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The Evangelical Churchman

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THE FLOWER AND THE STONE.

BY ESTHER THORNE.

"Who hath the virtue to express the rare
 And curious virtues, both of herbs and stones?"
 —GEORGE HERBERT.

God's sunlight and his dews alike do fall
 Upon the stone, upon the flower;
 The stone remains a stone for all;
 The tender sunshine, genial dew;
 The flower, in beauty and fragrance ever new,
 Groweth apace, by sun and shower.
 Not a dull stone, unmoved by grief or joy,
 Unchanged by all Thy gracious showers and
 dews,

But sanctified to sweet and blessed use,
 Glad in Thy service all my life to employ,

Lord, let me be Thy flower!
 One of the least of all Thy growing things,
 Here by the wayside creeping lowly,
 Springing from some chance-scattered seed
 Am I a flower, or but a weed?
 I know not; yet the life within me sings,
 And yearns for work divine and holy.
 Since Thou hast let me spring and grow
 Here in Thy Garden for an hour,
 Surely my life is not in vain;
 And ere I yield it back again
 Perhaps the reason I shall know
 Why I was a wayside flower.

Some birds may drink the drops of dew
 My tiny chalice holds, and rise anew,
 Singing and soaring, to the sky;
 Some bee may gather honey here,
 Adding to treasures sweet and clear;
 Sheltered by me, as in a nest,
 After the Summer day, may rest,
 Some wearied butterfly.

Only a stone am I,
 Barren and cold and dry;

The gracious moisture of the showers and dew,
 Bathing my surface, leaves me hard and dead,
 The blessed sunshine warms me but an hour;
 Such partial warmth has with its brightness fled,
 Leaving me cold and heavy as before.

Love every morning new,
 Upon my dull inertia has no power;
 Hard by the roadside do I lie,
 Oft trampled under foot by passer-by,
 A stone and nothing more.

But though I lie thus low,
 If in long years such grace may come to me,
 Crushed into powder let it be,
 By foot of man or beast along the way,
 If from my dust, in any future day,
 One of Thy flowers may grow!
 Yet even a stone may be

Adorned and treasured, and most fair to see,
 When Thou dost write thy name upon it; meet
 For the King's use, a signet for His hand.
 O Mystery, which none can understand,
 How things so poor can be
 Made precious as fair gems within thy sight,
 Not by inherent light,
 Or any power or beauty of their own,
 But the King's Name alone!
 No flower, however sweet,
 Within Thy garden growing, is more dear,
 No rose or lily, in its brightness clear,
 Is any whiter, or more free from shame,
 Than the poor stone which bears the Monarch's
 Name.

Northampton Mass. —N. Y. Independent.

LIKE CHRIST: HE HIMSELF CALLS US TO IT.

'I have given you an example, that ye also should do
 even as I have done to you.'—JOHN xiii. 15.

It is Jesus Christ, the beloved Redeemer of our
 souls, who speaks thus. He had just, humbling
 Himself to do the work of the slave, washed His
 disciples' feet. In doing so His love has rendered
 to the body the service of which it stood in
 need at the supper table. At the same time He
 had set forth, in a striking symbol, what He had
 done for their souls in cleansing them from sin.
 In this twofold work of love He has thus set be-
 fore them, just before parting, in one significant
 act, the whole work of His life as a ministry of
 blessing to body and to soul. And as He sits
 down He says: 'I have given you an example; that
 ye also should do, EVEN AS I have done to you.'
 All that they had seen in Him, and experienced
 from Him, is thus made the rule of their life:
 'EVEN AS I have done, DO YE ALSO.'

The word of the blessed Saviour is for us too.
 To each one who knows that the Lord has wash-
 ed away his sin, too, the command comes with
 all the touching force of one of the last words of
 Him who is going out to die for us; 'EVEN AS I
 have done to you, SO DO YE ALSO.' Jesus Christ
 does indeed ask every one of us in everything to
 act just as we have seen Him do. What He has
 done to ourselves, and still does each day, we are
 to do over again to others. In his condescending,
 pardoning, saving love, He is our example; each
 of us is to be the copy and image of the Master.

The thought comes at once: Alas! how little
 have I lived thus; how little have I ever known
 that I was expected thus to live! And yet, He
 is my Lord; He loves me, and I love Him; I dare
 not entertain the thought of living otherwise than
 He would have me. What can I do but open my
 heart to His word, and fix my gaze on His ex-

ample, until it exercises its divine power upon
 me, and draws me with irresistible force to cry:
 Lord, even as Thou hast done, so will I do also.

The power of an example depends chiefly on
 two things. The one is the attractiveness of what
 it gives us to see, and the other the personal re-
 lation and influence of him in whom it is seen.
 In both aspects, what power there is in our Lord's
 example!

Or, is there really anything very attractive in
 our Lord's example? I ask it in all earnest, be-
 cause, to judge by the conduct of many of His
 disciples, it would really seem as if it were not so.
 O that the Spirit of God would open our eyes to
 see the heavenly beauty of the likeness of the
 only-begotten Son!

We know whom the Lord Jesus is. He is the
 Son of the all-glorious God, one with the Father
 in nature and glory and perfection. When He
 was on earth it could be said of Him, 'We show
 you that eternal life which was with the Father,
 and was manifested unto us.' In Him we see
 God. In Him we see how God would act were
 He here in our place on earth. In Him all that
 is beautiful and lovely and perfect in the heavenly
 world is revealed to us in the form of an earthly
 life. If we want to see what is really counted
 noble and glorious in the heavenly world, if we
 would see what is really Divine, we have only to
 look at Jesus; in all He does the glory of God is
 shown forth.

But oh, the blindness of God's children: this
 heavenly beauty has to many of them no attrac-
 tion; there is no form or comeliness that they
 should desire it.

The manners and the way of living in the court
 of an earthly king exercise influence throughout
 the empire. The example it gives is imitated by all
 who belong to the nobility or the higher classes.
 But the example of the King of heaven, who came
 and dwelt in the flesh, that we might see how we
 might here on earth live a God-like life, alas!
 with how few of his followers does it really find
 imitation. When we look upon Jesus, His obedi-
 ence to the will of the Father, His humiliation to
 be the servant of the most unworthy, His love as
 manifested in the entire giving up and sacrificing
 of Himself, we see the most wondrous and glori-
 ous thing heaven has to show; in heaven itself
 we shall see nothing greater or brighter. Surely
 such an example, given of God on very purpose
 to make the imitation attractive and possible,
 ought to win us. Is it not enough to stir all that
 is within us with a holy jealousy and with joy un-
 utterable as we hear the message, 'I have given
 you an example, that even as I have done, ye
 should also do'?

This is not all. The power of an example con-
 sists not only in its own intrinsic excellence, but
 also in the personal relation to him who gives it.
 Jesus had not washed the feet of others in pres-
 ence of His disciples; it was when He had washed
 their feet that He said: 'Even as I have done to
 you, ye should also do.' It is the consciousness
 of a personal relationship to Christ that enforces
 the command: Do as I have done. It is the ex-
 perience of what Jesus has done to me that is the
 strength in which I can go and do the same to
 others. He does not ask that I shall do more than
 has been done to me. But not less either. Even
 as I have done to you. He does not ask that I
 shall humble myself as a servant deeper than He

has done. It would not have been strange if He had asked this of such a worm. But this is not His wish: He only demands that I shall just do and be what He, the King, has done and been. He humbled Himself as low as humiliation could go, to love me and to bless me. He counted this His highest honour and blessedness. And now He invites me to partake of the same honour and blessedness, in loving and serving as He did. Truly, if I indeed know the love that rests on me, and the humiliation through which alone that love could reach me, and the power of cleansing which has washed me, nothing can keep me back from saying: 'Yes, blessed Lord, even as Thou hast done to me, I will also do.' The heavenly loveliness of the great example, and the Divine lovingness of the great Exemplar, combine to make the example above everything attractive.

Only there is one thing I must not forget. It is not the remembrance of what Jesus has once done to me, but the living experience of what He is now to me, that will give me the power to act like Him. His love must be a present reality, the inflowing of a life and a power in which I can love like him. It is only as by the Holy Spirit I realize what Jesus is doing for me, and how He does it, and that it is He who does it, that it is possible for me to do to others what He is doing to me.

'EVEN AS I HAVE DONE TO YOU, DO YE ALSO!' What a precious word! What a glorious prospect! Jesus is going to show forth in me the Divine power of His love, that I may show it forth to others. He blesses me that I may bless others. He becomes servant to me that I may become a servant to others. He saves and cleanses me that I may save and cleanse others. He gives Himself wholly for and to me, that I may wholly give myself for and to others. I have only to be doing over to others what He is doing to me—nothing more. I can do it, just because He is doing it to me. What I do is nothing but the repeating, the showing forth of what I am receiving from Him.

Wondrous grace! which thus calls us to be like our Lord in that which constitutes His highest glory. Wondrous grace! which fits for this calling by Himself first being to us and in us what we are to be to others. Shall not our whole heart joyously respond to His command: 'Yes, blessed Lord! even as Thou doest to me will I also do to others.'

THE KNOWLEDGE OF PROPERLY USING WEALTH.

BY PHILIPS BROOKS, D.D.

"I know how to abound."—Phil. iv., 12.

Paul had the double knowledge. "How to be abased," and "how to abound." The two are not distinctly separable—each in some way conditions the other. There is far too little of the knowledge how to abound. Few men who abound come asking how to abound. Men think it hard enough to get rich, but a very easy thing to be rich. The moral uses of adversity monopolize our thought. But it is also true that the man who has wealth and does not flee from it, but uses it well, does more nobly than the ascetic in his cell. It is not mine to tell men of riches to throw their riches away, but to tell them of their privileges and responsibilities. Beyond the duty of being anything is the higher duty of knowing how to be that thing. No man has a right to be anything unless he has the knowledge of how to be anything. When Paul says, "I know how to abound," he is thinking of anything which makes life pleasant and ample—of money, of scholarship, of friendship, of great spiritual hopes and experiences. Paul did not have all these, and yet he had the knowledge of how to use them. The power by which he could

rob abundance of its dangers was the knowledge of the true perfection of a soul in serving Christ. All men do not know how to be rich. The generous, sympathetic, active, kind rich man knows how to be rich. He has taken possession of his money. What is more pitiable than the blunderer who holds wealth and knows not how to use it? In the college of life every one should learn how to live. The grand lesson to be learned is how to glorify God with what we have. Sometimes a rich man feels that if he could only get rid of his money he would become a better and a stronger man. It is the old story of the man in the tropics thinking he could be a good man at the North Pole. The outcry of the poor is not against rich men, but against rich men who do not know how to be rich. The pride, vulgarity, cruelty, and selfishness of wealth make the poor man's heart ache and his blood boil. Oh! that all rich men and women in this land knew this truth and used it!

There is also needed a knowledge of how to know truth. Here is a scholar who can give you any information, and yet you feel no enrichment. He has no deep convictions, no faith. He has grown less human. He values his knowledge as a botanist his specimens, and not as a gardener his plants. The highest knowledge comes by reverence and devotedness to God. It is sad if there comes no time when the soul feels itself living in great spiritual abundance—sacred days when the joy is too deep for songs. There is the danger of self-satisfaction, or of reactionary fear and distrust. If peace and heavenly vision come to you, make them your own by the doing of some great, hard duty in their strength. Duty is the only tabernacle which a man can make his home in the transfiguration mount. We cannot attain in one short life to all abundance, but by coming to God we can attain to the knowledge of how to abound. No knowledge is too rich for the soul which enters into it with the fear of God and love of man.

MARY LYON.

Mary Lyon was, in some respects, the most effective woman that New England has yet produced; and her biography (by her pupil, Fidelia Fiske) is widely read in Old England as a story of a typical career. The land of the Puritans has given birth to a multitude of noble women; but it is not too much to say of the founder of Mount Holyoke Seminary, "Many daughters have done virtuously, but thou excellest them all." Other cultured brains and pens have fashioned graceful poems and brilliant books: but her holy life was an epic. A woman who studied fifteen hours out of the twenty-four in order to fit herself for the exalted station of teacher, who gave her entire energies to the work of founding an educational institution worthy of her sex, who begged for its endowments from town to town, who wrapped herself in a buffalo robe and rode through wintry nights over Massachusetts hills to rally friends to her enterprise, who refused offers of marriage that she might live single for her darling project, and who, at length, founded, moulded and bequeathed to the world Mount Holyoke Seminary—that woman "rides brightest" in the galaxy of American womanhood. Her famous school became a pioneer in a certain style of practical preparation for life's duties. The dead hand of Mary Lyon has moulded and still guides the "Wesleys," the "Smiths," the "Northfields," and scores of other educational institutions.

Two of her golden sentences ought to be inscribed on the walls of every female seminary. One of them is this:—"There is nothing in the universe I fear but that I may not know all my duty, or may fail to do it." When her pupils graduated she was wont to say to them:—"Girls,

when you choose your field of labor, go where nobody else is willing to go." Abraham Lincoln's "with malice toward none, with charity for all," has not a sublimer resemblance to scripture phrase than these Christ-like words. The seed of every enterprise of love to rescue the perishing: the seed of all consecrations to philanthropy—of fair young Harriet Newell in her Indian isle, of Ann Judson amid the boors of Burmah, of Florence Nightingale in the hospitals of Scutari; yea, of every noble woman's plunge into darkness and danger to seek out and save the lost—is to be found in that immortal utterance of the heroine of Mount Holyoke.—Dr. Cuyler in *Independent*.

British & Foreign News.

ENGLAND.

