

Jan. 10,

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 37. Whole No. 401. TORONTO, THURSDAY, Jan 17, 1884.

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

The Evangelical Churchman,

TORONTO, CANADA.

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GOD'S HARVEST.

Lord! We grow weary in Thy harvest-field;
The sun is hot—the labour is severe;
The brain whirls round, and the strained sinews yield;
We long to see the evening shades appear:
Kyrie eleison!
[Lord, have pity!]

Others well laden come before thy face,
While our poor sheaves are not worth what they cost.
Why didst thou call us from the market-peace,
If, after all, our labor must be lost?
Orate, fratres!
[Brethren, pray!]

Lord of the harvest, hear us when we cry!
Our strength increase and thy pure Spirit send;
Revive thy work and lift our hearts on high
With harvest joys until our task shall end.
Sursum corda!
[Uplift your hearts!]

We'll trust thy promise, Lord, and will not leave
Thy harvest field until we hear thee call;
For though we stumble oft, we yet believe
We shall not faint, or fainting shall not fall.
Laus tibi Christe!
[Praise to thee, Christ!]

And when at last to thee, O gracious Lord!
With trembling hearts, our little sheaves we bring,
If thou shouldst deem them worthy of reward,
Thy boundless grace forevermore we'll sing:
Gloria tibi, Domine!
[Glory to thee, O Lord!]

WHAT IS JUSTIFICATION BY FAITH?

It is not by reading the Bible with his own reason and understanding that Luther educed a system of theology which brought peace to his mind. Luther did not argue in this way—"The Bible is God's word, and therefore whatever is in the Bible I must believe; and Jesus is in the Bible, therefore I must believe in Jesus." That was not the method in which he arrived at peace; Jesus Christ Himself

dealt with Luther's soul even as Jesus Christ dealt with the disciples on their way to Emmaus, opening, as it were, the doors of Scripture from within. It was Jesus manifesting Himself in the Scriptures that delivered Luther from bondage. This was the deliverance. With the true instinct of a convinced soul, he saw there was no forgiveness of sin which can be depended upon for time and eternity as real and divine, unless it is based upon righteousness. The Apostle Paul in like manner interprets the words of David, "Blessed is the man whose sin is forgiven." Pardon is based on righteousness. Righteousness without works.

It is only on the ground of righteousness that sin can be forgiven. When he read "the righteousness of God," he had always understood it to mean that we should have a righteousness to present before God, and that when we presented that righteousness before God, then there would be given to us the pardon of our sins. But when he studied the Epistle to the Romans, a new light dawned on him. The wisdom of God does not mean my wisdom concerning God, but God's wisdom, which he communicates to me, making me wise. The strength of God does not mean my strength by which I serve God, but it means God's strength which He puts into my soul. The righteousness of God does not mean the righteousness which I bring to God, but it means God's righteousness which He sends down from Heaven— which He bestows upon me as a gift, with which He clothes me as a garment. It is a rock higher than I to which I am brought, that I may put my trembling feet upon it and be saved. It is the righteousness of God in Jesus Christ; the love of God, the source; and the death of Christ on the cross, the channel; everlasting life, the blessed result.

"Oh, when I saw this," he said, "all Scripture was opened to me—nay, Paradise itself, and the heart of God. I ran through the whole Bible, and found that from beginning to end this was the love of God manifested to sinners." And thus he preached that glorious doctrine, or rather fact, of justification by faith.

What is justification? When a man is justified he is not made just, but simply declared to be just,—looked upon as just—treated as just. To declare righteous—not to make righteous—that is the meaning of justify. Who justifies? God justifies. Whom does God justify? The ungodly. How can God justify the ungodly? Because they have an advocate. What manner of advocate is He who will defend ungodly people? It is a righteous one indeed—Jesus Christ the righteous. How can He plead for ungodly people? Because He was the propitiation for our sins. To what extent does God declare them righteous and godly? He absolves them from all their sins, but He receives their persons. Themselves He accounts just. It is the whole God who gives Himself unto the poor ungodly one; and it is the whole ungodly one, body, soul, and spirit, past, present, and future, in time and eternity, notwithstanding all his sins, whom this living God embraces as his own.

Can we know that we are justified? Know it? Assuredly we must know it. Did God send Christ to die on the cross, and leave us afterwards in uncertainty? The Holy Ghost, who convinces us of our sins, and shows us Jesus as our Advocate, works in us a perfect, sure, and joyous confidence, so that, being justified now by God, we have peace with Him.

And how does all this become ours? Simply by faith. Nothing but faith can receive this salvation

of God. There is no room for anything else. It is all excluded. What, then, is Faith? Faith is not a work, Faith is not a merit, Faith is not a Grace, Faith is not a condition to be fulfilled. Faith is nothing else but the receiving of the Lord Jesus Christ. What is the organ that receives the Lord Jesus Christ? Light is received by the eye, sound is received by the ear; Jesus Christ is received by the heart, and when the heart receives Jesus the function of the heart is faith. And once the heart believes, it goes on always believing. It is an ever present tense, "he that believes hath eternal life."

But how does the heart receive Jesus? Jesus is the Son of God; Jesus is pure and without sin; Jesus fulfilled all commandments; Jesus has all power in heaven and on earth; Jesus will come to judge the quick and the dead. And yet this is not the Jesus whom the heart receives. The only Jesus received by the heart is Jesus dying on the cross for sinners. Only such a one is He, the Son of God, the blessed and Holy one, who obeyed all the commandments, and who glorified the Father on earth, and who is equal to the Father—only He could die for us on the cross; but even He could never have saved us except by His death on the cross. Therefore this is faith—to receive Jesus as He died for sinners. This the reformers preached, as the apostles preached—Christ the Saviour of sinners; Christ Jesus and Him crucified.

To understand what faith really is, it is helpful to remember that the emphasis lies so entirely on Christ, that we can dispense with the term "faith and believing," to avoid the danger of its character being misunderstood. Call it hearing the voice of Christ; looking unto Him who was lifted up; coming unto Him with our burden; it is the same thing. Christ, and Christ in his death; Christ only, and Christ freely offered, received by the sinner.

Cardinal Bellarmine truly defined the difference between the Roman view of faith and that of the Reformers, when he said, according to the one, faith was the act of the understanding, according to the other, the act of the will. It is the act of the will, of the heart, out of which are the issues of life, and therefore of the whole man; such a solemn, deep, and eternal transaction, that the soul can say, "My beloved is mine and I am his." "Faith is a living joyous confidence in God's grace; so certain that I could die for it a thousand times."—*Dr. Adolph Saphir.*

THE CATHOLIC AND PROTESTANT THEORIES OF SALVATION.

BY REV. J. OSWALD DYKES, D.D.

"The kingdom of God is not meat and drink (eating and drinking); but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."—Rom. xiv. 17.

To an outside observer Christendom offers the spectacle of a vast camp, split into two main divisions, by two widely different theories respecting the very nature of Christianity itself. The followers of Jesus have indeed separated into many societies and sects; but, speaking broadly, these may be said to group themselves into two, according to the conception they severally entertain of the religion which He founded. On the one side, stand shoulder to shoulder, two immense bodies, agreeing in their main views, the so-called

Catholic Churches of the East and West, the Greek and the Latin communions. In spite of jealousies, these two great historical bodies have a natural affinity for one another. They equally claim to represent the Church of the apostles: and in their radical conception of Christian salvation they are at one. Opposed to these two Catholic churches are ranged a crowd of smaller bodies; some of them, in their existing shape, four centuries old, and others much newer; some representing the faith of great nations, and others with a mere handful of adherents; yet all agreed in the main upon a theory of Christianity which flatly contradicts the Catholic one. I propose to enquire to-day how this Reformed or Protestant or Evangelical theory of salvation (whichever you please to term it) is contrasted with the Greek and Latin one. But you may take it at the outset for granted that all the non-Catholic Churches—however they may differ among themselves—are on the whole cut off from the Catholic ones by yet deeper and wider differences. So that (as I began by saying) Christendom is split in two by this main cleft—a divergence of opinion on what the religion is that Christ founded.

At the same time it is of great consequence to see at the outset that the division, although a deep one, is yet *inside* the Christian camp. It is not like the bounding exterior fosse, with ramparts, which guards the whole of the Christian enclosure, and marks it off from the non-Christian or unbelieving world outside. In other words, Catholics and Protestants have far more in common, after all, than either of them has with the anti-Christian beliefs or deniers of belief who are outside the pale of Christ's Church altogether. For, although the points in controversy betwixt the Latin and the Reformed communions are of immense importance, they are not so important as the underlying doctrines on which they are agreed. We shall presently see wherein we differ; let us for a moment recollect how far we agree. We agree in most of the peculiar and vital dogmas of the Christian faith. We agree in holding that God has supernaturally revealed His will to mankind for our salvation, and that we possess in Holy Scripture the record of that revelation. We agree in worshipping the mysterious Trinity of Persons within the unity of the ever blessed Godhead. We agree in believing that the Second Person assumed our human nature by the Miraculous Conception, and is forever one mysterious Person with two natures, unconfounded and unchanged, yet joined in inseparable union. We agree in confessing all the leading-facts of Christ's saving work—His incarnation, His sinless obedience, His vicarious expiating death, His resurrection, His ascension, and the coming of the Holy Ghost. We all equally regard His Passion as an atoning sacrifice offered for the sins of the world. We all equally believe in the perpetual presence of Christ in His Church through the invisible indwelling of the Holy Spirit. We all regard as valid means of grace the two sacraments of Baptism and the Lord's Supper. And we all look for our Lord's return to judge the world, for the resurrection of the dead, for the eternal punishment of the wicked, and for the everlasting felicity of the saints in Heaven. On many of these great doctrines it is true that Catholic and Reformed theology diverge in some minor details, yet as far as the Central nucleus of Christian teaching and Christian believing are concerned we have here a very large amount common to both, and not shared by any who are not Christians. I cannot conceive what makes some people anxious to pare down to a minimum the *consensus* of Christendom. To my mind it is one of the most encouraging and hopeful of facts.

But our business to-day is with the *differences*,

and these stand in no need of exaggeration; they are sufficiently serious of themselves. When I strive to penetrate to the bottom of this chief division betwixt Christendom Catholic and Christendom Reformed, and ask myself, where do their respective theories of the Christian religion diverge? I get some such answer as this: the Catholic Church puts in the foreground, as the great channel of God's mercy to me, the Society which Jesus founded. It makes *the Church the primary thing*, and the intermediary link betwixt man's Saviour and each individual who needs salvation. According to this theory, what Christ did was to found a sacred society and make it the depository of Heaven's favor; so that whoever keeps himself in orderly connection with that society is sure of grace and salvation, but no one else. Practically, therefore, what the individual has to do is to see that he is and remains a faithful son of Mother Church. He is referred at every turn of his spiritual experience to her officials. These officials are divinely constituted intermediaries betwixt me and Heaven. In their hand rests an ample apparatus of grace, of which they alone possess the monopoly. This apparatus of spiritual appliances covers the entire life of a Christian from his birth to his grave. Give yourself into the care of Christ's privileged ministers, do as they tell you, employ faithfully all their means of grace, and you will be led on from step to step of Christian life, regenerated in baptism, anointed with the Spirit, disciplined or corrected when you go wrong, fed with celestial nutriment in the sacrament, and finally absolved or sealed for Heaven on your death-bed. To be thus true to the ministry of the Church—her obedient faithful son—is to be in a state of salvation. To forsake her pale or to be expelled from it is to be lost.

To this very foursquare and consistent theory, Protestantism opposes another which is its direct contrary. According to Reformed Christendom, there is *no such intermediary* betwixt the Saviour and the sinner. The Christian Society cannot possibly hold any such place, because it does not, in point of fact, come first in order; it comes second. The first or initial fact was of old, and continues to be, a sinner, needy, criminal, and penitent, called to Jesus by His personal word and coming to Him by personal faith. Given any number of such persons uniting in the allegiance to Him and you have the Church, a holy and useful society, in which dwells the Spirit of its exalted Head, but not of necessity the channel of grace betwixt the Head and each member; for it is the junction of believing members which makes the Church, not the Church which makes the Christian. In short, Protestant teaching begins by getting each soul into *immediate personal contact with Jesus Christ* as its Object of faith, Source of life, and Guide of conduct. The officials of the Church it turns from intermediaries into helps, from priests (that is) into ministers, and insists upon it that salvation hinges not upon my dutifully employing the Church's apparatus of grace, but on my personally trusting, loving and obeying Christ alone. An immense train of consequences has been developed out of this radical difference of view, making the subject complex. But I think this is the radical point of divergence: for the present we must confine ourselves to it.

Looking now at these two theories for the purpose of comparison, it strikes one that the difference lies less in the *doctrines* of Christ's religion than in the *method* by which His salvation reaches us. To the Catholic and to me alike Jesus our Lord remains the same Divine human Person by whose meritorious death we have been redeemed. To both the operation of the Divine Spirit is essential to salvation, only we differ as to those human conditions

which bring into my soul the atoning virtue of the Saviour's death and the quickening power of the Spirit's life. These, he thinks, reach him through the hands of the one true Church and her officers; I think they reach me direct, so soon as I approach my Saviour with personal desire and faith.

But though the difference touches our creed far less than it does our experience, yet practically it is found to be a difference fraught with immense consequences. Each theory generates a type of piety of its own. It colors the whole of Christian experience with its own complexion. It shifts the centre of gravity in the whole system. Either theory, of course, may be run to an extreme or it may be held in moderation. And the Christians who on either side are most moderate will approach one another pretty closely. Yet even when good men of the two communions are most alike, it will be found that they look at things with different eyes in a thousand minute particulars, just because they have set out from these different theories of Christianity. Next, it cannot fail to strike you that between churches holding such views *mutual toleration is impossible*. I can tolerate the Roman or the Greek Catholic indeed, because, though I think he attaches far too much consequence to the Church, yet I have no doubt he can and often does reach our Saviour through the Church. I may think he would reach Christ far better, more simply, more joyfully, by just going to Him at first hand as I try to do. Still, I need not deny to my Lord the power to use His Church and her means of grace if He choose, or to welcome with His saving mercy the honest longing soul which comes to Him only by that route. Therefore I can greet as my fellow-Christians every Catholic who loves our Lord in sincerity. Unhappily he cannot do the same by me, for his theory is an exclusive one. If the Church be Christ's one ordained channel of grace, then to live outside her pale, still more to refuse her ministry, to be a heretic and a schismatic like me, means to be beyond the ordinary hope of salvation. This is an awkward conclusion for the Church of Rome. To have to draw it must put her at a great disadvantage. She is forced to unchurch, every non-Catholic communion: and she does it. Of course, this isolates her in Christendom; and that isolation, which in other days, when she was strong, may have added to her strength, will now, as she grows feebler, increase her feebleness. To see a Church environed with purer churches refusing to recognize them, nailing her colours to the mast as the sole bearer of salvation for mankind, and if she must sink amid the laughter and incredulity of modern Europe, prepared to go down with her old haughty claim to a monopoly of truth and grace unlowered—this is a strange sight—not without a pathetic tragic dignity.

