

# The Evangelical Churchman.

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## The Evangelical Churchman

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### LORD, THOU ART GREAT.

(From the German of Seidl)

"Lord, thou art great!" I cry, when in the east  
The day is blooming like a rose of fire.  
When, to partake anew of life's rich feast,  
Nature and man awake with fresh desire,  
When art thou seen more gracious, God of power,  
Than in the morn's great resurrection hour?

"Lord, thou art great!" I cry, when blackness shrouds  
The noonday heavens, and crinkling lightnings flame,  
And on the tablet of the thunder-clouds  
In fiery letters write thy dreadful name.  
When art thou, Lord, more terrible in wrath,  
Than in the midday tempest's lowering path?

"Lord, thou art great!" I cry, when in the west,  
Day, softly vanquished, shuts his glowing eye;  
When song-feasts ring from every woodland nest  
And all in melancholy sweetness die;  
When giv'st thou, Lord, our hearts more bless'd repose,  
Than in the magic of thy evening shows?

"Lord, thou art great!" I cry at dead of night,  
When silence broods alike on land and deep;  
When stars go up and down the blue arched height,  
And on the silver clouds the moonbeams sleep;  
When beckonest thou, O Lord, to loftier heights,  
Than in the silent praise of holy night?

"Lord, thou art great!" in nature's every form;  
Greater in none—simply most great in all;  
In tears and terrors, sunshine, smile, and storm,  
And all that stirs the heart, is felt thy call;  
"Lord, thou art great!" Oh let me praise thy name,  
And grow in greatness as I thine proclaim.

—[GOLDEN HOURS.

### ABIDE IN CHRIST: GOD HIMSELF WILL ESTABLISH YOU IN HIM.

'He which stablisheth us with you in Christ, is God.—  
2 Cor. i. 21.

These words of Paul teach us a much needed and most blessed truth,—that just as our first being united with Christ was the work of Divine omnipotence, so we may look to the Father, too, for being kept and being fixed more firmly in Him. 'The Lord will perfect that which concerneth me;'—this expression of confidence should ever accompany the prayer, 'Forsake not the work of Thine own hands.' In all his longings and prayers to attain to a deeper and more perfect abiding in Christ, the believer must hold fast his confidence: 'He which hath begun a good work in you, will perform it until the day of Jesus Christ.' There is nothing that will so help to rest and ground him in Christ as this faith: 'He which stablisheth us in Christ is God.'

How many there are who can witness that this faith is just what they need! They continually mourn over the variableness of their spiritual life. Sometimes there are hours and days of deep earnestness, and even of blessed experience of the grace of God. But how little is needed to mar their peace, to bring a cloud over the soul! And then, how their faith is shaken! All efforts to regain their standing appear utterly fruitless; and neither solemn vows, nor watching and prayer, avail to restore to them the peace they for a while had tasted. Could they but understand how just their own efforts are the cause of their failure, because it is God alone who can establish us in Christ Jesus. They would see that just as in justification they had to cease from their own working, and to accept in faith the promise that God would give them life in Christ, so now, in the matter of their sanctification, their first need is to cease from striving themselves to establish the connection with Christ more firmly, and to allow God to do it. 'God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ.' What they need is the simple faith that the establishing in Christ, day by day, is God's work,—a work that he delights to do, in spite of all our weakness and unfaithfulness, if we will but trust him for it.

To the blessedness of such a faith, and the experience it brings, many can testify. What peace and rest, to know that there is a Husbandman who cares for the branch, to see that it grows stronger, and that its union with the Vine becomes more perfect, who watches over every hindrance and danger, who supplies every needed aid! What peace and rest, fully and finally to give up our abiding into the care of God, and never have a wish or thought, never to offer a prayer or engage in an exercise connected with it, without first having the glad remembrance that what we do is only the manifestation of what God is doing in us! The establishing in Christ is His work: He accomplishes it by stirring us to watch, and wait, and work. But this He can do with power only as we cease interrupting Him by our self-working,—as we accept in faith the dependent posture which honors Him and opens the heart to let Him work. How such a faith frees the soul from care and responsibility! In the midst of the rush and bustle of the world's stirring life, amid the subtle and ceaseless temptation of sin, amid all the daily

cares and trials that so easily distract and lead to failure, how blessed it would be to be an established Christian—always abiding in Christ! How blessed even to have the faith that one can surely become it,—that the attainment is within our reach!

Dear believer, the blessing is indeed within your reach. He that stablisheth you with us in Christ is God. What I want you to take in is this,—that believing this promise will not only give you comfort, but will be the means of your obtaining your desire. You know how Scripture teaches us that in all God's leadings of His people faith has everywhere been the one condition of the manifestation of His power. Faith is the ceasing from all nature's efforts, and all other dependence; faith is confessed helplessness casting itself upon God's promise, and claiming its fulfilment; faith is the putting ourselves quietly into God's hands for Him to do His work. What you and I need now is to take time, until this truth stands out before us in all its spiritual brightness: It is God Almighty, God the Faithful and Gracious One, who has undertaken to establish me in Christ Jesus.

Listen to what the word teaches you:—'The Lord shall establish thee an holy people unto himself; 'O Lord, God, stablish their heart unto Thee; 'Thou wilt establish the heart of the humble; 'Now to him that is of power to establish you, be glory for ever; 'To the end He may establish your hearts unblameable in holiness; 'THE LORD IS FAITHFUL, who shall establish you and keep you from all evil; 'The God of all grace, who hath called us in Christ Jesus, make you perfect, stablish, strengthen, settle you.' Can you take these words to mean anything less than that you too—however fitful your spiritual life has hitherto been, however unfavourable your natural character or your circumstances may appear—can be established in Christ Jesus,—can become an established Christian? Let us but take time to listen, in simple childlike teachableness, to these words as the truth of God, and the confidence will come: As surely as I am in Christ, I shall also, day by day, be established in Him.

The lesson appears so simple; and yet the most of us take so long to learn it. The chief reason is, that the grace the promise offers is so large, so Godlike, so beyond all our thoughts, that we do not take it really to mean what it says. The believer who has once come to see and accept what it brings, can bear witness to the wonderful change there comes over the spiritual life. Hitherto he had taken charge of his own welfare; now he has a God to take charge of it. He now knows himself to be in the school of God, a teacher who plans the whole course of study for each of His pupils with infinite wisdom, and delights to have them come daily for the lessons He has to give. All he asks is to feel himself constantly in God's hands, and to follow His guidance, neither lagging behind nor going before. Remembering that it is God who worketh both to will and to do, he sees his only safety to be in yielding himself to God's working. He lays aside all anxiety about his in-life and its growth, because the Father is the Husbandman under whose wise and watchful care each plant is well secured. He knows that there is the prospect of a most blessed life of strength and fruitfulness to every one who will take God alone and wholly as his hope.



Believer, you cannot but admit that such a life of trust must be a most blessed one. You say; perhaps, that there are times when you do, with your whole heart, consent to this way of living, and do wholly abandon the care of your inner life to your Father. But somehow it does not last. You forget again; and instead of beginning each morning with the joyous transference of all the needs and cares of your spiritual life to the Father's charge, you again feel anxious, and burdened, and helpless. Is it not, perhaps, my brother, because you have not committed this matter of remembering your privilege, daily renewing your entire surrender, to the Father's care? Memory is one of the highest powers in our nature. By it day is linked to day, the unity of life through all our years is kept up, and we know that we are still ourselves. In the spiritual life, recollection is of infinite value. But for the sanctifying of our memory, in the service of our spiritual life God has provided most beautifully. The Holy Spirit is the remembrancer, the Spirit of recollection. Jesus said, 'He shall bring all things to your remembrance.' 'He which stablisheth us with you in Christ is God, who hath also healed us, and given the earnest of the Spirit in our hearts.' It is just for the stablishing that the Holy Remembrancer has been given. God's blessed promises, and your sacred acts of faith and surrender accepting of them, He will enable you to remember them.

Apply this to the promise of the text; 'He that stablisheth us in Christ is God.' As you now, at this moment, abandon all anxiety about your growth and progress to God, who has undertaken to stablish you in the Vine, and feel what a joy it is to know that God alone has charge, ask and trust Him by the Holy Spirit ever to remind you of this your blessed relation to Him. He will do it; and with each new morning your faith may grow stronger and brighter: I have a God to see that each day I become more firmly united to Christ.

And now, beloved fellow-believer, 'the God of all grace, who hath called us in Christ Jesus, make you perfect, stablish, strengthen, settle you.' What more can you desire? Expect it confidently, ask it fervently. Count on God to do His work. And learn in faith to sing the song, the notes of which each new experience will make deeper and sweeter: 'Now to Him, that is of power to establish you, be glory for ever. Amen.' Yes, glory to God, who has undertaken to establish us in Christ!

#### ABIDING AND FRUITBEARING.

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

**F**ELLOW-BELIEVERS in Jesus Christ: when Paul and Barnabas went on their first trip as missionaries to the heathen we read that after going round and preaching the Gospel in the cities and towns of Asia Minor, Antioch, Iconium, Lystra, Derbe, instead of going home the nearest way, they turned back, and retraced their steps, revisiting the various cities, for the purpose of confirming the souls of believers; and that is pretty much what we are trying to do to night. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God."

Young converts sometimes feel as if they did not want much confirming in the faith; but those who have had more experience will agree with me in this, there is hardly a time in the Christian life when the believer is in greater danger than a little while after he is first converted. For there is a good deal in first experience that cannot in the nature of things be permanent. The novelty, the new-fangledness, as it were, wears off, and certain phases of experience peculiar to first impressions and first believing pass away. There

is at such a time great danger that when these things do pass, and the hard stern battle of life begins, the conscience will become clouded, the old Adam crop up, and the old habits seek to reassert their former mastery over you. There is great danger that then you should begin to imagine your conversion was a mistake, your experience a delusion, and your joy a fallacy. You may be tempted to throw it all up, as if there had been nothing gained. Now this is precisely one of the perils of early Christian life, and it is a great help to those who are in such circumstances to be told by those who have had longer experience that they are not at all surprised at such a state of matters. You have to lay your account with it; these temptations have got to come; and to be prepared is half to win the battle.

#### Beginning and Continuing.

And you must learn to distinguish between beginning and going on in the new life to which you have been called. Everything seems different in the beginning from what it is in going on. There is a certain excitement in your conversion, a pleasure in the very newness of your hopes and experiences, a delight in the freedom realized from old and, perhaps, repulsive habits. But the course of life lies before you, its ordinary experiences have to be faced, and you must learn how to utilize and realize the power you have received in the business of daily life. In this respect spiritual life nowise differs from new beginnings made in other spheres. A young married couple leave the church very happy, and rightly so, but they have yet to learn to bear and forbear in the worries and cares, the crossings and frettings of temper in daily life and duty. They will be no less happy in the end, yet there is a change of experience. A soldier who has just become a recruit knows nothing of the long and tedious drills, while he learns how to keep rank, to use his weapons, and submit to the exigencies of discipline. These things, while strange to him, are difficult and toilsome, although easy and pleasant enough when he has mastered his drill. To the new beginner there is in all things a certain difficulty until he gets fairly under weigh and in active service. Perhaps there is at first hard work to get through until one gets accustomed to the routine of duty. It is very much the same thing in the spiritual life; and young converts ought to know what lies before them, and it is better they should know it. Christ asks none to come without making it clear they will have a good deal to bear, a good deal to suffer, and a good deal to do; and, when these things do come, He expects us to be prepared, not discouraged.

#### Continual Trusting.

Now the first thing I should like to say is *Christian life means going on as you have begun.* How did you become Christians? By repenting of your sins and putting your trust in the blessed Son of God. These are just the exercises you must continue; continually as often as you sin, and that is daily and hourly, and as long as you sin, and that is while you are in the body, for in this life you will never be wholly free from sin and temptation; continually, therefore, you have to keep on repenting of sins and confessing your sins. And then, what further? Simply that you have to keep on, as you began, taking Christ at His word; believing, because He says it, that He is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness. Can you in true faith cast yourselves into His hand, exactly as you made the great venture at the beginning of your Christian life, at conversion? This is nothing new to you who are His; you have already trusted Him. But I want you to see that you go on as you began. Just as you trusted Him for the biggest of all things you can possibly require, the salvation of your soul, as you trusted Him for the forgiveness of sin and for salvation, so now in the little things of daily life, for daily comfort, and for daily guidance in per-

plexity, trust Him in all matters however trifling; let everything, contrary and harrassing as it may appear, only combine to make you exercise the Christian trust more continually and closely. You know that it is *staying* power that wins the race; those who begin with great speed and much promise, but soon get tired, will not win. It is sticking to it that wins. The Apostle Paul had occasion to observe this when he wrote to the young saints in Galatia, "Ye did run well; who did hinder you?" So I say to you to-night: you began well a few weeks, days, or months ago, are you hindered? What is hindering you? You must go on just as you began. The life of faith is a continuation of the first act of faith by which you became a Christian.