Mr. Ruskin's latest outgiving is perhaps his most emphatic one. He says that "elementary education in Great Britain is in its idea the most entirely and directly diabolic of all the countless stupidities into which the British nation has been of late betrayed by its avarice and irreligion."

The Rock is sorry to note an increase the past year in the number of churches in London at which "illegal and objectionable" ritualistic usages are in force. Choral celebrations have been increased from 172 to 204; the instances in which eucharistic vestments are worn from 37 to 40; incense from 10 to 14; "altar" lights from 64 to 95; and the use of the eastward position from 304 to 335. The increase is not as great as it appears, because the number of churches reported on is greater by 20 than in the preceding year. It says that there can be no question, however, that ceremonialism is rather growing than declining.

THE CANTERBURY HUGUENOTS.—A very interesting and well attended lecture upon the above subject was delivered recently by the Rev. W. Harvey Jellie (Presbyterian minister) in the French church, established by Royal assent, in the crypt of Canterbury cathedral. The church has been very recently reseated, enlarged, and greatly improved. The Dean of Canterbury was in the chair. "How lovely are the Messengers" having been very sweetly rendered by the St. Dunstan's church choir, the Dean (Dr. Payne Smith) briefly opened the proceedings. They would, he thought, agree with him that no more appropriate place for such a lecture could be found than the undercroft of that cathedral, where for three centuries and a half the French refugees who fled at the time of the Edict of Nantes had worshipped. No doubt they brought to this country habits of suffering for conscience sake, and standing up for right very much strengthened the principles of liberty in this country. Doubly indebted to them were they, not only for the many useful arts and higher degree of civilization they brought, but the firmness and will of purpose and the power of will to do what was right, whatever the consequences which they engendered. He could not help being struck when at Oxford, by the fact of there being two professors of Huguenot descent, and everywhere the refugees appeared to do well. In conclusion the Dean referred to the action of the governors of the French Hospice, Victoria-park, in collecting the various inscriptions upon the tombs of Huguenots with a view to their preservation, and mentioned that in that crypt lay one who wrote that famous hymn "All hail the power of Jesus' name," composed by a member of the Perronet family, shortly after they settled in Canterbury. Rev. W. Harvey Jellie then commenced his lecture, which was divided into sections, and interspersed with chorales and appropriate anthems. Having traced the history of Reformation in France from its commencement, the lecturer referred to the conversion of Calvin, who subsequently joined Farrell in Geneva, where they commenced their labours. English exiles returned after the barbarous reign of Queen Mary, and under the patronage of Archbishop Cranmer found a refuge. At the close a hearty vote of thanks was accorded the lecturer.

RECEPTION OF AMERICAN BISHOPS AT CAMBRIDGE.—The Bishop of Albany, on Friday, October 24th, delivered an address in St. Edward's church, Cambridge, on "Foreign Church Reform Movements," in which he recounted the origin of these movements, described their progress, and set forth the hopefulness

of their held in the Bishop them the Committe of welcor made by dwelt on America, movemen the Holy Bishop of

THE S celebratio consecrati Novembe services w bury, assi: ham, and reading th Church d During th version of in Aberde sermon w: 16. He a America a were at th for their C of ocean r Christian Church wa being in c: bishops we izations w seemed at and disabl Three bisk in solemn upper cha the gift of copacy, fo he could n

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of their future. After the service a *conversazione* was held in the library of the Divinity School to welcome the Bishops of Albany and Fond du Lac, and with them the Rev. C. R. Hale, Secretary of the Joint Committee on Foreign Relations. After a few words of welcome from Professor Westcott, speeches were made by the three American visitors, in which they dwelt on the character and work of the Church in America, and her position as to the European reform movements. On Saturday there was a celebration of the Holy Communion at St. Edward's, at which the Bishop of Albany officiated.

THE SEABURY CENTENNIAL IN LONDON.—The celebration of the one hundredth anniversary of the consecration of Bishop Seabury was held on Friday, November 14th, in St. Paul's Cathedral, London. The services were conducted by the Archbishop of Canterbury, assisted by the Bishops of Albany, London, Durham, and Winchester, the Rev. Dr. W. J. Seabury reading the Gospel. There was a large attendance of Church dignitaries and an immense congregation. During the service the same selection from the metrical version of the Psalms of David was sung that was sung in Aberdeen at Bishop Seabury's consecration. The sermon was by the archbishop, from Numbers xxvii. 16. He alluded to the relations between England and America a century ago. The American Episcopalians were at that time compelled to depend upon England for their Church government. Three thousand miles of ocean made a wide and dreary space between the Christian flocks and their bishops. Little by little the Church was dropping into decay. It was described as being in captivity. Its fragments were scattered, its bishops were met with opposition, and religious organizations were employed to assail it. When the crisis seemed at hand, and the American Church was feeble and disabled, the Scottish Church came to its rescue. Three bishops of the Scottish Church laid their hands in solemn consecration upon the chosen man in an upper chamber, and so imparted to the New World the gift of a free, valid and purely ecclesiastical episcopacy, for which John Wesley prayed, but for which he could not wait.

After eulogizing the life and character of Bishop Seabury, the archbishop said:—"The Church in America was humbled because it was loved by God. She was made to suffer long and to hunger in order to prove her strength. The successors of Bishop Seabury number one hundred and thirty-nine at the present time. From the trials of the Church lessons of patience and contentment were to be learned." The archbishop concluded his discourse by giving expression to the deep sympathy and interest felt by the English Church toward their American brethren. The Church in America, he said, had a great and glorious future before it.

The archbishop then proceeded to the celebration of the Holy Communion, assisted by six bishops—two from England, two from Scotland, and two, the Bishops of Albany and Fond du Lac, from America.

UNITED STATES.

The Diocese of Nebraska has, for the second time, elected the Rev. Dr. George Worthington to its episcopate.

NEW YORK.—*The Seabury Centennial at Trinity Church.*—The one hundredth anniversary of Bishop Seabury's consecration was held in Trinity Church, New York, on Friday, November 14th. There were present the Assistant Bishop of New York, and the Bishop of New Jersey, the rector of the parish, and nine other clergymen, Rev. Drs. Morgan, Price, Hobart, Swope, Mulchahey, Eaton, Lobdell, Wildes, and Hoffman. Several other clergy were among the congregation. The rector, the Rev. Dr. Morgan Dix, preached the sermon, from Psalm lxxxix. 3.

The Episcopalians of New York, have for twelve years carried on a successful mission work among the Italians in this city. Summer and winter the services have been conducted in the Italian language every Sunday, and private conferences at least twice a week. The large Italian colony settled in this metropolis has shown much interest in the services. The central point of the mission is in Grace Chapel, but its influence is felt in the down-town quarters, where most of the Italians dwell. They have a Prayer Book and a hymnal prepared for them in their own language. The past year the Sunday-school numbered 180 children and the candidates for confirmation were fifty-two.

FOREIGN.

For the last one hundred and twenty-five years a ship has left England annually for the Moravian Missions in the Arctic regions, not a single vessel or passenger has been lost by storm, ice-berg or wreck.

The buildings of the Y. M. C. A. recently opened in Adelaide, Australia, cost over £20,000, and are among the finest in the city. It is a remarkable fact that, for this noble structure, which covers an area of nearly three-quarters of an acre, the sum of £10,000 has been procured without any solicitation whatever. The Adelaide Association was formed so recently as 1878, and now, in six years, its members enter upon the occupancy of the most palatial edifice of the kind that is to be found in the Australian colonies. At the opening ceremony, the governor of South Australia presided.

Religious toleration is now proclaimed in Cuba. Sen. Pedro Duarte, having commenced Protestant teaching in Matanzas, complaint was made against him by the Roman Catholic Vicar, and the case was carried up to the Madrid Government. The royal decree, while declaring the Roman Catholic religion to be "official," proclaims permission for "the exercise of any other worship not opposed to Christian morals." The significant conclusion reached is thus set forth:—"It is therefore plain that the state protects the Catholic religion as its own; but at the same time it establishes the toleration of other forms of worship, guaranteeing the right to exercise those forms of worship against all kinds of aggression whatever." By these official declarations "the free exercise of religious worship is permitted in Spain to all its inhabitants, whether they be nationals or foreigners." The way now seems open for active evangelical labor in the island.

The Abyssinian is a branch of the Monophysite church, and is in connection with the Coptic Church, whose bishop resides at Cairo and appoints the Abuna, or Metropolitan bishop, of the Abyssinian Church. Their doctrinal differences and other causes have kept them separated from the rest of the Christian world for centuries, much to their detriment. Their religion is mostly a formality; the priests are ignorant, and do not understand the Ethiopic Bible, which they mechanically read to their hearers. Sermons are preached but on very rare occasions, the chief service consisting in a repetition of an extensive liturgy, and Christianity is an observance of rites, ceremonies and good deeds. The Abyssinians celebrate about 200 fast days, and whoever is not able to fast so long and often informs the priest, who, for a pecuniary consideration, undertakes the task for the petitioner.

Home News.

DIOCESE OF TORONTO.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met on Wednesday 19th inst., in the Synod office, the Bishop of Toronto presiding. The following were present:—The Bishops of Huron, Niagara, and Algoma, Thomas White, M.P., Montreal; Messrs. Geo. H. Davidson, J. Reynolds, R. Y. Walker, Q.C., Hon. G. W. Allan, Mr. J. J. Mason, Mr. A. H. Campbell, Capt. McLaren, Hamilton; B. Cronyn and E. Baynes Reid, London; Revs. Canon Norman, Montreal; F. W. Kirkpatrick, Kingston; Canon Dumoulin, J. D. Cayley, and W. F. Campbell, Toronto; Dr. Mockridge, Canon Inn, London; and Archdeacon Dixon, of Guelph. Several reports were read and moneys appropriated to different missions.

In the evening a public meeting, under the auspices of the Society, was held in the school-house of St. James' Cathedral. The Bishop of Toronto occupied the chair. He rejoiced in this great meeting as a manifestation of the vitality of the Church. They were met to enjoy a lively missionary meeting, and by virtue of that article in the Synod which made every man, woman, and child in the Church a member of a great missionary society. They had the peculiar privilege of the presence among them of a real live missionary—who had laboured for more than 25 years in the diocese of Madras—whom he would now introduce.

Rev. F. N. Alexander, in speaking of the work in India, referred to the fact that an evangelist had been for two years sustained by the association of St. Peter's in this city. Great work was being accomplished by

the great educational establishments of India. There were many languages spoken in India, but one language, spoken from the Himalayas to Cape Cormorin, was our English language. Through the medium of the English tongue Western science and a knowledge of the Holy Scriptures had been taught to hundreds of thousands of Hindoos and Mahometans. No fewer than 150,000 of the rising generation were to be found in the missionary schools alone. Thus was the light being sent into every part of India, and he might almost say into every caste and every tribe. The number of converts in South India had in ten years increased from 69,000 to 104,000. He referred with gratification to the fact that European preachers were rapidly being replaced by native preachers and evangelists. He believed God was going to give India to Christianity, and that India would do great missionary work in China and other Asiatic countries.

Mr. Thomas White, M.P., referred to the objects which the Church of England Missionary Society had in view, and the manner in which they were to carry them out. The object which this Provincial Synod had in view in establishing this society was to make a channel through which the sympathies and offerings of the Church might find a common channel. The Board could do nothing without the hearty sympathy and co-operation of the Church people.

THE BISHOP OF HURON.

next addressed the meeting. He compared the Christian Church in Eastern lands to the banyan growing up inside of a mosque, penetrating every niche and fissure, until at last it burst the confining walls and threw its arms over the ruins of the mosque. The mosque in Eastern lands must go, and the Christian Church would replace it. He had been much struck by the words of a missionary, who said that he had visited all the missionary lands of the world, and had never once seen a solitary heathen temple being built. The heathen temples were going, and who should say how many churches were rising in those lands to the glory and honor of God? We did not grasp with the certainty we should the fact that our cause was of Jesus Christ. Sometimes we grew feeble because we dissociated the work of missions from the living, personal Christ, and forgot that the work He loved most succeed. There had been three great missionary ages in the Church. The first was in the time of the Apostles, the second just after the Reformation, and the third was the present age. There was in our own times a revival which bore signs of being more than human. It was always a source of joy to the Christian to know that the Lord was coming. And was it not the duty of the Christian to do all he could to hasten that coming by seeing that the Gospel of Jesus Christ was preached everywhere, and to remember that the Gospel of His Kingdom must first be proclaimed? There were in the present age three Gospels by which the attempt was being made to emancipate man. The Gospel of commercial success, the Gospel of despair, and the Gospel of the Lord Jesus Christ. In modern times there had been schemes of human development under which man was to conquer all his surroundings and rise to a tremendous power and refinement. But history did not show that human progress had been sufficient to restrain the passions of the human heart. He referred to the great peace exhibition in 1851, when it was fondly supposed that there would be no more wars, and that the millennium was at hand, and then spoke of the numerous wars which had since dispelled that delusion. He next spoke of the "Gospel of despair," which tells us that man is descended from a long line of bestial ancestors and ends in oxygen; and said that he would not accept that in place of the record that says that our first parents were born in Eden, and that we will rest finally in the bosom of God. He believed that the cause of missions, linked indissolubly with the name of Jesus Christ, would triumph. Ruskin said that in looking at great mountains we were impressed, not with the effort which it cost to raise them as of the power which called them into being. And so in looking at the four hundred millions of China, the two hundred and fifty millions of India, we do not say, "What an effort it will be to bring these people to Jesus Christ," but look to that blessed Redeemer who said, "All power in heaven and earth is given unto Me." If the members of the Church worked earnestly in the cause of missions, the Church would go forth in new life and vigour to discharge her duties; and we should see not only a great impetus to missions but a great quickening of the mighty heart of the Church within.

