

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 48. Whole No. 412. TORONTO, THURSDAY, Apr. 10, 1884.

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

The Evangelical Churchman
PUBLISHING COMPANY,
TORONTO, CANADA.

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

CONTENTS.		PAGE
The Coming of the King	..	591
Thoughts from Guthrie	..	591
The Message of Easter to the Sin-Burdened	..	591
The Lonely Christ	..	592
MISSIONARY—		
Waldensian Church Missions in Italy	..	592
BRITISH AND FOREIGN NEWS .. 593		
HOME NEWS ..	..	595
CHURCH OF ENGLAND TEMPERANCE SOCIETY ..	..	596
BOOK REVIEWS ..	..	597
EDITORIAL—		
Editorial Note ..	..	598
The Easter Vestries ..	..	599
"Church Teaching" in India ..	..	599
THE SUNDAY SCHOOL—		
St. Paul's Preaching ..	..	601
CHILDREN'S CORNER—		
Leaves Not the Life ..	..	601

THE COMING OF THE KING.

The multitude was crowding all the way,
But yesterday,
To see and touch the Lord as he rode by,
To catch his eye,
Or, at the very least, a palm-branch fling
Upon the pathway of the chosen King.

Faded and dry those palms lie in the sun,
Withered each one;
Those glad, rejoicing shouters presently
Will flock to see,
With never thought of pity or of loss,
The King of glory on his cruel cross.

Lord, we would fain some little palm-branch lay
Upon Thy way;
But we have nothing fair enough or sweet
For holy feet

To tread, nor dare our sin-stained garments fling
Upon the road where rides the Righteous King.

Yet Thou, all-gracious One, didst not refuse
Those fickle Jews;
And even such worthless leaves as we may cull,
Faded and dull,
Thou wilt endure and pardon and receive,
Because Thou knowest we have naught else to give.

So, Lord, our stubborn wills we first will break,
If Thou wilt take;
And next our selfishness, and then our pride—
And what beside?

Our hearts, Lord, poor and fruitless though they be,
And quick to change, and nothing worth to see.

If but the foldings of Thy garment's hem
Shall shadow them,
These worthless leaves which we have brought and
strewed
Along Thy road
Shall be raised up and made divinely sweet
And fit to lie beneath Thy gracious feet.
—Susan Coolidge, in Ch. Union.

THOUGHTS FROM GUTHRIE.

Fire low—the order which generals have often given to their men before fighting began—suits the pulpit not less than the battle-field. The mistake common both to soldiers and speakers is to shoot too high, over people's heads; missing, by a want of directness and plainness, both the persons they preach to and the purpose they preach for. So did not the prophet Nathan, when, having told his story of the little ewe lamb, and kindled David's indignation, he fixed his eyes on the king to say, Thou art the man. So did the Baptist, when, recognizing in the crowd Pharisees swollen with pride and rich with the spoil of orphans, he cried, Oh, generation of vipers! who hath warned you to flee from the wrath to come? And, though with speech less blunt and rude and unpolite withal, as some might say, so did not the great apostle of the Gentiles, but directed his addresses, like arrows, to the hearts and habits, the bosoms and business, of his audience.

Illustrating the words of the great English dramatist—
"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

our Lord found many a topic of discourse in the scenes around him; even the humblest object shone in his hands, as I have seen a fragment of broken glass or earthenware, as it caught the sun-beam, light up, flashing like a diamond. With the stone of Jacob's well for a pulpit, and its water for a text, he preached salvation to the Samaritan woman. A little child, which he takes from its mother's side, and holds up blushing in his arms before the astonished audience, is his text for a sermon on humility. A husbandman on a neighboring height between him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which he discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at the mill; in an old, strong fortalice perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods—Jesus found texts. From the birds that sang above his head, and the lilies that blossomed at his feet, he discoursed on the care of God—these his texts and Providence his theme; and with gray hairs on our own head and hoary heads around, we feel that his practice justifies us in making these our text; and addressing you, as I proceed to do, from these words—"Gray hairs are here and there upon him, yet he knoweth not."

Gray hairs, what tender authority do they add to the law, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee"! I care nothing for the religion of man or woman who, neglecting aged and venerable parents, leaves them to the care of strangers; casting those on the cold charities of the world whom they should have protected and nourished, in return for the kindness that watched over their feeble years, and bore with the foibles and follies of their youth.

Other gray hairs besides those of parents have claims on our respect. "Thou shalt rise up before the hoary head, and honour the face of the old man," is a command that speaks to our hearts, and is in harmony with the best feelings of our nature. Nor in public assembly have I ever seen a feeble old

man, bending under the weight of years, or, perhaps, of sorrow, left standing, while stout youth and manhood sat lounging at ease, but the spectacle has recalled the words of that noble Greek who, seeing an aged man left to stand a butt for youths to jeer at, rose in indignation to rebuke the crime, and tell his degenerate countrymen how, in the better days of the republic, on an old man entering an assembly all rose to their feet to do him reverence. Gray hairs mark the decay of man; but contempt for gray hairs, and want of respect in children to parents, or in youth to age, is a sign that virtue, society, and the Church of God decay.

He taught a solemn truth who painted Time as an old man, with wings on his shoulders, scythe and hour-glass in his hands, and on his wrinkled forehead one lock of hair. All bald behind, and offering us no hold when it is passed, let us seize Time by the forelock. Be saved this hour! That hoary preacher addresses you, as he shakes a glass where the sands of some of us are well-nigh run, and points his finger to the grave which, a few years hence, shall have closed over all this living assembly.

THE MESSAGE OF EASTER TO THE SIN-BURDENED.

There is a grand old hymn that we sing at Holy Communion, which begins by joining with Angels and Archangels, as if the Veil were uplifted: "Glory be to God on high, and on earth peace, good-will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks to Thee for Thy great glory." And then the Church seems to have thought that perhaps some poor soul might say, "I cannot feel that!" So she sinks into a sort of minor key, and says: "O Lamb of God, that takest away the sins of the world, have mercy upon us!" If a soul cannot say "Glory," it may at least say "Mercy!" If you cannot yet say: "Glory be to God on high," say: "Lamb of God, that takest away the sins of the world, have mercy upon me!"

On that first Easter Day, to whom did Christ appear? To Mary Magdalene, the greatest sinner. To whom was the first message sent by the Angel? To St. Peter! Not to St. John, who was near our Lord at the Cross, but to St. Peter, who cursed and swore on that Thursday night! "Go your way, tell His disciples, and Peter, that He goeth before you into Galilee."

And so, to-day, I speak to you, who long to believe that your sin is washed away, and that you can start afresh. To you the Easter message is sent, as St. Peter and Mary Magdalene. In His name I speak, and say: "Your debt is paid. You discover that debt little by little; but He knew it all beforehand. And He bore all upon the Cross. 'It is finished!' Behold the Lamb of God, which taketh away the sin of the world!"

Let us enable our Blessed Lord to see, this day, of the travail of His soul; some souls brought out of darkness into light. "Yield yourselves unto God." "Seek ye the Lord while He may be found!"—now, while the Easter bells are still ringing!

O joy beyond all earthly joy, to be allowed to stand here and say to every soul: Christ loves you—Christ, Who is become the Centre of humanity, the Centre of all Creation; before Whom the Angels bow with ceaseless adoration, saying: "Worthy is the Lamb that was slain to receive power and riches,

and wisdom, and strength, and honor, and glory, and blessing!"

Christ loves you. Believe that He loves you. Look away from self, away from your own sin. A door is opened in Heaven; look through that opened door. "BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD!"—*Wilkinson*.

THE LONELY CHRIST.

There is no aspect of our Lord's life more pathetic than that of His profound loneliness. I suppose the most utterly solitary man that ever lived was Jesus Christ. If we think of the facts of His life, we see how his nearest kindred stood aloof from Him, how "there were none to praise, and very few to love," and how, even in the small company of His friends, there were absolutely none who either understood Him or sympathised with Him. We hear a great deal about the solitude in which men of genius live, and how all great souls are necessarily lonely. This is true, and that solitude of great men is one of the compensations which run through all life, and make the lot of the many little, more enviable than that of the few great. "The little hills rejoice together on every side," but far above their smiling companionships, the alpine peak lifts itself into the cold air, and though it be "visited all night by troops of stars," is lonely amid the silence and the snow. Talk of the solitude of pure character amid evil, like Lot in Sodom, or of the loneliness of uncomprehended aims and unshared thoughts—who ever experienced that as keenly as Christ did? That perfect purity must needs have been hurt by the sin of men as none else have ever been. That loving heart yearning for the solace of an answering heart must needs have felt a sharper pang of unrequited love than ever pained another. That Spirit to which the things that are seen were shadows, and the Father and the Father's house the ever-present, only realities, must have felt itself parted from the men whose portion was in this life by a gulf broader than ever opened between any other two souls that shared together human life.

The more pure and lofty a nature, the more keen its sensitiveness, the more exquisite its delights, and the sharper its pains. The more loving and unselfish a heart the more its longing for companionship: and the more its aching in loneliness.

Very significant and pathetic are many points in the Gospel story bearing on this matter. The very choice of the twelve had for its first purpose, "that they should be with Him," as one of the evangelists tells us. We know how constantly He took the three who were nearest to Him along with Him, and that surely not merely they might be "eyewitnesses of His majesty" on the holy mount, or of His agony in Gethsemane, but as having a real gladness and strength even in their companionship amid the mystery of glory as amid the power of darkness. We read of His being alone but twice in all the gospels, and both times for prayer. And surely the dullest ear can hear a note of pain in that prophetic word: "The hour cometh that ye shall be scattered, every man to his own, and shall leave Me alone;" while every heart must feel the pitiful pathos of the plea, "Tarry ye here, and watch with Me." Even in that supreme hour, He longs for human companionship, however uncomprehending, and stretches out His hands in the great darkness, to feel the touch of a hand of flesh and blood—and, alas, for poor feeble love!—He gropes for it in vain. Surely that horror of utter solitude is one of the elements of His passion grave and sorrowful enough to be named by the side of the other bitterness poured into that cup, even as it was pain enough to form a substantive feature of the great prophetic picture: "I looked for some to take pity, but there was none; and for comforters, but I found none."

So here, a deep pain in His loneliness is implied in these words of our text which put the disciples' participation in the glories of His throne as the issue of their loyal continuance with Him in the conflict of earth. These, as these only, had been

by His side, and so much does He care for their companionship, that therefore they shall share His dominion.

That lonely Christ sympathises with all solitary hearts. If ever we feel ourselves misunderstood and thrown back upon ourselves; if ever our hearts' burden of love is rejected; if our outward lives be lonely and earth yields nothing to stay our longing for companionship; if our hearts have been filled with dear ones and are now empty, or but filled with tears, let us think of Him and say, "Yet I am not alone." He lived alone, and alone He died, that no heart might ever be solitary any more. "Could ye not watch with Me?" was His gentle rebuke in Gethsemane. "Lo, I am with you always," is His mighty promise from the throne. In every step of life we may have Him for a companion, a friend closer than all other, nearer us than our very selves, if we may so say—and in the valley of the shadow of death we need fear no evil, for He will be with us.

Missionary.

WALDENSIAN CHURCH MISSIONS IN ITALY.

The appeal of this mission for sympathetic help and interest must find an echo, we are sure, in many hearts. As we look back to the days when they suffered such bitter persecution and were well nigh extirpated as a church by the enmity of Rome: when England in the days of Cromwell came forward to protect them.

Milton, in his matchless sonnet:—

"Avenge O Lord thy slaughtered saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones."

Must appeal for them to the hearts of Canadian no less than English Christians. We are glad to read in their report that the advance they have made in the year just closed, is greater than that of the previous year, although it is but a little step in comparison with the ground yet to be gone over. Such as it is, however, it has a special importance for us, inasmuch as it proves that the God of their fathers has been with them, without whom they would have been unable even to maintain their position in the unequal struggle against enemies so numerous and so powerful. "To Him," say they our thanks are due that we have been permitted to receive five hundred and forty new members, about the half of whom have been directly won from infidelity or superstition.

They drew for us, pictures of the past and the present, that by their contrast we may realize better what progress has been made.

A NIGHT AT RIO MARINA IN 1861.

"It was summer: all nature seemed to conspire to raise the soul towards God. But alas! The inhabitants of the little town had no eyes to admire the works of their Creator. They were to be seen running in crowds in one direction, screaming and gesticulating as if they were beside themselves. The words which reached the ear, because repeated most frequently, were 'Away with them—death!' The crowd at length reached a house which appeared to be the object of their fury and excitement; they surrounded it, raising their voices higher and higher, while some of the more active and willing of the men proceeded to heap fagots against the walls and doors. It was evident that they intended to burn down the house. What could the house contain, to excite the passions of the populace to such a degree? One stricken with the plague? Some one escaped from the Porto-Ferraio prison? No—it shelters a student of theology belonging to the Waldensian Church, who had come to Rio with a friend to preach the Gospel! For them were the fagots piled round the house.

Happily, God did not permit His servants to perish by such a horrible death; He did not permit the pages, already so soiled with the history of Roman fanaticism, to have such a bloody stain added to them. He put a thought of humanity and of courage into the hearts of some influential men, who succeeded in calming the fanatics and delivering our friends from certain death. Who would not have said, after being present at this scene, 'Here is a corner where the Waldenses will do well not to seek to introduce the faith of their Fathers?' Well, let us return to Rio twenty-two years later.

A DAY AT RIO MARINA IN 1883.

"It is the 16th of August, the feast of Saint Roch—patron of the locality. A numerous cortege, preceded by music, is making its way towards a neighbouring eminence. The band is playing grave and solemn airs, and the people of every rank and age who form the procession appear serious and thoughtful. Drawing near we discern the cause—it is a funeral. And who can it be, to whose memory the population of Rio are showing so much honour? A member of the Waldensian Church of Rio. The crowd fills the cemetery, and with uncovered heads listen with respect and attention to the reading and preaching of the Good News.

Would you not imagine yourself to be in a country altogether Protestant? And yet the greater number are still Roman Catholics, and probably a great many of them cried 'Death to the Protestants!' some years before. What a contrast!

"Yes, notwithstanding the apparent sterility of the soil, the seed has germinated, it has grown, and the wind of persecution has only served to make it strike its roots deeper and stronger. The church of Rio Marina numbers only 88 members, because many have emigrated to Leghorn, Nice, and elsewhere; but its presence has been a blessing to hundreds, and about two-thirds of the new generation have sat on its school benches. Of 184 children who have attended the schools during the past year, more than a hundred belong to Roman Catholic parents. The good influence is felt beyond the limits of the Commune, for a petition from Rio Castello reached the Committee, signed by fathers of families who were anxious to entrust us with the education of their 72 children.

"This striking contrast reminds us of another still more striking.

