

The Evangelical Churchman.

A CANADIAN FAMILY NEWSPAPER.

Vol. VIII.—No. 44. Whole No. 408. TORONTO, THURSDAY, Mar. 13, 1884.

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

The Evangelical Churchman
PUBLISHING COMPANY,
TORONTO, CANADA.

DIRECTORS.

A. H. CAMPBELL, Esq., President.

HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq., LL. D.
REV. SEPTIMUS JONES, M.A. N. W. HOYLES, Esq., B.A.
B. HOMER DIXON, K.N.L. J. HERBERT MASON, Esq.
W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

CONTENTS.

	PAGE
Lent	541
Meaning of It.	541
The Hero of the Soudan	542
MISSIONARY:	
The Present State of Missions among the Jews	543
BRITISH AND FOREIGN NEWS	544
HOME NEWS	545
CHURCH OF ENGLAND TEMPERANCE SOCIETY	547
CORRESPONDENCE	547
EDITORIAL—	
Editorial Notes	548
The Church of England and Non-Episcopal Orders	548
The Semi-Centennial of Toronto	550
THE SUNDAY SCHOOL—	
Christian Diligence	551
BOOK NOTICES	551
CHILDREN'S CORNER—	
Conquering by Love	552

LENT.

BY SUSAN COOLIDGE.

Is it the fast which God approves,
When I, awhile, for flesh eat fish,
Changing one dainty dish
For others no less good!

Do angels smile and count it gain
That I compose my laughing face
To gravity for a brief space,
Then straightway laugh again?

Does heaven take pleasure as I sit
Counting my joys as usurer's gold;
This bit to give, that to withhold,
Weighing and measuring it?

Setting off abstinence from dance,
As buying privilege of song;
Calling six right and seven wrong,
With decorous countenance;

Compounding for the dull to-day
By projects for to-morrow's fun,
Checking off each set task as done,
Grudging a short delay?

I cannot think that God will care
For such observance; He can see
The very inmost heart of me
And every secret there.

But if I keep a truer Lent,
Not heeding what I wear or eat,
Not balancing the sour with sweet,
Evenly abstinent,

And lay my soul with all its stain
Of travel from the year-long road,
Between the healing hands of God
To be made clean again;

And put my sordid self away,
Forgetting for a little space
The petty prize, the eager race,
The restless, striving day;

Opening my darkness to the sun,
Opening my narrow eyes to see
The pain and need so close to me
Which I had willed to shun;

Praying God's quickening grace to show
The thing He fain would have me do;
The errand that I may pursue,
And quickly rise and go;

If so I do it, starving pride,
Fasting from sin instead of food,
God will accept such Lent as good
And bless its Easter-tide.

—The Independent.

MEANING OF IT.

The Lenten season has come; a season that may be of real use or not; it is just as we choose. In this respect like other means of grace; of benefit if we choose. Of no benefit if we do not choose.

Lent is an old English word meaning spring; the Lent fast is the spring fast; the Lent season is the church spring season. The Collect for Quinquagesima Sunday gives one meaning of this season: "send Thy Holy Ghost and pour into our hearts that most excellent gift of charity." When we are perfect in love we shall need no more Lent, shall need no more means of grace; we shall have attained all they can do for us.

In ancient times Lent lasted forty hours; the time during which our Lord was under the power of death. By degrees the time was enlarged, till it settled down to forty days; following the example of Christ who was in the wilderness forty days. Somewhere about the seventh century the present observance prevailed. And since then the Lenten season has been much as it is now.

There are three matters which the season emphasizes; penitence; self-discipline; and special devotion. Let us speak of these.