The Bishop of Algoma spoke at some length on the mission work in India, which he regarded as the most promising and attractive field in the world. He quoted from Lord Laurence, Sir Bartle Frere, and two Hindoos, who all testified to the splendid work done by

the missionaries in India. Secular science and the secular schools of India were being used by Providence to aid in the work of Christianity. For the theological systems of India were closely interwoven with false systems of science, and when the false systems of science were destroyed by education the Indian systems of religion fell with them. He then turned to his own diocese of Algoma. He pointed out the grave difficulties under which the score of clergymen who officiated in that large district laboured. He thought it would be a good plan if the young men who graduated from theological colleges could be induced to spend the first three or four years of their ministry in mission work. They would come back with enlarged ideas, with a better knowledge of human nature, and with an interest in mission work which would probably last through life. In the course of his address the Bishop gave a little personal explanation. He had received an anonymous letter asking him why he did not spend his winters in Algoma. He briefly explained that owing to lack of railway facilities, he could not spend his winters in Algoma and at the same time attend to his duties in Muskoka, Parry Sound, and Nipissing. After a few remarks from the chairman, the meeting was closed with the benediction.

WYCLIFFE COLLEGE MISSION SOCIETY.—A general meeting of this society for the reception of reports was held in the College Library on the evening of the 14th inst., the President, Mr. A. Daniel, in the chair.

After devotional exercises the Sec., Mr. J. Cooper Robinson, gave a report of the work done by the society during the past year.

A year ago the society had under its care the following missions:—Roches' Point, Airlie, Washago, Uthoff and Runnymede. The first of these was taken out of the hands of the society in December, '83, by the appointment of the Rev. C. Bell. The others are still regularly supplied by the society.

Airlie Mission consists of three congregations in the townships of Mulmur and Tossorontio, 70 miles from Toronto, and is supplied with services every Sunday. Sunday schools are held in each congregation, and a branch of the C.E.T.S. was organized by Mr. A. D. Dewdney in charge during the vacation, which now numbers 113 members, all total abstainers.

Washago Mission consists of three congregations in the townships of North Orillia and Rama, 100 miles north of the city. The services in this mission are held fortnightly during the college session and every Sunday during the vacation. Mr. G. H. Gaviller was in charge of this mission during the vacation, in which a small church was erected at Cooper's Falls.

Uthoff Mission consists of congregations at Uthoff and Alma stations, on the Midland R'y, 100 and 105 miles from Toronto. Services are held in this mission every second Sunday. Mr. W. H. A. French had charge during the vacation and presented a class of 14 candidates for confirmation to the Lord Bishop of the Diocese on the occasion of his visit to Coldwater.

Runnymede Mission consists of a single congregation near West Toronto Junction. During the vacation it was under the care of Mr. Hobson. The interest and attendance of this congregation are steadily increasing; and there is also in connection with it a flourishing temperance society.

In addition to the above, the society had charge of Bradford from January 1 to April 13, and Sunderland from May till August, and also engaged in evangelistic work in the city.

The treasurer's report showed that \$575 had been expended during the year in carrying on the work of the society. The greater part of this was contributed by friends of the college.

Reports were given by the students in charge of the missions above mentioned and by others, as follows:—Messrs. A. W. Daniel and A. C. Miles, who supplied Wyebridge Mission during the vacation; Mr. G. E. Lloyd, who had charge of Sunderland till the appointment of Mr. Davidson Aug. 1; and Mr. J. Cooper Robinson, who labored during the summer at Comber, Tilbury Centre, and Merlin, in the Diocese of Huron.

WYCLIFFE COLLEGE.—The regular fortnightly meeting of the Literary Society was held Friday evening. The holding of a public meeting was discussed, and it was considered advisable not to hold it this term, but as early in the next term as possible. Mr. Lawler read "The Charge of the Light Brigade," after which a debate was proceeded with. The resolution was on the subject "that the Church of England should have separate schools in Canada." Messrs. Daniel and O'Meara supported the resolution against Messrs. Robinson and Murphy on the negative. After the speeches the chairman summed up the arguments and

called for the vote of the meeting, which decided in favour of the negative.

THE COMMITTEE appointed by the meeting of Christian Workers at Shaftesbury Hall to meet Mr. Moody at Buffalo went last week. A brief conference was held at the Genesee House, the result of which was that Mr. Moody promised to hold a three-days' conference in Toronto on the 2nd, 3rd, and 4th of December. Preparations will be commenced at once for the conference.

At the last meeting of the Senate of the University of Toronto the following resolution was carried, on motion of Dr. Wilson, seconded by Mr. Foster: "That the Senate approve of the appropriation of a site on the University grounds for the erection of a building for the use of the University College Y. M. C. A., and that they recommend the same for the favourable consideration of the Board of Trustees."

Mr. George Soltau has commenced special services in North Toronto in the Bloor street Baptist Church, and will continue every evening during the week in the same place. Bible readings will be given by Mr. Soltau every afternoon at 4 o'clock in St Paul's school-house. These meetings are undenominational and open to all.

ELBA.—Special services were held last month. Excellent sermons were preached by Rev. H. G. Moore, of Shelburne. The entertainment on Monday evening was a great success. Robert M. Ghee, Esq., M.P.P., occupied the chair. Speeches were delivered by Rev. R. A. Rooney, incumbent; Mr. Glass (lay reader), on temperance; Rev. G. B. Morley, West Mono, on self-control; Rev. A. C. Wall, Mono Mills, on church work. Rev. Mr. Marsh, of Rosemont, was unavoidably absent, being engaged in the Scott Act contest in the county of Simcoe. The musical part was well rendered. The proceeds amounted to about \$40, which will be applied to the building fund of the new church. This church has lately received from Mr. Thomas White, M.P. for Cardwell, the sum of \$50.00.

PENETANGUISHENE.—The tower of All Saints' Church is being repaired.

The Rev. G. M. Kingstone, late of the Diocese of Lichfield, England, the new incumbent of All Saints' Church, has entered upon his residence. He is a son of Prof. Kingstone, of the University of Toronto.

ORILLIA.—We are glad to learn that the Rev. Rural-Dean Stewart preached in St. James' Church last Sunday morning. He hopes to be able to preach on alternate Sunday mornings.

There is a growing interest in St. James' Sunday-school. The attendance has been steadily growing, until an addition to the school-house proper, as well as the infant class-room, is beginning to be a felt want.

The *Packet* says there was a large congregation at morning service in St. James' Church last Sunday. In the evening the edifice was crowded to the doors. The congregation has quite outgrown the present building, and soon it will have to be enlarged, or another built.

DIocese of Huron.

APPOINTMENTS.—The Bishop of Huron has made the following appointments:—Rev. Chas. R. Matthew, of Goderich township, to be incumbent of Kingsville and Colchester; Rev. H. D. Steele, of Blenheim, to be incumbent of St. Steven's Church, Goderich township; Rev. F. Ryan, B.D., of Brussels, to be incumbent of Florence; Rev. W. J. Cluff, of Walkerville, to be incumbent of Brussels, and Rev. Arthur G. Smith, of Leamington, to be incumbent of Muncey.

CONSECRATION.—St. Paul's Church, London, was consecrated on the 12th inst. by Right Rev. Bishop Baldwin. The sermon was preached by Ven. Archdeacon Sandys, who took part in the opening services in the early days, when the country was quite new. About 40 of the clergy of the diocese were in attendance, and the spacious church was filled to the doors. The music furnished by the choir was very elaborate, and skilfully rendered.

ORDINATION.—The Bishop of Huron held an ordination in St. Paul's Church on the 16th inst., when Revs. H. A. Thomas, of Wallaceburg; J. M. Gunne, of Kerwood; and Jas. Ashton, of Princeton, were advanced to the order of Presbyters, and Capt. F. Bayley-Jones, R.N., was ordained Deacon. The sermon was

preached by the rector, Rev. Canon Innes, and the service, which lasted three hours and a quarter, was impressive throughout.

CHAPEL OPENING.—The new chapel at the Asylum for the Insane was opened on Sunday last. Rev. J. B. Richardson and representative ministers from the different denominations took part, and the sermon was preached by the Right Rev. Bishop Baldwin.

Y.M.C.A.—Special services were held each evening last week by ministers of the various churches. On Saturday evening Bishop Baldwin gave an earnest and practical address.

LONDON.—The Bishop Cronyn Memorial Church in this city affords a striking and practical example of what an earnest band of Christian workers can do to enlarge and beautify the church property which is entrusted to their management and care. The Memorial Church, situated on the corner of Queen's Avenue and William street, was built in 1873, to the memory of Bishop Cronyn, first Bishop of Huron Diocese. Shortly after its erection the present schoolhouse was built. The first incumbent was Rev. W. H. Tilley, of New Brunswick. After an incumbency of three and a half years he was removed to Toronto, and was succeeded by Rev. J. B. Richardson, the present rector. The first improvement was made in 1879, when the transepts were built, and the school-room was connected with the church by a corridor. A bible class room adjoining the school-room was also built at this period, and the expense of the improvement in this year amounted to \$3,000. In the summer of 1882 the interior of the church was handsomely frescoed, at an expense of \$1,000, and the beautiful and artistic appearance of the interior fully compensated for the outlay. At the same time the chancel and aisles were carpeted, which added to the comfort and appearance of the church. In the summer of 1883, the trustees of the church were in a position to say that the entire church property was free from debt, with a considerable amount to the credit of the church. About twelve months ago the management took advantage of an opportunity offered to concentrate the property, and build a rectory adjoining the church. The new Rectory is the design of Peters & Jones, and is of domestic gothic architecture. It is a three-storey building, built with high stone foundation and white brick with red brick facings. It contains nine bedrooms, drawing-room with folding doors, dining-room, bathroom, kitchen, with a verandah to the front and on the side of the house, and a balcony. Altogether the building is substantial, commodious and artistic. The cost of the building, exclusive of the land, will be \$6,000. It is nearly finished, and Mr. Richardson expects to occupy it about the first week in December. The schoolhouse has been enlarged to the southward about 30 feet, on a level with the original building. The enlargement consists of a room, separated from the main building by folding doors, in which the bible classes will be held. Adjoining the enlarged portion of the school-room, and connected with it, is built the sexton's house, a commodious and comfortable two-story building, consisting of six rooms, and designed after the same style as the other buildings. At the same time that the present improvements were being made the chancel was extended several feet to afford better seating accommodation for the increased choir. Seats similar to those used by the adults will be put in for the choir boys. The two prayer-desks have been brought out to correspond with the extension of the chancel.

LONDON SOUTH.—Bishop Baldwin preached a special sermon to young men in St. James Church, London, South, on Sunday evening last. The bishop preached with his characteristic earnestness to an overflowing congregation.

SARAWAK.—The church here has been vacant for eighteen months, and the absence of a clergyman was sorely felt by the people. After Bishop Baldwin's visit a short time ago he made arrangements for the church to be supplied. It is gratifying to know that the Sunday School has been kept up with unflagging energy.

WOODSTOCK.—The rural-decanal chapter met in Old St. Paul's Church on the 13th ult. The service in the morning was of the usual character. The sermon was preached by Rural Dean Bland. The subjects discussed were:—1st, "The Qualification of Sunday School Teachers," by the rector, the Rev. A. A. W. Hastings; 2nd, "The Leaflet," by the Rev. E. B. Hamilton, of Eastwood; 3rd, "The Sunday School from a moral and religious standpoint," by Wm. Carlyle, Esq., I.P.S.;

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Mrs. P Tempera address: Pearson, audience: which s was held Bishop p noon Mrs in the Ol Mr. and on Sherb sued to fi Pearson, During t on "Wo of Elizab ling, Ros influence She also their infl side. At Bishop J also to M ing open that the 1 of Mrs. F

and 4th, "The relation of the church to the Sunday schools." These subjects were eloquently canvassed and much information afforded on the occasion of both meetings. A handsome collection for S.S. uses was secured.

EASTWOOD.—The Sunday School in connection with the English church here closed a very successful season's work last Sunday, thanks to the efforts of the worthy incumbent, Rev. Mr. Hamilton. Over fifty choice books were given out to the worthy ones. Three valuable books were presented by J. Edmonds, Esq., to the three successful competitors in his class of a written examination. Miss Sarah Overholt deservedly carried off first prize, Frank Perry the second, and Amelia Perry the third. The attendance this summer has been larger than any previous summer; in fact everything about the church, which is the oldest in the diocese but one—bordering on its fiftieth year—is in a more prosperous condition than ever before. —*Woodstock Review.*

DIocese OF MONTREAL.

A meeting of the bishop and clergy was held in the Synod Hall on Monday morning, the 17th inst., at 9.30. A report of the work of the city missionary, the Rev. H. J. Evans, was read, and a committee was appointed to select a site for a new church, which is to be built beyond the city limits towards the north, in a district where the City Missionary has been holding services.

We regret to learn that the Ven. Archdeacon Lindsay, of Waterloo, has been confined to his house by a serious attack of illness, congestion of the lungs. Mr. Walter Lindsay has recovered from the attack of typhoid fever, but another member of the Archdeacon's household is now suffering from the same disease.

