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The Evangelical Churchman

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HYMN TO THE TRINITY.

"Oh, Holy, Blessed, and Glorious Trinity!"

[Tune—Aurelia.]

Hark! from those heights of glory,
 On soft, melodious wing,
 Float down the angel voices
 With praises to our King.
 Thou, Earth, take up the story
 And waft it back on high,
 In honor, praise, and glory,
 To Triune Deity!

Thou Great, Almighty Being!
 Whose power did all create,
 All-present and All-seeing,
 Thy praise we celebrate;
 To Thee we lift our voices
 And ask defence from harm,
 In Thee each heart rejoices,
 And trusts Thy potent arm.

And Thou, O blest Redeemer!
 Whose life for us was given,—
 Oh, where could love supreme
 Be found in earth or heaven?
 Come Thou and dwell within us,
 Oh, take us for Thine own!
 From sin and shame, oh, win us,
 And make our hearts Thy throne!

Thou, too, O Sanctifier!
 Whose perfect gift is peace,
 Oh, raise our thoughts still higher,
 And cause our fears to cease!
 Breathe o'er us Thy sweet blessing,
 Rich comfort now impart,
 That we, this grace possessing,
 May rest with peaceful heart.

O Father, Son, and Spirit!
 Our faith in Thee increase;

To us, though void of merit,
 Give power, and love and peace;
 Oh, tune our hearts for Heaven,
 That we Thy praise may sing
 Where sight, for faith, is given
 To view the Triune King!

H. A. THOMAS.

Wallaceburg, Ascension Day, 1884.

ABIDE IN CHRIST.

'Come unto me.'—MATT. xi. 28. 'Abide in me.'—JOHN xv. 4.

It is to you who have heard and hearkened to the call, 'Come unto me,' that this new invitation comes, 'Abide in me.' The message comes from the same loving Saviour. You doubtless have never repented having come at His call. You experienced that His word was truth; all His promises He fulfilled; He made you partakers of the blessings and the joy of His love. Was not His welcome most hearty, His pardon full and free, His love most sweet and precious? You more than once, at your first coming to Him, had reason to say, 'The half was not told me.'

And yet you have had to complain of disappointment: as time went on, your expectations were not realized. The blessings you once enjoyed were lost; the love and joy of your first meeting with your Saviour, instead of deepening, have become faint and feeble. And often you have wondered what the reason could be, that with such a Saviour, so mighty and so loving, your experience of salvation should not have been a fuller one.

The answer is very [simple. You wandered from Him. The blessings He bestows are all connected with His 'Come to me,' and are only to be enjoyed in close fellowship with Himself. You either did not fully understand, or did not rightly remember, that the call meant, 'Come to me to stay with me.' And yet this was in very deed His object and purpose when first He called you to Himself. It was not to refresh you for a few short hours after your conversion with the joy of His love and deliverance, and then to send you forth to wander in sadness and sin. He had destined you to something better than a short-lived blessedness, to be enjoyed only in times of special earnestness and prayer, and then to pass away, as you had to return to those duties in which far the greater part of life has to be spent. No, indeed; He had prepared for you an abiding dwelling with Himself, where your whole life and every moment of it might be spent, where the work of your daily life might be done, and where all the while you might be enjoying unbroken communion with Himself. It was even this He meant when to that first word, 'Come to me,' He added this, 'Abide in me.' As earnest and faithful, as loving and tender, as the compassion that breathed in that blessed 'Come,' was the grace that added this no less blessed 'Abide.' As mighty as the attraction with which that first word drew you, were the bonds with which this second, had you but listened to it, would have kept you. And as great as were the blessings with which that coming was rewarded, so large, yea, and much greater, were the treasures to which that abiding would have given you access.

And observe especially, it was not that He said, 'Come to me and abide with me,' but, 'Abide in me.' The intercourse was not only to

be unbroken, but most intimate and complete. He opened His arms, to press you to His bosom; He opened His heart, to welcome you there; He opened up all His Divine fulness of life and love, and offered to take you up into its fellowship, to make you wholly one with Himself. There was a depth of meaning you cannot yet realize in His words: 'Abide in me.'

And with no less earnestness than He had cried, 'Come to me,' did He plead, had you but noticed it, 'Abide in me.' By every motive that had induced you to come, did He beseech you to abide. Was it the fear of sin and its curse that first drew you? the pardon you received on first coming could, with all the blessings flowing from it, only be confirmed and fully enjoyed on abiding in Him. Was it the longing to know and enjoy the Infinite Love that was calling you? the first coming gave but single drops to taste,—'tis only the abiding that can really satisfy the thirsty soul, and give to drink of the rivers of pleasure that are at His right hand. Was it the weary longing to be made free from the bondage of sin, to become pure and holy, and so to find rest, the rest of God for the soul? this too can only be realized as you abide in Him,—only abiding in Jesus gives rest in Him. Or if it was the hope of an inheritance in glory, and an everlasting home in the presence of the Infinite One: the true preparation for this, as well as its blessed foretaste in this life, are granted only to those who abide in Him. In very truth, there is nothing that moved you to come, that does not plead with thousandfold greater force: 'Abide in Him.' You did well to come; you do better to abide. Who would, after seeking the King's palace, be content to stand in the door, when he is invited in to dwell in the King's presence, and share with Him in all the glory of His royal life? Oh, let us enter in and abide, and enjoy to the full all the rich supply His wondrous love hath prepared for us!

And yet I fear that there are many who have indeed come to Jesus, and who yet have mournfully to confess that they know but little of this blessed abiding in Him. With some the reason is, that they never fully understood that this was the meaning of the Saviour's call. With others, that though they heard the word, they did not know that such a life of abiding fellowship was possible, and indeed within their reach. Others will say that, though they did believe that such a life was possible, and seek after it, they have never yet succeeded in discovering the secret of its attainment. And others again, alas! will confess that it is their own unfaithfulness that has kept them from the enjoyment of the blessing. When the Saviour would have kept them, they were not found ready to stay; they were not prepared to give up everything, and always, only, wholly to abide in Jesus.

To all such I come now in the name of Jesus, their Redeemer and mine, with the blessed message: 'Abide in me.' In His name I invite them to come, and for a season meditate with me daily on its meaning, its lessons, its claims, and its promises. I know how many, and, to the young believer, how difficult, the questions are which suggest themselves in connection with it. There is especially the question, with its various aspects, as to the possibility, in the midst of wearying work and continual distraction, of keeping up, or rather being kept in, the abiding communion. I do not undertake to remove all difficulties; this Jesus

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Christ Himself alone must do by His Holy Spirit. But what I would fain by the grace of God be permitted to do is, to repeat day by day the Master's blessed command, 'Abide in me,' until it enter the heart and find a place there, no more to be forgotten or neglected. I would fain that in the light of Holy Scripture we should meditate on its meaning, until the understanding, that gate to the heart, opens to apprehend something of what it offers and expects. So we shall discover the means of its attainment, and learn to know what keeps us from it, and what can help us to it. So we shall feel its claims, and be compelled to acknowledge that there can be no true allegiance to our King without simply and heartily accepting this one, too, of His commands. So we shall gaze on its blessedness, until desire be inflamed, and the will with all its energies be roused to claim and possess the unspeakable blessing.

Come, my brethren, and let us day by day set ourselves at His feet, and meditate on this word of His, with an eye fixed on Him alone. Let us set ourselves in quiet trust before Him, waiting to hear His holy voice,—the still small voice that is mightier than the storm that rends the rocks,—breathing its quickening spirit within us, as He speaks: 'Abide in me.' The soul that truly hears *Jesus Himself speak the word*, receives with the word the power to accept and to hold the blessing He offers.

And may it please Thee, blessed Saviour, indeed, to speak to us; let each of us hear Thy blessed voice. May the feeling of our deep need, and the faith of Thy wondrous love, combined with the sight of the wonderfully blessed life Thou art waiting to bestow upon us, constrain us to listen and to obey, as often as Thou speakest: 'Abide in me.' Let day by day the answer from our heart be clearer and fuller: 'Blessed Saviour, I do abide in Thee.'

CHEER UP.

"This world's not so bad a world
As some would choose to make it,
But whether good or bad, we know,
Depends on how we take it."

There are some people in this world who are never happy—never contented. They seem always to live under a cloud, and to think themselves, of all men, most miserable. I confess, I am something of that sort of a man myself, but I know it should not be, I know it only makes one feel uncomfortable, and for this reason, I would like to throw it off, and make all others throw it off. Depend upon it, it will never drop off of itself.

You are a young man—I am a young man. You have just started out in life—I have just started out in life. Come then, brighten up, and let us walk along life's road with a cheerful, joyous step. You are disappointed in your prospects, are you? Well, what of that! How often does the young man just entering the busy arena of life, with hopes bright and prospects gleaming, feel his heart throb, and his bosom heave with emotion, as he sees the cherished hopes of his life dashed, all broken to the ground. And not only young men, but old and smart men, too, are disappointed. Ah! old man, learned man, what made your head so white, your face so wrinkled and furrowed? Every thing from the cradle to the tomb, proclaims "vanity of vanities, all is vanity." Every person, age, sex, rank and condition in life, has his own sorrows, his own disappointment. "Believe me, every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold, when he is only sad." Of a truth "the heart knoweth its own bitterness."

The question then evidently is, how should we bear these trials?

Should we give way to them and despond; become melancholy, and oh! so sad? or should we, with fixed determination and true resolve, "casting all our care upon Him who careth for us," bear

up, bear all manfully? Should misfortunes conquer us, or we conquer them? Do you wish to fail? give way to them. Do you wish to succeed? make them give way to you. This is the very essence of success. This is the stuff great men are made of. This it is that makes one man superior to another. One an honor to his country, his God, and his friends; another, a drone in the community, a lounge among men.

Let misfortune come, let all kinds of trouble come, but let not melancholy enter your breast.

Look at the fate of those who are prostrated by petty toils and troubles, and take warning from their example. Then turn your eye to the men, "solid men," who have risen to greatness from the midst of the most discouraging circumstances. Look at your country's brightest ornaments. Let their example cheer you, inspire you to renewed efforts. Let perseverance mark your onward, your upward career. Only then, if you do not succeed, will I believe there is such a thing as being born under an unlucky star.

Finally, above all things, do not let your troubles make you cross, sullen, *snappish*. If you wish to have friends, you must show yourself friendly. A friend is born for adversity, and the man who can make himself pleasant and agreeable, whilst his heart is heavy, has an enviable gift. When you begin to feel bad or gloomy, work. Do something—don't sit still thinking of your own sorrows. Look at the world around you, this beautiful world, that you think so hard of, and not so much into the dim terrible future.

Oh! work, work; don't think of misery. Dr. Clarke says, "I have lived long enough to know that the great secret of human happiness is, never suffer your energies to stagnate. The old adage of too many irons in the fire, conveys an abominable lie. You cannot have too many; poker, tongs and all; keep them all going." The man who has much to do, has not time to be miserable. As Marshal Murat, in his fight, had not time to be frightened, so do not, in the "world's broad field of battle," sit down with your hands in your pockets, and think, "I may be killed." Rush into the thickest of the fight, and with hope in heart, and God o'er head, cry, *shout* victory.

WELL BASED AND WELL BUILT.

The chief business of this life is character-building. Our Divine Teacher so regarded it when he concluded his memorable discourse on the Mount by that striking parable about the two kinds of builders. Both men constructed a house, just as everybody is constructing some sort of a character. One of the two persons, in our Lord's parable, thought only of appearances. So that he had a house to suit him, he regarded it as of no consequence whether it had any foundation. A sand-bank, or the soft alluvial on the margin of a stream, will answer as well as any other place. He thinks nothing of the future. So he "built a house upon the earth without a foundation." The wiser man cared less for show than for substance. He forecasts the possibility of high winds and high waters, and selects a solid rock as the basis of his building. When the rainy season comes, with its hurricanes and swollen torrents, the floods "brake against his house and could not shake it; because it had been *well builded*." His foolish neighbor's house encounters the same dash of the elements; but it "*fell in*" and the ruin is both total and terrible.

What sort of a spiritual structure are you rearing? This is a fair question, a vital question for each one of my readers. Some sort of structure you must build, either good or bad, solid or worthless. If your character is well based and well built, it will stand through a bright, blissful eternity. If not, your soul will be a poor outcast, homeless soul forever and ever. The chief thing to be regarded is the *foundation*. Just here it is that so many make a fatal mistake. They conclude that any sort of religious opinion will answer, so that it is honestly

believed. If any plausible error comes to hand, they accept that. One of you may think that your own judgment or your own will-power is a sufficient basis. Another one of you had a religious training; and that will answer. Another has undergone a temporary mental excitement which you called a "conversion" (or some people told you it was); and you rest all your hopes for this world and the next on that. Either by entirely ignoring God's Word and accepting a false system of faith, or by resting on their own flimsy self-righteousness, or by some hasty, thoughtless process of so-called conversion and open profession of religion, there are millions of people who (in Spurgeon's phrase) "*scamp* their foundation."

Now, if you do not know where to build, you might be without excuse. But God has distinctly told you where to base your structure, but has provided a foundation for you. "Other foundation can no man lay than that which is *already laid*," CHRIST JESUS. It is no more your business to create a religion, or to create a code of morals, or to create a basis for your faith, or to create a Saviour for your soul, than it was the business of the engineer of the East River bridge to create the bed-rock on which the magnificent abutments of that structure rest. He had but to dig down into the river mud and find the rock. Your first step is to *come to Christ*. This is the initial step, the fundamental step in securing the only character that will stand the test, both in this world and the next. On this everlasting Rock of Ages—a Divine Redeemer atoning for your sins, a Divine Teacher instructing you by his perfect commandments, a Divine Regenerator changing and purifying your inmost heart, a Divine Supporter strengthening your will, a Divine Mediator with God watching, keeping, befriending you, and putting his loving grace underneath your weakness—this is the only foundation that no floods of temptation can wash out or undermine. All else than this is crumbling dirt or shifting sand.