Penitence, or as we would now say, repentance. Repentance is such sorrow for our sins as leads us to forsake them. Repentance is not sorrow for other people's sins, but for our own. So the Apostle tells us "Godly sorrow worketh repentance" is the cause or antecedent of repentance. There must be sorrow for our sins, and as there is daily sin so there must be daily sorrow. In this there is an element of godliness; it is not the sorrow of the world which worketh repentance, but the sorrow which is of God. We have sinned against God; this is the bitterness; "against Thee, Thee only have I sinned." Sin may do evil, not only against self, but against others; but it is as against God that the "Godly" sorrow comes in; and here is the great element of the sorrow that works repentance. It is not a question how great this sorrow is; nor with what emotions it is accompanied. Some may weep, some may sigh, some may do neither; but whether with much sorrow or whether with little; whether showing itself in one way or another, there is this in it; Godly sorrow leads us to give up sin, to forsake it as the one thing which God hates. To deepen this sorrow, to make it effective in turning us away from the sins which we daily commit, this is the one meaning of the Lent

season. Suppose we keep this idea before us during this season, and see what progress we can make in turning away from our sins, not the large ones merely, but the little sins, as they are called, the meanness, the impatience, the pride, the envy, the dissatisfaction because of the situation in which God has placed us.

Self-discipline, of this we know but little, and that little often misplaced; so we fancy it means we should deny ourselves this pleasure or that, this article of food or that, and when we have thus done, we say to ourselves "how good we are;" "how we do discipline ourselves in the way of Godliness." Such discipline, if it lead to real discipline is good; and indeed this is the only meaning of such acts of bodily discipline. Fasting is a good, if it lead us to discipline our bad nature and keep under our bad tempers. If it do not this, it is nothing. God is not pleased with us because we have empty stomachs; or angry with us because we have full ones. No, this Lenten discipline is for one purpose, to make us discipline our pride and selfishness, our greed and impatience. He who eats and is meek and patient and kind and loving, is a thousand times better than he who eats not and is cross and impatient and unkind and makes his family and dependents unhappy around him. Lent means, discipline your laziness, discipline your greed and covetousness, discipline your pride and vanity, discipline your selfishness and self-seeking; discipline your tongue and temper. Here is the discipline of Lent. Learn to say "no." Not merely to your desire for meat or desert or company; learn to say "no" when you are about to speak unkind and impatient words; learn to say "no" when you find yourself selfish and not willing to deny your ease and comfort; learn to say "no" when you are tempted to be covetous or angry or impatient. This is the true discipline of life; this is the meaning of the self-discipline of the Lenten season.

Special devotion is another meaning of Lent. We get into habits of devotion which may degenerate into habits of routine and lip service. This has to be looked after. This having solemnest words on our lips and no solemn thoughts in our hearts, this is evil and only evil. They be good words we repeat, "Have mercy upon us, miserable sinners." No words be better, but to speak them as we speak "good morning" to our neighbor, this will never do, for this is hypocrisy which the Lord hates. True devotion, that of the heart and not of the lips, this is the meaning of Lent and of all other seasons. Lent gives opportunity to have more of this kind of devotion, "Devote" means to "vow," "to make solemn promises," and devotion is the solemn vows we are making to God and the solemn prayers we are offering to Him that we may have hearts; hearts like that of Christ when He said, "not my will, but Thine;" hearts like that of Christ when He taught us to say, "Hallowed be Thy name; Thy Kingdom come." The more of this devotion the better. But we are so situated, and by Him who rules, that all our time cannot be given to this; we have work to do, and much of it; much of our time must be given to others, and much as we would like to have more time for devotion, we have it not.

But here comes a short season in the spring of the year; we may be able so to arrange our work, that for a while we may take more time for devotion, more time at church, more time in private.

There is the word of God which is the seed, there is meditation by which the word is watered; there is prayer by which the seed germinating is brought out where the sun can shine upon it; the brightness of God's reconciled countenance as revealed in Christ. The scientists are making much of environments; by this plants are what they are, and animals and man. Change the environments of these and they change. Lent gives opportunity to alter our environments for a short time. We surround ourselves with an environment of holy reading and meditation and prayer, and these environments will change us. We have been nursing our house plants during the winter, they are alive, but as the spring advances we put them out where the pure air of heaven can blow upon them, and they grow with increased life and beauty; we have done this by simple change of environments. Lent gives opportunity to change some of our environments; can take our sickly lives and put them where God and Christ can shine upon them. And this will we do if God permit.

