

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. IX.—No. 22. Whole No. 438. TORONTO, THURSDAY, Oct. 9, 1884.

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

The Evangelical Churchman

PUBLISHING COMPANY,

TORONTO, CANADA.

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RETROSPECTION.

Thou shalt remember all the way which the Lord thy God led thee.—Deut. viii. 12.

Cast not away, therefore, your confidence, which hath great recompense of reward.—Heb. x. 35.

He was better to me than all my hopes,
 He was better than all my fears;
 He made a road of my broken works,
 And a rainbow of my tears.
 The billows that guarded my sea-girt path,
 But carried my Lord on their crest;
 When I dwell on the days of my wilderness march
 I can lean on his love for the rest.

He emptied my hands of my treasured store,
 And his covenant love revealed,
 There was not a wound in my aching heart
 But the balm of His breath hath healed.
 O! tender and true was the chastening sore,
 In wisdom, that taught and tried,
 Till the soul that He sought was trusting in Him
 And nothing on earth beside.

He guided by paths that I could not see,
 By ways that I have not known,
 The crooked was straight and the rough made plain,
 As I followed the Lord alone.
 I praise Him still for the pleasant palms,
 And the water-springs by the way;
 For the glowing pillars of flame by night,
 And the sheltering clouds by day.

There is light for me on the trackless wild,
 As the wonders of old I trace;
 When the God of the whole earth went before
 To search me a resting place.
 Has He changed for me? Nay! He changes not;
 He will bring me by some new way,
 Through fire and flood, and each crafty foe,
 As safely as yesterday.

And if to warfare He calls me forth
 He buckles my armor on;

He greets me with smiles and a word of cheer,
 For battles His sword hath won;
 He wipes my brow as I droop and faint,
 He blesses my hand to toil;
 Faithful is He as He washes my feet
 From the trace of each earthly soil.

Never a watch on the dreariest halt,
 But some promise of love endears;
 I read from the past that my future shall be
 Far better than all my fears.
 Like the golden pot of the wilderness bread,
 Laid up with the blossoming rod,
 All safe in the ark, with the law of the Lord,
 Is the covenant care of my God.

—Anna Shipton.

ABIDE IN CHRIST, IN AFFLICTION AND TRIAL.

'Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.'—John xv. 2.

In the whole plant world there is not a tree to be found so specially suited to the image of man in his relation to God, as the Vine. There is none of which the fruit and its juice are so full of spirit, so quickening and stimulating. But there is also none of which the natural tendency is so entirely evil,—none where the growth is so ready to run into the wood that is utterly worthless except for the fire. Of all plants not one needs the pruning knife so unsparingly and so unceasingly. None is so dependent on cultivation and training, but with this none yields a richer reward to the husbandman. In His wonderful parable, the Saviour, with a single word, refers to this need of pruning in the vine, and the blessing it brings. But from that single word what streams of light pour in upon this dark world, so full of suffering and of sorrow to believers! what treasures of teaching and comfort to the bleeding branch in its hour of trial: 'Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.' And so He has prepared His people, who are so ready when trial comes to be shaken in their confidence, and to be moved from their abiding in Christ, to hear in each affliction the voice of a messenger that comes to call them to abide still more closely. Yes, believer, most specially in times of trial, abide in Christ.

Abide in Christ! This is indeed the Father's object in sending the trial. In the storm the tree strikes deeper roots in the soil; in the hurricane the inhabitants of the house abide within, and rejoice in its shelter. So by suffering the Father would lead us to enter more deeply into the love of Christ. Our hearts are continually prone to wander from Him; prosperity and enjoyment all too easily satisfy us, dull our spiritual perception, and unfit us for full communion with Himself. It is an unspeakable mercy that the Father comes with his chastisement, makes the world round us all dark and unattractive, leads us to feel more deeply our sinfulness, and for a time lose our joy in what was becoming so dangerous. He does it in the hope that, when we have found our rest in Christ in time of trouble, we shall learn to choose abiding in Him as our only portion; and when the affliction is removed, have so grown more firmly into Him, that in prosperity He still shall be our only joy. So much has He set His heart on this, that though He has indeed no pleasure in afflicting us, He will not keep back even the most painful chastisement if He can but thereby guide

His beloved child to come home and abide in the beloved Son. Christian! pray for grace to see in every trouble, small or great, the Father's finger pointing to Jesus, and saying, Abide in Him.

Abide in Christ: so wilt thou become partaker of all the rich blessings God designed for thee in the affliction. The purposes of God's wisdom will become clear to thee, thy assurance of the unchangeable love become stronger, and the power of His Spirit fulfil in thee the promise: He chasteneth us for our profit, that we might be partakers of His holiness.' Abide in Christ: and thy cross becomes the means of fellowship with His cross, and access into its mysteries,—the mystery of the curse which He bore for thee, of the death to sin in which thou partakest with Him, of the love in which, as sympathizing High Priest, He descended into all thy sorrows. Abide in Christ: growing conformity to thy blessed Lord in His sufferings, deeper experience of the reality and the tenderness of His love shall be thine. Abide in Christ: in the fiery oven, one like the Son of man will be seen as never before; the purging away of the dross and the refining of the gold will be accomplished, and Christ's own likeness reflected in thee. O abide in Christ: the power of the flesh will be mortified, the impatience and self-will of the old nature be humbled, to make place for the meekness and gentleness of Christ. A believer may pass through much affliction, and yet secure but little blessing from it all. Abiding in Christ is the secret of securing all that the Father meant the chastisement to bring us.

Abide in Christ: in Him thou shalt find sure and abundant consolation. With the afflicted, comfort is often first, and the profit of the affliction second. The Father loves us so, that with Him our real and abiding profit is His first object, but He does not forget to comfort too. When He comforts, it is that He may turn the bleeding heart to Himself to receive the blessing in fellowship with Him; when He refuses comfort, His object is still the same. It is in making us partakers of His holiness that true comfort comes. The Holy Spirit is the Comforter, not only because He can suggest comforting thoughts of God's love, but far more because He makes us holy, and brings us into close union with Christ and with God. He teaches us to abide in Christ; and because God is found there, the truest comfort will come there too. In Christ the heart of the Father is revealed, and higher comfort there cannot be than to rest in the Father's bosom. In Him thou seest a thousand times more given thee than thou hast lost; see how God only took from thee that thou mightest have room to take from Him what is so much better. In Him suffering is consecrated, and becomes the foretaste of eternal glory; in suffering it is that the Spirit of God and of glory rests on us. Believer! wouldst thou have comfort in affliction?—Abide in Christ.

Abide in Christ: so wilt thou bear much fruit. Not a vine is planted but the owner thinks of the fruit, and the fruit only. Other trees may be planted for ornament, for the shade, for the wood,—the vine only for the fruit. And of each vine the husbandman is continually asking how it can bring forth more fruit, much fruit. Believer! abide in Christ in times of affliction, and thou wilt bring forth more fruit. The deeper experience of Christ's tenderness and the Father's love will urge thee to live to His glory. The surrender of self and self-

will in suffering will prepare thee to sympathize with the misery of others, while the softening that comes of chastisement will fit thee for becoming, as Jesus was, the servant of all. The thought of the Father's desire for fruit in the pruning will lead thee to yield thyself afresh, and more than ever, to Him, and to say that now thou hast but one object in life,—making known and conveying His wonderful love to fellow-men. Thou wilt learn the blessed art of forgetting self, and even in the affliction availing thyself of thy separation from ordinary life for the pleading for the welfare of others. Dear Christian, in affliction abide in Christ. When thou seest it coming, meet it in Christ; when it is come, feel that thou art more in Christ than in it, for He is nearer thee than affliction ever can be; when it is passing, still abide in Him. And let the one thought of the Saviour, as He speaks of the pruning, and the one desire of the Father, as He does the pruning, be thine too: 'Every branch that beareth fruit, He purgeth, that it may bring forth more fruit.'

So shall thy times of affliction become thy times of choicest blessing,—preparation for richest fruitfulness. Led into closer fellowship with the Son of God, and deeper experience of His love and grace,—established in the blessed confidence that He and thou entirely belong to each other,—more completely satisfied with Him and more wholly given up to Him than ever before,—with thine own will crucified afresh, and the heart brought into deeper harmony with God's will,—thou shalt be a vessel cleansed, meet for the Master's use, prepared for every good work. True believer! O try and learn the blessed truth, that in affliction thy first, thy only, thy blessed calling is to abide in Christ. Be much with Him alone. Beware of the comfort and the distractions that friends so often bring. Let Jesus Christ Himself be thy chief companion and comforter. Delight thyself in the assurance that closer union with Him, and more abundant fruit through Him, are sure to be the results of trial, because it is the Husbandman Himself who is pruning, and will ensure the fulfilment of the desire of the soul that yields itself lovingly to His work.

"NAGGING CHILDREN."

A writer in the *New York Tribune* offers good, sensible words upon the subject of "nagging" children. The term nagging, according to one of our literary authorities, means "not scolding, reproof, or outright punishment, but being always at a child"—finding continual fault with him about little things.

It is not always easy for us to distinguish between what is essential and what is an accident of development in our children. For the former we must have long, patient, and judicious, training reaching from infancy to maturity; slowly weeding out elements that are noxious, and as slowly incorporating those that are wanting, just as we graft pears upon quince roots, or apples on the thorn tree. For accidental qualities, we have only to wait their outgrowth. Yet these qualities, mainly, and not the essential ones, provoke "nagging," of which mothers far more than fathers are apt to guilty.

At one time in the life of a boy, and this applies to girls as well, he delights to get into the ink. Look out, then, for stains on the carpet, scribbling in your choicest books, and blotches on handkerchiefs, aprons, dresses, and table covers; they are as certain to come as March winds, and almost as trying; but they go of themselves, and "nagging" neither hastens nor delays their departure. Dancing a chair about on one leg while sitting, is another stage that nervous children have to go through, and it lasts until they grow into easy self-confidence. Though excruciating to the susceptible looker-on, patience is the only remedy. Mild expostulation and pleasant ridi-

cule may hasten the progress of the disorder to a happy termination, but it will cure itself in time.

Slamming doors and leaving them open, mark another regular stage in the growth of every boy. Life is too short in the juvenile estimation to shut them quietly, perhaps to shut them at all; and about this time, all along before and after, he has too much on hand to stop and wipe his shoes when he comes in from the muddy street. What matters a little mud? As he sits by the stove, warming his feet and leaving traces of their presence, what more natural than that he should whistle or sing a comic song or a psalm tune comically? He doesn't mean anything wrong by it. The boy nature, exuberant, effervescent, overflowing, must work itself off in some manner or dangerous consequences will ensue, the very worst of which would be ill-nature resulting from suppression. "Nagging" does no good at all; it only makes matters worse. Coeval with muddy feet and slamming doors are images in pencil on the house, finger-marks on the windows, especially of a frosty morning when they are so tempting as tablets, trials of the new jack-knife on the dining table or the pillars of the front porch, marginal readings on spellers and arithmetics in hieroglyphics that not even Champollion could have deciphered; the boy's name in unformed chirography scrawled in chalk or pencil everywhere—on the coal bin, the barn door, the parlor window sill, the walls of his sleeping room; all these testify to the presence of the boy in the house. Can he help it? Are such things to be allowed? By no means; they are to be borne with, kindly rebuked perhaps, and the activity that engenders them turned into a channel large enough and attractive enough to absorb it all. A damp cloth will remove the chalk and finger marks, erasive soap will take off the plumbago; tartaric acid obliterate the ink spot; but what can eradicate from the child's character the effects of perpetual "nagging"?

The time comes fast enough when there will be no little careless hand to make a "muss" on the clean table cloth, no tiny fingers to scatter things around, no clatter of childish feet on the stairway. Fresh paper may cover all the marks on the hard finish; paint may conceal the ambitious handwriting on the woodwork; and those traces of boyish pranks that still remain, the mother's eye and heart may cherish as sacred to the memory of the dead or the absent, as something she would not willingly be without.

In a genial wholesome, tolerant atmosphere, the boy and the girl will go through the various stages of growth from childhood to adult life, dropping whatever is in its nature juvenile, little by little, as naturally as the bean vine drops its seminal leaves; but the forbearance and loving patience of the wise father and judicious mother who, under innumerable provocations, refrained from "nagging" will not be forgotten.—*Parish Visitor*.

British & Foreign News.

ENGLAND.

OXFORD LAY AND CLERICAL UNION.—At the recent conference held at Wycliffe Hall, the discussion on the question, "How can the Church of England Win the Confidence of Working People?" was opened by the Rev. R. Hobson, Vicar of St. Nathaniel's, Liverpool, who said:—Having had this question put before me to discuss, permit me to make the following general observations. First, I take it the question speaks of winning the working people to God and His Christ, and then to the church of this land. Secondly, that it is a humiliating confession that the church of this country has not the confidence of the working people, which I fear is only too true in that they are not found devout worshippers in large proportion within her fold; yet I feel sure of this, if she has not their confidence,

no section of Christians has in any great degree. Thirdly, as there are at least eight millions of artisans in England, what a noble aspiration it is to win them for God, and bring them within the fold of our own beloved Church. Let us awake to our responsibilities to these sons of toil at our doors. I will first answer the question put before me negatively. It is a mistake to build churches for the working classes as such, they feel it savours too much of caste; the announcement, "No collection" they look upon as an insult; no class is more willing or generous in paying for what interests them than working people. It is a mistake to suppose that any kind of ministry will do for them. It ought to be known a successful artisan must be a man of considerable intelligence, he knows whether the nail is hit straight on the head or not. It is a mistake to suppose their vices must be condoned and their interests set off against those of the wealthier classes. No class of people are more ready to have their faults exposed and real remedies applied; and that man is an enemy to his country who sets class against class under any pretext whatsoever. It is a mistake to suppose it necessary to begin with penny readings, concerts, penny banks, sick and burial societies, and perhaps soup kitchens. I have known these means tried, and never known them to succeed in producing any large spiritual results. Spiritual work must be done not only by spiritually-minded persons but by spiritual means. It is a mistake to seek and use educated extraneous help. The better way is to look to the communicants for all kinds of helpers. Their influence is concentrated in that they worship where they work. The communicants ought to be to the parish as the heart is to the human body. It is a mistake to suppose the working classes are more given to infidelity, in proportion to their numbers, than any other class. In now answering the question affirmatively, I should say there is no doubt as to the vantage ground which the Church of this country has in the estimation of the masses of the people. I am fully persuaded if only the clergy and Christian laity of the National Church would utilize this vantage ground with more sanctified common sense they would soon see compensating results in practically reaching the masses for God. I shall give an answer to the question in ten parts. 1. If they are to be spiritually won, that Gospel which is the power of God unto salvation must be carried to them wherever they can be met, in the home, on the wayside, or in times of sorrow, and in the first instance by the incumbent himself. 2. The great need in dealing with the people in general is in one word adaptation, specially in language. Few men in these days have the moral courage to be considered at least unlearned through the free use of the language of working people; many men prefer the stilted method to laying themselves open to such a reproach as that of being a "plain preacher." I desire, also, to state that the power of adaptation is rarely found among the laity, who, I fear, are become in their study of God's Word even more abstracted than the clergy, and more theologically technical. 3. The next best way of winning the working people is by the holy consistency of the lives of those who seek their eternal good. We must not allow ourselves to be blind to the fact that the working people do not half believe in the teachers of the Gospel. 4. By adaptation in the public preaching of the Gospel. Nothing can compensate for defect here. It is more than possible the present style of preaching is for the people too abstracted, too cold. Two Scripture-readers were talking together, and one, accounting for the success of the other in getting workmen to church, said: "Well, you know that if you get a man to church once he may go again, because he can't help but understand your minister; whereas, if I get a man to church, he is sure not to come again, as there is nothing for him; in fact, I can scarcely, at times, understand my minister myself." I feel sure want of adaptation of this kind will account for the emptiness of numbers of churches, even where there are good men and able in charge of them. 5. By open-air and mission-room services. Numbers can be reached in the open-air who cannot be got at otherwise. It is good and helpful if it were nothing more than a testimony that the Church is alive and in real earnest. I think well of the Salvation Army in this direction (minus its errors in doctrine and extravagances in its operations), as there is a class of working people who can, perhaps, be reached only in this way, though I am sure a large proportion of the artisan class are too manly to care for the many silly and irreverent doings of that strange body of people. Mission-rooms may be of vast use if only men can be got to conduct them who are adapted for evangelistic work. If there be not such there is a grave necessity for a training school for evangelists. Mission-hall services must be carried on as enlisting places for the Church. The ordinary working man prefers,