#### Close Personal Dealing with Christ.

Now I should like to ask you to turn to those chapters, which I may call the *vade mecum* of Christian life, the thirteenth to the seventeenth chapter of John's Gospel. There we find the instructions given by our Lord and Master to the young disciples whom He was about to leave. Notice the word of admonition so constantly recurring—"Abide," and remember it is the same thing, whether rendered "continue," "remain," or "abide." In these chapters you get behind feeble nature into the secrets of God; particularly in the fifteenth chapter. There we are told in very familiar expressions what we are to abide in, and how we are to abide.

First of all, "*Abide in Me.*" Now, speaking as I am to those who are in Christ, I say it is much to know we are in Him, but we are to remember to *abide in Him.* That does not seem a hard expression. Let me put it plainly to you to-night. When you first received grace to your soul, when you were converted, when you found the forgiveness of sin, what had taken place? For the first time in your life you had had a personal interview with your Saviour. You heard Him, not by the hearing of the ear, but by faith, speaking the word of grace to you. Whatever others may say, you know you have had a real personal interview with Christ; you have come, as it were, into grips with Him, you have had a real downright talk with Him, and He has told you things you wanted to know. Thus, having heard Him, you became dear to Him, and He dear to you, and so you became a Christian. Now let me say, *have as many close personal interviews with Christ as you possibly can.* And that is something very different from saying your prayers, or going to church, or even reading the Bible: the more of these personal interviews we have with Christ the better for our growth in grace, but take care that not a day passes without at least one of them. I do not care how often your prayer hours may be, but I do implore you to take great care that every day you live you have one close personal interview with Christ, intercourse and fellowship *about yourselves*, and your own personal affairs, the state of your own hearts; how far back, or forward, you have got, how far the state of your feelings is right, how far you want reviving, and what you find hard to do, and how you want help to do it. A personal interview about ourselves. Get into personal grips with Christ, keep close to Him. Without that Christian life dies (I retract the word—God knows Christian life is hard to kill if its roots are in Him, it is hid with Christ in God), without such personal dealings with Christ you cannot be happy, strong, prosperous Christians.

#### Christ Speaking to us.

And then remember you have got to hear and hold His word, "*If My words abide in you.*" I want you to distinguish between reading the Bible and hearing Christ speak to you. He speaks in His word; but you may read chapter after chapter without God speaking to you. But read on, read with prayer, and all at once you come to some verse you may have read hundreds of times before, and it lays hold of you, and you say, "That

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is God's voice to me." When you go to the Word for devotional reading—I am not now speaking of study which, as pastors and teachers, we may have to make—take care you do not rise till God has spoken a word right home to you with the conviction that God has given it to you for some purpose. "If ye abide in Me, and My words abide in you."

#### Keeping the Commandments.

Another word is, "If ye keep My commandments, ye shall abide in My love." I do not expect any of you to keep all Christ's commandments right through—there is ever shortcoming—but you must not consciously or wilfully break any of them. That is a very different thing from keeping them all. But you must not consciously, carelessly, deliberately, or habitually break any of them, or wink at yourselves in doing it. That is a very important thing, if you wink at sin once, you are so apt to do it again. If you want to be happy and healthy Christians, if you want to abide in Christ, and have His words abiding in you, it is very important to keep conscience clear, that is, a conscience void of offence. Offences will come, and we need washing day by day, if we are to be white and clean. Yet we must seek to have our conscience clear, we must seek to know His will, and be willing to do it when we know it. Then there need not be the least fear of you, and nothing will keep you from growing in grace.

#### Bearing Much Fruit.

Then work, *work for Christ*. He speaks of bringing forth fruit, of bearing much fruit. Now fruit is not doing religious work only. That is a mistake some young converts fall easily into. Work or fruitbearing to them seems to consist in public speaking, Sunday school teaching, tract distributing, and so on. But the important point is that you get into the line God has marked out for you. And above all remember that keeping His commands is doing work for Him. Bringing forth fruit means doing every action in daily life and duty as to the Lord. Don't think, "I have nothing more and nothing different to do than I had before I was converted, it cannot be work for Him." Do the old things in a new way, and by a new power, do them unto the Lord, do them honestly, justly, and cheerfully, and you are bringing fruit in the place where he has appointed you.

#### Joy Abiding.

And remember further that Christ would have His joy abide in us. And it will not unless we abide in Him and His words abide in us. Why is it we have a great many unjoyous Christians and so many joyless Christian lives? Is it not because they have gone wrong there at the very outset? Have we not everything in the Christian life to make us joyous? Have we realized what Christ is, and what He is to us? How complete, and rich, and full He is! Let us remember He is the Beloved of the Father, the joy and portion of our soul. Let us think of what He is preparing for us in that heaven where He is gone. Let us think more of these things and we shall have joy. We will never get joy by looking at ourselves, or at the polluted source of this world's pleasure. Neither will we get joy merely by performing duty. There is a joy above that, the joy of possession, the joy of hope. If we want to be bright, joyous Christians we must become so by being hopeful Christians. Having our affections lifted up above, not set on things on earth. Christ wants us to do that, and by doing that we shall be greatly honoring and glorifying Him.

#### Upward and Onward

Now, dear young Christians, set your faces towards the kingdom; keep your faces right on to that holy, happy city to which you go. Seek the joy and happiness of it. Remember you are yet a long way from that crowned, because tried and perfected, saintliness Christ wishes to see in you and me; in the midst of experiences the most

diverse, He Himself is fashioning us after His own will. Therefore, although the ripest of us are a very long way indeed from the fulness, let us ever aspire after it, and let us not forget what it is, "That ye be perfect, even as your Father which is in heaven is perfect;" perfect as the Father's image is perfect, that is Christ Himself, perfect in purity, perfect in righteousness, perfect in love. Towards that perfection we aspire, never content, never satisfied with self; with a noble dissatisfaction, a noble craving after the likeness of Christ. More fitness to please Him, more fruitfulness in His service, and more readiness to depart to be with Him when He shall call us! Our light ever, as we tread the blessed path homeward, growing broader and brighter until the perfect day! Do not despond, do not despair; fall back on your stronghold, on your source of strength. You may, you will fall, but do not lie down because you fall. Go right to Him, claim His grace, and He will send you forth humbler and wiser, and more fitted to serve. May God grant each of us at last that crown of approval, the blessed reward of righteousness laid up for him who is faithful when he is tried as silver, and endureth unto the end!

#### DIVERSITY OF SERVICE.

No one follower of Christ could condemn the other because the other's spiritual life is not of es-same stamp as his own. Let not Martha, wearied with her much serving, running everywhere to man sionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary, in her turn, judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life, but let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine he is doing the only kind of work which Christ wants to have done in this world. Rather let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its censer swings in the breeze. The tree shakes down fruit from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfil their mission. So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer and bless; another by the living voice, whose eloquence moves men and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower. Yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered words, "Well done."—*Primitive Christian*.

#### THE SCEPTICAL SHOEMAKER.

"I have read," said the shoemaker, "a great deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible-

reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are few things but that I can say something about."

"Well, my friend," replied the reader, "my first question is, suppose all men were really Christians according to the account given to us in the gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say:

"Well, if all men were really Christians in practice as well as as in theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer. Will you do the same?"

"O yes," he readily replied; "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that. You have a chalk this time against me."

"Well, my next question is this:—Suppose all men were infidels—what then would be the state of London and of the world?"

He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said, "You have certainly beaten me, for I never before saw the two effects upon society. I now see that where the Christian builds up the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him neglected and uncared for; now they have removed to a better home in a cleaner street. Within all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.

#### Missionary.

#### MISSIONARY CONSECRATION OF THE WHOLE CHURCH.

The following is the paper read by the Rev. Dr. Fleming Stevenson before the Pan-Presbyterian Council:—

Whatever may be the judgment of history, it is probable that our present century will be distinguished for its practical energy and the fruitfulness of the great Christian ideas that have possessed it. There can be no better illustration of that fruitfulness than the idea of Christian missions, round which our discussion is to gather to-day. Less than a hundred years ago a Mission of the Church was practically unrecognized; when it was brought forward it was scouted in our General Assemblies; public men, who commanded the attention of the country, held it up to ridicule; it was regarded as "the dream of a dreamer who dreamed that he was dreaming;" when it passed into the region of fact those who founded it held their meetings in small parlors and vestries; the missionaries that were employed could be counted on the fingers; and the annual sum given for planting the gospel of Christ throughout the world did not exceed a few hundred pounds. Yet from this modest, imperceptible and unpromising beginning there has come to be a brilliant enterprise that stirs and enlists the sympathies of Christian people in every part of the Globe, and



commands the services of a multitude of the most daring and heroic, learned and accomplished men; that has received the good-will and commendation of powerful governments and eminent statesmen, and derives support from the most thoughtful minds and the most eloquent tongues, and crowds the largest buildings, simply to hear the reports of what it has effected; that is sustained by free-will gifts, poured into its treasury by innumerable hands, until in a single year they amount to £3,750,000; that has sown in a vast country like India 4,636 schools, and planted 569 stations; that is threading its way up every river and over every road in still vaster China; that penetrates to the heart of the "Dark Continent," pioneering a path for travel and commerce in its impetuous haste; that settles its servants among the snows of Greenland, and sends them to brave in loneliness the perils of the cannibal islands—an enterprise that binds together the most divided communities by its broad aims and passionate enthusiasms; and that has become an inseparable part, and a prominent part of every living branch of the Church of God.

The Mission has taken hold of men and taken hold of our time. It is awakening expectations that thrill men through and through, so wonderful, so sublime; treading so far beyond the limits of what our fathers had conceived possible, that men are lifted out of themselves as the Mission unfolds its divine proportions, and beckons them by its divine glory to move forward. Looking, then, at the Mission as men have grown familiar with it, at what it has accomplished, and at the sympathies it has begotten, and looking beyond all this at the task before it, incomparably greater than any it has yet achieved, it would seem as if the time had come to advance a step farther, and to suggest that the Church, as a whole, should be consecrated to this Mission as the imperative and grandest aim that God has placed before us. Probably it is already conceded that this is the basis on which the Mission is to be builded into strength. It is acknowledged that the Old Testament and the New agree in representing the kingdom of God as world-wide, that the prophecies flow here in the same stream with the explicit teaching of Christ. This kingdom penetrates the Scriptures everywhere with its glory. We see it breaking through the barriers imposed upon the Jews. It teaches to the psalm-singers some of their divinest songs. It runs into the very structure of the universal prayer of the Church through "Our Father, who art in heaven." It burns away the barriers at Pentecost with its tongues of fire, it draws Peter to the house of Cornelius the Gentile, and it makes Paul, whose heart's desire is for his Jewish brethren, the apostle of the heathen. No vision like it was ever lifted up by any religion before men, for no other religion has in its very heart the seal of universality. "There is but one spiritual and universal religion," Goldwin Smith says, "there is but one religion of which Renan could say that if there were religion in another planet it could be no other than this."

We have got at last so far. The Mission has conquered—conquered the sluggish unbelief, the apathy, the selfishness, the veiled fatalism that gathered round the infancy of its revival, the dulness that would not apprehend the breadth of the divine compassion and the deep brotherhood of men. But although this is all true it is only half the truth, and it is absolutely necessary to look at where we stand to-day and the problems we must face. It is scarcely possible to resist the temptation to overrate these brilliant successes, and to credit them with a significance they do not possess. Yet after so many years of vigorous and successful effort, with opposition dying out

and growing sympathy, and with certain weighty conditions more favorable than at any previous epoch, all that we can point to is a line of 2,700,000 Christians in Pagan and Mahometan lands; and behind them an awful phalanx of about one thousand millions, made up of nations and whole races, dense and almost illimitable crowds of men, unchanged, and most of them untouched by any gospel. If we distribute this statement into a few details:—In India there is a population of 250,000,000 who are not Christians, and scattered thinly through them as the fruit of all these years 700,000 who are; in China, 70,000 Christians, and the rest, 300,000,000; in Africa, 320,000 Christians, and besides, 200,000,000; and while there are territories that have become entirely Christian they are in regions like the islands of the South Seas, where the primitive type was barbarous, and where the environment reduces influence to a cipher. There are indirect influences, no doubt; and they are more significant than any tabulated figures, but they do not alter the conclusion which is forced upon us that not only the larger part, but almost the entire part of the work contemplated by the Mission has yet to be done, and that, if it is ever to be done, some larger power of the Church of Christ must be brought into play than we have seen at any previous period.