Observe, too, that the all-wise author of the parable speaks of a "digging and going deep" to find the rock. A vast deal of rubbish has got to be thrown out, my friend. You have got to use the shovel of repentance, and use it thoroughly. Whatever keeps you from Christ must go out, however dear it may be to you. Bible repentance means more than sorrow or shame for sin; it means abandonment of sin, and the earnest effort after a new obedience to Christ's rules of duty. In all this process the Holy Spirit will act as a sort of overseer of the work, and will guide and direct and help you. Call on his aid fervently and humbly. Don't be satisfied with anybody's say-so that you are a Christian. My friend Spurgeon tells us of a young lady who was in great trouble of mind, and was urged to attend an inquiry-meeting. "I have been a dozen times already," she replied. "I have been told a dozen times already that I am saved; and yet I do not feel or live one whit the better." What that woman needed, and what you need, is personal contact with and reliance on Jesus Christ. Not merely on the rock but *into* the rock, with iron bolts and clamps, is Eddystone lighthouse built. So must you be built *into* Christ, by a living union of your weakness to his strength, your ignorance to his wisdom, your poverty to his wealth of grace, your sinfulness to his divine righteousness. This is the faith that saves the soul; this is the grip that holds; this is the thorough work that goes down deeper than mere excitement, or emotion, or formal church-joinings, and binds your soul fast to the everlasting and omnipotent Son of God. Anything less than this is not true conversion.

Of a man thus based as to his heart principle it may be said that the best part of him is the *unseen* part. The vital part of a tree is its root; cut off the trunk and the root will sprout again. The invisible part of a house is its foundation. So the innermost, divinely implanted graces that lie, as it were, in the very depth of a Christian's heart, *next to Christ*, these are the most powerful, the most precious and enduring portion of the man. Another thing to be said of a well based and well

built believer is that he can stand the strain of tremendous temptation. Christ does not say that when the floods come, he does not fall; he says the floods "could not shake" him.

So have I watched a conscientious merchant under a financial hurricane. It swept his money away but his character could not be shaken. Sensual temptations could not move Joseph one hair. They will not move you, young man, if your conscience is in Christ's keeping. Scepticisms never ran at such a flood-tide as they do nowadays. They who are built into Christ, mind them no more than yonder colossal bridge piers mind the tides that sweep against their adamant. I was beside a dying-bed yesterday. Eternity was staring the man in the face; but he could not be shaken. The glory of all the noblest saints in the Bible—Noah, Moses, Elijah, Daniel and Paul—was that they could not be shaken. "None of these things moved" them.

Observe, too, what the Master says of the badly based and badly built house. "It fell in." That tells the whole story of thousands of moral wrecks in the community. They are not swept away; they simply "fall in." At unhappy Scio, after the earthquake, I observed that certain solid structures were erect as ever, but the roofs and chamber-floors of the frail buildings had crashed down into a heap of ruin in the cellar. A terrible picture that, my friend, of your character and your eternal hopes, if you are not based on Jesus Christ and built up after the Bible-pattern. If not sooner, then surely on the last great searching day of Judgment, you will "fall in," and the ruin will be remediless! Too late then to change houses, or build over! Begin now. Dig deep; base all on Christ; and then build for eternity.—Theodore L. Cuyler, D.D.

Missionary.

CHURCH MISSIONARY SOCIETY.

The Eighty-fifth Anniversary of the Church Missionary Society was celebrated on Monday and Tuesday, May 5th and 6th. On Monday evening St. Bride's Church was thronged. The Bishop of Lahore preached from Rom. xv. 16.

On Tuesday morning at 8.30 a.m. a large number of the clerical members of the Society breakfasted at Exeter Hall, when a valuable address was given by the Rev. Canon Brooke, Rector of Bath.

The Eighty-fifth Annual Meeting was held on Tuesday, in Exeter Hall, which was filled to the utmost. The Hon. Secretary read an abstract of the Annual Report, from which we learn the income was as follows:—

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| Ordinary—Associations..... | £144,465 | 11 | 11 |
| Benefactions..... | 11,897 | 18 | 10 |
| Legacies..... | 32,780 | 11 | 9 |
| Sundries..... | 11,228 | 5 | 9 |
| | £200,372 | 8 | 3 |
| Extension Fund..... | 4,015 | 0 | 11 |
| Special Funds: Contributions, Interest, &c..... | 26,763 | 2 | 2 |
| Extraordinary Receipts: Sales of Property, &c..... | 1,278 | 0 | 10 |
| | £232,448 | 12 | 2 |

The ordinary expenditure of the year has been £208,056 2s. 5d., thus exceeding the receipts by £7,683 14s. 2d. There has also been expended £3,947 5s. 3d. on account of the Extension Fund, and £13,907 5s. 6d. on account of various Special Funds. The excess of Ordinary Expenditure has been met from the Contingency Fund. This Fund now stands at £18,830.

The Rev. T. P. Hughes, of Peshawur, said:—We have arrived at a crisis in mission-

ary work. One of the last words my dear friend Robert Clark, of Amritsur, said to me before leaving was, "I have never longed for a long life, but now I seem to wish to live because I feel that we are entering upon a remarkable spiritual crisis in the history of missions." And so it is. But I wish to address myself more particularly to what I understand to be the crisis in matters as regards that especial form of religious creed to which I have devoted twenty years of my life—I mean Mohammedanism. I believe that in no sense has the Christian Church aroused itself to feel that deep interest in the Mohammedan system which it ought to feel. We must never forget that it was Mohammedanism which stamped out these Christian Churches in North Africa. We must never forget that it was Mohammedanism which quenched the pure light of Christianity in the ancient Churches of the Revelation. We must never forget that it was Mohammedanism which conquered and held with an iron grasp the southern part of Spain for a period of nearly 700 years. We must never forget that it is Mohammedanism which now holds in its treacherous grasp the whole of the sacred places in the East, dear to every Christian soul. It was Mohammedanism which put life and vitality into the Indian Mutiny of 1857, and which gave such a treacherous impulse to the Afghan war of only a few years ago. Nor must we forget that it was Mohammedanism which only two years ago caused an English officer, Major Fulford, to be shot not far from my own garden-gate. Now, it is the claim of Mohammedanism which so presses upon my mind and makes me as a Christian missionary realize that there is a crisis. Why, it is Mohammedanism which is imprisoning General Gordon at the present time. It is the same spirit of fanaticism which reigned for nearly 700 years to its fullest extent in Southern Europe which has now enabled the Mahdi to rise, and God only knows where the movement will end. Surely, then, dear friends, there are many reasons why we should give much of our prayers, spend much of our energy, in attacking this system and bringing souls to Christ out of it. I have often wished that a good deal of your energy, which is spent even upon infidelity and Romanism at home, should be (or at least a portion of it) brought to bear upon this great question, "What shall we do with Mohammedanism?" There are many reasons why the Christian Church should put forth its energies for the conversion of the Mohammedan peoples. First of all there is the startling fact that the irony of circumstances has brought it to pass that the greatest ruler over the Mohammedan people (who have done more to lower the position of women than any other people), is no other than our Queen-Empress. Then there is the fact that in Mohammedanism we find what we do not find in any other religious system—great elements of truth, a fact which is entirely overlooked by the majority of Christian persons in the present day. There is, first of all, a very correct idea of inspiration; there is a very correct idea of a continuity of God's covenants and the purposes of mercy to his people. There is, on the whole, a correct conception of what miracles are, and there is a very correct conception of the reality of the immortality of the soul, and of a state of future punishment. And are we as Christian missionaries to ignore all this, or are you as Christian people to ignore it, and to do nothing for the conversion of some fifty millions of Mohammedans under your rule? But, above all—and that is what presses most heavily upon me—there is the fact that this great Society has been enabled, by the Grace of God, to occupy all our frontier stations along the North-west frontier of India. This advance position brings us in direct contact with those Mohammedian peoples who inhabit the whole of Cen-

tral Asia. Now the question we have to consider this morning, as a Missionary Society, is this, "Will we as a society occupy those stations on the North-west frontier sufficiently strongly to prevent any other class of missionaries with whom we may not altogether or entirely sympathize assuming the responsibility? Shall we occupy these stations sufficiently strongly, or shall we give them up to some other society? But I would speak not only of the reasons why we should give attention to the conversion of the Mohammedans. I would also speak of the marked encouragement which we have received to give attention to the conversion of the Mohammedans. You are perhaps not aware of it, because the current of opinion is in a contrary direction. Indeed, I remember, when I was at home a few years ago, hearing that one of the bishops had stated that there had been no conversions of Mohammedans. Now, that astonishing statement might well be a justification for my statement that there have been many converts to Christianity from Mohammedanism, and not only converts, but converts of considerable strength and force of character. Take, for example, the first clergyman ordained in India, whose portrait now adorns the Committee-room in Salisbury-square. Take again, Imad ud deen, of Amritsur, whose talents and erudition have enabled him to compile a commentary that would bear favorable comparison with many of our English commentaries. When I first came to the Punjab he was a bigoted Maulai, opposing us in every direction. Take our own minister who preaches in our own mission church at Peshawur. Why, he too is a convert from Mohammedanism. I wish I could have taken you with me only a fortnight before I left Peshawur to have visited that man's sorrowing home, and to have seen, as I saw, how he drank in the consolation of Christianity when God took away from him his eldest child, sixteen years of age, the fourth child he has lost; to have seen how he bowed down in humble adoration and submission to God's will, and how Christianity gave light and infused the power of faith by God's Holy Spirit into his untenanted, or nearly untenanted, home, and all because he had been brought by Christ from Mohammedanism to Christianity. My dear friends, my time is limited, but I do want to call out your energies as far as possible, to give yourselves more entirely to this great question of what we shall do with the Mohammedan world under our rule. I know there is an impression among many of you that the Mohammedans are far too bigoted to receive anything of the things of Jesus. But that is not our experience in the Punjab. Many of our best converts come from Mohammedanism, and we have had most marvellous instances which tend to show that the bigotry of the Mohammedan is, after all, upon the surface. As I look back upon that remarkable day in last December when, amongst the misgivings of many, we opened the Mission Church right in the heart of one of the most bigoted cities in the North-west of India, I confess I feel rebuked for my want of faith. The magistrates had said that it would be simply dangerous to build a church like that in the heart of the city. But we built it, and when we had built it we intended to open it by the singing of a hymn in procession. The chief officer of the district upon this suggested that the singing of the hymn should be given up, because, he said, it might lead to a fanatical outburst. We might all be killed, or at any rate an attack might be made upon us. But we felt that God had put it into our hearts to sing this hymn, and we sang it. And what did I see? Not only did I see the Mohammedan crowd outside the church stand aside respectfully, but the Mohammedans inside the church rose most respectfully as we entered. Surely, with such indications of the possibility of con-

verting the Mohammedan people, it is not for you, dear friends, to be indifferent to the claims of the crisis which God has placed upon us at this time. How many missionaries have you, who are giving all or most of their time to the study of the Mohammedan controversy and to efforts for the conversion of Mohammedans? At the very outside I suppose there are not more than twenty or thirty. Do you suppose that forty or fifty millions of people can be converted only by the preaching of some twenty or thirty missionaries? It is your want of faith, your want of energy, your want of realising what missionary work really is that weakens us in the mission-field. We speak, if not of an increase of income, at all events of the same income we had last year. But has it never occurred to you, in reading the missionary reports from year to year, that while the income of this society has rapidly increased, the number of European missionaries has not done so. We have, I believe, about 220 European missionaries now. If you will look back at preceding reports you will find that the number is about the same, and therefore, I say, let us rise to the present crisis. Oh! brethren, if the spirit of this audience and of this platform could be moved as it was moved at the feeling that there was one brave, good man now isolated and in a position of danger! Is there nothing as regards the Church Missionary Society which will move your hearts with a spirit of earnestness and enthusiasm, which will lead you to give us the best of your men for the work of foreign missions?

The Rev. Chalil Jamal, a native pastor from Palestine, said:—You will not expect an eloquent speech from me. I will only speak as a Christian man of the work allotted to me in Palestine. Palestine is divided by the Jordan into two parts; that on the east of the Jordan is called Gilead, that on the west Palestine. It is my lot to work in Gilead, the place which is supposed to be the ancient Ramoth-Gilead, or one of the three Cities of Refuge on the other side of Jordan. Where I work it is densely populated, but it is an entire Moslem town. There are some Christians there, but the entire power is Moslem. The whole country is called El Belker, and all the Bedouins in the district are subject to the Government of Salt. Now, what is the Church Missionary Society doing at that place? It is proclaiming, through its agents and missionaries, the Gospel of the everlasting God. In this large district, I am thankful to say, the Church Missionary Society is setting forth the pure evangelical doctrines of the Gospel of our salvation through the instrumentality of its agents. In Salt we have two schools, one for girls, one for boys, and we teach in those schools the Bible, geography, arithmetic, history, catechism, and several other things useful to the boys, and the doctrine of justification by faith in the merits of Christ is explained to the boys faithfully, so that no one could fail to understand it. As a result of the Evangelical doctrines taught by the Church Missionary Society, I will venture to tell you a few facts—real facts—not polished. Wakeem, one of our schoolboys, whose parents belong to the Greek Church, was accused by a Latin priest of having insulted the crucifix, and I sent the boy with his father to clear himself. The priest had nothing to do with him, but I did not like that any bad thing should be attributed to our schoolboys. As the priest was not in the convent, the schoolmistress met the father, and the boy asked her if she heard him insult the Cross. "No," she replied, "but you blamed one of our schoolboys for crossing himself." And then she said: "Why don't you worship the Virgin and the Cross?" "Because," said the boy, "it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Also, the angel said to John in the Revelation, 'Worship God.'" "But she

is our advocate," said the schoolmistress. "No," said the boy, "we have an Advocate with the Father, Jesus Christ the righteous. Also, there is one God and one Saviour, the man Christ Jesus." "But," said the schoolmistress, "they (meaning the Virgin and the Cross), are our way to heaven." "No," said the young champion of the Cross, "'I am the Way, the Truth, and the Life,' said the Saviour. 'No man cometh to the Father but by Me.'" Another schoolboy, but a Moslem, said one day to his schoolmaster, "Master, if one be convinced of the truth of the Christian religion, and in his heart believe it, but he be unable to make himself publicly known for fear of the Moslems, will the Saviour be pleased with such an one?" The answer was, to refer him to the words of Matthew, "Whosoever denieth Me before men, him also will I deny before My Father, who is in heaven." "But," said the master, "how long have you had these thoughts?" The boy said, "About four months since." "What made you believe the truth of the Christian religion?" asked the master. The boy replied, "I have seen in the sermon on the Mount that unless one loves another as himself, he cannot be a Christian or a child of God; also, that a Christian man prays for his enemies and seeks their good, but our Koran teaches differently." Then he made some contrasts between the teaching of the Koran and that of the Gospel. "Do good to those who do evil to you," says the Gospel, whereas the Koran says, "If any one does evil to you, do the same to him, but increase the evil." Again, says the boy, "The New Testament states that Christ died of His tree will to save sinners; and the Koran teaches that we have neither killed nor crucified Him, but have killed One resembling Him on the Cross." Once more the boy says: "You told me, master, that God cannot be a deceiver. I cannot, therefore, believe that God made someone to resemble Christ in a deceiving way. I believe, therefore, what the New Testament teaches." Who can say how much good the Church Missionary Society is doing in those far distant lands among the rude Bedouins, with such results of Christian teaching through its agents as I have described? I have not yet said anything about the teaching from the Bible on Sundays and weekdays,—a work in which the Church Missionary Society is actively engaged through its agents. We have a nice little congregation of 300 souls, of whom, in answer to many fervent prayers, forty-five are communicants. To that small Christian community the Bible is taught, the crucified Jesus is preached. The Evangelical doctrines of Salvation through Christ, of justification by faith, and of being washed from evil deeds by the most precious blood of Christ, are all taught there. The Protestant Christian communities in Palestine and Gilead, who, by the effectual working of God the Holy Ghost, have joined the Church of Christ through the instrumentality of the Church Missionary Society's agents in those regions, are really grounded and founded upon the teachings of the apostles and the prophets, and on Jesus Christ Himself as the chief corner-stone.