however, the c services are ad the working pe instance, as pe without a Litu most popular l lieve also that of immense he over estimate 7. A most pov who will succe and ministry is is a deep yearn for sympathy. arresting their latent Protest among the peo tion, and religio my opinion of Churches." Th ing classes. I bined system o only a short tin me, "I'd as sc kitchen as my responsibility c minded in the c They like this. can carry on th think both can are combined i The power of o I believe in a d work and every sider it more th parish to fall i Minor ways are tism; by allowi and not to omit mourners before a word of praye funeral; by hav deceased worki now conclude b these methods understood to b the Bishop of Church Congre parish of 4,500 in it, but only s There are only and not one fa houses with mo 133 families livi roughly poor w the Church of F brick church, h there is a simpl tendance of 700 noon, and 950 i are rented and there is an aver and 450 in the municants is ov and nearly half this parish bega ago with four pe built, and has n Scripture-reade organist. But teachers, 120 C 600 adults on th The practical an in this parish an some of the peo careless. But t the cause of Go in the district. or a single kno add that in this to help the wor ticism beyond truths taught, th effecting far gre cient agents by venture to say t of the clergy an try them.

THE E. C. U MASSES.—The throw away the its recent annua sion was not the tion, but the ev man, Mr. Shaw the cessation of

however, the church to the mission-hall, if only the services are adapted to his condition. Why not give the working people evangelical addresses in the first instance, as permitted by the Shortened Services Act, without a Liturgical service, and add hymns of the most popular kind with extemporary prayer? I believe also that well-conducted missions in church are of immense help. 6. Domiciliary visiting cannot be over estimated, but there is visiting and visiting. 7. A most powerful weapon is sympathy; the man who will succeed must be a man whose whole soul and ministry is saturated with sympathy. I find there is a deep yearning amongst the masses of the people for sympathy. 8. I know another effective means of arresting their attention, and that is an appeal to their latent Protestantism, which happily still slumbers among the people in favour of the Bible, the Reformation, and religious liberty. Allow me here to express my opinion on the question of "Free and Open Churches." This is not the panacea to win the working classes. I have come to the conclusion the combined system of let and free sittings is the best. It is only a short time since a seat-holder in church said to me, "I'd as soon give up my old arm-chair in my kitchen as my pew in church." 9. By casting the responsibility of the whole parish on the spiritually minded in the church. This will set all such to work. They like this. The late Dr. Guthrie said no one man can carry on the pastoral and evangelistic work. I think both can be done by one man if the two gifts are combined in one man in any considerable degree. The power of organization is essential in such a case. I believe in a distribution of work, *i. e.*, every man to work and every man to work suited to him. I consider it more than a mistake to allow the work of a parish to fall into the hands of a few persons. 10. Minor ways are, by a word to parents before a baptism; by allowing the people *en masse* at a wedding, and not to omit the last exhortation; by prayer with mourners before they carry out their dead; by at least a word of prayer for such when first in church after a funeral; by having the "Dead March" played for the deceased working man as well as for the squire. I shall now conclude by stating that effect has been given to these methods in a parish in Liverpool (it was well understood to be Mr. Hobson's own parish), of which the Bishop of Liverpool said at Derby during the Church Congress of 1882; "I know at this moment a parish of 4,500 people in Liverpool with not a rich man in it, but only small shopkeepers, artizans, and poor. There are only thirty families in it who keep a servant, and not one family who keeps two. There are 195 houses with more than one family in each. There are 133 families living in cellars. In short this is a thoroughly poor working-class parish. Now what does the Church of England do in this parish? In a plain brick church, holding 1,000, built thirteen years ago, there is a simple, hearty service, and an average attendance of 700 on Sunday morning, 300 in the afternoon, and 950 in the evening. About half the sittings are rented and half free. In three mission-rooms there is an average attendance of 350 in the morning and 450 in the evening. The total number of communicants is over 800, almost all of the working classes, and nearly half men." . . . "The worthy minister of this parish began his work alone about fourteen years ago with four people in a cellar. He has seen a church built, and has now with him one paid curate, one paid Scripture-reader, one paid Bible-woman, and one paid organist. But he has 82 voluntary Sunday-school teachers, 120 Church-workers, 17 Bible-classes, with 600 adults on the register, and 1,700 Sunday scholars. The practical and moral results of the Church's work in this parish are patent and unmistakable. Of course some of the people remain to this day unaffected and careless. But the congregation raises 800*l.* a year for the cause of God. There are 1,100 pledged abstainers in the district. There is not a single house of ill-fame, or a single known infidel in the parish." I shall only add that in this work there are no special circumstances to help the work, there is not even the accent of æstheticism beyond a plain service. I believe the same truths taught, the same methods used, are capable of effecting far greater results in the hands of more efficient agents by the power of the Holy Ghost. And I venture to say to my dear and honoured brethren, both of the clergy and laity, who have not already done so, try them.

THE E. C. U. AND THE EVANGELIZATION OF THE MASSES.—The English Church Union proposes to throw away the sword and take up the trowel. At its recent annual meeting the chief subject of discussion was not the wickedness of the Church Association, but the evangelization of the masses. The chairman, Mr. Shaw Stewart, indulged in jubilation at the cessation of "persecution," and said the Union

might now, "without let or hindrance, do its 'legitimate work for the Church of God,'" and to judge by the speeches that followed, the outcome of the meeting should be a kind of new London City Mission on Ritualistic principles. Now, "evangelization" means the proclamation of the Gospel, and if the E. C. U. were going to preach the Gospel, we could only wish it God speed in its new enterprise, even though its members "follow not with us." But we know that there is such a thing as "another Gospel which is not another;" and although St. Paul could and did rejoice when Christ was preached, though it might be "of contention and strife," the condition of his rejoicing was that "notwithstanding, every way," Christ was preached, and he could use very strong language about even an angel who should preach any other Gospel. At first sight the E. C. U. idea of the Gospel looks well. One leading speaker complained of the "spurious Christs" about the world just now, "Christ without the Cross," proposals to "reform mankind by reading-rooms and dancing-saloons," which, it was justly said, "would never convert the heart." The *Church Times*, in commenting on the matter, quotes our Lord's words, "I, if I be lifted up, will draw all men unto Me," and adds, "Stiff-starched priests will not believe this, and maugre on year after year in a respectable unbelieving fashion, which makes everybody comfortable but leaves outsiders unconverted." No truer sentence was ever penned; but if the *Record* had said it, what an outcry there would have been against bigotry and fanaticism! But on looking a little closer, what do we find? We find that "lifting up Christ," means the celebration of the Holy Eucharist." The ordinary services of the Church are admitted to be unsuited for Evangelical purposes, but the Communion Service—we presume with the adjuncts customary at St. Peter's, London Docks—is so simple, and so easily understood of the people, that it is henceforth to be the great agency for preaching the Gospel to East-end roughs. Truly, our Ritualistic friends change their front with marvellous rapidity. Their contention has always been that St. Paul's words, "Ye do show forth the Lord's 'death till He come'" mean a showing forth to God, in other words a commemorative sacrifice. The Protestant view, we need hardly say, is that in the Lord's Supper the LORD'S death is "shown forth" to man, that is to the faithful communicant. But now the Protestant view is, if not to be affirmed, to be acted upon by the opposite party, and in the extremest manner. They are, in fact, aiming at that most unintelligent and semi-heathen form of professedly Christian worship, "going to mass;" and when the *Church Times* entitles its leading article on the subject "The Masses," the inference is irresistible that the two-fold meaning of the word was not forgotten by the editor.

The E. C. U. speakers, however, are not quite consistent with each other. One of them, the Rev. R. J. Ives, spoke, from his point of view, very sensibly. He positively was daring enough to acknowledge that some little home mission work did exist before the days of "Father Lowder." He urged that the best time to reach the masses is Sunday evening—which remark, from a High Churchman, is equivalent to the abandonment of the Communion Service as the chief evangelistic agency. He advocated mission services after the ordinary "evensong," to be "of the simplest character, with an awakening sermon, or an instruction upon some fundamental truth of our holy religion, the whole service not lasting more than an hour." And then, if a clergyman, instead of retiring at once into the vestry as soon as the service was over, were to pass into the church, and move up and down the aisles amongst the people, and speak to them one by one, and so get to know them personally, a step would have been taken in the right direction." Services of this kind have been tried by an Islington clergyman, the Rev. Churchill Julius (recently gone to Australia, as Archdeacon of Ballarat). We believe he carried them on for two years, and that they were highly successful in attracting outsiders and feeding the ordinary services. But no doubt we shall be told a year or two hence that the plan was invented by the E. C. U. That is the usual fate of Evangelical methods. The Ritualists first borrow them, and then claim the honour of having introduced them. The Evangelicals did, however, get some slight justice done them at the E. C. U. meeting. A delegate from Sheffield admitted that his town had long been in the hands of the Evangelical clergy, and that they had worked "hard and well in their own way." Another speaker thought that each of the three great Church parties had a mission to the people. "Sanitary and secular matters should be dealt with by the Broad Church, the rough work of conversion by the Low Church, while the High Church folk tried to build up the con-

verted into consistent Christians." The "rough work of conversion"! We hail with satisfaction the admission that, after all, the simple Gospel as preached by Evangelicals is the real instrument for such "rough work" as turning men from darkness to light and from the power of Satan unto God. But, then, what becomes of the scheme for evangelizing the masses by the agency of high celebrations? As to the part allotted to the High Church school in the proposed division of labour, we are not in the least afraid lest those who may be converted from among the masses by Evangelical instrumentality should require the teachings of the E. C. U. in order to become consistent Christians. We do not for a moment deny that moderate High Church views have a rightful place in the Church of England; but they must be moderate indeed if they are to give any satisfaction to men who have passed from death unto life through embracing with the heart the soul-saving truths of Evangelical religion.

The whole scheme, however, seems to be more or less contingent on the cessation of that litigation which has hitherto exhausted the energies of the E. C. U. Is there any ground for this expectation? What does the Church Association say? Is it also going to transform itself into an Evangelization Society? Well, we will venture to make a suggestion to the E. C. U. Suppose its Council prevails upon all its members to abandon all illegalities in the conduct of Divine service. That will at once disarm the Church Association. Its object will be achieved, and we are sure it will be ready most gracefully to retire. Then the English Church Union will be free to throw its energies into the evangelization of the masses without fear of interruption.—*The Record*.

The Bishop of Lichfield has arranged a visitation, which, if permitted to carry out, will occupy his lordship for the next three years, and involve the visitation of nearly 500 parishes. Schedules asking for the various information required respecting the religious and pastoral work of the parishes, will be sent out in advance of the Bishop's visit. Wherever possible meetings of the clergy and churchwardens will take place, and children will be catechised and confirmation services held.

It is proposed to erect a memorial window in the Octagon Chapel, Bath, to Sir William Herschell, who composed several hymn and chant tunes for the use of the choir there.

Extensive preparations are being made for the Church Mission which is to be held throughout the East of London during November. Already 400 have volunteered for the work, and steps are being taken to secure the co-operation of an equally large body of female helpers.

UNITED STATES.

EPISCOPAL CHURCH FAIRS.—In the New York Episcopal Convention last week there was presented a report from the Memorial Committee of St. Paul's church, at Stapleton, saying that the committee had discovered that several ministers and churches were violating the laws of the diocese in permitting the sale of various articles at church fairs by disposing of chances to numerous individuals. The committee offered a resolution to the effect that in all parishes it was the duty of the pastor to prohibit such violations of church laws. Mr. Stephen P. Nash said: "This Convention is meeting here for the purpose of legislating for the churches in this diocese, and I think the suggestions of this Memorial Committee uncalled for, and I therefore move that the committee have leave to withdraw their report." In replying to Mr. Nash a lay delegate said it was an undisguised fact that churches had been broken up by this mild form of gambling and that such matters were done in violation of not only church but State laws. Bishop Potter put the motion and it was carried by a large majority. One of the Memorial Committee then asked that the proposed canon at the last of their report be added to the laws of the diocese. It provided that any minister who should violate any of the laws of the church in respect to the sale of any articles by lottery, from which the church would be benefitted, be liable to presentment and trial. This motion was lost. We do not understand that the Convention by this course manifested any approval of the illegal and immoral practice alluded to, but it believed the existing laws of the State and the church were adequate. They certainly are if properly enforced.—*N. Y. Observer*.

PRAYER MEETING OF SCIENTISTS.—It is not

generally known that one feature, and a most interesting one, of the annual session of the American Association for the Advancement of Science is a gathering, on the Sabbath that falls during the meeting, of those members who are Christian believers. This usage has prevailed for some years in the British Association, and has been an occasion of very interesting fellowship and testimony. Some five years ago it was begun in the American Association, by a few of the Christian scientists who desired a similar opportunity of bearing witness to their faith in the gospel. At the recent session of the body in Philadelphia, the largest and grandest gathering that it has ever held, this little Sabbath afternoon prayer-meeting was observed, as usual, and was a scene never to be forgotten by those who had the privilege of being present. It is to be noted, that this meeting is not an exercise of the Association, as a body, but a gathering of those members who are thus minded. The Association has for its objects those of science strictly; and in point of religious matters, it comprehends all shades of belief and opinion. But if any one thinks that "advanced" scientists are largely or necessarily unbelievers, we would that he had been present on that Sabbath in Philadelphia, and heard the testimonies and felt the glow of that striking and touching hour.