There is another consideration that must urge our thoughts in the same direction. I have mentioned indirect influence, and the modern Mission represents a thousand influences among the non-Christian populations. We are thus approaching a condition in some of these great countries of the East when the order of millenniums will loosen before it breaks up. It would be hasty to suppose that we must be near the time when huge races will exchange their Hindooism, or their Buddhism, or their Mahometanism for Christianity; but we are already entering the period of disintegration that precedes it. It is the most critical and dangerous time in the life of a nation. These movements will be confined to the populations round a few Mission-stations. They will affect the mass of men, the millions, and up till now we are only dealing with the units. How are we to deal with a crisis like that, one of enormous responsibility and inconceivable delicacy, one that may break out acutely and almost simultaneously over an area as large as Europe, if, in a country like India, for example, we have only a few hundred missionaries among a population of 250,000,000? The scale on which we have been working up till now is plainly inadequate, and the new measures will not be found until the entire Church is consecrated to the work. For what we have seen in the last four centuries, and they are the very flower of history, is this:—A solitary herald here and another there, sent out by pious king, or knot of simple men, or of his own heart's desire, out into the waste of darkness to proclaim the great Evangel among the natives; and then, and surely in advance of this, there sprang up the society of sympathizing men, pledged to this particular aim, gathering strength and numbers, and spreading over town and country with its network of meetings and helpful hands, growing into the stateliness of a vast Christian co-operation, and gaining hold, each upon the Church within which it grew. Such societies are very noble. Their founders fought the cause of Missions when all the world about them was sunk in careless scorn; and they fought it with a magnificent daring and a faith so glorious that men will always turn to the dawn of this century for inspiration in their noblest work. But if Christian men seem now agreed that the Word of God does not merely contain here and there a missionary chapter or the music of a missionary psalm, or some clear word of pro-

phesy, or more clear and commanding word of Christ, but is throughout an intensely missionary book, the missionary spirit being of the very essence of its revelation; if it is a book that responds, with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit, to the burdened sigh of Pagan Asia, as well as to the anguish of those that doubt and yearn in Europe and America; if it is a book that proclaims, with every one of its tongues of fire, that there is a kingdom of God to grow out from it, instinct with its own spirit, a kingdom of living men in whom its revelation will be seen in action, by whom its sympathy and its offer of life and rest will be borne to every nation, in whom the great hunger for the redemption of the world has struck so deep that every one who is of that kingdom must hunger with the same intensity, and look out on the world with the very eyes of Christ, and see, not in dreams and fancies of the poets, but by faith—faith which is no dreamer, but real and practical, carving swiftly the way to its own end—see by faith the march of the peoples back to God, the idols flung aside, and the cry of all:

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

If that is the idea of the kingdom of God, then even our noble Missionary Societies are not the adequate expression of this enterprise of Christian Missions, but are only preparatory, and the conception of a Missionary Society we are to keep before us is of the Church herself, as broad as the Church, as manifold as her gifts, as numerous as her membership, and as much clothed as she can claim to be with power from on high. That, in theory, is the position that has been taken by the great body of the Presbyterian churches, and what I plead for is nothing more than that this theory should be wrought into practice. Christian people have yet to feel that it is their own cause, and the most sacred and lofty cause for which they ever fought. The Mission is not an organ of the Church, but the Church is the organ of the Mission, divinely appointed, divinely endowed, divinely dwelt in. The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people, penetrating like a fire that burns into men's souls and then leaps out in flames of impulse and passionate surrender, we shall see the Mission as Christ would have it be. The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs of God—and more pitiful still if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; every one will study for himself, as Canon Westcott recommended the other day, the annals of the present conquests of the Cross; the children will grow up, believing that this is the aim for which they are all to live, and churches will meet to plan their great campaigns, and send out the best and ablest men they have to take part in this war of love.

It will be the cause of the hour into which men will pour all that they would spend on the greatest struggle they have ever known; labor, and treasure, and genius; the affections and the life will pour these and more, because this cause must always overtop every other. It is time for the Church to ask this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field. Consecration such as I have indicated, so pervading and entire, is not impracticable. It is a large hope, large beyond measure, some would say; but it is confirmed by the voice of history, it is luminous with promise. Every

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intensely missionary epoch has caught some thing of that temper. The Apostolic Church had no Missionary Societies, for the Word of God sounded out from every believer, and they went everywhere preaching the Word. The Missions of the early Middle Ages were wrought in the spirit of the Irish monk who said—"My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not by a few adventurous soldiers, but by battalions. When Louis Harms became the minister of Herrmansburg, there was not a man in his parish who knew what Missions meant, and when he died there was scarcely one but was either a missionary or helping a mission.

Consecration to the Mission is practicable, but it must be wrought by the Holy Ghost. Pentecost was the preface to the Apostolic Mission. Let us believe in the promise of the Father as they believed at Pentecost, and there will come another birthtime of spiritual fervor and enthusiasm, burning away all of men's weak selfishness that stands between them and the promises of God, and the spirit of the Apostolic Mission will rise once more and spread over a richer and far wider life. The suggestion may seem over-bold; but perhaps if there went from this Council, or from some Council to follow this, a letter to every Presbyterian congregation in the world, setting out the facts of Missions and the work remaining to be done, and the relations of the Mission to the Church—pleading for this consecration by the Holy Ghost, and for the consecration of energy, and prayer, and effort on this one point, and showing with what a force we might then act on the non-Christian peoples; and if, at the same time, a letter were written to every Presbyterian missionary, assuring them of our sympathy and of this resolve, and entreating them to pray with us until the prayer was granted—well, it would encourage many hearts, and it might take us some way towards realizing what, until it is fact, many will count as only a dreamer's dream.

Men may point to the countless heathen, and they may say that we have made no impression, that the results of the last century are insignificant, that there are more non-Christian people now than when Christ came; they may point to our slender forces, to our divisions, to the want of comprehensive system and unity in our method of attack; and they may say the conversion of the heathen is impossible. Are we to say it is impossible—we who are the children of the Reformation, who feel the power of the Reform in every great and forward movement that surges round us, who see its august splendors filling all our sky, who believe in the omnipotence of the Holy Ghost, and in every word that proceedeth out of the mouth of God? If men say it is impossible, I must answer No. The Church has been at fault, but not the Gospel. I must answer as a brilliant member of the Council, M. Bersier, has already answered—"If the Church had always continued her divine mission! if, like her Divine Head in the day of His temptation, she had rejected visible royalty and political grandeur, and had continued to sow at all times and in every place the Eternal Word, watering it, if needful, with her blood! and to-day if Christian nations, instead of arming themselves for I know not what slaughter in the battle field, were to think of carrying to another hemisphere, not brandy and opium, but the gospel, with all the light, all the rights, and all the liberties which flow from it, what should we not see, and what would not an approaching future reveal?"

The voices that proclaim the Mission in its spiritual breadth and glory may still be crying in the wilderness, yet they are the voices of advent. The day of the Mission is at hand.

The Church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with his incomparable love. Awed by the magnificence of plans that embrace the world, she will bow her head to the task until, seized and transfigured by the Spirit of the Lord, she will become again what she was at first, what she was always meant to be—Mission and Church in one. Although our apologetics were never so brilliant and masterly, is it not possible that we may be spending overmuch of precious force in justifying and defending Christianity? When the Church is consecrated to this work of Missions, when divisions sotten and barriers melt away as the glory of the service overshadows every heart, when crowds of living men send their sons and riches to the work of Missions, when men see the lines of our poor hasten with their gifts to the treasury, when the world sees the lines of our advancing host, when the earnestness and kindling, the patience and divine tenderness of the struggle, make themselves felt wherever the sun shines, what apology will be so convincing, and what justification of Christianity could be more sublime? Mr. Matthew Arnold has told us of the Saxon fisherman who used to see the dull, dim shadow of cathedral walls rising incomplete from the marsh beyond the hut; but how one night it surprised him by its brilliance, vivid, finished and transfigured. Like that fisher, we have seen the mission hitherto as if

The minster's outlined mass  
Rise, dim, from the marass.

Like the fisher, we shall one day be startled into joy when, looking at the fabric of the Mission, we shall see that

Lo! in a sudden all the pile is bright,  
Nave, choir, and transept, glorified with light,  
While tongues of fire on coign and carving play;  
And heavenly odors fair  
Come, streaming with the floods of glory in.  
And carols float upon the happy air,  
As if the reign of joy did now begin.

And why?

O, Saxon fisher, thou hast had with thee  
The Fisher from the Lake of Galilee.

Faith in that perpetual presence and perpetual power is the sign we need, if men ask the Church for a sign. And if, as they see these greater works than any that have ever been, they ask the Church, "In what name and by what authority ye do these things?" we shall make answer, "Not as though by our own power or holiness, our gifts or zeal, have we made this lame and impotent humanity to walk, and taught the beggered nations to glorify God. Jesus Christ, the crucified, is the meaning of our victory. His name is above every name. To Him to be the glory and the dominion forever and ever."

## British & Foreign News.

### ENGLAND.

MR. SPURGEON INTERVIEWED.—Mr. Spurgeon has been interviewed by an enterprising reporter, and a long account of the interview appeared in the *Pall Mall Gazette* on Thursday last. We give some extracts from the report, which cannot fail to prove interesting to our readers.

#### CALVINISTIC THEOLOGY.

"In theology," says Mr. Spurgeon, "I stand where I did when I began preaching, and I stand almost alone. If I ever did such things, I could preach my earliest sermons now without change so far as the essential doctrines are concerned. I stand almost exactly where Calvin stood in his maturer years. Not where he stood in his 'Institutes,' which he wrote when quite a young man, but in his later works. That position is taken by few. Even those who occupy Baptist pulpits do not preach exactly the same truths

that I preach. They see things differently, and of course they preach in their own way. Although few will deny the wonderful power of the truth as it has been preached at the Tabernacle, it is not their way. It is the Calvinistic way of looking at things which causes my sermons to have such acceptance in Scotland, in Holland, and even in the Transvaal, where a recent traveller expressed his astonishment at finding translations of them lying beside the family Bible in the Transvaal farmstead. I am aware that my preaching repels many; that I cannot help. If a man does not believe in the inspiration of the Bible, for instance, he may come to hear me once, and if he comes no more, that is his act, and not mine. My doctrine has no attraction for that man; but I cannot change my doctrine to suit him."

The interviewer, evidently anxious to learn Mr. Spurgeon's thoughts on prayer, put the following question:—

#### THE EFFICACY OF PRAYER.

"Then you have not been modified in any way as to the efficacy of prayer?" asked his visitor.

Mr. Spurgeon laughed, "Only in my faith growing far stronger and firmer than ever. It is not a matter of faith with me, but of knowledge, and every-day experience. I am constantly witnessing the most unmistakable instances of answers to prayer. My whole life is made up of them. To me they are so familiar as to cease to excite my surprise; but to many they would seem marvellous, no doubt. Why, I could no more doubt the efficacy of prayer than I could disbelieve in the law of gravitation. The one is as much a fact as the other, constantly verified every day of my life. Elijah, by the brook Cherith, as he received his daily rations from the ravens, could hardly be a more likely subject for scepticism than I. Look at my Orphanage. To keep it going entails an annual expenditure of about £10,000. Only £1,400 is provided for by endowment. The remaining £8,600 comes to me regularly in answer to prayer. I do not know where I shall get it from day to day. I ask God for it, and He sends it. Mr. Muller, of Bristol, does the same on a far larger scale, and his experience is the same as mine. The constant inflow of funds—of all the funds necessary to carry on these works—is not stimulated by advertisements, by begging letters, by canvassing, or any of the usual modes of raising the wind. We ask God for the cash, and He sends it. That is a good, solid, material fact, not to be explained away. But quite as remarkable illustrations of the efficacy of believing faith are constantly occurring in spiritual things. Some two years ago a poor woman, accompanied by two of her neighbours, came to my vestry, in deep distress. Her husband had fled the country; in her sorrow she went to the house of God, and something I said in the sermon made her think I was personally familiar with her case. Of course I had known nothing about her. It was a general illustration that fitted a particular case. She told me her story, and a very sad one it was. I said, 'There is nothing that we can do but to kneel down and cry to the Lord for the immediate conversion of your husband.' We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul, and bring him back to his home. When we rose from our knees I said to the poor woman, 'Do not fret about the matter. I feel sure your husband will come home; and that he will yet become connected with our church.' She went away, and I forgot all about it. Some months after she reappeared with her neighbours and a man, whom she introduced to me as her husband. He had indeed come back, and he had returned a converted man. On making inquiry and comparing notes, we found that the very day on which we had prayed for his conversion he, being at that time on board a ship far away on the sea, stumbled most unexpectedly upon a stray copy of one of my sermons. He read it. The truth went to his heart. He repented and sought the Lord, and as soon as possible he returned to his wife and to his daily calling. He was admitted a member, and last Monday his wife, who up to that time had not been a member, was also received among us. That woman does not doubt the power of prayer. All the infidels in the world could not shake her conviction that there is a God that answereth prayer. I should be the most irrational creature in the world if, with a life every day of which is full of experiences so remarkable, I entertained the slightest doubt on the subject. I do not regard it as miraculous; it is part and parcel of the established order of the universe and the shadow of a coming event should fall in advance upon some believing soul in the shape of prayer for its realization. The prayer of faith is a Divine decree commencing its operation."

#### THE NATURE OF PRAYER.

"Must there be, in this prayer of faith, the conscious



going forth of the soul's desire towards the Invisible? Is it not sufficient to act on the old maxim, 'Laborare est orare' and expect that the Governor of the universe will accept the use of the proper means to attain any given result as a practical prayer?"

