"Did he speak of me in the same way that your mother did?"

Dolly hesitated a moment before answering—"I think mamma loved you better than papa," she said rather timidly; "for she was always wanting him to write, and it was mamma who persuaded him to let us come here when you asked us."

"Dorothy," began Lady Temple after a long pause, "you seem to me a wise child for your age. I cannot but think that you know something more than you have said about the family history. Tell me, child, is it so?"

"I know that you—that you were sorry when papa married mamma," answered Dolly in a low voice. "I know mamma never saw you, and that papa was vexed. I couldn't help knowing about it, though I never wanted to know things like that. But, oh grandmother!" and here the child rose to her feet, and stood at Lady Temple's knee, and her whole frame quivered with the intensity of her earnestness, "if you only knew my mamma, my darling mamma, I know you would love her so very much."

"I have been thinking the same myself, Dorothy, these past few days," answered Lady Temple so quietly that Dolly could hardly believe her own ears. "I have been thinking that I should like to see her."

"Oh grandmother!" Oh grandmother!"

That was all Dolly could find to say. Her heart beat fast. Her eyes were full of tears.

"I am thinking of writing to your mother, Dorothy," continued Lady Temple in the same quiet way. "I shall ask her to come over and see me. Do you think she will do so?"

"Oh, I am sure she will," cried the child with a little catch in her breath, for her voice would not come steadily, but quivered and shook. "They will be so glad—so pleased—papa as well as mamma. Oh mamma—my own mamma!" and the child in her excitement and

never called
e new Testa-
ook is simply

of the just."
sent to pre-
ese for His
repare is to
This is not
compared to
ing crooked
re none. Yet
aration shall
His Church
earth.
urning," etc.
Read Luke i.
eir "hearts"
ly wicked"
v. 5). Now
"just" are
"justified"
Christ's way

Not man
alone! He
of His spirit,
ce we pray,

, etc. How
Mark xvi.
gether with

Preaching
so it was in
; so it was
Matt. xxviii.
filled (Acts
r sermons"
ach Repent-
urt and con-
believer—
of the Bap-
manner of
- 31), "Re-
for Christ's

v be found
nd coming.

Christ will
ied in word

will be "an
7); accept-
i. i. 6). But

cv. 21, 23.)
an pastor's
they shall
the stars."
have saved
specially 1

erial Office.
ortance to
ful, woe to
al. i. 8, 9.)
Grant," etc.
riour of life
ieve, their
(Ezek. iii.
rnselves—

Ministry?
v in know-
ray that he
tt. xiii. 52;
o much. If
"now" (2
aida (Matt.
t. xii. 41).

S.—In the
and Tem-
finest col-
ever seen-
signed and
The de-

emotion put her arms about her grandmother's neck, and wept upon her shoulder.

Lady Temple did not repulse her. She let her bedew her satin and lace with salt tears, and uttered no reproof; but spoke from time to time dreamily—

"They will be back before Christmas. We can spend Christmas all together once again in the old home. Ah, it will be like old times indeed."

At last all Dolly's tears were shed, and she was full of gentle, eager inquiry about the house in Warwickshire and the time the letters would take going and returning; and the talk went on between them for a long, long while, both seeming equally interested by it.

"You are like your mother, Dorothy?" questioned Lady Temple as the child kissed her that night.

"Yes, grandmother, they say so."

"And her name is Dorothy too?"

"Yes, I was called after her."

"God bless you, Dorothy," said Lady Temple softly, and Dolly stole away with a full heart.

CHAPTER XXI.

THE INVITATION.

Two days later it was mail-day.

Dolly had lived that time in a state of joyous ecstasy which was almost oppressive. She could think and dream of nothing but the coming return. She could settle to no employment, and only in her grandmother's room did she regain any of her customary composure.

She could not even write her usual long letter to her mother, which she had never before missed doing each week.

All she could write to-day was,

"MY OWN DARLING MAMMA,—I cannot write

you a letter to-day, I am too happy. When you read grandmother's letter you will understand what I mean. I know it will make you very happy too.

"YOUR VERY OWN LITTLE DOLLY."

This short letter she carried in as usual to her grandmother's room, for her to enclose in one to her father, or to stamp and direct by itself as the case might be.

But to-day there was a letter lying upon the table, a letter on flimsy paper not yet folded, the ink hardly dry. It was in her grandmother's writing, and Dolly's heart beat high with anticipation and joy.

"I have written to your mother, Dorothy. If you like you may read what I have said."

Dolly looked up in surprise at this permission.

(To be continued.)

A SUPERB GIFT-BOOK.