To be continued.

British & Foreign News.

ENGLAND.

The Moody Mission at Stepney, London, is thus described:—The portable hall used by Messrs. Moody and Sankey in London was erected a short distance from Stepney Green, and is capable of accommodating about 6,000 persons. The chairman of the local committee is the Rev. J. F. Kitto, the rector of Stepney Church; about 130 stewards under the curate of Stepney Church; the choir consisted of about 300 voices; many of the workers are those who took part in the meetings at Islington; there has been a general visitation from house to house, and distribution of tickets for admission to the services, and a large number of copies of the article from the *Pall Mall Gazette* regarding the meetings at Islington have been printed for distribution in the shops and factories in the district. The workers placed themselves among the audience, and the utmost decorum prevailed; the doors were kept closed during the

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the atoning virtue and the quickening. These, he thinks, are the one true I think they reach approach my Saviour with. touches our creed experience, yet practice fraught with each theory generation. It colors the science with its own centre of gravity in theory, of course, it may be held in Christians who on rate will approach y. Yet even when unions are most they look at things thousand minute par have set out from Christianity. Next, you that between mutual toleration is the Roman or the because, though I consequence to doubt he can and viour through the would reach Christ ore joyfully, by just d as I try to do. Lord the power to ans of grace if He His saving mercy ch comes to Him fore I can greet as Catholic who loves appily he cannot theory is an exclu be Christ's one or n to live outside se her ministry, to c like me, means hope of salvation. on for the Church it must put her at is forced to un- communion: and s isolates her in olation, which in strong, may have now, as she grows ness. To see a r churches refus- ing her colours to r of salvation for amid the laugh- rn Europe, pre- d haughty claim ace unlowered— without a pathetic

News.

London, is thus de- by Messrs. Moody short distance from comodating about e local committee is stepney; there are of Stepney Church; ces; many of the the meetings at Is- sitation from house s for admission to copies of the article g the meetings at istribution in the shops e workers placed l the utmost decor- closed during the

singing by Mr. Sankey and during the prayer at each meeting; an electric bell was placed on the platform, which communicated with the centre door; certain signals meant the closing and opening of the door. At Stepney a special effort has been made to reach the outcast and degraded poor, and with success. On the first Sunday of the meetings Mr. Moody sent out volunteers into the streets to urge the people to attend the eleven o'clock service, and many people were won through curiosity to attend service; this plan was followed out each succeeding Sunday, and the loiterers were prevailed upon to attend, and sat quietly throughout the service. The interest increased steadily during the entire time of the mission, and although the results gained were not as great in numbers as those at Islington and Wadsworth, it is felt that a permanent impression has been made upon the working-people of this neglected part of London.

Bishop Hellmuth recently held an ordination in Ripon Cathedral for the Bishop of the Diocese.

The annual meeting of the S.P.G. was held in Manchester, the Bishop presiding. The Bishop expressed a wish that every one would support the C.M.S., and the S.P.G. He thought they, churchmen, had been a little too stiff in their notions as to how Christ's gospel was to be propagated. They had identified their own form of church polity and church discipline too exclusively with the essential principles of the gospel, as though the latter could not take root unless they were accompanied by the former, and he confessed that the idea of a great Christian society, which while it allowed free growth to all that was special to the race impregnated that all with a larger and freer spirit which not many people seemed to entertain. As for himself, he would say that his hopes of humanity gathered round, not any special church policy, even though it were that of his own church which he so dearly prized, as they gathered round the person and the life and teaching of Jesus Christ.

The proposal to constitute Bristol a separate see has met with disapproval in North Wiltshire.

Some £8,000 has been collected toward building an English Church in Berlin.

Archdeacon Farrar has withdrawn his name from the Clergy Club.

The Convocations of Canterbury and York are summoned for February 6.

The rector of Lincoln College, though slightly better, still lies in a critical condition.

The *Herald of Peace* says:—
"In England and Wales 4,500 people own 17,600,000 acres of land; in Scotland, 1,700 own 17,000,000; in Ireland, 1,942 own 12,000,000—that is, 8,142 individuals hold as theirs, within these three countries, 46,500,000 acres of land. To give a clearer idea of this stupendous monopoly of the earth's surface, the estates of these 8,142 landlords amount to over 9,000,000,000 more acres than the entire area or extent of England and Wales put together, or to 6,000,000 over double the size of Ireland, or 8,000,000 over twice the extent of Scotland. Assuming that this land brings in 15s. an acre per annum, which is an under estimate, this small group of persons receives in round figures an income of £35,000,000 a year.

Upon which the *Christian* remarks:—"While this state of things continues, there can but be discontent and destitution among large numbers of the community. Between this frightful monopoly and communism there is ample room for improvement, without at all treading on the ground of the latter. The law of entail has much to do with it. The land question is one of the practical points which are forcing themselves to the front, and which will have to be dealt with in some form ere long."

During the past few weeks some important meetings, presided over by Bishop Cloughton, the Chaplain-General of the Forces, have been held, at which a Mission in Defence of the Scientific and Historic Accuracy of the Bible was organised, having for its object the adoption of some efficient means to cope with the scepticism of the day. The patrons are the Bishops of London, Winchester, Bath and Wells, Lichfield, and Worcester, and the committee is composed of a number of noblemen and gentlemen, amongst whom are the Earls of Shaftsbury and Chichester. The scientific world is represented by Mr. H. W. Bristow, F.R.S., Senior Director of Geological Survey, and Mr. Edwin, F.R.S., Chief Assistant of the

Royal Observatory. This committee has appointed Dr. Samuel Kimms, F.R.A.S., Author of "Moses and Neology," whose earnestness and scientific attainments are so well known, to conduct the Mission by visiting the chief towns of England, Wales, and Scotland, delivering in each place drawing-room and public lectures upon the Scientific and Historical Accuracy of the Bible, illustrated with models, diagrams, and geological specimens.

On Tuesday, November 20th, his grace the Archbishop of York, conducted a "Quiet Day" for the clergy of Hull, and its vicinity, in the Trinity house chapel, and the rooms of the institution were also placed at the disposal of the Archbishop. The proceedings of the day were commenced by the administration of holy communion to the clergy present, his grace being assisted by the Rev. Joseph McCormick, vicar of Hull and Rural Dean. After a short interval, which was spent partly in private prayer and partly in quiet conversation, his grace delivered an exceedingly able and thoughtful address, which was earnest and hopeful in its tone, and well calculated to encourage clergy to renewed efforts in the path of duty. After luncheon the Archbishop and clergy returned to the chapel, where a Bible reading of a most interesting kind took place. Archdeacon Blunt read 2 Cor. v., of which his grace afterwards gave a most noble exposition. Prayer was then offered by the Archbishop and by the Rev. Charles Overton, the aged vicar of Cottingham. Following this, his grace delivered another address in which he explained the mode in which the doctrine of justification by faith should be placed before the people. On the following day his grace held a levee at the vicarage. It is hoped that this first "Quiet Day" may only prove the precursor of many such happy and helpful seasons for the clergy of Hull.

The first of a series of conferences, under the auspices of the Liberation Society, proposed to be held in various parts of England, to agitate for the disestablishment of the Church of England, was held at Bradford. Resolutions were passed approving of the motions for the disestablishment of the Church in England, Wales and Scotland, to be proposed next session.

The London *Christian Commonwealth* makes the following statements:—

"It is stated that when Dr. Benson was Bishop of Truro, he was responsible for what took place in the Divinity School, where it was the custom to receive private confession, and to grant individual absolution." Many of Doctor Benson's Truro students are said to have confessed before Canon Mason (who has just come to London), Canons Harvey, Whittaker, (son of the late Provost of Trinity College, Toronto), and Wilkinson—who were under Dr. Benson's direct control—always made the sign of the Cross at the recitation of the Creed, and practised genuflexion before the altar."

It is stated that the Rev. S. F. Green, who suffered imprisonment in the Diocese of Manchester for the practice of illegal ritual, has been presented to a living in the Diocese of London. It is pointed out that, while one who is punished for excesses in one diocese may be received and instituted in another, the law has little chance of honour. Meantime, the course of Bishop Frazer, with reference to Mr. Green's incumbency of Miles Platting, is under examination in the courts.

The number of ordinations in the Church of England last year was 734 deacons and 715 priests. Of confirmations there were 181,625, of which 73,679 were of males and 107,946 of females. According to dioceses London has the largest number of confirmations, 16,844, and Bangor the smallest, 369. There were 11,590 in Manchester, 10,200 in Rochester, and 12,177 in Lichfield. In no other see did the number reach 10,000. In London less than one-third of those confirmed were males. Llandaff, which is represented by only 1,174, had a general confirmation this year, when 4,430 was received. The total confirmations in Ireland was 12,984, of which 5,089 were females. The returns for the elementary day schools are interesting. They show that the Church furnishes accommodations for 2,835,374 scholars, "British, &c." for 384,060, the Wesleyans for 200,909, the Catholics for 269,231, and the Board for 1,298,476. Total, 4,538,320. Total average attendance, 3,025,151.

Our valued contemporary the *Record* devotes an able leading article to Messrs. Moody and Sankey, whom it welcomes heartily to London. Referring to the results of the mission in 1875 it writes:—"The question has often been asked, Where are the visible results of that great mission? Has the face of London

at all changed? But the question is not a reasonable one. We might fairly rejoin, Where are the visible results of the labours of the three or four thousand preachers who have had the ear of the metropolis for the past eight years? Why should the test be applied to one man only? The fact is that London is too immense for any impression not miraculous to be visible."

It also says:—"Here a mission preacher may be moving from parish to parish, and be made the bearer of salvation to many souls; but few if any of them are aware that the plan for releasing that messenger of the Gospel from parochial ties of his own was Mr. Moody's plan. There an eloquent clergyman may be ministering to a large congregation, who little dream that their pastor owes all his usefulness, under God, to a word from the American evangelist. Here again may be an institution in which are gathered large numbers of young girls, who are thus brought under Christian influence, and many of them won for Christ; but who remembers that the work dates from 1875? We put the cases hypothetically, but we are not writing at random."

UNITED STATES.

INFIDELITY A FAILURE.—"Christianity Triumphant: Infidelity an Inglorious Failure," was the subject of the Rev. Dr. John P. Newman's morning sermon at the Madison Avenue Congregational church. The preacher said:—Infidelity has failed to hold its own. Take a hundred years. This is fair. Let us appeal to the records and ascertain what is the historic expression of those times.—French atheism and English deism had flooded two continents with the writings of Voltaire and other infidels, and in thirteen years 6,000,000 copies of their works were sold. A reaction had taken place against the church which had been allied with political oppression. There was a universal shout for liberty and America responded. The founders of this republic were not against Christianity, but against a political church. Yet there were many prominent infidels, at whose head was Thomas Paine, a man of great power. Infidel clubs were organized throughout the country. Duelling was a national vice and a duellist was elected Vice President of the United States. Profanity, intemperance and Sabbath desecration held high carnival. These are the children of infidelity. It may be said that infidelity had control of the American colleges. Yale, Princeton, and William and Mary's were filled with students who loved to be called by their classmates—Voltaire, Diderot, and D'Alembert. But infidelity has not held its own. The colleges of this country are to-day in the hands of Christians. Out of 14,000 Harvard graduates within the last ten years only two were sceptics, one an atheist, and one an agnostic. Eighty-three years ago there were but twelve denominational colleges, and now there are 312, the property of which is estimated at \$69,000,000. Within the last seven years Princeton has realized \$14,000,000. In the last thirty years out of 31,000 college students, 25,000 were in Christian colleges. Infidelity has not a single college, though it has sought to capture some that are Christian. Christian literature has taken the place of that which a hundred years ago was infidel. The receipts of religious publication houses in the last ten years was \$43,000. People will have religious books. The people give their money for Christianity. In 1882 the Presbyterians gave \$10,500,000, the Methodists \$17,000,000 for the faith. For home and foreign missions our people gave in ten years \$56,000,000, and in twenty years, from 1860 to 1880, they gave for missions and religious books, \$163,000,000. In the last ten years 4,000,000 communicants have been added to the Christian churches of this country. Infidelity has failed to organize noble charities, failed to reform the vicious and to answer the great arguments for Christianity.—*N. Y. Her.*

FOREIGN.

The Cardinal Hohenlohe difficulty has been settled to the satisfaction of that prelate. His resignation of the see of Albano has been accepted, and the Pope has given him leave of absence for the winter.

Lord Radstock has held a ten weeks' religious mission in Paris, in part conjunction with Canon Wilberforce and with a large number of French pastors and laymen. The tone of the address delivered was to the effect that "religious assemblies must cease to be mere hearers, and become bodies of spiritual militiamen." In accordance with this view it has been determined to hold during the winter two series of revival services, one in places of worship, the other in such concert-halls or other large rooms as may be open for the purpose.

Home News.

DIOCESE OF TORONTO.