British & Foreign News.

ENGLAND.

THE BRITISH AND FOREIGN BIBLE SOCIETY.
The Earl of Shaftesbury presided at the 80th anniversary, at which upwards of 3,000 were present.

THE GREAT WORK.
The income of the Society's eightieth year has been the largest it has ever received, the total receipts having reached the sum of 233,309*l.* 8*s.* 7*d.*, and having exceeded those of the previous year by 22,708*l.* 15*s.* 6*d.* An advance of about 2,000*l.* in the annual subscriptions,

collections, and free contributions is more than counterbalanced by a decrease of about 3,000*l.* in donations. The substantial increase of income is therefore due to about 9,000*l.* more received from the sale of Scriptures, and about 14,000*l.* received in legacies. Legacies have yielded 38,181*l.* 10*s.* 5*d.*, or 16,000*l.* above their average. The free income of the Society from all sources has been 126,182*l.* 18*s.* 7*d.*. Adding to this 107,021*l.* 12*s.* 3*d.*, received from the sale of Scriptures, and 104*l.* 19*s.* 9*d.*, from the Roxburgh Fund for Indian colportage, the total income of 233,309*l.* 8*s.* 7*d.*, already mentioned, is obtained, as against the 210,600*l.* 13*s.* 1*d.* announced at the last anniversary.

The Committee have expended in encouraging the wider circulation of the Holy Scriptures no less than 222,631*l.* 15*s.* 9*d.*. This expenditure exceeds that under the General Fund in the previous year by 14,614*l.* 10*s.* 7*d.*: as that again outstripped its predecessor by 17,070*l.* 5*s.* 10*d.*

Meaning by copies, not Bibles alone, but any integral part or portion of Holy Writ, the issues of the Bible House in London to meet home and foreign demands have been 1,517,024 copies. Those of depots abroad have been 1,601,280 copies, making a total of 3,118,304 copies, or 153,668 more than in the previous year. The issues of the Society for the eighty years since its commencement now reach a total of 102,035,933 copies. The total for the year of above three million copies has only twice been surpassed before, and that was when the Franco-German war, in the one case, and when the Russo-Turkish war in the other, caused an exceptionally large distribution among combatants in the field. No extraordinary call on anything like the same scale has occurred during the past year. It has been one of quiet but growing work.

NO EFFETE BIBLE.

(By the Right Hon. the Earl of Shaftesbury, K.G.)

I should like some few of those men who talk about the Bible being effete to have been with me on last Good Friday night. You would hardly believe it. You know what the East of London is. You know the depths of its degradation, the depths of its poverty, the depths of its ignorance, and you would suppose its people were a mass of untutored and unapproachable savages.

What did we announce for Good Friday night? We announced an exhibition that would give the whole tale of the crucifixion, and that it should be attended by explanation, by hymns and by prayers. The room was crowded to suffocation, and the policeman told me that from three hundred to four hundred people were sent away, not being able to get in. I was there, and I can tell the clergy and the ministers of all denominations that they would be very thankful at any time to have congregations so attentive and apparently so devout as that congregation on Good Friday night.

Then these men shall tell me that the Bible is effete! Then they shall tell me that it is no longer meeting with acceptance! Follow up this plan adopted by the society of putting a legible and durable copy of the Scriptures for one penny within the reach of the people, and you will find hundreds and thousands and tens of thousands of applicants for them.

Why, I know, even among the poor, how many poor little ragged children will save up their money to the amount of fourpence, fivepence, sixpence, that they may have a copy of the Scriptures to themselves. Do you think that would have been done fifty years ago? Let these men believe it if they like. The Bible Society and the Bible itself, in the words of the Scriptures, "shall bring forth fruit in old age, and"—I like the old translation best—"shall be fat and well liking."

THE BIBLE EVER YOUNG.

Dr. Gibson in a telling speech said:—The fact is, all this talk about the Bible being out of date as a matter of science is so much nonsense. Let us have done with it, and let us know how the Bible stands on its own ground. How does it accomplish the object which is set before it? Is it out of date as a book upon sin, upon righteousness, upon salvation? All other books that have been attempted on these subjects, except those which have taken their inspiration directly or indirectly from the Scriptures, were out of date at the time they were produced, or became out-dated in a very few years. The ethical and religious productions of those who made the researches and recorded results, apart from the Scriptures, where are they? Where, for example, are the moralists and philosophers of Greece and Rome! Their works, indeed, are on the shelves, or on the shelf of every scholar in Christendom; but in what capacity? As authorities? Not at all; simply as monuments of genius and chapters of intellectual history. Who would ever think, when considering the question, "Wherewithal shall a young man cleanse his way?" of answering it by saying: "By taking heed to Aris-

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totle's 'Nicomachian Ethics.' And yet Aristotle's "Nicomachian Ethics" is the very best book ever produced on the subject without aid from revelation. Who would ever think of expecting a soul-satisfying solution to the problem, "If a man die, shall he live again?" By reading Plato's "Dialogue on the Immortality of the Soul," glorious as the work is? Is there a single Greek or Roman classic on the subject of man's condition and prospects that would be of the slightest use to a soul burdened with sin, or pressed with the weight of this most solemn of all questions: "How shall a man be just with God?" They are all out of date—cold monuments of genius, dead relics of antiquity, almost forgotten attempts to sound the mysteries of life and death. And does anyone suppose that the new "Data of Ethics," by Mr. Herbert Spencer, or the more recent "Science of Ethics," by Mr. Leslie Stephen, is likely to be the Sunday-school book of the next generation—say one hundred years hence, or to require the money of this society to supply an exhaustless demand for it? If those who are trying their hand in helping the Bible to work along the same lines get so soon out of date, what shall we say of those who fight right against it? They give it to still swifter and darker oblivion. Where are the authorities of our intelligent, sceptical friends of the present day? I use the word "intelligent," because there are many others who are foolish enough to go to writers out of date. Where are the authorities of our intelligent, sceptical friends at the present day? All among writers of the last few years. And where are the writers from Celsus, Porphyry, and Julian downwards? They are almost all out-dated. Most of them cannot be seen. They have gone to Milton's limbo, where all vanities are said to go. Where is the sceptical writer of 2,000 years ago, or 1,000, or 500, or 100, or 50—I am almost tempted to come down to ten years ago, and to ask, Where is one of them that our sceptical friends will stand by, as we stand by Moses, David, Matthew, and Paul? They are all out of date, and their works are to be found, if found at all, amidst the dusty, decaying, moth-eaten relics of the past, in the British Museum, or on the antiquary's book-shelf. But who will venture to predict the time when you will have to ransack the antiquary's library to find a copy of the writings of Moses, David, Solomon, Isaiah, Daniel, Matthew, Paul, or John? These authors are all old, but they are always new. Old as they are, their works are as weighty, as powerful, and as confidently appealed to now as ever, and they are far more widely read to-day than at any previous time. The path of the Bible is not like the path of the infidel production—a steep descent to dark oblivion; but it is like the path of those who are justified by faith, which is as "the shining light which shineth more and more unto the perfect day." Some time ago I happened to be reading an article by Voltaire, in the "Philosophical Dictionary," upon a certain English author, and Voltaire very ingeniously remarked, "This Thomas Woolaston was, among the moderns, the first that had devoted himself to the subject as to the reality and credibility of the miracles recorded of Jesus Christ;" and he speaks of the great attention excited in London when he came here. He said there were three editions within as many years, each of 20,000 copies, so extraordinary was the demand; making a total issue of 60,000; and Voltaire hunted all over London thirty years afterwards and could not get one copy. In some old Bible of your grandfather, between the leaves which enclose some cherished passage that had often cheered the old man's heart, there is, perhaps, a little relic of the past—

"'Tis but a little faded flower,"

The colour is gone, but a good deal of the form is still there. If, however, you do not touch it very tenderly, it will speedily crumble into dust, and be all gone. It abides, after a fashion, as human things abide; it does not live and abide as Divine things live and abide. But the promise, over against which the little faded flower is lying, not only abides, but lives—lives! it lives in ten thousand hearts as well as yours, as rich in colour, as fresh in fragrance, as delightful to the soul as ever it was. "All flesh is grass," and even our reviewers come under that head. "All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, and the flower thereof fadeth away; but the Word of the Lord endureth for ever." The Word of God is not a lifeless statue like the words of Demosthenes and Cicero, whose speeches may still win admiration, but can no longer lead men to action as in the days when they were fresh and strong. The Word of God lives and breathes: lives with the life and breathes with the breath of the Spirit of the living God. That is the secret of its perennial freshness; that is the secret of its immortal youth. "It is the Spirit that quickeneth. The words that I speak unto you, they are spirit and they are life." But Homer, and Virgil, and Dante, and Milton, and Aris-

totle, and Demosthenes, and Cicero, and Bacon, and Burke—of all such men it may be said that "being dead, he yet speaketh;" but of the Author of the Bible, and of Him alone, it can be said, "He, being alive, yet speaketh." The mighty God, even my God, hath spoken, and speaketh still, "I am He that doth speak." The Spirit of God may use, has used, other books; but He identifies Himself with the Bible. He makes it the vehicle of His loving voice, and vital with His living power. He breathes through it on the living soul, and thus communicates life eternal. And so the work of this Society is not a work of a mere publishing firm. It is a great missionary work. This Society is called of God to the grandest missionary work—called of God to send forth His light and His truth, His Word of ever-fresh and living power, to the ends of the earth. Therefore, I rejoice in the opportunity of supporting this Resolution.

THE MEN OF THE BOOK.

(By the Bishop of Saskatchewan.)

Now I come to another principle of the Bible Society. What says Christ? O! to keep to these grand old Bible principles, and we should be more than a match for the Infidelity, and the Scepticism, and the Nihilism, and the Nothingarianism of the nineteenth century. What says Christ? The sower went forth to sow. So there are two things, the sower and the seed. And speaking in this regard, the sower is the Bible Society—the humble man of God of whom we have heard so much to-day—the colporteur. I have carefully analysed this book with regard to the colporteurs of the Bible Society, and I do confess I feel ashamed, in the sight of Almighty God, to see these men toiling and labouring in the midst of difficulties that so often appal the ministers of Christ—in the midst of ridicule, in the midst of bodily discomfort—toiling through storm and wind and rain, with a pack of the blessed Bibles upon their backs, in order that they may carry the Word of Life to poor perishing souls. Look at this other great principle with regard to the colporteur. The Bible Society insists upon this cardinal fact, that before they send a man out as a bearer of the seed he must be a converted man. The colporteurs of this Society are not signposts pointing the way to a town they never approach. They are real men of God, and that under God explain the reason to a large extent of their success.

THE REMEDY FOR ROMANISM.

(By the Rev. Talbot Greaves.)

There is an immense amount of ignorance and indifference in regard to the doctrine and the errors of the Church of Rome, and that is a most fruitful soil for the swarms of Jesuits to sow in, and they are the last people in the world to lose the opportunity. I am afraid that we are, too many of us, asleep. We have some apathetic bishops, and some of the clergy who are step by step leading their flocks to the very edge of the precipice, and while they are asleep the enemy is sowing tares. Well, what is the remedy? Why, the circulation of the word of God. Remember, Romanism has never been able to stand side by side with the Bible, and she never will. It was the Bible which won the English Reformation. It is the Bible which has always proved more than a match for Romanism. Only let us have an open Bible, a Bible undimmed by human tradition and not darkened by misinterpretation, and free to all, from the highest to the lowest, that they may search the Scriptures daily. And then the children in our schools. Let them be little Timothies, from their youth knowing the Holy Scriptures by heart.

THE PERFECTION OF THE BIBLE.