THE 9TH OF SEPTEMBER, 1560, IN ROME.

On Monday, September 9th, 1560 (as an Italian historian relates), an excited crowd was urging its way towards the Piazza Castel Sant' Angelo. A scaffold, and close by a pile of fagots, had been erected. Near to these was an amphitheatre of richly covered seats, where sat His Holiness the Pope, Vicar of Jesus Christ on earth, cardinals, inquisitors, priests and monks of all kinds and in great numbers. When the martyr for Christian truth appeared, with difficulty dragging himself along under the weight of his chains, his enemies, who observed the working of his features, that they might triumph over the least appearance of weakness, could detect neither change nor fear. There was the same sweet and resigned expression which had never left him during all his long and painful imprisonment. Arrived on the scaffold, and profiting by a moment's silence, he declared to the people that if he had to die it was not on account of any crime which he had committed, but for having dared to confess the doctrine of his Divine Master and Saviour, Jesus Christ. "As to those," he continued, "who hold the Pope to be God on earth and Vicar of Jesus Christ, they strangely deceive themselves, seeing that in all things and everywhere he shows himself the mortal enemy of His doctrine, of His true service and of pure religion, and that his acts show him to be the real Antichrist." He could say no more—the

inquisitors had given the signal to the executioner, and he was strangled. His body, cast on the burning pile, was reduced to ashes, and the ashes were thrown into the Tiber. This martyr was Pascale, a Waldensian pastor. Thus ended that memorable day. The pope returned to the Vatican with his pompous cortege, while the ashes of the Waldensian pastor floated on the Tiber towards the sea.

NOVEMBER 25TH, 1883, IN ROME.

Start from the Piazza Venezia, having the Corso on your left hand, and enter the new grand artery of Rome, Via Nazionale; follow it to the point where it turns sharply to the right, and stop before the edifice which forms the corner. Over the principal entrance is the inscription, 'Ve un sol Dio ed un sol Mediatore di Dio e degli uomini: Cristo Gesu Uomo.' 'There is one God and one Mediator between God and men, the man Christ Jesus.' Above the inscription, a candlestick placed on a bible and surrounded by the motto, *Lux lucet in tenebris*, tells that you may enter with the certainty of finding yourself among friends and brethren. The church is crowded. The speaker tells his audience that he is "not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." He has good reason to sound forth this word which St. Paul wrote to the Romans, for he is a Waldensian pastor, and if it was for the Gospel that Pascale was burnt to death, it is still because the Gospel is the power of God that he can proclaim it freely in this same Rome, whence has so frequently been sent the cruel order to destroy the Waldensian pastors from all parts of Italy, inaugurating a Waldensian church at Rome. And the Pope? The Pope, a voluntary prisoner in his sumptuous palace, shrinks from leaving it to put himself alongside of the Gospel which he has for centuries banished from his capital! What a contrast! Besides this we read with pleasure that: 'The great event of the year has been the opening of the new church in Rome.' Those who were fortunate enough to be present on the occasion, describe it as one of peculiar interest, and as marking an important stage in the progress of the Missions. But while rejoicing at thus getting free entrance to what has so long been a strong hold of Satan; they feel deeply that they want God's presence to fill the house opened in His name and thus ask for sympathy.

"Oh, dear friends, this year especially, and above all for Rome, we ask your prayers. We ask for them yet again in the words of St. Paul to the Romans: 'Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for us.'

"The inauguration of the church at Rome has filled our hearts with great joy, but it has so increased our responsibility before God, that we feel almost crushed. Oh! pray, pray for us, feeble instruments!"

(To be continued.)

British & Foreign News.

ENGLAND.

On the occasion of the Rev. Dr. Doudney arriving at his 73rd birthday, he was presented by his congregation and other friends, on Saturday evening last, with a purse of £200. The rev. gentleman, in his reply, stated he should devote half of the "noble gift" to the purpose of distributing his book he had lately written, respecting the claims of the Christian ministers, amongst young men and theological students.

The Rev. C. H. Spurgeon in a recent sermon on "Limp Christians," said:—"We may live to see men calling themselves Christians, and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as

the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limps has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the Universal Admiration Company or be placed under ban and be howled down."

Dr. Fairbairn, speaking at Bradford, on "The Place and Significance of the Old Testament Religion," remarked that—

"A distinguished scholar, whose name was well known throughout Europe, said to him, but a month or two since, that to prove the truth, the wisdom, the sober and honest history of the Bible we should place it among the sacred books of the East. There, its unique and pre-eminent purity and truth would all the more graphically stand disclosed. This would be brought out by contrast. As a piece of literature simply, the Old Testament was the most marvellous thing in the world. It contained, from the literary point of view, the most remarkable code of ancient times; the quaintest, most beautiful, and graphic history; and the supreme devotional literature of the world, in which men, in the highest moments of pious meditation used to express 'thoughts too deep for tears.'"

General satisfaction is expressed at the appointment of Mr. Edward Freeman to be Regius Professor of Modern History at Oxford. He succeeds Dr. Stubbs, the new Bishop of Chester, and is in harmony generally with that historian's views and methods of teaching, although Mr. Freeman's politics are Liberal, and Dr. Stubbs is a Conservative. It is no disparagement to a Professor of History to say that he is a politician, for, as Mr. Freeman is declared to have said, "History is the politics of the past, politics are the history of the present."

SACRAMENTAL EXTENSIONS OF THE INCARNATION.—This is one of the extraordinary transcendental phrases of which we could cull pages from the ingenious writings of High Anglicans. They are a credit only to the presumption of the extreme Ritualists who can devise such doctrines. The idea of extending the Incarnation into sacraments is worthy of the cunning of demons, whose office must be to destroy all sense and reason in religion. It really seems as if some evil spirit must have bewitched all the intellect of certain priests before they could deliberately surrender themselves to such utter spiritual folly. Yet there are eminent clergymen even in our noblest cathedrals whose very souls are steeped in these strong delusions, professing to believe that God is Incarnate, not only in Christ, but just as really in a bit of bread and a cup of wine. Here arises a serious question for Englishmen. Are they willing to be befooled by this astounding infatuation of a deluded or deluding priesthood?—*Christian Commonwealth.*

The 19th annual meeting of the Church Association was held on Thursday at Willis' Rooms, Mr. J. Maden Holt presiding. The annual report, read by the secretary (Rev. Dr. Fleming), showed that the total income on the general fund account amounted to £4,582 7s. 4d., and the expenditure to £4,514 8s. 7d., leaving a balance of £67 18s. 9d. The sum of £1,087 16s. had been received on account of the guarantee fund, and after deducting the expenditure, a balance of £823 7s. 6d. remained. The anti-Ritualistic fund had a balance of £83 6s. 1d. During the year three new branches of the association had been formed in the provinces, and a Churchwardens' Union for mutual information and support had been started, and was making very rapid progress. On the motion of the chairman, seconded by General Copland Crawford, the report was unanimously adopted. The following resolution was then adopted:—"That this meeting heartily approves of the action taken by the council in issuing the 'Memorial to the Crown' and the 'Manifesto to Clergymen,' thereby placing before the public some of the many dangers like to accrue to the Church from from legislation in substance based upon the recommendation of the late Royal Commission on Ecclesiastical Courts." The Rev. C. Stirling moved:—"That this meeting views with alarm the fact that there are bishops who do not hesitate to accord toleration to practices discarded at the Reformation, and absolutely condemned by the law of the Church of England." Mr. C. N. Newdegate, M.P., seconded this, and it was unanimously carried. A vote of thanks to the chairman brought the proceedings to a termination.

MR. MOODY'S MISSION IN LONDON.—The American Evangelists have spent five of their six months' campaign in London; and, if we may judge from the accounts in the London press, they have reason to be

content with the results. It is said the meetings have not created the furore which the meetings of 1875 created; but they have, perhaps, been more successful as respects the neglected classes. Mr. Moody's complaint, nine years ago, was that the church-goers crowded out the unconverted. Now he is satisfied with the manner in which the "home heathen" are being influenced. In all the sections of the great city where the Evangelists have laboured this winter great and permanent results were wrought. Islington, Wandsworth, Stepney, Battersea, Stratford, New Cross, and St. Pancras have witnessed crowded meetings and numerous conversions. The services at New Cross closed on Sunday, March 6th, and after a few days in Edinburgh, the Evangelists opened the campaign in St. Paras. The scenes at New Cross, where the Evangelists remained twenty days, have no parallel, we are told, in local annals. New Cross is the south-eastern suburb of the great metropolis, and is the least local in its character of any of the points included in the plan of the season's work. Endless crowds came from the whole surrounding territory, and in them all classes were represented. Many characters known to the police were drawn to the tabernacle. At one of the services 360 men stood up for prayer; and on the closing night there were seventy who rose on the platform alone.

It is remarked that men rise more readily than women, although on one Sunday afternoon not less than 200 women stood up to be prayed for. Sometimes the Tabernacle is filled chiefly with church-goers. On one occasion at New Cross, Mr. Moody, wishing to make room for the unconverted, asked all who were Christians to rise. When nearly the whole audience, who did not suspect his design, rose, he told them not to sit down again, as the service was intended for the unconverted, who were waiting outside. Many withdrew good-naturedly to a tent and held a prayer-meeting, while hundreds of unconverted people took the vacated places.

It was calculated that, up to the time of their second week in New Cross, Messrs. Moody and Sankey had reached one million people, in over 200 services, the average attendance being 5,000. After the St. Pancras or King's Cross meetings, the Evangelists go to Addison Road, and finally to Croyden. They have refused all invitations to other places, and will leave for America for needed rest when they have finished at Croyden. Their mission, as a whole, has proved a greater success than the most sanguine dared hope for. Of the spiritual results, the Evangelists and their fellow-workers express themselves in terms of devout gratitude. Not only so, but divines, both Churchmen and Dissenters, have been led in these meetings to discover the points upon which they are agreed.—*N. Y. Independent.*

Plain words and home truths are wholesome, if sometimes unpalatable to those who are wounded by them. Dr. Parker goes to the root of things when he says, in reference to the Outcast London controversy "When a woman is compelled to work all day for four pence it is a mockery to build her a Mission hall, and invite her to hear prayers from people who ought to have paid her a better price for her labour. 'It is iniquity, even the solemn meeting.' When ladies grumble to pay half-a-crown for an article upon which some needy sister has spent a week of continuous toil, and then on Sunday give away tracts and ring the bells of heaven as if they were the favourite angels of God, they ought to be told that their blasphemy and their benevolence are alike despised."

THE ROCHESTER LAY-WORKERS ASSOCIATION.—The annual gathering in connection with this association took place on the 13th of March, in the Surrey Gardens Mission Hall, Walworth. The Bishop of Rochester presented the licenses to those newly admitted to the association. The Bishop's address was based on the words of Boaz (Ruth ii. 12), "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel." In the course of his remarks he reminded his hearers that the special aim of his hearers must be to bring men to God; to touch the mind, the conscience, and the heart, by influence, worship, and teaching. Influence was gained by the character, the conduct, and conversation of the servants of God; the root of influence was personal goodness. Those before him had special permission to help others in their prayers; to lead them to worship. This was in itself a great privilege and a great responsibility. Let the lay-workers love prayer; let them study reverence, devotion, reality, and feel the joy of praying and working. Of teaching he would say, "Be not many teachers, my brethren" (James iii. 1, Revised Version). To teach we must ourselves learn the truth. We are all learners, all scholars. We should be humbled to think how little even the wisest of us knows. Drink

deep of the River of God, and study the Bible. Know that Book best of all. Love the Bible. Be mighty in the Scriptures. Find time for reading the Bible. Live with the Bible. Three rewards would be theirs. They would have the love of those taught. The desire of mere popularity was base. Love was the desire of God. The love and smile even of a little child were as a spring to the heart. They would also find a reward in their own increase of personal goodness. Their work would tell upon themselves, and, by a natural law, what good they tried to do would react upon themselves. And their third reward would be the divine welcome at the last of "Well done," and then the crown of service. Let them pray for and get wisdom, power, and goodness.

The Bishop of Algoma is prosecuting a very active canvass in England and with a good measure of success. His mission has been noticed in the principal London journals, and for the most part with approval and sympathy. A public meeting on behalf of the Diocese of Algoma was held at Willis's-rooms, under the presidency of the Marquis of Lorne. The Bishop of Algoma, Dr. Sullivan, described the character of his diocese, and made an urgent appeal for help in Christianizing it. Important testimony to the value of Christian Mission work was given by the Marquis of Lorne, when he declared his belief that such work would be the best means of converting these heathen Indians from savage life, and making them decent and orderly members of society. Another feature in the population, amongst whom only fifteen missionaries are labouring, is the presence of about 9,000 navvies, engaged in constructing the Canadian Pacific Railway. *The Record* says:—The Bishop's appeal was very definite, very urgent, and, considering the circumstances, very modest; he begs for more missionary clergy, for more funds to support them, especially an endowment fund, and for the gift of a steamer to carry out his missionary tours along his coast line of a thousand miles. As it is certain that the railway now constructing will bring a rapid increase of population, we earnestly trust that the Bishop's appeal will meet with an abundant response."

UNITED STATES.

Pastor Chiniquy thus introduces his new work, "Fifty years in the Church of Rome," to the notice of Protestant readers:—"When inside the walls of the Modern Babylon, for fifty years I had opportunity, as very few men ever had, to study the strong and weak points of her formidable citadels. I handled her weapons, and found how they are made only of gilded mud and straw, except when they are fires and racks. By the mercy of God, I have detected her frauds, fathomed her bottomless abysses of ignorance, tyranny, fanaticism, pride, malice and lying wonders: I was an eye-witness of her secret schemes and dark plots against the rights of man and the laws of God: I have tasted of the cup of her enchantments and seen the cancer of her secret, unmentionable corruptions and rank idolatry, as very few men ever did. At the pressing request of many prominent Christians in Europe and America the results of those long and dearly bought experiences have been gathered in my volume, which I offer to the Christian world, before I go to my grave."