"Prayer itself is one of the appointed means: 'For all these things I will be inquired of, saith the Lord.' There must be the conscious beseeching, the outgoing of the heart's desires to God in supplication, coupled with a confidence that, if it is in accordance with His will, He will give it. No man can say of a certainty that a temporal advantage may not be a curse rather than a blessing; therefore one prays upon such matters with great care. The doctrine that prayer always heals the sick, of which we hear so much, logically carried out, would banish death from the world; for none of us ever comes to die but there is some one who would pray for his recovery. It is absurd, therefore, to expect that everybody is to get well for whom we pray, for then nobody would die. Man cannot dictate to his Maker, otherwise a mortal would wield the resources of Omnipotence, and unless he had omniscient judgment as well he would soon put the world into a terrible state. We are not able to drive the chariots of the sun. All prayers must ever be accompanied by the desire, uttered or unexpressed, that the prayer may be rejected if it conflicts with the Divine will. Sometimes there is given to man a strong inward assurance that a certain thing is in harmony with the Divine will, and prayer for that, if made in faith, is always answered—provided, of course, that a man's life be right before God. It is only those who walk in the ways of righteousness, and whose life is ordered according to the Divine law, whose desires or prayers are brought to pass. Faith in God is essential, and it often takes men a long time to find out what faith in God really is. Often men mistake for faith in God faith in themselves, or faith in their fellow-creatures, and these are very different things."

#### CHURCH WORK.

"The work that is gone through at the Tabernacle," said Mr. Spurgeon, "is very great and exhausting. Many a time I come home, utterly worn out, to regain fresh strength in this pleasant retreat. But I am only one among the great host of workers. Every member who joins my church is expected to do something for his fellow-creatures. After I have had a talk with him and satisfied myself as to his sincerity, I say to him, 'My good fellow, you seem to be a converted man, and I hope that you are truly a Christian; but, suppose you join the Church, what are you going to do for your fellow-men? If, after you are admitted, you will do nothing for them, I can't help that; we have got a bad bargain, that's all!' But no one shall enter with my good will who does not promise beforehand to undertake some useful work for the benefit of others. In many cases the idea never seems to have struck them that this was an essential part of Christian duty. It makes them think of what they can do, and in most cases they profess their willingness to do what I think would be most useful. There is no mistake about the quantity of work required to be done. My deacons are as hardworked in the discharge of their duties as if they had no other work to do in the world beyond that at the Tabernacle. There are services of all kinds constantly going on. I know that many of our young people are members of cricket clubs, football clubs, and swimming clubs, and are manly and wideawake, but they find their greatest pleasure in doing good. There are the various services—the flower mission, the prayer meetings, mission services, and all the rest, constituting a very constant tax upon the time and energy of the members. Fifty years ago there was no church that I knew of that had so wide a field of activity."

#### THE THEATRE.

"The ideal Church," said the visitor, "will run a theatre and a public house. You have not yet got to that?" "No," said Mr. Spurgeon, "we have not got beyond coffee houses yet. As for the theatre, I don't know what the ideal theatre may be, but we have nothing in common with the theatre as it exists." "Exactly so, but will you ever have the ideal theatre until it is run by the Christian Church?" "They will never get it from me," said Mr. Spurgeon. "Our aim is to raise men entirely above all that; to elevate them to a higher level, where they will not feel the want of that kind of recreation. Nor have our people time to attend plays. In all these matters we don't go on theories; we look at facts; and we have seen too often the trail of the theatre across the Christian home to have the slightest doubt as to whether it is an institution which makes for righteousness or the reverse. It is not merely the theatre itself, but its concomitants, which render it so painful in its influence. It introduces the young men to what is called gaiety, and

familiarizes the young women with things which are by no means calculated to preserve their modesty. If any of our Church members take to attending the theatre they take themselves off. So far as I know, no person would think of going to a theatre unless he was prepared to sever his connection with us. If a man should come to me and say, 'Mr. Spurgeon, may I go to the theatre?' I should reply, 'Do you want to go to the theatre? If so, you must go, and take it as an evidence that you need grace in your heart!'" "And then you immediately cut him off from church membership, Mr. Spurgeon?" "No," said the pastor, "there would be no need to do that, for if he wished to remain with us he would not wish to go to the theatre. People come to me for one thing, and they get it, and it is no use my pretending to give them the opposite as well. I preach to them a Calvinistic creed and a Puritanic morality. That is what they want and what they get. If they want anything else they must go elsewhere." "But, Mr. Spurgeon," pleaded his visitor, "do you not think that just as men have learned to recognize the doctrine of the Fatherhood of God, so they must learn in time to recognize the related doctrine of the motherhood of the Church, which carries with it the recognition of the duty of the Church to minister to all the wants of humanity not otherwise supplied, just as a mother ministers to those of her child?" "No," said Mr. Spurgeon, "I seek to save their souls, and other people must care for their amusements. It is as much as the Church can do to look after what she has got in hand, without undertaking to supply recreation for the masses. Let the people amuse themselves if they want to."

"But," again queried the visitor, "are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?" "It may be," replied Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue in this way. Granting that it is perfectly safe and profitable for myself to go to the theatre, if I go a great number of others will go to whom it would do positive harm. I will not be responsible for alluring them by my example into a temptation which but for my self-indulgence they would entirely escape. I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them; and why? Not because I think there is any danger of my passing through the gardens to the gaming-tables. No! But a friend of mine once related the following incident to me:—One day M. Blanc met me, and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and as I make no return whatever to you I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds I should lose very many of my customers who attend my gambling rooms. Do not imagine that because you do not play yourself that you do not by your presence in the grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden; and from thence to the gaming-table the transition is very easy.' After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theatre."

#### UNITED STATES.

The Rev. Phillips Brooks preached the baccalaureate sermon before the graduating class of Harvard College, in Appleton Chapel, Cambridge, June 15. Mr. Brooks' text was John xviii. 37—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xvii. 18—"As thou hast sent me into the world, even so have I also sent them into the world." The perpetual problem of the world, said Mr. Brooks, is how learning and life shall be brought together. Learning and life—that which is known upon earth and that which is to be done upon earth—stand gazing at each other, knowing that however they may be separated and kept apart they belong together. As I come to preach the last sermon before class day to the class of '84, there starts up clear and strong before me the old problem—it has haunted schools and colleges of all ages—the real problem of all the world, the problem of every earnest personal experience—How shall learning and equipment pass into power upon life? The clue of the problem lies in the words of Jesus in my text. First, the Master tells us the purpose of His own life; second, He tells us that His disciples' lives have the same

meaning as His own. Both He and they are born to be witnesses to the truth. Always trying to bring His disciples to the perfection of humanity. The truth which he declares is this—That humanity, human character, has for one of its functions that of interpreting learning to life. This is my subject—character the medium between learning and life. Jesus declares that there is a quality in human nature, human character, in virtue of which human character may lie between these two halves of the world—accumulated truth and learning on one side and this great concrete need of tumultuous activity on the other. It brings the two into meeting with its translation of each to each. Wondrous is human nature. He has no right to think he can enter on life who is not full of reverence before his own humanity. This is the first secret of all effective and happy living. Most interesting of all faculties of this mysterious human nature is its power to carry over learning into life. What is it in human character that has this faculty? It is will, that central constituent of character. There can be no character without will. Character is critical power standing between learning and life, and sending one power into the other. Hence it is that character is the really powerful thing in the world of man. Learning is the ammunition, character the gun; knowledge is sunlight, character the lens which turns sunlight into fire. Everywhere truth has lain helpless till character has come to concentrate it and hurl it as power upon life. The central event of human history—the life of Jesus Christ—was the great declaration that only by character does truth turn itself into power upon life. The essence of the power of Jesus ever has been his character. I wish, my friends, that you could all know that the Christian Church is the exponent of character. She is the utterance of the fact that human nature is good and not bad, holy and not base. In virtue of her character alone does she hope to receive and influence the action of the world. All men, therefore, ought to be in sympathy with the Church. Let us have larger, truer, more unselfish men. Get rid of jealousy and meanness; be brave, patient, unselfish and pure, and learning shall certainly come through you to life. No college, no university is worthy of its name that is not only accumulating learning but also making character. Our college here would be a pitiable failure if it did not make strong men out of boys who come to her. All of us who have ever graduated from her walls should bear witness by our lives that Harvard has a true desire and the true power to make character through which the learning which she gives may help save the world. There are people all over the land who do not believe this about Harvard. They do not believe that Harvard, with her splendid machinery and opportunities for study, trains men, or that she is anxious that the wants and sins of our country, or of the world, should be reached and helped by those whom she sends forth. Nothing can correct these misconceptions but convincing testimony of the lives of her graduates, full of public spirit and character. All of you having enjoyed a chance of training which is the privilege of but few, what is the chance for men like you? It is to make these privileges powerful upon a distrustful world. I see no chance except in character. Set a character between your learning and your life. The elements of the strength of human character are—first, to put humility into character. It is the problem of civilization—the problem of scholarship. You have found it probably the problem of college how to get energy, enterprise, originality, progress, active mind, active head, and yet keep out the poison and palsy of self-conceit. There is no answer to this everlasting problem save in the religious conception of character. One can do nothing without God. Second, with humility religious conception of character must have elevation. Freedom from low necessities can only come by reaching after higher satisfaction. You can be saved from the misery of self-indulgence only by true devotion to the good of your fellow men as the children of God. Humility and elevation—these are glories and graces of character which many men who pass for good, strong men among their brethren are always failing to attain. In conclusion, I am content to bid you see in Christ and what He has been to the world all my meaning through His humanity. God has come down to men and been to them strength, liberty, and life. All humanity is struggling to attain to and complete the work of Christ. Perfect man will be the perfect medium through which truth shall pass into power. There will be days enough before the end, I fear, in which life will look dull and small and insignificant. I beg you to-day, at least, let it look bright and large and full of meaning. Do not dare to be anything but hopeful and courageous. Let every noble rivalry incite you. Feel your own power moving for action. Above all, feel the appeal of Christ. So shall your life assuredly attain success.

DR. KOCH (—Dr. Koch Thursday the propagated by without except or the articles necessary to that digestive cholera. Excess fore, be avoided duce diarrhoea. ter appears. fected house. ter should be All water defile ful water to wells in inhabit brooks, or water taminated water gerous which it evacuations. be added that should not be vicinity of their water pure, the not merely to choleraic germ the person using preparing food, from this rema vehicle of the boiled is not a cholera may be tients should be avoided. In ti such as fairs, fest there are choleraic evac containing a so ments of cholera for six days. Pe should wash the tion of carbolic be immediately plain as possible be transported should not take t Precautions othe or not recommen

#### DIO

ST. MATTHEW church, Friday evening the propriety of e property. The i M.A., occupied t been promised at The Churchward about \$200 tow: Otter submitted a committee, and i for tenders forth

COLDWATER.—Simcoe was held i of the Rev. W. Stewart was una Morgan presided. French, Coldwater Rev. Edwin Dani cliffe, Penetangu Maberly, Diocese Armitage, of Orill ed the anniversary baushene. The ai A letter from Mr. ering to make up a organ. Refreshme of Maberly, joine speech. Canon M Rev. W. J. Armita practical addresses ed the chair. He fatigable labours in work. On Wednes tered at half-past



FOREIGN.

DR. KOCH ON PRECAUTIONS AGAINST CHOLERA. —Dr. Koch presented to the Mayor of Toulon on Thursday the following memorandum:—"Cholera is propagated by people, and is communicated almost without exception by direct contact with human beings or the articles they wear. In time of cholera it is necessary to lead a regular life, experience showing that digestive derangements promote the outbreak of cholera. Excess in eating and drinking should, therefore, be avoided, as also heavy food, which may produce diarrhoea. Send for a doctor as soon as the latter appears. Swallow no food coming from an infected house. Articles coming from an unknown quarter should be cooked; I mention milk in particular. All water defiled by man should be prohibited. Doubtful water to be avoided is that coming from shallow wells in inhabited spots, and from marshes, ponds, brooks, or watercourses receiving and conveying contaminated water. Water is considered especially dangerous which in any way has been defiled by choleraic evacuations. As a corollary of the foregoing, it may be added that water used in washing dishes or linen should not be thrown into wells or streams or the vicinity of them. When it is impossible to obtain water pure, the simplest plan is to boil it. This refers not merely to drinking but to kitchen water, for the choleraic germ may be transmitted when in water to the person using it for washing linen or dishes, or for preparing food, or for ablutions. The chief lesson from this remark is that water drunk is not the only vehicle of the choleraic germ. That water is pure or boiled is not an absolute safeguard. Any case of cholera may become a centre of infection. The patients should be removed and unnecessary contact avoided. In time of cholera avoid large gatherings, such as fairs, festivals, and meetings. In rooms where there are choleraic patients eat and drink nothing. Choleraic evacuations should be collected in vessels containing a solution of carbolic acid. The apartments of choleraic patients should be left uninhabited for six days. Persons having had contact with patients should wash their hands in soap and water and a solution of carbolic acid. In case of death the body should be immediately removed, and the funeral should be as plain as possible. Articles used by patients should not be transported till after disinfection. Laundresses should not take the linen of patients unless disinfected. Precautions other than the above are either unknown or not recommended.

Home News.

DIocese OF TORONTO.