WYCLIFFE COLLEGE.—The usual annual meeting of the Incorporated Trustees was held on Tuesday, January 10th, in the College. The following report was submitted:—Report of the Board of Management of the Protestant Episcopal Divinity School of Toronto, to the Board of Incorporated Trustees, for year ending January 10th, 1884. The Board of Management at this the Fourth Annual Meeting of the Trustees, present their report with the gratifying feeling that the College has made good progress in the year just closed. The new College buildings have now been in use for more than a year, and have been found to suit their purpose admirably; the students' rooms and the Principal's residence are most comfortable, and the whole building, for the amount that has been expended upon it, is very convenient. Already, however, it is crowded to its fullest capacity and the matter of increased accommodation for students must receive serious consideration at an early date. To make the building complete for its purpose additional dormitories must be added and a Library and Convocation Hall erected. The Board look forward hopefully to seeing these additions made at no very distant period. It is felt also that to make the College thoroughly efficient, another professor should be added permanently to the College staff. A full statement of the financial condition of the College was published under direction of the Board in November 1883. By this statement it will be seen that great progress has been made in raising a suitable Endowment Fund. The Anne Margaret Kerr Memorial Trust Fund of \$20,000.00, intended ultimately to be used in erecting a chapel to the memory of the late Mrs. Kerr, has for the present been applied to the endowment of the Principal's chair. Five other generous friends have among them contributed \$24,000.00 to the further endowment of chairs. Both these amounts are vested in the hands of trustees, and the income from this endowment applied to the maintenance of the College. Other generous friends have also assisted nobly in the work of placing the endowment in a satisfactory condition, and the Board have now to make the gratifying announcement that, while the interest-bearing endowment, at the last meeting of Trustees, was not quite three thousand dollars, it is at the present time \$49,847.06. The financial condition of the College has received great attention from the board, and they have resolved to aim at making the interest-bearing endowment \$100,000.00 during the present year. To carry out this purpose and to complete the buildings decided on, will provide an outlet for the liberality of the many earnest friends of the College. While the endowment account is thus in a very satisfactory condition, the Maintenance Fund, as seen in the published statement referred to, shows a considerable deficit, created in the years 1881 and 1882. A vigorous effort is being made to wipe out this deficit as soon as possible. An organized appeal to the whole church of England community in this and other dioceses is now being arranged. During the past year a gentleman living in another diocese, Mr. James Kyffin, of Haldimand, dying left to the College in his will the handsome sum of \$1,000.00, and it is hoped that it will be remembered in this way by many who are unable while living to materially increase the Endowment Fund. The Board regrets that beyond the handsome gift of the books and maps of the Palestine Exploration Survey made by John Macdonald, Esq., it cannot report any material increase in the number of works in the Library during the past year. As soon as possible a fund should be provided for placing this department of the work in a more efficient state. The valuable "Grasett Memorial Library" forms at present by far the greater part of the whole library.

During the past year three students have graduated and been ordained, making a total of fourteen graduates within four years. The Board has kept constantly before it the aim to have at as early a date as possible all the students of the colleges graduates in Arts of some recognized university. It is impossible at the present time to insist rigorously upon this standard, but as a step in this direction the course has been increased for non-graduates in Arts from three to four years, and a large fraction of the work required now of a student who has no Arts degree is in the regular Arts-work of University College, and students are required to pass successfully certain examinations there before they can receive the diploma of this college. The endeavor has thus been made to use to the greatest advantage the facilities afforded by the Provincial University and College.

To provide for a class of men of whom it would be unreasonable to expect the full course, a special course has been approved, by which, under the direction of

the Board, students can obtain a training in the College without taking the full work required of regular students. This class of students are designated "Missionary students," and the aim is to give them as thorough and suitable a training as possible for mission work, while of course it will be impossible to give them on graduating the regular diploma of the College. There are now in the College twenty-two students, of whom twelve are taking the regular Divinity course, five the missionary course, and five are engaged in work preparatory to entrance to the Divinity course.

The teaching staff of the college has been increased since last year by the appointment of the Rev. G. M. Wrong, B.A., to the Department of Ecclesiastical History and Polity. The Board desires to accord their acknowledgement of the unwearied services of the Principal and of his entire devotion to the best interests of the college. They also desire to express their cordial thanks to those who have assisted him in his work for their valuable services. The thanks of the Corporation are due to Col. Gzowski for his generosity in giving a reception in his grounds to all the friends of the College on June 12th, 1883. The Board feel that to the active interest its chairman has taken in the welfare of the college during the past year, is due a large portion of the success attained.

They have pleasure in announcing, that, in addition to the Bishops of Toronto, Saskatchewan and Algoma, the newly-elected Bishop of Huron has consented to become one of the visitors of the college.

They feel that God's blessing has manifestly rested upon the work of the college in the past year and they close this report with fervent thanksgiving to Him for all the blessings vouchsafed.

The following recommendations are submitted in conclusion:

1. That the Board of Management consist of not less than twenty-five nor more than thirty, in order to make room for new members whom it may from time to time, be deemed advisable to have on the Board.
2. That the name of the Board of Management be changed to that of the Council and that the present Council be abolished, a sub-committee of the new Council to take its place.
3. That the second Tuesday in October be the date fixed for the formal public opening of the college in each year, and the first Tuesday in June as the date for the public closing of the college, unless under special circumstances other days be decided upon by the Council.
4. That application be made to the next session of the Legislature to add as one of the names of the college the "Wycliffe College."
5. That the new Board of Management be recommended to take suitable action in the matter of observing the approaching Wycliffe anniversary.

All of which is respectfully submitted,
Signed, N. W. HOYLES, Secretary, Signed, C. S. GZOWSKI, Chairman.

The report was after consideration unanimously adopted.

THE TREASURER'S REPORT.

The financial statement published in November gave a full report of the financial condition of the College at that date. For full details of the statements made here members of the Board are referred to that statement, which is already in their hands.

The total assets of the College at this date (Jan'y 10, 1884) are as follows:

| | |
|---|--------------------|
| 1. The College Buildings, Principal's Residence, Libraries and College Furniture. | \$33,298 11 |
| 2. Scholarship Endowment Funds. | 4,847 06 |
| 3. Anne Margaret Kerr Memorial Trust Fund. | 20,000 00 |
| 4. Second Trust Fund, devoted to the further endowment of Chairs. | 24,000 00 |
| 5. Further subscription to endowment. | 3,500 00 |
| 6. Estimated balance from Building and Endowment and Furniture Fund. | 3,925 21 |
| Total. | \$89,570 38 |

The actual cash balance at this date is made up as follows:

| | |
|---|--------------------|
| CREDIT BALANCES. | |
| Building and Endowment and Furnishing Fund: | |
| Balance at credit of this fund after all accounts are paid. | \$ 2,559 20 |
| Scholarship Endowment amounts received. | 4,847 06 |
| Amounts received on account of Trust Endowment Funds. | 2,500 00 |
| Amounts received on account of General Endowment Fund. | 1,050 00 |
| | \$10,956 26 |
| DEBIT BALANCE. | |
| Balance at debit of Maintenance Account. | \$2,595 94 |
| Investments in stock and debentures. | 8,057 07 |

| | |
|---|------------------|
| Special Resident Account. | 25 00 |
| | 10,678 01 |
| Balance of cash on hand. | \$278 25 |
| Of this balance \$72.79 is in the Bursar's books, and \$205.46 in those of the Treasurer. | |

To apply on the Maintenance Fund, there are amounts still remaining unpaid for 1883, which it is thought will reduce the debit balance to about \$1,200. For the year 1883, the receipts for the Maintenance Fund have been sufficient to meet the calls made upon that account, the deficit that now exists having been created during the years 1881 and 1882. The legacy of \$5000.00, made by the late J. B. Smith, Esq., has been included in the Building and Furnishing Fund, and after the buildings and furniture are entirely paid for, there is a large balance still remaining at the credit of this fund, which will be applied to the general Endowment Fund. The Board have felt that the testator's wishes would best be carried out by applying the money in this way, so that a permanent income might arise from at least a part of it for the maintenance of the College. The buildings and furniture are entirely paid for, and the College free from debt at the present time. The Endowment Funds are in a very satisfactory condition, and show a large increase on the amounts promised at the last report. The guaranteed endowment now is \$56,272.27, of which \$49,847.06 is at the present time bearing interest.

The guaranteed endowment is made up as follows:

- I. Balance from Building and endowment and Furnishing Fund. \$3925 21
- II. Scholarship Endowment Funds:—
 - (1) The gift of H. Mortimer, Esq., Toronto. 1360 00
 - (2) "Ridout Brothers" Scholarship, the gift of J. D. Ridout Esq., Toronto. 1000 00
 - (3) Worthington Scholarship, the gift of Mrs. Worthington, Toronto. 1000 00
 - (4) 1st London, England, Scholarship, collected by Hon. S. H. Blake, Q.C. 1487 06

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- III. Anne Margaret Kerr Memorial Trust Fund devoted to the Endowment of the Principal's Chair:—

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|----------------------------------|-------------------|
| J. K. Kerr, Esq., Q.C., Toronto. | \$15000 00 |
| Hon. S. H. Blake, Q.C., " | 3000 00 |
| Hon. Edward Blake, Q.C., " | 2000 00 |
| | \$20000 00 |
- IV. Second Trust Fund, devoted to the further Endowment of Chairs:—

| | |
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| Col. C. S. Gzowski, A. D. C., Toronto. | \$ 5000 00 |
| B. Homer Dixon, Esq., K.N.L., Toronto. | 5000 00 |
| A. H. Campbell, Esq., Toronto. | 5000 00 |
| Fred. W. Jarvis, Esq., Sheriff of York, Toronto. | 4000 00 |
| A Friend, per Hon. S. H. Blake, Q. C. | 5000 00 |
| | \$24000 00 |
- V. Further Donations to Endowment Funds:

| | |
|--|------------------|
| Samuel Platt, Esq., Toronto. | \$ 1000 00 |
| Estate of the late James Kyffin, Haldimand Legacy. | 1000 00 |
| Henry O'Brian, Esq., Toronto. | 500 00 |
| Mrs. A. Cameron. | 500 00 |
| A Friend. | 500 00 |
| | \$3500 00 |

\$55,272 27

The guarantees to the Maintenance Fund for the year 1884, together with the income arising from the endowments will make the total income for the current year about \$6,500. The expenditure on the present scale will about equal this sum, so that if any increased expenditure is contemplated, an increase in the Maintenance Fund must also be provided. It is desirable that the old deficit on the maintenance account should be wiped off as soon as possible, and the treasurer would urge upon the Board the importance of making vigorous efforts to do this immediately.

An offer has been made by a friend of the college to give \$1,000, in addition to a large subscription already paid, if the interest-bearing endowment reaches \$70,000 before May 1st next, and also if the deficit on maintenance is wiped out. No effort should be spared in endeavoring to take advantage of this offer, as in the best interests of the college the Endowment Funds should be increased until they reach at least \$100,000.

A new set of books has been opened during the year just closed, so that the position of the various funds can now be seen at a glance.

All of which is respectfully submitted,
Wycliffe College, W. H. HOWLAND,
Toronto, January 10th, 1884. Treasurer.

WYCLIFFE COLLEGE.—Most of the students have returned and work has commenced in the college. During the vacation Mr. French had charge of the mission of Washago; Mr. Gaviller of Runnymede; Mr. Murphy of Uthoff; Mr. Kennedy of Airlie, and Mr. Hobson conducted services in Bradford.

THE fortnightly meeting of the St. James' Cathedral Y. P. A. was held in the school-house, Jan. 7th, the President in the chair. The evening was devoted to the temperance section of the Association, and the programme consisted of a reading by Mr. Oliver Howland, stirring addresses by Rev. D. Hague, M.A., and Mr. Hoyles. The musical part was well rendered. This branch of the C. E. T. S. is in a flourishing condition. At present over 300 names appear on the register, and nearly 400 belong to the "Band of Hope."

THE members of the Working Committee of the Young Men's Christian Association of Toronto, report that during the month of December they paid 1,131 visits to boarding-houses, 77 to hotels, 37 to fire halls, 16 to police stations, and 37 to car and livery stables. There were 5,300 tracts distributed, and 223 young men spoken to.

STUDENT MISSIONARY ALLIANCE.—A meeting of the Intercollegiate Missionary Alliance was held last Tuesday evening in Wycliffe College. Mr. Weir, of McMaster Hall, presided, and Mr. Gaviller acted as Secretary. Representatives were present from all the theological colleges in the city except Trinity, the students of which are not yet back from the Christmas vacation. Delegates were also present from Victoria University, Cobourg, and others would have attended from Queen's University, but were delayed in their journey from Kingston. The articles of organization, drafted at a recent meeting of the Alliance, were submitted to the assembled students and discussed *seriatim*. A very lively debate took place, lasting nearly a couple of hours, but the articles were ultimately adopted with a few alterations. The first meeting of the Convention was fixed for October next. Communications were read from the Wesleyan College, Montreal, from Albert College, Belleville, and from Woodstock College, expressing hearty sympathy with the enterprise. Mr. Whittington, of Victoria College, shortly to go as a missionary to Japan, then gave a short but interesting address, and the proceedings concluded.

AIRLIE.—A very successful Christmas tree and social were held at this mission during the Christmas week. The proceeds, amounting to \$45, will be devoted to the Mission and Sunday school. The mission, which was in charge of Mr. Kennedy, of Wycliffe College, is in a most prosperous condition.

LOBCAYGEON.—Christ Church Sunday school held their annual Christmas tree in the town hall on December 27th. The attendance was large, prizes and presents were given to all the children, and there was also presented to the incumbent, Mr. Farncomb, a volume of Mrs. Hemans' poems, and to Mrs. Farncomb a handsomely bound Church service.

DIocese OF HURON.

LONDON.—At the last meeting of the Memorial Church Band of Hope the following officers were elected for the ensuing year: Patron, Rt. Rev. M. S. Baldwin, Bishop of Huron; president, Rev. J. B. Richardson M.A.; 1st-vice do., Mr. J. Sanders; 2nd-vice do., Mr. J. Arnott; superintendent, John Yorick; musical director, Joseph Bryant; organist, Miss P. Hayes; secretary, Mr. J. Heyler; treasurer, Mr. E. Sanders; trustee and librarian, James Dilloway; assistants to librarian, Masters T. Arnott, G. Arnott and J. A. Yorick. A vote of thanks was tendered to the retiring officers, and especially to Miss E. Sanders for her services as organist during the year. Resolutions of condolence were also passed in sympathy with the parents of a late member, Miss Harriett Bullock, in her very sudden death.

LONDON.—The Bishop preached in St. George's Church, London West, for Rev. Canon Newman, in the morning of Sunday, the 13th inst., and in Christ Church, London, for Rev. Canon Smith, in the evening of the same day. The churches were both filled to overflowing, and the sermons were characterized by rare eloquence and earnestness which touched all hearts. The Bishop also gave a most impressive and pleasing address to the Sunday School of Christ Church in the afternoon, and expressed his great gratification to witness so large and prosperous a school.

REV. Mr. Banwell, Episcopalian clergyman of London has been invited to the rectorship of Grace Church, Detroit.