The Rev. H. Plaistead, of the Mission of Aylwin, has been for the past four months at that portion of it known as River Desert, visiting the adjacent townships. The two most northerly of these are 30 miles away and very difficult of access, except in dry summer or frozen winter. Altogether 8 townships have been visited. Taking the Desert and Six Portages as centres, there are 280 Protestants in the immediate neighborhood. When the winter roads are made Mr. Plaistead intends reaching Bascatong, 50 miles, and the Sturgeon, 60 miles, North of the Desert. Beyond these there will be still very distant depot farms (Lepine, Toggan, Tomasine, etc.), but it is doubtful if these can be reached. A visit was paid to a churchman living in a Roman Catholic family. The clergyman was received heartily by all the household; and they had reading and singing, both in French and English, and at parting a hearty request was made to the clergyman to visit them again. It is intended to hold a French service in a cottage, which contains 15 individuals of one family (with another family of 7 or 8 living close). These people are French Presbyterians, but their own minister being unable to preach in French, they have been long without ministrations of any kind. Altogether Mr. Plaistead has held 37 Sunday services, 27 classes (Day school, Sunday school, or for practising hymns), paid 185 visits and travelled 1018 miles.

Mrs. Pearson, vice-President of the British Women's Temperance Association, has been giving a series of addresses on Temperance during the past week. Mrs. Pearson, who is a powerful speaker, has attracted large audiences every night in the different churches in which she has spoken. On Thursday the meeting was held in St. George's Ch. Sunday School, the Bishop presiding on the occasion; on Friday afternoon Mrs. Pearson addressed a large gathering of ladies in the Olivet Baptist Church, and on Friday evening Mr. and Mrs. Gault held a reception at their residence on Sherbrooke-street. About 400 invitations were issued to friends of the Temperance cause to meet Mrs. Pearson, and their spacious rooms were well filled. During the course of the evening Mrs. Pearson spoke on "Women's Influence," proving, by the examples of Elizabeth Fry, Florence Nightingale, Grace Darling, Rosa Bonheur, Adelaide Proctor, and others, the influence that woman can exert in every sphere of life. She also appealed to the gentlemen present to use their influence in always voting on the temperance side. At the close of Mrs. Pearson's address, the Bishop proposed a vote of thanks to that lady, and also to Mr. and Mrs. A. F. Gault for so kindly throwing open their house on this occasion, and suggested that the most suitable expression of their appreciation of Mrs. Pearson's work would be that everyone pres-

ent, who had not hitherto done so, should immediately wear the blue ribbon, and give Mrs. Pearson the pleasure of pinning it on them. Ice cream and other refreshments were served in the dining room, and the company dispersed soon after ten.

The mission of Mascouche, which is under the charge of the Rev. T. Hood, is in a flourishing condition. The attendance at the church is good, and the people have lately been making collections for the purchase of an organ. \$100 have been already collected, and the instrument will soon be purchased. Many necessary repairs have been done to the church, and it is hoped that the parsonage will soon be set in order.

DIocese OF ALGOMA.

MISSIONARY WORK IN ALGOMA.

(Continued.)

The service at the "Slash" was followed by a business meeting, at which the erection of a little church was discussed and a resolution adopted providing for an early canvass of the neighbourhood, as to the amount of money, material and labor to be contributed, the Bishop, as in similar cases, promising some aid from the Diocesan Fund and also from the S. P. C. K.; after which we groped our way back to our host's comfortable concrete farmhouse by the light of a stable lantern.

Next morning, after breakfast and family worship, a start was effected about eight o'clock, our objective point being Providence Bay, on the south shore of the island and looking towards the open expanse of Lake Huron. The distance was only 15 miles, but, thanks to the state of the roads, it took five hours and a half to traverse it. Imagine our disappointment when we found on our arrival that, owing to some mistake, the printed notices which had been forwarded had never been posted, and hence the settle knew nothing of the service. In half an hour, however, the residents in the immediate neighbourhood were informed of our presence, and a goodly little congregation gathered, who, after the Litany had been said, were addressed by the Bishop on the subject of the Church of England, her history, traceable through the Reformation back to the Apostolic days, and her Prayer Book, breathing in every page the spirit of a scriptural devotion, as well as primitive Apostolic piety—the high honour (unparalleled in any other religious communion) in which she holds the public reading of God's word, without note or comment—the large share enjoyed by the laity in her public worship, and, above all, the singular prominence she gives in every page to the Name that is "above every name."

There are no less than thirteen Church of England families in this neighborhood without a church and without the church's ministrations, save in so far as Mr. Cole, at a distance of 30 miles, is able to supply them. The members whom we saw promised, however, to canvass the little community thoroughly as to the erection of a little church before Mr. Cole's next visit on the 25th inst. By the 4.30 p.m. we were once more rolling away on our road to Crawford's School House, which, after striking Old Woman's Lake for some distance, we reached by 6.30 p.m., under the guidance of a good old Scotch Episcopalian whom we overtook. The service was attended by a large congregation, not a few of whom, judging by the buzz of excitement awakened by his entrance, were curious to see what kind of a creature a bishop was. Curiosity, however, soon gave way to better feelings, as the service proceeded, and the preacher unfolded his message. Here, again, a little cluster of church families are as sheep without a shepherd. Oh, when will the Church of England understand her duty to her own children who are scattered abroad? Can it be wondered at that multitudes of them whom she leaves uncared for must meet with one of two fates. Either absorption into the ranks of Nonconformists or consignment to the misery of practical apostasy. But at whose door will the blame lie? That night, it goes without saying, we slept without rocking, and woke up to snatch a hasty breakfast, and resume our journey over roads most determinedly hostile to progress, in the direction of Big Lake, which we reached at 1.30 p.m. Having dined at Mr. Trowbridge's, we adjourned to the school-house close by, and held service. The congregation was good, and attentive—among them Mr. and Mrs. B., Mr. H., sen. and jun., Mr. C., of McDonald's Mills, and others, all of whom had the same sad tale to tell of religious destitution, some of them not having seen the face of an English Church clergyman, or taken part in any of her services for six years! Think of this ye well fed city churchmen and churchwomen, who have your weekly, nay daily services almost at your very door, and your

pastor within easy call when the hour of trial or sickness comes. You are sorry, doubtless, for the sad plight of your brethren in Algoma, but the question is, *how much* are you sorry? Big Lake was, for the present, our last point of visitation in the interior of Manitoulin Island. Leaving it at 4 p.m. we got to McDonald's Mills by six o'clock, (three and a half miles an hour and thence to Manitowaning, over what, I think, were) without exception, the worst roads I have ever traversed, at 10.30 p.m., having spent eleven hours on the day's journey. It need scarcely be added that we were glad to see the friendly lights of the Evangeline once more, and that no time was wasted before the Episcopal mind and body were seeking and finding a perfect rest from the fatigue of these three days in the silent recesses of her inner cabin.

(To be continued.)

The Board of Management of the Domestic and Foreign Missionary Society adjourned on Thursday after a three days' session. The work in the missionary diocese of Algoma was discussed, and a notice of motion was given making a fixed minimum sum for Algoma a first charge upon the contributions for domestic missions. The next meeting of the Board will be held at Ottawa on the 15th April next.

SEGUIN FALLS.—Mr. A. J. Young, the Catechist in charge of this mission, begs to acknowledge with many thanks a parcel of gifts for the Sunday scholars Christmas Tree from the C.W.M.A., per Mrs. O'Reilly, Toronto.

DUFFERIN BRIDGE.—A thanksgiving service for the blessing of harvest, was held at St. John's Church, on Sunday evening, the 9th Nov. Several members of the church and their friends assembled on the previous Saturday and decorated the church most tastefully and appropriately. The thanksgiving offertory, amounting to \$3.25, was sent to the treasurer for the "Widows' and Orphans' Fund." The offering of vegetables, &c., were afterwards sent to Maguettawan, for the use of the Catechist, Mr. A. J. Young, and his family.

Correspondence.

PROHIBITION.

To the Editors of the Evangelical Churchman.

SIRS,—In your paper of November 6th I notice with regret an editorial from which it would appear that you, like many others, are carried away by the wave of popular excitement in reference to the so-called Scott Act that is sweeping over the land, and which seems to obscure men's sober judgment, and prevents their having a proper regard for the rights of their neighbour when they are able to rule over them by a tyrant majority.

Do not suppose, Sirs, for one moment that I intend to occupy the position of an advocate of the licensed tavern keepers, and that I do not view drunkenness as a sin against God and a curse to mankind. I think that the sale of spirituous liquors by retail a serious evil, and should be still further restricted, but light wines and beer should be still obtainable by those who require them for reasons I will give hereafter.

Further, that whatever repressive action is taken it should be by the Dominion Government, to take effect upon the whole country simultaneously, and not by establishing a prohibitory law in separate cities and counties, presenting the extraordinary spectacle of a country in which an act which is no offence against the law in one county is a punishable offence in the next, so that on one side of the road liquor may be sold according to law, and on the other side the person selling may be punished.

Christians are bound to exercise temperance in all things, but nowhere in the word of God can be found a command for total abstinence; on the contrary, a full and expressed permission is given for the use of wine, both in the Old and New Testaments, and in the latter by our Lord and Master, who created wine for the festivity of the marriage feast, and rendered its use sacred in the solemn rite by which he symbolized his blood poured out for the sins of all mankind. When ministers of the gospel advocate the passing of the "Scott Act" are they not casting a doubt upon the power of their Divine Master whom they preach, virtually denying that His grace is sufficient to raise the fallen and sustain the penitent when they invoke the aid of the State to accomplish that which they admit the Church of Christ has failed to do?

As you recommend for the study of your readers the

questions contained in your article I trust you will kindly find space for this letter in your journal. To the following statements I take exception: 1st. You say that "light wines and beer should not be exempted from the operation of a prohibitory law." 2nd. "That they do the same harm more slowly, but not less surely, than the stronger liquors; that they create the appetite which will demand stronger stimulants; that there is no necessity for them, physical, social, or economic." These propositions are simply assertions resting on your own statement, without a shadow of proof, and to which experience gives a complete denial. We have only to look around us and see the large numbers of respectable, useful men and women, and many good Christians too, who are not total abstainers, but strictly temperate persons who have never been known to exceed in their lives, and in them no appetite has ever been excited for stronger stimulants. Some, and a great many, of the holiest and best men the world has ever seen have not been total abstainers, but have used the wine that God has given to man with temperance and sobriety.

For the young, the strong, and the vigorous there is no necessity for the use of stimulants, but when the powers of life are on the wane many persons receive the greatest possible benefit from the moderate use of wine and beer, life is prolonged, and the health of the person benefited. This, I think, almost every medical man of repute who is not affected by total abstinence opinion will tell you that such is the case.

The proportion of persons who are habitually intemperate, even with the easy means by which intoxicating drink can now be obtained, bears but a very small proportion to the temperate and total abstainers, probably not more than five per cent., and would be much less if wine and beer were the only liquors obtainable, as it is a fact noticed by travellers that in wine-producing countries very little intemperance exists.

The late scientific researches into the manner in which typhoid fever, cholera, and other diseases are propagated by the use of water that is contaminated fills the minds of thinking persons with alarm, for the report made recently by a learned professor of chemistry, a member of the British Association of Science, in which he virtually says that the water of Toronto Bay is poisonous, is a matter for serious consideration. For if the Scott Act should pass in your city the unfortunate traveller not being able to obtain a glass of beer or claret, must drink poisonous water, which is his only alternative, and run the risk of being laid up by serious disease. As a traveller myself I know that the water in most of our large cities is not pure, and frequently occasions illness to those not accustomed to it, and yet we are to be compelled to drink it, even at that risk, if this prohibitory law passes. If this is not tyranny I do not know the meaning of the word.

You say "Ought compensation to be given those whose business is taken away by prohibition?" Your answer is "No." Suppose a man, acting in good faith of the law, within the law, protected by the law, invests his means in the building of a brewery, the Scott Act passes, he can no longer sell his product, his building being comparatively useless for any other purposes, and his casks, his vats, and all the appliances of his business are valueless, he loses his means, and is a ruined man. Is it right, is it just that this man should receive no compensation? You assert that his property is destroyed for the public good, then why should not the public compensate the party in the same way in which the law gives compensation in the case of a road or a street made for the public good, the making of which injures or destroys your or my property? The public must pay for the damage on the ground that the injury was done to the individual for the benefit of the public.

I regret, Sirs, that the approval of spoliation and injustice is so apparent in the article referred to in my letter, particularly in a religious journal of usually so high a tone as the EVANGELICAL CHURCHMAN, and can only suppose that in this case the zeal of the Editors led them to overlook the effect of some of their remarks.

Yours respectfully
Guelph, 15 Nov., 1884. A SUBSCRIBER.

CATHEDRALS.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—The late Dean Close said that cathedrals "were great icebergs which froze up everything that came under their shadow," but I perceive by your paper that we are to have such an "iceberg" here, at which I confess, though grieved, I am not astonished, for "Churchianity" is now the fashionable substitute

for Christianity, and they have been attempting to introduce them into the U. S., where, according to *The World*, in about sixty dioceses, there are now six cathedrals. Those of Texas, where the bishop stands alone; of Illinois, where the staff consists of the bishop and a dean; and of Maine, where the bishop, who is also both dean and rector, has one canon (does this staff count as two or four?), can be considered cathedrals only in name, but at Milwaukee they have a full cathedral staff, thirteen in all, and five hundred and five communicants (or one cleric to every thirty-nine), while, as *The World* added, in Boston, where there is no cathedral, at Trinity Church there are one thousand communicants in the sole charge of Dr. Phillips Brooks and one assistant minister.