The day was hot; the week-day labors and entertainments had been, and would be, very exacting; and many of the members were seeking coolness and rest by staying over Sunday out-of town. Still, the room was filled. The British Association, which had finished its session the week before at Montreal, had sent a large number of its members, as visitors or delegates, to the American body; and many of these friends from abroad were seen in the meeting for prayer, mingled among our own members. Two eminent British Professors, Carruthers and Bennett, took part in the services; and nothing could be more interesting than their expressions. Distance and nationality were already lost in the friendly fellowship of science; and now this was merged in the closer and loftier brotherhood of disciples, rejoicing to acknowledge a common Lord, a common salvation, and a common inheritance of glory. Especially touching was the prayer of Prof. Carruthers, for fellow scientists who were still strangers to the hope of the gospel.

So deep and precious was the impression made, that the meeting had to be prolonged beyond the appointed hour for closing. The leader, Prof. De Forest, of Alabama, consented to extend it for fifteen minutes. "Blest be the tie that binds," and "We praise Thee, oh God! for the Son of thy love," with other familiar verses, were sung with great warmth; and when the time came for parting, all felt that the occasion had been one of very rich and peculiar interest.—*N. Y. Observer.*

FOREIGN.

THE POPE AND THE FREEMASONS.—*Texas Siftings* says.—The Pope is after the Masons again with an ecclesiastically sharp stick. The hostility of the Church to Masonry, however, is no new thing. It reminds one of the little darkey who had a spelling book, the frontispiece of which was a picture of a bull chasing a little boy. Every morning when the little darkey opened his spelling book, he studied the picture with great interest, and remarked: "De bull ain't cotched him yit." Just so with the Papal bull and the Masons. The Papal bull is always after the Masons, but it "ain't cotched 'em yit." The Masonic fraternity contend that the attacks of the Pope only serve to make the order more popular, as it causes many to join it in order to exhibit their hostility to the Roman Catholic Church.

Home News.

DIocese of Toronto.

WYCLIFFE COLLEGE.—At three o'clock on Monday afternoon next, the 13th of October, the first annual commemoration of the Wycliffe College Alumni Association will be held at Wycliffe College. The Alumni Association is composed of the graduates of Wycliffe College. At their last meeting in June it was decided to hold in October a union dinner of the graduates and undergraduates for the purpose of uniting the bonds of sympathy and brotherhood. This is to be held on the evening of Monday,

the 13th, and will of course be of a private nature. In addition to this they also determined that at the same place, in the afternoon of the same day, a public meeting should be held, to which all the friends of the College should be invited, when papers and addresses should be delivered upon topics dear to every lover of our Church, the martyrs of the Reformation, and the evangelical purity of the Church of England. We hope that this conference, through God's blessing, will be of great and permanent usefulness. We would be glad to see all who are interested in evangelical truth, and all such may know that if by any oversight an invitation has not been sent them that they are heartily welcome.—*Communicated.*

TORONTO.—Dr. T. J. Barnardo, the well-known philanthropist of London, Eng., who has established the homes and training schools which bear his name for destitute children in England, delivered an address touching on his work in Shaftesbury Hall on Thursday last. Notwithstanding the drizzling rain which fell about the time appointed for the meeting there was a very large attendance at the Hall. Mr. S. H. Blake occupied the chair, and beside him on the platform were Dr. Barnardo, Vice-Chancellor Proudfoot, and others. In opening the meeting Mr. Blake alluded to the great and godly work which had been performed by Dr. Barnardo in Great Britain, and stated that gentleman had begun his great work with one boy and that yesterday no less than 1,411 children were being cared for in England in homes under his supervision. The annual expenditure for supporting the homes amounted to a quarter of a million dollars.

Dr. Barnardo, who was received with applause, is a man apparently about forty years of age. In opening he said he had come to tell the people of this new country of the way in which destitute children in England had been cared for. He would allude to the causes of destitution in the old country, and his own personal history in connection with the work as had been suggested by the chairman. Then he intended to speak about the work which they were doing in the way of immigration, and at the same time answer some objections which had been urged by the newspapers. London, he said, had a population of over four millions of people and in the great struggle for existence some were forced to the wall, leaving their children homeless and destitute. Some of these homeless children had perhaps been the children of those who had been industrious people, who were lost to society, and who were rendered practically helpless. In some cases the parents died leaving but little provision for their children. Again some children had been deserted by their parents. A certain number of children every year reached the lowest condition of destitution. The people of England had to keep up their work of reform. There were agencies at work to ruin their poor children. Here the doctor described the common lodging-house where there stopped nightly thousands of men and women who had no homes. The common lodging-houses in Chicago were palaces to those in London. Beds could be had in these common lodging-houses in London for three pence per night. Some of these houses contained 400 beds, and he had seen as many as seventy and eighty beds on a single floor. Such houses were patronized by the most degraded classes of people both young and old. There were old white haired men and women, and young children who had never known what it was to have a home. Here worked the most evil influences upon young children. There were about 80,000 people in London who slept nightly in these lodging-houses, and of this number about 20,000 were children of both sexes under fifteen years of age. It was now eighteen years since the speaker first became interested in the work of rescuing young children. He here relates how he, when a student at college, met a wail who showed him around the slums of London, and becoming deeply interested in the work of rescuing these unfortunate ones, four years afterwards he got possession of a large house, and after whitewashing it himself in company with others, they hunted up their first twenty-five boys. From that their work increased till in a very short time they had an institution which would accommodate 350 boys. These boys were given a useful training. His hearers could understand how this work grew from a very small beginning. At first they only cared for boys, and afterwards they took up the cause of the hundreds of destitute little girls. He then described the cottage system, which they had adopted. About sixteen young girls from the baby up are cared for in a cottage by a Christian, motherly woman. These little girls were under as high moral influences as prevailed in the average home. The boys were taught nine trades. They were bootmakers, brush-makers, tailors, carpenters, sawyers, wood-workers, printers, cooks, etc. They learned the dignity and

honour of labour. With reference to the subject of immigration, he had only to say that they were very careful as to the class of boys and girls they sent out to this country. In the first place they were of marked good character, and each child was examined by a physician as to health. If there was any sign of disease whatever the child was not sent out. He wished it understood that only children who had been well trained were sent to this country. The children were placed with Christian people in Canada, and the institution looked after their boys and girls after they had been placed with people. Their progress was carefully watched. The speaker referred to the branch home which had been established in Peterboro' by Mr. and Mrs. George A. Cox. Dr. Barnardo, in concluding, said he proposed to take out boys to the North-West, where they would be taught farming. He had just been to the Rocky Mountains, and had selected a suitable location of about 3,000 acres for this purpose. A vote of thanks was tendered to the speaker, and a collection was taken on behalf of the work.

On Wednesday evening last the members of St. James' Cathedral Choir presented their late organist, Mr. E. R. Doward, with a very beautiful gold watch chain and seal, accompanied with an address expressive of their regret at the severance of his connection with the choir after six years' association in the musical services of the Cathedral. The address refers with pleasure to the complimentary resolutions passed by the Vestry during that time in relation to Mr. Doward, and the choir congratulates Mr. Doward upon the success that is attending his efforts in his new sphere of labour, and concludes as follows:—"Be pleased to accept the accompanying gift as a small memento of our kindly feeling towards you as well as an estimate of your musical abilities. May its links serve to remind you of those stronger ties of human sympathy and affection which sustain us in our journey through life under adverse circumstances and harsh treatment."

The Board of Management of the Infants' Home purpose holding their annual meeting on Saturday, October 11, at 3.30 o'clock, at the Home on St. Mary St. Nine years ago this most estimable charity was begun by two or three ladies whose tender hearts were touched by the sufferings of little babies, waifs and strays deserted by their mothers, or what was equally bad, sent to a baby-farm. It was thought, too, that something might be done for the mothers, that they could be taught to do their duty, and give a mother's love and care to their children; so a house was taken on Caer Howell St., and in a very small way the good work was begun. Subsequently a larger house was taken on Yonge St., where for six years the work was carried on steadily; two years ago another move was made into a large and commodious building on St. Mary St. erected for the purpose, the fruit of many prayers and much labour, and now the committee cordially invite all those who take an interest in the Institution to be present at their meeting. As a rule it is open to visitors every day but Saturday; an exception will be made the day of the meeting, and all who desire to go over the Home will have an opportunity of doing so.

The Provincial Convention of the Y. M. C. A. will be held in Peterborough, beginning Thursday, the 23rd of October, at 2.30 o'clock p.m. The afternoon will be devoted to organization and reports from local Associations. In the evening a short welcome meeting will be held. The Convention will then immediately proceed to take up the following topics, discussion of which will occupy the time till Saturday night:—Why should our work continue to be especially for men? What can we do for young men socially? (D. A. Budge, Montreal). Discussion on Executive Committee's Report. College work (conducted by L. D. Wishard, College International Secretary, New York—Papers from Toronto, Queen's, and Montreal Universities). How can Secretaries assist Associations already existing in their neighbourhood, and in organizing new ones? To what extent have secular agencies been helpful in Association work? Work for Boys (W. H. Sallman, London). The Young Men's Bible Class: why should there be one in every Association? (W. H. Howland, Toronto). Railroad work, (W. J. Orr, St. Thomas). How can local Associations assist the Executive Committee? (R. C. Morse, Secretary International Committee, New York). The Sustentation of Associations in small towns, (J. F. Jeffers, Peterborough). Interspersed with the topics will be frequent devotional exercises and Bible readings. On the Sabbath, 26th October, a Consecration Meeting will be held at 9.30 a.m., a Young Men's Meeting at 4 p.m., and the Farewell Meeting at 8.30 p.m. The

places in which to be announced later

The Church V... an application for assistance in cloth... She writes of the almost naked... Society's labours... ance so much... special donations of course special... C. W. M. A., 48... warded free of... Mrs. O'Reil

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BRADFORD.—... for this parish we... day, Sept. 24th... was earnestly an... Campbell, upon t... domestic, and fo... Church the meeti... vest thanksgiving... was ably and effec... bell to that end... connection with... day, Sept. 24... children took par... held at 1.30 p.m... marched in proce... down to the drill... enjoyable tea, pro... Sunday School a... teachers enjoyed... the afternoon, an... the rain of the ev

OMEMEE.—Sp... this parish on S... 11 a.m.; St. Jame... Emily, 4 p.m... at all the servic... addressed the Su... fore the morning... preached a missi... was shown in all... that the Mission... benefited by Mr.

APSLEY MISSI... were held in thi... Tuesday and We... The deputation co... missionary secret... Dean of Haliburto... Wednesday night... and were hospita... Harding, Incumb... ing was held in C... there were 30 pre... ished church wit... the meeting was a... expectations of th... The same evening... settlement, 16 mi... a private house, meeting. After th... Missionary Secre... of over two miles... dition to the driv... over the rocks of... about three miles... Oct. 1st, a walk o... to the public roa... waiting to convey... dos West, where... came together to... parts. After this... and reached the

places in which these three meetings will be held will be announced later.

The Church Woman's Mission Aid have received an application from a lady living at Oak Lake for assistance in clothing the poor Indians living there. She writes of them as being in a destitute state, and almost naked. As Manitoba is out of the limits of the Society's labours, and yet they dislike to refuse assistance so much needed, the ladies desire to ask for special donations for the purpose; cast-off clothing is of course specially needed. Any parcels sent to the C. W. M. A., 48 Alice Street, Toronto, will be forwarded free of charge. Money may be sent to Mrs. O'Reilly, Sec.-Treas. C. W. M. A., 37 Bleeker St., Toronto.

The Rev. G. A. Anderson has resigned the incumbency of Trinity Church, Midland, his duties at the Reformatory requiring all his time and attention.

The Rev. G. Ledingham was presented with a purse of \$35 on his departure from the Mission of Haliburton, to accept a living at Gore's Landing.

Mr. Robert Sims, who has recently severed his connection with the Western Assurance Company, in order to enter Wycliffe College, was last week presented by the office staff with a handsome present of theological books as a mark of their esteem and respect.

BRADFORD.—The missionary meetings arranged for this parish were held on Wednesday and Thursday, Sept. 24th and 25th. The meeting at St. Paul's was earnestly and ably addressed by Rev. W. F. Campbell, upon the need of the Church in her home, domestic, and foreign missionary work. At Trinity Church the meeting was arranged to combine the harvest thanksgiving service with missionary work, and was ably and effectively addressed by Rev. F. W. Campbell to that end. The annual Sunday School picnic in connection with Trinity Church, was held on Wednesday, Sept. 24. A children's service, in which the children took part, with an appropriate sermon, was held at 1.30 p.m. At the conclusion of this, the children marched in procession, headed by the Bradford Band, down to the drill shed, where they partook of a very enjoyable tea, provided for them by the ladies of the Sunday School and congregation. The children and teachers enjoyed themselves with races, etc., during the afternoon, and were ready to return home when the rain of the evening began.

OMEMEE.—Special missionary services were held in this parish on Sunday, September 28th—at Omemeé 11 a.m.; St. James', Emily, 2 p.m.; and Christ Church, Emily, 4 p.m. The Rev. W. F. Campbell preached at all the services. At Omemeé Mr. Campbell also addressed the Sunday School children at 10 a.m., before the morning service; and the Rev. Dr. Smithett preached a missionary sermon at 3 p.m. Great interest was shown in all the services, and the impression is that the Mission Fund of the diocese has been greatly benefited by Mr. Campbell's visit.

APSLEY MISSION.—The annual missionary meetings were held in this extensive and remote mission on Tuesday and Wednesday the 30th Sept. and Oct. 1st. The deputation consisted of the Rev. W. F. Campbell, missionary secretary, and Rev. Dr. Smithett, Rural Dean of Haliburton, who arrived at Apsley at 10 o'clock Wednesday night, after a journey by stage of 42 miles, and were hospitably entertained by the Rev. Philip Harding, Incumbent of the mission. The first meeting was held in Chandos East at 11 a. m. on Tuesday, there were 30 present. The meeting was in the unfinished church without plaster or door or windows; but the meeting was a good one, and fully came up to the best expectations of the rev. gentlemen who went to speak. The same evening a meeting was held at Eel's Lake settlement, 16 miles from Chandos East, in a room in a private house, about 30 were present, and a good meeting. After the meeting Dr. Smithett, and the Rev. Missionary Secretary had a walk through the woods of over two miles to their lodgings for the night, in addition to the drive which they had already enjoyed over the rocks of more than 30 miles at the rate of about three miles an hour. On Wednesday morning Oct. 1st, a walk of two miles brought them out again to the public road, where Rev. Mr. Harding was in waiting to convey them to St. Stephen's Church, Chandos West, where eighteen adults and several children came together to hear about missionary work in other parts. After this meeting, the party returned to Apsley and reached the parsonage at 3 p. m. The Apsley

meeting was held on Wednesday evening. Taken all together these meetings have done a vast amount of good. Both the rev. gentlemen pleased and profited the people by their able addresses, and their promised visit another year will be anticipated with great pleasure by this "out of the world" community. On Thursday morning Messrs. Campbell & Smithett started off at 9 a. m. for at least a "five hours' drive through a bush road to Paudash 16 miles further north, carrying with them the best wishes and thanks of the Incumbent and people of the Apsley Mission.