THE St. Thomas *Journal* says:—Bishop Baldwin created a most favorable impression upon his hearers last Sunday, and the opinion was general that in him the Church of England in this diocese has secured one whose talents and learning eminently fit him to be its official head. The choice of a bishop by the Synod could not have been more happy, and we are greatly mistaken if, under the guidance of Bishop Baldwin's firm hand, clear head and eloquent voice, the Church of England in this diocese do not experience a great increase in spiritual growth and material prosperity.

ST. THOMAS.—The first episcopal visitation of the new Bishop was an occasion of great interest, the more so that Dr. Baldwin was formerly a curate of the parish. Trinity Church was thronged, very many from other congregations being present. In the morning the Bishop preached a very able sermon from Genesis xlix. 10. The Bishop concluded with an eloquent appeal on behalf of foreign missions, and a brief reference to his former ministry in this city, and the gratification it afforded him to witness the great advancement of Trinity church and congregation.

In the afternoon he addressed a meeting of young people, and in the evening preached to a crowded congregation from II Samuel, ix chapter, a striking and beautiful parallel being drawn between Mephiboseth, who was lame in both his feet, yet for his father Jonathan's sake was allowed to eat continually at David's table, and mankind who, though morally lame in both feet, are yet allowed, for Christ's sake, to break bread at the Master's table. The preacher was masterly in his eloquence and earnestness, and his every word was listened to with the deepest attention. He spoke feelingly of his past connection with the church, having first entered upon the ministry here, and remarked on the few familiar faces he saw before him.

On Monday, the Bishop, in company with the rector, Rev. Mr. Ballard, visited Alma College, a well-known Methodist institution, and delivered an earnest address to the students, upon living for Christ.

In the evening there was held a brilliant reception, tendered to the Bishop by the parishioners of Trinity Church. Members of all the denominations in the city, together with almost every clergyman, were present, and were introduced to the Bishop and Mrs. Baldwin by Rev. G. G. Ballard and Mr. Robert Miller, churchwarden. At an early period in the evening, Mr. Henry Ellis read the following address, which had been beautifully engrossed by Mr. J. M. H. Bounsell.

Address of welcome from the parishioners of Trinity church, St. Thomas, to the Right Reverent Maurice S. Baldwin, D.D., Lord Bishop of Huron.

We, the parishioners of Trinity church, St. Thomas, gladly take this opportunity to tender your lordship our hearty congratulations upon your elevation to the Episcopate, to express our thankfulness at your election as Bishop of the Diocese, and to bid you a warm welcome in this your visit to our parish as our chief shepherd.

This parish has special reasons for glorifying God in you. Some of us witnessed in the old mother church of St. Thomas your ordination as deacon. In the town of St. Thomas you began, in the early glow of your consecrated manhood, the ministry which not only won for you the confidence, affection, and esteem of all classes of the community, but which has continued to grow with years in its depth and width of blessed influence.

Upon the occasion of your visit here three years ago olden memories were revived amongst those who enjoyed the benefits of your labors in former years, and many lasting friendships were formed among such as then listened to your voice.

That visit was tinged with sadness by the intimation given by you that it was perhaps the last time you would be able to be with us, but a gracious Providence has ordered otherwise, and to-day our sadness is turned into joy, and we are granted that which to many was the dearest wish of their hearts.

We hope and pray that you may be long spared to preside over this diocese, that our beloved church, under your leadership, may, with God's blessing, grow in spiritual strength and to larger proportions, and that wherever you go you may find in the hearts of the people that love and esteem which we desire to express towards you.

Allow us to say that, welcome as you are yourself, with no less pleasure do we greet the presence of Mrs. Baldwin amongst us. Removed as she is from the home and associations of bye-gone years, we would utter to her and your family the sincere hope that in their west-

ern home their spiritual and social comforts will be multiplied an hundred-fold.

With the assurance of our loyalty to our church and our devotion to yourself, we earnestly pray that your labors in the future may be crowned with yet more abundant blessings than in the past.

Signed on behalf of the congregation.

- GEO. GREY BALLARD, Rector.
 - R. MILLER, Churchwarden.
 - JOHN MIDDLEY, Churchwarden.
 - SAMUEL ECCLES,
 - E. W. GUSTIN,
 - HENRY F. ELLIS,
 - GEO. T. CLARIS,
- } Members of the Reception Committee.

In replying Bishop Baldwin said the deepest and dearest memories of his life clustered around St. Thomas. Here his ministry began, and here he made many warm friends, of whom many were present now, to greet him after all these years. Man proposes and God disposes, and he believed it was the leading of God's hand which had brought him here. He thought that his home for the rest of his life was to be on the banks of the St. Lawrence, but the call came to take charge of this diocese, and he had accepted it, as he trusted he would have accepted the call had it been to Algoma or Saskatchewan, or any of the western dioceses. It was the province of God to command, and ours to obey. He was glad and cheered at the expressions of sympathy and promises of help contained in the address. His desire in coming to the diocese was to preach the Saviour, and he trusted to see a deeper spiritual feeling, a greater desire to spread the truth of God's word, grow year by year, and that this diocese would rise to its high and lofty calling as the first and largest in the Dominion. He would always be glad to visit St. Thomas, where he knew he would meet hands to grasp and friends to greet him. The Bishop, on behalf of Mrs. Baldwin, gracefully acknowledged the kind expressions of respect towards her contained in the address.

During the evening several ladies and gentlemen favored the company with music. The members of the choir of Trinity church sang with great effect a number of excellent selections. The ladies provided a beautiful collation. A very happy and profitable evening was spent.

TRINITY CHURCH, SIMCOE.—On Christmas Day the services were attended by the largest congregation that ever was present on such an occasion. The rector took for his text St. Luke ii. 15. The music by the choir of the church was very effectively rendered. The congregation has been heavily taxed for their new church, yet the collection was in advance of what it has been for some years past. This fact must be very gratifying to the pastor of the church. Many of the citizens from all the churches took part in the Christmas service. On the 31st ult., a midnight service was held at this chapel. It closed a few minutes after midnight. The people took an increasing interest in this service. The congregation was much larger than in former years. The solemn words chosen by the preacher were from the I Corinthians vv. 29-31; the event of the New Year and the commemoration of the circumcision of Christ was not allowed to pass unobserved. There was service in the forenoon. The congregation, not large, was fully equal to similar occasions in the past. A short sermon from the solemn entreaty of Moses was preached, viz., from the book of Exodus xxxiii vv. 14-15. Sunday-school.—This important auxiliary of the church was not forgotten during the festive season. January 3rd was the day selected for the school. It was indeed a day of severe storms. But it was a success, both as respects attendance and everything else. The children did not want a postponement, and they brought their parents and friends, so we had a full house. Our largest hall—the music hall, was generously granted by the proprietor. Carols by the children, solos and quartettes by ladies, and gentlemen of the church, and a reading by Mr. Gemly, was the programme carried out. The children were delighted, and the adult portion of the assemblage were evidently gratified. Prizes were given to the scholars during the evening.

The Christmas offerings for the benefit of the clergyman, from St. David's congregation, Clearville, were very liberal. The number of Church of England people in and around Clearville is not large, but they one and all take a deep interest in the welfare of the church and clergyman, and give a liberal support to the work.

The Rev. J. B. Richardson, M. A., of the Cronyn Memorial Church, London, will (D.V.) preach the Anniversary Sermons at St. John's Church, Morpeth, next Sunday, the 20th inst. Mr. Richardson will probably preach at Clearville on the afternoon of the same day.

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H. HOWLAND,
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KAUYEAGEH.—The New England Company have selected the Rev. D. J. Caswell, of Paris, to take charge of St. Paul's Church, Kanyageh, made vacant by the death of the late lamented Rev. C. D. Martin.

DIocese OF MONTREAL.

The following circular has just been issued to the clergy by the Bishop, containing an appeal on behalf of the Mission Fund of the diocese:—

MY REV. BRETHREN,—I am most anxious that our offerings this year to the Mission Fund of the diocese should reach the amount offered last year, if not exceed it, for two reasons:—

1st. For the comfort of those who are and have long been relying on the Fund for a large part of their stipend.

2nd. For the support of the additional missionaries whom, through God's blessing I have been enabled to place in the field during the course of the year.

I am very earnest in my wish that the Mission Fund should not fall behind the amount raised last year, when for the first time in the history of the diocese we were enabled through increased offerings to apportion a bonus to our poorest paid missionaries. This unexpected bonus would never have been produced save for the movement, inaugurated by the Cathedral, St. George's, and other churches, viz:—That of doing away with the old mode of collecting from house to house, and substituting special offerings brought to the house of God on a given Sunday, the application of the envelope system to the Mission Fund of the diocese. The success of this plan has been so practically apparent that I gladly fall in with a desire expressed at last Synod, that I should name a Sunday to be known throughout the diocese as *Mission Sunday*, on which in every congregation, the offerings of the people should be received for our Diocesan Missions. In accordance with that wish I now name 10th day of February in this year as "*Mission Sunday*," sincerely praying that God may bless this new effort to sustain His work. God, however, always works by means, and in this as in many other things, the success of the movement will largely depend on the zeal, energy and hearty co-operation of the clergy. I have no fear of failure if each of you, my brethren, throw yourself heart and soul into this movement, and by laying the matter before your people, not only from the pulpit, but from house to house, urge them to their duty. . . . A half-hearted effort will surely bring failure, and a failure here means a diocesan disaster. Hence, if I your Bishop, undertake to throw myself heart and soul into this movement, I depend on you to do the same, and to support me in carrying it to what I hope will prove a successful issue. A few words as to the best mode of carrying out this movement.

1st. The house to house collections to be done away with altogether. 2nd. Each clergyman in the diocese to let the secretary know at once how many envelopes he will require for his parish or mission. 3rd. The envelopes to be placed in pews or seats for service on 3rd February. 4th. On that Sunday each clergyman to address his congregation on the subject of the Mission Fund, comparing last year and its bonus with past years and the unfortunate reductions which had to be made, and explaining how the change was brought about. Then each head of the family, each young man or woman should be asked to take an envelope, to think prayerfully and carefully during the week what each can offer to God for Mission work, enclose each offering in the envelope writing name and amount clearly upon it, and on Sunday, the 10th, place the envelope on the alms dish as a personal offering to God. 5th. The Clergyman or Warden to make out the list of contributions from the envelopes, and if possible on the evening of the 10th, or not later than the following Sunday, inform the congregation of the amount received from the united offerings of the people. The list of names with the amount received to be sent as soon as possible to the Secretary of the diocese.

Praying, brethren, that we may all be moved by the Holy Spirit to exercise zeal on His behalf,

I am, your faithful brother in Christ,

W. B. MONTREAL.

Statement of sums received at the Synod office during the last two weeks:—*For the Mission Fund*—Christieville, \$1.00; Aylmer, \$1.76; Thorne collection \$2.39; Thorne Missionary Meetings, \$6.84; Sutton, \$2.00; West Farnham, \$7.00. *For Algoma Bishopric*—Assessments, Aylmer, \$7.00; Edwardston, \$5.50; West Farnham, \$2.60. *For Widows' and Orphans' Fund*—Rev. Rural Dean Mussen, \$5.00. *For Superannuation Fund*—Aylmer, \$2.24; Rev. J. Smith, \$5.00; Sutton, \$1.50; Rev. Rural Dean Mussen, \$5.00. *For Foreign Missions*—St. Martin's Church, Montreal,

\$40.75; Coteau du Lac, \$2.30; West Farnham, S. G. P. \$12.19. *For Indian School, Algoma*—Grace Church Sunday School, Sutton, \$1.50. *For Widow of a Clergyman lately deceased*—Thorne, \$2.42; Edwardstown, \$1.25.

REV. Canon Davidson preached at the Cathedral on Sunday morning and St. James the Apostle and St. George's in the afternoon and evening, on the 13th inst., bringing before the respective congregations of these churches the claims of the "Bishop Stewart Memorial Church" at Frelighsburg, which requires funds for its completion.

On Sunday evening, the 13th inst., instead of the usual evening service at St. Thomas' Church, the services were of a missionary character, and addresses suitable to the occasion were delivered by the Bishop, the Rector, the Rev. R. Lindsay and others.

A deputation of the Cathedral Young Men's Christian Association has been appointed to make arrangements for holding cottage meetings and other religious services amongst the poor of the city.

Weekly meetings are held at the Protestant House of Refuge and Industry, under the auspices of members of Christ Church Cathedral congregation. They are for the furtherance of the Temperance cause and in support of the Blue Ribbon movement. The Bishop presided on Friday evening the 14th inst.

The young and old of the Bishop Stewart Memorial Church found the solution of the letter "A" on Christmas eve. The children were transferred to the temporary chancel in the basement where the public exercises began, a special Sunday school service was very creditably sustained by the scholars. The Rector made a brief report of the Sunday school work, at the close of which there was presented by two of the scholars and placed on the communion table the collections of the year amounting to \$37.17 towards the Sunday school window. These exercises being completed, the scene was entirely changed by forming into line, following the Rector, marshalled by their teachers, with the lively carol "Come ye lofty, come ye lowly," and proceeding to the body of the church, where indeed a letter "A" more attractive than most alphabets, revealed its fine proportions, laden with Santa Claus's treasures and brilliant with tapers and glistening decorations. After the graceful distribution of the gifts by Santa Claus, which were designed to profit as well as please, followed by thanks on behalf of the school Santa Claus, the "Three Kings of Orient" was sung, and in procession as before the school filed back to the hall, with the closing words of the chorus "O star of wonder, star of night." The proceedings then closed with the clear "Merry, Merry Christmas and a Happy New Year" from the scholars to the audience and the hearty singing of the Doxology. . . . On Christmas day there was a numerous congregation, a large number of communicants, and a collection of about \$20.

On Christmas eve a very fine Christmas tree entertainment was held at the residence of Mr. Hyde Bachelder. This is the second year Mr. Bachelder has kindly opened his house for an entertainment of the kind, and it was highly appreciated by a very large audience—the house being full to the doors. With two exceptions every child in the parish was present. The tree looked charming with the many handsome gifts. Amongst the goodly array of beautiful presents were dolls very tastefully dressed, not forgetting the long piece of blue ribbon presented by Mrs. Whitfield to every little girl in the parish. The entertainment was opened with prayer and an address by Rev. R. D. Irwin, and after the singing of the hymn "White Shepherds Watched their Flocks by Night," etc., the children walked in procession round the tree. Rev. Mr. Townsley, of Gote St. Paul, was then asked to distribute the gifts, which he did in a very happy and pleasing manner. . . . On Christmas day a morning service was held in St. Thomas Church together with a celebration of the holy communion. The church was very tastefully decorated for the occasion. The musical portion of the service was very beautifully rendered by a choir of 14 voices.