O! what a marvel it is that, while there is not a single branch of human science in which there is perfection and finality, in the one grand science on which salvation depends there is perfection, there is finality, there is the light of noonday, because there is the one book, the vision of all truth, the perfect revelation of God's will and of God's love. O! my Christian friends, we know what the Bible has done for the most humble and the most abject. We have yet to see what science, and literature, and taste can do without it. We have yet to see whether by creating a surface of taste, and refinement, and intelligence without the substance of soul and life beneath, we shall not be creating a race of men of all men the most miserable. (Hear, hear.) One thing is perfectly certain, that all the books of man's composition can never ultimately satisfy the reason of man, much less soothe the soul of man, much less meet the deeper wants of his nature. (Hear, hear.) There is that in every man's spirit which cries for nourishment, and I don't believe that humanity will go on long existing on a stone instead of bread. What can all man's books do for his moral and spiritual nature? Peradventure they may occupy his reason; they may refine his taste; they may improve his out-

ward condition; but they leave his deeper wants untouched. They cannot meet the grand requirements of his heart. He wants something to fill his heart and to warm it, and the wisdom of this world is but as a cold phosphorescence—it may fill the head with knowledge, but it leaves the heart a painful void. And oh, may we not indulge the hope that this very weariness and dissatisfaction which men are finding in the study of human books—if it was true in Solomon's days that much study is a weariness of the flesh, I am sure it is doubly true nowadays—may we not hope that this weariness which seems to be coming over the world will throw men ultimately back more and more for rest and satisfaction upon the one Book of God? (Cheers.) All these books of men, remember, cannot renew a nature which sin has degraded. They cannot conquer passion. They leave the requirements of the heart and the conscience with the everlastingly momentous questions of sin and duty, and the whence and the whither of the soul of man unanswered; and whatever we may come to do, if God be not, and the earth be all, we shall have to write "Vanity of vanities" as the epitaph of life. I think we see signs on every side of us that men of science and students of learning are beginning to grow weary of trying to quench their thirst at the little cisterns of man, over which you may write, "He who drinketh of this water shall thirst again"; and I hope we shall see them more and more turning to that well of living water over which the Master has written, "He that drinketh of the water that I give him shall not thirst."

UNITED STATES.

A condensed statement of the total educational power of the United States shows that there are 188,918 schools, attended by 9,729,189 children, and managed by 280,812 masters and mistresses. The normal schools number 220, with 25,736 pupils; the higher schools 2,162, with 196,499 scholars; the Faculties of Arts and Letters, 351, giving instruction to 35,553 students; Faculties of Science, 83, with 9,875 students; Faculties of Theology, 142, attended by 5,242; Faculties of law, 48, with 3,134; Faculties of Medicine, 120, with 14,006 students. The total number of Faculties is 744, and that of the students 64,721. Higher education for women is carried on in 227 institutions, having 19,042 girl students. The total expense of the public elementary education and the special education for blind, deaf, and dumb is estimated at 81,795,929 dols. Last year American women gave 600,000 dols. to the cause of foreign missions.

FOREIGN.

Again that indefatigable explorer, M. Maspero, has been rewarded by an important discovery. This time it is an entire necropolis of the Greek period, containing no fewer than five or six thousand mummies, the mummies unripped, the necropolis intact. The site of the necropolis is the modern village of Ekhmeem, on the right bank of the Nile, nearly a hundred and thirty miles below Thebes. Ekhmeem, as the name shows, is the ancient Khemmis, the city of Khem, whom the Greeks identified with Pan, translating the Egyptian name of the city into Panopolis. Professor Maspero supposes that at a lower level he may come upon earlier interments. But as it is, the necropolis is expected to furnish more papyri, amulets, etc., than any other before discovered. It is also suggested that as fragments of classical writers have before been found in tombs of this date, the present discovery may result in bringing to light lost works of the Greek poets, as well as affording more material for our rapidly enlarging knowledge of the theology and geography of the ancient Egyptians. An inscription in a mastaba, recently opened by M. Maspero, shows that the pyramid of Seneferoo is not that of Maydoom, as has been supposed, but is one of the Dashoor group.

Home News.

DIocese of Toronto.

The Business Manager of the EVANGELICAL CHURCHMAN desires to obtain copies of Nos. 15 and 17 of Vol. VIII., for which he will gladly pay a reasonable price.

CHURCH OF THE ASCENSION.—Last Sunday the Rev. H. Grasett Baldwin announced to his congregation his resignation of the Rectorship of the above church.

Mr. Armitage, one of this year's graduates of Wycliffe College, preached morning and evening in the Church of the Redeemer in the absence of the

Rector, Rev. S. Jones, M.A., who, we regret to say, was confined to the house through illness.

DIocese OF NIAGARA.

The session of the Synod of the Diocese of Niagara commenced on Wednesday, and some very important business will be considered. Action on the Endowment Fund will be governed by the law trial which was argued this week. Bishop Fuller, who is now advanced in years and feeble in body, will ask for the appointment and maintenance of a co-adjutor to assist him in the performance of his duties. Failing the granting of this request, he will lay down the pastoral staff and send to the Metropolitan at Fredericton notice of his resignation. In case of his absolute resignation the Synod will be summoned by the Metropolitan to meet within sixty days for the election of Bishop Fuller's successor.

The action of the Anglican Synod of Niagara v. the Synod of Toronto was in course of trial on Saturday before Mr. Justice Proudfoot. The Synod of Niagara was formerly part of the Diocese of Toronto, and the action is brought to obtain the Niagara Synod's share of the Episcopal Endowment Fund of the original diocese. Mr. J. George Hodgins, Lay Secretary of the Synod of Toronto, was the first witness. Dr. Fuller, Bishop of Niagara, who was the second witness, deposed that since his consecration the largest annual income he had received from the Episcopate was \$1,275. Several questions of law were raised in the defence, as well as this point, that the Episcopal revenue of the diocese of Toronto has never yet reached \$4,000, and it was admitted that it was only in the event of it exceeding that sum that the rights of the Niagara diocese were to accrue. Mr. Justice Proudfoot, after a good deal of documentary evidence had been put in, gave judgment referring the matter to the Master at Hamilton to take the accounts, reserving further directions and costs.

DIocese OF HURON

THE SYNOD.—The annual meeting takes place on the 17th; the standing committee meet on Monday afternoon, and the Synod opens with morning prayer and Holy Communion at 11 a.m. on Tuesday, the 17th. In place of the usual missionary meeting, a missionary service will be held in St. Paul's on Tuesday evening, the sermon to be preached by the Bishop. A statement of business to be brought before the Synod has been sent to the members, and includes as some of the more important—a notice of motion laid over from last year, providing that the Synod meet biennially for the transaction of business and for Christian conference on alternate years, and another providing for increasing the Sustentation Fund to at least \$100,000. Among new business matters is one from the committee appointed to consider the canon on the Mission fund, and proposes important changes in the distribution thereof, and provides a sliding scale of stipends according to length of service. Another important measure to be brought forward is a proposed canon on the Discipline of the Laity, and provides that a court of discipline be established, consisting of the clergyman, churchwardens, and lay delegates; that communicants only have a right to vote at the election of delegates, and that churchwardens must be in full communion with the church.

On Sunday, the 1st inst., the Bishop confirmed at the Chapter House, London, a class of 43 persons, presented by Dean Boomer. In the afternoon the Bishop confirmed a class in St. George's Church, London West, presented by Rev. Canon Newman, and in the evening in St. Matthews', London East, presented by Rev. Professor Seaborne.

ADAMSVILLE AND EAST FARNHAM.—The Bishop visited Adamsville, on 26th ult., and preached words of counsel and encouragement to those present, and administered the rite of baptism. In the evening the Bishop visited East Farnham, and administered the apostolic rite of confirmation to ten adults, gave a faithful address to the candidates, and preached with power to the large congregation present, closing with the administration of the Lord's Supper to all the newly confirmed and to a large number of those present. The band of candidates at confirmation included parents and children and young persons: some having come from the United States for baptism and confirmation. The Rev. Mr. Given, of West Shefford, assisted in the services.

BERLIN.—The recent visit of the Bishop to this parish was one of unusual interest. About twenty years have elapsed since the Right Reverend Prelate was the incumbent, although only for a short time.

After this lengthened interval he returned to perform his first official act in the sacred rite of Confirmation. The number of candidates for full admission into the Church was above the average, although the late excellent Bishop held a Confirmation here only a year and a half since. Many of the old residents of Berlin had been looking forward for some weeks with pleasant hopes of again hearing one of Bishop Baldwin's vigorous sermons. Their anticipations were more than realized. In addition to the address to the candidates, which occupied the full time of an ordinary sermon, the Bishop also preached from Rev. iii. 20. It is not too much to say that the sermon throughout was a perfect model of true pulpit eloquence, its great leading characteristics being sound evangelical doctrine and fervid earnestness, blended together with the spirit of love. Our younger brethren amongst the clergy throughout the diocese, will do well to take their Bishop as their ideal of a model preacher.

FLORENCE.—On the 27th May, the Bishop of Huron held a confirmation in St. Matthew's Church here, when 47 candidates were presented to the Bishop by the Incumbent, Rev. G. W. Racey. Revs. Rural Dean Davis, R. Fletcher, and R. H. Dickson were present, and took part in the service. The Bishop addressed the candidates in his usual earnest, faithful way. The church was crowded, and the address was listened to with breathless silence, and must have come home to the hearts and consciences of all who heard it. In the afternoon the Bishop held a confirmation in St. John's Church, Aughrim, in the same mission, when 16 persons (some of them old) received the apostolic rite of confirmation by the laying on of hands. It is quite evident that a good work is being done in this mission by the indefatigable missionary.

PETROLIA AND WYOMING.—We are glad to observe from the annual printed report that the above parish is in a very prosperous condition. The total receipts for last year were \$2,414 19, of which Petrolia contributed \$1,761 35, and Wyoming \$652 84.

WARDSVILLE.—Last week the Bishop consecrated a very fine brick church here. There was a large congregation present. After the consecration the Bishop preached from 2 Tim. ii. 19. There was no uncertain sound in his utterance as to the foundation of the Christian Church, its solidity, faithfulness, power and ability to save, and the Lord's knowledge of every one of His people, who are living stones, and each a temple of the Holy Ghost. After the service there was a magnificent repast provided by the Incumbent and the congregation in the basement of the church; there was a general invitation given to and accepted by the Christian public of all denominations, all glad to meet and converse with the Bishop and Mrs. Baldwin, who is truly a noble model of a bishop's wife. The Presbyterian and Methodist ministers were present, and seemed delighted with what they heard and saw.—COM.

DIocese OF MONTREAL.

SYNOD OFFICE.—Collections, etc., received during the fortnight ending May 30th, 1884.

For the Mission Fund.—St. Thomas' Church, Montreal, \$50; Rev. J. Allan, \$5; Trinity, \$10; Clarendon, \$47.78; Longueuil, \$12.26.

For Widows' and Orphans' Fund.—Rev. J. Allan, \$5; Rev. J. J. Roy, \$5; St. Luke's, Montreal, \$6; Rev. H. D. Bridge, \$15.

For Superannuation Fund.—Rev. J. Allan, \$5.

For Theological College.—Lachute, \$1.25; Rougemont, \$3.15; Buckingham, \$2.; Hemmingford, \$2.30; Trinity, \$16.00; West Farnham, \$5.00.

For Domestic Missions.—Lachute, Mr. Evans' Bible class, \$2.23; Hudson, \$5.36; Como, \$10.80; Grenville, \$7.00; St. James the Apostle, \$40.00; Longueuil, \$10; St. Andrew's, \$11.40; Dunham, \$18.28; West Farnham, \$10.00; Berthier, \$10.87; Rawdon, \$1.75; Mille Isles and Morin, \$2.00; Missisquoi, for Algoma, \$25; and for Moosonee, \$25.00; West Shefford, \$4.17; Coteau du Lac, \$3.01.

For Foreign Missions.—Clarendon, \$1.43.

For Synod Expenses.—St. Matthias, \$6.00.

The Dean of Montreal, accompanied by Mrs. Carmichael, paid a visit to Dunham on the Queen's birthday.

A very interesting and instructive lecture was given by the Very Rev. the Dean, in the school-room of St. Jude's Church, on Thursday evening, the 29th ult., under the auspices of the Ladies' Aid Association. The lecture which was illustrated by drawings on the black-

board and by specimens, was entitled "The Fairy World of Life," and gave an account of the lowest forms of life, showing the wonderful construction of many of those living creatures, visible only through the microscope, and proving that there were marks of design even in the humblest, and that the hand of a creating God could be traced even there. At the conclusion of the lecture, a vote of thanks to the Dean was moved by Mr. H. J. Mudge, and seconded by Mr. J. H. Redfern.

The annual convocation of the Dunham Ladies' College will be held on Tuesday, June 12th. The Bishop will preside and Archdeacon Lindsay, Rector of Waterloo, and the Rev. Canon Norman, Rector of St. Matthias, Cote St. Antoine, and others are expected to be present.

A meeting was held in St. George's Church, Montreal, school room on Tuesday evening, the 27th ult., of the Temperance Society and Band of Hope connected with that Church. The children entered carrying banners, and sang "The Son of God goes forth to war." The Very Rev. the Dean was in the chair, and after a few opening remarks, the members of the Band of Hope executed a very good programme of music, both vocal and instrumental, and three or four of the little girls gave very good recitations. The Rev. J. G. Baylis gave a short address, in which he said that he hoped during the next winter that the St. George's Church Temperance Association would be revived and carry on its good work with greater vigour than before. The proceedings closed with singing "God save the Queen." It was hoped that the Bishop of Algoma would have been present, but he was out of town on a visit to his brother in law, the Rev. J. F. Renaud, at St. John's.

The eighth annual business meeting of the Cathedral Band of Hope and Total Abstinence Society was held on Thursday, the 22nd ult., in the Chapter House. The Rector, the Rev. J. G. Norton, in the chair. The meeting opened with prayer and singing, after which the Rev. J. G. Norton gave the opening address, impressing on those present the importance of the work in which they were engaged. The secretary's report was then read. 346 names had been added to the list during the past year, making a total of 1,500. The visiting committee had paid 1,007 visits, and frequent meetings had been held in the House of Refuge, which had resulted in the formation of a Dorchester Street Branch of the society. During the winter a series of most valuable lectures had been given on temperance by Miss Osler, illustrated by diagrams kindly lent by Dr. Osler. Much regret was expressed at the loss of the Bishop of Huron and Mrs. Baldwin, who had always taken such a deep interest in the temperance work carried on in the Cathedral congregation. The officers were then chosen for the ensuing year. President, Rev. J. G. Norton; Vice-President, Rev. J. A. Newnham; Lady President, Mrs. Norton; Lady Vice-President, Miss Newnham; Secretary, Mr. R. Binmore; Ast. Secretary, Mr. E. Marsh; Sec. of Temperance School, Miss C. McCulloch; Treasurer, Mr. R. Aikman; and a large Executive and Working Committee.