COLDWATER.—The Bishop of Toronto held a confirmation at St. Mathias's Church here, on Sunday, the 21st. Rev. W. H. French, the Incumbent, presented twenty-one candidates to the Bishop. Mr. W. H. A. French, of Wycliffe College, Toronto, assisted in the service. The church was crowded to the doors, and many were unable to gain admission. Much credit is due to Mr. French for his untiring efforts in this parish. On the following Monday, the Lord Bishop also confirmed a member of the class, who could not be present through ill health. Confirmation services were also held at Waubaushe and Fair Valley.

COOPER'S FALLS.—The new Church of England building here will be completed in a few weeks. Great credit is due to Mr. G. H. Gaviller, the energetic missionary, who has done so much to bring the Church's services to a locality long neglected.

ALMA.—Great interest is manifested here in the services of the Church, conducted by Mr. W. H. A. French, the missionary in this locality. The hand car on the Midland Railway often brings in as many as thirty from adjacent parts to the service. The Mission Church is crowded every service.

UHTHOFF.—An entertainment and social was held on Friday evening last, for the purpose of bidding farewell to Mr. W. H. A. French, who has had charge of the mission during the summer. The Rev. W. H. French, of Coldwater, and Mr. W. H. A. French, were the speakers of the evening. The success of the entertainment was due in a great measure to the ladies and gentlemen who took part in the programme.

Referring to the work of Wycliffe College students, the *Church Guardian* says: This system of filling vacancies by divinity students in the summer months is most helpful alike to the Church and to the men employed in it.

BROOKLIN.—A meeting of the Sunday School of St. Thomas' took place in the Town Hall to say farewell to Mr. W. H. Thompson, who, with his family, is removing to Toronto, after six years' connection with the congregation and five years as teacher and superintendent of the Sunday School. An address of affectionate recognition was presented by Mrs. Tonkey and read by Rev. F. Burt, pastor. With it a memento was offered by Mrs. Burt. Mr. Thompson acknowledged the kindness evinced, and after a short time of social intercourse the meeting was brought to a close.

DIOCESE OF NIAGARA.

HAMILTON.—The Rev. C. G. Adams, M.A., who for some years past has been rector of the Reformed Episcopal Church in this city, has resigned his charge and applied to the Bishop for admission to orders in the Church of England.

The opening meeting of the Ladies' Missionary Aid Society of Ascension Church parish will be held at the Rectory, on Wednesday, Oct. 8, at 3 p.m. Four applications for aid have been already sent in to the President. The Society was organized last spring for the purpose of supplying the families of mission clergymen throughout the different dioceses with table linen, bedding, clothing, etc. Applications should be addressed to the President, Mrs. Carmichael, The Rectory, Hamilton.

The Rev. Canon Dumoulin, of St. James' Cathedral, Toronto, preached two earnest and eloquent sermons in the Church of the Ascension, Hamilton, on Sunday, 5th of October. The congregations were large.

The efforts of the Episcopal Endowment Fund Committee for this diocese have so far met with great success. At a meeting held on Tuesday, September 30th, it was found that the lists of adult worshippers, returned from the various parishes for assessment, were, with very few exceptions, complete. These excep-

tions, will, however, delay the action of the committee for a time in the assessment of the diocese.

DIOCESE OF HURON.

CLARKSBURG.—Notwithstanding the very unfavorable weather of Wednesday evening, the 24th ult., St. George's Church was filled to its utmost capacity by a number of eager listeners, who joined in the very impressive confirmation service. Thirty-six candidates were presented by the Incumbent the Rev. H. H. Wyllie, and addressed by the Bishop in a most earnest and stirring manner. The latter urged upon his hearers the necessity of working for Jesus continually, also the need for prayer and Bible study. Many of those present felt that his words were indeed with power. About 70 communicants (including those newly admitted) remained and partook of the Lord's Supper. On Thursday morning the Bishop and Mrs. Baldwin, with the Rev. Archdeacon Marsh drove to Hearthcote, where another service was held and sixteen persons were confirmed.

EASTWOOD.—The members of St. John's Church held their annual Harvest Home on the grounds of T. E. Patteson, Esq., and under the management of the Incumbent, Rev. Breddin Hamilton. It was a great success, the proceeds amounting to over \$80.00.

DIOCESE OF ONTARIO.

CORNWALL.—The ceremony of the consecration of the Bishop Strachan Memorial Church will take place on the 9th October, at 12 a. m. There will also be evening service at 7:30. Several clergymen have already signified their intention to be present, also His Honour the Lieut-Governor of Ontario, and the Hon. the Speaker of the House of Commons.

FITZROY HARBOUR.—In the beautiful country lying between this and Carp village, the want of a suitable church building has been long felt. The new incumbent held a meeting on the 18th ult., to consider the question. An active building committee was appointed. The offers of Mr. James Johnston to give land for the building, and of Mr. Powell to give land on the opposite side of the road for driving sheds, were accepted. The subscription list was opened, with the following liberal donations:—Mr. Thomas Hodgins, \$100; Mr. Edward Owens & Sons, \$100; Mr. Wm. Barton, \$100; Mr. Adam Hoagins, \$100; Mr. Geo. A. Hodgins, \$75; Rev. C. Scudamore, \$50; Mr. James Armstrong, 6th Line, \$40; Mr. John Reid, \$40; Mr. Francis Holmes, \$30; Mr. Wm. Reid, \$25.

DIOCESE OF MONTREAL.

Collections and subscriptions received at the Synod office in August and September:—

For the *Missionary Fund*.—Philipsburg, \$6.50; Pigeon Hill, \$2.01; St. Hyacinthe, \$2.47; Laprairie, \$3.00; St. Lambert, \$1.00; Upton, \$4.25; Buckingham, \$9.00; Coteau du Lac, \$4.00; Cowansville, \$3.19; Sweetsburg, \$2.56; Stanbridge East, \$3.50; Lacolle, \$11.13; Rawdon, \$3.00; Chambly, \$3.00; West Shefford, \$4.04; Papineauville, \$2.75.

For the *Widows' and Orphans' Fund*.—Edwards-town, \$1.32; Rev. E. G. Sutton, \$5.00; St. Jude's, \$3.

For the *Superannuation Fund*.—Strachan Bethune, Esq., Q.C., \$25.00; John Magor, Esq., \$25.00; Hector Mackenzie, Esq., \$50.00; Alfred J. Brice, Esq., \$50; Miles Williams, Esq., \$25.00.

For *Domestic Missions Fund*.—Glen Sutton, 97 cents; Missionary meeting at St. George's School, \$38.48.

For *Foreign Missions Fund*.—Mrs. Rogers, \$2.50; Grace Church, \$12.25.

For *Theological Training Fund*.—Glen Sutton, 83 cents; St. John's, Que., \$9.00.

For *Synod Expenses*.—L'Eglise du Redempteur, \$3.

For *City Missionary Fund*.—Grace Church, balance, \$8.75; St. George's Church, balance, \$56.50; St. Thomas' Church, balance, \$15.00.

Algoma Bishopric.—Grace Church, assessment, \$12.

Parochial Endowment.—Mille Isles & Morin, \$3.38.

The Bishop has issued the following appeal to the clergy of this Diocese:

BISHOP'S COURT, MONTREAL, 20th Sept., 1884.
REVD. AND DEAR BROTHER,—I have just returned from a visitation of the Northern and Western parts of this Diocese, and I am so much impressed with the need that I have witnessed in, and beyond, many of the Missions, that I have resolved to appeal to you, and through you, to the members of our Church, for greater liberality, through the Mission Fund, to the mission work in this Diocese.

We ought without delay to place a missionary at Portland, an extensive and deserving district, and now receiving a number of persons engaged in phosphate mining. The region of the Gatineau should have three additional missionaries, stationed, as indicated in the resolution of Rural Dean Naylor, carried at the last session of Synod. A missionary should reside at Arundal, and work in the region beyond. Another missionary should be placed in the outlying district of the Shawville mission if we wish to give stability to the self-denying work of Rural Dean Naylor.

I have by personal inspection satisfied myself that the cry for help from these districts is the cry of spiritual destitution and distress; and I feel sure that when our people know the truth, they will respond liberally to your appeal on this behalf.

There is a true missionary field in this Diocese along the valleys of the Ottawa, the Gatineau, the Lievre, and the Rouge rivers, and we shall be recreant to our duty and our responsibility if we neglect to heed the cry now sounding in our ears.

I beg you, whether in your addresses at your missionary meetings, or in your missionary sermons, to bring the facts I have here stated before your people, that I may be enabled to meet the urgent cry of destitution in this Diocese.

With earnest prayer, I am, your faithful brother
in Christ, W. B. MONTREAL.

The following account of a mission lately established by the Rev. H. Plaistead at River Desert, in the region of the Gatineau, will give some idea of the needs of that large and important district. The places included in this district are River Desert and Maniwaki, at the junction of the Gatineau and Desert Rivers, about 95 miles north of Ottawa, which is the nearest point for railway and steamer. "Six Portages," 20 or 25 miles south on the Gatineau; "Castor and Bascatong," 22 miles north of river Desert, and extending up the Gatineau 40 miles, and in another direction north-west up the "Jean de Terre," 22 miles, and containing Castor, Bascatong, Sturgeon, and Lepine farms, depots of Messrs. Hamilton's and Gilmour's lumbering firms.

The mission is supposed to cover ten townships. There is a very large number of Roman Catholics settled in these districts. At River Desert and its neighborhood are about 20 Protestant families, in all nearly 100 souls. In the district of Six Portages are some 15 families, and in the Castor and Bascatong districts 10 or 11. Up to the time of Mr. Plaistead's opening a mission in this region, the only services held by Protestants of any denomination were at the Desert monthly services held by a Presbyterian minister residing at Aylwin, 40 miles south. During the summer a fortnightly service was held by a Presbyterian student; at Six Portages, the same, with the addition of services by the Methodist minister from Aylwin. In Castor District, the Rev. W. P. Chambers, of Aylwin, Episcopalian, and the Presbyterian minister have made from time to time missionary journeys to the "Shanties." At the Desert is a Presbyterian Church, but so inconveniently situated that it is seldom used. Services have been conducted in the little log school house. At Six Portages, there is a Union Church, used now, however, only for Presbyterian services. In the Castor district there is neither school nor church. In all these districts there is a much larger Roman Catholic population, well supplied with churches and priests, there being Roman Catholic mission chapels at Six Portages, Castor, Priests' Mills, and at the Desert itself, or rather Maniwaki, as this end of the settlement is called. There is a large, imposing stone church, with clergy house, three resident priests, and convent (five teaching and visiting sisters). The Roman Catholic population is made up of French-Canadians, Irish, and Algonquin Indians. The work of the English Church in this district, part of the Diocese of Montreal, consists of a mission begun at the end of July by the Rev. H. Plaistead, who visited these three districts, holding ten services, at one of which, held at the Desert, the Bishop was present, and preached in the school-house, holding a confirmation. There was also the administration of the Holy Communion. Mr. Plaistead also held classes for teaching hymns, and giving religious instruction, and paid 58 house visits, altogether traversing 174 miles. He proposes in the future to hold weekly service, alternately morning and evening at the Desert, and at Six Portages fortnightly alternately with Castor. This plan may be modified, as the population being larger at Six Portages, weekly service would be desirable. A churchyard and church is greatly needed at the Desert; now burials have to be in a ground 20 miles away, or else, as has been done, in any convenient spot or a field. The people, although four-fifths of them are nominally Presbyterians, have received the missionary very kindly, and

will probably be very thankful for any regular ministrations. A civilizing influence is sadly needed. The shanty men coming up to hire, and waiting about at the stopping places, are exposed to great temptations to occupy their idle moments with whisky, and too often they succumb to these temptations, with most saddening consequences. If the church is loyally, strongly, and at once planted in the midst of the settlements, it is hoped that with God's blessing on the work we may look for good results, and that the word of God may have free course and be glorified.

MONTREAL.—The Bishop of Montreal held on Sunday last an ordination service in the new and handsome parish church of St. Stephens. A considerable number of clergy, including Archdeacons Lindsay and Evans, the Rev. J. G. Norton, rector of Montreal, and Rev. Canon Anderson, were present, with a large and devout congregation which seemed profoundly interested in the solemn services.

After a brief introductory morning service Rev. J. G. Norton, M.A., preached from 2 Timothy, i. 1-2: His discourse was eloquent, earnest and stirring on the duties of the ministry. In the course of his remarks, which were extempore, he gave his young brethren in a most affectionate style a vast deal of sound and wholesome advice founded on his own experience as a minister of Christ's gospel for a quarter of a century. Above all he urged in a most strenuous manner, every word apparently coming from his convictions and heart, that they would preach to those committed to their charge a living Christ.

After the service the candidates for the diaconate were presented by Archdeacon Lindsay, the bishop's chaplain and examiner. After being addressed by the Bishop in the usual formula, the Bishop, joined by all the clergy present, performed the Apostolic practice of laying on of hands. His Lordship subsequently authorized the young priests to preach and administer all the sacraments of the Church. The Bishop asked the congregation to unite in silent prayer for all the candidates, which was complied with. A very solemn and impressive service was concluded with an administration of the Holy Communion.

The lady managers of the Church Home desire to make a very earnest appeal in its behalf to members of the Church of England residing in Montreal. The condition of the Home, never one of great financial prosperity, is now, owing to unforeseen circumstances, one of considerable embarrassment. The loss of \$2,779, the result of the adverse verdict in the Hunter lawsuit, has hampered them seriously, and compelled them to borrow from the general building fund in order to meet current expenses. It will be a difficult task without liberal assistance, to carry on the Home on its present small and contracted footing, and it is much to be desired, if circumstances permitted, that the managers could enlarge their basis of operations, and be enabled to accommodate a greater number of inmates. As the Home meets a want which no other institution can exactly supply, the managers sincerely hope that friends will give them generous aid, so as to defray, in addition to cost of maintenance, the interest on the mortgage, and to pay off the principal with all possible speed. Subscriptions and donations will be thankfully received by His Lordship Bishop Bond, or by Miss H. M. Crawford, honorary treasurer.

The lecture hall of Trinity Church was on the evening of October 2nd the scene of a large gathering of the congregation and friends of the church, the occasion being a reception to the rector, Rev. Canon Mills, on his return after a three months' trip in Europe. During the evening, which was pleasantly diversified by music and refreshments, the following address was presented to Canon Mills:—

To the Rev. W. L. Mills, Honorary Canon and Rector of Trinity Church.

REV. AND DEAR SIR,—On your return home after three months' absence, we, the wardens and congregation of Trinity Church, hasten to bid you a cordial welcome, and to express the pleasure that we feel in having you once more amongst us. Our regret at a brief interruption of your pastoral relations to us was tempered by the hope that travel and change of scene would materially benefit you, and that you would come back to us strengthened and cheered for the resumption of your sacred duties. In that hope we rejoice to believe that we have not been disappointed. We have reason to be thankful to that Providence which, in answer to our prayers, kept watch over you during the days of absence and restored you to your flock and friends with health improved. To all of us your arrival is an occasion of deep and heartfelt satisfaction. Between you and us there has ever been the truest and

fullest sympathy in all the chances and changes of life, and in the renewal of your ministrations, and of that intercourse which was so happy in the past, you have the assurance of the affection and esteem of every member of your congregation.