Only last year a London journal said, "Our cathedral cities have become a very bye-word for spiritual deadness, and the failure of the cathedral system to promote spiritual life has been so conspicuous that a Royal Commission is now still sitting to see whether it will be possible to so amend it as to make the cathedrals worth preserving," and four years ago the *London Church Association Monthly* described them as follows:

"Protestants are apt to forget that these imposing piles—one in every diocese—were originally designed for huge Mass-houses, where the worship of the wafer-god and the cultus of the Virgin might be carried on with extraordinary pomp. They can therefore only be regarded as "monuments of idolatry," and though often spared by the reformers from æsthetic motives, they are none the less perilous to a sensuous age or to a backsliding church. Even now we are busily engaged in restoring, at an enormous outlay, whatever our Protestant forefathers destroyed, and thus is the way being rapidly prepared for a return to those blasphemous rites and superstitions vanities which it was the glory of the Church of England to have cast off—as we fondly hoped for ever! That such is the real tendency of cathedral services was clearly—albeit unwittingly—shown in a sermon preached by the Bishop of St. Andrew's on the occasion of the recent consecration of St. Mary's Cathedral, Edinburgh, in the presence of the Bishop of Peterborough and twelve other prelates.

"Is it too much," the Bishop said, "to hope that the erection of this Cathedral will give such an impulse to the religious sentiments of the people of this country—such an impulse as may carry them forward and place them ecclesiastically upon ground less removed from the great landmarks of historical and Catholic tradition than that whereon they at present stand?"

And thus, if the Bishop's dream be realized, the land of John Knox is to be redeemed from Protestantism and restored to Catholicism by the subtle and seductive influences of cathedral worship. Will such centres of diocesan life conduce to the welfare of the Protestant Church? I trow not.

A. B. C.

THE WORK OF THE PASTOR.

To the Editors of the Evangelical Churchman.

SIRS,—The following observations of the Bishop of Liverpool in his recent charge to the clergy of his diocese are worthy of attention on the part of more than one of the Evangelical ministers in our Church in this diocese. I trust it will not be considered out of place for a layman to refer to this inasmuch as it is the people and not the minister who are necessarily the best judges of this matter, as also of some others to which I have not time now to refer. The bishop's remarks were as follows:—

"It is my settled and deliberate conviction that a clergyman of comparatively moderate gifts, who preaches the gospel and gives a large quantity of his time to pastoral visitation and personal dealing with souls will be found at the last day to have done more for the cause of Christ than a clergyman of far superior gifts who, although he preaches the same gospel most faithfully, is only seen in the pulpit, and in the lecture room, and on the platform, but is never seen in the houses of the people."

Yours, &c.,
READER.

THE C. E. T. S.

To the Editors of the Evangelical Churchman.

SIRS,—Two years ago there was not a single branch of the C. E. T. S. in the Diocese of Toronto. Eight-

teen months since we had only seven branch associations. In September of 1883 fifteen were reported, and at the present time we have nearly 70. From one end of the diocese to the other the C. E. T. S. is in active work, and where the ground is not quite covered we hear that willing ones are coming forward to lend their aid in filling up the vacant space.

Our diocesan society has done and is doing a good work. Our branches are doing splendid work, but more can be done, more should be done, more must be done. The Society has a direct claim on the sympathetic liberality and the helping hand, and the helping voice of every Christian man and woman in our church.

At the annual diocesan meeting held the other day it was shown that funds were needed to carry forward the work. The receipts did not equal the expenditure. The co-operation, sympathy, and support of all interested in the means employed by the C. E. T. S. for the carrying on of the great work is of course earnestly asked, and funds to this end are earnestly needed. I do not believe in begging. I believe, however, in calling attention to the wants of our diocesan society. I confidently hope that this is all that is necessary, and that our temperance brethren will put themselves in communication with our worthy Vice-President, Mr. Hoyles, and our indefatigable secretary-treasurer, Mr. Mercer, and see that the help required is forthcoming. We want to break up new ground, we want to aid weak districts, we want to promote further success and further usefulness throughout the diocese. We want to send forth sound temperance literature. We want to employ a travelling agent or organizing secretary, and as far as possible we want to promote this work of the diocese from one common centre—one Diocesan Board. All this cannot be done without funds, and while we may congratulate ourselves on our numerical strength, increased as it has been during so short a period, we have to remind our brethren of our financial weakness.

Our Church has a particular responsibility in this matter of temperance. It possesses a splendid parochial machinery for carrying on the work. As churchmen our influence in the good cause has already been felt and appreciated, but we must continue this influence and increase it. We will not forget what other congregations of Christians have done before the Church of England was roused to action—we know them for the work they did—we unite with them, now in the work they are doing. We love our church and our C. E. T. S., and its influence for good. The very connection between them is the assurance of its permanent success, since there is the religious principle directing it in all its undertakings.

No one can estimate, in my humble opinion, the value of the service that our churches have rendered, both to religion and morals, in taking up in the earnest way they have done, this temperance movement; and because it is a distinctly religious movement so will its success be permanent, and its benefit lasting and real.

Your obed't servant,
Toronto, 24th Nov., 1884. RICH'D. SNELLING.

WINE IN THE APOCRYPHA.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—Would you be so kind as to explain in your next issue how a member of the Church of England, in full standing and a subscriber to the 39 Articles, can conscientiously work for a prohibitory liquor law. Of course, I take prohibition apart from any question of temperance work.

In Art. VI. it is laid down that "the other books (as Jerome saith) the Church doth read for example of life and instruction of manners," &c. Now, in Eccles. chap. 31 from v. 24 and chap. 32, I find remarks which seem to go distinctly against prohibition, and the words of the "Declaration," "take it in the literal and grammatical sense," too, all preclude any arguing around the point, that the article plainly lays down the rule of moderation rather than prohibition. In 1 Esdras, in the disputation at Darius' court, strong language is used against wine, but it only occurs in a narrative of an occurrence.

In Eccles., however, the intention of the writer, as evidenced in his preface, was to lay down the teachings he had gathered from the law, and thus his remarks, when endorsed by the Article, present an example of life not compatible with prohibition.

Yours truly,
G. B.

Glencoe, Ont., Oct. 25, 1884.
N.B.—We will subject the witness cited by our correspondent to an editorial examination in our next.—
Eds. E. C.

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The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME.

C. OF E. TEMPERANCE SOCIETY OF THE DIOCESE OF TORONTO.

REPORT OF EXECUTIVE COMMITTEE, NOV. 13, 1884.

The Executive Committee of the Church of England Temperance Society of the Diocese of Toronto, in presenting their first annual report, do so with a feeling of thankfulness at the solid progress that has been made since the first annual meeting of the Society, held in November, 1883. At the same time the Committee feel that very much more might have been accomplished, and they lament the great apathy in regard to the Church of England Temperance Society that is apparent in many parishes in the Diocese.

In his opening address to the Synod in June, 1884, the Bishop of Toronto, from returns made to him, extracted the following facts for the information of the Synod:—

"There are now in operation 52 branches in 48 parishes or missions. In Toronto 17, viz.:—St. James', St. George's, St. John's*, St. Stephen's, St. Anne's, St. Peter's, St. Luke's, The Redeemer, All Saints', St. Matthias', Grace Church*, St. Bartholomew's (Band of Hope only), St. Matthew's, St. Philip, Ascension, Christ Church, Deer Park, and St. Mark's, Parkdale. In Peel, 1—Brampton. In West York, 1—Carlton. In East York, 5—Atherley, Brooklin, Cannington, Uxbridge, Whitby. In West Simcoe, 3—Mulmur West, Stayner and Creemore, Rosemont. In East Simcoe, 4—Barrie, Orillia, Waubaushe, Wyebridge and Waverley. In Durham, 9—Bobcaygeon, Bowmanville, Millbrook, Lindsay, Manvers, Omemee, Perrytown, Port Hope, St. John's; Port Hope, St. Mark's. In Northumberland, 6—Ashburnham, Otonabee, Brighton, Cobourg, Lakefield, Peterborough. In Haliburton, 2—Haliburton and Minden.

"The total membership of these branches is returned as 5,615, of whom no less than 5,445 are abstaining and 1,170 temperate members.

"There are also reported 24 Bands of Hope, with an aggregate membership of 2,629."

Since the above returns were made branches have been formed at Aurora, Bondhead, Campbellford, Grafton, Mono Mills, Newmarket, Port Perry and Woodbridge.

Branches of the Church of England Temperance Society have also been formed in many parishes beyond the limits of this Diocese, and among them the following have been in communication with this Society and have purchased some supplies:—Ailsa Craig, Airlie, Amherstburg, Belleville, Brantford, Elora, Galt, Gananoque, Georgetown, Guelph, Kingston, London, Mansonville, Mattawa, Morpeth, Ottawa, Owen Sound, Paris, Shiguindah (Manitoulin Island, Sherbrooke, Streetsville, Watford, Wardsville.

In reference to the above figures the Committee desire to impress upon the branches the great importance of accuracy in regard to the statistics of the Society, and would recommend frequent revisions of the roll of membership for that purpose.

The Committee extract from the same opening address the following admirable description of two of the principal events in connection with the Church of England Temperance Society during the past year:—

"On two memorable occasions during the year the Church of England Temperance Society of Toronto has come prominently before the public in the advocacy of the cause. In February a movement against the granting of shop licenses for the sale of liquor was undertaken, when a deputation of the various temperance societies to the City Council was headed by the Church of England Temperance Society, and the passage of the by-law submitted to the ratepayers for the withdrawal of grocers' licenses, was attributed very largely to the active efforts and influence of its members. On Monday evening, 24th March, the Society convened a mass temperance meeting in the pavilion of the Horticultural Gardens, with a view of demonstrating the strength of the cause, and giving voice and expression to the public sentiment on this great question. It was a magnificent triumph, not easily to be forgotten, and eloquent with a significance not lightly to be disregarded. The spacious building was densely

packed with an enthusiastic audience; on the platform I had the gratification of welcoming representative temperance workers of various organizations and of every denomination, ministers and laymen; and two most powerful and impassioned addresses were delivered by the Hon. the Minister of Education and the Right Rev. the Bishop of Huron."

In July a letter was received from Mr. Graham, of the C. T. S. of the United States, stating that the Bishop of Rochester (England), would be in Toronto on or about August 11th, and would be willing to preach and speak for this Society. Accordingly, arrangements were made for sermons at St. James' and St. George's and for a public meeting. The Bishop's arrival was, however, delayed, and the proposed meeting had to be twice postponed. It however took place on August 13th, and was fairly well attended.

The Committee earnestly recommend that a mass meeting, under the auspices of the Society, be held at least once a year. They are satisfied that this will be beneficial to the cause of temperance in general and will tend to greatly strengthen the standing of the Church of England Temperance Society in public estimation. They would, however, suggest that at any subsequent meetings of a public character, care should be taken to bring forward the dual basis, that great principle upon which the Church of England Temperance Society is founded, in which its strength lies, and of the merits of which it is important that the public should be fully informed.

During the month of July last an excursion of the city and neighbouring branches was held at Victoria Park. The Committee regret that for various reasons the attendance at the excursion was not so large as might reasonably have been expected, but they recommend that the experiment be repeated during the summer months of next year, and efforts made to insure an open air demonstration that may be worthy of the Church of England Temperance Society.

FUNDS.

In a recent leading article in *The Church of England Temperance Chronicle* it was remarked as a fact that in England temperance people did not seem to have learned "the grace of giving." Certainly, as far as the Church of England Temperance Society in this diocese is concerned, the experience is the same. The Executive Committee have found themselves much hampered in their work by lack of funds, and unless some means can be devised for remedying this evil, the usefulness of the Church of England Temperance Society will remain much smaller than it ought to be. For this reason it has been found impossible to make the appointment of an organizing agent, as suggested by the Synod nearly two years ago. The need of such an officer is great, and the Committee urge strongly upon the Society the importance of taking immediate steps in this direction. As one means of supplying the necessary money for this purpose the Committee recommend that on Temperance Sunday a special collection for the Diocesan Church of England Temperance Society be taken up in every church. If the preachers on that occasion will be careful to impress upon their hearers the duty of giving liberally towards this branch of church work, it cannot be doubted that a large sum will be raised and the power of the Society for good will be greatly increased.

The financial statement of the Committee for the past year will be found on the last page of this report.

LITERATURE.

A statement showing the number of periodicals circulated during the past year is annexed to this report.

It is a matter of regret that so few of the branches (as far as can be known) subscribe to those excellent papers, *The Church of England Temperance Chronicle* and *Church of Ireland Temperance Visitor*. No better means can be found of stimulating and keeping alive an interest in temperance work, than regularly reading the accounts in these papers of the grand efforts being made by the Society in the mother-land, and each branch is earnestly recommended to subscribe for at least one copy of these papers for perusal by its members.

The Committee deem it advisable to utter a word of caution to branches upon two points. The first is well put by a recent writer on "Temperance Teaching," whose paper is said by *The Church of England Temperance Chronicle* to be "written in a manly and robust spirit." Referring to entertainments, he says:—

"Canon Ellison, whose sincerity and devotion in the work of temperance none will question, during the recent anniversary of the Church of England Temperance Society, called attention—and not a moment too soon—to what he felt to be a danger and an evil in the

working of the Society, namely, the 'entertaining feature of our meetings.' I have, all through my public life, looked with great jealousy and fear on this feature. There is usually very little talking in it; in some cases, none at all. These things are useful and helpful up to a certain point, but when everything else has to stand on one side for them, which is now very common, what can we expect in the way of either mental knowledge or moral power?"

The second is in reference to the duty placed upon the members of both sections of the Society to remember and respect the rights of each other, and to be careful not to exalt the one section to the disparagement of the other. There is reason to fear that injury has already sometimes been done to the Society by a neglect to recognize the first principle of the constitution, namely:—"Union and co-operation, on perfectly equal terms, between those who moderately use and those who totally abstain from alcoholic drinks, in endeavouring to promote its objects."