On New Year's Eve a cheerful and impressive midnight service was held in Bishop Stewart Memorial church beginning at 11 o'clock, in the course of which a brief discourse was delivered upon the passage Eccles. xi. 7-8.—"Truly the Light is sweet." During its delivery, as the expiring moments of 1883 arrived the bell in the new tower sounded forth its solemn knell as in days of yore from its old position in the first church in the Eastern Townships, until its joyous

peal announced to the worshippers present, and to many drowsy weary mortals for miles around, the birth of 1884. . . . On New Year's morning there was the usual service at 10.30 a.m.

The Rev. E. Macmannus, of Berthier, has been laid aside from duty through an attack of illness, but we are pleased to learn that he is now much better. Mr. Boulden of Lincoln College, Sorel, took the rev. gentleman's duty for him whilst he was unable to officiate.

SABREVOIS.—The members of the Church of the Messiah, Sabrevois, held, as usual, their annual Christmas tree on the 25th inst. in the hall of the village.

COWANSVILLE.—The Sunday schools at Cowansville and Streetsburg were each made happy by the usual gifts distributed from their respective trees, and the Sunday schools of Christ Church, Sweetburg and Trinity, Cowansville must feel particularly grateful to the Hon. G. B. and Mrs. Baker, for the bountiful feast provided for and served to them in their beautiful new residence.

Mr. H. Gomery, who lately arrived from England, with a view to ordination in this Diocese, is at present in charge of the mission of Quio. The people welcomed him gladly as they have had no minister residing amongst them since the Rev. J. A. Newenham left for Montreal. Mr. Gomery held two services on Dec. 23rd, and again on Christmas Day, two on the 30th and one on New Year's Eve, also one at North Onslow. The new church which is building at the Quio, will now be proceeded with as soon as weather permits, and will if it is hoped be ready for consecration in the ensuing summer. It is hoped that Mr. Gomery will be ordained in St. George's Church, Montreal, on the 27th January.

DIocese OF NOVA SCOTIA.

PICTOU.—Our church was very prettily decorated for Christmas. The day was fine, and a large congregation attended the services. A watch night service was held on New Year's Eve, and the church was well filled. The Rector, Rev. J. Edgcombe, after reading part of the evening service, delivered a short, appropriate address. Then there was silent prayer for the last few moments of 1883, and 1884 was ushered in with the singing of Jackson's Te Deum by the choir, and the ringing of the church bell. The choir is now under the leadership of Mr. Arthur C. DeMille, and is showing marked signs of improvement.

The first Sunday of the year was devoted in St. James' Sunday School, to hearing the report for 1883, and to the presentation of prizes. A number of parents were present, adding materially to the interest of the proceedings. A decided improvement is shown by the report; there being now 87 scholars on the roll against 65 at 31st December 1882. Interesting addresses were made by the rector, Rev. J. Edgcombe, Messrs. C. Dwyer, retired superintendent; G. H. Elliott, W. F. Tanner and C. E. Tanner; and the children sang a number of appropriate hymns. With an increased interest on the part of parents, we hope to keep on progressing. Our presentation day, the first Sunday of the year, is becoming an institution, and under God's providence, we trust, will quicken the interest taken by parents, teachers, and scholars in the grand work that is carried on in the Sunday School.

DIocese OF ALGOMA.

By a typographical error in last week's issue the contribution of "H" to the Steam Yacht Fund was made \$100 instead of \$10.

In response to the Bishop's application, the Society for Promoting Christian Knowledge has made the following special grants,—£50 for the Bishop Fauquier Memorial Chapel, £15 to Mr. Beer's new church at St. Joseph's Island, £15 to Mr. Renison's church at Lake Neepigon, £15 to Mr. Frost's Church at Shequindah, £50 to the Indian church at Garden River.

ALGOMA MILLS.—Mr. Gilmor, who is at present acting as catechist, and hopes to take orders next spring, is actively engaged among the railway men. He hopes shortly to have a school house built at the Mills, in which Divine service can be held.

The Rev. G. B. Cooke is conducting a Bible reading every Friday afternoon for an hour in St. Luke's church, besides establishing a Band of Hope and branch of the church of England Temperance Society.

DIocese OF RUPERT'S LAND.

MINNEDOSA.—The "at home" given under the auspices of the ladies of the Church of England in Mr. Gillies' new building, on Dec. 28th, was a success in every respect. The chair was occupied by Rev. Mr. Jukes, and the Rev. Mr. Wellwood and the Rev. Mr. Wilson were invited to address the audience, and each made a few interesting remarks. Upwards of \$60 was realized, and has been placed to the credit of the building fund. On Saturday evening a children's entertainment was given, the little ones being entertained at tea, and afterwards amused for an hour with a series of magic lantern views of the Holy Land, which were briefly explained by Mrs. Jukes.

BATTLEFORD.—Since the resignation of Rev. Mr. Clarke as Church of England missionary among the Indians in this district, the reserves of Moosomin and "Strike-him" have been put under the charge of Philip Macdonald, a native catechist, who visits them on alternate weeks.

WINNIPEG.—A meeting of the Mission Board of the diocese of Rupert's Land was held in the Education Offices on Friday, 4th inst., at 4 p.m. The members present were: His Lordship the president, the secretary, the treasurer, Very Rev. Dean Grisdale, Ven. Archdeacon Cowley, Rev. Canon Matheson, Rev. O. Fortin, Rev. A. E. Cowley, Rev. E. S. W. Pentreath, H. S. Grotty, W. Leggo and A. H. Whitche. The minutes of the 1st meeting were read and confirmed. A letter was read from Rev. T. Jephcott, and reports from Revs. F. W. Greene and J. J. Morton. The treasurer presented a statement of receipts and expenditure for the past six months. Archdeacon Crowley moved, seconded by Canon Matheson, and it was resolved, That the Dean, Archdeacon Pinkham (convener), the treasurer and Rev. E. S. W. Pentreath be a committee to consider assessments for the current year, and also to report upon the furniture required for the synod office in the new college. His Lordship announced the sudden death of Rev. J. F. Rounthwaite which occurred on the 24th of last month, and it was moved by Dean Grisdale, seconded by Archdeacon Cowley and unanimously resolved, That this Board has heard with the deepest regret of the sudden death of the Rev. J. F. Rounthwaite, M.A., who has been labouring most acceptably at Rounthwaite and Milford for the past twelve months and desires to convey its sympathy to Mrs. Rounthwaite and family in their sad bereavement, and that a copy of this resolution be sent by the secretary to Mrs. Rounthwaite. The meeting then closed with the benediction.

Book Notices.

THE HOMILETIC MAGAZINE, for January. A. D. F. Randolf & Co., 900 Broadway, New York. This is an exceedingly good representative of that class of magazines, which seek to provide suggestions, methods and stimulus to the preacher. This number contains the usual selections of sermons, experiences, skeletons and reviews.

WHITTAKER'S PROTESTANT EPISCOPAL ALMANAC FOR 1884. Thomas Whittaker, New York. 25 cents. We strongly recommend this useful church calendar and clerical directory to our readers. Beside the usual calendars and tables of lessons, it contains a calendar for 1885, important statistics, and a very complete directory, giving the address both of the American and Canadian clergy. Canadian dioceses and institutions are given with the same care and fulness as the American.

THE CHURCH SUNDAY SCHOOL MAGAZINE: December, Sunday School Institute, Fleet St., London, Eng. This number contains a number of very excellent useful articles, which will both instruct and stimulate the reader. The article on Christian privileges is weakened and rendered most mischievous by the shallow and un-Biblical views taken of the relation between the visible and the invisible in the Church of Christ and the absurd distinction between a change of spiritual state and a change of spiritual nature.

AN EXAMINATION OF THE PECULIAR PRINCIPLES OF THE BAPTIST, by Rev. D. B. Cameron. Toronto, C. Blackett Robinson. This brief tract, racy and readable, gives in a popular form the gist of the argument against the peculiar "Baptist" tenets concerning the mode and subjects of Baptism. The book is disfigured by a few colloquialisms and blemishes of style; but with the exceptions, we can recommend it as likely to prove effective and useful.

THE CANADIAN PRACTITIONER, Vol 1; No. 1. We extend a hearty welcome to this successor of "The Canadian Journal of Medical Science." We commend it to the attention of our medical readers who will be the best judges of its usefulness and efficiency. Published by Carswell & Co., Toronto. \$3 per annum.

THE AGNOSTIC, and other Poems. By Henry Niles Pierce, D.D., LL.D., Bishop of Arkansas. New York: T. Whittaker, No. 2 Bible House. Price \$1. While this volume will be most prized by the friends of the Bishop, many of the poems possess merit of no mean order and will be read with pleasure.

THE ENGLISH ILLUSTRATED MAGAZINE, for December is received. It is richly illustrated, opening with a splendid picture of Martin Luther, engraved by Theodore Knesing, from the picture by Lucas Cranach in the Penacothek at Munich. Among its contents we note "Luther," by James Sime; "Corn Cockles," by Grant Allen; "Story of a Courtship," by Stanley J. Weyman; "The New Hero," by Theodore Watts; "The Armourers Prentices," a continued story by Charlotte M. Yonge. McMillen & Co., publishers, New York.

THE HOMILETIC MONTHLY for January contains much that is attractive and valuable. "Best methods of Preaching," and the papers by Dr. Schaff, Dr. Ormiston and Dio Lewis, M.D., are fully up to the mark. A "Symposium on the Darwinian Theory of Evolution," opened in this issue by President McCosh, is sure to attract unusual attention, and cannot fail to shed new light on this subject. The numerous editorial departments are crowded with able and varied matter calculated to stimulate thought and to develop self-help. Price \$2.50 a year; 25 cents a single number. Funk & Wagnalls, 10 & 12 Dey-st., New York.

AGGRESSIVE CHRISTIANITY, by Mrs. Booth. Sold at the Willard Tract Depository. Plain, earnest exhortations. If all the Salvation Army work were like this, we would heartily wish it God speed.

THE RAVEN, by Edgar Allan Poe. The illustrations in this superb volume—Gustave Dore's last complete work—are twenty-six in number, and rank among the most original and imaginative fruits of the great artist's genius. This is uniform with Dore's "Ancient Mariner," and forms a wonderful paraphrase of this vivid poem. The comments upon the work are by Edward Clarence Hedman. New York, Harper & Brothers.

Correspondence.

TO THE FRIENDS IN CANADA OF THE HOUSE OF ISRAEL.

Jan. 5, 1884.

DEAR FRIENDS,—On New Year's day, through the kindness of the Editors of the EVANGELICAL CHURCHMAN, I called your attention to two of the Scriptures respecting the Jews, which the late Mr. Simeon of Cambridge ordinarily called "Texts of Gold."

Now see three more of them:—Ezek xxxvi. 22-24; Jerem. xxxvii. 41; Zeph. iii. 17. Therein the Lord Jesus Christ, as God, shows He will, by means of the Jews: now scattered abroad, glorify Himself before the Gentiles, restore the outcast Israelites to their own land, rejoice over them in their day of spiritual and temporal prosperity, and do all this "with His whole heart and with His whole soul."

Note well that expression, and see if you "have His spirit," and are like-minded with Him, and are exerting yourselves for the welfare of His people with whole-hearted, whole-souled zeal, rejoicing whenever good news comes concerning them, and in this way endeavoring to resemble God.

I leave this question with each one of you who read this letter to answer to yourselves:—Am I, in respect of the Jewish people, perfect, even as my professed Head is perfect?

Yours faithfully and lovingly in Christ,
JOHNSTONE VICARS.

515 Sherbourne Street,
Toronto.

The Church of England
TEMPERANCE SOCIETY
AT HOME AND ABROAD.

AT HOME.

The Band of Hope in connection with the Church of the Redeemer met on Monday for the first time. About 150 children and others were present, and everything seemed to indicate a successful series of meetings. It will meet every Monday evening at 7 o'clock, under the leadership of Mr. H. P. Hobson, of Wycliffe College.

CHURCH OF ENGLAND TEMPERANCE SOCIETY OF THE DIOCESE OF TORONTO.—The stock of publications, Tracts, Pamphlets, Leaflets, Cards and Badges

is now at the Synod office, Merchants Bank Chambers, Wellington street West, Toronto, where attendance will be given daily, until further notice, between 11 a.m. and 3 p.m., and where it is respectfully requested that personal application be made.

The annual meeting of the Society for the Prevention of Intemperance was held last week at Shaftesbury Hall, Toronto, Rev. D. J. Macdonnell, President, in the chair. The gathering was fairly representative. Rev. Mr. Burton, secretary, presented the society's report for the year, which showed a satisfactory condition of affairs, but contained nothing of special interest. Mr. Matthews, treasurer, reported that the receipts during the year had been \$126 04, and the expenditure \$72 14, leaving a balance in hand of \$53 63. A discussion then arose on the question of lengthening the hours for liquor traffic, which it was alleged is being agitated in some quarters. A general and emphatic condemnation of the agitation was expressed, and a resolution was moved by Mr. Rose and seconded by Mr. Burton, embodying this condemnation and instructing the Secretary to take steps in conjunction with other societies to endeavor to prevent the lengthening of the hours for the sale of liquor. This matter being disposed of, Mr. Matthews brought forward the subject of establishing an asylum for inebriates in Canada. He said there are in Toronto alone between three and four hundred men and women who are such slaves to the vice of intemperance that nothing can save them save their removal out of reach of the temptations at present surrounding them. There were several asylums of the kind he suggested which work successfully in the United States. Mr. Rose said an asylum of the nature proposed had been established in Ontario, but had failed in attaining its object. Rev. Mr. McLeod remarked that the great difficulty that had been found always to exist in connection with this kind of asylums was that they could not compel the victims of intemperance, no matter how hopeless their condition, to become inmates of them. A resolution was at last formulated and passed, calling upon the Executive Committee to consider the question of the advisability of the establishment of some inebriate asylum, as the Society believed such an institution to be highly desirable. A short discussion next took place with regard to the literature issued by the Society.

The subject of grocers' licences was next considered, and a unanimous opinion was expressed by the representatives present of both the abstaining and the non-abstaining members of the Society in favor of the separation of the sale of liquor from that of groceries: "That this Society believes that the separation of the selling of liquor from that of groceries is expedient, and therefore instructs its executive to take the matter into consideration."