The Rev. Robert Edwards, rector of St. Matthias Episcopal Church, Philadelphia, preached a sermon on the subject of the late Charity Ball last Sabbath, in which, with clearness and great power, he showed the relations of the Episcopal Church, in her canons, teachings and traditions, to the subject of worldly amusements. He stated a fact which could have been readily inferred from the tender Christian conscience which has always been a factor in her life and history—that there were many not satisfied with the position in which the reception of their portion of the proceeds of the Charity Ball for their Hospital Fund placed them in the public estimation as a church. His sermon was temperate, but all the more telling for that, for it revealed a conscience struggling against many of his communion who have no scruples on the subject, as well as against the action of his superior, Bishop Stevens, who has not regarded it in a light so serious.—*Exchange.*

Bishop Littlejohn, of Long Island, has been delivering a course of lectures in New York in the General Theological Seminary. We make some extracts from the telling comments of the correspondent of the *Southern Churchman*. His first lecture was called the "Christian Ministry at the Bar of Criticism." The decline of clerical influence apparently gave him most concern. He noted it everywhere—in America, Eng-

land, France, Spain, Italy. Clerical influence in matters of education, he said, had passed into secular hands, and it remains to see, what will come of it. Well, let anyone read Dr. Nevin's letter, if he wants to see if anything worse can come of it, in Italy, for instance. Is it not terrible, terrible, to think what the Roman priesthood has done to bring discredit on Christianity? "In all countries," says Dr. Nevin, (except perhaps Ireland, where the Roman Church has had the mastery) the majority of the population have been alienated from the Christian faith by the Roman travesty of Christ's teachings and the Papal caricature of his church." What an idea is this; that the clergy, the priesthood, have done their best to kill the religion of Jesus Christ out of whole countries! No; I say, again, I am afraid of the priesthood; and in the good time coming clerical influence of Satan. The Bishop's second lecture was thoroughly characteristic. His subject was "The causes of the Impaired Influence of the Priesthood." Now, that word priesthood started me up to begin with. As I said above, I am afraid of the priesthood. I don't like word or thing. And the effect of the Bishop's lecture was to make me like them less than ever. First point: The denial of the supernatural about which the priesthood is especially concerned, and whence it derives its authority, has greatly paralyzed it. Now let us turn this thing about and say, the preposterous claims of the priesthood have done more than any other one thing to bring about a denial of the supernatural. Of course, the Bishop took lofty ground concerning the church, the priesthood, sacraments, everything. He did condescend to notice the fact that scores of the most learned and the strongest thinkers both in the English Church and our own, have taken very different ground. Second point: The influence of the clergy has been sadly impaired in consequence of sects. But let us turn *this* thing about and consider the influence of a high handed priesthood in rending the body of Christ and making sects. The Puritans, Mr. Ward tells us, were afraid of the introduction of the policy of Laud. Well, they had reason to be afraid of it. It was just that kind of a churchman and the methods growing out of his churchmanship, which made the English Church, as so administered, odious and intolerable. Let the parties, then, who fairly forced these men out of the church, take the responsibility of it. Then, again, in keeping up a divided Christendom, let these parties take the responsibility (and, among others, I must include the lecturer) who erect such barriers that it is impossible to bring the fragments together. Chief of these is the Church of Rome, the very mother of sects, because her preposterous claims and intolerable machinery made it impossible to live with her, as they make it impossible to be united to her again. Third point: The chief cause of the decline of the influence of the priesthood is the decay of discipline and especially of the laity. We see it in the Church of Rome, the Bishop said, in the American Catholic Church—have we an American Protestant Church, as well?—in the English Church and in all the denominations. Well, then, if ecclesiastical machinery of every sort and kind that the ingenuity of man—shall I say Satan, also?—can devise has failed, why not try something else?—But let us turn this *third* thing around, and say, it is just the vigor and rigor of the priesthood which has overshot the mark and brought about so much laxity. As for discipline, the Bishop was in for it up to the last degree. That was the way they did things, he said, in the first three hundred years, cleaning out idlers as well as thieves and making thorough work of it. What he wants, if need be, is the chosen few, the "remnant," who say what they mean and mean what they say, and who in using the scourge of small cords, will leave nothing nothing to be desired. I devoutly wish I could give his closing sentence. It was something about a "blessing" in connection with "rekindling the fires of persecution," but I could not catch it so distinctly, as to be sure of his meaning. As the Bishop closed, I resolved more firmly than ever not to put myself in the way of being mashed to pieces in any such grinding, inflexible machinery as that. The Bishop has unmistakably advanced.

PRAYERS FOR THE DEAD.—On the 2d inst., the Rev. Dr. Watson, Rector of the Church of the Atonement, preached a sermon of marked ability on "Prayers for the Dead Unwarrantable." After speaking of the reformation in England, as consummated in the publication and authorization of the Book of Common Prayer, by which it was supposed there was a complete and final separation from errors of the Church of Rome, he pointedly referred to the reintroduction of late years into our communion of teachings and ceremonies allied to those of that Church. Among the practices referred to is that of prayers for the dead. This was singled out as the special subject of his discourse, because it seemed to be the latest im-

portation among us of that which is foreign to the Church, as well as because it is fraught with as dangerous consequences as any in its ultimate results. The spirit of the sermon was kindly, not setting down aught in malice, but desirous only of maintaining and upholding the truth as we find it in Holy Scripture, and as it is set forth in our Church. Has the practice in question the support of Holy Scripture? That is, in such matters, the first question. In answer to this, it was most conclusively shown as to the only two passages alleged in its favor: the first, from the apocryphal book of the Second Maccabees, according to the ground taken by our Church as to the Apocrypha, cannot prove doctrine: and the second, found in the Second Epistle to Timothy, by no means makes it certain that Onesiphorus was dead, or amounts to any other more than a wish or a hope that he may find mercy. The Book of Common Prayer, the Thirty-nine Articles, and the Book of Homilies were then carefully examined, and it was conclusively shown, first, from the changes made in the prayer for "Christ's Church Militant," as we have it, from the corresponding prayer in the first book of King Edward VI., both in the title—Prayer for "Christ's Church *Militant*," instead of "Christ's Church," and in the body of the prayer, by the omission of words which were clearly a petition in behalf of the departed, also in the omission from the collects in the office for the Burial of the Dead, of commendation for the departed, changes which Wheatly, himself a High Churchman, commends as the removal of *heterodox opinions*, and of the *evils to which they had given rise, and even the occasions of them also*, namely, the "Communion used at Burials;" second, from the way the twenty-second article deals with Purgatory, so intimately connected in the Church of Rome with prayers for the dead; third, from the decisive answer of the Homily on Prayer to the question, "Whether we ought to pray for them that are out of this world, or no? Wherein, if we will cleave only unto the word of God, then must we needs grant, that we have no commandment so to do." This is only the briefest outline of an able, outspoken, yet dispassionate sermon on a practice fraught with evils in the past, which some among us, notwithstanding such a clear demonstration of the mind of the Church, in rejecting it, are persistently trying to restore. And this is done by taking a prayer from the office of the Visitation of the Sick and introducing it in a Burial Service as a commendation of the soul of the dead. This is one of the ways in which it is sought to familiarize the minds of our people to a dangerous practice which our Church has authoritatively abjured.—*Episcopal Register.*

FOREIGN.

The Roman Catholic papers predict that the last book of Father Curci, in which he declares that the temporal power is an unmixed evil, will fall flat. The work is dedicated to the young clergy, and the *Tablet* says the young priests of Imola have issued a protest against—"first, the dedication of the book, which is an attempt of the author to make them accomplices in his outrages upon the Church and the Papacy; secondly, against his calumnies respecting the law of the celibacy of the clergy, a law insupportable only to those who, forgetting their vocation, render themselves unworthy of the grace of God; thirdly, against the insults to the memory of Pius IX., which proceed from a secret rancor against that great Pontiff; fourthly, against his erroneous appreciation of the Syllabus, and of the devotion to the Sacred Heart, and against his treatment of the Sacred Congregation of the Index; fifthly, against the author's pretension to be the guide and teacher of the clergy."

The self-propagating power of the Gospel is one reason why the Word of the Kingdom is compared to seed. Only let that Word obtain entrance into the heart, and it is certain to bring forth fruit, and to multiply itself. This is receiving fresh illustration in Japan, where the converts to Christianity are manifesting eager desire to mission other lands than their own. A prominent Japanese Christian has recently visited King-titao, the capital of Corea, with a view to see what opening there is for Christian work in that country, a conviction that Corea is a sphere calling for their concern having fastened itself upon the Japanese Christians generally. Corea, with its eight provinces, and nearly ten millions of inhabitants, presents a fine field for evangelization, and it would be a glorious thing for Japan to be the means of evangelizing it.

Be as a little child. Children have no cares; all is managed for them, and they rest safe and happy in their father's care.

Home News.

DIocese of Toronto.

The Right Rev. the Bishop has made the following appointments for confirmation: April 23, Pulgrave; 27th, York Mills; 30th, Streetsville; May 11th, Oshawa; 12th, Port Perry; 13th, Port Whitby; 26th, Beaverton; 27th, Canning and Sunderland; 28th, Uxbridge; 29th, Stouffville and Markham; 30th, Unionville; June 1st, Innisfil and Churchill; 2nd, Collingwood; 3rd, Alliston and West Essa; 4th, Tecumseth and Berton; 24th, West Mono; 27th, Tullamore and Castlemore; July 8th, Peterborough; 9th, Ashburnham; 10th, Lakefield and Warsaw; 11th, Norwood and Westwood; 13th, Cobourg; 14th, Grafton; 15th, Newcastle; 16th, Bowmanville; 22nd, Bexley; 23rd, Cambray; 24th, Bobcaygeon and Dunsford; Sept. 21st, Waubashene and Coldwater; 22nd, Medonte; 23rd, Price's Corners; 24th, Orillia; 25th, Atherley; 28th, Barrie; 29th, Wyebridge; 30th, Penetanguishene; Oct. 5, Norwood and Chester.

SYNOD OFFICE.—Collections, etc., received during the week ending April 3rd, 1884:

MISSION FUND.—January Collection.—West Essa, \$1.10; Beaverton, 69 cents; Point Mara, 21 cents; St. Paul's, Mono, \$1.30; St. John's, Mono, \$1.14; Mono Mills, \$1.00; Grace Church, Markham, \$3.57; Missionary Boxes, Beatrice McLean, 35 cents; St. Phillip's, Unionville, \$1.56; St. Luke's, Toronto, \$8.54; Clarkson Jones, Toronto, donation, \$12.50. Parochial Collections.—Waverley \$22.35, Wyevale \$6.25, Batteau \$19.30, Duntrom, balance, 70 cents; Ashburnham and Otonabee \$219.67. Missionary Meetings.—Per missionary agent: Mono Mills \$4.80, St. Paul's \$3.25, St. John's \$300, Roach's Point \$2.65, Thornhill \$2.15, Richmond Hill \$3.82, Georgina (Sutton) \$11.42, Newmarket \$9.30, Carleton \$2.00, Port Whitby \$6.00, Weston \$2.00, St. Mark's, Port Hope, \$11.68; St. Philip's, Markham, \$1.56; Grace Church, Markham, \$14.64; Stouffville \$4.77, Midland \$10.00, Shanty Bay \$8.70, East Oro \$10.70, Penetanguishene \$5.05, Wyebridge \$4.28, Waverley, \$3.25, Allenwood \$4.00, Batteau \$1.35, Duntrom \$3.15, Singhampton \$1.00, Mulmur, Rosemont, \$6.65; Adjala \$2.10, Everett \$4.65, Cookstown \$9.00, Pinkerton's \$2.16, Alliston \$5.11, West Essa \$3.03, North Essa, Ivy, \$2.58; Thornton \$2.40, Innisfil \$6.30, Churchville \$2.60, Tecumseth, Bond Head, \$1.62, Tottenham \$1.10, Beeton \$2.36, Tullamore \$8.25, St. Luke's, Toronto, \$6.00. Missionary Collection.—Kleinburg, 52 cents. Thanksgiving Collection.—Mono Mills, St. John's, \$1.15; St. Paul's, Mono, \$1.00; St. John's, Mono, 74 cents. July Collection.—Church of the Redeemer, Toronto, \$15.00; Richmond Hill \$2.71.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—St. Stephen's, Vaughan, \$2.25; Albion and Caledon \$10.00, St. John's, Peterborough, \$24.48; St. John's, Port Hope, \$15.05; Church of the Ascension, Toronto, \$17.60; Atherley, Mission Boxes, \$1.48; Trinity, Midland, 42 cents; Mission Boxes \$1.58, Stouffville \$1.25.

WIDOWS' AND ORPHANS' FUND.—October Collection.—St. Paul's, Mono, \$1.94; St. John's, Mono, \$1.75; St. John's, Mono Mills, \$1.49; Thornhill \$2.98, Richmond Hill \$1.00. Annual Payments.—Revs. G. B. Morley \$8.72, W. C. Bradshaw \$8.25, W. S. Darling \$7.50.

ALGOMA FUND.—Thanksgiving Collection.—Thornhill \$7.38, Richmond Hill \$2.12. Day of Intercession Collection.—Church of the Redeemer, Toronto, \$5.00.

FOREIGN AND DOMESTIC MISSIONS.—Epiphany Collection.—St. Philip's, Markham, \$1.56; St. Luke's, Toronto, \$8.54; Clarkson Jones, Toronto, donation, \$12.50.

A meeting of the Toronto Church of England Sunday School Association was held March 25th, as we have already reported. The second report of the committee on a reference library for teachers was presented as follows:—"Your Committee having reported the inexpediency of undertaking at present to form a Reference Library, the said report was referred back with a request that the Committee would recommend a list of works on the Bible and Prayer Book suitable for use by Sunday School Teachers." Therefore your Committee beg to recommend the following works, of most which cheap editions may be had:—The Revised Version of the New Testament. Lessons for Teachers on Old and New Testament History, (S. S. Inst.) The Speaker's Commentary, (Students' Edition). The Cambridge Bible, (may be had in parts). Young's Analytical Concordance. Smith's Dictionary of the Bible. Cyclopædia of Biblical Literature, (Kitto.) The Teachers' Bible, (Queen's printers' Edition).

Horne's Introduction, (cheap edition.) Pinnock's Analysis, (Old and New Test.) Nichol's Helps to Reading the Bible, S.P.C.K. 26. Scripture Manners and Customs, S.P.C.K. 6. Scripture Topography, S.P.C.K. 6. Figurative Language of Holy Scripture, S.P.C.K. 16. Trower's Similitudes, S.P.C.K. 26. The Bible Atlas, S.P.C.K. 1. Paley's Natural Theology, S.P.C.K. 16. Conybeare & Howson's "Life of St. Paul," (cheap edition). Canon Farrar's "Life of St. Paul," (Franklin Square Library Edition). Canon Farrar's "Life of Christ," (Franklin Square Library Edition). Canon Farrar's "Early Days of Christianity," 75c. Edition. The Teacher's Prayer Book, (Canon Barry.) The Prayer Book for Teachers and Students, S.P.C.K. 26. Lessons on the Catechism, (Macpherson) S. S. Institute, 2/2. Lessons on Prayer Book, (Macpherson) S. S. Institute, 3. The Teachers' Work, S. S. Institute, 1. The Secretary stated that most, if not all, of these books could be had at the Free Public Library. All of which is respectfully submitted.