ST. MATTHEW'S CHURCH.—A meeting of the members of St. Matthew's was held in the vestry of that church, Friday evening, for the purpose of considering the propriety of erecting a school room on the church property. The incumbent, the Rev. J. S. Howard, M.A., occupied the chair, and announced that he had been promised about \$600 towards the building fund. The Churchwardens stated that they could guarantee about \$200 towards the same object. Mr. Frank Otter submitted a plan, which was approved by the committee, and a resolution was passed to advertise for tenders forthwith.

COLDWATER.—The Ruri-Decanal Chapter of East Simcoe was held recently at Coldwater, in the mission of the Rev. W. H. French. The Rev. Rural-Dean Stewart was unavoidably absent. The Rev. Canon Morgan presided. There were present the Rev. W. H. French, Coldwater; the Rev. W. Jupp, Midland; the Rev. Edwin Daniel, Craighurst; the Rev. R. S. Radcliffe, Penetanguishene; the Rev. — Radcliffe, of Maberly, Diocese of Ontario, and the Rev. W. J. Armitage, of Orillia. On Tuesday, the clergy attended the anniversary meeting of the C.E.T.S., at Waubashene. The annual report was very encouraging. A letter from Mr. Dodge, of New York, was read, offering to make up any deficiency in the purchase of an organ. Refreshments were served and Mr. Radcliffe, of Maberly, joined the Society and gave a telling speech. Canon Morgan, the Rev. R. S. Radcliffe, the Rev. W. J. Armitage, and Mr. Scott also gave good practical addresses. The Rev. W. H. French occupied the chair. He deserves great credit for his indefatigable labours in this and other branches of Parish work. On Wednesday Holy Communion was administered at half-past nine o'clock, in the Memorial

Church, Waubashene. The business meeting took place at the residence of Mr. French. Service was held at the Coldwater church in the evening. Prayers were read by the Rev. Messrs. Armitage and Radcliffe of Maberly. Addresses were given by the Revs. Canon Morgan, R. S. Radcliffe, Jupp and Daniel.

DIocese OF HURON.

LONDON.—The Medical Faculty of the Western University waited upon Bishop Hellmuth recently, in order to present to his Lordship an address recognizing the noble educational efforts which have been put forth by him for so many years. The Bishop was much moved by the kindly sentiments expressed, and spoke very hopefully of the future of the Western University, and trusted that no activity and interest would be wanting on the part of its friends in obtaining means for the thorough equipment and highest efficiency of the institution.

KINLOUGH.—St. John's Church, which has been undergoing improvements, was re-opened on Sunday, 10th inst. At each of the three services there were overflowing congregations. The aggregate attendance for the day was about 850, thus giving the good people of Kinlough an opportunity of showing the hospitality for which they are noted. A devout and reverent spirit was manifested during the services. Failing to obtain help, Rev. J. H. Moorehouse preached morning and evening himself, and in the afternoon a congregation of over 300 people listened to an eloquent sermon by Rev. R. H. Gairdner of Lucknow, who kindly gave his services. The church is now a credit to the parish —being neat and attractive both inside and outside—and those present from other parts of the Mission expressed themselves as being much pleased with its appearance. About \$500 have been expended in repairing and improving. It is hoped the people of Kinlough will be encouraged, and that their efforts to improve their church may be blessed to the spiritual welfare, which, it must not be forgotten, is after all the true object, directly or indirectly, of all church work. The collections amounted to \$19.77.

BERVIE.—A Garden Party was held at the Parsonage on Thursday evening, 14th inst. The evening was fine and the attendance good. Refreshments, ice cream, &c., were furnished, and with good addresses, music and games the time passed away pleasantly. Proceeds about \$45. The Bervie Mission will, we trust, soon be free of debt, and able to become self-supporting.

DIocese OF MONTREAL.

The executive committee of the Diocesan Synod met on the 12th inst. in the Synod Hall, present: Ven. Archdeacon Lindsay in the chair, Revs. Canons Norman and Robinson, J. G. Norton, T. W. Mussen, and Messrs. T. White, M. P., F. W. Thomas, S. Bethune, Q. C., C. Garth, Walter Drake, J. C. Baker, A. Gowdey, J. Stephenson, L. H. Davidson, Butler. The meeting was opened with prayer by the Rev. Canon Robinson, and the minutes of last meeting read and approved.

The treasurer's report was read showing the following balances to the credit of the various funds:—

Table with 2 columns: Fund Name, Amount. Widows' and Orphans' fund \$1,290 45; Sustentation fund [capital] 435 18; Superannuation fund 710 86; Episcopal Endowment fund 2,962 06.

The mission fund shows a balance overdrawn of \$1,145.99, against a balance overdrawn at September meeting of last year of \$671.06. But last year the fund commenced with a balance to its credit of \$4,099, while at the commencement of this year the fund had at its credit \$1,221.

A letter was read from Mr. John B. Olsen, giving particulars of the church work going on among the Scandinavian population resident and brought here as seamen during the season of navigation, and asking for a grant to assist in the maintenance of a Scandinavian missionary.

Dr. Davidson, seconded by Mr. Garth, moved the appointment of a committee to confer with the Bishop and to obtain such information as might be necessary on the subject, which, being carried, Rev. J. G. Norton and Messrs. L. H. Davidson and C. Garth were named as the committee.

The application of Rev. Mr. Rollit for an additional grant to Mr. Evans, of Arundel, of \$200, as referred to the executive committee by resolution of the last

synod, was on motion of Mr. Davidson referred to the committee on grants.

The other applications, as submitted by resolutions of Synod, were referred to the same committee.

A letter from Rev. T. Ker, of Dunham, in relation to certain shares of Eastern Townships Bank held as endowment for the parish, stating that the church wardens and vestry were anxious to sell, the money to be placed in the hands of synod, under the name of "Mrs. Rykert's subscription to parochial endowment," was read.

On motion of Mr. F. W. Thomas it was recommended that the shares should be sold as recommended as soon as the necessary conditions were complied with.

A letter from Rev. F. R. Hull in relation to the proceeds of certain lands owned by the parish, was read and it was recommended that the money should be sent into the synod for investment.

The Ven. Archdeacon then pronounced the benediction and the meeting adjourned.

DIocese OF ALGOMA.

The Bishop thankfully acknowledges the following subscriptions towards the \$1,000 required to rebuild the Church at Burke's Falls:—Herbert Symonds, Esq., \$5; John Hague, Esq., \$2; A Friend, per do., \$2; F. Farncomb, Esq., \$5; Reader of Dominion Churchman, \$1; Reader of Evangelical Churchman, \$5; E. D., Cargill, \$10; J. L. Dampier, Esq., \$1; A Friend in Guelph, \$5; C. D., Nova Scotia, \$20. Total, \$56.

One of the largest congregations ever brought together at Sault Ste. Marie assembled at St. Luke's Church on Sunday evening, and proceeded to take possession of every available seat and standing room within the building, numbers being unable to obtain admission. It having been announced that the Bishop would hold confirmation service, a large number came from the American side. The service was an unusually interesting one throughout, prayers being read in a most impressive manner by Rev. P. T. Rowe, assisted by Revs. E. F. Wilson and G. B. Cook, the latter introducing to the Bishop ten candidates for confirmation. This very solemn and very beautiful part of the grand service of the Church of England was performed by the Bishop in a manner well becoming his high office and the solemnity of the occasion, the most thoughtless becoming deeply impressed with the great responsibilities assumed by each candidate. The sermon by the Bishop—2 chap. 15 verse of Song of Solomon—was a very forcible application of the truth as to the terrible consequences wrought out by Christians neglecting the "little foxes" untruthfulness, and pointing with a sneer at things sacred or covering the unchaste allusion, profanity, slang terms, and other mis-called "little sins." Not an individual in the large gathering could by any possibility have gone away without having received his due portion of food for his spiritual nourishment. At the close of the sermon the congregation quietly retired, the newly confirmed, along with other members of the church, remaining to receive the sacrament.—Algoma Pioneer.

SHINGWAUK HOME.—An interesting confirmation service was held by the Bishop of Algoma on Sunday morning at the beautiful Memorial Chapel, when thirteen candidates, prepared by Rev. E. F. Wilson, were received into full membership and partook of the Holy Communion.

KORAH.—On Sunday, June 29th, a class of seven candidates was presented for confirmation by Rev. G. B. Cooke, all of whom, with twenty others of the congregation, received the Holy Communion.

DIocese OF SASKATCHEWAN.

REGINA.—In St. Paul's Church on the 29th ult., the bishop held a special service, for the purpose of licensing, and admitting into the working of the Diocese, certain lay-helpers who accompanied his Lordship out from England. The service consisted of evening prayer, with suitable and appropriate hymns. At the conclusion of Evensong the Bishop addressed those gathered together and referred to the necessity of lay-help for the furthering of the work in the Diocese.

SORROW: ITS PURPOSE.—Many of our troubles are God dragging us; they would end if we would stand upon our feet and go whither he would have us.



## NOTICE.

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

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

## NOTICE.

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

## CALENDAR.

ELEVENTH SUNDAY AFTER TRINITY, AUG. 24, 1884.  
St. Bartholomew, Apostle and Martyr.  
Athanasian Creed.

MORNING LESSON.  
1 Kings xviii.  
Gen. xxviii. 10 to 18.  
1 Cor. iv. 18 & v.

EVENING LESSON.  
1 Kings xix. or xxi.  
Deut. xviii. v. 5.  
Matt. xxviii.

## The Evangelical Churchman,

TORONTO, THURSDAY, AUG. 21, 1884.

## EDITORIAL NOTES.

At the great Pan-Presbyterian Council held in Belfast, a noble appeal on behalf of missions was made by the Rev. Dr. W. Fleming Stevenson. It is so scriptural in the ground it takes and so fervid and strong in the appeal it makes, that we are constrained to republish it in our columns. Our readers will observe how emphatically it lays down the great principle recently adopted by our own Provincial Synod that mission work is the work of the whole church and of every member of the church. Every Christian has a "mission" directly from the Master. We trust that Dr. Stevenson's earnest words may arouse our readers to a deeper sense of their own personal responsibilities and quicken their zeal in the cause.

A growing section of clergy and laity in England are striving to promote the revision of the Prayer-book. A Bill is to be introduced into Parliament at the instance of the Prayer-book Revision Society. It proposes to cancel the Ornaments Rubric immediately preceding the Order for Morning Prayer, and to enact instead of it a provision that ministers saying the public prayers or administering the sacraments or other rites of the Church shall wear a plain white surplice with black scarf, and, if graduates, the hood of their degree, but no other vestment or ornament whatever. In all places where the words "priest" or "priests" occur the words are to be changed into "minister" or "ministers," except in passages of Holy Scripture, or where the second order of the ministry, as distinguished from the diaconate, is intended. In the former case no alteration is proposed, in the latter the words will be changed to "presbyter" or "presbyters." The title of the Absolution in morning and evening prayer is to be altered thus: "A declaration that God pardoneth penitent sinners," and in the declaration itself the words "power and" before "commandment to His ministers" are

to be omitted, while, instead of "absolution and remission," there are to be substituted the words "free and full forgiveness. In the first exhortation in the Communion Office the words "absolution, together with," before "ghostly counsel and advice," are to be omitted. The form of absolution in the Communion Office is not to be altered, but in the rubric preceding it the words, "then shall the priest (or the bishop being present) stand up, and turning himself to the people, pronounce the absolution," are to be changed thus, "then shall the minister (or the bishop being present) stand up, and turning himself to the people, say as follows." The rubric in the Order for the Visitation of the Sick regarding confession and absolution, together with the absolution itself, is to be simply omitted. In the Ordination Service, and also in the Form for Consecration of Archbishops and Bishops, the words, "Receive the Holy Ghost," are to be altered into a prayer. No alteration is proposed in the baptismal service for either infants or adults.

De Pressensé, the eminent French theologian and historian, attributes the recent pusillanimous panic in the plague-stricken cities to the growth of materialism and unbelief. He says:—

"One thing which strikes me very much about this new invasion of cholera (which cannot be compared in gravity with the terrible epidemic of 1832 and 1847) is that the panic is out of all proportion to the actual danger. Migration from Toulon has been going on at an unparalleled rate. Of course all those who occupy posts of authority and responsibility remain, but the common people are fleeing wildly. In places not yet attacked by the disease, as, for instance, in Paris, we observe also a very exaggerated state of alarm in the public mind. I do not hesitate myself to ascribe this excessive fear to the recent progress of materialism and the decay of faith in God. It is easy enough to take one's stand as a freethinker, denying all divine certainties, when one is well and strong, and the prospect of dying is only like a little cloud on the far horizon. But the case is very different when one is confronted with an epidemic which suspends its drawn sword over every festive table. Thus the decline of faith in our day is making itself painfully felt, and the scoffers become the cowards."