Above all these matters, however, the Committee would urge most earnestly upon all members the importance of constantly bearing in mind the religious aspect of the work of the Church of England Temperance Society.

In the words of our Constitution, "The true hope of permanent reformation lies in the growing knowledge of a Saviour Jesus Christ and the power of the Holy Spirit sought in the use of all appointed means of grace," and great stress is placed in the constitution, upon various means therein pointed out, for accomplishing this reformation, and the Committee urge that as far as possible these means be faithfully pursued in "the distinct recognition that as intemperance is a sin, so all efforts to remove it shall be made in dependence on Him who is the one Saviour from sin."

The Committee desire to put on record their high appreciation of the devotion of the Hon. Secretary-Treasurer, G. Merser, Esq., to the duties of his office during the past year, and would also gratefully remember the kindness of Miss G. Merser in attending for several hours a day regularly at the Synod office, and taking charge of the literature of the society.

In retiring from office the Committee would earnestly impress upon all members of the Church, and especially upon the clergy, the duty of not merely giving their countenance to, but of also manifesting cordial sympathy with, and active co-operation in, the work of the Society. This Society is the creature of the Synod of the Diocese; its claims upon all Churchmen have been strongly and eloquently asserted on many occasions by the Bishop of Toronto. Its special importance to clergymen has been very recently set forth in the following pastoral letter on the subject, which has been addressed by the Bishop of Manchester to the benefited clergy of his diocese:—

"Manchester, Oct., 1884.—My Reverend Brother,—I have been asked to write a few lines in commendation of the Church of England Temperance Society, which I very cordially do. I have felt from the very beginning of its existence that the Society, to vindicate its title, ought to seek to organize and acquire a home, if possible, in every parish in the land. The work would thus become co-extensive with the work of the Church itself. It is, I believe, endeavouring to do this, and if you can in any way set forward the attempt in your own parish and among them, I think you would be doing what would re-act with much advantage upon your own work as a pastor of souls—work which, as we all know, intemperance does so much to hinder and frustrate. I remain, your faithful friend and bishop,
"J. MANCHESTER."

PUBLICATIONS CIRCULATED FROM THIS SOCIETY.

Fireside News, 1; Church of Ireland Temperance Visitor, 7; Young Standard-Bearer, 452; Hand and Heart, 98; Church of England Temperance Chronicle, monthly edition, 37; Church of England Temperance Chronicle, weekly edition, 22.

*It is stated that these Branches are not in active work

ST. PHILIP'S BRANCH, TORONTO.—The following attractive programme has been arranged by this branch for its meetings this season, all of which are entirely free and open to the public:—

October 30—Lecture by Mr. Thos. Bengough.

November 27—Address by Hon. S. H. Blake.

December 11—Lecture by Mr. J. S. Spence.

January 22—Lecture by Rev. J. F. Sweeny.

February 19—Lecture by Rev. T. W. Paterson.

March 19—Address by Mr. W. H. Howland.

April 16—Paper by ———.

May 14—Lecture by Rev. J. F. Sweeny.

There will also be vocal and instrumental music at all these meetings.

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.

FIRST SUNDAY IN ADVENT, NOV. 30.

Collect for First Sunday in Advent to be repeated with the other Collects in Advent until Christmas Eve.

MORNING LESSON.

Isaiah i.

John i. v. 35 to v. 43.

EVENING LESSON.

Isa. ii. or iv. v. 2.

John xii. v. 20 to v. 42.

The Evangelical Churchman

TORONTO, THURSDAY, NOV. 27, 1884.

EDITORIAL NOTES.

We are most thankful to learn that Mr. Moody has acceded to the earnest request of many of our influential citizens and Christian workers, and will (D.V.) hold a three days' mission in Toronto, beginning Tuesday, December 2nd. An editorial writer in the Brooklyn *Eagle* of the 6th instant, writing of Mr. Moody says:—"Such a man can no longer be ignored or sneered at, and the future religious historian of the nineteenth century can no more omit Mr. Moody's name from the religious forces of the time than the historian of the eighteenth could omit the name of John Wesley." A missionary of the C. M. S., at present in our city, relates with great delight the evidences not only of the extent but the permanence of Mr. Moody's work in London and in the English universities. May a rich blessing follow his work in Toronto.

At a recent temperance meeting over which the Bishop of Exeter presided, strong speeches against "moderate drinking" were made by the chairman and others. The London *Lancet*, which has always been in favour of moderate drinking, in referring to the lecture makes the following statement, which certainly yields all that total abstainers demand. No sensible man reading it can fail to see that if this case be as the *Lancet* puts it, the opponent of moderate drinking is more than justified. This is what it says:—

"The Bishop of Exeter and others have been declaiming against moderate drinking. It is high time to define what moderate drinking is not. It is not drinking in public-houses; it is not drinking on the sly; it is not drinking early in the day; it is not drinking by itself at other than meal-times; it is not drinking to procure sleep or to relieve pain. All men, and especial-

ly all women, who do such things, are not moderate drinkers, and had better beware. A moderate drinker takes a very limited quantity once or at most twice a day, with food, such a quantity as does not make him stupid or even sleepy, such as leaves him cool and unexcited. The moderate drinker takes the lightest forms of alcohol, and takes even these with care. He knows the power of alcohol to produce disease and is on the lookout for any indication of harm or excess. We do not think it proved that such persons become drunkards. It is terrible, however, to see how soon a drunkard is made by thoughtless drinking and how complete is his physical destruction even before he, or even she, comes under medical notice. Jaundice, or dropsy, or albuminuria, or delirium tremens, may have been reached before friends, unwilling to admit what they fear, will send for the medical adviser and make a clean breast of it. Alongside all the teetotalism that exists there is still an appalling amount of tippling which does not distinctly intoxicate, but saturates the principal organs and destroys them more quickly than an occasional debauch. But, as we have said, this is not moderate drinking—it is mortal drinking.

Our readers have heard of the parish of St. Nathaniel's, Liverpool, of which Bishop Ryle said at the Derby Congress in 1882, that there are in connection with it 82 Sunday school-teachers, 120 churchworkers, 17 Bible classes, with 600 adults on the register, and 1,700 Sunday scholars, while the communicants number over 800, almost all working people, and nearly half of them men. Yet this work was begun by the Rev. R. Hobson but 14 years ago with four people in a cellar. The methods, which have been so signally blessed, are set forth in a paper read by Mr. Hobson at the Oxford Lay and Clerical Conference last summer, and just published by Messrs. Nisbet. Mr. Hobson's pamphlet costs but twopence, and ought to be read and studied by every clergyman who seeks to win working men for God. The vicar of St. Nathaniel's has no belief in conciliating what are called the working classes by condoning their faults, and setting off their interests against the wealthier classes.

I am free to confess (he says) there is no class of people more ready to hear their faults exposed and real remedies applied than they are. That man is an enemy to his country who sets class against class under any pretext whatsoever.

Most valuable and timely is Mr. Hobson's condemnation of the fashionable doctrine that evangelistic effort must follow rather than precede attempts to better the secular condition of the people:—

Another mistake—and this is a common one—that to win working people for God it is necessary to begin with penny readings, concerts, penny banks, sick and burial societies, clothing clubs, and it may be, soup kitchens, for the poor. I have known these means to have been tried, and I have never known them to succeed in producing any very large spiritual result. I believe a spiritual work must be accomplished, not only by spiritually-minded persons, but by spiritual means. I have no hesitation in saying that this is to begin at the wrong end.

The Boston correspondent of one of our New York contemporaries announces the erection of a

new building to be devoted to the fantastic absurdities of spiritualism. It serves, at all events, to register the present development of the delusion of Spiritism in Boston. It is called the "First Spiritual Temple," and has been built largely by the munificence of one man, Mr. M. S. Ayer, a wealthy grocer; and the building and furnishing complete will cost some \$200,000. In Boston there are five Spiritual societies now worshipping in halls. The writer relates that he has been led to inquire into the peculiarities, or special characteristics, of the mode of worship, or service, at these gatherings. "The orders naturally divide into two parts, to meet the demands of the attendants: The phenomenal, or demonstrative order, which deals with the primary principles of Spiritism, including raps, various manifestations of the seance, and whatever can be used to prove the reality of the spirit world and its communication with this world through proper mediums; this is the rudimentary order. The second is the inspirational order; a medium is taken possession of by some departed spirit, who uses the body of the lecturer to speak through. This is the claim. Thus the worshippers listen to a lecture from the invisible world. What could be more fascinating than this if there is no incredulity? Suppose some beloved pastor to be able in this way to preach from the vantage ground of the celestial life. Or, suppose philosophers and sages, poets and philanthropists, thus to hold converse with mortals, and from the clear vision to be able to 'justify the ways of God to man.' What could be more entrancing or more satisfying, provided it is actually done?" Yes, provided it is done—here comes in the exquisite folly of men who must be the most arrant impostors or given over in some strong delusion to believe a lie. The writer, to whom we have just referred, went to hear a lecture which purported to be the utterance of a departed spirit through a medium, in this case a lady. There was nothing, he says, gross or irreverent in it. There was much skill, pathos, argument, and noble thought. It appears to have been in the main a curious medley of pantheistic theology and poetical fancies. The speaker had some acquaintance with the New Testament and much more with Emerson, the Brahmo Somaj, and Plato. But there was nothing in it which could not and had not been delivered by men who had not passed beyond the limits of this present world of time and sense. The sources of such inspiration are all to be found in the libraries of enthusiastic and erratic Bostonians.

At the recent American Church Congress one of the advocates of the confessional was Dr. Hopkins, of Williamsport, Pa. The New York *Observer* pertinently contrasts his sentiments with those of his father, the late Bishop Hopkins, of Vermont, expressed in his "History of the Confessional," published some thirty years ago. It says:

"Bishop Hopkins denounced the confessional as wrong in principle and impossible in practice, an innovation on the apostolic system not to be admitted. And he made a most thorough exposure of the abomination in the Church of Rome, at different periods of its history, citing authorities of the most indisputable character; and when the testimony as to the vileness of the confessional was too gross to be printed in good English, he made his quotations in the original Latin a very appropriate medium for the filth of Rome. And he declares, 'modify it as we may, and sustain it as we might,

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it is impossible that it could even be regarded by the church at large in any other aspect than that of sympathy with Romanism.' And he adds, with great force and truth, that this step can never be taken with the consent of the church, for it is 'not only inconsistent with all our habits and principles, but it is totally destitute of all Scriptural or primitive authority.' It would be well for the friends of a pure church to bring out a new edition of this work by Bishop Hopkins, which is probably now out of print. It was published by Harper & Brothers in 1850, and is so thoroughly exhaustive and convincing that it leaves nothing more to be said. Particularly the Bishop holds that the fruits of priestly despotism are shown by priestly corruption and immorality; he exposes the false maxims of the confessional, pursues the history of its iniquities, and, knowing what human nature is, he cries aloud against the establishment of such an enormous engine of wickedness in the church which he loves and serves. If it is hoped to arouse the church from apathy and worldliness by the introduction of the confessional he frankly declares 'the remedy is worse than the disease.'

"To be forewarned is to be forearmed. And if such a blast as the Vermont churchman blew some thirty years ago, was a timely blast then, how much more important it is to hear it now, when distinguished preachers publicly avow their opinion that this system, so fruitful of all ungodliness, such a curse to priest and people, should be set up in the Protestant church."

We would suggest that the Messrs. Harper bring out a new edition of the work; or, if they do not care to do so, that Mr. Whitaker should, with their permission, undertake it. The vast difference between Bishop Hopkins and his son is a significant and deplorable indication of the extent to which many members of the Protestant Episcopal Church in the United States have drifted away from the Reformation ground.

The New York *Independent* thinks there are some evidences of vitality and progress even in Canada.

"The Canadian," it informs us, "is said to be slow, suspicious, and hard to do business with; but in his treatment of the great question of to-day he is making a record that is placing him in the foremost rank as a reformer of abuses. In obedience to an imperative demand of the better class of people for some check to the growing intemperance of Canada, Parliament enacted a law to be submitted to the people of each county for adoption or rejection, which while it does not absolutely prohibit the manufacture of alcoholic drinks prohibits their sale from the public bar, and as a matter of fact does away with a very large amount of treating and lounging in public bars. This law, called the 'Scott act,' has been submitted in over forty counties of the provinces, and in over thirty-five of them has been adopted, and is now, or will be very soon, in force in all of them. And it is promised by the promoters of temperance agitation that four-fifths of the counties in the provinces will be under the Scott act within two years from now. Accepting the statement of its opponents that prohibition means free whiskey, it is astonishing with what terrible earnestness the liquor trade have opposed this act. Every legal technicality, every subterfuge, even to stealing the boxes containing the votes on the act, every influence that money will buy has been used to effect their end, but to no purpose. The advocates of the Scott act have beaten them at every turn; and, although it has only become generally adopted within the last year, a large number of wholesale dealers have found it convenient to close their places of business and go to more congenial climes. It will hardly do for our 'government of the people' to allow Canada to set us the example, and temperance people must wake up, or they will find themselves following instead of leading in this the most important question of to-day."

The magnificence and pomp of the great gathering of Roman Catholic prelates in Baltimore has formed a prominent topic in American papers. In these externals lay the power and the attractiveness of this great assembly. All its appeals were sensuous. It did not direct itself to the intellect or the conscience of the people. Between twenty and thirty sermons were preached. Upon two of these published in full in the Roman Catholic papers the New York *Independent* makes some pertinent comments. It says:

"The series was opened by Archbishop Ryan, of Philadelphia, who seems to enjoy a high reputation as a preacher among Catholics. The *Catholic Mirror* says he has no superior as a speaker in the Church. His subject, very appropriately, was 'The Church in her Councils.' He strove to impress his colleagues with a sense of the dignity and power of their office, spoke impressively of the departed, dwelt on the authority of the Church and its identification with God, described it in a really eloquent passage as a perpetual witness of the facts of Christ's life, and showed under a threefold division how its councils preserve the purity of great truths, reform morals and help the poor. It seems a fitting but in no wise a great sermon.