The patrons of the society are the Bishops of Montreal, Huron, and Algoma; the Very Rev. the Dean, and the Rev. J. F. Renaud.

DIocese OF ALGOMA.

Mrs. A. E. Williamson, 83 Wellesley-street, begs to acknowledge the following contributions to the Mission work on Lake Neepon:—C. O. D., London, \$2.00; E. J. Barclay, Picture books and magazines. Further contributions will be thankfully received.

To the Editors of the Evangelical Churchman.

SIRS,—It will doubtless be expected of me that, having returned from my winter campaign in England on behalf of the diocese of Algoma, I should as soon as possible inform the church in Canada as to the results which have been accomplished. I propose to gratify this natural expectation in a brief series of letters to our several church papers, for the insertion of which I beg to bespeak the necessary space.

For the present, let it suffice to say that in my judgment the attained results have been more than sufficient to justify the time and energy expended in their accomplishment, and the verdict of the Canadian church, pronounced fairly and intelligently, upon a full knowledge of all the facts of the case, will, I think, entirely corroborate this opinion. The task imposed on me was one peculiarly laborious and eminently uncongenial, nay, indeed, repugnant to all my natural tastes—so much so that more than once the temptation was very strong to abandon the enterprise

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and hurry back for another visitation of the mission stations in Muskoka; but personal preference must once more be sacrificed on the altar of necessity, and so I entered on my pilgrimage as a "mitred mendicant," every fibre of my being rebelling against the part given me to play, and crying out for the coming of the time when the church would see her way to the adoption of such measures as would deliver her missionary bishops from this unapostolic serving of tables, and so set them free for the purely spiritual functions properly belonging to their office.

Algoma, however, does not stand alone in this respect. But very few of our colonial dioceses are so entirely equal to the task of self-support as to be exempt from the dire necessity of making piteous periodic appeals, by their episcopal or other representatives, to the venerable but still vigorous mother who first gave them birth. While I was in England, another and very needy missionary diocese, to the far west of Algoma, was lifting up its voice, "lo, and that a mighty voice," in earnest, eloquent entreaty for the means of completing an endowment fund such as poor Algoma was timidly essaying to begin. But one such appeal does not interfere, at least to any appreciable degree, with another of a similar kind in England. The mother's heart is big enough, and her arms wide enough, to hold all her children in their fond embrace. She has ears open to all their cries, even when they clamour for her aid with simultaneous importunity. Their "often coming" does not "weary" her, and so it often came to pass that while replies to many of my written appeals informed me of the presence of my Right Reverend brother of Saskatchewan in England, and in some cases complimented his "letters" as being "powerful," indeed so powerful as to warrant the conclusion that a negative reply must be forbidden by the canon law of his diocese, they seldom failed to convey some substantial evidence of interest in the needier sister diocese of Algoma.

During the first two months of my sojourn I devoted much of my time to the advocacy, in pulpit and on platform, of the claims of two of the great voluntary missionary organizations through which the Church of England works, so to speak, her colonial field, viz., the "Colonial and Continental Church Society," and "the Society for the Propagation of the Gospel in Foreign Parts," preaching and speaking for the former in Clifton, Cheltenham, Nottingham, Blackheath, Wimbledon, Clapham, Highbury, Hatcham, Twickenham and Upper Norwood, and for the S. P. G. in Cambridge, Ipswich, Bath, Hull, Carlisle, Tunbridge Wells, Aldsworth, Farmington, Northbeach, Bury St. Edmunds, St. Leonards-on-Sea and Hastings. Two considerations combined to make this extended tour on behalf of these societies, my "bounden duty." First, they both subsidize Algoma to the full measure of their respective abilities. But for their invaluable aid, with that of the "S. P. C. K.," our missionary diocese might at once abandon the struggle for existence as simply hopeless. Between them the two first-named have laid every mission in the diocese under weighty obligations, by supplementing the stipend of its resident missionary. (Of the benefactions of the "S. P. C. K." I shall speak elsewhere.) What more natural or seemly, then, than that I should at once respond to the request made of me by their respective secretaries to advocate their claims at the centres named above, and place at their disposal any little advantage to be derived from the fact that I had come direct from the land lying toward the setting sun, familiar, more or less, with the church's work there, and hence prepared to state facts, and furnish statistics illustrative of her progress, for there, as here, and wherever else the cause of missions is advocated, the logic of simple facts, gathered up in the storehouse of personal observation and experience, is the most telling of all arguments, and carries with it more power of persuasiveness than any flight of oratory however lofty, or any train of reasoning however close and conclusive.

If, however, I am to tell "the whole truth," I must candidly confess that gratitude was not the sole inspiring motive of the duty undertaken on behalf of these societies. An element of diocesan selfishness underlay it. I had gone to England specially and exclusively for the benefit of Algoma, but very soon found myself confronted with the difficulty of obtaining a hearing for a remote missionary field, of whose very name the church at large was profoundly ignorant, and about which one of the ablest occupants of the English episcopal bench made the candid confession that "for aught he knew, it might be in the heart of Central Africa." Clearly, if such a hearing was to be obtained, the way must be paved, and what better or more effective way of doing so than by appearing as the authorized and accredited advocate of two of our great missionary societies, and giving detailed accounts of the work and wants of the infant diocese of Algoma, as fair specimens of the character of missionary life and

labour elsewhere? The offertory, of course, on such occasions, belonged to the society whose cause was advocated (unless, as in some instances, a special arrangement was made for the division of the spoil), but even then nothing was lost, much rather was gained for Algoma, for the double reason, first, that the fuller their treasury is the more liberal the grants likely to be voted for missionary work in the colonies, and next, that though the offertory immediately following goes to swell the general fund, yet the *indirect* results accruing to the particular diocese represented in the person of the preacher, are by no means few or inconsiderable, inasmuch as questions are asked, curiosity awakened, surprise expressed that such a diocese has never before been heard of, and so the first foundation laid for an interest which by-and-by manifests itself in some more or less substantial form. Not only so, but one thing led to another, till, one by one, pulpits were offered specially for Algoma, missionary and drawing-room meetings were arranged for, and other doors opened which I would never have heard of had I not had the advantage of the publicity secured by my preliminary work as a recognized representative of these two great missionary organizations. My interviews with the executive committees of these and other societies, with the results that followed, I must reserve for another letter.

June 2nd, 1884.

E. ALGOMA.

(To be continued.)

DIOCESE OF NEW BRUNSWICK.

ST. JOHN'S.—At the service in St. John's Church last Sunday the rector gave notice that arrangements have been made for holding evangelistic mission services in St. John's Church during the week beginning June 22, and ending June 29 inclusive—Rev. F. H. Duvernet, the mission preacher, assisted by other clergymen. He earnestly entreated the congregation to interest themselves and others by prayers and preparations for the work of that week, fully believing that it may be made a season of special blessing to many souls.—Sun.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

APPEAL TO THE WOMEN OF QUEBEC.

To the Women of the Province of Quebec.

DEAR FRIENDS,—

The Executive Committee of the Provincial Women's Christian Temperance Union is extremely desirous, that Auxiliary Unions should be formed all over this Province. There are at present only nineteen in existence, and as there are many places which ought to be represented, where there may be earnest women only waiting to be shown how to go to work, I have been requested to publish a letter giving some information on the subject. Perhaps I cannot begin better than by giving two or three of the objects of the Provincial Union. "1st. To unitedly array the christian women of the Province of Quebec against the manufacture, sale and use of intoxicating liquor as a beverage." "2nd To educate and influence society in favour of sobriety and virtue." "3rd To impress upon the youth of our Province the awful responsibility resting upon those either supporting or engaged in the liquor traffic, and the folly as well as guilt of partaking of intoxicants of any kind or in any form." This is the work in which all christian women are earnestly invited to co-operate. Just here we may say that the W. C. T. U. does not ignore the work done by other organizations, in proof of which I may quote still further from the "objects of the Provincial Union." "To heartily co-operate with other Temperance Societies in combating the evils of intemperance, and to unite with any other Society or Association which is endeavouring justly, appropriately and guided by christian principles, to procure more advanced and stringent legislation on this subject." While thankfully acknowledging the good resulting from the efforts of other Societies, we still believe, that as women have been the chief sufferers from the curse of intemperance, so they have a work to do which cannot be adequately performed by others. This work is partially laid down in the three first quotations already made. "In union is strength," and the christian women of this Province banded together for the accomplishment of one definite work would exert a power which must be felt in every community. Who so competent to educate and in-

fluence in favour of sobriety and virtue as the christian wife, mother or sister? There are in connection with the Provincial Union County Vice-Presidents, whose duty it is amongst other things, "To secure the organization of local Auxiliary Unions." These officers have only been appointed for Countries in which branches already existed. I shall give their names and addresses so that ladies may, if they desire, secure the services of the Vice-President of the County where they reside. For Stanstead Co., Mrs. Cowles, of Stanstead; for Compton Co., Mrs. W. E. Jordan, of Coaticook; for Richmond Co., Mrs. Sanderson, of Danville; for Brome Co., Mrs. S. W. Foster, of Knowlton; for Missisquoi Co., Mrs. (Dr.) Cotton, of Cowansville; for Argenteuil Co., Mrs. Moyle, of St. Andrew's; for Shefford Co., Mrs. Lindsay, of Waterloo; for Sherbrooke Co., Mrs. Menzies, of Sherbrooke; for Quebec Co., Mrs. S. Corneil, of Quebec; and for Sherville Co., Mrs. Whitfield, of Rougemont. A letter to any of these would receive immediate attention. The preparation for forming a Women's Christian Temperance Union is, first, to make a canvass of the locality and get the names of all the women willing to join, then appoint a day for organization, and on the Sabbath previous have announcements made from the pulpits. It would be well also to think of proper persons to fill the offices, as it would save time, and prevent confusion at the meeting. In a County where there is no Vice-President, and where the services of an organizer cannot be obtained, there can still be a Woman's Christian Temperance Union. The matter is simple, no ceremony or secrecy required. Let the earnest women, who have previously made arrangements in the way described above, meet together and after prayer and conference appoint officers and arrange for work in the way best suited to the needs of their locality. Any local Union may become affiliated to the Provincial, by sending to the Provincial Corresponding Secretary a list of its officers.

And now, dear sisters, you who are still standing aloof from this great work, will you not listen to the Macedonian cry, "Come over and help us." "The harvest truly is plenteous but the labourers are few." Souls are perishing! Homes are being blighted! Thousands even in our own Dominion are going down yearly to a drunkard's grave. In view of these stern facts, let us "work while it is day," remembering that "the night cometh when no man can work." Any communications on this subject may be addressed to the Corresponding Secretary, Miss Lamb, 192 Vallier street, Quebec, or to Mrs. Middleton, Coaticook, P.Q. The printed report can also be had if desired.

Yours in the Master's service,
ELIZABETH MIDDLETON,
President Provincial W.C.T.U.
Coaticook, May, 1884.

ABROAD.

The people of Maine will, next September, vote on the adoption of a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors in that State.

Among the remarkable men of present times, Lars Oslen Smith, the ex-brandy-king of Sweden, should certainly be ranked. Once the largest manufacturer of spirits in Sweden, he is now an ardent and uncompromising advocate of Temperance. He speaks seven languages, and is familiar with every country in Europe. Bent on the reconstruction of modern society, at least in his own land, he has agents all over the Continent, busily employed in gathering practical suggestions helpful to his end. He has lately been in England, examining the condition of our working classes, and investigating closely our social problems. The result of his work among the four and a half millions of his fellow-countrymen in Sweden will be watched with no little interest, and probably be powerfully felt by nations of far larger importance and size.

Mr. R. G. Wilson, C. E. T. S. Diocesan Secretary, in an address at Salisbury the other day, put the case of the Grocer's License very happily when he said:—

"It was a sad thing, but it was no doubt true, that there was an increase of Female Intemperance. If, while public houses were decreasing, there was an increase of drinking among women; and if at the same time they knew that grocers' licenses were being multiplied throughout the country, they would, he thought, have a strong argument to show that the increase of drinking among women was due to the grocers' licenses. That being the case, they ought to give their hearty support to the Bill which was brought in by the junior member for Salisbury to do away with the sale of spirits by grocers."

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.

TRINITY SUNDAY, JUNE 8, 1884.

Athanasian Creed, Pr. Pref. in Com. Serv.

MORNING LESSONS.

Isa. vi. to v. 11.
Rev. i. to v. 9.

EVENING LESSONS.

Gen. xviii. or I & 2 to v. 4.
Eph. iv. to 17 or Matt. iii.

The Evangelical Churchman,

TORONTO, THURSDAY, JUNE 5, 1884.

EDITORIAL NOTES.

Several striking testimonies have been borne recently to the evils, moral and physical, which follow from gambling. In an address at a social meeting not long ago the Postmaster General asserted on his personal experience, that all the serious offences in his department could be traced to two causes, and that but for gambling and drinking all grave misdemeanours would cease. This testimony confirms the universal opinion that gambling takes a man far on the road to crime. The *British Medical Journal* has been laying stress on another side of the question, and showing that the same vice causes an enormous amount of disease, and is in fact sapping the foundations of the national health. The facts adduced in the article will surprise no thoughtful person. All violent excitement, especially when prolonged through months and years, must affect not only the nervous system, but all the organs and functions of the human organism. Even in its milder forms, when combined with amusement, gambling is sure to do harm, for it affords no real relaxation, and stimulates instead of soothing the brain. The writer demands the suppression of gambling, not, as he explains, from "puritanical prejudice," but with the "firm scientific conviction of the mischief that accrues from it." Human experience and science unite in their testimony to the truth of the ancient words spoken by Moses:—"The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always." Our duty to God is coincident with our happiness. Disobedience to the Divine laws brings misery and sorrow. The physical and mental, as well as the spiritual well-being of man depends upon obedience to the laws of our Creator and Redeemer.