The over-crowding of the poor in large towns and cities is a sore evil. But the ideal "village communities," to which it is proposed to remove them, seem too remote from the region of present possibilities. The subject was recently discussed in a conference held under the auspices of the Social Science Association. Mr. Samuel Morley, who in the absence of the Earl of Shaftesbury took the chair, attributed much of the overcrowding and other miseries of the poor to the severance of classes, which the habits of modern life and the facilities of locomotion have intensified. The scheme for counteracting this tendency to separation, and for regrouping in small rural colonies the swarming myriads of the large cities, was explained by the Rev. H. Solly, who hoped to lead both capitalists and labourers to see the practicability and desirability of establishing factories for various industries in county districts, and of thus relieving the congestion of towns. A society is to be formed with this object, to map out the details of the plan and to cope with its multitudinous difficulties, such as the removal of families to the chosen neighbourhoods, the procuring of employment for their various members, the supervision of them for a

time at the start, the promotion of their recreation and culture, and (that which is perhaps the most difficult step of all) the facilitating of access for their products to suitable markets. There are to be co-operative or cottage farms, as well as factories for the occupation of the settlers, so that they will interchange the sweet and healthy labour of the fields with their other toil. When the picture is complete, the sounds of the loom and forge will mingle with the music of the trees and streams, and tired mill-hands will enjoy the fragrant fields and green woods as soon as their day's work is over. The difficulties of the scheme were very vividly described by subsequent speakers. Mr. E. T. Craig said he had himself helped to establish just such a community in Ireland, and his endeavour had caused Mr. Parnell to express a wish to arrange for the purchase of lands as co-operative farms in overcrowded districts. But the landowners of the district had rendered Mr. Craig's attempt abortive. The Chairman reminded the meeting that the tastes of the working classes would have to be consulted. His experience of such schemes was not favourable. The meeting contented itself with resolutions affirming the desirability of collecting and disseminating information on the topics discussed.

The leaders of socialism do not as a rule belong to the classes whose rights they profess to advocate, but are often mere demagogues, who for selfish motives of their own set themselves up as champions of the oppressed. At a socialist meeting held in Switzerland recently, a suggestive incident occurred. The speakers talked of the real and fancied wrongs of the poor and of working-men, but when in the midst of his graceful periods one of the speakers was asked by a brawny mechanic to *show his hands*, a tumult arose and the meeting broke up in disorder. If this simple test were applied to many of the unscrupulous agitators who declaim so loudly about the rights of the working man, their arrant hypocrisy would be quickly detected, and many a good cause freed from its greatest incubus.

The New York *Observer* referring to one of the stories most frequently repeated before police magistrates, namely, that of some self-styled innocent party who has been swindled, robbed, or beaten half to death in some of the many notorious dens of vice in the city, says:—

"For the majority of these victims we confess that we have but little sympathy. After hearing the stories of many of them we feel instinctively like saying 'served them right; they had no business in such places.' If men will needlessly put themselves in the way of danger and suffer thereby we not propose to waste our sympathy on them. There are enough, and far more than enough, deserving of commiseration whose sorrows and misfortunes have not been invited by their own rashness and folly. We may safely assert that a very large proportion of the victims of assaults, accidents, and swindles, are of that class of heedless, prying people, whose eager desire to 'see the sights' had led them into disreputable places and into the traps that are laid for just such silly dupes as they. Their misfortunes are owing more to their own foolishness and temerity than to anything else. If one would go unharmed the only rule is to keep out of harm's way. 'Can a man take coals in his bosom and his clothes not be burned?' Can a man thrust himself into vile and dangerous company and expect to go scathless?"

French ambition to crush the n car. The ultimatum of the French part of the island of three million fr unknown amount sustained by foreign attack (including for the inexcusable rejected by the Frenchment by the sovereign Madagascar," a ti formally recognize the adoption in its "Queen of the He speakers representing pressed doubts of upon; but the R who, we are told Madagascar conflict Protestant mission that a war-to-the-k pursued." This, wa military coercion v ing has failed to : very little progre Malagasy. The cruel and wicked v

A writer in *Harj* account of the sc European countries suggested in Fran already extended to gium, and Holianc The teacher tells h receive their small how they may be 1 in their pennies and the name of each amounts to a franc ing savings bank pupil keeps a dupl and can only draw sent of his parents proved very attracti of 45,000 pupils, th for more than one f of school banks is 1 The whole amount in 1880 more than c

## SOCIAL

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Mr. Gladden, for limits the word inter spirits which is on al and injurious," and not so much in ref



French ambition and Jesuit intrigue are threatening to crush the new-born civilization of Madagascar. The ultimatum demands the establishment of the French protectorate over the whole northern part of the island; the payment of a specified sum of three million francs, to be supplemented by an unknown amount as indemnification for losses sustained by foreigners, as a result of the French attack (including the £1,000 paid to Mr. Shaw for the inexcusable outrage to which he was subjected by the French authorities); and the abandonment by the sovereign of her title as "Queen of Madagascar," a title which has been in the past formally recognized by France and England, and the adoption in its place of the subordinate title, "Queen of the Hovas." In the French Chamber, speakers representing various political sections expressed doubts of the policy now being entered upon; but the Roman Catholic Bishop Freppel, who, we are told by *The Times*, "regards the Madagascar conflict as one between Catholic and Protestant missionaries," was loud in his demands that a war-to-the-knife policy should be ruthlessly pursued. This warlike prelate thinks that perhaps military coercion will effect what Jesuit proselytizing has failed to accomplish. Popery has made very little progress amongst the Bible-reading Malagasy. The French policy has been a cruel and wicked violation of international rights.

A writer in *Harper's Weekly* gives an interesting account of the school savings banks in several European countries. He says the plan was suggested in France many years ago, and has already extended to Germany, Hungary, Italy, Belgium, and Holland. The system is very simple. The teacher tells his children that he is ready to receive their small savings, and explains to them how they may be made to increase. He gathers in their pennies and centimes, keeps a register with the name of each depositor, and when the sum amounts to a franc or more, places it in a neighboring savings bank or lends it to the State. The pupil keeps a duplicate account of his deposits, and can only draw any part of them with the consent of his parents or guardian. The plan has proved very attractive to children. In Ghent, out of 45,000 pupils, there are 13,000 depositors, each for more than one franc. In France, the number of school banks is 10,261, with 213,135 depositors. The whole amount deposited by the children was in 1880 more than one million dollars.

**SOCIAL DANGERS.**

The Rev. Washington Gladden contributes to the current number of the *Century* magazine a seasonable discussion of the formidable dangers which threaten to subvert the social order. They spring directly from selfishness and tend to the disintegration of society. There is a multitude of such evils, but the three most formidable, as appears to this writer, are intemperance, divorce, and gambling.

**INTEMPERANCE.**

Mr. Gladden, for the purposes of his arguments, limits the word intemperance to "that use of ardent spirits which is on all sides admitted to be excessive and injurious," and he considers the resultant evils not so much in reference to the individual as to

society. Whatever the intemperate man earns or inherits he consumes upon his unnatural appetite, and brings himself to the verge of pauperism. If all men were in the condition to which he has reduced himself, society would be impossible. Moreover, he incurs debts for the necessaries of life, and thus robs his more thrifty neighbours. He entails upon his offspring enfeebled and morbid constitutions, predisposing them to insanity or vice, or pauperism or crime. Directly from this source are derived an overwhelmingly large proportion of the crime, pauperism, insanity, and disease which necessitate the maintenance of prisons, almshouses, asylums, and hospitals. The official reports of the United States Government show that at least six hundred millions of dollars are expended every year in that country for alcoholic drinks. Making the very large concession, a concession which is contrary to facts, that half of this sum is expended for liquors used legitimately and without injury to society, it follows that our neighbours are paying out every year three hundred millions of dollars in the purchase of want and pauperism, and vice and disease and insanity and crime. "So much money ought to procure a large quantity of these staples, and it does. No one can deny that we get our money's worth."

In Canada things are, perhaps, not quite as bad, but in proportion to our population the evil is most formidable. The following figures were published in the *Toronto Globe* a few months ago:—Canada expends annually on drink \$27,628,000, while the amount expended on breadstuffs is but \$21,675,000; meat, \$21,475,000; iron and steel for all purposes, \$27,000,000; woollen goods, \$21,100,000; sawed lumber, \$19,797,000; boots and shoes, \$18,000,000; sugar and molasses, \$9,767,000; schools, \$8,000,000; Christian Missions, \$400,000.

"The figures given show that the Canadian people spend more for whiskey and other intoxicating drinks than for any other class of manufactures; five millions more for liquor than for meat; six millions more for liquor than for either bread or woollen goods. They spend more for destroying drinks than for all the lumber they annually use for building houses, and barns, and fences, and making furniture; one-third more on the stuff that puts snakes in their boots than on the boots themselves; twice as much for alcohol as for cottons; nearly three times as for sugar; and while they spend \$8,000,000 for clearing their heads by education, they spend three and a half times as much for muddling them. A single year of this baneful expenditure costs as much as would buy out the farms and stock of either of the wealthy counties of Hastings and Elgin. One month would buy up all the townships of the great county of Wellington. Thirty-two years of this annual drink bill would purchase the farms, stock, and implements of the whole Province of Ontario. Liquor costs the Dominion as much as a respectable war, and kills more than such a war generally does. The indirect cost for the maintenance of prisons and asylums, and in the loss of labor, is another item in the drink bill of the country, which would swell the total financial loss caused by the liquor traffic to an even more enormous sum. And the financial loss, after all, is the smallest evil of the whole business."

**DECAY OF FAMILY LIFE.**

The second great danger discussed by Mr. Gladden is the increasing relaxation of the marriage tie and the consequent decay of family life and order. Society is an organism, composed not of individuals but of households. The family is the structural unit of the state, and upon it depends not

only the physical existence but also the moral well-being of society. "By so much as the permanence of the family is disturbed, by so much is the bond of society weakened. An increase of the proportion of the people who do not live in families means an increase of public peril, a decay of social virtue and a diminution of the common weal." Mr. Gladden believes that this ill-omened proportion is steadily increasing in the republic. He proves it by "two startling facts: first, that the proportion of marriages to the population is rapidly decreasing; second, that the proportion of divorces to the number of marriages is rapidly increasing." The chief cause of this alarming state of things the writer finds in the modern system of industry which masses the population in manufacturing centres and in great cities.

"The large system of industry which masses the population in the cities and the great manufacturing centres affords, if I mistake not, an explanation of many of the facts which we have been considering. Economically, this modern system, by which capital is aggregated in vast amounts and labourers are congregated in great multitudes, is, no doubt, an improvement over the old system; it enormously increases production, and multiplies the wealth of the nation. But socially and morally the system has not yet justified itself; it requires considerable modification to make it serve the social interests of the community.

"What are the facts? In the cities and in the large manufacturing villages great numbers of labourers of both sexes—more than half of them young women—are gathered together. Many of them come from the country; the growth of the cities at the expense of the country consists largely in the removal of the young men and women from the farms to the cities and the factory towns, where they find employment in the mills and the shops. Here they are thrown together rather rudely in their work; the boarding-houses where most of them spend their nights and their Sundays afford them none of the restraints of a home; their evenings are wont to find them on the streets and in cheap places of amusement. The wages of these operatives, especially of the females, are, as a general rule, very small. \* \* \* \* In the same communities where these girls are employed are numbers of young men of their own social grade, and of grades a little higher, to whom marriage and the possession of a home seem, in the present state of society, a distant and not always a desirable prospect.

"Such are the conditions—the herding together of operatives, male and female, in places remote from their homes, with low wages and strong temptations. The moral fruits of such an exposure are not likely to promote the founding of permanent families; the character and habits developed in such an environment are not the best outfit for happy wedlock. Another feature of the life we are considering is its lack of permanence. Owing to strikes, failures, changes of business, operatives are continually flitting from one place to another. Such instability of life discourages the forming of families, and often results in scattering those that are formed."

**THE GAMBLING MANIA.**

This is the evil which this writer considers to be by far the most dangerous of the unsocial forces now threatening the destruction of society. In this assertion he has in view not what is ordinarily known as gambling, and which, doubtless, in its various forms ruins its ten thousands; but business gambling, illegitimate speculation, in which there is no exchange of values, but actual robbery. All legitimate commerce consists in an exchange of values, of money for merchandize or for service in



some form or other. But in gambling the winner gets the loser's money, while the loser gets nothing at all in exchange for it. And if "society is produced by an exchange of services" gambling is the antithesis of society. As Herbert Spencer says;—"It is essentially anti-social."

A very common form of business gambling is "what is called speculating in margins—that is, betting on the future value of stocks or produce." "It is," says Mr. Gladden, "useless to try to disguise the real nature of these transactions; they are simply gambling, nothing more or less. What is the difference between the gambling practiced at a faro bank and the gambling practiced by those persons who buy and sell margins? One man bets another that ten thousand bushels of wheat will be worth so much at a certain future time; if it is selling in the market at that time for less than the price named, he agrees to pay the difference; if it is selling for more than the amount named, the other shall pay him the difference. Neither party owns a bushel of wheat; there is no transfer of merchandize; there is simply a transfer from one man's pocket to the other man's pocket of the money won in the bet. Oil and corn and pork, and all the great staples of agriculture, are employed in the same way by gamblers; so are all the stocks of great railroads and steamship companies and manufacturing companies and mines. Men who never own any of these kinds spend their lives in gambling in them, or, rather, about them—betting on their future prices and doing their best by such reports, true or false, as they can circulate, and such influences, good or bad, as they can bring to bear, to raise or lower these future prices, so as to make them correspond to their bets."