(S'd) J. PHILIP DUMOULIN, } Committee.
JNO. PEARSON, }

The Executive of the S. S. Association of Canada, under the direction of their Secretary, the Rev. John McEwen, propose to hold a series of S. S. Institutes for the benefit of the Teachers of the city of Toronto. With a view of rendering these exercises available to as many of the workers as possible, the city has been divided into four sections. The meetings in each division will begin on Monday evening, and continue during four successive evenings. The time and place of meeting in each section is as follows:

Eastern Division.—April 7, 8, 9, and 10, at 8 p.m., Parliament-st. Baptist Church. Central Division,—April 14, 15, 16, and 17, at 8 p.m. Knox Church Queen street. Western Division,—April 21, 22, 23, and 24, at 8 p.m., Queen street Primitive Methodist Church. Northern Division,—April 28, 29, 30, and May 1, at 8 p.m., Bloor street Methodist Church.

The following gentlemen have kindly consented to address the Institute in each division, and in the order set down.

Eastern Division—Revs. Dr. Thomas, Chas. A. Cook, and J. M. Cameron. Central Division—Revs. H. Johnston, B.D., W. H. Laird, H. M. Parsons, and Thos. Cullen. Central Division—Revs. W. A. Hunter, A. F. McGregor, and A. Gilray. Northern Division—Revs. Septimus Jones, M.A., J. Burton, B.D., W. N. Clarke, D.D., and Elmore Harris. The Institute exercises will be conducted by the Rev. J. McEwen.

PROGRAMME.

Monday Evening.—1. Prelude: "The Claims of the Bible on the S. S. Teacher's Attention." 2. Institute Exercise: "The S. S. Teacher's Working Plan of the Bible."

Tuesday Evening.—1. Prelude: "The Great Aim of Bible Teaching." 2. Institute Exercise: "God's Educational Method in Giving the Bible."

Wednesday Evening.—1. Prelude: "The Teaching of the Bible, on the Lines of its Presentation and Propagation of the Truth." 2. Institute Exercise: "The Process of Teaching."

Thursday Evening.—1. Prelude: "The Revival of Missionary Zeal, and Teaching Effort of the Nineteenth Century." Institute Exercise: "The Process of Teaching."

A collection will be taken up at the close of each meeting to meet necessary expenses. The same programme will be carried out in each division, so that those who cannot take the course in one section may attend in another. Bring your Bible and Note-Book. A question box will be open, and answers given from time to time, during the meetings. By order of the Executive Committee.

JOHN MCEWEN,
General Secretary.
Toronto, March, 1884.

At the annual meeting of the Wycliffe College Literary Society last Friday evening, Captain Bayly Jones, R.N., delivered a lecture on "A cruise amongst the islands of the Polynesian group during a commission on the Pacific station," with special reference to the mission work of the past and present from 1857. At the close of an interesting and instructive address. Rev. W. F. Campbell, mission agent of Diocese, briefly addressed the students.

St. Peter's Woman's Association held a sale of fancy articles last week in the school house. The proceeds of the bazaar, amounting to over \$500, will be devoted to the Zenana Mission.

Arrangements are being completed for the establishment of the Toronto Mission Union. The scheme proposed is to unite a number of the city missions and to place them under one management. A meeting

was recently held, when a committee was appointed to carry out the scheme consisting of the following gentlemen: Messrs. C. Bansley, W. H. Howland, Henry O'Brien, C. S. Gzowski, Jr., R. Reynolds, and Colonel Moffatt.

ST. PHILIP'S, TORONTO.—Special mission services are being held this week. We are requested to state that an Easter Egg Festival and sale of work under the auspices of the "St. Philip's Ladies' Aid," will be held on Tuesday, the 15th of April, 1884. Door open—afternoon, 3 to 6; evening, 7 to 10. An excellent programme of instrumental music has been provided for the evening. An address on the brigin of the "Easter Egg" as an emblem will be delivered by the Rev. J. F. Sweeny, after which the eggs will be disposed of to the audience present. Admission—afternoon, free; evening, 10cts.

DIED.—At No. 116 Isabella street, Toronto, on the morning of April 3rd, 1884, Mary Boyles, the youngest daughter of the late Honorable Chief Justice Powell, and relict of the late Samuel Peters Jarvis, in the 94th year of her age.

"IN MEMORIAM."

RIPE WHEAT.

We bent to-day o'er a coffined form,
And our tears fell softly down,
We looked our last on the aged face,
With its look of peace, its patient grace,
And hair like a silver crown.

We touched our own to the clay-cold hands,
From Life's long labour at rest:
And among the blossoms, white and sweet,
We noted a bunch of golden wheat,
Clasped close to the silent breast.

The blossoms whispered of fadeless bloom,
Of a land where fall no tears,
The ripe wheat told of toil and care,
The patient waiting, the trusting prayer,
The garnered good of the Years.

We knew not what work her hands had found,
What rugged places her feet,
What cross was hers, what blackness of night,
We saw but the peace, the blossoms bright,
And the bunch of ripened wheat.

As each goes up from the fields of earth,
Bearing the treasures of life,
God looks for some gathered grain of good,
From the ripe harvest that shining stood,
But waiting the reaper's knife.

Then labour well, that in death you go,
Not only with blossoms sweet,—
Not bent with doubt and burdened with fears,
And dead, dry husks of the wasted years,—
But laden with golden wheat.

OMEMEE.—The mission services that have been held here during the Lenten season have been attended with marked success, as is evidenced by the large numbers present at each meeting, and the eagerness with which the people listened to the old, old story.

LINDSAY.—The mission now being carried on by Rev. F. H. DuVernet is attended with marked success. The Church each evening is filled to its utmost capacity, and the deepest interest is manifested. The sermons are short but none the less effective, and the mission now being carried on cannot fail to have a deep and abiding effect.

DIocese of Huron.

The Rev. John Ridley, Episcopalian clergyman of Onondaga and Middleport, near Brantford, who is about leaving for an important sphere of labour in Quebec city, was recently made the recipient of handsome testimonials by his parishoners. A reception was held in the public hall of both villages, both of which were crowded to excess by persons of all denominations—Episcopalians, Presbyterians, Baptists, Methodists, and even Roman Catholics, Mr. Ridley having won all hearts, and leaving with the best wishes of the entire community. A nicely prepared address was read in each case, which was accompanied with a purse, both amounting to \$135.—London Advertiser. Mr. Ridley officiates for the last time as pastor of his present parish on Easter Sunday, and enters upon his duties in Quebec, as Assistant Minister of the Cathedral, the following Sunday, April 20th.

THE SYNOD.—The annual meeting of the Synod will commence on Tuesday, the 17th of June. Any member having a matter to bring before the Synod is required to give notice thereof, through the Secretary, previous to the 1st day of May.

LONDON.—The Rev. J. W. Ashman delivered his lecture on "Whitfield, the Prince of Preachers," in the Chapter House on Friday evening last, before an appreciative audience. The lecture was given under the auspices of the Chapter House Literary Society and was much admired.

LONDON.—A lecture was given in Christ Church lecture room on Friday evening last by Rev. Alfred Brown. The subject was "Our English Bible," and was handled with considerable ability, showing careful research. The lecture was under the auspices of the Christ Church Branch of the Church of England Temperance Society, and was interesting throughout.

PAISLEY.—Special mission services were held in the Church of the Ascension, Paisley, from the 11th to the 14th ult. They were well attended, and a growing interest was taken in them, as could be seen by the number increasing toward the close. Prayer was asked by members of the congregation for needy ones far away from the Saviour. Truly a good spirit pervaded the services; souls testified that they were blessed. Thanks are due to the Rev. Mr. Uniacke, of Chesley, and Rev. W. Short, of Walkerton, for the kind assistance rendered at these services.

DIocese OF ONTARIO.

On the occasion of a recent visit to the Collegiate Institute, Ottawa, Lord Lansdowne, replying to an address presented to him, said:—"You have every reason to be proud of the provision which has been made for the education of the youth of the Province of Ontario. Your school system appears to me to have three strong points. It covers, with almost entire completeness, the whole of the ground which it is necessary to cover. It affords an education, which, owing to the extremely reasonable terms upon which it is given, is accessible to all, and it has this great merit, that from the public schools, at the bottom, to the University, at the top of the scale, the path which leads from the primary to the highest liberal education is continuous and uninterrupted. In that succession your Collegiate Institutes occupy a most important position. They are the bridge by which the gap which divides the elementary schools from the colleges and universities is spanned, and in that respect they supply a want which I am sorry to say, has been up to the present time but partially and ineffectually met in the old country."

KINGSTON.—The congregation of St. George's Cathedral have passed a resolution demanding a voice in the selection of their clergy. Dean Lyster sent an extraordinary reply to this resolution. It has created a sensation in the city by reason of its peculiar construction. After expressing astonishment that the churchwardens did not represent the views of the congregation, he went on as follows:—

"You bring forward in your resolution the request that a committee be elected of five by a special vestry for the purpose of electing a curate or curates, your nomination to be approved by the Dean. Thanks, gentlemen, many, for your politeness and courtesy, but at the same time I pray you to recollect my ecclesiastical and vested rights in the matter at issue, involving as it does that of my successors, which I would be a perjured man or branded betrayer if I relinquished or gave up to you. I never believed or never was taught

THE POPULAR DOCTRINE OF DEMOCRACY
of the day—'vox populi, vox vestri, vox dei.' In claiming, or rather requesting, the appointment of curates to the cathedral you simply imply that you have no confidence in your rector or in his ecclesiastical superior, our bishop, who has to approve and license the curate appointed by the rector."

The document then explained what was required of a candidate for ordination, and concluded as follows:—

"Dear Mr. Churchwarden, such an individual I should like for my curate or curates, and I beg to assure you I shall always be ready to appoint such a candidate, and after my examination submit him to the congregation, giving the churchwardens, delegates, and vestry the liberty of examining him in the three creeds, the creed of Pope Pius, and the XVII Articles. I shall not press or require the Westminster confession, or the catechism of the Council of Trent as a subject for your examination, and if you all then approve and

report the result of your examination I shall at once appoint, you of course paying his stipend. Pray submit this, Mr. Churchwarden, to my good parishoners, and beg of them to

RECOLLECT MY GODLY ADMONITIONS

'Children, obey your fathers': and again, 'Obey them that have rule over you and submit yourselves.' The committee refused to accept the reply, and left it lying on the table where the Dean had laid it. They considered they had been insulted, and one of them who hitherto was in favour of the Dean made remarks to the effect that he could not see how a clear-headed gentleman could frame such a document. The matter is the talk of the city, and has healed the breach in St. George's congregation and made it unite, having one object in view.

DIocese OF MONTREAL.

The Bishop held two confirmations at St. Martin's Church, on Sunday the 6th inst., the 1st being at 9 a.m., the 2nd at 11 a.m. The Rev. J. S. Stone, the Rector, read the morning service, and the Bishop preached. In the afternoon the Bishop held a confirmation at St. James' at 4 p.m., and in the evening at Trinity at 7 p.m.

The Rev. Canon Henderson, Principal of the Diocesan Theological College, delivered a lecture on Thursday, the 3rd inst., before the Young Men's Christian Association of Christ Church Cathedral, the subject being "The Early History of Ireland."

The Rev. Canon Ellegood delivered an interesting lecture in the schoolroom of the Church of St. James the Apostle, on Thursday evening the 3rd inst. There was a very good attendance notwithstanding the pouring rain. The subject was "Recollections of Ireland," illustrated by stereopticon views, some of which were very beautiful. The proceedings were varied by music. A lady sang "The Harp that once through Tara's Halls," and the Rev. C. J. Machie sang "The Irish Emigrant," which elicited such a hearty encore that the rev. gentleman repeated the closing verses. He also sang "Come Back to Erin." The proceedings closed with "God Save the Queen."

The Rev. W. T. Chambers started on the 10th March from Aylwin to visit the shanty and depot on the Hibon. The roads were almost in an indescribable condition, but the object of the journey was successfully accomplished. On returning from this trip Mr. Chambers started off to the Desert, which was reached at 9 p.m., Saturday, March 16th. Next morning he drove 8 miles to baptize a sick child, having to be up by 5:45 a.m. to do this. The people at whose house the baptism took place had not seen a clergyman of the Episcopal Church since settling there 8 or 9 years ago. After returning to breakfast at 9:30, service was held at 10:30. Then a sick person visited, and in the afternoon a drive of 30 miles to the Pickanock through pelting rain. A church is very much wanted here. The people have done what they could; the frame of a cheap building has been run up on land properly secured to the church; the principal lumber firms interested have assisted, but \$200 is still required to enable them to secure the £30 grant promised by the S. T. C. K., and to finish and furnish the church. Were this sum raised, and it is not a large one to ask for, other parts of the mission might then be entered upon, but until this undertaking is completed free from debt, Mr. Chambers feels that he is not free to enlarge his borders. We regret to learn that the Rev. W. P. Chambers has been laid aside from work through illness, but we hope he will soon be able to resume his active work among his people.

The Rev. James Fulton has resigned the charge of Lachine, and we understand that the Bishop has a gentleman in view to supply the post. Mr. Fulton will still retain his title of Rural Dean. It is proposed to amalgamate the two churches at Lachine, St. Stephen's and that known as the Upper Church, which is only used for service during the summer months, so that they will both be under the charge of the minister who will be appointed, instead of being served separately as heretofore.

SYNOD OFFICE.—Collections and subscriptions received at the Synod office during two weeks ending the 4th April:

FOR THE MISSION FUND.—St. Thomas', Montreal, \$10.00 additional; Trinity, Montreal, \$3.00 additional; Coteau du Lac \$24.00, South Stukely \$20.71, Granby \$42.35, Rawdon \$39.00, Berthier \$78.50, Mille Isles

\$1.50, Stanbridge East \$14.00, St. George's \$5.00 additional.

FOR ALGOMA BISHOPRIC.—Cathedral \$40.00, Thorne, \$6.49.

FOR WIDOWS' AND ORPHANS' FUND.—Cowansville \$3.92, Sweetsburg \$2.27, Rev. W. Jones \$5.00, St. James the Apostle, Church of, \$55.00, Rev. S. Belcher \$5.00, Rev. J. Fulton \$5.00, Rev. J. F. Renand \$5.00, Christieville \$8.87, Rev. Canon Du Vernet \$5.00, Chambly \$3.00, St. Andrews' \$4.05, Rev. E. Roy \$5.00, Hull \$7.70, Lacolle \$5.00, Adamsville 87 cents, East Farnham \$1.27, Sorel \$9.62, Rev. E. McManus \$5.00, Clarendon \$4.77, Mascouche \$4.36, Mille Isles 50 cents, Abbottsford \$7.17, Stanbridge East \$2.00.

FOR SUPERANNUATION FUND.—Rev. W. Jones \$5.00, South Stukely \$1.30, Rev. S. Belcher \$5.00, Rev. Canon Du Vernet \$5.00, Rev. E. McManus \$5.00.