"The second sermon was by Bishop Ireland, on 'The Church and the Republic.' It was an able discussion of questions concerning civil society and its organization, liberty and authority, and the relation of the Church to civil government. It was long, strong and earnest, with scarcely a touch of popular interest. It reads more like an elaborate review article than a spoken discourse.

"It would, as we are aware, be unfair to take these as specimens of the Catholic pulpit. They are simply discourses suited to the occasion; but in the whole list of topics announced we find none that indicate what Protestants recognize as properly sermonic, except possibly one—'The Necessity of Revelation.' The unity, catholicity, authority, and infallibility of the Church, the sacerdotal office, the observance of feasts, and similar ecclesiastical questions make up the subjects which the preachers have chosen. The character of the choice only shows how ecclesiasticism and sacerdotalism absorb the thought of prelate and priest. These are mere husks, and never were designed to feed the spiritual nature. There is nothing which satisfies man's cravings as the Gospel of love and salvation. We wonder that the prelate-preachers did not conceive a higher idea of their opportunity in Baltimore, and assure an interested public that the chief mission of Catholicism is to proclaim the Gospel, and that the Catholic pulpit has not lost entirely the influence of Bourdaloue, Bossuet and Lacordaire."

The Roman Catholic Church, says our contemporary, gives no encouragement to the cultivation of pulpit power. The mass, the sacraments, the ceremonies, the routine of ecclesiastical duty are made the chief concern of the priest. It quotes the admission of the *American Catholic Quarterly* that the sermon "may or may not form part of the exercises of public worship. It is less important, and felt to be so by both clergy and people, than visiting the sick, hearing confessions, administering the sacraments, which more imperative duties necessarily occupy the larger part of the time of Catholic priests." The same tendency to depreciate the preaching of the word and the place and importance of the sermon, is very plainly seen among the sacramentarians of our own communion. The formal and mechanical, supersedes that which is spiritual and vital; and the results are most disastrous to the Church and to her work. Departing from the divinely appointed order, she loses the efficacy of God's great instrument in the conversion and edification of Christians.

PURPOSE AND USE OF THE SCRIPTURE.

The collect for the Second Sunday in Advent, like that for the First, is the work of our Reformers. The two beautiful prayers have a strong likeness to each other. Both are most ingeniously and carefully built up upon passages of scripture; and both are strongly dogmatic, full of precious teaching. As the first insisted upon preparation for the advent of our Lord, so this one points out the principal means by which that preparation is to be made.

Four lines of thought in relation to God's Word can be traced here:—First, the *origin* of Scripture; it is all from one source, inspired by one Spirit, pervaded by one life. It is not a mere congeries of detached and disconnected books, but a living organism, knit together like the living body, all whose members are united into one, each having its place and its purpose in the complete system. So the Scriptures are one in having one author—God; one object—Christ. And the value of each portion depends on its nearness to Him who is the centre and substance of all.

The second point brought out in this Collect is the *designed application* of the Scriptures to ourselves. "Whatsoever things," St. Paul tells us were written aforetime "were written for our learning." "They are written," as the same apostle tells the Corinthians, "for our admonition upon whom the ends of the world are come." However long ago the Scriptures were written, or to whatever persons they were first addressed, they have an intended reference to each one of us, to our specific characters, necessities, trials, and hopes. Wherever the reader is, this Book finds him out; this Book has a message direct from God to his heart and conscience. The intention of the Inspiring Spirit went far beyond the limited intention and foresight of the human writers. Hence arises the unfailing freshness and power of the Bible; and its complete and marvellous adaptability to all men at all times. It can never be out of date; never lose its right to command us and its power to comfort and enlighten.

The third point here set forth is the *aim* of the Scriptures, that by "patience," the patient waiting for Christ, into which St. Paul prays that the love of God may direct the hearts of the Thessalonians, and by "Comfort," the consolation of the Comforter, "we may embrace and ever hold fast the blessed hope of everlasting life." Just as the hope of the first advent of Christ was sustained in the hearts of the saints of old, by the Old Testament; so also now our expectations of the second advent are to be kept quickened and brightened by the study of the New Testament. This "blessed hope" has its ground and strength in the "Blessed Lord" who is the God of Hope. Further, the hope is expressly stated to be "given us in our Saviour Jesus Christ." All our hope is bound up in Him and in His work for us. Apart from Him, hope is a baseless dream and a delusion. "Christ in you," wrote St. Paul to the Colossians, "the hope of glory."

Lastly, we are taught to pray that we may *use* the Scriptures rightly so that we may make their teachings really our own. How beautifully are the steps by which we are to appropriate them defined. We are to "hear" them. And is our hearing of the public reading of the Scriptures as much a means

of grace as it ought to be? Both pastor and people make too little preparation for it, and in consequence, there is upon the one side cold, unintelligent and ineffective reading, and upon the other side, listless and unprofitable hearing. But the public reading of the Scriptures ought not to satisfy us. We must "read" them for ourselves. There should be daily, systematic reading. It should further be attentive reading. We are to "mark" and to "learn." We must exercise thought and skill in our reading; study intelligently; compare Scripture with Scripture; ponder wisely; and apply faithfully to ourselves its warnings and teachings. Thus we rise step by step to that personal appropriation by which the Divine Words are "inwardly digested," made our very own by meditation, prayer, and experience. And just as the physical food is by digestion assimilated and used to the upbuilding and sustenance of the body; so Scripture becomes an aliment, its truths are assimilated by a process of spiritual digestion, so that we grow thereby unto salvation. The Bread of the Truth and the Bread of the Love of Christ are freely and plentifully offered to us; let us take, eat, and live.

The Sunday School.

SUNDAY SCHOOL LESSON.

2nd SUNDAY IN ADVENT, DEC. 7, 1884.

BIBLE LESSON.

Drunkenness.—Prov. 23: 29-35.

In the brief but impressive lesson of this week, the wise man utters his warning against a vice which is abroad among us, and concerning which an old divine wrote more than two hundred years ago, in words that are true to-day, "There is no sin which doth more deface God's image than drunkenness. It disguiseth a person, and doth even unman him. It gives him the throat of a fish, the stomach of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience."

I. A TERRIBLE EVIL.—The wise man here hints at the fearful effects of strong drink upon its victims. Look for a moment at the rough outlines of the drunkard's terrible picture as presented by him.

1. He is the victim of sensual indulgence. He is one of those "that tarry long at the wine; that go to seek mixed wine." He seeks pleasure out of it. He pursues it as a source of enjoyment. He cannot tear himself away from it. He has "mixed" and flavored it; that it may become more delicious to his taste, more exciting to his brain. The drunkard is a slave to his cup. This is not what he intended. He never meant to put himself thus in the power of appetite. He did not intend to sink into this condition, but sank into it beyond recovery ere he was aware of the danger. No man can indulge in the habitual use of intoxicating drink without being exposed to this danger. Its moderate use is, at the best, a perilous experiment. The chances are all on the side of increase. By continued indulgence the unnatural appetite daily grows stronger and more imperious. This morbid craving is not satisfied till the due degree of exhilaration is reached. To stop short of it is only pain, disappointment, aggravation. But while the forces which impel onward have been growing stronger the power of resistance has been declining. What men call the moderate use of alcohol dulls the mind, deadens the sensibilities, lessens the controlling power of the conscience and the will, and renders the whole condition weak and insecure. Not every moderate drinker becomes a drunkard; but he who decides to attempt "moderate" use of intoxicating drink determines to try and stand in a slippery path, where multitudes have fallen. He resolves to abandon the safe and solid rock, and encounter the storms and whirlpools of a treacherous sea, whose shores are strewn with wrecks. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

2. He has "woe" and "sorrow." The condition of the drunkard is unspeakably wretched. There is no woe worse than his. His is the woe—

(a) Of ill-health. Strong drink poisons the blood, saps the constitution, and generates disease. The effect of alcohol upon the human organism has, within a few years, been examined with a scientific accuracy and thoroughness before unknown. Certain eminent French physicians and chemists, after conducting a long series of experiments, extending through years, sum up the result of their investigation in seven formal statements: (1) Alcohol is not food. (2) It exerts a special influence over the nervous system, a small dose acting as an excitant, a larger as a stupifant. (3) It is neither changed nor destroyed in the human organism. (4) It accumulates by a sort of elective affinity in the brain and liver. (5) It is eliminated from the human organism, unchanged in nature and undiminished in quantity, the channels of escape being the lungs, the skin, and the kidneys. (6) Alcohol has a direct and serious tendency to produce disease by the development of the functional disturbances and organic changes in the brain, the liver, and the kidneys. (7) Spirituous liquors derive from alcohol their common properties and their special effect.

The ravages of strong drink upon the health of its victims are illustrated in the case of every drunkard, and are matters of common observation to all who give any attention to the subject. In that other note of warning uttered by the wise man, and quoted above, he brings out the mocking and deceptive character of this vice. We have seen how this aspect is illustrated in the growth of the habit. It finds further illustration in the idea, entertained professedly by many, that great curative and strengthening properties are found in strong drinks. This is a deception, and he who tries the experiment will find it a mockery. We speak of the ordinary use of intoxicating drinks as a beverage, not of that small portion used as medicine. Says Dr. Arnot on this point: "A vague but influential notion is abroad that there is a good deal of nourishment in ale and spirits. The evidence of science is distinct and decisive on the other side; but it is not potential on the mind and conduct of the community. Ardent spirits contain no nourishment at all. If they contribute at any time to the quantity of force exerted by man, it corresponds not to the grain which you give to your horse, but to the whipping. A master who had hired you only for a day, and desires to make the most of his bargain, may possibly find it to his interest to bring more out of your bones and sinews by such a stimulus: but you certainly have no interest in lashing an additional effort out of yourself to-day, and lying in lethargy to-morrow. The ardent spirits put nothing in: whatever therefore they take out is taken from your body. The inevitable consequence is permanent feebleness and shortened days. As to malt liquors the case is different, but the difference is small. When you go down among infinitesimals, the calculation is difficult. Our strong drink is eminently a mocker. It successfully deceives the people as to the quantity and kind of nourishment it contains. Liebig has a pleasant notion about balancing on the point of a penknife, like a pinch of snuff, all the nourishment that the most capacious German swallows with his beer in a day; and it is chemistry that he is giving us, not poetry or wit. He is submitting the results of scientific analysis. But people don't believe the chemists,—at least not with that kind of belief which compels a man to thwart his own appetite. We believe them when they detect by their analysis a few grains of arsenic in an exhumed body, and on the faith of their evidence we hang a man for murder; but we do not believe them when they tell us how little sustenance and how much poison is in our beer. Why? Because we like our beer. It takes a great deal of evidence to convince us when our appetite is on the other side."

(b) Of poverty. Drunkenness indisposes and unfits a man for work. Its victims frequently become paupers themselves, and drag their families down to the same level. The pauperism of the land has its chief source in this vice. In our country, where a vast breadth of fertile soil invites the toiler and promises food for uncounted millions, abject poverty ought to be unknown, save in the case of those misfortunes which fall alike upon "the evil and the good, the just and the unjust." Yet who does not know that an appalling amount of abject poverty exists, especially in our large cities. This poverty exists in various localities in proportion to the number of places where liquor is sold.

(c) Of social disgrace. This is not the result of the drunkard's poverty, save as that is in turn the result of his beastly habit. There are hosts of very poor people that command and retain the esteem and respect of their neighbors, but who can respect the drunkard? Not his neighbors, not even his wife and children.

They soon come to shun and loathe him. Drunkards are the object of social scorn. They are incapable of industrious work, they are injurious to the common good. In many instances they prostitute great abilities and misuse great opportunities. They often trample upon the tenderest affections of the human heart, turn home into a hell, and reduce manhood to the level of the brute.

(d) Of bitter remorse. In his sober moments this creeps in and bites and stings him into indescribable anguish. He awakes from his sottish slumber, and is seized by sad thoughts of his own degradation. And no "woe," no "sorrow," is more terrible than that occasioned by quiet reflection upon a moral ruin which seems to be complete, and against which there seems to be no power of will to struggle.

(e) Of awful apprehension. If the drunkard's conscience is not entirely seared, there are hours when the end of all his indulgence stares him in the face. Drunkenness not only ruins the body, it kills the soul. "No drunkard shall inherit the kingdom of God." The consequences of the drunkard's course takes hold on eternity.

3. He has "babblings" and "contentions." The drunkard becomes offensively garrulous. "When wine is in, wit is out." When strong drink excites the brain, the tongue—which James describes as "setting fire to the course of nature," and being itself "set on fire of hell"—is allowed to give full utterance to all the filthy, incoherent, and quarrelsome expressions that spring from the drunkard's diseased mind. So he gets "wounds without cause," save his own foolish babbling. What quarrels, fightings, even murders are constantly going out of the drunkard's "contentions." Strong drink inflames the passions, and, at the same time, removes the restraint of conscience and will,—it first maddens and then unchains the tiger. From many a gallows-tree, where the condemned murderer of his fellow-man stood on the brink of eternity, has the whole sad wreck of life been summed up in the brief words of awful warning, "Rum did it."