"To say that gambling in margins is as bad as faro or roulette is a very weak statement; it is immeasurably worse. It is far more dishonest. The gambler in margins does his best to load the dice on which he bets his money. It is, moreover, far more injurious. By this practice values are unsettled, business is often paralyzed, the price of the necessaries of life is forced upward. The poor man's loaf grows small as the gambler's gains increase. Every cent made by this class of men is taken from the industrial classes with no compensation. This must be so, because they live and grow rich, although they perform for society no service whatever."

Speculating in margins is gambling, and "gambling is ethically of the same nature as stealing." Many are not aware of its heinous nature. Many are misled by the connivance of those who ought to know better. They are allured by the fascinations of speculation and the eager haste to be rich, and soon become utterly demoralized. The mask of respectability which has concealed the real nature of this pursuit must be torn off. Public opinion must be educated. The pulpit and the press have alike in this matter a very serious responsibility.

### The Sunday School.

#### SUNDAY SCHOOL LESSON.

12th SUNDAY AFTER TRINITY, AUG. 31, 1884.

#### BIBLE LESSON.

God's Works and Word. Psalm 19; 1-14.

This delightful Psalm was written by David, but at

what time in his eventful life there are no marks to determine. Many believe it to belong to his early manhood, before his life was overshadowed by sin and calamity.

#### I. GOD IN HIS WORKS.

The heavens are telling the glory of God. In the harmony, beauty, vast extent and intricate motions, wonderful adjustments and relations of the suns and stars and systems which make up the universe, are seen the manifest tokens of the Divine presence, the proofs of the wisdom, power and goodness of the Great Architect. "An undevout astronomer is mad." The teacher will find innumerable illustrations of this topic in the works of Dick and Proctor, and in such books as Burr's *Ecce Cælum*, Whewell's *Bridgewater Treatise*, Mitchell's *Planetary and Stellar Worlds*, and Chalmers' *Astronomical Discourses*. Only supreme reason could contrive so wonderful and beautiful a system. The folly of those who ascribe it to chance is made very plain in a treatise by Professor Morgan on probabilities, from which we take the following illustration:—When only eleven planets were known, he shows that the probability, if chance and not intelligence directed their motions, that all would be found moving in one direction, was but one out of twenty thousand million probabilities that they would not. The great astronomer Kepler concludes his work on the "Harmony of Worlds" with these devout words:—"I thank Thee, my Creator and Lord, that Thou hast given me this joy in Thy creation, this delight in the works of Thine hands. I have shown the excellency of Thy work unto men, so far as my finite mind was able to comprehend Thine infinity. If I have said aught unworthy of Thee, or aught in which I may have sought my own glory, graciously forgive it."

The testimony of nature to God is *incessant* and perpetual. Day telleth to day the story; night showeth knowledge unto night. It is speech without words, a *silent* testimony. "No speech, no words, no voice of them is heard." (This is generally received as the correct reading of verse 3, although the reading of our version is capable of defence.)

"In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing, as they shine:  
The hand that made us is divine."

It is an *universal* testimony. Their measuring line (or their "decree," as some read) is gone out through all the earth, &c. Nearest to us, and most essential, is the great light made to rule the day, the bridegroom of the earth. His central fire unifies the whole system. He is the source of light, fertility, power—all terrestrial things are animated by his quickening influences. The inspired statement is wonderfully confirmed by the modern doctrine of the co-relation of forces which demonstrates that every force is derived from the sun's rays, and every fire we burn kindled and sustained by them.

Nature is one great book of God; the Scriptures are another. The two have one author and must be in harmony. There can be no conflict between them, for what God *says* must agree with what he *does*. When any apparent contradiction arises, it is because we misunderstand one or the other. We can afford to wait with patience until we find the solution.

#### II. THE WORD OF GOD: verse 7-11.

The Psalmist here designates the revealed word of God by six different words, "*law*," "*testimony*," "*statutes*," "*commandment*," "*fear*," and "*judgments*." All these epithets, though each possesses some particular shade of meaning, represent the one thing. Six qualities are ascribed to it. "The law of the Lord is perfect." It is perfect in the sense of completeness—it lacks nothing as a rule of faith and practice. And it is perfect in its adaptation to the circumstances of those for whom it is given. Its revelations of God and His ways and purposes are such as fit into the fallen condition of man, and make him to see his need and the source of his help and salvation. "The testimony of the Lord is *sure*." Its declarations are true to the immutable facts of moral being. Its revelations of divine threatenings against sin, and promises of mercy and help for penitent souls, are alike sure to be fulfilled. "The grass withereth, the flower fadeth, but the word of God shall stand for ever." "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." It is more settled than the everlasting hills, more permanent than the stars. "The statutes of the Lord are *right*." All the principles it inculcates, and the precepts it enjoins, are in perfect harmony with man's original and profound sense of rectitude. "The commandment of the Lord is *pure*, the fear of the Lord is *clean*." It is pure and clean in itself—free from all stain of imperfection, and in its tendency and aim—"teaching us that, denying

ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The law is holy, just, and good. "The judgments of the Lord are *true* and *righteous* altogether." All of them agree with reason and conscience.

Further, various moral effects are ascribed to the Word.

*It converts the soul*—turns it right round. When that voice reaches my heart, I can no more live to myself, but must give up heart and life to Him who "died for me and rose again."

*It makes wise the simple*. Turning round we face a new way and new prospects, in which we are, as yet, unlearned; but through that word "the wayfaring men, though fools, shall not err therein."—Isa. 35: 8.

*It rejoices the heart*. I may admire a person whom I know by reputation, but it is the loving word to me that makes me glad.

*It enlightens the eyes*. Said the blind beggar who had been healed; "One thing I know, that whereas I was blind, now I see." Problems insoluble before are open secrets to those who have heard the word. We know how much that has perplexed us may be made clear by personal interview and friendly conversation. So by the word of the Lord.

*It endures forever*. What I have of God may pass away from my mind, and influence me no more. But what he has spoken to my heart I can never forget.

*It is a warning word*. It is the voice of the guide, causing the traveller to turn his steps from the path of danger.

*It is a rewarding word*—as the "well done" of the teacher, the master, the general, the sovereign, the father—encouraging to still greater effort.

*It is a purifying word*. He who hears it longs and prays to have his heart, life, words, meditation, cleansed and rendered acceptable. No wonder, then, that

*It is a precious word*—"more to be desired than gold," etc. "Thou hast magnified Thy word above all Thy name."

#### III. THE EFFECTS OF THE REVELATION: vs. 12-14.

The contemplation of God's revelation led the Psalmist to feel his sinfulness, and to cry for help. His prayer is that of a man convicted as a sinner. Nature had driven this home upon David's soul. He thought of all the wonderful works of God; and at the same time he saw himself a rebel against that God whose glory was proclaimed by them all. Nature can lead us thus far. It can make us feel that sharp and dreadful contrast between the perfect service of all things and the restlessness and strife of our lives. Then came the law of the Lord. When God's word shines in upon the soul, then we see ourselves as we are. By the law is the knowledge of sin. Rom. 3: 20; 7: 7-12; Gal. 3: 19. Baffled and humbled by the deceitfulness of sin and of his own heart, the Psalmist cries:—"Cleanse me from secret faults." Lit., things hidden, *i. e.*, not only from others, but from our own hearts, through inobservance, through a too ready forgetfulness of them when observed, through the habit of self-deception, or even through their being wilfully cherished. Keep back Thy servant from presumptuous sins—Defiant acts in contrast with errors or inadvertencies, which proceed from self-confidence, from reliance on one's own strength. Sins committed with deliberation, with design, against the checks of conscience and the motions of God's spirit. Let them not have dominion over me. Let me not become the slave of sin; so subject to it that it shall domineer over me, making a slave of me. The pious man alone is a true freeman. He is emancipated from the dominion of sin, and walks in true liberty (see John 8: 32-36; Gal. 5: 1.) Then shall I be upright. Hebrew, *I shall be perfect*; that is, his piety would have completeness of parts, or it would be shown to be true and genuine. Then shall I be innocent from the great transgression. The definite article should be left out. Innocent from great or much transgression. It does not refer to any definite sin or crime, but the manifold transgression which displays itself in the history of the soul. Secret sin is a stepping-stone to presumptuous sin, and that is the vestibule of "the sin which is unto death."

### Correspondence.

#### THE PROPOSED ADDITIONS TO WYCLIFFE COLLEGE.

To the Editors of the EVANGELICAL CHURCHMAN:

DEAR SIRS,—When Wycliffe College was erected it was intended at a future time to make certain additions to it. The time has now fully come to proceed with a portion of this work, as the Principal of the

College informs us that the opening of the College will be able to accommodate 100 students. It becomes absolutely necessary to have room accommodation by the library. This will cost \$1,000 each. The balance of the \$1,000 we may fairly appeal to the Dominion for subscription while Wycliffe College is to supply the pressing demands of the Council and its members. The largest view of its support is the whole of Canada. It is a mere diocesan institution. Places have been admitted to restriction, and equally restricted. It has been eligible for scholar minister in nearly every diocese. Therefore, just claims upon the Evangelical Churchmen. The proximity of Wycliffe College affords an opportunity of attending the former institution at Wycliffe College, which it would, for this reason, present additions if we could as to accommodate at least theological students. We shall be proceeded with those who read this appeal, course, be accomplished, College up to the present reader of this statement. Howland, Esq., Queen's amount he or she feels like to pay. I know in Wycliffe College will much-wronged "mite," you should refrain from the smallness of its amount in the spirit that has the past. This work must not to lose the opportunity of Wycliffe College to every trace. There are four wretched on, will add much while finding them out, I them to the matter at present.

Faithful  
Mille Roches, August 9

### The Church

#### TEMPERANCE AT HOME

#### AT

A public meeting was held at the Church of England Temperance school-house, on James' street, Toronto, on the 28th inst. The Bishop of Toronto presided. Present were the Bishop of Rochester, Rev. Provost Bevan and Rev. C. L. Ingles. The Bishop of Toronto, of Rochester, said that Rochester, in England, the presence of the eighth who had held the office of diocese in temperance work. The Church of England Temperance Society of Rochester, said that he did not feel called upon to visit the city. He considered the subject of temperance upon the individual, the Church. The law of the State, righteousness, and the effects of intemperance. Perhaps he was then seen the effects of intemperance and shame which then as to the State. Did really gained in prosperity taxes on the drink bills of a country was in its virtue that tended to make crime, and poorhouses, was the w



College informs us that he will in October next, at the opening of the College after the long vacation, be unable to accommodate all that are seeking admission. It becomes absolutely necessary to increase the bedroom accommodation by sixteen beds and to build a library. This will cost from \$10,000 to \$12,000. Towards this expenditure four friends have promised \$1,000 each. The balance has still to be made up. I think we may fairly appeal to Churchmen throughout the Dominion for subscriptions for this purpose; for, while Wycliffe College had indeed for its first object to supply the pressing demands of the Diocese of Toronto, the Council and its friends generally have taken the largest view of its sphere and work in relation to the whole of Canada. It has never been regarded as a mere diocesan institution. Students from other places have been admitted without any condition or restriction, and equally with Toronto students have been eligible for scholarships, and its graduates now minister in nearly every Canadian diocese. We have, therefore, just claims upon the generous support of Evangelical Churchmen throughout Canada.

The proximity of Wycliffe College to University College affords an opportunity of offering young men attending the former institution the benefits of boarding at Wycliffe College, with all its beneficial influences. It would, for this reason, be worth while making the present additions if we could increase our building so as to accommodate at least forty boarders besides the theological students. Whether this larger extension shall be proceeded with at present depends upon those who read this appeal. The lesser work will, of course, be accomplished, as each demand made by the College up to the present has been answered. Will the reader of this statement send his name to "W. H. Howland, Esq., Queen's Park, Toronto," stating the amount he or she feels led to give, and the period of time at which it will be convenient to make the payment or payments. I know that no person interested in Wycliffe College will shield himself behind the much-wronged "mite," yet I should be sorry that any one should refrain from sending a donation because of the smallness of its amount. We shall gladly take a cent in the spirit that has characterized the giving in the past. This work must be begun at once, in order not to lose the opportunity of presenting a home in Wycliffe College to every young man that seeks entrance. There are four words in 2 Samuel, which, if acted on, will aid much in our work. It is worth while finding them out, marking them, and applying them to the matter at present in hand:—"Now then do it."

Faithfully yours, S. H. BLAKE.

Mille Roches, August 9, 1884.

## The Church of England

### TEMPERANCE SOCIETY

#### AT HOME AND ABROAD.

##### AT HOME.

A public meeting was held under the auspices of the Church of England Temperance Association in St. James' school-house, on Wednesday last. The Bishop of Toronto presided, and on the platform with him were the Bishop of Rochester, Rev. Rural Dean Smithett, Rev. Provost Body, Rev. W. C. Bradshaw, and Rev. C. L. Ingles.