W. W. LE MESSURIER, } Wardens.
SAMUEL C. FATT, }
For ourselves and congregation.

Montreal, Oct. 2, 1884.

Canon Mills, who was the recipient of the warmest welcome, responded in an admirable manner. The services of the Rev. F. H. DuVernet, M.A., who during Canon Mills' absence has discharged his duties in such a way as to endear himself to the congregation and to leave the mark of a successful ministry behind him, called forth the following acknowledgement, which was also presented in the form of an address to the rev. gentleman:—

Rev. F. H. DuVernet:

DEAR SIR,—We cannot allow the connection which has existed between us for the last three months to be severed without conveying to you our gratitude for the faithful manner in which you have performed your pastoral duties among us during that period. We fully appreciate your earnest zeal in placing before us so faithfully the Lord Jesus Christ, and Him crucified, and we shall ever thankfully remember your teaching and precepts, and we trust that, under God, the seed sown by you may bear an abundant harvest. Accept our best wishes for your future welfare, and be assured that to whatever part of the Lord's vineyard you may be called, a grateful remembrance of you will be held by the members of this congregation, and their prayers will be that the Lord may abundantly bless your future labours.

W. W. LE MESSURIER, } Wardens.
SAMUEL C. FATT, }

Vestry Trinity Church, Oct. 1, 1884.

An excellent programme of music was carried out under the direction of the organist, F. W. Mills, and short addresses were also delivered by the Ven. Archdeacon Evans, Rev. J. S. Stone and Rev. R. Lindsay, after which refreshments, which had been provided by the Ladies' Aid Society, were partaken of. The reception, the success of which is largely due to the efforts of Mr. S. C. Fatt, one of the wardens, was brought to a close with the Benediction.

The first regular meeting for the winter session of the St. George's Young Men's Christian Association was held on Thursday, 26th ult., at which a very handsome illuminated address was presented to the Rev. J. Gilbert Baylis, on the occasion of his resignation of the position of Vice-President of the Association, which he has been obliged to give up in consequence of the severance of his connection with St. George's Church, where he has so long held the office of assistant minister.

A meeting of the proprietors of St. George's Church was held on Thursday evening, the 2nd inst., to elect an assistant minister in the place of the Rev. J. G. Baylis, who has resigned. A unanimous call was given to the Ven. Archdeacon Evans, rector of St. Stephen's.

The Rev. Philip Tocque, of Toronto, has been staying in Montreal for the benefit of his health. Whilst here he took part in the service at Christ Church Cathedral, and also preached at St. Luke's.

Harvest Thanksgiving services were held at the Church of St. Mathias, Cote St. Antoine, on Sunday, the 28th ult. The church was beautifully decorated with autumn leaves, fruit, and grain. The sermon in the morning was preached by the rector, the Rev. Canon Norman, and in the evening by the Rev. C. J. Machin, assistant minister of St. James the Apostle. There were overflowing congregations at both services. The offertory was devoted to mission work in Algoma and the N. W. Territory.

The Rev. E. McManus, rector of St. James' Church, Berthier, who, owing to his wife's ill health, is leaving the parish to reside in California, preached his farewell sermon on last Sunday evening. After the service the churchwardens and leading members of the congregation waited upon the rev. gentleman in the vestry, and presented him with the following address:—

BERTHIER EN HAUT, P. Q., CANADA,
27 September, 1884.

To the Rev. E. McManus,
Rector St. James' Church.

We the undersigned wardens of St. James' Church, on the eve of your departure for a distant land, beg to express to you in the name of your parishioners the

universal regret and of deep bereavement. Principal of the twelve, and rector the admirable rector and the visit just the Diocese, during his earnest approach and parish the Gospel had render further express the hope more genial skie to Mrs. McManus your success ma as it has proved bid you a reluct

Church: To which the terms, expressing the tie which ha gether. In leav from much that of the happiest them, and he co met with from trusted that God the church and united hearts an the Spirit of Go where she had ing the gospel Christ our Lord

DI The followin Burke's Falls C A Friend, per \$5; and Mrs. I boro'; George 'M.K.' Egmo Rev. W. H. Ch ed to date, \$ general purpose Bishophurst,

NEEPIGON M —Extracts from sionary's wife : ous friends, per received. Our hands strength up for us many ary and his litt

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BEATRICE held on the Church, cond

universal regret experienced by everyone at the severance of a connection which has proved pleasant to all, and of deep benefit to many of your congregation. Principal of the widely known Grammar School for twelve, and rector of the parish for the last three years, the admirable result of your labours speaks for itself, and the visit just terminated by the Lord Bishop of the Diocese, during which he was pleased to express his earnest approval of everything connected with the church and parish, and the faithful manner in which the Gospel had been preached during your ministry, render further eulogium unnecessary. We can only express the hope in saying "Good-bye," that under more genial skies renewed health may be vouchsafed to Mrs. McManus, and that in your new field of labour your success may be as great and as fully appreciated as it has proved among those who now with sad hearts bid you a reluctant farewell.

(Signed) ARCHIE RALSTON,
W. G. MCCONNELL,

Churchwardens, in behalf of the congregation.

To which the Rev. Mr. McManus replied in feeling terms, expressing his deep regret at the severance of the tie which had for so long a time bound them together. In leaving them he felt that he was breaking from much that bound his heart to this world; some of the happiest years of his life had been spent among them, and he could never forget the kindness he had met with from his congregation at Berthier. He trusted that God's blessing would continue to rest upon the church and parish he was leaving, and prayed with united hearts and fervent zeal they might be moved by the Spirit of God to sustain the Church at Berthier, where she had hitherto enjoyed the privilege of hearing the gospel of peace proclaimed through Jesus Christ our Lord.

DIocese OF ALGOMA.

The following additional contributions in aid of Burke's Falls Church are gratefully acknowledged:—A Friend, per Mrs. Medley, \$5; J. N. Poole, Esq., \$5; and Mrs. B. Tett, \$5, per Rev. W. Wright, Newboro'; George Hatten, \$2; 'C.D.,' Nova Scotia, \$20; 'M.K.,' Egmondville, \$2; Offertory, Rosseau, per Rev. W. H. Chowne, \$7; 'H. C.,' \$400. Total received to date, \$642.26. Still needed, \$350. Also for general purposes:—C. D., Nova Scotia, \$20. Bishophurst, Sept., 29th 1884. E. ALGOMA.

NEEPIGON MISSION, RED ROCK, LAKE SUPERIOR.—Extracts from second letter received from the Missionary's wife:—Many thanks to yourself and numerous friends, for the bale of valuable clothing this day received. Our hearts have been gladdened, and our hands strengthened to know that the Lord has raised up for us many friends, so willing to assist the missionary and his little flock in the lonely wilderness.

If you could only see the look of gratitude, and hear the many expressions of thanks and wonder, when we distributed the articles of dress to the poor Indians, your contributors would feel amply rewarded for all the trouble they must have taken.

Many of them this winter can throw off their blankets, and come to church, more neatly dressed than ever they have done before.

The Indian women are passionately fond of tea, so I shall only give it to them in small quantities.

The two dollars from "C.O.D." (if not too much trouble) would you invest in cooking powders and medicated salts; we always need such medicines for the Indians through the winter and early spring. Even now there is scarlet fever among them. We buried one lovely little boy to-day, the son of the Indian Mistel, who was baptized last fall. We are going this evening to give the poor mother one of the best of the dresses, and some of the useful articles of clothing for her seven children.

You are at perfect liberty to publish part or whole of this letter, that those kind friends who so generously responded to your appeal, may be gratified to know that the missionary, the missionary's wife, and the little Indian folk are delighted, and offer their sincere thanks for all they have received.

Very many thanks for the Sunday Picture Books, and Illustrated Papers the Indians are so delighted with the pictures.

Contributions in aid of the Neepigon and other Indian missions will be gratefully received, and forwarded to their destination by Mrs. A. E. Williamson, 83 Wellesley St., Secretary of Twenty Minutes Society, Toronto.

BEATRICE.—A harvest thanksgiving service was held on the evening of the 1st inst. at St. Mary's Church, conducted by the Rev. R. W. Plante, who was

accompanied from his residence at Port Sydney by a party of ladies and gentlemen, and among the former one who presided at the organ (lent by a friend for the occasion). The service was entirely choral, and the church was beautifully decorated by the Sunday School children and other young folk of the settlement under the superintendence of the several teachers. Such services are so rare in this part of Muskoka that this one was a rare treat, as was manifested from the crowded church and deep interest displayed by all.

DIocese OF RUPERT'S LAND.

The Provincial Synod opened on Wednesday, October 1st, with Morning Prayer and Holy Communion. In the evening a public reception was tendered the Bishops, in Trinity Hall.

WINNIPEG.—ST. JOHN'S COLLEGE.—At the opening of the term fifteen students assembled; nine are Divinity students.

The Metropolitan of Rupert's Land has appointed the Rev. C. Jeffrey, B.A., one of the deacons ordained Monday, curate at Clearwater and Cartwright. Mr. Jeffrey will enter upon his duties at once.

The Bishop of Rupert's Land has appointed the Rev. H. G. Jephson to the mission of Pembina Crossing. Mr. Jephson's head-quarters will be Manitou. He will enter upon his duties next week.

The Church of England TEMPERANCE SOCIETY

AT HOME AND ABROAD.

ABROAD.

"When it is considered that the trade of the country has been somewhat depressed during the period referred to, this advance of beer in favour as a popular beverage is greatly encouraging to the trade. The good work will go on if attention to the quality of the article brewed is still persevered in. Beer ought to be the universal drink."—*Brewers' Journal*.

"Good work" forsooth! Such another joke hasn't been perpetrated during the campaign. Good work—of making beer the universal drink! Pollok must have had this writer in his mind's eye when he wrote:

"He was a man
Who stole the livery of the court of Heaven
To serve the Devil in."

Lord Chief Justice Coleridge of England said from the bench of the Supreme Court in 1881—"Judges are weary with calling attention to drink as the principal cause of crime, but I cannot refrain from saying that if they could make England sober they would shut up nine-tenths of the prisons."

The stipendiary magistrate of Liverpool said in 1878—"The moving cause of crimes of violence and disorder in our midst is drunkenness. We may set down three-fourths—I think nine-tenths—of them as arising from drunkenness."

PIGS AND ALCOHOL.—W. Mattieu Williams once witnessed a display of drunkenness among three hundred pigs which had been given a barrel of spoiled elderberry wine all at once with their swill. "Their behavior," he says, "was intensely human, exhibiting all the usual manifestations of jolly good fellowship, including that advanced stage where a group were rolling over each other and grunting affectionately in tones that were very distinctively impressive of vowing good fellowship all round. Their reeling and staggering and the expression of their features all indicated that alcohol had the same effect on pigs as on men; that under its influence both stood precisely on the same zoological level."

Several companies, such as the Connecticut Mutual, the Provident, and the Mutual Life insert, as a condition in their policies, that if within three years of the issue of a policy, the insured contracts intemperate habits, the company shall have the right to cancel the policy by tendering the cash value of it at that date,

The testimony of Colonel Greene, the President of the Connecticut Mutual Life Insurance Co., at a recent meeting at Hartford, is to the point and emphatic: "It has been my duty to read the records of, and to make inquiry into, the last illness and death of many thousand persons of all classes in all parts of the country. Two great features are shown in these records: the value of man's inheritance of vitality, and the modifying force of habits of living upon that vitality. Every man is born with an amount of vital force that ought, accidents apart and, humanly speaking, to carry him a specific distance on the scale of years, and each man's inheritance can, on the average, be fairly determined. Among the persons selected for physical soundness and sobriety, and who are, as a rule, respectable and useful members of society, the death-rate is more profoundly affected by the use of intoxicating drinks than from any other one cause, apart from heredity. And as to beer, this same high insurance authority says: "I protest against the notion so prevalent and so industriously urged that beer is harmless, and a desirable substitute for the more concentrated liquors. What beer may be, and what it may do in other countries and climates, I do not know from observation. That in this country and climate its use is an evil only less than the use of whiskey, if less on the whole, and that its effect is only longer delayed, not so immediately and obviously bad, its incidents not so repulsive, but destructive in the end, I have seen abundant proof. In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their friends and physicians, were temperate; but they were habitual users of beer. When the observation began, they were, upon the average, something under middle age, and they were, of course, selected lives. For two or three years there was nothing to be noted among this group. Presently death began to strike it; and until it had dwindled to a fraction of its original proportions, the morality in it was astounding in extent, and still more remarkable in the manifest identity of cause and mode. There was no mistaking it; the history was almost invariable: robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold, or a sniff of malaria, and instantly some acute disease, with almost invariably typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair outside while within it was eaten to a shell; and at the first touch of disease there was utter collapse; every fibre was poisoned and weak. And this, in its main features, varying of course in degree, has been my observation of beer-drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last."

HOME LOVE.

Home love is the best love. The love that you were born to is the sweetest you will ever have on earth. You, who are so anxious to escape from the home nest, pause a moment and remember this is so. It is right that the hour should come when you in your turn should become a wife and mother, and give the best love to others; but that will be just it. Nobody—not a lover, not a husband—will ever be so tender or so true as your mother or your father. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father and children, where you were cherished, protected, and kept from harm. You may not know it now, but you will know it some day. Whomsoever you may marry, true and good though he may be, after the love days are over and the honeymoon has waned, will give you only what you deserve of love and sympathy—and usually much less; never more. You must watch and be wary, lest you lose that love which came in through the eyes because the one who looked thought you beautiful. But those who bore you, who loved you when you were that dreadful little object, a small baby, and thought you exquisitely beautiful and wonderfully brilliant—they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so better to them always than others.

NOTICE.

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

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

NOTICE.

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

CALENDAR.

EIGHTEENTH SUNDAY AFTER TRINITY, OCT. 12.

MORNING LESSON.
Jeremiah xxxvi.
Col. i. v. 21 to ii. v. 8.

EVENING LESSON.
Ezek. ii. or xiii. to v. 17
Luke x. v. 17.

The Evangelical Churchman,

TORONTO, THURSDAY, OCT. 9, 1884.

EDITORIAL NOTES.

The Halifax School Commissioners have determined to sustain the rights of the colored girl to a place in the Brunswick Street School. This is only as it should be. British law and Christian principles alike condemn the foolish and ignorant prejudices in which this unhappy difficulty originated. We trust that those concerned in it are now heartily ashamed of themselves.

Dr. McCosh, President of Princeton University, and one of the foremost metaphysicians of the day, in a recent address delivered in Brechin, Scotland, bears this striking testimony to the supreme value of the revelation of Jesus Christ and the great salvation he has brought to the perishing:—

"WHAT THINK YE OF THE BIBLE? WHAT THINK YE OF CHRIST AS REVEALED IN THE BIBLE? My answer is that I value these more than ever. I have for most of my life been a student of philosophy. For the last thirty-two years—in Queen's College, Belfast, and in Princeton College—I have been called to study all systems of philosophy, ancient and modern. None of them could make up for the want of the Bible. However important in enlarging and establishing the mind, they cannot give peace and stability to the soul.