Let us understand the matter. Lent is not a fetish to make us more devout. Lent is a time we may be more devout, and that not for forty days but for life. Lent has no meaning, if it do not help us to be better for three hundred and sixty-five days of every year, nay for three hundred and sixty-six as during this present leap year. It comes; it has meaning; it has helps; shall we use them so as to be kinder of speech, patient of temper, active in goodness, more honest and truthful, and pure and devout? Shall this Lent help us to be better men, better women, better children?—*Southern Churchman.*

THE HERO OF THE SOUDAN.*

General Charles Gordon is now in the fiftieth year of his age. He began his military career in the Crimean War, hardly having attained to manhood. He earned the decoration of the Legion of Honor, and a promotion which he valued far more, the right to further service, which he rendered to good effect as one of the commission appointed to fix the new boundaries of Russia, Turkey, and Roumania. A few years later finds him in China, where he earns the soubriquet, which he has ever since retained, of "Chinese Gordon." The Tai-Ping rebellion was one of those phenomena in history which illustrate at once the cruelty of ambition and the folly of credulity. Hung-tsueschuen, a Chinese schoolmaster, declared himself a heavenly descended prophet, commissioned by God to exterminate the Manchoo race and reinstate the Mings. Fanaticism gathered some adherents about his banners, and hope of plunder added many more, until at last he and his warrior kings who conducted the campaigns in his name found themselves at the head of an army, or rather an armed mob, some hundreds of thousands strong. Like the plague of locusts this army swept over large districts of the Celestial Empire, leaving famine and desolation in their track—famine so terrible that the corpses of the dead, in many places, furnished the only food for the living. As the rebel horde neared Shanghai English interests took alarm, and at length, yielding to the combined urgency of English merchants and the Chinese Government, Gordon was appointed to a command over the forces which the Chinese, with characteristic modesty, designated "The Ever Victorious Army." Under his generalship it earned its title. He drilled and disciplined his raw levies; converted what was little better than a mob into an army; with a strong hand put down plunder; put into practical execution the lesson which many a human skeptic has puzzled over in the story of Archan; won such reputation for honor and fair dealing that deserters from the rebel army swelled his own forces and became his best reliances; by his military strategy again and again defeated forces three and four times as great as his

* *The Story of Chinese Gordon.* By A. Egmont Hake. (New York: R. Worthington.)

own; betrayed, and brought into captivity, vanquished his captors by the mere moral power of his own personality; by his victories brought the rebellion to an end—so complete an end that the cruel and crazy Celestial Brother and Heavenly King hung himself and all his wives in despair; and was rewarded with the highest honor which the Celestial Empire has ever conferred upon a foreigner, the bestowal of "a yellow riding-jacket to be worn on his person, and the peacock's feather to be carried in his cap," a decoration which made him the equal of the twenty highest Mandarins in the Empire, and one of the Emperor's sacred body-guard. Returning to England, where he refused all ovations and declined all honors, he settled down to six quiet years of retirement at Gravesend as Commanding Royal Engineer. Here he found abundant opportunity for that Christian philanthropy which has been at once the mission and the delight of his life; busy by day in his official duties, at night in his Christian charities; living on the most meagre diet and giving nearly all his salary away; teaching classes of ragged urchins; conducting services for the poor; visiting the sick and the dying; bestowing his garden upon the needy to cultivate in plots for themselves; refusing all public demonstrations, but never refusing to render a private service.

The next chapter of his life finds him in the Soudan under appointment of the Khedive. The Soudan is an ill-defined district on the Upper Nile, sixteen hundred miles in one direction, thirteen hundred in the other; inaccessible from the sea, unpierced by railways, canals, or navigable rivers, with camel tracks its only roads, groups of mud huts its principal villages, and wild beasts and wilder tribes of men its chief inhabitants, and a slave trade its only great commerce. Over this vast territory Egypt had established what was called a sovereignty, the only exercise of which was the collection of exorbitant taxes from the oppressed and plundered people, the only representatives of which were corrupt Pashas and plundering Bashi Bazouks. The slave trade had already grown so powerful as to threaten the Khedive's supremacy, and the Khedive grew moral and philanthropic. He set himself to chastise back into submission the recalcitrant slave kings; but his officers were no match for the Black Pasha. General Gordon was asked to undertake the suppression of the slave trade and the re-establishment of government. He warned the Khedive that if he undertook it, he would render it forever impossible for the insupportable Turk to govern the Soudan again. He fulfilled his word. Of some of the rival chieftains he made friends, others he scourged into submission. The intermeddling of Cairo was reduced to a minimum; the expenses of administration were reduced; the receipts of the treasury were increased; robbery, though not wholly prevented, was greatly lessened; religious teachers were appointed and paid out of the public funds; civilization was introduced; money was substituted for beads, and at least in Khartoum, brick houses for mud huts. In one sense General Gordon's administration is responsible for the present uprising. Six years of approximately decent government made this people restless and uneasy when he departed, and a horde of corrupt Pashas and Bashi-Bazouks were once more let loose upon them. The rising in the Soudan, like the rising some years ago in Eastern Europe, is the protest of humanity against the insupportable and intolerable cruelty of the "unspeakable Turk."