In consequence of Rev. Mr. Macdonnell's retirement from the presidency, Rev. Mr. Milligan was appointed to that position, general regret, however, being expressed that any change was necessary. The Vice-President, Secretary, Treasurer, and Council were re-elected, with the exception of two or three members of the Council who are leaving the city or cannot attend the meetings, for which substitutes were provided.

ABROAD.

Rev. G. A. Shaw, of Madagascar celebrity, concludes a letter to the *Pall Mall Gazette* on the evil effects of intemperance in that island as follows:

But what can the missionary do against this powerful agent for evil, introduced in European vessels by professedly Christian men, to the complete destruction of all morality among these ignorant natives? Not only are the people being ruined in body and soul, not only are they becoming so debauched that they cultivate barely sufficient rice to supply their most pressing wants, but they fail utterly to supply that most pressing demand of the foreign merchant and planter, the labour market. So long as over 10,000 barrels of rum, each containing between 40 and 50 gallons, are imported in one year to the east coast of Madagascar, at so cheap a rate as to be retailed at 6d. a quart, it is vain for the planter to look for labour constant, regular and trustworthy among these people. And this is the lowest view of the matter. There is a higher and graver responsibility resting upon the British nation, who with one hand send the Bible and missionaries to teach these people, and with the other pour into the country that which washes out with one sweep both the moral and religious life of the natives, and conducts them to an early and certain grave. It is to the disgrace of those speaking the English tongue that it was their voice which was uplifted to prevent the native Government from imposing a higher duty upon this importation, and so restricting in some measure the evil effects upon their people.

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.

CALENDAR.

2ND SUNDAY AFTER EPIPHANY, JAN. 20, 1884.

MORNING LESSONS.

Isa. lv.
Matt. xii. to v. 22.

EVENING LESSONS.

Isa. lvii. or lxi.
Acts xii.

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

The Evangelical Churchman.

TORONTO, THURSDAY, JAN. 17, 1884.

EDITORIAL NOTES.

We are glad to learn that there is a good prospect of the erection, at no distant date, of the greatly-needed building for the Bible Society and the Tract Society. The urgent necessity for such a building cannot be questioned, and we trust that the friends and supporters of these noble societies will respond promptly and generously to the call now made upon them, and secure at once the erection of a local habitation and permanent home for them, worthy of their unique and pre-eminent position and equal to their rapidly increasing requirements.

MATTHEW ARNOLD'S visit to the United States turns out to be a complete failure. The memory of his great father and his own attainments in literary art secured for him at the outset a welcome which he has not had the power or grace to turn to account, and the moderate enthusiasm which his name at first evoked has been quickly dulled into indifference. His voice is bad, his manner execrable, and his self-conceit and contempt for "the common people" unendurable. Worst of all, his literary cleverness and beauties of style are but the superficial veneering which only thinly disguises the most supercilious unbelief, and a scepticism as pronounced as that of Spencer or Ingersoll, although it wants the metaphysical subtleties of the former and the vulgarity of the last-named. In his "Literature and Dogma" he deliberately opposes himself to the position that there is "one Great Personal First Cause, the moral and intelligent Governor of the Universe." The whole drift of this dangerous book is against the very idea of a Personal God. Let those who are interested in the elegancies of its literary form, beware of the deadly poison which it conceals.

It is a curious and instructive fact, pointed out recently by writers in the *New York Evening Post* and elsewhere, that our most advanced Anglicans and ritualistic high-churchmen are very frequently perverts from other religious bodies, men who have been ministers in other denominations, from Unitarians and other heterodox sects up through the whole gamut of orthodoxy, Congregationalist, Methodist and Presbyterian. In some Western Dioceses it is stated on good authority, for example, by Bishop Robertson, of Missouri, that there has not recently been a single accession to the ministry except those who came from the ministry of other churches. Surely this is most disastrous. Instead

of regarding this circumstance as a triumphant proof of the attractions and progress of our Church it bears a very different interpretation. Its real significance is pointed out by that noble presbyter of the American Episcopal Church, the late Rev. Dr. Washburn, of New York, in his "Epochs of Church History." He says:—

"We are no more a Pan-Anglican Church than in a Pan-Anglican political system. We have been drifting away from our true position into this ecclesiastical dead sea. In my youth the best brain and piety of the Protestant sects were looking toward our ministry. It is not so now. *With rare exceptions we get only their waifs and strays, their inferior men who want ordination to hide their lack of all else,* and who become our advanced churchmen. Our claims of an exclusive ministry, our imitations of early Anglican costume will not ripen in this soil. They may create their little circle of devotees, but the manly thought, the active strength of the nation will be lost to us. Our episcopate must be seen to be no needless ornament; not the *queen bee of the hive* to keep up the succession, but the most active in work and the least active in self-seeking. Our clergy must be no caste, who can be inferior in all else because valid in imposition of hands, but must be abreast with the culture of their times."

There are those amongst us who have special need to ponder these words of warning.

FAIRS, suppers, tableaux, and kindred methods of raising money for religious and church purposes, inflict deadly loss upon the spirituality and power of the Christian Church. The *New York Independent*, a journal by no means strait-laced in its opinions, takes strong and just exception to these more than questionable methods. It says;—"The financial and the spiritual necessities of the Church have been too long divorced. If we had a more steady and healthy spiritual life we would be able to dispense with the somewhat, if not altogether, carnal method of raising money for church necessities. Liberality and spirituality are closely allied, and when money can only be come at by an appeal to the 'base necessities of the stomach,' or to 'the lust for pretty things,' it is an almost certain sign that the life of the church is at a very low ebb."

RITUALISTIC High Churchmen are addicted, we fear, to ways that are both dark and mean. Read, for example, the following from their chief organ, the *London Church Times*, edited by Rev. Dr. Littledale. In its review column of a recent issue we find the following:—"Dr. Theodore L. Cuyler is an American Dissenter of some sort, but what his special 'ism' may be does not appear in 'Wayside Springs from the Fountain of Life' (Hodder and Stoughton). We have five-and-twenty little chapters, which seem to have done duty as short sermons at some time or another. There is a good deal of common sense religion to be found in this little volume, and not a few of the chapters might easily be made into very useful sermons by putting some distinctive Church doctrine into them, and omitting the unsound parts, and the praises of 'our beloved brother Moody.' English clergymen might get many a wrinkle by which they could impart freshness to their sermons, if they would occasionally go through a course of Dissenting reading, and pick out a plum here and there." Could anything be conceived more utterly mean than the petty deceptions here presented? We have here, perhaps, a key to the evangelical sermons preached in unexpected quarters, when both the life, the church

policy, and the doctrines enunciated are in glaring and otherwise inexplicable contradiction.

The present position of parties in the Roman Catholic Church in the Province of Quebec appears to be strangely involved and strangely at variance with the common representations made of the unity and peace which are said to characterize what is claimed to be the One True Church. A sermon preached by the Vicar-General of Quebec, Rev. Father Lagare, on Christmas Day, caused much excitement in Roman Catholic circles. After referring to the dissension that has arisen out of the present religious troubles, he is reported to have characterized the party opposed to Laval and the Archbishop of Quebec as rebels to Papal authority and usurpers of the functions of an ever-watchful Church. Their endeavours to liken the political Liberalism of the Canada Catholics to French Radicalism, Belgian Liberalism, and German Protestantism were characterized as organized hypocrisy. Christian toleration was the principle advocated for the Church. He called for categorical proof of the alleged religious and social faults of his co-religionists, and continued. "We are told that we are being undermined by Freemasons and Free-thinkers and liberal Catholics. Truly, these errors may have reached us from the other side of the ocean, but where do we find in our midst the Radicalism of France or the Liberalism of Belgium, the extravagances of the Freethinker or of the German Protestants?" The preacher appealed to the congregation to do all in their power to re-establish peace in their midst. The Archbishop of Quebec has withdrawn his patronage from the Cercle Catholique, and declined to receive the homage of its members on New Year's Day. The Vicar-General's denunciations have been met by the defiance of his opponents, who are circulating a pamphlet repeating the charge that the Catholic laity, and Clergy of the Province of Quebec, are dangerously tainted with Freemasonry and French Liberalism.

A correspondent of the *Record*, while deploring the tendency in some quarters to narrow the essentials of the Evangelical position to some question of doctrine or mod. practice which is altogether secondary, points out the true test by which evangelical truth is discriminated from sacerdotal error. "If the precious virtue, found only in Christ, is restricted or impeded in any way by a system calling itself Christian, that system is thereby disproved. There is a kind of Church authority by which this is done. It would restrict all power to itself, denying validity to any ministerial act whatever, done in the name of Christ, outside of itself. It claims infallible right and exclusive privilege of bestowing spiritual gifts. Here, then, is the pivot, as I conceive, upon which turns the controversy as between Evangelicalism and that Romanism which all of us are striving to keep clear of.

"The Tractarian system and the Romish system are two branches springing from the same root, and both bear the same sort of fruit. Both claim to be the only authorized channels of Divine grace to the soul. From both have always naturally grown ecclesiastical despotism and sacramental idolatry, with its inseparable garb, Ritualism. Once grant the vicious principle contained in the root,—exclusive spiritual gifts bound up, as is alleged, in an apostolical succession; only concede this exclusive privilege, and then whatever follows will be accepted, because sanctified. Infallible authority in the root—validity of act in the

branches. It is in this root the sting lies, that goads Nonconformity to such relentless antagonism. The mere claim to episcopal or ministerial succession will not do this. A succession is incidental to all ordained ministers. The real virus lies concealed in the said root, and this, if not checked in its circulation, will spread its baleful influence through all the body."

WE have only space at present to draw the attention of our readers to the proceedings of the annual meeting of the Incorporated Trustees of Wycliffe College, and the very satisfactory report of the Council. The increase of invested funds bearing interest from \$3,000 to \$50,000 in one year is a most notable circumstance. Let the friends of the College determine to make this present year, by God's good help, witness an equal advance.

THE letter of the Bishop of Moosonee has a two-fold interest. It brings home to us the hardships of those noble self-denying missionaries, and it has a very important bearing upon the question of a railway to Hudson's Bay.

THE STORMY OUTLOOK IN EUROPE.

There are many indications that the present state of uneventful quiescence, in which the opening year finds the Old World, will soon again be disturbed by the ever-present factors of royal ambition and popular discontent, and the revolutionary fires, for some time suppressed and smouldering, burst forth with redoubled violence. Recent political movements and war-like preparations, in the opinion of many sagacious observers, indicate in the near future, the marshalling of the forces of Europe, and a renewal of the conflict between absolutism and democracy. On the one side will be Germany, Spain, Italy, and perhaps Russia, in alliance with the Pope, and on the other side, the forces of communism and democratic infidelity under the leadership of France. Neither alliance could claim, more than the other, the sanction of right, reason, and true religion; and the consequences which would result are terrible to contemplate. But recent events are ominous, and while pessimistic alarms are unnecessary and unreasonable, only self-sufficient folly despises the signs of the times. On the one hand, the recent visits of the German Crown Prince to Spain and Italy, and his audience with the Pope, are evidently something more than mere acts of international courtesy. As the London *Outlook* observes, "When 'distinguished persons,' whose interests are, for better or worse, inextricably connected, and who have a good many old scores to settle, get closeted together for an hour or so, it may be presumed that there was method in the casual meeting, and that it meant business. Prince Bismarck requires the Pope's help in managing and controlling parties at home, and he will get it if he pays the price." The German press universally regards the tour of the Prince as having "contributed greatly to the peace of Europe." Much stress is laid upon the fact that the Prince concluded his speech to his fellow-countrymen of the German colony at the Palazzo Caffarelli, by expressing a hope that "beneficial results" would follow his visit to the Vatican. The situation is rendered still more complicated by rumors that the Emperor of Austria, or the Crown Prince Rupert on his behalf, intends visiting Italy, and that the King and Queen of Italy intend to

pay a visit to Berlin in the spring. The part played by the Pope is of course studiously concealed. But he is evidently confident that he has gained some advantage, perhaps even to the extent noted by the London *Record*—the recognition of the right of the Papacy to have a voice in politics, a position which cannot fail to alter the aspect with which it is regarded in Europe and the world at large. Moreover, the Pope has followed up the visit of the German Prince by conferring the highest dignity at his disposal upon the Prussian Minister at the Vatican. The *Voss Gazette* announces that Herr Schlozer has been presented with the Grand Cordon of the Order of Pius IX. This act of courtesy, viewed in connection with the negotiations between Prussia and the Vatican, is regarded as indicating that these have been placed upon a footing favorable to the pretensions of the Papacy. The indications are thus neither few nor obscure of a Triple Alliance under the sanction of the Pope, and for the preservation of the existing status of the kingdoms involved in it, and their protection against the democratic tendencies which threaten them within.

On the other hand, the relations between France and Germany are far from reassuring. The old wounds remain unhealed; and the latent animosity and jealousy between these two great powers are but thinly veiled under the polite forms of diplomacy. Besides, the unreasonable conduct of France both in Madagascar and China, has alienated from her the sympathies of many who would have been glad to be her friends. If she persists in her present course she will separate herself from the other European powers; then, irritated and sullen, the first fancied insult will prove the occasion for the breaking out of open hostilities. The revolutionary elements within her will acquire fresh vigor, and these will find themselves in accord with the communistic malcontents and internal enemies of the surrounding governments. Alienated from these countries, France will naturally seek the cooperation of their discontented subjects, and then would result an alliance of lawless and unbelieving democracy against the nominally Christian alliance of absolutism, whose Protestant elements would be the very force of circumstances and the weakness of its criminal compliance, be dominated by the Papacy to whose guidance it has for political purposes basely surrendered itself.

Then Russia is again threatened by Nihilism. The most stringent measures have failed to suppress it. The Czar has not kept his promise to bestow constitutional government. The old struggle is renewed. If Russia adhere to her policy of absolutism she will be forced into the triple alliance, while the democratic elements within will gravitate towards the combined communism without her bounds, and the bitterness and horror of intestine strife will swell the dread terrors of national wars.

England herself is not free from the suspicion of coquetting with Rome. The presence there of Mr. Errington is now admitted to be semi-official. He was not received on the occasion of the New Year together with the rest of the Corps Diplomatique, but was favoured with a private audience. The Rome correspondent of the *Standard* announces that Mr. Errington has been very earnest in endeavouring to influence the decisions of the Propaganda regarding the instructions to the Irish bishops, but so far without result.