"What think ye of the grace which is in Christ? My experience leads me every new day to set a higher value on it. I know that as a sinner I need salvation. In all my experience I have found no other name than the One by which I must be saved. How can God be just and the justifier of the ungodly? Human reason can give no intelligent, no satisfactory answer to this question. All its investigations conduct into ever-thickening darkness and gloom, in which fear and doubt abide. Who is worthy to open this sealed book and unfold this mystery? When this question is put all nature is perplexed and silent. The depth saith, It is not in me. Reason acknowledges that the problem is too high for it to solve. The thoughtful mind is not satisfied till it hears God Himself proclaim, 'Deliver from going down to the pit, for I have found a ransom.' The mind feels that it has nothing to

rest on, no truth on which the understanding can rest and the heart repose, till such time as it sees 'a Lamb as it had been slain in the very midst of the throne of God.'

These striking words of one of the sons of wisdom confirm the testimony of Divine Truth to its own inherent excellence, in comparison with which the highest attainments of man are but vanity.

At the Copenhagen meeting of the Evangelical Alliance, Professor Christlieb, of Bonn, gave a very gloomy account of the religious indifference which prevails in Germany. He traced the evil to the influence of false science and rationalistic criticism, the disregard of the Lord's Day by people in authority and the hostility of an irreligious press. Then there are inward causes in the Church itself. For example, the want of church accommodation; in Berlin there was but one place of worship for every 8,000 of the population. Then there was the comparatively dead style of religious teaching and sermons; it was taken for granted that all were already Christians; the preaching of repentance was, to a large extent, neglected, and Christianity was resolved into education merely. But with all these adverse influences, he declared that there was no ground for despair. And other observers find many evidences of reviving godliness. Rationalism no longer reigns supreme in the Universities. A host of accomplished defenders of the faith have successfully repelled the assaults of scepticism. Evangelical theology has been enriched by the labours of men like Dorner, Delitzsch, Luthardt, Weiss, Ulrici, and many others. The gospel is preached more fully and faithfully. The Church is awakening to a sense of her duties and opportunities. A missionary spirit is making itself felt and a great scheme of home and foreign missions is engaging the interest of evangelical Christians. There is much that is hopeful amidst the darkness.

Whatever we may think of the methods employed by the Salvation Army, we must protest against the intolerant action of the civil authorities of Switzerland, who have taken the part of profane and irreligious mobs, actuated solely by their hatred of all evangelical religion. We are glad to see that at the recent Conference of the Evangelical Alliance in Copenhagen, the following resolution was put to the Conference, and carried with two dissentients:—"That the Evangelical Alliance, while reserving its opinion regarding the methods adopted by the Salvation Army in promoting their evangelistic work, protests against the violation of religious liberty which has taken place on the occasion of certain meetings of the Salvation Army in Switzerland." It was decided to send a copy of the resolution to the President of the Swiss Confederation, accompanied by a letter from the President of the Conference.

The President of the British Association in his address at Montreal furnished a striking illustration of the limitations of human knowledge. He said:—"It is remarkable how many of the playthings of our childhood give rise to questions of deepest

scientific interest. The top is, or may be, understood, but a complete comprehension of the kite and of the soap-bubble would carry us far beyond our present state of knowledge. In spite of the admirable investigation of Plateau it still remains a mystery why soapy water stands almost alone among fluids as a material for bubbles." Here the mystery of soap-bubbles baffles men who weigh suns and planets and who harness the lightnings to the chariots of knowledge. Mystery meets us everywhere. Even in the material sphere we are brought face to face with questions we cannot answer. Much more must this be the case in the spiritual sphere. How foolish to reject what is plain because of the darkness beyond. The pride of unbelief is immeasurable. It is rebuked by the lowliest and feeblest of the Creator's works. As Tennyson beautifully says:—

"Flower in the crannied wall,
I pluck you out of the crannies,—
Hold you here, root and all, in my hand,
Little flower—but if could understand
What you are, root and all, and all in all,
I should know what God and man is."

Dr. MacLagan, Bishop of Lichfield, is a man of intense earnestness. He has been brought face to face with the startling fact that the crowded populations of English cities are as far removed from the influences of the Gospel as the myriads of central China. The legal and recognized agencies of the Church of England, he declares, have proved insufficient for their work. What then is to be done? Bishop MacLagan boldly faces the difficulty and in ringing words asserts that necessity knows no law. If the Act of Uniformity stands in the way, then it must go. New wine has been poured into the old bottle, which is too strait for it. New wine must be put into new bottles. The vigor and enthusiasm of quickened spiritual life and the exigencies of Christian service protest against unreasonable immobility which clings to usages and traditions merely because they are old. But let us hear what the Bishop says:—

"The ordinary services of the Church, he said, are for the worship of the faithful; but they do not touch those that are without. Even could we persuade them to come we should not have gained our end. The Church prayers and worship neither suit their circumstances nor supply their needs. They must have simpler forms and simpler language, with more liberty and more elasticity than can be found in a book of Common Prayer." Nor is the good Bishop willing that these simpler services should be confined to mission-rooms. Such a restriction, he said, strengthens the too prevalent belief that "The church is for the gentlefolk," and the mission-room for the poor. Now comes the difficulty. There can be no doubt that, on any strict interpretation of the Act of Uniformity, such services are not legal within the Church. Here is a clear case, then, in which the wine and the bottle no longer agree. What is to be done? Why, as always happens when the wine is in earnest, the bottle must give way. The Bishop in pretty plain words, says it must go. "We can no longer satisfy our consciences by repeating from year to year our *non possumus*, and laying the responsibility upon this Act of Uniformity."

He does not propose to seek its repeal or revision, but simply to ignore it, to treat it as a dead letter and march on, not defiantly indeed, but fearlessly, obeying the living spirit rather than the dead

letter. This is the church.

National wealth. Sir James Paget, in his inaugural address, supported his political evidence. Societies shows the member *per annum*. Taking, however, 65 years of age, of life, and reckoning the whole population about the same, about nine days the whole working. Among the 80,000 soldier loses 17, and the total the Navy for 20 weeks' service. weeks' work in the loss of as many healthy people fortieth part of the whole population cultural, and in million weeks' worth a pound a 000,000 sterling country. But its ditional loss sustained remaining classes year, and including medical men, students, musicians, painters. Yet the bills of perfectly, for they caused by such grace of our keeping its 23,000 average of ten weeks' work. small part of the Another loss of those who die before not so far been occurs through children; and permanently damaged of disease in after half-work. Those invested and lost lived, their earnings a quarter of a million same number of each, there is a loss 000 every year ashamed for us. ment of expedition had taught view that the de- sonably regretted. ulation. Passing theme, he said best working years those years are visions each per-

letter. This is the only true method for a living church.

National wealth is the outcome of national health. Sir James Paget made this aphorism his text in his inaugural address at the Health Exhibition. He supported his position by a splendid array of statistical evidence. The Registry of the Friendly Societies shows that the average sickness of each member *per annum* extends over nearly $1\frac{1}{2}$ weeks. Taking, however, only the sickness between 15 and 65 years of age, which is the normal working-time of life, and reckoning that the rate of sickness of the whole population between those ages would be about the same, it appears that every worker loses about nine days in each year through sickness, and the whole working population 20,000,000 weeks. Among the 80,000 men in the Army at home, each soldier loses 17 days through sickness every year, and the total loss is 200,000 weeks' service. In the Navy for 20,000 men there is a loss of 45,000 weeks' service. Now, the loss of twenty million weeks' work in England and Wales each year means the loss of as much work as twenty millions of healthy people can do in a week. It means a fortieth part of the work done each year by the whole population. Out of this the domestic, agricultural, and industrial classes lose about eleven million weeks' work, which, reckoned roughly as worth a pound a week, gives an annual loss of £11,000,000 sterling from the annual wealth of the country. But it is not possible to estimate the additional loss sustained through the sickness of the remaining classes, which lose 9,000,000 weeks a year, and include great merchants, judges, lawyers, medical men, statesmen, legislators, poets, writers, musicians, painters, philosophers, and princes. Yet the bills of mortality tell the losses but imperfectly, for they do not include the loss of work caused by such a preventible "scourge and disgrace of our country" as typhoid fever, which, keeping its 23,000 victims, who recover, ill for an average of ten weeks each, thus prevents 230,000 weeks' work. The record of deaths tells only a small part of the loss of welfare through sickness. Another loss of work occurs through the deaths of those who die before fifteen years of age, who have not so far been considered. Great loss of work occurs through the time spent in nursing sick children; and children who by early illness are permanently damaged, or rendered more susceptible of disease in after life, are never fit for more than half-work. Those who die young represent capital invested and lost by their parents, which, had they lived, their earnings would have repaid. In 1882 a quarter of a million died under 15, and if the same number die annually and they cost only £8 each, there is a loss through their deaths of £2,000,000 every year. Here Sir James felt almost ashamed for using on such a subject the low argument of expediency, and nobly said that his profession had taught him altogether to dissent from the view that the deaths of children could not be reasonably regretted, as they reduced the surplus population. Passing on to another branch of his theme, he said that from 25 to 45 are the twenty best working years of life. The annual deaths in those years are 70,000. By better sanitary provisions each person who died might have lived two

years more, equivalent to an increase of 6,000,000 weeks. This waste of life and work might be prevented. Vaccination would prevent small-pox; proper guards against infection would prevent typhus, typhoid, scarlet fever, measles, whooping-cough, and diphtheria; most diseases of artisans are preventible, and accidents would be stopped by care. Diseases due to filth, intemperance, bad food, and immorality might be excluded, and scrofula, rickets, and scurvy thereby diminished. At least a fourth part of all the millions of weeks spoken of might be saved. The brighter side of the picture shows that the last eight years have exhibited a very low death-rate, the average number of deaths being 50,000, or 2 per 1,000 less than in the preceding eight years. The largest gains have been in the diminished deaths from fever and of children under 15. The annual deaths from typhus, typhoid, and other fevers are 11,000 less than they were 30 years ago, and the number of deaths of children under five is 22,000 less than formerly. The diminution in the total number of cases of disease in the working years is 25,000, involving a saving of 185,000 weeks' work every year. If the English death-rate continues at the low average of the five years 1876-80, men would in future live two years and women three years longer than formerly. Such an addition to life represents an addition of 4 per cent. to the annual value of the country's industry. These are chiefly monetary and economical considerations. If we add to them the diminution of suffering, the increased mental vigor, the growth in knowledge, the increase of domestic happiness and the advance in all that constitutes true manhood and womanhood, we will gain a higher conception of the vast importance of sanitary reform.

The commandments of God are in harmony with the real necessities of man's nature, and his true interests. In the keeping of them there is great reward: in the breach of them man suffers incalculable loss and injury. This is conspicuously true in the case of the fourth commandment. Even irreligious men are beginning to see that its enactments form the best protection they can have against the tyranny of capital and the exactions of unscrupulous and covetous employers. Thus, for example, the *Current*, of Chicago, declares that "if the working-men of America permit the abolition of the 'Puritan Sabbath' they will prove themselves a nation of dunces." And quoting the "claim of the millionaire that he cannot spare the time between Saturday and Monday," it says:—"But that same millionaire goes from Florida to the Yellowstone Park, from Bar Harbor and Moosehead Lake to Santa Barbara, and is often resting two months at a time. The working man must get his Santa Barbara and San Augustine in weekly instalments; and if he do not stand by the Church in protecting Sunday the millionaire and the corporations will soon have it all their own way."

DR. BARNARDO'S WORK.

Many of our Toronto readers were privileged to hear last week from Dr. Barnardo himself an account of the wonderful work which has made his name a household word. No one could listen

unmoved to the recital. There was nothing but the plain, unvarnished account of the degradation, the destitution, the utter wretchedness of the condition of thousands of little ones in the streets and dens of outcast London,—and it was more than enough. No appeal could be more convincing than this pathetic story of children starved, beaten, homeless; who had never known the meaning of a father's or a mother's love, nor heard the blessed name of Jesus except in oaths and curses; who were prematurely old and wizened with care and want; and, living in this atmosphere of sickening pollution and crime, were growing up aliens and outcasts, of whom it could have been said it were good for them that they had never been born. We could not but think of our own babes, and shudder at the awful thought of innocents like these exposed to such unspeakable perils.

Truly Dr. Barnardo's is a Christ-like work. A very manifest blessing has rested upon it. The tact, patience, courage, and love exhibited in the career of this fisher of men and his co-labourers are beyond praise. Nor are we unmindful of many similar works carried on by such well-known labourers as the McQuarries, MacPhersons, Birts and others. Thousands of happy, useful men and women redeemed from destruction and healed by the Great Physician Himself will rise up to call them blessed.

While there are now few who are not convinced of the intrinsic excellence and importance of this good work, perhaps there are still some who stand in doubt of the policy of bringing these children to Canada; who think it a questionable good, if not a positive evil, that our land should receive these waifs. Had these good people heard Dr. Barnardo's explanations, we are convinced that the most stubborn prejudices must have yielded. We beg to call their attention to three important points, which we think ought to remove all doubt from their minds. First, these children are not sent to Canada because there is no demand for them in England. Homes and situations could be found for every one of them in the mother country. All the children in the Homes would not supply the demands which are made. Why, then, are the children sent out here? Because they do better. They are more completely cut off from the old life, with all its associations and surroundings. They are removed from all possibility of the interference of relatives and associates, who, it was found, continued to follow them up in England, seeking to extort money from them or to lead them back into their old ways. Experience proved that the dangers and difficulties arising from these sources were very great. The amount of annoyance and of actual damage was more than would have been expected. Not, then, from necessity, but upon grounds of Christian expediency and a wise determination to do the very best possible for the children, it was decided to cut them off as completely as possible from all possibility of contact with former associates, and from all connection with their old life. The ocean proved the best barrier.

The second point is, that the children sent to Canada are carefully trained and selected. Stray waifs are not raked up promiscuously off London streets and dumped down upon Canadian soil, as has been unkindly said, with as much of untruth as of emphasis. The children are first trained

carefully and thoroughly in Homes, in which every care is taken of them and everything possible done for their welfare, physical and mental as well as spiritual. Then only the most carefully selected children are sent out,—those who are judged free from every taint and fitted physically as well as in other respects for this climate and for the kind of service in which they are to be employed.

That this is the case and that the children must have been admirably trained and carefully selected is abundantly proved by the results. This is the third point to be considered. Eight hundred children have been sent to Canada, most of them within the last five years, but a large number during the ten preceding years. Out of this number only four have turned out badly. All the others are doing well, most of them very well, all of them satisfactorily. Now this is a remarkable record. We do not think it could be equalled in the same number of children taken from the best classes of Canadian families. Taking the whole community—that is, with the exception of the pauper and criminal classes—we do not believe that anything like so low a percentage of failure could be shown.

Enough has been said to prove, not merely that we do not incur any injury in receiving these children, but that a great and positive good is done to Canada by this immigration of those who turn out most worthy and valuable citizens. Let us take hold of this work, give it our hearty support and co-operation. Pauper immigration is a curse and a burden. The landing upon our shores of the scum and refuse of English poor-houses inflicts incalculable injury. But in this work, we have given materials which have proved equal to any for the purpose of making genuine Canadian citizens.