It is cheering to find Christian influences softening and ameliorating the horrors of that most cruel and inhuman of scourges—war. Let us earnestly pray that this good work may hasten the day when men shall learn war no more. In Europe the "Red Cross Treaty" and the "Geneva Convention" have long been established institutions, but it was only

recently that the United States of America gave in their accession to the agreement. The aim of the men who brought about this union of nations for philanthropic ends, was to relieve the wounded and so to mitigate the horrors of war. The work was not done in a moment. It was in 1863 that the first meeting was held at Geneva, but only two European powers gave official sanction to the proceedings. In the next year, after a larger conference, twelve governments, including all the European powers except Austria, Greece, Russia, and Turkey, with a few of the lesser German States, signed a treaty insuring protection to field-hospitals and their attendants in time of war, and providing for the removal and the safety of the wounded. Since that time, experience has shown the value of the service rendered by such a convention, and twenty-four States have accepted its conditions. The Red Cross committee, which provides relief for the sufferers, has now taken part in six great wars. After the siege of Paris, 10,000 wounded men were removed by its workers, and 9,000 soldiers were restored to their country who had been cured in German hospitals. The movement has enlisted a great band of workers, and has secured that they shall work without molestation. The modified form of the Swiss Arms adopted by the association as their badge, the red cross on a white ground, is a graceful tribute to the country which led the way in so excellent a work.

Hegard, a professor of philosophy at Copenhagen, and a zealous atheist, has been brought to the foot of the Cross and become a humble follower of the Saviour—a wonderful transformation. In an article he has recently sent forth, he gives a reason for the new hope which is in him and confesses the folly and vanity of the negations in which he had before trusted. He says:

"The experiences of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread."

May his confessions lead many who like him have been trusting in false refuges, to honest enquiry and research, which cannot fail to lead them to the Light of Life.

At the Edinburgh University Tercentenary, Professor Calderwood, in addressing the graduates, spoke strongly on the danger which besets modern education owing to the fact that our own is an age of specialists. The growing tendency is to separate and classify workers, to concentrate attention on some one special study, and so to abate broad and generous interest in what affects the general good of the community. His closing words are eminently timely and wise. He said:

"We must seek to deliver ourselves and our nation from the dangers of specialism. We must not content ourselves with formal acceptance of the commonplace that all advance of knowledge must carry with it the good of the race. We must make this end a living purpose, shaping our whole career. Carry throughout your life some earnest regard to the claims of the commonwealth on the fruits of her children's training. Remember what the cause of education in Scotland still needs at our hands, and

the claim it has on the educated men of the country, both in the field of administration and in the efforts to secure legislative advance. And, rising still higher, I would ask you not only to be strongly and earnestly patriotic, but devoting yourself to the God of truth, purity, and salvation, exercise all your life through the faith and world-wide sympathy which Jesus Christ has brought into our world."

If all our sacerdotalists were as candid and outspoken as the newly-appointed successor of Dr. Ewer in St. Ignatius' Church, New York, we would have much less trouble in dealing with them. Their position would be so unmistakable that there would be no use for the special pleading and evasions in which many of them now take refuge. The Rev. Dr. Ritchie, recently of Chicago, now Rector of St. Ignatius', in his inaugural sermon gave utterance to these characteristic statements as reported in the *New York Herald*. He said:—

"The shepherds of Scotland are said to get to know their flocks so well that each individual sheep is easily recognized and named by them even though there may be hundreds in the flock. And if the Christian priest be a true shepherd to his people he ought to know personally every member in his fold, and the people should also know their shepherd. They should give him their confidence and trust, for before the preacher can speak to the heart of a man he must have some knowledge of his life, and before the people can give their priest the confidence of their lives they must have found him one whom they believe they can trust.

"This Church of ours, said Dr. Ritchie, is the Catholic, and there is a vast difference between the spirit of the Catholic Church and the spirit of Protestantism. In the Protestant Church the all-important factor of successful work is the personal power of the minister, but in the Catholic Church it is the faithful ministering of the means of grace that gives us our power.

"In speaking on auricular confession and the sacrifice of the mass, Dr. Ritchie said:—What we believe of the blessed Sacrament is that in it the Son of God is present in the very flesh which He took of the Virgin Mary, His mother, and in the very blood which he poured out so freely for us upon the cross, and we believe that He will abide there under the sensible form of bread and wine as long as this world shall last. And of the confessional, we believe that auricular confession is a part of the preaching of God's ministers. I SHOULD BE UNFAITHFUL TO MY TRUST IF I HELD BACK FROM PROCLAIMING BY MY WORDS AND BY MY PRACTICE THAT CONFESSION IS NECESSARY TO SALVATION, AND THAT GOD'S MINISTERS HAVE THE POWER TO FORGIVE SINS."

THE CHURCH MISSIONARY SOCIETY.

The great work wrought by this Society, as set forth in its reports and at its recent anniversary, should fill our hearts with devout thankfulness. Its progress and power illustrate the strength and vitality of evangelical principles. This was well brought out in the addresses at the annual gatherings in May. Archdeacon Bardsley, for example, said, and his words were repeatedly cheered by the vast audience:—

"The Resolution calls upon you for thankfulness in relation to the progress and development of this Society's work. It would be impossible for anyone to have listened to the remarkable sermon, preached in the Abbey by Dr. Westcott, as he showed how the progress of this Society has been from strength to strength, without recognizing that it is due from us to bear witness to the power and the development of this work. I appeal, moreover,

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to the speeches which have been made on this platform this morning, and I appeal to that most interesting Report with which our proceedings were opened. This Resolution also says that, in the progress of this Society, as recorded by the Report, we have a conspicuous instance of the vitality of distinctive Evangelical principles. If we want to know a tree by its fruits we must look abroad into the missionary field; and I ask you—not in the spirit of self-satisfaction, not in the way of boast—candidly to look on the returns of all that is done for God's work in the distant parts of the world; and I tell you that, almost in every case, it is done in connection with distinctive Evangelical principles. (Applause.) Mr. Scott-Robertson has made a remarkable statement, in which he says that, leaving aside altogether what is done in Scotland and Ireland, £1,000,000 is raised for the cause of Christ abroad, of which sum £500,000 is contributed by the different Nonconformist Societies. You know well we can rejoice that, in common with them, we do hold distinctive Evangelical principles. There are, I believe, many members of the Church Missionary Society who also subscribe to the Society for the Propagation of the Gospel. I do not want to draw a hard and fast line, but I do look at it in this light—I take the different societies in connection with the Church of England, and I see that out of £500,000 £350,000 is contributed on distinctly Evangelical principles. When I make an analysis and see that of £1,000,000 given to the various missions, £850,000 is the test of the love of Evangelicals, I am indifferent to the taunts flung abroad—"Where are the Evangelicals and their principles?" We are not here to defend them. We point to the mission-field, and when we see how God is giving His blessing, we recognise in the blessing a proof of the vitality of distinct Evangelical principles."

The Church Missionary Society differs from the Society for the Propagation of the Gospel, not only in that it is exclusively a society for the promotion of missions to the heathen, which the latter is not; but also in this most important characteristic, that its whole work has been from the outset based upon distinctive evangelical principles. Its choice of missionaries, the instruction in its training college at Islington, its manner of working in the various fields, the teaching of its agents and missionaries, and its co-operation with the missionaries of non-episcopal churches, have all been ruled and moulded by its loyalty to evangelical truth. From its position it has not swerved one hair's breadth. Upon this point we shall quote two testimonies from the utterances of the speakers at its recent anniversary. The President, the venerable Earl of Chichester, said :—

"The Committee have worked together closely, zealously, and faithfully upon the old lines. Of course, even with a Committee there will sometimes be differences of opinion as to details. There is no harm in that. Of course it is very pleasant for brethren to dwell together in unity, and still more to work in unity; but I say this, that notwithstanding the little differences on details which occasionally crop up in the councils of the Committee, there has been the most wonderful harmony amongst us, all due to the God of harmony and love. There has been nothing like difference on any essential point, and no falling off in our adherence to those great Evangelical principles on which the Society was originally founded. Alluding to differences, we all know there has been considerable strife of opinion going on in our own beloved Church of England, and no doubt to a certain extent these differences of opinion have more or less affected the progress of this Society, but I do not think it has affected the views of the members of the Committee. For my own part, personally, I have always felt—and of course I know I ought always to have

felt—that in dealing with those who most differ from us in opinion, we ought to do so with forbearance and Christian love, steadily adhering to what one believes in one's conscience to be the essential truth, but yet patiently bearing any variety of opinion which brother Christians may advance. Now, my brethren, that is pretty much the way in which I believe we, as individual members of the Committee, conduct our intercourse with our brother Christians with whom we do not exactly agree. So far, I think we are acting in the right spirit. As I have said, there is perfect harmony, and God grant that that harmony may long continue in the Committee-room at Salisbury-square. I have alluded very slightly to the principles of the Society, to which I confidently believe, under God's guidance, we shall continue to adhere. There are two points which I trust will always be very dear to the Society in their missionary work. The first is that our missionaries should preach the pure and simple Gospel, and so far as they are able, to maintain a pure and simple ritual. The other point is that it should be our constant object to found native churches—native churches more or less independent—more or less connected with our own beloved Church, but connected so far, and so far only, as a native church, when it is once launched. These are the two great points which have been long adopted by the Society. They have their own value, and were always advocated by my late dear friend Henry Venn, and they are still retained as vital principles in the conduct of the Society."

The Rev. Canon Hoare, in his address upon the same occasion, said :—

"Of one thing I am perfectly certain, and you will agree with me. The power of the Church Missionary Society depends upon God's blessing on its principles. Some people have felt afraid, and they have been watching the Committee closely. I thank them for it. I rejoice to see Christian men and Christian women throughout the Church, throughout the country, with their eyes well open, and alive to any defection of any kind from principle. I have no desire to be a clergyman of a sleeping Church, indifferent to truth, and I have no desire to sit on the committee of any Society in this world that is indifferent to truth. But I do believe that it will require a very lynx-like eye to find any defection from the great principles of truth in the Committee-room of the Church Missionary Society. There are two points which I would just notice, but very briefly, for, as I tell you, I had no time to prepare. In the first place there are the great fundamental principles of the Gospel, the salvation through the grace of God, the grand atonement, the perfect Saviour, the power of the Holy Ghost. Oh! do we not know in our Committee-room that those are the only things worth having either in a Christian land or a heathen land. I heard a gentleman say at Reading that he thought it was a fine thing to have splendid processions and attract the admiration of the heather. We don't believe in such things in the Church Missionary Society. We believe that God blesses His own Gospel, and nothing but His Gospel, and that all the candlesticks of Christendom put together will avail nothing to throw light into the dark gloom of heathenism."

Canon Hoare also dwelt with much emphasis upon a point in the constitution of the Society which he believed to be of the highest importance, viz., the constitution of the Committee. "I consider," he said, "that it is a very high privilege to sit on that Committee, because for one reason we meet there a large body of intelligent, experienced, Christian laymen. The laymen of the Church of England are rising every day into importance." He observed, too, that the same principle was carried out, as rapidly as possible, in all the mission stations and churches of the Society.

We rejoice in these emphatic testimonies. May

the Church Missionary Society never swerve from those great principles, under whose guidance, by God's grace, she achieved so splendid a work. Let all evangelical churchmen everywhere rally strong and faithful to the support of the noblest work to which we can give prayer, sympathy, and assistance.

BISHOP HALL AND EPISCOPACY.

The second stage in the history of opinion as to the place and value of episcopacy, makes a decided retrogression. It was still regarded as a mode of Church government, not as a channel of grace; but its advocates departed from the broad Scriptural and historic grounds of the Edwardian and Elizabethan divines and claimed for it what the Puritans had before asserted for Presbytery, a kind of divine right as the only Scriptural and regular form of Church polity. But not even yet was it asserted to be essential to the being of a Church, however strongly and urgently it was claimed to be necessary to the well-being. Of this position, Bishop Hall is a fair representative. When Dean of Norwich he sat as one of the deputies of the Church of England in the ultra-Calvinistic Presbyterian Synod of Dort. In many of his writings is expressed his great regard for the foreign Protestant Churches. He professes his affection and veneration for them, calling them repeatedly "sisters" of the Church of England. In his "Apology against the Brownists," he says, "I reverence from my soul (so doth our Church, their dear sister), those worthy foreign Churches which have chosen and followed these forms or outward government that are every way fittest for their own constitution." And again :—"These sisters have learned to differ and yet to love and reverence each other; and in these cases to enjoy their own forms without prescription of necessity or censure."

But the bitter controversies which were engendered by Laud's unhappy policy, and the failure of the attempt to impose episcopacy upon Scotland, sharpened the good Bishop's polemical zeal against the opponents of the polity of the English Church. At Laud's request he wrote his treatise on "The Divine Right of Episcopacy." But Hall pleased neither one side nor the other. Upon the one side Laud was altogether dissatisfied with his refusal to take the sacerdotal position and to condemn the foreign Protestant Churches. For however ardently Bishop Hall insisted upon the divine and apostolic right of episcopacy as the only valid form of Church government, he never went so far as to unchurch other communions, or to adopt the sacerdotal theory of apostolic succession. But, on the other hand, he had used very strong language and laid himself open to the imputation of having departed from his previous cordial and sympathetic attitude towards what he himself had called "sister Churches." This seems to have affected him much more deeply than Laud's censure, and he made haste to write a defence of his former treatise on Episcopacy, in which he in the strongest terms disclaims the construction which had been placed upon his assertions of the divine right of episcopacy; which, he explains, "goes not so high as if there were an express command that upon an absolute necessity there must either be episcopacy or no Church." He asserts that he makes a dis-

inction "betwixt the being and the well-being of a Church; affirming that those Churches to whom this power and faculty is denied lose nothing of the true essence of a Church, though they miss something of their glory and perfection." And he professes that he "loves and honours those our sister Churches, as the dear spouse of Christ." Anyone who wrests some passage of Hall's first book away from its context and, regardless of the whole record of that great divine, attempts to make him responsible for the modern idea of divine right, only betrays his own ignorance. There is another important point in Bishop Hall's testimony. He gives the most definite and satisfactory proof that the ordination of foreign Churches had been up to this time allowed to be sufficient and lawful for ministering within the Church of England. He says:—"I know those, more than one, that by virtue only of that ordination brought with them from other reformed Churches, have enjoyed spiritual promotions and livings, without any exception against the lawfulness of their calling." Did our space permit, we could quote the testimony of other great divines of this period, especially Archbishop Usher and Bishop Stillington, whose testimony is much more distinct even than that of Hall, but we must reserve them for another occasion. In conclusion, we ask our readers to note, that whatever differences exist between divines of the first opinion such as Hooker, Jewell, Whitgift and others, and those of the second opinion like Hall, and however much more strongly the latter insists upon what they call "the divine right" of episcopacy, they do not employ this phrase in the sense attached to it by modern sacerdotalists, nor do they regard episcopacy as necessary to the being of a Church, and unchurch those communions which lack it. One and all regard it as a mode, a scriptural and lawful mode, none as the only lawful mode of Church polity, but beyond that position not one proceeds. The third stage we must reserve for another article.