FOR FOREIGN MISSIONS FUND.—South Stukely \$6.41, Granby \$13.63.

FOR DOMESTIC MISSIONS FUND.—Church of St. James the Apostle \$60.00, Mrs. Bagg \$10.00.

FOR THEOLOGICAL COLLEGE, MONTREAL.—Mrs. Molson \$50.00, Rev. Canon Empson \$10.00.

FOR CITY MISSIONARY FUND.—Cathedral \$100, FOR SUSTENTATION FUND.—Mrs. Bagg \$10.

FOR PAROCHIAL ENDOWMENTS.—Abbottsford \$200.00, Berthier \$115.00.

FOR SYNOD EXPENSES.—Thorne \$3.75.

FOR BOOKS AND TRACTS COMMITTEE.—Rev. E. G. Sutton \$1.20, Rev. H. J. Evans \$3.00, Rev. J. F. Renand \$2.75.

DIocese OF FREDERICTON.

A very successful "sale of ladies' work" in aid of the "Steam Yacht Club, of Algoma," was recently held at the residence of Mr. T. W. Daniel, by Mrs. Daniel, with the kind assistance of some of her lady friends. The amount realized was \$118.00.

DIocese OF ALGOMA.

The Treasurer begs to acknowledge the following contributions:—

STEAM YACHT FUND.—Mrs. A. Brooks, \$21.25; Mrs. T. W. Daniel, Halifax, \$118.

GENERAL DIOCESAN FUND.—Sunday-School of Church of Ascension, per R. C. Bickerstaff, \$40.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME

TORONTO.—Mr. G. E. Lloyd, Wycliffe College, delivered a lecture on Thursday evening last in aid of the St. Philip's branch of the C. E. T. S. The subject, which was illustrated by lantern views, was ably treated and highly appreciated.

A concert under the auspices of the Church of Ascension branch of C. E. T. S. Toronto, was given in the school-house last week. The programme was well sustained by prominent singers of the city.

An address was delivered by Mr. Goulding, Sr., to the members of the C. E. T. S. of All Saints' Church Toronto, on Thursday last. He explained the good results accruing from the Temperance movement. Several new members were enrolled at the close of the meeting.

A deputation of ladies from the Ontario Woman's Christian Temperance Union waited on the Minister of Education at Ottawa, on March 27, with a petition having over four thousand signatures, praying for the introduction of temperance text-books in the schools.

In connection with the temperance movement the Dominion Alliance, presided over by the Hon. Alex. Vidal, has issued a circular stating that at the recent meeting at Ottawa it had been resolved to submit the Scott Act simultaneously in a number of Ontario counties. It also states that this course was decided upon for the purpose of (1) Securing in every part of the Dominion the thorough discussion of the temperance question that invariably proves a powerful means

of developing and stimulating public sentiment in favour of sorely needed reform; (2) Securing a substantial expression of the strong feeling that undoubtedly exists against the whole liquor system—this would be practically a demand for total prohibition that Parliament would be obliged to recognize; (3) Securing immediately the extension over as much territory as possible, of the operation of the Scott Act, which already in some places has produced incalculable good, greatly diminishing the evils of intemperance. At the same meeting a deputation was appointed to wait upon the Dominion Government and urge the desirability of providing for the simultaneous polling of the different counties that may petition for the submission of the Act. Another paragraph in the circular is worthy of attention: To succeed in this work it is especially desirable that there should be formed, at once, in every county and city, a strong central committee of active temperance workers, including representatives from the different local organizations, to plan and direct combined and energetic action. It is also desirable that there should be formed in every locality a branch of the Women's Christian Temperance Union. This society has proved an invaluable agency for the work in every part of the Dominion.

COBourg.—At the last meeting of the St. Mark's Branch, of the C.E.T.S., nineteen new members were received into the society. J. H. Helm, Esq., delivered an interesting address.

ABROAD.

THE DEAN OF CHESTER ON FEMALE DRUNKENNESS AND GROCERS' LICENCES.

In connection with the annual meeting of the Chester Church of England Temperance Society a conference was held in Chester Town Hall, Dean Howson presiding. An address was delivered by Miss Haslam, secretary of the Women's Union of the Church of England Temperance Society. She gave an account of the work of the women's Union amongst servants, barmaids, laundry women, and ladies, and said branches were being formed all over the country. They had obtained statistics which showed a terrible increase in female drunkenness since the grocers had been licensed to sell wines and spirits. The Dean of Chester spoke of female drunkenness as a new feature of the wickedness and misery of the world. In the time of his boyhood, some fifty years ago, he remembered that in the country neighbourhood in which he lived, where drunkenness amongst the men on market days and other days was common, the one drunken woman who lived there was spoken of with bated breath and regarded as we should now regard a monstrosity. That which was formerly so extraordinary as to astound people had now become quite common, and he feared we were in danger of taking it as a matter of course. He went on to speak of the Grocers' Licences Act, and said he believed the passing of that Act had been most disastrous to the female portion of the community. It was only necessary to look at the matter with the eyes of common-sense to see the evil which might be wrought when it was possible for a respectable woman to go to a grocer's and bring away a bottle of gin in her basket under the cover of necessary food. On the motion of the Rev. W. H. L. Cogswell, seconded by the Rev. Lionel Garnett, it was decided to petition Parliament in support of the bill for discontinuing grocer's spirit licences.

The Duke of Westminster continues to close public houses on his property in London as the leases fall in. Already between forty and fifty have been suppressed.

STUDY AND STIMULANTS.—The *British Medical Journal* says: "We cannot help feeling with Dr. Maudsley, and some other eminent men, that neither alcohol nor tobacco is in the least necessary to persons in health, and that harder and sounder work is probably done without them."

THE VICAR OF BURTON-ON-TRENT AND HIS CURATES.—Our readers will remember the recent dismissal from his curacy of Rev. W. J. Spriggs-Smith, Christ Church, Burton-on-Trent, by Rev. Charles Guest, his vicar, under pressure of his brewers. We now learn that similar action has been taken by the vicar in connection with Rev. W. B. Deardon, having recently published a pamphlet entitled "Why I am a Teetoler," has received notice to quit his curacy.

The *Graphic* publishes the following facts in regard to smoking: "An English physician has been investigating the effect of smoking on boys. He took for his purpose thirty-eight boys, aged from nine to fifteen and carefully examined them. In twenty-seven he dis-

covered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and more or less taste for strong drink. In twelve there were frequently bleedings of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.

If a census could be taken of those who have wrecked their own fortunes by profligacy, intemperance, or extravagance, the result would be a wretched reflection upon human morality, and would show that without the life of the Gospel there is no health, or hope, or help in man to save himself. A visitor in a British workhouse saw at one table two clergymen who both held University degrees. Then, near these clerical wrecks were two qualified medical men. Next to them sat a pauper who was formerly war correspondent to the London daily paper which is supposed to be the most popular journal in England. By his side sat one who had once been a Poor Law Guardian in that very union. All this was told the other day in a meeting in London. We know it is but a sample of what might be proclaimed. It is clear that the rich need the Gospel, not of mere fashionable formalism, but of the plain New Testament, rung into their ears.

The coffee-tavern movement is so good, and so calculated to counteract the bad influence of the public-house system, that we should be sorry for anything to stand in the way of its continued success. The *Globe*, in a short leader on philanthropy and profits, has been administering some words of counsel to the promoters of these useful institutions, and thus refers to them:—

"It is perfectly legitimate that a coffee-tavern should earn sufficient to pay a reasonable rate of interest on the capital invested in the undertaking. Only by adhering to strictly commercial principles will the movement—a most praiseworthy one in itself—secure a permanent footing in the country. But we have heard grievous complaints about the quality of the beverages sold at some establishments, and, if that be the result of large dividends, philanthropy would seem to be giving place to money getting."

It is not only legitimate, but necessary, that these establishments should pay, and we are not disposed to charge their promoters with making large dividends the primary aim. But the quality of drinks and viands served should be of first consideration, for only then can the real end be obtained—the supplanting the use of intoxicants by non-alcoholic beverages. Every effort should be made to render these places as attractive as possible, and that done there is no reason to fear they will be other than successful, both from the standpoint of philanthropy and profit.

The result of High license in Nebraska—\$1,000—has been to reduce the number of drinking saloons in Omaha by one-half. Outside of the cities, where the cost of a licence is \$500, the cross-road grog-shops have been taxed out of existence.

HONOLULU.—Intemperance and other evils are making fatal ravages among the Hawaiians. "It is evident," says the *Honolulu Friend*, "that the fight with intemperance is a combat with fearful odds against us. Greed, sensuality, and perverseness are a triple alliance it is no holiday diversion to meet in combat. If prohibition is too radical a measure for immediate success, cannot some legislation be devised that shall not be exactly self-operative, but in some measure self-supporting, directing and strengthening public sentiment?"

Book Reviews.

THE APRIL MAGAZINES are fully up to mark. *The Century* contains five or six beautifully illustrated articles: among these a third on the Gulf of St. Lawrence, "Among the Magdalen Islands," is of special interest to Canadians, and another on "Progress in Fish-Culture," describing the whole of this interesting process. Among the non-illustrated papers we find "Notes on the Exile of Dante," "Uncle Tom without a Cabin," "New Zealand in blooming December," etc. The various departments, such as "Open Letters," and "Topics for the Times," are very fresh and interesting.

Harper's Monthly is beautifully illustrated. The fifth part of "Nature's Serial Story" is excellent. "A Lovers' Pilgrimage," "A Visit to Sardis," "The Hohenzollerns," "From the Frazer to the Columbia," and "Working Men's Homes," are noteworthy articles. The other departments are full and fresh, and altogether this is an exceedingly good number.

St. Nicholas is as bright, fresh, and delightful as ever. We cannot add to our previous commendations. This serial is without a peer among children's magazines: it is never satisfied with its own high standard, but ever bringing out some new and delightful feature and it ought to be in every household.

The Art Magazine, 23 Union Square, New York. Beautifully illustrated and full of suggestions for art-workers. The hints upon "Art in Dress will be very acceptable to the ladies.

The Canadian Practitioner: Carswell and Co., Toronto. This excellent periodical must be invaluable to the profession in Canada for the interchange of opinion and the reports of various cases and methods of treatment. This number is fully equal to those preceding in the variety and freshness of its contents.

The North American Review: New York. This number contains a number of articles of great and permanent value. We would draw special attention to Dr. Schaff's able discussion of the effects of the connection of the Church with the State throughout the history of Christendom.

The Church Sunday-School Magazine, Church of England Sunday-School Institute, London, England. This number contains a number of very excellent and helpful articles. The Relation of the Old to the New Testament is discussed by Rev. Mr. Appleton; Archdeacon Bardsley continues his verification of details of Biblical Geography and Antiquities. In Christian Casuistry the right observance of the Lord's Day is thoughtfully set forth. Mr. Engstrom continues his examination of Christian Evidences. Miss Stock delineates more new and striking features in St. Paul's Portrait of the Christian Worker. There are also a number of excellent lesson outlines.

The English Illustrated Magazine, MacMillan & Co., New York. Among the most noteworthy and beautifully illustrated articles are the following:—"Changes at Charing Cross;" "An Unsentimental Journey through Cornwall," by the author of "John Halifax, Gentleman;" and "The Belfry of Bruges." There also are several serials of interest. The typographical and ornamental make up of the magazine is very fine.

THE GREAT DILEMMA: CHRIST HIS OWN WITNESS, OR HIS OWN ACCUSER. Six lectures by Rev. H. Bickersteth Ottley, M.A. London: Kegan, Paul, Trench, & Co.; Toronto, Rowsell & Hutchison. We have read this work with great pleasure, and heartily recommend it as a very vigorous and trenchant statement of the Biblical proof of the Divine nature and Sonship of our Blessed Lord. He shows how completely the deniers of the Lord's divinity are shut up to the awful alternative: "Christus, si non Deus, non bonus." He demonstrates at length and most effectively the various claims of Christ, in witness to this great dilemma: His claim of Sinlessness,—of Truth,—of Messiahship,—of Divine Royalty,—of Supernatural Power and Authority,—and of Co-equal Godhood with the Father. "I am One that bear Witness of Myself. It is a book for the people, not merely for theologians; readable, fresh, vigorous, and effective.

LOCKE'S THEORY OF KNOWLEDGE, with a notice of Berkeley, by James McCosh, D.D., LL.D., D.L., President of Princeton College. New York: Charles Scribner's Sons, 50 cents. This is No. 5 of "The Philosophic Series," a series of eminently cogent and effective pamphlets, in which one of the greatest of living philosophers gives in brief and condensed form the results of the research and studies of a lifetime devoted with distinguished success to the exploration of the great problems of life and thought. The style is most clear, direct, and forcible, and the discussions thorough and vigorous. The first four numbers were didactic, and treated "the Criterion of Truth," "Energy, Efficient and Final Cause," "Development," and "Certitude, Providence, and Prayer." In these, fundamental truths are discussed, and the root errors of agnosticism laid bare. No. V. is the first of an historical series, in which Hume, Kant, and Herbert Spencer will be examined. The present number discusses very carefully and thoroughly the Realism of Locke and the Idealism of Berkeley.

"LOOK ON THE BRIGHT SIDE."

The dark side—What I am in myself.
The bright side—What I am in Christ.
The dark side—Earth.
The bright side—Heaven.

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.

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

CALENDAR.

EASTER SUNDAY, 13 APRIL, 1884.

Pr. Pss. M. 2, 57, 111. E. 113, 114, 118.
Pref. in Com. Ser. till April 20 (incl.)

MORNING LESSONS.
Exodus xii. v. 29.
Rev. i. v. 10 to v. 19.

EVENING LESSONS.
Exodus xii. v. 29 or 14.
John xx. v. 11 to 19 or
[Rev. 5.]

The Evangelical Churchman

TORONTO, THURSDAY, APR. 10, 1884.

EDITORIAL NOTES.

THE LORD IS RISEN INDEED. This is the glad salutation with which we welcome the glorious Easter-Day. What blessed truths are wrapped up in this the Church's watchword, which is repeated all along the ages by the believing sons of men. He, the Lord of Life, died once for us. He has thus transformed death. It is no longer, what before it seemed to be, the end of all life, the dark hopeless gulf into which our hopes, our labours, our loves descend, never more to return. Death is proved to be but an experience of life, a way from life to life.

He died once; He liveth ever. He is the living Christ. Do we really believe this? Has this truth taken possession of our hearts, dispelled our fears, inspired our work? What room is there for unbelief and despondency? Can He ever fail us? Is He not more than sufficient for our utmost need? Do we live in Him? Oh that we were lifted out of the cold dead formalism in which we have been held; and that we felt the quickening power of the life of the Living One. May He grant us all this Easter blessing. May we awake to a new hope and a new life, a life of unselfish devotion, a life of holiness and goodness, a life which death will only come to usher into its glad fruition and completeness.