Dr. Barnardo has acquired, through the generous gift of Mr. and Mrs. Cox, a splendid property in Peterborough, which will be made a distributing home for Ontario. The Doctor is also acquiring a farm in the North-West on which lads are to be trained in agriculture. His plans are matured with great wisdom and we have every confidence in their success. The prayerful and generous co-operation of our citizens will prove invaluable.

More than that—we can take a lesson from Dr. Barnardo's experience. We want to try his methods among the outcast children of our own cities—a rapidly growing class. Let us erect cottage homes for the girls and establish industrial farms for the boys. For the girls we want cottage homes with family life and training in domestic service. This is a far better method than that of huge institutions, which make the girls unfit for family and domestic service. Dr. Barnardo learnt this by costly experience. For the boys the great thing is to train them in industrial pursuits and to make them lovers of the soil. In this great country what nobler work for us to do, what better ambition to infuse into these denizens of our alleys and courts, than the desire to be owners of land and home-builders. We want Christian work, Christian training, never losing sight of the highest aim in all. But let us seek to carry out this aim in a wise way and according to the best methods.

A REMARKABLE MOVEMENT.

As we recently noted, a remarkable religious movement is in progress in Bessarabia, Southern Russia. It originated with one Joseph Rabinowitz, a Jewish lawyer. For many years he has been working on behalf of his people, endeavouring to organize the Rabbinical system and to uplift the social status of his countrymen. In the times of persecution in 1882, he sought to promote the return of the Jews to Palestine, to which he went to open up a way for his people. While there his convictions underwent a marvellous change, brought about in a very extraordinary way without Christian teaching, through the providential influence of circumstances and, no doubt, the guidance of a wisdom higher than his own. His newborn conviction was expressed in the words:—"The key to the Holy Land lies in the hands of our brother Jesus." His work has been very successful, over 200 families having been gathered together in one communion, under the title of "The National Jewish New Testament Congregation."

Prof. Franz Delitzsch, of Leipzig, the leader of Jewish missions in Germany, has just published a pamphlet of about seventy-five pages on this new religious development, the largest space in which is occupied by original documents, in both the Hebrew and German translation, on this movement. These documents embrace thirteen theses:—A Confession of Faith of the National Jewish Church of the New Testament; an Explanation of the Faith in the Messiah, Jesus of Nazareth, in the sense of this congregation; a Haggada for the Israelites believing on the Messiah, Jesus of Nazareth; and, finally, an Order of the Lord's Supper. As appendices are added a declaration of a teacher (Friedmann) to the Jewish believers in Christ, and a declaration adopted by a conference of the latter, held in March of the present year in Kischinew.

A few extracts from these documents will best illustrate the character of the movement. The state of the Jews in Russia is deplored. The futility of their efforts to uplift their condition is pointed out. It is declared:—

"There is need of a deep and inner moral renewal, of a spiritual regeneration. We must cast aside our false gods, the love of money as such, and in the room thereof must establish in our hearts a home for the love of truth as such, and for the fear of evil as such."

"A leader must be found. Who is he? 'The man who possesses all the qualifications of a leader—love of Israel, sacrificing of life, pureness, deep knowledge of human nature, earnestness in the exposal of the sins and evils of his people—found only in one man, in Jesus of Nazareth.' The wise Israelites in His day could not understand Him: 'but we, in the present year (5644), can say with a certainty that He (Jesus) alone has sought the welfare of his brethren. Therefore we should sanctify the name of our brother Jesus.' 'We should receive the Gospel books into our houses as a blessing, and unite them with all the Holy Scriptures which were handed down to us by our wise men.' The last thesis reads: 'We hope confidently that the words of our brother Jesus will bring us, as fruit, righteousness and salvation; and then the hearts of the people and the Government will be turned to us in friendship, we shall have life and prosperity, like other nations who live in safety under the shadow of European laws, framed in the spirit of our brother, who has given His life in order to make the world happy and remove evil from the earth. Amen!'"

The tenth of the "Articles of Faith" reads as follows:—According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus Christ and sinned against Him until the present day. But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the Son of David, our King, when they heard the good tidings through his peace-promising messengers (Isaiah lii. 7), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ; and the nations in fulness have entered the Kingdom of God. Now, too, the time of our fulness has also come. And we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac, and Jacob, will take pity upon us, and replant the branches which have been torn out into our own Holy Root—Jesus. And thus all Israel shall share the eternal salvation; and Jerusalem, our Holy City, shall be rebuilt, and the throne of David be re-established for ever and evermore."

However crude and imperfect this faith may yet be, surely, as Delitzsch observes, "a blessing is in it." A movement so spontaneous and one that looks to Christ Himself for redemption, must issue in most momentous results. The outlook is full of hope. We have perhaps here the premonitions of that ingathering of the seed of Abraham which St. Paul declares, shall be to the Christian Church as life from the dead. God speed so blessed a consummation.

The Sunday School.

SUNDAY SCHOOL LESSON.

19th SUNDAY AFTER TRINITY, OCT. 19th, 1884.

Solomon's Choice—1 Kings 3: 5-15.

The reign of Solomon began with a great religious service, which was the last ever celebrated at the doors of the old tabernacle. It took place at the height of Gibeon, six miles north of Jerusalem, where for a generation the sacred tent and the brazen altar had stood, while the ark of the covenant was resting in its temporary shrine on Mount Zion. At Gibeon were assembled all the nobles of the realm, and a thousand burnt-offerings smoked upon the ancient altar, while the trumpets of the Levites accompanied the chanting of the psalms of David. Under the splendour of the outward rites, true worship was not wanting. Day after day the young king continued in prayer before the altar, and at night the spirit of communion with God entered into his dreams. He seemed to see the form of Jehovah by his bedside, and a voice bade him make his choice for life. He was a youth, with youth's fiery blood throbbing in his veins, with the world's visions rising in his sky; yet his choice was not of outward things, as most men choose now, and as most men chose then; it was not of pleasure, or of wealth, or of prosperity. He remembered the mighty trust reposed to his care, and, forgetting himself, asked for wisdom to execute it. Only one higher choice could he have made, the aspiration after God, the highest good, and likeness to his character. The King of kings accepted the decision of the young monarch, and, well pleased, promised that it should be granted. Wisdom should be his, and as its result would come prosperity, and riches, and honor. One hint only was given of his danger, in the admonition to walk in the ways of God, and gain thereby long life and enduring success. The vision faded, and Solomon knew that it was a dream. Yet it was a dream which revealed

the young king's destiny.

Solomon began when he recognized his dependence on the Divine help. Solomon brings him the choice one who ever saw God. God has often spoken which he has spoken Ex. iii. 2-6; Numb. iii. 3, 4, 15; 2 Sam. xiii. 1, 2, 20, 21; Job any other way? See Solomon in a dream give thee." Solomon from God!

I. SOLOMON'S CHOICE.

1. See what he must choose a present beautiful things, it is Solomon, however might have chosen.

(a.) Long life. V. king only a year or "good old age." F are (Ps. civ. 29). H God could cut him was not what Solor

(b.) Riches. Ever ing too rich? Mos richer. Think of gold; his treasures fond of grandeur at more wealth—to b have the most ma world? No.

(c.) Honour. H loved, respected! afraid of assassins, had to wear armor might have asked honour him.

(d.) Victory. WI important that his his crown, perhaps Solomon did not e Long life—riche Yet neither chose

2. What Solomon's choice? There are

(a.) Their know offer. The reque supposed to be h labourer's child w riage and horses. a millionaire, and too small a dem; unable to procure power that he de one at the head

hesitation in putt (b.) Their know welfare. There i Midas wished th to gold. His des couch turned to needed repose; l gave him the ne changed into the wishes of many would prove, alth

(c.) Their pres helpless on his co the sufferer for freedom; the di would choose re love best. The monotonous life ment; the aged

Now see how choice of Solom who said: "A knew he could Himself made have been poor possession of t They might be even worse m bought, or earn could only come dom, out of Hi derstanding." I of what would a thought themsel

the young king's character, and pointed onward to his destiny.

Solomon began well. In that solemn act of worship he recognized his dependence upon God and besought the Divine help. See how this comes to him. God brings him the choice of gifts. Can you tell me of any one who ever saw God? Look at 1 John iv. 12. Yet God has often spoken to men. Mention some ways in which he has spoken. *By an angel* (Gen. xxii. 11, 12; Ex. iii. 2-6; Numb. xxii. 31-35). *In visions* (1 Sam. iii. 3, 4, 15; 2 Sam. vii. 4, 17). *By prophets* (1 Kings xiii. 1, 2, 20, 21; Jonah i. 1, 2). Do you remember any other way? See Matt. ii. 12. God now spoke to Solomon in a dream. Read ver. 5, "Ask what I shall give thee." Solomon is to choose just what he likes from God!

I. SOLOMON'S CHOICE: vs. 6-9.

1. *See what he might have chosen.* Imagine a child choosing a present. How it hesitates! So many beautiful things, it is difficult to make a choice!

Solomon, however, a *man*, a *king*. Many things he might have chosen. Take some of them (see ver. 11).

(a) *Long life.* Would he have liked to have been king only a year or two? Would prefer living to a "good old age." Knew in whose hand life and death are (Ps. civ. 29). His brother had died as a little baby, God could cut him off in his prime. But "long life" was not what Solomon asked for.

(b) *Riches.* Ever hear of any one complaining of being too rich? Most people strive to get richer and richer. Think of David's riches. His palace; his gold; his treasures. All Solomon's now. Eastern kings fond of grandeur and show. But did Solomon ask for more wealth—to be the richest king in the world—to have the most magnificent court and palace in the world? No.

(c) *Honour.* How important that a king should be loved, respected! How miserable if hated. Always afraid of assassins, &c. [*Illust.—Some great men have had to wear armour under their clothes!*] Solomon might have asked God to make everybody love him—honour him.

(d) *Victory.* Who fight the king's battles? How very important that his soldiers should *win*! If they lose, his crown, perhaps, or his country in danger. But Solomon did not even ask for victory over his enemies.

Long life—riches—honour—victory—all good things. Yet neither chosen. Then let us see—

2. *What Solomon did choose.* He asked for wisdom, "an understanding heart." *What led him to this choice?* There are three things which principally determine the choice which any one makes.

(a) Their knowledge of the person who made the offer. The requests would be limited by what they supposed to be his competency to grant them. The labourer's child would hardly ask its parents for a carriage and horses. But let it discover that its father is a millionaire, and the carriage and horses would be too small a demand. Again, a millionaire might be unable to procure for a young man the place and the power that he desired; but let the offer come from one at the head of the State, and he would have no hesitation in putting forward his wish.

(b) Their knowledge of what tends to their own welfare. There is a fairy tale which relates how King Midas wished that everything he touched might turn to gold. His desire was granted. And forthwith his couch turned to gold, and no longer gave him the needed repose; his food turned to gold, and no longer gave him the needed nourishment; his arms were changed into the same cold and lifeless metal. The wishes of many young people, could they be gratified, would prove, although less absurd, no less disastrous.

(c) Their present circumstances. The invalid, lying helpless on his couch, would wish for health and vigour; the sufferer for freedom from pain; the prisoner for freedom; the drowning man for rescue; and some would choose renewed life and health for those they love best. The young who were leading a quiet, monotonous life would wish for change and excitement; the aged and weary for rest and peace.

Now see how these three things determined the choice of Solomon. (a) He knew something of Him who said: "Ask what I shall give thee." He knew he could not ask too much when the Lord Himself made the offer. Riches and power would have been poor things to demand; many were in possession of these who were strangers to God. They might be won by diligence, or cunning, or by even worse means. But wisdom was not to be bought, or earned, or conquered. It was a gift that could only come from above. "The Lord giveth wisdom, out of His mouth cometh knowledge and understanding." Prov. 2: 6. (b) He knew something of what would assure his welfare. Many would have thought themselves wise enough already. They would

not have seen the value of such a gift. But Solomon knew that wisdom is "more precious than rubies, . . . a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. 3: 15-18. (c) He had regard to his present circumstances. He was king of a great, a highly favored nation. He was young and inexperienced. He felt himself as a "little child" in the midst of his captains and officers and governors. Ver. 7; 1 Chron. 1: 2, 3. What need was there that he should be clothed with wisdom from on high? And so to his young son who should succeed him he repeated, later on, what he had himself felt—the words chosen for our Golden Text—"Wisdom is the principal thing; therefore get wisdom."

3. It was a wise choice.

II.—GOD'S ACCEPTANCE OF THE CHOICE: vs. 10-15.

1. *God approved of his choice.* (a) *The choice was for the good of others rather than for the advantage of himself.* The prayer of selfishness, greed, avarice, can never be put up in Christ's name. (b) *The choice was made of inward worth, and not of outward show.* He did not ask for himself riches and honor. What will make us noble is always more readily given by God than what will make us wealthy. Our heavenly Father cares little that we should make money or win applause; but He cares much that we should be wise and true and loving; and these graces he will in no wise withhold from those who seek.

2. *God Rewarded His Choice.*—Because Solomon asked wisdom, God gave him that, but added to it wealth and honor. The teaching of Christ (Matt. 6: 24-34) goes to show that a man who is chiefly concerned to please God need have no anxiety or care about lower things. If God feeds the birds, He will feed you; Solomon's wisdom was great, but there has come into the world one greater than Solomon, more worthy far of our adoration and love. As a child in Nazareth, Jesus grew in wisdom and stature, and in favor with God and man. His wisdom was purer, deeper, truer than Solomon's, because it was united with purity of life, with victory over sin, and with sacrifice of self. He is the true Shelomoh, "the Prince of Peace"; the true Jeddiah, "the well-beloved of the Father"; and to Him now let us humbly bow the knee, as to One worthy to be exalted both as Prince and Saviour.

III. PRACTICAL TEACHINGS.—To us—to all, that is, who, like Solomon, "love the Lord"—does the same voice speak, saying, "Ask what I shall give thee." Yes; He who spake to this new-crowned king in the night visions hath in these last days spoken unto us by His son, saying, "Ask, and it shall be given you." Let us consider: (1) *Like Solomon, we are commanded to ask.* It is not that we are permitted so to do; it is made a positive duty. If we do not ask, we sin. It was in the night visions that God spoke to Solomon. It is in no dream, no vision, but in His own written word He says to us, "Ask what I shall give thee." (2) *Like Solomon, we have but to ask and God will give.* "Every one that asketh receiveth," etc. "If any of you lack wisdom, let him ask of God . . . and it shall be given him." If we have not wisdom, blessing, pardon, peace, it is all for want of asking. God is sure to give, because He loves to give; it is His nature and property to give. Not only (as has been beautifully said) is "the greatest Being in the world the greatest giver," but it is an essential part of His perfections to give. (3) *Like Solomon, let us ask the best gifts.* (4) *If, like Solomon, we choose the best gifts, the other and inferior blessings are thrown in with them.* (5) *And here again observe that not only is it God's nature to give, but to give "exceeding abundantly above all that we ask or think."* He is "wont to do more than either we desire or deserve." (6) *If, like Solomon, we cease to covet the best gifts, and care only for the lower, we shall certainly lose the former, and may possibly lose both.* (7) *How important it is to begin life well!* Solomon anxious to begin life well. So should we. Life a journey. The start of a journey always very important. Solomon himself tells us how to begin. Turn to Eccl. 12: 1. (8) *See what true wisdom is.* We spoke of a journey. Every journey has an end. What do we hope to be the end of our journey? Heaven (John 14: 3). See by whom we get light on our journey (John 1: 9). Jesus is the true Light. How does He give us His light? By the Spirit. See John 16: 13. This, then, the true wisdom, the Holy Spirit—guiding us to see ourselves—to see Jesus—know Him—love Him—to be brought to Him. And can we have this wisdom? Yes. The smallest child (Matt. 11: 25, 26). We can be wiser than Solomon. Many a child knows more of God than some clever men! Let us ask God, then, for His Spirit. "Holy Spirit of God, make us truly wise."