MESSRS. JAMES R. OSGOOD & Co., have established a cosmopolitan rather than a National reputation alone in their illustrated holiday gift-books. To the technical facilities of a great house they have added the finest artistic taste in selecting and presenting the graphic portions of the work, and pictures and poems blend into an harmonious unity. This elegant holiday line of gift-books began in 1881 with "Lucile," followed by "The Princess," the "Lady of the Lake," and now by the noble poem of "Marmion." It is an interesting bit of inside literary history to hear the methods adopted to secure these pictures, that are really portraits of places.

Special artists employed by the Osgood house have passed months in Scotland under the direction of Mr. A. V. S. Anthony, and the sketches are made with absolute fidelity to the scenes.

The archeological details of figures and composition of groups and genre are very finely considered, and that these details are worked out by such artists as Garrett, Fredericks, Fenn, Schell, and Merrill is a fact sufficient to indicate their quality. The very atmosphere of the days of chivalry lingers in the pages of the "Marmion" of this year, and the knightly surroundings are admirably depicted. The figure pieces from Mr. Fredericks are especially a delight, so strong and impressive are they, Not with less exquisite art are wrought the landscapes.

Here panorama after panorama unfolds itself before us as we turn the pages, the light resting on Cheviot Peak, the "castled steep" of Norham, Whitby's "cloistered pile," the quiet loveliness of Loch Venachar, the Dauby hills, and Bothwell's turret; and the "uncultured breast" of Blackford, and "the till of Twisel Bridge"—all these and more are given to us in revelations of wild Scottish beauty. The dedication of each canto is arranged with emblematic border in daintiest design, and the head and tail pieces scattered through the book are marvels of decorative beauty. Never had a poem of stately and immortal beauty a more fitting setting, and Messrs. Osgood and Co. are to be congratulated on having produced a pictured poem that is a perpetual and ever-renewing joy and delight.

The Christian Union says: "The illustrations are pervaded by the spirit of the poem. The figure pieces are clear, strong, and effective; the architectural illustrations, of which there are many, are very impressive, and bring out strongly the feudal background of the story; while in the landscapes we find both the sublimity and the loveliness of Scotch scenery. This edition of "Marmion" is, in a word, a worthy form for a great classic.

The Boston Courier adds: "Taken as a whole, this illustrated edition of 'Marmion' seems to us the most entirely satisfactory illustrated book ever published in the country, and one to which we can triumphantly point should discussion arise in regard to the superiority of American engravers over all the world. It is but justice to add that the excellence of the volume is immeasurably enhanced by the superb printing, every plate being made to tell for its best."

The new Upright Pianos of Mason & Hamlin are highly praised by good judges. They possess a refinement of musical tone which charms the connoisseur and all who hear it. This is owing largely to the new system of their construction. The great experience of Mason & Hamlin in their organ business, with the aid of their large corps of superior musical and mechanical experts, has enabled them, after several years of expensive experiments, to produce a piano which bids fair to do more for their reputation than even their famous organs have accomplished. Their chief improvement consists in securing the strings by metallic fastenings, instead of pins held by friction, which renders it easy to put the three strings of each tone exactly in unison, and thereby produce tones of wonderful sweetness and purity. Messrs. Mason & Hamlin have made 150,000 cabinet organs. They can hardly hope to reach this number of pianos, but we doubt not their new "Uprights" will command a very large sale.—Boston Traveller.

PHRENOLOGY. A. WALLACE MASON, 12 Queen St. West, Toronto. Has the highest recommendations as a Phrenologist. Every person should be examined, it is of the greatest importance to man. Agent for the Phrenological Journal, and Phrenological works.

SUN LIFE ASSURANCE COMPANY. The Sun is a purely Canadian Company. I have large assets and surplus. Its profits are equitably divided, and are increased with the payment of every premium. It is the only Company that issues an UNCONDITIONAL POLICY. Ask an agent to show you one; it speaks for itself. Write to me, or see my agents before you insure. A. H. GILBERT, Manager Western Ontario. Office—35 Adelaide St. East, Toronto.

THE CELEBRATED COOK'S FRIEND BAKING POWDER. Awarded Silver Medals, Montreal and Toronto, 1883. entennial Bronze Medal, St. John, 1888. The Cook's Friend is the best value in the market; contains no deleterious ingredient, and is thoroughly healthy and reliable. CAUTION.—Observe the Trade Mark and name, "Cook's Friend" on every package. No deviation from the exact name is genuine. Buy it. Try it. And be convinced.

S. TIDY & SON, FLORISTS. Rear of 209 Ontario Street, Toronto. Wedding and funeral orders by mail or wire filled with all possible despatch. Telephone communication.

GOSSAMER GARMENTS FREE! To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full-size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage, etc. WARREN MANUFACTURING CO., 9 Warren St., N.Y.