It is amusing to read the comments of our high and dry Churchmen upon various innovations which both startle and disgust them. A writer in the London *Guardian* is greatly scandalized at the attitude of the Bishop of Rochester (Dr. Thorold), and many of his clergy, towards the mission of Moody and Sankey. The Bishop of Rochester not only wrote a letter strongly urging his clergy to co-operate in the missions, but he actually "attended one of the Mission services and occupied the post of honor on the platform on Mr. Moody's right hand!" and a churchwarden with a Bible in his hand was seen talking with persons in "the enquiry room." Most shocking conduct for a churchwarden. Things have certainly come to a desperate pass! Nor is this all. He relates with horror that "at St. Luke's, Deptford, the vicar arranged a week of services, some in the church and some in the parish hall, by

clergymen and local Dissenting ministers. The Vicar of St. John's, Deptford, was announced to preach on the 7th March, in Octavius-street (Baptist) Chapel, and the vicar of All Saints', Hatcham, in the Presbyterian Church, Brockley, on the 14th. I have been informed on good authority that the Bishop's attention was called to these announcements in time to stop them, had his lordship chosen to do so; whether he took any action in the matter I cannot say; but I do say that last Friday evening Mr. Aston prayed and preached in the Baptist Chapel. He spoke of the great pleasure he felt when invited by their 'dear pastor' to occupy his pulpit, and requested any who felt anxious about their souls to come into the vestry, and he and their 'dear pastor' would afford them spiritual guidance and comfort." In the editorial columns of *Church Times* we find another list of grievances. The ritualistic organ protests against "the indecent forgetfulness" of the Archdeacon of Llandaff, who, assisted by two other clergymen, "solemnized a wedding on Ash Wednesday itself." And it continues: "Worse than that, the Archbishop of Canterbury and three more Bishops brought themselves to attend a dinner at the Mansion House. The Churchmanship of the Lord Mayor is of the very slightest texture, and it is quite possible that he may have thought it an additional compliment to Lord Shaftesbury, in whose honour the banquet was held, to set the rules of the Church Universal at defiance by fixing it for Wednesday in Ember week. Worst of all, the Central Council (a Diocesan Board) is going to have a dinner on Tuesday next." No act of unfaithfulness or even of positive wrong-doing could elicit more marked expressions of disapproval.

But we fear that more recent occurrences will prove altogether too much for our contemporaries' powers of endurance. A bishop of the Scotch Episcopal Church, Dr. Wordsworth, has actually preached in a Presbyterian Church at a Presbyterian service. He preached under the auspices of the University Missionary Society, in St. Andrews Town Church. About 2,000 persons including the Principals of both colleges, and many of the professors and students were present. The Bishop appeared in the pulpit in full Episcopal robes, and at the close of the service he received a hearty welcome from a number of the elders. The last time a bishop of the Scotch Episcopal Church preached in the town church was in 1688. The Archbishop of York and Bishops Wilberforce and Ryle have preached in Presbyterian Churches, but this is the first time a Bishop of the Scotch Episcopal Church has done so, since the 17th century.

The Tercentenary Commemoration of Edinburgh University to be held next week, will be an occasion of great interest. Guests of academic distinction from all parts of the world are to be present. The central ceremony will be the conferring of honorary degrees—sixty-nine LL.D.'s, and nine D.D.'s. Of the latter, three are eminent Scotch Presbyterians, Caird, Rainy, and Tulloch, two come from America, Fisher, of Yale, the ecclesiastical historian and apologist, and Green, of Princeton, a noted Hebraist, one is from France, DePressense, and three from England, Bishop Lightfoot, Canon Westcott, and Archdeacon Peroune. We rejoice that Edinburgh delights to honour Biblical scholars so pre-

minent. But will they survive the awful opprobrium of accepting degrees from the Presbyterian theological faculty of a Scotch University? However, this is by no means the first time that Edinburgh has shown her generous recognition of scholarship and worth in the sister Church of England. In the last few years that University has bestowed the degree of D.D. upon such men as Principal Wace, Stanley Leathes, Dr. Blakeney, and others. These interchanges of good-will and Christian esteem are most honourable to the men of both churches who take part in them. May such large-hearted men be multiplied a thousand-fold.

The London *Times* deservedly rebukes the worldly methods and selfish rivalries of Christians in the expenditure of great sums upon church ornamentation, to the neglect of the real elements of power and usefulness in Christian work. These words ought to come home:—

"We are inclined to think that too much money has been expended in the erection of large and costly churches. More parsonages, with simple lecture-rooms, and more ample endowments, would have given the clergy a much better chance of getting hold of the mass of people. But the one thing essential is not new plans, new experiments, and daily changes, but a belief in the power of the permanent truths of the Christian religion, and a devotion to these, and to these alone."

When a secular journal speaks out after this fashion it is high time for Christians to lay it to heart. There seems to be in some quarters a strange idea that the function of the Church is to amuse people. It is regarded as a kind of comfortable social club, designed to minister to the taste and pleasure of those who visit it. Young People's Associations instead of being made subservient to the growth of young Christians in knowledge, mutual helpfulness and earnest mission work among the poor, the ignorant and the needy, are taken up with mere entertainments, in which elements of a questionable character and decidedly worldly tendency predominate. A church which panders to this unworthy spirit may acquire a kind of illusory popularity, but can never become the nursery and training school of really earnest, decided and well-instructed Christians.

Most significant in its influence on woman's future position is the action of the University of Oxford, England, which has formally admitted women to the examinations, and, as a consequence to a right to compete for University honours. The London *Times* notes the curious fact that this advance is really a recurrence to the traditions of the past, for the University of Oxford itself was founded by nunneries, has lived for ages on their spoils, and now only tardily gives back to woman what was taken from her. But now it is restored in a worthier and nobler form, to fit women for their true work and place in the family and in the world.

The West Indian dioceses, six in number, have organized themselves into a province, and held their first provincial synod. This took place before the close of 1883. Among the regulations then adopted are the two following. In the administration of the Holy Communion they authorised, after one recitation of the complete formula, the distribution of the elements in silence or the use of the first or

the second clause in the formula separately. The reason assigned for this concession is "the effect in this climate of unduly prolonged services," and also "the large number of communicants in most West Indian Churches." The other regulation to which we refer is as follows: "it was agreed that the utmost care should be taken to secure wines made from the grape, and that unfermented wine might be used where authority was obtained from the Bishop." These are both in the right direction—the direction of greater freedom and elasticity in our services.

Delivering an address at the commencement of a mission, and speaking from Luke iii. 16, 17, the Bishop of Norwich remarked: "The portion of the Scripture I have chosen for my text is full of suggestions as to the aim, the means, and the power of a true mission, and not less of the mind and spirit which should actuate every worker in the mission. The whole object of John's mission was *so to witness Christ to man as to win man to Christ.* May God make this and keep this the one ruling aim in the heart and mind of every worker in this mission!" The one supreme aim of all ministerial and evangelistic work, could not have been more felicitously and accurately expressed. Let us have them imprinted deeply upon our hearts. They are but the amplification of our Lord's own words:—"Ye shall be witnesses to ME."

We are very glad to find that the statement we recently published as to the failure of St. Ann's, Brooklyn, under the free pew system is incorrect. Dr. Schenck writes to a New York paper:—"I am very averse to be compelled to speak of the private affairs of my parish in this public way; but it is only due to the Free Church cause that I should say, that after six years (nearly) of Free Church experiment in St. Ann's, we are more prosperous in every way than we have been at any time within the last twelve years. We have abundant means for current expenses and fifteen hundred dollars reserve in our treasury; we owe nothing that we cannot pay on demand, and do not propose ever to owe a dollar that we cannot always pay in the same way." The opponents of free pews must verify their "facts" before they publish them.

THE EASTER VESTRIES.

The time now draws near for the election of Church wardens, sidesmen and special vestry men, and of delegates to the various Diocesan Synods.

Let every parish and every elector consider the very great responsibilities involved. Never was there a more critical period in the history of our Church; and yet never was there a time fraught with brighter opportunities, if we have but the wisdom and the faith to use them. You want the very best men both to transact the affairs of the parish itself and to represent the parish in the Synod. More and more it is manifest that the stability, the purity, and the usefulness of our Church as a Christ-loving and Christ-witnessing Church must depend, under God, upon the extent and the heartiness with which the laity rise to a sense of their responsibilities and their opportunities.

Never elect a delegate blindfold. Make enquiries; select men whose convictions are thorough and unwavering; select the very best men of whom

you have certain knowledge, resident in your own parish is possible, if not, from without your parish, only let them be good men and true.

Remember, too, that it is better to send but one good man, than two or three who are doubtful. Do not be tempted to think that because you have secured one man on whom you can rely it matters little who the others may be; and, having secured that one, then to allow yourselves to be persuaded into voting for other men utterly unknown to you. The vote and influence of your one genuine delegate may be completely lost through the indifference or the hostility of the others who may be pressed upon you.

Be sure of this. Let there be, if possible, three good men, or two, from each parish; but better, far better, one good man alone than one good and the other unworthy. And remember, too, the delegate is the representative of the parish, of the laity therein; sent by them, accountable to them.

"CHURCH TEACHING" IN INDIA.

Sacerdotalism, with its anti-Christian teachings and claims, is one of the most fruitful sources of division, dissension and weakness in the Church of Christ. Every year brings new illustrations of the truth of Archbishop Whately's caustic words:—"The phrase Catholic (*i. e.*, Universal) religion is the most commonly in the mouths of those who are the most limited and *exclusive* in their views, and who seek to shut out the largest number of Christian communities from the Gospel covenant. 'Schism,' again, is by none more loudly reprobated than by those who are not only the immediate authors of schism, but the advocates of principles tending to generate and perpetuate schisms without end. And 'Church principles' and 'Church of England principles' are the favourite terms of those who go the furthest in subverting all these." The latest development of the schismatic and division breeding character of sacerdotalism has taken place in connection with the "Oxford Mission" in Calcutta. The teachings of the extreme High Churchmen and Ritualists connected with that mission have wrought dissension and brought in controversy into what was before a united and harmonious work. Until these men began to promulgate their extreme tenets no serious evil resulted from the denominational differences amongst the Christian missionaries. On the contrary, the Church Missionary Society's *Intelligencer* says that it is indisputable that the substantial harmony manifested by the societies and denominations, and their loyal respect (speaking generally) of each other's interests, have actually proved an additional Christian evidence to not a few intelligent heathen minds. . . . "In India, certainly, where denominational varieties are most numerous, their existence has never, so far as we are aware, been mentioned as a stumbling block to the Natives. For one thing, the land is so mapped out among the societies, and their respective boundaries so loyally observed, that, except in a few of the great cities, the heathen have no opportunity of noticing the differences between them. For another thing, Hinduism has its own sects and schools, numerous and distinct; and the average Hindu sees no more difference between (say) a High Anglican and a Baptist than the average English resident sees between a Vaishnavite and a Saivite."

Probably in time Indian Christianity will develop its own controversies, but the danger above all others to be dreaded and deplored is that the controversies of the West should be transplanted to the East. This is now rapidly being done, in the case of ritualism and sacerdotalism. We are told that, "until a comparatively recent date, there was little danger in this direction. As a matter of fact the missionary zeal of Protestant Christendom was confined to the evangelical sections of it. We do not wish to make light of the real differences between the Church of England and other Christian bodies; but still, whatever may be our estimate of them, the fact remains that a Hindu inquirer in Calcutta, betaking himself by chance to a Baptist Carey, a Presbyterian Duff, or an Independent Lacroix, would have learned the doctrines of the Gospel in substantially the same terms as if he had sought out—we will not say an agent of the C.M.S.—but almost any Angelical missionary. The rise of the extreme Tractarian, and afterwards of the extreme Ritualist, party, did not at first affect the mission-field. Whatever other merits that party may have had, zeal for Foreign Missions was certainly not one of them."

Now, these men have in their zeal, a zeal not according to knowledge, but of a similar character to that of the Pharisees, who compassed sea and land to make one proselyte, entered the mission field. But instead of going forth into new districts in which so many doors stand open and where the crying needs of the poor heathen are so great, they have planted themselves in the midst of long-established missions and are endeavoring to indoctrinate infant Native Churches with their own peculiar views, representing these as the *real* doctrines of the Church of England. Theological controversy became inevitable; the missionaries of the Church Missionary Society have been obliged to meet the errors and false statements of these men. The necessity is a painful one, but it has been forced upon them. Among other steps taken, in pursuance of a resolution passed at a Conference the C. M. S. Missionaries, a series of tracts have been published. The first three of these deal with crucial questions of modern controversy. They are entitled, "The Church of Christ, and the Doctrine of the Church of England concerning it;" "The Lord's Supper, and the Doctrine of the Church of England concerning it;" "Auricular Confession, and the Doctrine of the Church of England concerning it." In these, the occasion of their production is left to be inferred; there is no reference to the Oxford Mission at all. Tract No. IV. is entitled, "The Doctrine of the Oxford Mission not the Doctrine of the Church of England." In it are quoted several passages from "A Simple Catechism" lately put forth in Calcutta by the Oxford Mission. Here are a few choice specimens:—

"What is the Holy Eucharist? This is the chief act of worship of the Christian religion. In this, we take the Body and Blood of Christ, in the form of bread and wine."

"By whose power do the bread and wine become Christ's Body and Blood? By the Holy Spirit's power."

"The Church has always from ancient times laid down the law that men should take the Lord's Supper fasting."

[In the Lord's Supper] "we offer to God the Body and Blood of Christ."

"What our High Priest is doing in heaven, even that do the priests of the Church do also in

the performance of the Holy Eucharist. And so the offering sacrificed by them, being joined with the sacrifice offered by Christ is acceptable with God."

The Communion of Saints is declared to be "keeping all the feasts of the Saints appointed by the Church, and praying for people gone to Hades."

Quotations are also given in the tract on the Lord's Supper from other works, showing to what such teachings lead. Thus, from an essay of Dr. Lee's, to which is prefixed an Introduction by Dr. Pusey, are the words, "We are teaching men to believe that God is to be worshipped under the *form* of bread;" and from a book of prayers for the young, edited by Canon Carter, "Worship and adore your Lord and Saviour Jesus Christ, God and Man, who is now present on the altar under the *forms* of bread and wine."