The Sunday School.

SUNDAY SCHOOL LESSON.

1ST SUNDAY AFTER TRINITY, JUNE 15TH.
1884.

BIBLE LESSON.

The In-dwelling Spirit.—Parts of Rom. viii.

Last Sunday we were speaking about a sinner's justification—what does that mean? How can a guilty sinner be justified? Through the work of Jesus for us. What have we to do? Only by faith to accept what He has done. Then we are in a new state before God—no longer guilty and condemned, but righteous and justified.

Now suppose the case of a prisoner condemned, under sentence of death, and at the same time dangerously ill with fever. To pardon him only, not enough—for he will die of fever; to cure the fever only, not enough—for he will soon have to suffer death. He wants two things—both *pardon* and *cure*—then completely saved. So it is with us; we want a double work—not only a work done *for us*, but a work done *in us*. The work done *for us* needed, because we are *guilty*. This finished by Jesus; this sets us free—the law has no power to condemn a believer in Jesus.

But see Heb. xii. 14. Man by nature *unholy*—has an evil heart—loves sin—has no *power* and no *wish* to serve God. How is he described in this chapter? (Read vs. 5—8.)

"In the flesh." What does "flesh" mean? Our corrupt, sinful nature (Eph. ii. 3; Gal. v. 17, 19—21). To be "in the flesh," means in our natural state. [Note 1.] Then—

(a) What things do we "mind"—think about—care for? (v. 5; Phil. iii. 19.) May be busy, industrious, but all about things of earth. (See Matt. vi. 31.)

(b) What is the state of our heart towards God? (v. 7.) "Enmity"—hating Him. How sad! yet it is true, for God says so. No love for things of God—His day, His Word, prayer—all *so dull*—no heart for them—even heaven would be dull to us with a "carnal heart." And these evil hearts *love sin*, which God hates. (See Prov. vi. 16—19; Col. iii. 5—8.)

(c) How does God regard what we do? (v. 8.) Even our services no pleasure to Him when we are in this state. (See Ps. lxxviii. 18; Prov. xv. 8; Is. i. 14, xxix. 13; Ezek. xx. 3.) [Note 2.]

(d) What is the end of such a state? (v. 13.)

So because we are *corrupt and unholy*, we need a change wrought in us. God has provided for this want also, by *another Gift*, which He offers freely—what? (Luke xi. 13.) This the great Gift promised when Jesus ascended (John vii. 37—39, xiv. 26, xv. 26, 27, xvi. 7—14). And this Holy Spirit is to stay with us, not as a visitor for a little while, but to *dwell in us*; for see John xiv. 16, 17; 1 Cor. iii. 16, vi. 19. As by the gift of Jesus, and His work for us, we are justified, so by the gift of the Holy Spirit, and His work in us, we are sanctified. And the two gifts always go together; for read v. 9.

Now let us see in this chapter some of the effects of the indwelling of the Holy Spirit.

I. HE QUICKENS US—so called the "Spirit of life" (v. 2.)

When in the flesh we are said to be "dead in sin" (v. 6; Eph. ii. 1.) Who awakens the sinner, and makes him feel his danger and need of Jesus? (See John xvi. 8; Acts ii. 37.) Life comes through our being united by faith to Jesus. (See 1 John v. 12; Eph. ii. 5.) Who gives us faith? (Gal. v. 22.) And if He dwells in us, though these bodies must die on account of sin, He will quicken them hereafter. (Read vs. 10—13.)

II. HE LEADS US, AND WE WALK AFTER HIM (v. 1.)

Word "walk" used for our *course of life* (Gen. v. 24, vi. 9, xvii. 1.) [Note 3.]

How did we walk before? (Is. liiii. 6; Eph. ii. 2.) Who led us? (2 Tim. ii. 26.) Then we minded the "things of the flesh"—what do we mind now? What are "the things of the Spirit"? (See 1 Pet. ii. 2; 1 Cor. xii. 31; Ps. cxix. 97, 103.) What does a child love naturally? Play, story books, good things, &c.—these earthly things—not wrong—God gives little ones all these things to enjoy; but then if Spirit dwelling in us, will love something *better still*. Bible best book then—Sunday happiest day—"best of all the seven." A good father works very hard all week for his children—likes to see them tidy and well and happy, but only cares about earthly things; by-and-by see him make time to read a chapter—regular at church—prays for his children—seeks better things now—why? Because Spirit dwelling in him. Convert in India loves his home, parents, wife, children, but gives all up, even his life—*loves Jesus best*—why? (See Phil. iii. 7, 8.)

III. HE GIVES US THE SPIRIT OF CHILDREN. (Read vs. 14—17.)

See the poor slave working in fields under burning sun. Why does he work so hard? Does he like it? Oh no—afraid—the taskmaster near with whip—this "Spirit of bondage" (v. 15). See that young man in workshop—all the other men have gone, machinery stopped, yet he works on alone—singing. Is he obliged to work so hard? Ask him. "No—it is his father's shop—they are busy, and he likes to do all he can for his father"—that the child's spirit. Which is happiest? which best work? Before the Holy Spirit dwells in the heart, man like slave—afraid of God—does some things through fear, because he *must*; when the Spirit comes, fear is gone—what is given instead? (See v. 15, ch. v. 5; Gal. iv. 5, 6.) [Illustr. of adoption. Esther ii. 7.] Then comes the cry of the child—"Abba (Syriac), Father"—confidence—happy service (1 John vi. 18, 19, v. 3.) [Note 4.]

Think what an honor to be *children of God*! You would think it a great honor to belong to the royal family—to be the queen's son—this far higher—He "King of kings, and Lord of lords." And any of you poor children may have this honor, and the queen on the throne may have it—how? By believing in Jesus (Gal. iii. 26; John i. 12; 1 Sam. ii. 8.)

How do we know that we are children? (See v. 16.) The Spirit tells us—in our hearts. [Note 5.] But some of God's children are very poor and suffering (Lazarus)—some are despised and ill-treated (St. Paul)—*so was Jesus*—why? (1 John iii. 1.) [Illustr. Prince of Wales walking along road—not known—pushed about by crowd; when in public—known—honored.] When will God's children be known? (v. 19.) Then suffering over (v. 18). Then they will obtain their inheritance—what? (Matt. xxv. 34.) Why theirs? (v. 17; Lesson XXV.) Now they have the first-fruits—what? (v. 23.)

IV. HE HELPS OUR INFIRMITIES IN PRAYER. (Read vs. 26, 27.)

The child has wants—who is to supply them? Its father. Who is our Father? When we go and tell Him our wants, we call it—? Praying. But sometimes a little child cries, and does not know what it wants—perhaps it is ill and fretful. Often mother knows—if she can, she helps it. We should not know what to pray for unless some One taught us—who? (v. 26.) And when we want very much, perhaps we cannot put the want in words—*only groan*. (See Ps. lxxviii. 4.) Is that prayer? Yes (See again v. 26). Will God hear it? Yes—He "despises not the sighing of the contrite heart, nor the desire of them that are sorrowful." (See Ex. vi. 5; Ps. xxxviii. 9, cii. 20; Lam. iii. 56.) How does God know what it means? (v. 27.) Because He reads our hearts (as Jesus did, Luke vii. 38, 48), knows our wants (Mat. vi. 8); and the Holy Spirit is one with the Father—teaches us to desire what God is ready to give (1 John v. 14). While the Holy Spirit helps us thus in prayer here, what is Jesus doing for us in heaven? (See v. 34.) [Note 6.]

Now we see that while the *work of Jesus for us* gives us a right to go to heaven (a title to the inheritance), the *work of the Holy Spirit in us* makes us fit for heaven. The work of sanctification is *gradual*—not done all at once. [Illustr.—seed growing to maturity—child to man—dawn to noonday. (Mark iv. 28; Eph. iv. 13—15; Prov. iv. 18).] [Note 7.]

The sculptor takes a block of marble—no shape—but he has a model before him—he chips and carves and cuts, till it is a copy of that model. So God has a design for us—what? That we should be made like Jesus (v. 29). All that happens to His children is working out that design (v. 28). What will be the end of the work? (v. 30.)

Dear children, if you love a person very much you are ready to give him the very best thing you have (as Mary, John xii. 3). What is the gift that shows God's great love to sinners? (v. 32.) If He gave *His own Son*, He will surely give you anything else which is good for you. Ask for the Holy Spirit (Luke xi. 13) to dwell in you, that you may love Him as children, and obey Him.

The love of earthly friends may change—we may be separated from them—they may die—but *nothing can separate us from this love*. (Read the closing verses, 35—39.)

"One there is above all others," &c.

EXPLANATORY NOTES

1. The word "flesh" sometimes signifies simply human nature (John iii. 6; Rom. i. 3) sometimes corrupt human nature, or man in his natural state without the Holy Spirit (Gal. v. 19, 24)—sometimes outward services in adherence to the law for justification (Rom. v. 1; Gal. iii. 3; Phil. iii. 3).

2. See Article XIII. Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity, yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin. (See Heb. xi. 6.)

3. Comparing our life to a journey, according to the usual style of Scripture, the Apostle comprehends all our actions under the figure of walking. To walk according to the flesh, is to act agreeably to the principles of corrupt nature. To walk according to the Spirit, means to regulate the conduct according to the influence and dictates of the Holy Spirit, who has given us a new nature. (Haldane on the Romans, p. 178.)

4. The term adoption is borrowed from the ancient custom prevalent among the Romans, of a man who had no family of his own adopting into his family the child of another. The father and the adopted child appeared before the prætor, when the adopting father said to the child, "Wilt thou be my son?" and the child answered, "I will." It would appear that St. Paul alludes in v. 15 to the fact that among the Jews slaves were not allowed to call a free man Abba. (Haldane, pp. 259, 260.)

5. In relation to adoption, the Spirit is our witness; in relation to future glory, it is our pledge (vs. 16, 23).

7. The simple verb rendered "he maketh intercession," properly means to *meet*, then to *approach any one to make supplication* (Acts xxv. 24). This supplication may be against any one (Rom. xi. 2), or for him (v. 34; Heb. vii. 25). Hence, to *intercede for* is to act the part of advocate in behalf of any one. . . . Christ calls the Holy Spirit "another advocate" (John xiv. 16, &c.) (Hodge on Romans, *in loco*.)

8. "Concerning the righteousness of sanctification, we deny it not to be inherent; we grant that unless we work, we have it not; only we distinguish it as a thing

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different in nature from the righteousness of justification: we are righteous the one way, by the *faith* of Abraham; the other way, except we do the *works* of Abraham, we are *not* righteous. . . . Of the one St. Paul doth prove, by Abraham's example, that we have it of faith without works. Of the other, St. James, by Abraham's example, that by works we have it and not only by faith. . . . "Ye are made free from sin, and made servants unto God;" this is the righteousness of justification. "Ye have your fruit in holiness;" this is the righteousness of sanctification. By the one we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss; and so the end of both is everlasting life." (Hooker.)

Faber says: "In the progress of a Christian man from his original justification to his final salvation, these several states or conditions of righteousness successively appertain to him. First in order comes the forensic righteousness of justification; . . . next in order comes the inherent righteousness of sanctification; . . . and last in order comes the complete righteousness of glorification. . . . The first righteousness, being the righteousness of Christ, is perfect, but not inherent. The second righteousness, being the subsequently infused righteousness of a justified Christian man, is inherent, but not perfect. The third righteousness, being the acquired righteousness of a departed Christian man, in his glorified state hereafter, is both perfect and inherent."

CATECHISM LESSON.

The Law of God.

1. *What is the wrong use of the law?*—We can never gain salvation, or a right to enter heaven by it, Gal. ii. 16. This we should clearly understand first of all: Ps. cxliii. 2. Some think they can do so: Mark x. 17; Luke xviii. 11. It is clearly not in the nature of law to show mercy to, or save the transgressor: Gal. iii. 10. God alone can do this—the law *must* condemn the offender: Jas. ii. 10, 11. But which of us could give the perfect obedience which the law requires for life? Ezek. xviii. 4. And even if we could render perfect obedience for the future, how can we possibly atone for past transgressions: Ps. li. 5; see Ps. xlix. 7, 8. There is no use, therefore, seeking to obtain salvation by the law: Gal. iii. 11, 12; Rom. iii. 19, 20. Nor, again, is there any use seeking for holiness by law—as we cannot obtain grace by it, so we cannot obtain holiness: Rom. vii. 22-24. All that comes from it is the knowledge of sin: Rom. vii. 7. And thus the strength of sin is the law: 1 Cor. xv. 56. The way of holiness is a way of liberty: Rom. viii. 4, 14; 2 Cor. iii. 17; and so far from the law producing the desired effect, it has just the contrary. Such is the teaching of St. Paul: Rom. vi. 14-22.