There does, therefore, certainly exist a remark-

able and ominous combination of political circumstances. But let us remember that the Lord God omnipotent reigneth. The only real ground of fear is lest the rulers of England, through motives of political expediency, intrigue with the enemies of the Gospel and kingdom of Christ. Not unseasonable are these words of warning in one of our English exchanges:—

"At all events, our security and well-being as a nation depend on our fidelity to God. Present-day statesmen may laugh at this belief; it rests, however, on two immutable testimonies—the Word of God in the Bible, and the work of God in the government of the world. The time may not be very far distant when this truth may be denied, only to receive its most signal and final vindication. But, even now, all who accept the revelation of God, and are not seduced by the spirit of falsehood, know these two things—First, the friendship of God is most worth having; and, second, this friendship is imperilled, if not lost, by intercourse with His enemies. Rome and infidelity, though far as the poles asunder, belong to the world, the friendship of which is enmity against God. From both of them we cannot keep ourselves too far apart. To neither of them can the nation make any approach without increasing its distance from God and provoking Him to righteous anger. From neither of them has the country anything to expect other than deceit and destruction."

The Sunday School.

SUNDAY SCHOOL LESSON.

THIRD SUNDAY AFTER EPIPHANY, JANUARY 27th, 1884.

BIBLE LESSON.

Living as in God's Light, Jas. iv. 7-17.

In contrast with "the wisdom which is from above" (see last lesson), is that spirit of selfish gratification from which proceed discord and confusion. These sensual and foolish aims vitiate even the prayers of those who are seeking not the good of others or their own real good, but only self-gratification. Such persons by their grovelling worldliness are enemies to God. Their first duty is submission to Him. This stern exhortation brings us to our lesson, the leading thought in which is the cure of worldliness by submission to God and living as in His sight.

I. Living near to God, verse 7.

It is here described by two acts—submission to God and drawing near to God. There is first, *submission*. For we are not only afar off but enemies by wicked works. See verse 4. The first duty of an enemy is submission. Such submission to God is certainly reasonable on the part of a creature and dependent, who is indebted to God for all that he is and has. It is also inevitable. He must be supreme. Every creature must be subject unto Him that He may be all in all. The only question is whether our submission is to be compelled, as that of enemies overcome and sentenced, or whether it is to be a voluntary self-surrender. *Submit yourselves*, literally "Set yourselves as under God," and your old enemy and master the devil, you must resist. You are sure to conquer because you have One with you greater than all that be against you, the conqueror of the devil. 1 John. Besides, however much Satan may roar, (Peter 5: 8, 9), he is a coward at heart and "will flee from you."

There is secondly, *drawing near to God*. Nearness to God is realized in conscious love and sympathy with Him, in oneness of feeling and of purpose, in loving what God loves and doing what He commands. It is living in the constant thought of God's love and presence and with the constant aim to please and serve Him. Thus we walk with God as Enoch did, Gen. 5: 24. This fellowship is reciprocal as we draw nigh to God. He draws nigh to us, will manifest His presence and love in our hearts, makes us His friends, dwell within us by His spirit, teach, and guide, comfort and strengthen us.

II. The Fruits of Living near to God. Verses 8-17.

What an influence is exerted over us by our surroundings, by the presence of the things in the midst of which we live. Still more manifest is the influence exercised over us by the presence of living persons whom we love or fear. The soldier fights with more spirit under the eye of the general. The boy will run the race with greater eagerness who knows that his parents are watching every step. The lad who is idling away his time will turn hastily to work if he sees the eye of his master upon him. The presence of another may affect us, when conscious of it, in many different ways. It may be encouraging or deterring, invigorating or weakening, may inspire hope or pleasure, or cause fear or trouble. And how much greater must be the power over men's lives and conduct exerted by the consciousness of being in the presence of God, under His Eye, held in His power. The influences that flow from the realization—"Thou, God, seest me," must be most potent in controlling our conduct and moulding our character. We have here described some fruits of this consciousness of God.

1. *It purifies the heart*, the inward motives and intentions: it cleanses the hands, the instruments of our purposes, the outgoing energies and senses of the man. In all this it imparts singleness of purpose. The repentance must be thorough, the submission entire and complete. No one can serve God and Mammon. (Mt. vi. 24.) There will be real sorrow and contrition, instead of foolish and worldly levity. Matt. v. 4. There will be humility before God, by whose standards and not by those of men we will judge ourselves, and who will give us true uplifting. In this way will the consciousness of God's presence purify and humble us, it will awake within us a consciousness of unlikeness to God, and open up a way for His indwelling and purifying spirit.

Imagine a ragged boy out of the streets suddenly brought to the door of a brilliantly lighted room, filled with well-dressed company, and aware that all eyes are fixed upon himself. What will be the effect upon him? For one thing, he will certainly become alive to his own dirty and wretched appearance. Such a boy was once presented to the photographer, that a faithful picture might be obtained of him as he there was. He immediately woke up to the sense of something being lacking about him, and began to smooth down his rags and try to straighten his hair. And when any man or child begins to realize the truth that God's eye is upon him—that God is looking at him, it will awaken within a sense of need, and unless the heart turns away, consciousness of need will be followed by repentance, humility and pity.

2. *It corrects censorious and evil judgments.* A girl is just about to make some disparaging remark concerning an acquaintance. Suddenly she perceives the mother, sister, or friend of that acquaintance within ear-shot. She is stopped at once. She will say nothing in their presence and hearing. But suppose there is no one by who has any close interest in the person; does not the Father above care? Is it nothing to Him if one of those for whom He gave His Son is slandered and injured? "Speak not evil of one another," for He notices it. To speak evil against a brother is to condemn him; and to condemn him, when no duty calls us to it, is to usurp the function of a judge, and to become a transgressor of Christ's law. Matt. vii. 1-5. The only true and ultimate judge, who is sure to judge rightly, and alone can inflict the sentence of salvation or destruction, is God. Compare Matt. x. 28; Rom. xiv. 4.

3. *It leads to constant dependence upon God.* The special case of men travelling in search of business and gain is but the application of the truth which it is used to illustrate. What is condemned is not their industry or forethought, but their disregard of the transiency of life and their assumptions of independence. The future is in God's hands. We are both ignorant and frail. We have neither the knowledge nor the power to protect ourselves. We must therefore live in constant dependence upon God. But are we to live from day to day without aim, without object, merely awaiting what comes? That is the life of the atheist: "Let us eat and drink, for to-morrow we die." There is not, as the ancients supposed, a blind Fate ruling us and determining our destiny, but a living God, who, if we accept his free gift of salvation in his Son Jesus Christ, will be, not our ruler only, but our Father and Protector. Let us be about His business (Luke 2. 49) active, earnest, painstaking in all that is given us to do—planning when it is needful, but saying from the heart, "If the Lord will." This is the secret of all peace and success, and he who lives as in God's sight lives in a sunshine which lights and warms and makes to thrive, and never deceives! So manifest and imperative is the obligation to live thus, that to assent as men do to the truth of the words of life, and yet to live in utter disregard of it, is sin. This seems to be the

special application of verse 17, although it has an universal reference to all who leave undone anything that they know they ought to do. There are negative sins, sins of omission as well as positive wrongs, sins of commission. And the root of all sins and failures alike is the radical sin of unbelief, when God is not in all our thoughts.

CATECHISM LESSON.

Covenant Obligation and Covenant Strength.

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for you?

A. Yes, verily; and by God's help so I will. And I heartily thank our Heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same until my life's end.

Here is a question put to the heart and conscience. The child has been instructed in the nature of the Christian covenant, its responsibilities and its privileges. Christian knowledge has been imparted to him. Is this knowledge to be barren or fruitful? (2 Pet. i. 8.) It is not a matter of memory merely, but of the will. John xiii. 17.

In answering this question the Christian child is not merely learning a lesson by rote; he is making a solemn promise to God, entering with his own consent into covenant with Him who demands, "Son, give Me thine heart." "When thou saidst, seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Psalm xxvii. 8).

We have here

I. COVENANT OBLIGATION. *Dost thou not think?* Each one will have to answer for himself at the last day (2 Cor. v. 10; Gal. vi. 4, 5). Each one must make his own profession now (Matt. x. 32, 33). *That thou art bound to believe, and to do, as they (your sponsors) have promised for thee? Yes, verily.* It is of great importance to expose the fallacy of that delusion so commonly taken up, that men have no responsibility or obligation in regard to Christianity until they profess it. Upon everyone rests this obligation to be a Christian; if any refuse to acknowledge it, he does so at his peril. "He that believeth not, is condemned already, because he hath not believed" (John iii. 18). Yet how often we hear men loudly asserting in excuse for their evil living, "Oh, we make no profession!" as if this disclaimer relieved them from all responsibility. This obligation rests upon us because of our very nature, for God gave man the capacity to know and love Him. Much more it rests on us through redemption: "Ye are not your own, but bought with a price." We are not under this obligation merely because our sponsors answered for us at our baptism. In their answer they only acknowledged the obligation which rested both upon them and us. The obligation exists, whether it is acknowledged or not. Let no one think to escape from it by refusing to think about religion, or because he is living in neglect and indifference. On the contrary, see Matt. xii. 41, 43.

COVENANT DECISION. *And by God's help so I will.*

Indecision is weak as well as wicked. Beware of a divided service and a double mind (Matt. vi. 24; Jas. i. 8), halting between two opinions (1 Kings xviii. 21). Rather let us decidedly and openly be on the Lord's side (Ex. xxxii. 26), following God fully (Num. xiv. 24). Let us thus enter in covenant with the Lord, as did the Israelites (Ex. xxiv. 7), Joshua (Jos. xxiv. 15), and the people of Judah (2 Chron. xv. 12). This is to take up the cross and follow Jesus (Luke xiv. 27). We enlist under Christ's banner and become His soldiers. See the Baptismal Service. Hast thou avouched the Lord this day to be thy God? (Deut. xxiv. 17-19).

COVENANT STRENGTH.—"And I pray unto God," &c.

The great question for the Christian now is, where shall he find the strength needed? Not in himself, but in Christ, Phil. iv. 13, 19. He himself is weak, but in his weakness Divine strength is perfected (2 Cor. xii. 9, 10). Without Jesus he can do nothing (John xv. 3; but Christ dwells in his heart Eph. iii. 14-17).

Jesus Himself, although He was Lord of all, lived a life of faith. He "emptied Himself" of His Divine sufficiency, and "took upon Him the form of a servant" Phil. ii. 7. So that he could say "I can of mine own self do nothing" (John v. 30). Compare John viii. 28. This is one lesson taught us by the temptation. Man lives by God's Word. David prevailed by the strength of the Lord, 1 Sam. xvii. 38, 39, 47, 50. In order to "be strong in the Lord"—1. *We must have simple faith.* Little faith fails, Matt. xiv. 31. Great faith prevails, Mark xi. 22, 23; John xiv. 12; Luke xviii. 42; Mark ix. 23.

2. *We must realize our oneness with Christ.* "All my springs are in Thee" Ps. lxxvii. 7. We must abide in the Vine John xv. 4, 5; Col. ii. 3, 9; ii. 19; Eph. iv. 15, 16.

3. *We must seek strength by prayer.* "They that wait upon the Lord will renew their strength" (Isai. xl. 31; Ps. xxvii. 14). Christ Himself sought strength by prayer (Heb. 7). (Luke iii. 21, v. 16, vi. 12, ix. 18, 29, xi. 1, xxii. 32, 39-46).

So He bade us "ask" (Matt. vii. 7; Jas. i. 5). Our God is faithful (1 Cor. x. 12, 13; 2 Thes. iii. 3). "Only trust Him." Let our resolve be—"I will go in the strength of the Lord God. I will make mention of Thy righteousness; even of Thine only."

Missionary.

MOOSONEE.

The following letter from the Bishop of Moosonee to the *London Record* will be read with deep interest:

Bishop's Court, Moose, via Temiscamingue, Ottawa R., Canada, Sept. 17, 1883.

When I last wrote, on July 16th, I said that although the season was very unfavorable the health of the settlement was excellent, there being scarcely a sick person at the place. How differently I am obliged to write now, having had four funerals on Saturday, two on Friday, and one in the earlier part of the week, four the previous week, three the week before that, two during its predecessor, while I take another to-morrow morning; and how many more during the week God only knows, for many are still very sick. The truth is, that the whooping-cough is amongst us, a scourge as fearful in its ravages among our Indians as cholera is among the inhabitants of the East. When it made its first appearance, twenty years ago, it decimated the population, and although we do not expect it to be anything like as bad on this occasion, seeing that grown-up people, having previously had it, are not attacked now, it is causing sad and distressing mortality. I have no one to assist me here, everyone being off on some journey or other, as it is only by means of frequent journeyings that the work of our huge diocese can be effectively carried on; and this makes my work very heavy. I have devoted myself entirely to the needs of my people, with whom I have spent every day, and all day long; it has several times been to me a source of deep gratitude, the being enabled to see the pious resignation with which, when they had done all that in them lay for their little ones, fathers and mothers have committed them into Christ's hands, feeling assured that all would be well; I doubt whether any people could have behaved better in such trying circumstances. The disease was brought from Albany, a settlement a hundred miles north, where the Ven. Archdeacon Vincent resides, and there its ravages have been very fearful; we received news last week, and then no less than twenty-six persons of all ages had succumbed. To Albany it came from far in the interior, Osna-burgh, and there, I expect, from some communication with the whites, for the disease is not indigenous. We must expect frequent visitations now from diseases with which the Indians are unacquainted. The year before last the north shore of Lake Superior was ravaged by the measles; last summer they were at Temiscamingue on the Ottawa R., and at Abbitabee as I passed through on my way to Moose; this summer we had expected them here, but instead we have that which is probably a great deal worse.