4. He becomes an easy victim of the tempter. "Thine eyes shall behold strange women, and thine heart shall utter perverse things." The idea suggested is, that a man under the influence of strong drink is easily tempted. For the crime of adultery and blasphemy he is ready. His judgment is clouded, his conscience is silenced, his sense of propriety is gone, his passions are inflamed, and the breath of temptation will bear him away into any sin.

5. He becomes stupidly reckless and utterly debauched. "Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." Exhausted by excitement, and blinded by the fumes of his disordered stomach and intoxicated brain, the drunkard falls asleep anywhere. It may be on the railroad track, or near the fire, or on the edge of the precipice, but he cares not. "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Struggling into consciousness, the drunkard is unable to account for the injuries that have been inflicted on his person. He seeks relief in the very cup which has been his ruin. Truly, a wretched creature is the drunkard. There is little help for him outside the grace of Almighty God; that grace, however, is mighty to save.

II. A SOLEMN WARNING.—"Look thou not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." The picture which the wise man has presented of the misery and ruin of the drunkard gives unspeakable force to his words of warning. Nothing that can be said further would increase that force. Look on the picture and heed the warning. No more insidious and powerful temptation dogs the steps of the young in our land than the temptation to tamper with strong drink. There is no safety for them but in total abstinence. He who never drinks the first glass is certain never to become a drunkard. Keep out of the way of the temptation in as far as you can. "Look not on the wine" lest thou desire, lest thou touch the accursed thing. "Those that would be kept from any sin must keep themselves from all the occasions and beginnings of it, and be afraid of coming within the reach of its allurements lest they be overcome by them."

THE COLLECT:—The Right Use of the Scriptures.
(a) In the Collect we pray "Grant . . . inwardly digest them." Here the use of the Scriptures is brought before us in stages; from the first and lowest to the last and highest use. [Illustr. (Person) (1) collecting materials for dinner, (2) cooking, (3) eating, and (4) "digesting" them.] Notice them in order. We pray—
 (1) That we may "read" them. Should do this often and regularly (Josh. i. 8; Ps. cxix. 147, 148; Acts xvii. 11.) If we do not read what God has said

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to us how can we know His will? God's children fond of reading. [Illustr.—Children away from home glad to receive father's letters]. But this is not enough. We also—

3. That we may "learn" them, i.e., know them, like Timothy (2 Tim. iii. 15), and comp. Deut. vi. 6-10). How shall we follow his example? One good way. Let us commit portions of Scripture to memory. And lastly—

4. We pray that we may "inwardly digest them." The Bible food for the soul (1 Pet. ii. 2; 2 Pet. iii. 18). Food undigested does harm, but digested strengthens—so God's word. How shall we inwardly digest it? By receiving it meekly (3rd. text for rep.) with prayer (Ps. cxix. 18), and by obeying its precepts we shall inwardly, &c. This hearing the Word of God "in such wise," and so heard, it brings Christ the Bread of Life (John vi. 48).

How, then, shall we rightly use the Scriptures? By being (Jas. i. 22) "doers of the Word, and not hearers only!"

(b) Thus used, the Scriptures bring blessings many and great. In Collect we pray for—

1. **Patience.** Scripture teach that all things work together for our good (Rom. viii. 28), hence afflictions are good for us; they teach us to be patient, enduring to the end (Heb. xii. 6, 7; Matt. x. 22). What a blessing is patience! [Illustr.—Value on a sick bed].

2. **Comfort.** Read ver. 4. Scriptures bring to us God's promises, which are great and precious (2 Pet. i. 4)—strength to the soul—comfort for every time of need (Ps. xxxiii.; Isa. lv. 1-5; Matt. xi. 28; John xiv. 1, 16-19; Rom. viii. 31 to end; Rev. ii. 9 to end).

3. **Hope, i.e., assurance.** This is the fruit of the two last-named. It is the certainty of eternal life, such as St. Paul had (2 Tim. iv. 6-9). Notice its connection with patience, (Rom. v. 3-6. Patient waiting brings "experience" of God's faithfulness; this confirms our "hope" in Him, makes it "sure and steadfast," so that we "embrace it and ever hold it fast" (Heb. vi. 19, 20). And notice how it grows out of comfort. [Illustr.—Green fruit becoming ripe.] When at ease for the present can think more of the future [Inst.—Boy at top of second class thinking of getting into first], especially when the present is a pledge of the future [Illustr.—Boy very successful in one class hopes to be equally so in the other]. See 1 Tim. iv. 8. Mark then what a blessed thing is hope! It gives "joy and peace," (ver. 14), saves us (Rom. viii. 24). May we abound in it to the end (ver. 14, and Heb. iii. 6).

(c) Observe then—

1. **Having the Bible is a great privilege.** It is the word of God, hence it is true (Num. xxiii. 19; 2 Tim. ii. 13; Rev. xix. 11); testifies of Christ, hence important (Acts iv. 12; Cant. v. 16; Ps. lxxiii. 25; Col. iii. 11). Our guide on the road to heaven. But—

2. **Having the Bible is a great responsibility.** By it Christ comes to us (Rev. iii. 20). Have we received Him? An awful thing to reject the Saviour! Those who reject Him now will be rejected by Him when He comes to judgment! (Luke xii. 25-29). If we are lost it will not be for want of light, but against it. How much greater our doom! Luke xii. 47, 48). May we earnestly pray—"From all contempt of Thy Word, Good Lord deliver us!"

Missionary.

"TIDINGS FROM ZION,"

A MONTHLY STATEMENT OF THE LONDON JEWS' SOCIETY'S WORK AMONG THE JEWS OF PALESTINE.

Jerusalem, June 11th, 1884.

THE PHILOSOPHY OF THE REFUGEE MOVEMENT.

Our present number completes the second year of the existence of this publication, and it would seem to be a fitting opportunity for reviewing the movement to which it owes its origin.

What we said in the year 1882 we repeat now more confidently than ever: The spiritual work which the influx of the refugees into Palestine has given us to do is "nothing less nor more than the beginning of the Christianization of the whole Jewish nation."*

All disputes as to whether the Jews will return to their own land in unbelief or converted, melt

away in the practice of the work we are engaged in.

God has shown us, in the Refugee movement, that He punishes in order to bless. He made people homeless that they might think of a new home in the land of their fathers, and whilst seeking that new home here they obtained a glimpse of the Heavenly home to which the Saviour desires to gather them. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

HOW DOES THE PRACTICE BEAR OUT THE PHILOSOPHY OF THE REFUGEE MOVEMENT?

What I stated just now, on the strength of our experience among thousands of refugees from Russia and Roumania does not mean that God has, by one stroke of persecution in Russia and Roumania, converted unto Himself all who fled to Palestine, but it does mean that all those who fled from their native country, and were thrown here upon our Christian charity, have had their ideas, in reference to the gospel and Jewish believers in the Gospel, changed, at a time and under circumstances which they will never forget. This had various important results:

First, those refugees who, for some reason or other, could not remain here and have gone back to their native country, are spreading there a knowledge of the gospel which, however imperfect it may be, is yet an important auxiliary for us. Of this we have striking evidence almost every week, with the arrival of every Russian steamer.

Second, those refugees who remained in Jerusalem, but were obliged, in order to make a living, to settle in the midst of the Jewish community, have greatly enlarged the circle of those Jewish families whom we can freely visit and to whom we can openly preach the gospel.

Third, Jews of Jerusalem who came in contact with these refugees living in their midst are so impressed by our action of saving the lives of many refugees without forcing them to become Christians, that they look upon us with a respect which in many cases is the precursor of their wanting to know the gospel.

Fourth, those refugees who have most clearly recognized that it was the hand of God which brought them under our tutelage have become colonists in Artouf, some of them fully determined to live as Christians, others with a more or less friendly disposition towards the gospel.

All these classes of Jews, however widely their views of the gospel and of Hebrew Christians may differ, have this in common, that our action towards the refugees has thoroughly impressed upon them the conviction that the Hebrew Christians can help homeless Jews more effectually than their brethren of the synagogue.

And that this conviction has been wrought just here in Jerusalem, of all places in the world, justifies us in speaking of the results of the Refugee Movement as of national importance.

I cannot help thinking that God means our nation, in the hour of need, to awake to the fact that there is "balm in Gilead," that in the gospel there is all they require.

When Moses avenged an oppressed Israelite it is written that "he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not."

Let us pray that in the present instance the care for the perishing on the part of the Jewish Mission may be understood as the finger of God pointing the Jewish nation to the only real and effectual help of the gospel.

*Note.—Artouf.—An account of this settlement will be given shortly. What Christian, after reading the

foregoing extract from "Tidings from Zion," will not cheerfully and liberally support the "Society for Promoting Christianity Among the Jews," whose missionaries are doing such a work in Palestine and are so zealous in making Christ known to God's ancient people?

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Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XX.

(Continued.)

The great Bible still continued to be Dolly's special pleasure; and now, when the twilight began to steal in, it became a regular thing for her to read a portion out of it to her grandmother, and more often than not a few questions would be asked her, and the child's shy reserve wore off in time, and she talked of her thoughts and wonderings almost as freely to her silent grandmother, as she once had done to the dearly loved mother whose name was ever on her lips. She could not understand her own boldness; but the fear which once restrained her was all gone, and no shadow of it remained behind.

And now Dolly could speak of her mother freely and without reserve. With the unerring instinct of her finely strung nature, she knew quite well and without a word that it was with no pain or displeasure that Lady Temple now listened to stories of her son's wife. She seldom spoke in answer, seldom asked a question; but she listened—listened with an unclouded brow, and with sometimes a look of interest on her still face.

And she loved to hear the child sing the hymns her mother had taught her. That was one of the ways in which Dolly knew she could give her grandmother pleasure; and now when the twilight deepened, and the words in the great book danced before her eyes, she needed no bidding; but seating herself in her favorite lowly seat, she would sing softly and sweetly those hymns which she believed grandmother liked best to hear. It recalled to the child those happy evening hours in her far-off Indian home; it recalled to her listener a far, far-off time when her own little lost daughter sat at her knee as Dolly did now, singing to her mother her own favourite tunes. Dolly did not know anything about this; but she knew that her grandmother liked to be sung to, as much as she liked to sing to her.

Days flew swiftly and peacefully by. Duke's visit to the sea was extended at Dr. Gordon's suggestion, and Miss Manners had not yet returned to resume work with her little pupil. Dolly was surprised at this; but she asked no questions, and Dr. Gordon's eyes twinkled with amusement when she once expressed her surprise to him. His visits and the rides she sometimes took with him were a great source of pleasure to the little girl. He seemed very pleased about a great many things, and often told her she was doing her grandmother a great deal of good, and was the best little nurse in the world, all of which statement made the child feel very happy.

But a great surprise was in store for Dolly, a surprise which seemed to throw all else in the background, and to fill her with joy that was almost like pain in its intensity.

It was the first day that Lady Temple had left her room, the first day that she had been moved once more down the stairs, and taken her accustomed chair beside the drawing-room fire.

The fire had been lighted for the first time,

in honour of the occasion. A little autumnal sharpness in the air made the cheery glow look pleasant and homely.

Dolly had been in a high state of exultation all day; she had decked the sombre room with flowers, and done all in their power to make everything look bright. She had danced about like a little fairy, quite forgetting, in her pleasure, her demure little grown-up ways; her eyes were bright, her face flushed, and she looked the very embodiment of childish happiness.

"What makes you so gay this afternoon, Dorothy?" Lady Temple had asked; and the answer had been given with an emphasis that left no room for doubt—

"Oh grandmother, dear, it is because I am so very pleased that you are well again and can come downstairs."

And now the quiet *tête-à-tête* tea was over, and the little table cleared, but the lamp had not been brought in, for it was not yet time, although some black clouds in the sky made the room rather dark, and the dancing firelight on walls and ceiling was cheerful to the eye.

"Dorothy, my dear," said Lady Temple, "come and sit beside me. I have something to say to you."

In a moment Dolly was in her favorite seat. The unusual gentleness of the tone emboldened her. She gently possessed herself of one of her grandmother's hands, and laid her soft cheek against it while she listened.

"Yes, grandmother, dear."
"Dorothy," began Lady Temple, "did your mother ever talk to you about me when you were in India?"

"Yes, grandmother, she did sometimes."
"Can you remember what she said?"

"Oh yes. She used to tell us about you and papa, when he was a little boy, and how kind you were to him, and how he loved you, and how you nursed him when he was so dreadfully ill that nobody thought he could live. Mamma used to say it was you who had saved his life. She used to tell us a good many stories about you."

"And when you were coming to England did she tell you any more?"

"I don't know that she told us anything more exactly, but she talked to us a great deal."
"In what way?"

"She told us how kind you had been in taking us into your house, when we might have had to go to school. She said we were to be very good children and to love you very much. She was always saying that she wanted us to love you. I think mamma must have been very fond of you, grandmother, because she wanted us to be."

"Marmaduke did not seem to have been taught that lesson," remarked Lady Temple quietly.

"Duke had been spoiled on the ship," answered Dolly, earnestly. Captain Kennedy and the other gentlemen taught him to say

such naughty things. Mamma would have been so grieved if she had heard him."

"It was no words of hers he used then?"
Lady Temple seemed speaking to herself. Face and voice were alike very thoughtful.

"Oh no, no!" cried Dolly earnestly. "Mamma loved everybody—she is good to everybody—no one can help loving her, and she always taught us to be loving and gentle. But Duke is little, and he forgets so soon, and he had been a whole month away from her. He would never have spoken as he did if mamma had been near." There was a long pause after this.

(To be continued.)

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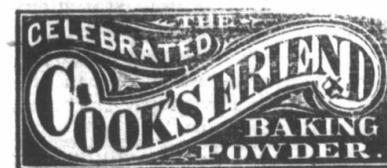
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