2. *What is the right use of the law?*—We might think, from the foregoing, that the law was not good; but it is, when used properly: 1 Tim. i. 5-9. And its first great and important use is to restrain the evil: Rom. xiii. 3. Another use is, that the law makes plain moral duties and obligations: Matt. xxii. 36-40. We are not without law to God, but under the law to Christ: 1 Cor. ix. 21. Our Lord abode in His Father's love by keeping His commandments: John xv. 10; Isa. xliiii. 1-4. We abide in Christ's love by keeping His commandments: John xiv. 21; see 1 John v. 2, 3. A further good use of the law is to lead the sinner to Jesus—"The law was our pedagogue (explain—the slave taking child to and from school), to bring us unto Christ:" Gal. iii. 24. It showed our sin: Rom. iii. 20. It showed our danger: Gal. iii. 10. It showed that there was no hope of life: Gal. ii. 19. Thus, if rightly used, the law may be indeed a blessing.

Seek, then, to learn the true aim and object of God's commandments in law. They are not to give you life, but to bring you to Jesus; Gal. iii. 19-22. Every one that hath heard and learned of the Father cometh to Him: John vi. 45. There is no burden in coming to Him: Matt. xi. 28-30. What we want is to have His blessed Spirit—"I delight to do Thy will, O my God: yea, Thy law is within my heart:" Ps. xl. 8.

Book Reviews.

PICTURESQUE CANADA. Art Publishing Company, Toronto. Parts 31 and 32 well sustain the high literary and artistic merit this work has attained. The most beautiful illustrations are—"Grand Falls, St. John River;" "Market Slip, St. John;" and "Gorge below Grand Falls"—all views in New Brunswick.

THE HOMILETIC MONTHLY. Funk & Wagnalls, New York. The May number contains many articles of permanent value. The various departments are full of discussions and helpful suggestions.

Correspondence.

TACTUAL SUCCESSION.

To the Editors of the *Evangelical Churchman*.

Sirs,—The Rev. Dr. Carry, in a secular newspaper, has again placed before the public his peculiar views on this subject, dressed in the garb of "Episcopacy" and "Apostolic Succession."

Had he in advocating his favorite doctrine of "Tactical Succession," no matter how indirectly, confined himself to such proof as, in his opinion, the New Testament writings and those of his favorite "Saints" supply, one might well take no notice of him or it; but, when he endeavors to bolster up his unsound doctrine by advocating the acceptance of "oral tradition" in support of "Apostolic Succession," it becomes too Romanizing in tendency to admit of longer silence on the part of the opponents of such rank Papistical presumption.

Permit me, then, to suggest that this subject be introduced at the coming synod by some prominent clerical or Lay member in order to test the feeling of that body on the question at issue, and the article of our belief bearing thereon.

LAY DELGATE.

Toronto May 30th, 1884.

Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

CHAPTER VI.

THE MEETING.

Meanwhile, without apprising Max of his purpose, old John resolved on going privately to the Count, to acquaint him with the whole story of the boy's fidelity and courage, and to use his interest to secure for him what he well knew lay nearest Max's heart, the situation of an under huntsman or gamekeeper. The Count listened attentively to the old man's tale, for he knew he could place thorough reliance on trusty old John's veracity, and that he would not venture to recommend the goatherd unless he conscientiously felt he could do so. His mission, however, was for the time being unsuccessful. The Count was deeply touched with the account of such sterling integrity and principle, not to say bravery, in one so young. But he had only recently, to the son of another deserting servant of the castle, given the promise of the first vacancy in the forest, and he could do no more than insert Max's name in his memorandum-book, with the hope at some future day of aiding him, should he still be unprovided for.

Weeks had rolled on without any events worthy of record taking place. Things, indeed, seemed to have resumed their old wonted regularity. Bernard and his band appeared happily to have been intimidated by the recent disastrous frustration of their plan and loss of their booty. It was imagined they had finally left the country and retired somewhere else far north, where, undisturbed by the old ranger's vigilance, they could carry on their nefarious trade. No one was more delighted at this than Max: for the dread of them had for some considerable time restrained him from penetrating any distance with his goats into the wood. But now he had assumed greater courage, and he, Mohr, and the fleecy companions resumed their former haunts, even within sight of the old castle crowning the hill.

There was one night, however, when Max

failed to make his appearance as usual. His mother was in great anxiety. She sat up all night by the fire, burning her little oil-lamp, and every now and then venturing out into the darkness, to try and hear the sound of his steps or the bleating of his flock. Morning had dawned; but her anxieties were increased rather than relieved when the goats, followed by Mohr, came in a straggling group all alone. The faithful dog showed, by his drooping ears and restless movements, that some disaster had befallen his young master.

The real state of the case may be briefly told. Bernard, like an evil spirit, with the willing demons that were under his command, had in reality never left the neighbourhood. Their ill success only seemed to have whetted their determination to succeed in some other venture. They were thwarted in their last, mainly, if not altogether, by the conduct of the young goatherd, and they had resolved, before attempting this new, and, it would seem, more desperate enterprise, to lay hold on him, and, if he again positively refused to be an accomplice in their crimes, to put an end to his life. Not Bernard this time, but two of his gang, succeeded in capturing the youth. Again they gagged his mouth. In addition to putting cords on his hands, his eyes were blindfolded, and he was led or dragged unresisting along—he knew not where. It had been mid-day when the seizure took place, and many weary miles must he have been made to travel before obtaining partial relief. The sun was setting when (though his mouth was still stopped and his hands tied) the tight bandage was removed from his eyes, and he was permitted to look around him. The figure and face of Bernard was the first he caught sight of. He was seated with his followers round a rough piece of rock, which seemed to serve as a table. The head and antlers and part of the carcass of a deer were lying near them on the grass, and the boy could see at once that they had just been finishing their evening repast on one of the haunches of the stolen animal. A loud jeering laugh greeted the arrival of the young prisoner.

"Welcome to thee, young betrayer," said the leader of the band to the poor boy, "thou art once more among thy friends. Thou shalt be fleet of foot if thou canst this time make good thy freedom. Men," he added to his captors, "remove the gag; he may shout here as he pleases; there is no ear near enough to listen to his complaints. There," he added, addressing the two who accompanied him, "be seated, and take the share we have left you, and which you richly deserve, of this savoury stag; and here are some bones to thee too, young starveling," tossing a few remains scattered on the rock, which poor Max, in his condition of exhaustion and hunger, was not in a mood to refuse.

All their taunts, however, he answered only with silence. It was a fearful position—alone in the depths of a forest—he hardly knew where, with a company of desperate men, who were animated with resentment towards him, and who only spared his life in hopes that they might still induce him to act as spy, and stoop to be the betrayer of others.

Max wondered where they were to spend the night, as no shelter of any kind seemed near. They seemed to have made their place of muster at the very end of a rocky pass in the middle of the forest. Huge masses of

IN PRAYER.

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stone lay around, which had fallen from the precipice above. By and bye the men, at Bernard's orders, collected in their arms the leaves of last autumn that still lay scattered in the hollows. These they carried into a spacious cave or grotto that was approached with difficulty over the broken fragments of rock. By the aid of torches that cast a strange flickering light, the leaves were spread to form couches in different parts of the cave; and in the innermost corner of this dark dismal chamber, with a few of these leaves for his bed, poor Max fell asleep and forgot for a while the agonising thoughts which for hours had well-nigh driven him to despair.

The wind meanwhile had risen, and the rain was falling in torrents, although, as yet, Max was so sound asleep as to be unconscious of either. Shortly after midnight, however, he was roused from his repose. The glimmer of a lantern fell on his eyes. He looked up, hardly able to realise where he was, when the stern voice of Bernard ordered him to rise immediately and follow him. With a stamp of the foot, the desperate man quickened the youth's movements. He sprung from his couch, and in a few moments, after a crust of bread and some other remains of the last night's meal had been given him, he found himself in the midst of the gang, with no possible idea as to their purpose or destination, pursuing his way through the pathless forest. It was only after many hours of tedious walking that he began to discover the direction they were pursuing. The gag was not replaced; but what was equivalent to it was the threat of Bernard, "Let thy voice once be heard, and that very moment it will be silenced for ever."

Onwards they went, over a rough untrodden way; the wind blew more fiercely, and the rain poured so incessantly, that Max was soon drenched to the skin, and notwithstanding his quick walk, shivered with cold.

After another half-hour, Bernard gave a shrill whistle, and was answered in the distance by another. "They are there," said he, "all right. Forward! we have no time to lose; each moment is invaluable."

The treasure office, what in England would be called the factor's house where the large annual rents of the count's estates were paid and deposited, was situated within a short distance of the proprietor's castle. Bernard had ascertained that the rents had been drawn the preceeding day, and that thousands of gold crowns and florins were locked inside iron safes; which, however, were not so strongly secured as to resist the appliances of files and crowbars.

Quickly he laid his plans before his accomplices. They were to wait till after midnight, and then surround the office house. The door was to be broken open, and the iron chest forced or carried off, after which they would take to flight across the frontier, where they would have no further fear of pursuit.

"But what is to be done with the boy?" asked the men, astonished; "he cannot be of use to us in this affair."

"He can," answered Bernard in a low voice, "some one must get into the house to open the door for the rest, and this the boy is to do."

"But what if he raises an alarm?"

"I have already told him it will be his death," rejoined Bernard, with cool determination. "On the first suspicious action, he

will receive one of my bullets in his forehead. Hearst thou, lad?"

"Yes, but I am not going to do what you desire me."

"Well then, thou hast to make thy choice; decide quickly between death, or an easy service and thy freedom," said Bernard.

Max too well knew by experience, the daring man's cruelty, and pondered how he should act. Meanwhile, in order to gain time, he determined to go with them without resistance.

Bernard now gave the word of command, and the whole gang, with Max in their midst, struck off in the direction of the castle. Max walked silently on. He thought not of escape; knowing that to attempt it would be hopeless, but he earnestly resolved in his mind, by what means he possibly could defeat their wicked scheme, even though Bernard's threats should be carried out regarding himself. He put his trust in God, and determined, should the favourable moment come, to seize it, and employ it to the best advantage.

After they had walked some little distance, they saw the castle in dim outline before them, and leaving it on their left, they approached the house where the desired treasure lay concealed. Max looked eagerly around, hoping to discover some living being whose assistance he might obtain; but the whole surroundings of the castle lay in deepest silence and darkness. Two dogs began to bark within the walls; but this sound died soon away, and Max saw that he must continue to trudge on, and depend entirely on his own promptitude in action and the guidance of a kind providence. A chill of fear ran through his veins; now that the moment for action had come. He stood helpless, not knowing what to do. Should he cry aloud, and waken the sleeping inhabitants? Had he dared to do so, it might fail to arouse them, and his life would thereby certainly fall a useless sacrifice. So he still restrained himself till they had reached the house. The smugglers surrounded it, listened, and looked around, to ascertain if their movements were watched or discovered. Max did the same, though from a different cause. But no sound was heard. The baying of the dogs had ceased. The only voice which from the far distance reached their ears, was from the village. It was the horn of the watchman, as he called out the first hour of the morning.

"Now, boy, be ready to enter the window, and open the house door," said Bernard.

"I dare not! Shall I, a boy, lay my hand to such a crime, with the eye of the Great God in heaven upon me? No, never. I understand thee, Bernard," answered the boy; "I know that I am in thy power, but no temptation on earth shall move me to perpetrate such a deed, and sin against my conscience."

"Foolish idiot," said Bernard, with suppressed passion, "obey me on the spot, or die;" holding the mouth of the pistol to his forehead.

But Max, even in the midst of his consternation, well knew that he dared not fulfil his threat. The report would awaken the sleepers, and their wicked plan would, in a moment, be detected.

"Do what you will," said he, with firm voice. "I stir not from this place, and if thou attempt to compel me, I shall give the alarm.

Murder me; stain thy conscience with so dreadful a deed; but think not that thou wilt escape the righteous judgement of the Great God."

A painful moment of deep silence followed this open and firm declaration. Bernard trembled with rage; so wrathful was he at the frustration of his plan, and so embittered at the integrity of the boy, that his finger was already on the trigger, and the life of the weak, helpless youth hung by a thread. But again he was reminded by one of the gang, that such a rash deed could only betray them.

"Well, then," said he, dropping the weapon to his side, with a savage look; "thou art for the moment saved, but this refusal thou shalt bitterly repent."

The rest of the men went without delay to break open the house, taking their tools with them. Max leaned against the trunk of an acacia, and his evil guardian, pistol in hand, remained near him. They could hear distinctly the scraping of the files, and the clatter of the other tools. The outer door was strongly defended, and long withstood their efforts. Max meanwhile looked out eagerly for some sign of life in the house itself, to indicate that the sleepers were in the least degree aware of their danger; but minute after minute passed, and there was no movement.

At length the door gave way to the united strength of the burglars, who quietly entered the unguarded office to complete their work in its drawers and iron safes. They seemed uninterrupted in their deed. No human eye watched their movements, only millions of stars looked silently down from the canopy of heaven, now that the storm had spent itself;

Max felt strongly impelled to avail himself of his present isolation. There he was, alone with his watcher; if he could only succeed in disarming him, he need have no apprehension from the others, for, ere they could come out of the house, he would succeed in making his escape. He summoned up all his determination. As he was, he had everything to fear, and nothing to hope; moreover, if he did not make the attempt promptly, he would be unable to prevent the crime of the robbery. Could he only once elude his watcher, he would hasten to the castle, and give the alarm. Quick as lightning passed these thoughts through his mind. He stood upright, ready for a spring. He glanced quickly at Bernard, who stood a little turned from him, his eyes eagerly fixed on the yielding door, and his thoughts for the time more with his companions than on the boy. The hand that held the pistol hung carelessly by his side, and seemed for the instant to have lost its firm grasp. Little did the man dream what was passing through the mind of the youth, who was meditating whether he could not suddenly wrench the weapon away, and then hastily beat his retreat. In the next moment, the deed was carried into effect. His hand trembled slightly as he stretched it out, but, with a cry of joy, the pistol was in the possession of Max, who, with the speed of a deer, bounded into the dark plantation.

Bernard was at first almost paralysed with surprise and rage. Quickly recovering himself, however, he hastened to the house, and, calling to his companions that "the lad had escaped," ran hastily in the direction of the

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