What Protestant Churchman is there who, reading these thoroughly Romish utterances, will not emphatically say:—"Is there not a cause?" The spirit of the C. M. S. missionaries is well-exemplified in the opening words of Tract No. IV:—

"It is our earnest wish, in accordance with the Apostolic precept, 'as far as lies in us to live peaceably with all men.' But 'the wisdom that cometh from above is first pure, then peaceable,' and we are bound, when occasion calls, to 'contend earnestly for the faith once delivered to the saints.' And such an occasion arises when the Holy Apostolic Faith, as embodied in the sacred Scriptures and preserved for us so long and so clearly by the Church of England, is misrepresented and deformed by mutilations and additions utterly inconsistent with its spirit and its letter. Certain men, earnest and religious in their own way, have come amongst us lately and put forth divers and strange doctrines, which we, as loyal members of the Church of England, are unable to leave unchallenged, lest we should seem to give a tacit consent to them. Grieved as we are to have to differ from our brethren, we cannot stand quietly by and see the Church we love compromised as it has been by unfounded misrepresentations as to the doctrines it holds and the practices it recommends."

The closing paragraph of the same tract admirably states the necessity of the protest, and the nature of the Supreme authority to which the Church of England and every Protestant Churchman appeals as final and sufficient:

"We have said enough to justify our earnest protest against this catechism being taken in any way as representing the teaching of the Church of England. We cannot, of course, object to the Oxford Mission putting forth the doctrines of the Church of Rome, or any other they may be pleased to hold. But as loyal and attached members of the Church of England, we cannot consent to have their doctrines identified with those of the Church, or to be involved, by tacit acquiescence, in the promulgation of the unscriptural and strange doctrines which they seem determined to press upon the Church in Bengal. We desire to warn our fellow-Christians against these errors, which the Church of England has long ago rejected, both in principle and in particular. The only foundation of the Church of England's doctrine is the written Word of God. But the peculiar doctrines of the Oxford Mission have neither ground nor warrant there. Their origin and proper home is not in the Church of England."

Tract No. I. states so clearly and admirably the doctrine of the Church of England concerning the Church of Christ, and follows so largely in its essential points the lines of the argument we have lately and repeatedly presented in this journal, that we transcribe a large portion of it, that our readers may

see how thoroughly Evangelical Churchmen are in harmony in relation to this essential truth:

"The object of all religion is to establish a relation between God and man. That man might be in sympathy with God, and so blessed, Christ came, and died, and rose again. For this He lives on high,—and His work is not in vain. Men are being brought into relation with God. Not all to whom the connection is offered accept it heartily. But those who do so are made one with Christ; and those who are united with Christ are brought into relation with one another also. Thus they are formed into a new society, depending for its existence and unity on connection with the Lord. That society is called the Church."

"This society, the true and ideal Church, consists, as it is described in the Prayer-book, of 'the blessed company of all faithful people.' *This is the Body of Christ, every member of which enjoys a real, not a mere nominal, union with Him.* 'Ye are the Body of Christ,' says St. Paul, 'and members in particular' (1 Cor. xii. 27). . . .

"Hitherto, the actual Church on earth has never come up to the ideal. Even St. Paul was constrained to regard the Church as an object, in one aspect, of faith rather than of sight. . . .

"Doubtless, however, the Church was intended from the beginning to be a visible society, marked off from the world by definite lines, and acting as the pedestal and basis for the display of revealed truth in the world (1 Tim. iii. 15). Christ appointed two sacraments as the visible distinctions of His Church. Baptism is the sign and outward means of bringing men into relation to the Father, the Son, and the Holy Spirit. Unhappily, there are many baptized with water who yet do not in any way depart from iniquity; nevertheless, the whole society of the baptized does stand out from among mankind as a distinct body, professing faith in Christ, and endeavoring to secure in its members something at least of action in conformity with their profession. . . . There is still 'one Lord, one faith, one baptism,' and by these the body of Christians is amply distinguished from those who disclaim the union with God through Christ."

"And the body thus formed and marked off from the world has from the beginning been an organized body. True, *Christ did not launch it into the world as an institution regulated by cut-and-dried rules, and having an exclusive constitution imposed on it by law. He left ample room in it for free development, and forbade no form of development which was not inconsistent with its essential character of dependence on Himself;* but he sent forth His Apostles, trained and prepared leaders, to gather His converts around themselves, and to act as the heart and centre of the body to be established. Soon deacons were appointed, not by a divine law, but to supply a felt want. Not long after, elders also made their appearance. Probably the office was adopted by imitation from the Jewish synagogue as soon as the little 'churches' or congregations of Christians became large enough to require special superintendence. These ministers served as the skeleton or nervous system of the body, for its support and edification (Eph. iv. 11-16). Nor had the Apostles passed away ere it was found that over the elders also some authority was and would be needed. Timothy and Titus were appointed by St. Paul to do the work of a bishop, though not under that name. Thus, before the end of the first century, we find widely established—not by God's direct command, but surely by His providential guidance—just that constitution of Bishops, priests, and deacons under which the Church at large has been developed ever since. As a matter of fact, for fifteen hundred years, down to the time of the Reformation, no branch of the Church ever dreamt of being without these officers. At the Reformation new conditions were introduced, and the Lutheran Church of Germany, and the Reformed Churches of Switzerland France and Scotland, were con-

stituted without the government of bishops. At first, as no bishops joined the reforming parties, they were obliged to do without them; afterwards they began to maintain their actual constitution to be the right and only divinely ordained one. But at that time, by the providence of God, the Church of England retained its ancient constitution while reforming its doctrine and worship, and throwing off all subjection to the Bishop of Rome. So that the Church of England, like several other reformed Churches, possesses that form of government which is the most primitive, the most universal, and apparently the most natural in the Church."

"The Church of England, however, nowhere arrogates to itself, or to Episcopal Churches in general, any exclusive right to be regarded as the Church of Christ. As a matter of fact, for some time after the Reformation, the non-episcopal Churches of Germany, France and Scotland were fully recognized as sister Churches in the Church of England; and the framers of our Articles seem to have been singularly careful not to cast any slur upon those Churches, or any doubt on the validity of their Orders."

"Only two essentials of the Church are named. The first is, that the Church is 'a body of faithful men, in which the true Word of God is preached.' (See Article XIX.) . . . The second essential named in Article XIX. for a true Church, or a true branch of the Church, is that 'the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.' The essentials of baptism in the Church of Christ are water, and the ministration in the name of the Father, the Son and the Holy Ghost,—of the Lord's Supper, bread and wine, set apart and taken in remembrance of Christ. We do not find that 'Christ's ordinance' in Scripture has made anything else necessary, and the Church of England, true to its principle of limiting its demands to Scripture, makes no mention of any other essential to the reality or validity of the sacraments. As a matter of order and regularity, the sacraments are directed, in our branch of the Church, to be administered by those men whom that Church itself has ordained to this function. But the Church of England *lays down this order for itself alone, and does not interfere with whatever may be considered right and proper in other branches of the Church of Christ. The right to such independent legislation, limited by Scripture, is clearly stated in Article XX., and would probably be acknowledged by most people.*

"Independence is not necessarily separation. But, unhappily, the Church of Christ in its outward and visible form has become divided. Even among those who possess the episcopal constitution there are three great divisions, besides other smaller ones. The Greek and Roman churches have been separate since the ninth century, and the English Church threw off its connection with the Roman in the sixteenth. So that episcopal rule does not preserve the Church from schism. Heresy and schism are of course to be carefully distinguished. There are bodies calling themselves Christians who deny some of the essential doctrines of the Christian faith, and so are heretics. Again, some branches of the Church, while not denying any essential doctrine, hold aloof from the remaining portions of the body, and are thus schismatic. Such schism is of course an evil, though in different degrees, and plainly contrary to our Lord's intention. But can it ever be justified? If one portion of the Church attempts to tyrannize over another, and to impose upon it beliefs or ceremonies contrary to the revealed will of God, then the separation of the oppressed body may become necessary. The choice may have to be made between unity and purity, between obeying the behests of men and keeping the will of God. Thus it was that the English branch of the Church became separated from the Roman. Finding that the demands of Rome were inconsistent with Scripture, it refused to obey them, and was accordingly cut off by the Roman Church from its communion."

"No Church constituting Reformation in quest was the ferent of Eng Congre ence. wise in far the at the t cede th men wl purity cannot l any of t he could land. Englan ciliator, which a most pic

"But act in tl Christ, not on and wo spirit a healed? mission alterable exists no caused tempt to

There one par Apostol others Rather holding The best but Chri

"But Christ a things c and part land itse of the R dencies properly that sor others o of the C elined to in Chri others E ments, ization. called " the Chu years ris differenc each has the Evar unreserv ciple of matter of decision dence or and Art hereafter the Sa on, fin Prayer-bo made pr authorita its rules Church p sion to us tain a do more clos "For o

"Not long after that event, some persons in the Church of England began to be dissatisfied with the constitution and order of worship established at the Reformation. They tried to procure some modification in the matters they objected to, but their request was peremptorily refused. The consequence was that these persons formed themselves into differently organized bodies separate from the Church of England. In this way the Independents, or Congregationalists, and Baptists came into existence. More recently, the Wesleyans drifted likewise into separation. It is not for us to judge how far these fresh schisms in the body were justified at the time they took place, but we may fairly concede that the leaders in them were conscientious men who believed themselves to be contending for purity of doctrine and of worship. *These bodies cannot be charged with heresy, and no one holds in any of them any doctrine necessary to salvation which he could not hold as a member of the Church of England. We cannot, however, deny that the Church of England in those days by its stiffness and unconciliatory spirit contributed to the formation of breaches which a due regard for the feelings of some of its most pious members might possibly have avoided.*

"But these are things of the past. We have to act in the present, and unhappily see the body of Christ, in its visible manifestation, rent and torn not only by external differences of government and worship, but what is far worse, by party spirit and mutual alienation. *How is this to be healed? Are we to demand uniformity, the submission of all to a rigid rule of worship, and an unalterable constitution of ministry? Such uniformity exists nowhere, and experience shows that nothing has caused more divisions in the Church than the attempt to enforce it.*

There is no reason why those who belong to one particular body, even the oldest and most Apostolic, should regard those who belong to others as cut off from the body of Christ. Rather have we need to see that we ourselves are holding the Head as firmly and resolutely as they. *The best way to cultivate unity is not self-assertion but Christian love and mutual consideration.*

"But these outward rents in the Church of Christ are not the only sad thing in the state of things concerning the Church. There is division and party spirit even within the Church of England itself. This is not new. Even from the time of the Reformation there has been opposite tendencies among Churchmen. Indeed, it belongs properly to the natural variety of human nature, that some should lay stress on things inward, others on things outward; anyhow, some members of the Church of England have always been inclined to attach more importance to personal faith in Christ and spiritual union with Him, while others have thought or spoken more of the sacraments, and of the Church as an outward organization. This difference between the parties called "Evangelical" and "High Church" in the Church of England has within the last forty years risen to a great height. But perhaps the difference is not now quite so great as it was, each has learned something from the other, but the Evangelical party is strong in its hearty and unreserved acceptance of the fundamental principle of the English Church, of referring every matter of importance as concerns the faith to the decision of Scripture. It rests also with confidence on the general bearing of the Prayer-book and Articles, in which, as we hope to show hereafter, the High Church views about the Sacraments, priestly power, and so on, find but scanty support. That the Prayer-book is mainly on the Evangelical side is made pretty clear, not only by several recent authoritative decisions as to the interpretation of its rules, but also by the fact that the High Church party has lately begun to ask for permission to use another Prayer-book, supposed to contain a doctrine as to the sacraments approaching more closely the Church of Rome.

"For ourselves—for those, that is, who are con-

nected with the Church Missionary Society—we desire to be reckoned among those who lay more stress on the personal connection with Christ by faith than on the sacraments and the Church; but we by means disparage these. We are perfectly loyal to the doctrine, discipline, and general system of worship contained in the Prayer-book and Articles, and have no wish to see any great change in the arrangements of the Church of England; but we desire first to be loyal to the Church of Christ, and to regard as brethren all who love the Lord Jesus Christ in sincerity. While we lament that schisms have taken place, we believe the injury is to be healed, not by exclusiveness, but by love. *We believe that there is a real spiritual unity underlying all the divisions of the outward Church, and we think we see that inward unity making itself felt in an ever-increasing degree as the coming of the Lord draweth nigh.* But we think that the perfect manifestation of the oneness of the Church is not likely to take place till the Church's other attribute, of holiness, becomes a visible reality. Sin disintegrates, holiness unites, the race of men. May both unity and holiness be speedily perfected, in the millennial Reign of Christ!"

The Sunday School.

SUNDAY SCHOOL LESSON.

1ST SUNDAY AFTER EASTER APRIL 20, 1884.

BIBLE LESSON.

ST. PAUL'S PREACHING.—1 Cor. i: 17-31.

While St. Paul is working among the Ephesians he is thinking much about his Corinthian converts. It was through his anxiety for them that he came to write the letter from which our lesson is taken. How long since Paul was labouring in Corinth? Perhaps three years. Where had he been lately? Very likely he had crossed over to see them from Ephesus (ships were often going), for he speaks of his next visit as the *third* (2 Cor. xii. 14, xiii. 1). This visit had made him very sad (2 Cor. ii. 1), for some of his converts sinning worse than heathen—when came back to Ephesus, he wrote to them to bid them separate entirely from any Christian who was thus disgracing his name. That letter not preserved. (See 1 Cor. v. 9-11). They answered his letter, but their answer not satisfactory; they were boasting of their gifts—made excuses for the sins among them instead of grieving over them. (1 Cor. v. 2). Then Paul heard from others about their disputes—even going to heathen judges to settle their quarrels (vi. 1, 5, 6)—many living ungodly lives—confusion in their religious services—some even drunken when met for the Lord's Supper (xi. 20, 21). So Paul had *much to reprove*. Besides this, they had asked *some questions which he answers* in this letter.

After long greetings, he speaks words of praise for their past progress (St. Paul always found some good, even where he had much to blame); and expresses his hopefulness for their future. Then only he touches upon their faults. The first he rebukes is their dissensions, in which some of them had even arrayed themselves under the Apostle's own name, as his special disciples, and as thus superior to others; while other parties had been formed claiming the patronage and leadership of other of their teachers. St. Paul rebukes this spirit by setting forth the grand object and substance of his preaching, that by which its results had been achieved.

I. THE SUBJECT OF PAUL'S PREACHING. vs. 17-25.

1. He describes his work, first, *negatively*; he says *what it is not*.

It is not principally or chiefly the administration of outward ordinances. Christ sent him not to baptize, but to preach. He does not undervalue baptism, which has its place and its value as an ordinance of Christ. But its place is subordinate to that of the preaching of the gospel, which is the great work for which Christ's ministers are sent. There is a strong tendency in every age to exalt the outward and external to the chief place. To baptism very unscriptural and erroneous virtues have been ascribed. St. Paul certainly regarded it as altogether secondary in comparison with the gospel.