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XV.

(Continued.)

Dolly was not very long gone, and Wilfred and Molly said very little to each other until she returned. First she gave the bucket to Bruce and Edgar, and then she came back to her original companions, glad enough to sit down once more in the shade.

"Why do you run about for them?" asked Wilfred in an aggrieved way. "If you once begin there will be no end to it. They will make you just their slave."

"Oh no, I don't think so," answered Dolly, smiling. "I like doing things for them."

"I don't believe you do."

"I do indeed."

"Why?" asked Molly, joining in the talk for the first time.

"I don't quite know; but I do like it. It is nice helping people; and mamma used always to say we ought to do to others as we should like them to do to us."

"But they never would help us," objected Wilfred, "so I don't see any good in helping them."

"Oh, but I think they would," answered Dolly.

"You try and see," Wilfred replied with a sceptical smile.

"I will some day," answered Dolly confidently; and then after a pause, she added, "and even if they wouldn't, I should like to go on helping them. You know we must not stop doing what we think Jesus would like us to do, just because other people don't seem quite to do it. That would be a very poor sort of way of trying to please Him."

Neither of the children replied just at once, till Wilfred said in his peevish way—

"It seems to me that being good just means, according to you, taking all the kicks and giving none, letting the boys treat you just as they like, and never standing up for yourself. I don't care about that kind of thing, thank you. It may be all very well for you and Duke, you are fond of one another; but it won't do in our house. We aren't like you."

"But, Wilfred, that's just what I want you to see. If you would only be fond of the boys, you would like being with them and helping them; and they would grow fond of you."

"Oh, bother you!" said Wilfred crossly. "I never shall be fond of Bruce and Edgar. They are horrid bullies; and I wish you would not bother me."

He got up and walked off to a little distance in a huff. Dolly looked grieved. Molly said in a wearied, bitter way—

"It's not a bit of use your talking to those boys. I believe it's all true what you say, and I'd give anything to stop all the squabbling and quarrelling which always goes on. But it's not a bit of good talking to them. They'll never listen, and they'll never understand."

No good talking! Perhaps not. Dolly's little experiences had pretty well taught her that much already; and then, deep down in her heart, came the wish that she might be able to show them a little how good a thing was love, and how much stronger gentle words were than angry ones.

But Dolly was very humble about herself, and very doubtful as to the effect of any example she might set. She did not feel at all as though there was anything in herself to be loved or copied. She felt very weak and timid and insignificant, and although very wishful indeed to live according to the teaching of her new

friend, and to follow closely in the great Master's footsteps, she did not feel as though she had power to lead or to guide others. All she could do was to pray for them very earnestly, night and morning, and that she never forgot to do.

The few days that followed these first bright ones were rather trying to the children, for a thunderstorm broke the weather, and the rain fell persistently. They had a large pleasant room to play in; but they had not half the indoor resources to which they were accustomed, and staying at home was a sore trial to them all.

It was but natural, under the circumstances, that their tempers, never of the best, should grow more than usually irritable during this period of forced inaction, and the continual quarrelling that went on amongst the boys was most distracting to Molly, and very distressing to Dolly.

But it was not long before the gentle influence of the one little peacemaker began to make itself felt. Bruce had no need to compel Wilfred by threats or blows to do his bidding, for Dolly was always at his side almost before the first rough words had passed his lips, willing and eager to do whatever was wanted. Edgar never need growl at Bruce for his ill-temper, or at Hubert for his laziness, for whatever assistance he needed in arranging and labelling his treasures, was cheerfully accorded by the little girl, whose skilful fingers were in constant requisition for all kinds of different work. It was Dolly who could make the best cardboard trays, Dolly who could fasten shells and mount seaweed most securely and most neatly, Dolly who could write the names most prettily underneath, Dolly who could make sails for boats, and mend tattered rigging.

Dolly had her hands always full, but she was happy as the day was long, provided only she could manage somehow to keep the peace between the excitable brothers, and work for them all at once, which seemed her chief endeavor.

But her cheerful compliance with everybody's demands and her unruffled sweetness of temper were not without their effect. The boys felt ashamed of refusing little things to each other, when they saw how readily and pleasantly Dolly granted every request. They grew ashamed sometimes of the harsh words which sprang so easily to their lips, when they saw the pained, pleading look on little Dolly's face, and heard her voice raised in timid protest—

"Oh, please don't talk so. Please don't get cross, Bruce. Edgar didn't mean it; and I'll do anything for you when I've finished Hubert's boat."

Dolly was so ready to do anything for anybody, and took such pleasure in working for them, that by and by they found themselves, they hardly knew how or why, doing little services for one another.

Wilfred especially, who used always to keep as much away from his brothers as possible, now began—following Dolly's example—to fraternize with them, interesting himself in their pursuits, and showing himself willing to help them in different little ways, now that they did not try to make a slave of him against his will.

Molly too began to find that her inability to sit up need not be made an excuse for avoiding every kind of little service asked of her. When she saw Dolly working hard for her brothers, and liking the work so much, she felt a desire to try and do some too, and the close of the week which had begun so stormily, found all the children full of plans and schemes about collections and museums and all kinds of things—plans which were eagerly discussed by all, and in which all seemed to take an equal interest. And now that there was so much to talk

about, and that all were so eager over the work, there was hardly time to quarrel, or so the boys thought amongst themselves; and disputes, when they did arise, seemed to get settled much more easily and amicably than of old.

"I can't think what has come to the boys," Molly remarked one day, as she and Wilfred and Dolly were alone together. "Sometimes they seem really to be getting quite nice."

"Yes, I can't tell how it is," returned Wilfred. "They aren't half as horrid as they used to be. If they were always like this, I shouldn't mind them. I might even get to like them in time."

"I think we are all getting to like one another," said Dolly, smiling. "And it is very nice."

"Everybody likes you, Dolly," said Molly quickly. "All the boys are as fond of you as can be. I believe that has something to do with it."

CHAPTER XVI.

A NARROW ESCAPE.

After nearly a week of sea mist and rain, the weather cleared up wonderfully, the sun shone all the day long, and there was no more compulsory staying in-doors.

The boys resumed their active life, explored the country far and near, hunted every nook and crevice of the shore, bathed, walked, rode and drove, and enjoyed themselves to their hearts' content.

Duke was entirely happy in this new life, and grew browner and sturdier than he had ever been in his life before. Dolly used to look at him in proud, loving admiration, wishing their mother could see him so strong and well.

He was very popular with the Lennox boys, being as daring and independent as the best of them, and yet very much more good-humoured and obliging. He had not been surrounded by Dolly's love and gentleness for nothing, and he was generous as well as high-spirited, and unselfish as well as strong-willed. He was very popular with every one, greatly to Dolly's delight.

She herself was very happy this holiday time, although she devoted herself unweariedly to Molly, and did not go half the excursions nor the scrambles that the others did. Good accounts came every few days about their grandmother, and Dolly felt she need not be anxious, but might enjoy herself as much as she could.

Molly and she were fast friends, and the sick girl's dark moods certainly grew less dark and less frequent now that she had a sympathetic, yet not always an approving companion, constantly by her side. She grew by degrees to love Dolly very dearly and to look up to her with great reverence; and little by little her doubting, suspicious nature grew more soft and more trustful; she began to open her mind and heart to the beautiful words which Dolly read to her night by night, and explained, so far as she could, in her childish fashion. Molly learned by degrees that there was beauty and light for her as well as for others both in this world and the next, and life did not look so dark and dreary, but began to be tinged by the golden reflection of a glory which had once been to her an empty name, but was growing now into a wonderful reality. She was beginning to know the love of Christ which passeth knowledge.

Both children were learning the same lesson, were struggling hand in hand out of the shadow into the light, and although to one the way looked smoother and the light clearer, they each helped the other up the narrow path, and daily the bond of love and sympathy grew stronger and drew them more closely together.

Wilfred sometimes shared their confidences, and he too was growing less gloomy, less morbidly sensitive to slights, and was learning to be more patient and kindly. But he had not Molly's receptive nature, and he would not allow himself to be "talked over" into believing too much. He did not wish to commit himself to anything which would oblige him to yield up his right to sulk or to fly into a passion whenever he thought fit. He did not say this in so many words; but the reservation was in his own mind, nevertheless.

But the sea-side life was not destined always to go on in a quiet, uneventful way. It was not long before a mishap occurred which made a great difference to several of the party now assembled, and brought about results of which no one dreamed at the time.

It came about in this wise.

Dolly and Wilfred were going a stroll together upon the cliffs. It had been a hot afternoon, and Molly said that she felt tired and would like to stay at home for a little while after tea to get a nap; but as it was growing cooler the other two said they would take a short walk, and come back when she was rested.

Bruce had not been in for tea; but nobody thought much of that, for he often stayed away or was late for meals, if it did not suit him to return, and he was considered quite old enough and strong enough to take care of himself.

So Wilfred and Dolly strolled off together hand in hand, not dreaming of the discovery they were about to make, and were much frightened when they suddenly heard the sound of a deep groan which was near enough to be quite audible, though they could not feel certain from whence it came.

"What was that?" asked Dolly, standing still and looking rather scared.

"I don't know. I don't see anything. Come away. Perhaps it was only a bird," and Wilfred, who was very timid, tried to hurry her on.

"Stop a moment," said Dolly. "I don't think it was a bird. It sounded like somebody who was hurt."

"Come on, do. I'm sure it's nothing," urged Wilfred nervously.

But just then came up from over the cliff's edge another groan, and this time there was no mistaking the human tone of the voice.

"It is somebody," she said quickly, and ran to the edge of the cliff.

Wilfred followed with timid curiosity, and they both stretched their necks over the edge and looked down.

"There is somebody down there!" cried Dolly. "It's a man or a boy, I don't know which. Did he fall over? Oh, he must be nearly killed if he did! What shall we do?"

"I don't know," answered Wilfred helplessly. Dolly had to do all the thinking; but she did it quickly.

"Wilfred, you must run back and tell them about it, and make them send men to carry him away, for I'm sure he can't walk. And I'll get down by the cliff path Bruce showed us, and tell him people are coming. He must so want somebody to come."

Dolly felt a great shrinking from this self-imposed task. She did not know in the least who it was that lay groaning upon the hard stones so far below, and she did not know what dreadful sight she might have to witness. But she knew that if she had fallen and could not move away, how glad she would be for somebody to come to her, and so she resolved to make the descent herself, knowing that Wilfred would be far too timid to do so alone.

The boy had already trotted off, full of importance, upon his own errand, and Dolly rather tremulously made her way down the rough zig-zag path, until she reached the bottom.

A piece of jutting rock hid from her view the

prostrate figure but when she had seen the boy who had fallen, a cry of fear

"O Bruce!"

Bruce opened

he heard her voice

"Dolly! Is

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prostrate figure of which she was in search; but when she had rounded that, and stood beside the boy who lay helplessly upon the boulders, a cry of fear and distress broke from her. "O Bruce!"

Bruce opened his eyes, and lifted his head as he heard her voice.

"Dolly! Is it you? I thought nobody would ever come."

"O Bruce, what is it? What have you done?"

"Sprained my ankle, I think, trying to scramble up the cliff, instead of taking to the path; but I've been lying here hours in the sun. I thought I should have died. Is there any water anywhere about, Dolly? Take my cap and try and find some. I'm dead with thirst nearly."

Dolly did as required and soon found a place where a little spring trickled down the cliff towards the sea. She filled the cap, and when Bruce had drunk some and splashed the rest over his hands and face, he heaved a great sigh of relief, and a more natural look returned to his face.

"Poor Bruce!" said Dolly compassionately, "how dreadful it must have been all alone all that time; and you look so uncomfortable. Wilfred has gone to fetch people to help you home; but they will be a little while coming. Wouldn't you be more comfortable if you put your head on my knee?"

She sat down beside him, and he made the suggested change. His face was pale, and his eyes looked heavy and troubled.

"Does your foot hurt very much?"

"It does if I move it; and it's pretty uncomfortable anyway; but I don't care now somebody's come."

"Did you think you would have to wait a great many hours more?" asked Dolly.

"Not a great many," answered Bruce rather grimly; "look at the sea, Dolly. In two hours more, if nobody had come, the waves would have been washing over me."

Dolly looked and shivered.

"O Bruce! Did you think that?"

"What else could I think? Wasn't I lying for hours watching it creep up and up. I can't move on these stones. Nobody came near. Nobody was likely to come. I had quarrelled with Edgar, and he was the only one likely to come after me. I knew I should not be looked for till dark—and then—then it would have been too late."

Dolly covered her eyes with her hand.

"O Bruce! How dreadful! Suppose we had not come!"

"Don't let's think about it," said Bruce hastily.

"Were you very much frightened?" asked Dolly with grave, sympathetic eyes.

"Yes, Dolly, I was," Bruce answered candidly. "It would be a lie to pretend I wasn't. I was *horribly* frightened."

Dolly looked full of comprehension and sympathy.

"I'm sure I should have been frightened too," she said slowly. "I don't like to think about it. Bruce, dear, did you ask God to take care of you?"

He looked up at her quickly, and then answered very low—

"No."

She said nothing for a minute, but after thinking awhile she said again softly—

"But He has done, you see."

"Has He? How?"

"By sending Wilfred and me out this way."

"How did He send you?"

"I don't know quite—He made us think of it just to-day—we have never been here together like that before. I am sure it was God who sent us to you."

"Do you really think so?"

Bruce was in a softened, serious mood, and did not laugh at her, or call her words foolish or fanciful. They bore a solemn meaning for one who had been trying to face death all through these long hours, and feeling how helpless he was to do so calmly.

(To be continued.)

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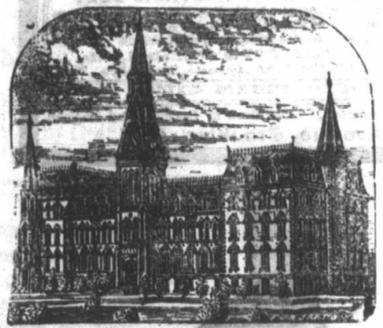
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