The disease is depressing enough of itself, but we have something else to greatly deepen the depression. Our annual ship has not made her appearance. On the arrival of our ship our very existence depends; without it there could be no life here. We do what we can in agriculture, but our best is but little; we grow potatoes, which this year will not yield more than half a crop, cabbage, turnips, and other vegetables; wheat will not ripen, and a small

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patch of barley I have in my garden is struggling hard to reach maturity, but of its success I am very doubtful. The ship brings to us our flour, tea, sugar, clothing, and all other necessaries, and is due here about the middle of August, when a vessel is sent off to lie at the mouth of the river, eight miles distant, to wait for her and bring her to her moorings. As soon as the ship is seen in the distance the small vessel signals to us by raising a flag to her masthead, the sight of which sends a thrill of intense joy through everyone in the place. The bereaved for the time forget their sorrow, the sick their weakness, every countenance beams with delight, as all exclaim "The ship's come." The cry has not been raised yet; there is still the possibility of its coming, but every day lessens our hopes and increases the general gloom. We all say, of course, "She is stopped by ice," that is the natural conclusion, seeing that frequently during the whole summer the Hudson's Straits and Hudson's Bay are but impassible from the heavy ice with which they are filled, and quite impassible to ships which are not specially and very considerably strengthened to bear the pressure to which they are necessarily subjected. In 1843 the ship was six weeks in the ice; in 1851, when I came to the country, she was a fortnight, while there is scarcely a year in which none is fallen in with, or in which she has not been in danger of destruction from the many dangers by which her path is beset. Should the ship not come, very great misery will, I fear, be experienced here, for the supplies on hand are totally inadequate for the wants of the place; of flour there is a considerable quantity, and of that alone, and even of that great restraint is already put on the purchase. This ought not to be needed, the theory of the Hudson's Bay Company being to keep a year's consumption of necessaries always on hand, so that no distress might be felt in case the ship should fail. But this teaches me that I must keep here at Moose a year's supply in stock for all our Missions in this quarter, so that for a year at least the missionaries may all be free from anxiety as to the ship's arrival. To do this I must lay out 5000, that sum at least being needed to purchase and bring here what is requisite. I trust the readers of the *Record*, seeing the absolute necessity of this plan, will come forward to my assistance, and enable me to feel that I have done all that in me lies to prevent avoidable anxieties pressing heavily on men who are so faithfully performing their duty as the clergy of Moosonee.

On August 22nd, Moose was visited by the most terrific storm ever known here; it commenced about 10 a.m., with the wind from the S. W., which continued to increase in violence until sunset, when it was at its height, although it subsided but little during the entire night, blowing still very hard for the next twenty-four hours; the forest trees bent like reeds, while scores of them were either torn up by the roots or broken off just above the ground. The river was a great sea, except when a more than usually fierce squall came, when it appeared as it does when frozen solid in winter, with thick snowdrift rushing along at mighty speed. The Mission boat *Eirene* was nearly lost, having been caught at the mouth of the river, where she had gone for a load of hay, but our excellent catechist managed her very well, and after a time, and with great difficulty, succeeded in getting her into a creek, where she was perfectly safe.

The Rev. Jno. Sanders having gone through his district, meeting with much encouragement, returned to Moose, and after a few days' rest just a fortnight ago, taking his wife and family with him, went on to his home at Matawakkumma; the journey is a long and trying one, but the weather has been very favourable, and I hope that by Saturday they will all be com-

fortably housed. The Ven. Archdeacon Vincent has been through his district, and returned to Albany on the last day of August, when he found his special charge in deep mourning, and some of the members of his own family suffering from the prevalent disease. He had no less than sixty-six baptisms, and felt that God had not withheld his blessing from his labours. The Rev. J. Lotthouse got on very well as far as Michipicoten on Lake Superior, where he was fortunate enough to catch the steamer after waiting only a day. I have not since had an opportunity of hearing from him; but I trust he is now at York Factory, if he has not been able to get on to Churchill, which is to be the scene of his future work. The Rev. J. E. Peck, of whom I spoke in my last as being on the way to Ungawa, at the entrance to the Hudson's Strait's was not able to prosecute his journey, the season was so unfavourable and the lakes N. E. of Little Whale R. so late in breaking their icy covering that the Indians could not come in time to take him there; he therefore wisely and loyally remains at Little Whale R. next winter again, hoping to be able to fulfil his design next season to carry the Gospel to the Eskimo of Ungawa, giving them the same glorious privileges as their brethren at Little White R., then proceed down the coast of Labrador to Quebec, most of the way in a steamer belonging to the Hon. Hudson Bay Company, where he will take steamer to England, from which he has been now several years absent.

Respecting what has taken place in the northern part of the diocese since I last wrote I know nothing. With the good people of York and Churchill I can exchange but one letter a year, and I fear it will be a long time before there will be much change. The Churchill Railway, connecting that important port, the only good one in the whole of Hudson's Bay, with the valley of the Saskatchewan, will, I suppose, be constructed by-and-by; but, I should think the promoters thereof should first ascertain the nature of the seas through which the connecting steamers have to pass, and whether the Hudson Straits are open sufficiently long for the purpose required—the conveyance of the Saskatchewan wheat to Liverpool. Not the slightest attempt has yet been made to solve this, the most important problem of all. We know there will be no very great difficulty in constructing the railroad; what if when the railroad is made the sea should be found impracticable? Even that would not facilitate my communication with Churchill. A railroad to connect L. Superior with Moose has been long talked of, but will not very soon be executed. In a couple of years we may be brought within fifteen days' journey of a railroad, when a part of the Canadian Pacific Line will probably come within about sixty miles of the boundary of Moosonee, N. of L. Superior; even this will be a great boon, bringing me much nearer to England than I am now, and enabling me to get to Winnipeg and thence to York and Churchill in less time by several days than I can perform the journey now. But things are moving with wonderful rapidity; there is no knowing from year to year what strides may be made therein. A few years since I passed Mattawa on the Ottawa R.; it was some days' journey from the nearest point of civilization, deep in the wilderness; I passed it again last autumn; I found it a flourishing town, with good shops and stores, with a resident clergyman, with Roman Catholic and Wesleyan chapels, and with a railroad running through it. One can be surprised at nothing now. How necessary is it that before the land of the Indian is taken possession of by the white, the Indian should be prepared by the preaching of the Gospel to face his changed position, and to resist the new forms of temptation to which he is sure to be subjected!

The Bishop writes again, under date Oct. 3:—
My last letter, detailing our fears and anxieties as to the non-arrival of our annual ship, had not left Moose twenty-four hours before an entire change took place in the feelings and countenances of all here. Early in the morning of August [September (?)] 21st, I was aroused from my bed by the joyful cry, "The ship's come!" and a weighty load of anxiety instantly fell from my shoulders; visions of want and half-starved Indians vanished, the heavens above were no longer brass, nor the earth beneath iron; there would be plenty for everyone. People in England cannot possibly understand the magic charm of the words, "The ship's come," to an inhabitant of Moose or York Factory. The voyage of our ship Prince of Wales was one of the most dangerous she has ever experienced, the ice having been exceptionally heavy and closely packed. It was first met with 3 deg. east of Cape Farewell, first loosely, and then in pack. Four weeks of hard and almost incessant labour were required to work her to North Bluff, a cape about the middle of the Hudson's Straits; there they left the ice and seeing a clear sea before him, our experienced and skilful captain, Captain Bishop, thought his troubles were over, and that no more than ordinary difficulties lay between him and Moose; but in Hudson's Bay the ice was quite as bad as it had been in the Straits; here they were frequently powerless, imbedded in the floe, they were carried according to the set of the current; twice they were driven, with an interval of several days, between one of the Bear Islands and the Cub, a smaller island of the same group. As opportunity offered the captain pushed on, taking the ice with him to within a hundred miles of his destination. There was no sickness on board, and all the passengers and crew arrived in good health and deeply thankful for their preservation. Since the ship's arrival all possible haste has been made in unloading and reloading her, so as to give her as good a chance as possible of returning to England. And now she is nearly ready to take her departure; she will probably sail the day after to-morrow, and we shall wish her godspeed. The whooping cough is still among us, but its violence has abated; this week we have had but one death. The Rev. H. Nevitt, who visited Rupert's House and Mistasinee during the summer, returned home last Monday week, having had a very successful journey. He baptized twenty-three persons at Rupert's House, and ten at Mistasinee, and at each place administered the Sacrament of the Lord's Supper. After partaking of the Lord's Supper together on Sunday next most of our hunters will go off to their hunting grounds in the beginning of next week; some of them will come in occasionally, but most of them I shall not see again until next May, the grounds being so very distant. How thankful I am to know that all take off the Word of Life with them, and that the tent witnesses the reading thereof, as well as the exercise of prayer and praise, when the little family is alone in the wilderness, and only God is near. JOHN MOOSONEE.

Children's Corner.

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

CHAPTER V. (Continued.)

Dick lost no time in going. He could do so without difficulty, as there was a railway between the two towns. He would scarcely have recognised Ben, so altered was he by his prison dress and look of utter wretchedness and misery; and though only about three years older than Dick, he might have passed for double his age. "I wasn't sure that you'd come to me," said he; "you hadn't much cause to like me years ago when we were boys."

"If I can be of any use to you, I am glad to come, Ben," replied Dick.

"You've heard what's happened to me at last," said Ben—"thanks to that villain Chapman, who drew me little by little into it all."

"I remember him, Ben; I was always afraid he would bring you into trouble."

"He deserves to be hanged," said Ben, bitterly; "and he would be too, if the half were known that I know."

Dick was silent, he had no desire to hear anything about Chapman.

"I sent for you," said the other, after a pause, "to tell you something that has lain heavy on my mind for years. I've done many a bad thing, but not one of them has ever plagued me like robbing you of your money."

"It was all the better for me that I didn't win as you told me I should, Ben. I was a silly fellow, and should only have got fond of gambling and such things."

"Ah! but I'm not speaking of that, Dick—it was I who took your money out of the tea-pot in the shed and put stones in instead. Did you suspect me?"

"I don't say the thought didn't cross my mind sometimes; but I remember thinking it was impossible you could know where it was."

"I watched you, Dick, and I saw you go into the shed with the money in your pocket the day you showed it me; and as you had said you wanted it to be a surprise to your mother, I felt sure you would hide it somewhere there. But I don't think I should have taken what you had worked so hard for if it hadn't been for Chapman. He heard from me that you hid it, and he made me go in the night and steal it away and give him half. But, Dick, I never liked myself from that night, and bad as I have been, I tell you again, that has always been a trouble to me when I thought of it. And now I'm

going away, I couldn't rest without asking you to forgive me."

"Yes, Ben, I do with all my heart. But I hope you'll be sorry for other things too; for unless you are, you will always be miserable."

"Ah, Dick! I wasn't brought up like you! I was let to go with anyone I chose, and bad boys and fellows seemed to me to get hold of the most fun. My mother came to me yesterday; and when she cried at seeing me here, I asked her why she hadn't looked after me better, and kept me from such fellows as Chapman."

Dick was much grieved and shocked with his visit. He left the gloomy precincts of the prison, feeling more than ever grateful to his excellent mother for the watchful caution she had shown as to his associates, at a time when he might so easily have been led astray.

When last we saw Dick he was still the honoured and trusted servant of Mrs. Erskine.

His mother no longer works hard as formerly, but her son takes care that she shall still be able to continue in the spot she loves so well; and she receives a lodger by way of helping to support herself.

Farmer Beckworth died some time ago, and his son, who has succeeded him at the farm, is far better liked by the poor than his father was.

One other remains to be mentioned. Our young readers will not have forgotten Jack, and we must not take leave without a word about him.

It is said that a dead donkey is a rare sight; but a carefully-tended donkey's grave is perhaps a rarer! Yet it may be seen under the elm-tree in Mrs. Erskine's field, with the following inscription:—

"Here lies a servant, good and true,
Exceeded by none; his equals few;
Honest and active, quick and steady,
Patient and gentle; always ready."

Turn not with scorn all ye who pass
Because this praise is on an ass—
But in your duties try to be
As faithful and alert as he!

When a man seeks your advice he generally wants your praise.—*Chesterfield.*

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savour of omnipotence.—*Samuel Smiles.*

If bilious, or suffering from impurity of blood, or weak lungs and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery" and it will cure you. By Druggists.

We call the attention of our readers to the advertisement of Alcott's Improved Turbine Water Wheel in another column. Any one interested in water power would do well to send for their illustrated pamphlet, containing general information on all kinds of mill machinery.

The Fall Fairs have satisfied ladies that the Wanzer C and F machines are more improved and better value than the American makes. The light running "C" is noiseless, large in the arm, has patent shuttle, automatic winder, all latest improvements. It is in use in all the leading institutions in Toronto, being preferred for its general excellence. The General Hospital does all its work with the Wanzer, also the Home for Incurables, etc. Machines sent on trial.

The present cold snap is no doubt likely to continue for some time, and those who have not already done so, should provide themselves with comfortable wraps to guard against the severe weather. Ladies will find extraordinary value in all kinds of shawls, cloaks, wool hoods, hosiery, gloves, mantles, &c., by visiting the well-known house of Petley & Petley, who are making a special push of winter goods in all the departments.

Thousands Hasten to their Grave!

Relying on testimonials written in vivid glowing language of some miraculous cures made by some largely puffed up doctor or patent medicine has hastened thousands to their graves; believing in their almost insane, faith that the same miracle will be performed on them, and that these testimonials make the cures, while the so-called medicine is all the time hastening them to their graves. We have avoided publishing testimonials, as they do not make the cures, although we have

THOUSANDS UPON THOUSANDS of them, of the most wonderful cures, voluntarily sent us. It is our medicine, Hop Bitters that makes the cures. It has never failed and never can. We will give preference to any one for any disease similar to their own if desired, or will refer to any neighbour, as there is not a neighbourhood in the known world but can show its cures by Hop Bitters.

A LOSING JOKE.
A prominent physician of Pittsburg said to a lady patient who was complaining of her continued ill health, and of his inability to cure her, jokingly said: "Try Hop Bitters!" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughs at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient.

FEES OF DOCTORS.
The fee of doctors is an item that very many persons are interested in. We believe the schedule of visits is \$3.00, which would tax a man confined to his bed for a year, and in need of a daily visit, over \$1,000 a year for medical attendance alone! And one single bottle of Hop Bitters taken in time would save the \$1,000 and all the year's sickness.

A LADY'S WISH.
"Oh, how I do wish my skin was as clear and soft as yours," said a lady to her friend. "You can easily make it so," answered the friend. "How?" inquired the first lady. "By using Hop Bitters, that makes pure, rich blood and blooming health. It did it for me, as you observe."

GIVEN UP BY THE DOCTORS.
"Is it possible that Mr. Godfrey is up and at work, and cured by so simple a remedy?" "I assure you it is true that he is entirely cured and with nothing but Hop Bitters and only ten days ago his doctors gave him up and said he must die, from Kidney and Liver trouble!"

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