The Bishop of Toronto, in introducing the Bishop of Rochester, said that Rochester was the oldest diocese in England, the present bishop being the ninety-eighth who had held the office. It was also the banner diocese in temperance work, and the first in which the Church of England Temperance Society was organized. The Bishop of Rochester, who was warmly received, said that he did not feel strange in Toronto, having paid a visit to the city eleven years ago. He considered the subject of temperance in its bearing upon the individual, the family, the State, and the Church. The law of the family, he said, was love; of the State, righteousness, and of the Church, holiness. Perhaps he was then speaking to some who had seen the effects of intemperance upon the family—the disunion and shame which it sometimes wrought there. Then as to the State. Did they suppose that a State really gained in prosperity or material wealth by its taxes on the drink bills of the people? The true life of a country was in its virtuous citizens, and anything that tended to make crime, fill gaols, lunatic asylums, or poorhouses, was the worst detriment that could

happen to the State; and nothing so undermined the foundations of a nation's greatness as intemperance. They might fill their Churches and Sunday Schools, but if they did nothing to stem the tide of intemperance they might as well sow wheat in the salt sea, because the work which they did in the Church and the Sunday School was constantly undermined by intemperance. He congratulated the Diocese of Toronto on the excellent work they had done in temperance organization, &c. When he heard that forty-eight Church of England Temperance Associations had been formed in 52 different parishes here it hardly seemed necessary for him to come. What they had now to do was to retain their success, and that could only be done by pushing the work. He hoped that God might bless and strengthen them in the work, and that the other dioceses would follow their example. (Applause.)

##### THE WORK IN ENGLAND.

Perhaps his audience would like to hear a little of what was being done in England by the Church of England Temperance Society. The convocations of York and Canterbury had each appointed very able men, who had drawn up a report of great value on the subject. On that report the Society was formed, on a double basis. They were glad to have the zeal and enthusiasm of the total abstainers. He was a total abstainer himself (applause), but he was one of those who thought that in a battle of this kind all sorts were useful. They must enlist the sympathy of all parts of the community, and therefore they were glad to have those who did not feel it their duty to become total abstainers, and yet wished to aid in the work. These people were the wheels of the coach, and prevented it from being run away with by the leaders. (Laughter and applause.) They also formed a recruiting ground for total abstainers, because when a man was once thoroughly enlisted in temperance work the thought naturally occurred to him, "Cannot I do something more—cannot I deny myself, and so save some brother?" and often this feeling led them to become total abstainers. The society had now been at work for 21 years, and now they had a branch in almost every diocese. Seven territorial bishops were members of the association, and he hoped soon to see fourteen. (Applause.) They had in their ranks between three and four thousand of the clergy, and the number was increasing monthly. He thought that this was a matter in which the clergy should lead. In the Rochester diocese they worked by means of paid missionaries who visited the police court, obtained the names of those who were arrested for drunkenness, and tried to bring influence to bear upon them. Individual work in temperance was the best, and they could not hope to diminish the evil by speaking, and by writing tracts. They must bring single souls to single souls. (Applause.) He referred approvingly to the establishment of coffee and cocoa taverns in aid of temperance work. In legislation they had made only little progress in England. Two years ago they passed a little baby bill (laughter) through both Houses, to prevent wages being paid in taverns, and this year the County of Cornwall desired to have a Sunday Closing Bill for itself. It was sneered at by several members of the House of Lords as "grandmothers' legislation." He did not see why it should be bad on that account. He thought grandmothers were some of the best people in existence. (Applause and laughter.) It was lost by a vote of thirty. As to the House of Commons, it had no time to attend to these matters. He referred to the Canadian legislation which established prohibition by local option, and prohibited the sale of liquors on Sunday or to children, and said if they could get such legislation in England they would be content for another twenty years. (Applause.) He advised Canadians not to go too far ahead of public opinion, lest they should bring on a reaction which would throw them back for twenty years. The more they believed in their cause the more patiently they would wait for its final triumph. Success depended primarily on the clergy; it would be a woeful day if morality was divorced from dogma, and when the clergy was more anxious to prove this or that matter of doctrine than to watch over the morals of the people. He devoted some time to opposing the notion that great gifts or talents are necessary for temperance work, and pointed out that in England the best work was done by what was known as the "lower middle class." He counselled great toleration, and advised total abstainers not to put a pistol to the ear of their moderate drinking brethren, and say, "Be a total abstainer on pain of sudden death." (Laughter.) In conclusion he laid stress upon the principle that no effective temperance work could be done without the aid of religion. (Applause.)

Mr. Robert Graham, the well-known temperance worker, was next introduced by the chairman, and

gave a brief address. He said that in England Saturday night was the night of payment of wages, the night of drinking and the night of crime. In a former visit to Canada, wishing to test the efficacy of the Saturday night closing law, he went through the lowest parts of Toronto and saw not one drunken woman and very few drunken men. He had also learned that a larger percentage of people attended worship on Sundays in Toronto than in any other city of which he knew. (Applause.) Referring to the work of the Church of England Temperance Association in England he said that more work had been accomplished in the last ten years than in any previous fifty years of the country's history. He expressed his belief that the next twenty-five years would witness a grand federation of all the British possessions and that England would then attain greater prosperity than she had ever possessed before, but pointed out that the greatest evil with which the Anglo-Saxon race had to contend was intemperance. He showed how in New York, although they had laws against selling liquor on Sunday, or to persons under sixteen, or to persons already intoxicated, these laws were all rendered nugatory by the fact that the city was controlled by the liquor interest, thirteen out of the twenty-four aldermen being liquor-sellers of the lowest type. In England, although legislation was slow, they were certain of having it carried out when they had once obtained it. (Applause.)

On motion of Rural-Dean Smithett, seconded by Rev. W. C. Bradshaw, the thanks of the meeting were given to the Bishop of Rochester, who briefly responded. The meeting was closed with the benediction.

## Children's Corner.

### LADY TEMPLE'S GRANDCHILDREN

#### CHAPTER IX.

##### MOLLY.

When the tea was over and the boys were hurrying back to their play, Dolly lingered behind; and when Wilfred slowly pushed back his chair and prepared to follow the others, she asked softly—

"Shall I come and see Molly now?"

"You can if you like," he answered snappishly, and would have pushed past her, but that Dolly put out a gentle little hand and detained him.

"But I can't go alone, Wilfred. You will come with me, won't you? Don't you want me to go and see Molly?"

"I don't care what you do."

"Do you mean you would rather I didn't go?"

"You can do as you like. I don't care."

Poor little Dolly looked perplexed and distressed.

"What is the matter, Wilfred?"

"Nothing."

"But why do you seem so—so vexed?"

"You know quite well."

"No, I don't."

"I wanted to sit by you at tea."

"Yes; but the others did too, you know. Somebody had to give up," explained Dolly.

"I always have to give up to them," pouted Wilfred, "it isn't fair."

"Not always," answered Dolly; "you know you had your own way upstairs, and we had a long talk, and we can be together now for quite a nice time. There is nothing to be cross about, Wilfred."

"Yes, but there is," persisted Wilfred still sullenly. "Why didn't you say you were my friend?"

"I think they all know we are friends," answered Dolly, smiling.

"Yes, but my friend, and not theirs. I want to have you my special friend. Why can't you understand? I don't want you to like them."

"But I want to like them all," answered Dolly. "And it cannot make any difference to you, Wilfred. I can like you just the same."

Wilfred looked very black.

"It makes all the difference," he broke out angrily; but just at that moment Mrs. Lennox came sweeping down the staircase.



The lady paused in the hall and kissed Dolly. "What are you doing here, dear? Have not the others gone upstairs? I thought I heard them."

"Wilfred was going to take me to see Molly," answered Dolly, glancing timidly up at Mrs. Lennox.

"Oh, very well. Molly will enjoy having a little visitor, I am sure. Wilfred, show Dorothy the way."

And then Mrs. Lennox moved past them to the drawing-room, and Wilfred walked slowly down a rather narrow passage which branched off from the hall, and Dolly followed in silence. He opened a door at the end, and the little girl found herself in a square, pleasant room with large windows opening down to the ground, and flowers blooming in pots on almost every available place in the room.

A little girl of about her own age lay flat on her back, upon a couch placed so as to enable her to look out of the window, and her eyes were fixed with an intent gaze upon the sun-lit garden without.

She did not seem to notice the opening of the door, and Dolly had a moment or two in which to look at her before she turned her head.

It was rather a curious face, not round and childlike like Dolly's, but pinched and sallow, and short curls of jet black hair clustered closely round it. The great dark eyes generally roved restlessly from one object to another, and were filled with impatient, unsatisfied longing. There were lines on the brow of suffering and of temper both, and like Wilfred's, the expression of the little face was often anything but amiable.

Dolly had just time to note these things before Molly turned her head and saw that she was not alone. Wilfred had shut the door, and now stood rather gloomily beside it, not making any attempt to introduce the little stranger, or to help her to feel at home.

Dolly advanced slowly, with a shy smile, and came and stood beside the couch. Molly did not speak, but looked steadily at her, as if wondering what she would say or do, when to her surprise the little stranger suddenly bent down and kissed her.

The touch of the little warm, soft lips seemed to startle her.

"Why did you do that?" she asked, quickly. "Because you haven't any sisters, and I haven't any sisters, and I feel as if we ought to be friends," explained Dolly seriously.

Molly looked intently at her, but she did not seem to resent the familiarity.

"I have a sister," she said, "but she is married and gone away. I don't care for her either. I'd rather you were my sister."

"We cannot really be sisters, you know," said Dolly; "but we can be fond of each other, and that will do almost as well."

"Will it?" questioned Molly. "I must think about it. I don't quite know if I mean to be fond of you yet. Sit down and let me look at you. Wilfred, what are you sulking in the corner for?" she asked this question with such sudden sharpness that Dolly nearly jumped.

"I'm not sulking," returned Wilfred, sullenly, as he slowly advanced.

"Yes, you are. Don't tell stories. What makes him cross?" she asked, turning to Dolly.

"I don't think he is cross," answered Dolly, trying to soften things down. "The other boys vexed him a little at tea time, that's all."

"He's always being vexed at something," remarked Molly severely. "I think he's got a very bad temper. If I could only run about and play, I shouldn't mind anything."

"And if I could only lie still and keep out of the way, I shouldn't mind anything," retorted Wilfred.

"You don't know what you're saying," said Molly, with a quick darkening of her whole face.

Wilfred's sullen frown vanished, and a more gentle expression crossed his face. Although they often spoke sharply to each other, the twin sister and brother loved each other more than many people suspected; and Wilfred was always repentant for any word of his which should needlessly remind Molly of her crippled state.

Dolly looked on and listened in her quiet, comprehending way, and said nothing, though she thought a good deal. She watched Molly's expressive face and restless, melancholy eyes with a childlike interest and compassion, and wished she could do something to bring some

happiness and satisfaction into that troubled life.

Molly's wandering glance suddenly met hers. "What are you thinking about?" she asked sharply.

"I was thinking about you."

"You were thinking that I was ugly and cross."

"Indeed I wasn't."

"Are you sure?"

"Quite sure."

"Because," said Molly gravely, "I know that I am, but I don't like people to think so."

Dolly hardly knew what to say to this statement, so she sat silent.

"What am I to call you?" Molly asked next minute, in her sudden way.

"Call her Dolly," said Wilfred, before the little girl had time to answer, "we all call her Dolly."

"I shan't though," said Molly decisively. "Dolly's a silly sort of name—like a doll. Besides, Dolly and Molly sound so ridiculous. What's your real proper name?"

"Dorothy—Dorothy Temple."

"I shall call you Dorothy then—its much prettier. Does any one call you Dorothy?"

"Nobody used to in India," answered Dolly, "but they do here—grandmother does; and the servants all say 'Miss Dorothy.'"

"Do you like it?"

"I don't mind now. At first it sounded as if they were all vexed with me."

"And you don't mind my calling you Dorothy?"

"Oh, no!"

"Do you like your grandmother?"

This question, like most of Molly's, came abruptly, and Dolly's face flushed a little, for it was not a very easy one to answer.

"I have not seen her often enough to be able to get very fond of her so far," answered the child simply and truthfully. "But I mean to try and love her very much if I can."

"Why should you try? The boys all say she is a nasty, cross old woman."

"So she is," said Wilfred. "Duke says so too."

(To be continued.)

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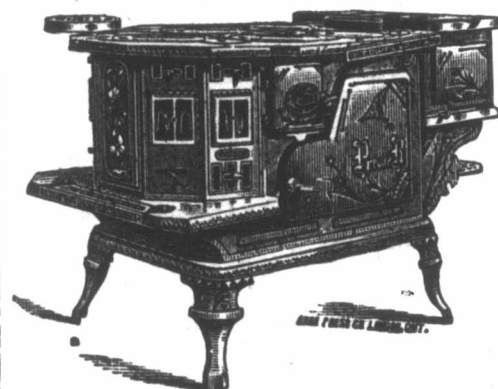
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