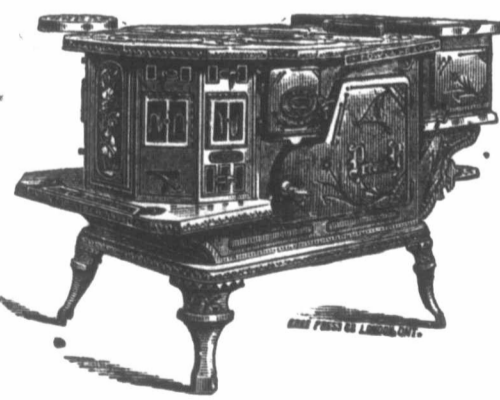
WILLIAM G. STORM, R.C.A. ARCHITECT & CIVIL ENGINEER. Has had large experience in DESIGNING and CONSTRUCTING CHURCHES and SCHOOL HOUSES, all well as in General Building. Plans and Specifications of every kind carefully and accurately prepared. Office, 18 & 19 Union Loan Buildings 415-5.

GZOWSKI & BUCHAN, Stock and Exchange Brokers. Corner Toronto and King Streets TORONTO. Stocks, Bonds, etc., bought and sold for cash or on margin. Drafts on New York and London and American and Sterling Exchange bought and sold.

Dominion Line OF STEAMSHIPS. DATES OF SAILING FROM PORTLAND TO LIVERPOOL DIRECT: Toronto.....4th Dec. | Montreal.....18th Dec. Brooklyn.....1st Jan. Rates of passage from Toronto:—Cabin \$61. \$71. Return—\$106.50, \$124.50. All outside rooms and comfortably heated by steam. Steerage at lowest rates. A rebate of 10 per cent. is allowed clergymen and their wives. Apply to ALEX. STUART, 50 YONGE ST.; or GEO. W. TORRANCE, 45 Front St. East, Toronto

EAST END SLATE COMPANY H. WILLIAMS, 4 Adelaide Street East, TORONTO. PLAIN AND ORNAMENTAL SLATE ROOFING Satisfaction Guaranteed. All orders receive prompt attention. L. A. WISMER Manager

PROGRESS! The rapid advance of our city fully manifested in the improvement of House Appliances. Moses' COMBINATION STOVE A MARVEL OF CLEANLINESS, SIMPLICITY AND ELEGANCE. Can be used with either wood or coal; works the same as an ordinary Self-Feeder. No loss of time and labor in lighting fires. It forms a circular fire-pot, and a continuous fire may be kept up. DON'T FAIL TO SEE IT. F. MOSES, Sole Inventor and Manufacturer, 301 YONGE ST. TORONTO



The Ministers' and Teachers' Bible. This magnificent Parlor Bible is imported from London and is indorsed as "The Best by the leading Bishops of England." In addition to the Old and New Testaments it contains a Concordance of Bible Words! 40,000 References with Context! An Encyclopedia. A Dictionary of Proper Names, with Pronunciation, 18 full page colored Maps. Poetry, Music, Ethnology, Plants, Animals, and Jewish sects of the Bible, etc. Superior to all others. N. Y. Times "A complete Biblical Encyclopedia."—London Times, This Bible is bound in French morocco, gilt edge, with silk book-mark, and has copious references. Rev. E. H. Milton, Newark, O., writes: "The Bibles received to-day I am more than pleased." A Special Offer! To rapidly introduce this Bible in America we will, for a limited time only, send one copy, post-paid, to any address on receipt of only \$2.00! 25 copies and one copy of Revised New Testament for \$4.00! Other Bibles, with less matter, sell for \$15. WANTED: Circulars sent. C. S. MAYO & CO., 160 La Salle St., Chicago, Ill. MASON & HAMLIN Exhibited at ALL the important WORLDS INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have after most rigid examinations and comparisons been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important comparison has any other Organ been found equal to them. One HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$22, to the best instrument which it is possible to construct from reeds, at \$800 or more. Illustrated catalogues, 46 pp. 4to, and price lists, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements one of peculiar practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation. MASON & HAMLIN ORGAN AND PIANO CO., BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave. NEW YORK, 48 East 14th St. (Union Square)



Vol. IX
The
TORO
Hon. S. H. B.
REV. SEPTIM
B. HOMER D
W. H. HOWE
O'er the d
Like Chris
The Disco
BRITISH A
HOME NE
CHURCH
EDITORIA
Edito
The A
Mr. M
THE SUN
BOOK RE
CORRESP
CHILDREN
Lady
O'ER TH
C
R
D
N
D
V
V
GRACE
but has a
but a vic