Neither does his work consist in appeals of rhetoric and display of mere wisdom of words. The power of the Gospel did not lie in the eloquence of the preacher, the logic of his reasonings or the eloquence of his doctrine. Not themes about religion, not speculations or dogmas, not systems of theology can save men, but only Christ.

2. He describes his work *positively*; it is *the preaching* of the crucified Christ.

It is *Christ* whom he preaches; the personal Christ; not the Church, not human philosophy, not a system of theology, but a person, one who lives and loves, one who reveals God and saves men, one who wants man to come to Him and follow Him.

It is *the crucified Christ*. It is called the preaching of the cross, the cross stands for the death of the cross, the fact, the meaning, the power of Christ's death. Not the incarnation, but the atonement is the central truth of Christianity. The first is never mentioned except as preparatory to the second. "The Son of Man comes (here is the incarnation) to give His life a ransom for many, (here is the atonement). "He loved me and gave Himself for me" (Gal. 2:20) is Paul's Gospel. cf. 1 Tim. 1:15.

3. *The crucified Christ is the power and wisdom of God.*

a. He is the Power of God. Verses 18, 24; Rom. 1:16. It did not seem so. What was to all appearance more weak and contemptible than a man of sorrows, a crucified malefactor, a simple message borne by unlettered fishermen. The world which loves power and thinks it has power, scoffed at such weakness. But the world's power was proved to be weakness. It could not atone for one sin, deliver one struggling with evil, lift one burden of the many that oppressed humanity; and God's weakness proved power. God's weakness, the humiliation and sorrow and death to which the Incarnate one voluntarily stooped, proved to be God's power. In what does the power of Christ consist? (1) In His possession of all the resources, capabilities and energy of God. (2) In the power of love to win and control men. (3) In the suffering of His atonement and completeness of His victory over all evil. (4) In the abundance and efficiency of His grace.

b. He is the Wisdom of God, ver. 24; Col. 2:3. It did not appear so. The Jew wanted a sign, like the wind, the fire, or the earthquake, 1 Kgs. 18:11, 12. But there came a still, small voice, a meek and lonely one, Mt. 12:17-20—no king or philosopher, but a "carpenter's son," and a sufferer. A crucified Christ is to this day the great stumbling block to the Jew. The Greeks sought after wisdom, a philosophical explanation of the universe; they must know the reason of things; and they were offended at what seemed unreasonable or which could not be measured by reason. The distinctive truths of Christianity have been in every age a stumbling block to the worldly wise and self-sufficient. But the world's wisdom proves to be folly; it cannot explain the mysteries it confronts; or answer the questions which arise in every man's heart—whence am I? Whither go I? God allowed man's wisdom to do its utmost, until it felt and confessed its own utter helplessness. Then by "the foolishness of that which is preached" (not by foolish preaching, as these words are sometimes misunderstood), God showed His wisdom which maketh wise unto salvation. To this let us cling in our preaching and teaching.

II. THE EFFICACY OF THE PREACHING OF CHRIST CRUCIFIED:—vs. 26-31.

There are two ways in which power can be measured; two lines in which its efficiency can be tested—by the difficulties it overcomes, and by the results it achieves.

1. *By the difficulties it overcomes.* It uplifts the lowest, purifies the basest, gives power to the weakest. It can take hold of, transform and utilize all that is esteemed base and worthless by the world. The world itself it can conquer, overcome its pride, prejudice and opposition, and bring all to the feet of its rightful Lord. And in doing all this it uses the feeblest and humblest instrumentalities. (vs. 27, 28; Matt. ii. 25; Jas. ii. 5.) It thus sets itself against all human pride, and teaches humility (ver. 29; Rom. iii. 27; Eph. ii. 9.)

2. *By the results it achieves.* Here they are enumerated in a threefold classification:—(1) *wisdom* (1 Cor. i. 24), making men truly wise; enlightening, guiding them, opening to them God's truth and love; (2) *righteousness*, (Jer. xxv. 5, 6; Rom. iv. 25; 2 Cor. v. 21), forgiveness of sins, justification, not our own righteousness, but the righteousness of God. (Phil. iii. 9; Rom. x. 3, 5; (3) *sanctification*, (John xvii. 19; making us holy, transforming us into Christ's likeness, delivering us from all love and power of sin, imparting to us all purity and goodness, and making us to grow up unto the stature of the perfect manhood of Christ. Then all three are summed up in one word—*redemption*, complete salvation from all sin, complete restoration

to all good, a perfect man in a perfect world. Such is the goal to which the Gospel leads, the crown it will bestow. And when that goal is reached it will be seen that everything from first to last is due to God; all is from Him and all is for Him. (Heb. ii. 10.) There will be no glory for man. All will be for God's glory, and God's glory will be not in His power or wisdom or riches, but in His mercy and grace. (Exod. xxxii. 18, 19, xxxiv. 6, 7; Jer. ix. 23, 24; 2 Cor. x. 17.)

CATECHISM LESSON.

THE CREED—"He ascended into Heaven."

Here is a grand truth for our consideration—that Jesus Christ, the eternal Son of God, who came from heaven to take our nature upon Him, to suffer, die, and rise again—has returned to the right hand of God the Father in Heaven, where he still wears our nature at the throne of God. Heb. ix. 24; Rom. viii. 54.

Thus a *Man* has been found who can enter into the very presence of the holy God, John iii. 13. This was the important question raised when man sinned and fell, Gen. iii. 8-10, 24: this is the question that calls for a reply in every anxious heart, Micah vi. 6; this was the question long ago proposed by the Holy Spirit of God, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Ps. xxiv. 3.

Thus a *Priest* has been found who can enter the Holy of Holies, Exod. xxx. 10; Heb. ix. 7; and no longer is Satan able to resist Him, Zech. iii. 1-8; Rom. viii. 33, 34. In the work of the high priest in the tabernacle and temple, God had taught his people to look for the accomplishment of this truth, Lev. xvi.; and at length Christ, laying aside His garments of glory and beauty, Exod. xxviii. 2; Phil. 2, 7; and putting on the ephod of humanity, Lev. xvi. 4; Phil. ii. 8; went with his own blood into heaven, Heb. ix. 11, 12.

Thus a *Ruler* has been found to sit on the throne and dispense the blessings of heaven, Isa. ix. 6, 7. God had taught His people long ago that such an One should come, in the typical history of Joseph humiliated and exalted, Phil. ii. 5-11; see Gen. xxxvii. xlii., etc. Pharaoh said, "Thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou." So "the Lord said unto my Lord, Sit Thou at my right hand, till I make Thine enemies Thy footstool," Ps. cx. 1. See 1 Cor. xv. 25.

"And sitteth on the right hand of God the Father Almighty."

I. Two things are here asserted concerning the POSITION of Jesus in Heaven.

1. *He sitteth*.—Aaron was always represented as standing: his work was never complete. *Sitting*, the position of rest, shows Christ's work to be a finished work, Heb. x. 11-13. But we also read of Christ *standing* in heaven to show that he is always ready to come to the help of His people, Acts vii. 55, 56; Rev. v. 6.

2. *On the right hand*, the position of honour and authority, 1 Kings ii. 19; Mark xiv. 62. For all power is given unto Jesus, Eph. i. 19-23.

II. Three things are taught in the Scriptures concerning the WORK of Jesus in Heaven.

1. *He is the King exalted to give gifts unto men*, Ps. lxxviii. 18; Eph. iv. 9-15: the gift of repentance, Acts v. 31;—of pardon, Col. i. 14;—of faith, Eph. ii. 8;—of eternal life. Rom. vi. 23; above all, the gift of the Comforter, John xiv. 26; xv. 26; xvi. 7; Acts i. 4-8; ii. 33.

2. *He is the Advocate, exalted to intercede for us*, 1 John ii. 1; Heb. vii. 25. This is typically set forth in Exod. xxviii. 12, 21-30.

3. *He is the Forerunner, exalted to prepare a place for us*, Heb. vi. 20; John xiv. 2; Rev. xxi. 2. We must be made meet for the inheritance he is preparing, Col. i. 12.

Christ is thus in Heaven for us, Heb. iv. 14; 1 Pet. iii. 22. Let us therefore "in heart and mind thither ascend." Collect for Ascension Day, Col. iii. 1-4.

Children's Corner.

LEAVES NOT THE LIFE.

"Grandpa what can you be doing," inquired Gerald, coming toward grandpa, with a face full of amused astonishment; "what can you be doing?"

"I am making a gooseberry bush for you," replied grandpa, composedly: "I noticed you liked the ripe gooseberries, when you were at Pemberton Lodge, last week, and I think you would like a bush of your own."

"But, grandpa," began Gerald, looking very

hard at grandpa, and thinking very hard in trying to decide if he was joking, or had quite gone crazy—"grandpa, gooseberry bushes grow; they are not made."

"It pleases me to make this one. All the rest may come as they please," replied grandpa, pinning a leaf here and there to a tall, dry brier, which he had previously planted firmly in a large pot.

"How do you like your gooseberry bush?" Gerald did not wish to hurt grandpa's feelings, but what could he say? He looked at the pretended bush, and at grandpa's face, and was perplexed, for grandpa appeared heartily in earnest in the work of trying to make the bush.

"It cannot have berries on it," he replied evasively.

"It cannot, pray tell me why?" inquired grandpa seeming to be astonished as he drew off a little way to admire his bush, and to glance at Gerald.

"Because, grandpa, it has no life."

Grandpa folded his arms across his breast; he gave a little push up to the glasses astride of his nose; he looked so inquiringly at Gerald, that Gerald felt obliged to add: "Dead bushes do not bear berries."

"How do you know it is dead? You say hard things of a fresh, green bush. See the leaves. Why boy, your grandpa knows that a dead bush does not bear berries, but look, don't you think he has given it life?"

"It will not stay fresh and green, grandpa; you only put on its leaves; you did not put any life in it," said Gerald, gravely, more and more perplexed by grandpa's uncomfortable notion about the bush.

"Will not the green leaves bring it life?" said grandpa; "what is the life of the bush if such beautiful green leaves are not its life?"

"Grandpa dear, you are only hoaxing me: I believe you know it is the sap. The sap makes the leaves grow, and shows that the bush is alive, but the leaves do not make the sap."

Grandpa laid down the leaf and pin: he did no more toward making a bush; he drew Gerald close to him, and laid his hand upon his head, and gave a long pleased look in his face, as he asked: "And you think all those beautiful fresh leaves do not give life to this bush?"

"No grandpa; they never can."

"And suppose they have grown on the bush, what then?"

"Oh, then we would know that the bush was alive."

"Why? if the leaves are not the life of the bush how would you know any better about it if it had leaves of its own?"

Gerald considered.

"I think, grandpa, that the leaves only show that the bush is alive; they do not make it alive."

"Can a bush without leaves be alive?"

"Yes, sir; if I cut off all the leaves of my bushes in the garden they would still be alive."

"Can a bush grow without sap?"

"No, sir; the sap makes it grow."

"But if the bush has sap—that is life—how about the leaves?"

"It will put out leaves, of course, grandpa if it has life."

"Now Gerald," said grandpa, very earnestly, this world may be compared to a garden: every boy and girl, and man and woman in it may be called one of God's plants: what is the difference between God's living plants and the dead ones?"

"What a funny notion, grandpa; I do not believe I know what you mean."

"What is the difference between a real Christian and a make-believe Christian?"

"Real Christians are good, and the make-believes only seem to be good: is that it grandpa?"

"That is right so far it goes, but the difference between God's living plants and the dead ones is that the living ones grow and bear leaves and fruit, while the dead ones have the leaves pinned on."

"Grandpa! what a funny, funny notion."

"The leaves and fruit of God's plants are their works; and boy, many plants, not really living plants of God, have leaves and fruit of a certain kind, but they are dead leaves. Can you tell me why?"

Gerald thought a minute. The lesson he had been taught flashed upon his mind with a new light.

"Grandpa," he said, "do you mean that living plants must have God's Spirit, and that works without God's Spirit are dead?"

Grandpa smiled. "You are right, boy; even dead plants often have leaves and fruit which do not grow from the living power of God's Holy Spirit, which come from outside influences, and are like good, green leaves pinned upon a dry, dead stem. The leaves and fruit, you see, are not the life; the Spirit of God in the heart is the real life, just as the sap in the plant is its life."

"Grandpa, why did you ever try to make a gooseberry bush?" inquired Gerald, looking at the result of grandpa's effort.

"I tried to make it, boy, because I wanted you to remember for the rest of your life that leaves are not the life—that works never make a Christian—but that good works, the leaves of God's plants, must grow by the influence of his Holy Spirit, or they are like dead leaves pinned on; for good works are not the life, they are only the consequence of life. What kind of a plant do you wish to be—a plant with a few leaves pinned on, or a living plant, sending out green leaves and sweet fruit, because God's Spirit has made you a living plant?"

Gerald whispered his answer in grandpa's ear, and grandpa smoothed back his hair and smiled, and taking his hand walked out to the bright sunshiny and fresh air, leaving the dead bush, with its false leaves, while he enjoyed the beauty and fragrance of the living plants holding up such sweet, contented faces in the living garden toward the brightness overhead.

GOD COUNTS.—A brother and sister were playing in the dining-room, when their mother set a basket of cakes on the tea-table and went out.

"How nice they look!" said the boy, reaching to take one.

His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count them," said he.

"But perhaps God did," answered the sister.

"You are right," he replied; "God does count, for the Bible says that 'the very hairs of your head are all numbered.'"

"WHO STOLE THE CHURCH BELL."

This startling question naturally brings to mind the old college days of many readers of this paper, when the "boys" used to climb into the belfry at night (the faculty being asleep,) and remove the clapper from the bell so that it should not ring to wake them at six o'clock in the morning. But the exclamation made by Brother Smith, a member of the church living about four miles away, who, coming into the village, looked at his church and then up to the tower where a new bell had rung for the first time the Sunday before. Seeing the bell was not in its place, he naturally (thinking of old college days,) exclaimed: "Deacon! who stole the Church Bell; I don't see it in its place!"

Deacon.—"No one stole the Bell, Brother Smith. But when it was rung for the first time last Sunday, the tone of the Bell was not a perfect tone. Its vibrations and sound were very dull, and although purchased from a foundry that for many years has been noted for its bells, we decided to return it to them as unsatisfactory, and it was sent back."

Bro. Smith.—"But are we not to have a Bell? Must we do without a Bell because those manufacturers who depends upon the reputation made by others, can not give satisfaction?"

Deacon.—"Oh, no! the Board have now ordered one of the 'Silver Tone' Baltimore Bells, made by J. Register & Sons, Baltimore, Md., and from what I learn of the great number of these Bells in our vicinity and throughout the entire county, I am satisfied we have at last found the place to get a good Church Bell and would recommend any church desiring a satisfactory Bell, to address the Baltimore Bell Foundry before deciding so important a matter as the procuring of a good Bell."