Of his subsequent brief experiences as Secretary of Lord Ripon—a position ill-fitted for this man of action, and one which he resigned almost as soon as he reached India—and subsequently in Basuto land, where he was asked to assume the duties of administration and then denied administrative powers, we need not speak here. His real life has been in these four chapters—in the Crimea, in China, at Gravesend, and in the Soudan.

We have been thus brief in telling the story of General Gordon's life, because it is not the life, but the man that is chiefly interesting. A man of rare

martial courage and rare statesmanlike sagacity, it is yet the man far more than either the soldier or the statesman who attracts the attention and compels the admiration of England, of Egypt and even of America. Pre-eminently is it true of him that greatness has been thrust upon him; for never did man labor so assiduously to win fame as he has to escape it. His mother shows her friends a map torn through the middle and pasted together again—a relic of his boyhood days at Woolwich Academy. She was exhibiting it one day to admiring friends, when he suddenly entered the room, saw the admiration, snatched it impetuously from her hands, tore it in two, and flung it on the fire, from which she rescued it, henceforth, in her eyes, more sacred than before. The Journal of the Tai-pings rebellion, sent home to his own family, was in an evil hour lent to a Minister, who ventured to send it to the press, that his colleagues—perhaps the public also—might have the privilege of reading it. Gordon, returning home, learned the fact, went to the printers, demanded his manuscript, and required every copy printed to be destroyed, and the type distributed. Philosophers tell us that pride is the antidote to vanity. General Gordon is too proud to be vain. "It is the superior," he said to an interviewer, lately, "who praises his inferior"—a remark which is as profoundly true as it is singularly significant of the character of the utterer. Morbid this hatred of praise may be; probably is. But one cannot help wishing it were contagious in this ostentatious age of ours.

Plunder and ambition are the two master motives of war; General Gordon is as indifferent to gold as to glory. In the Soudan he is offered a salary of £10,000, and will take but £2,000; in China, with his cane he flogs from the room the servants of his Majesty the Emperor who have brought him bags of gold to pay him for his service. In England he lives chiefly on bread and salt meats, and gives his salary away in charity. When the cotton famine brings special distress on Manchester, he erases the Chinese inscription from a gold medal given him by the Emperor of China, and sells it, and gives the proceeds anonymously to the distressed operatives. "I have no right to possess anything," he says, "having once given myself to God." We have seen that sentiment before in books of devotion, and heard it on platform and in pulpit. But to see it in a life is rare—and eloquent. It was this spectacle of a Governor-General who was making nothing out of his generalship which made his mastery of the Soudan so easy before, and which makes his presence in Khartoum to-day more than the presence of a battalion.

Piety is a word that has been so much debased by cant that we dislike to use it; but what other word can take its place to indicate that deep and almost fatalistic faith in God which is the secret of this extraordinary man's extraordinary character and career? We are inclined to the opinion that no egotist ever exerted a profound and permanent influence on human destiny; that all truly great men have believed in a Power not their own; with Mohammed in a Destiny; with Napoleon in a star; with Cromwell in a God ruling over us. General Gordon is a Christian fatalist. He is a nineteenth century Cromwell, an English Joshua. "I am but a chisel in the hands of a carpenter," he says to a friend; "if I am dull he sharpens me; if he pleases, he put me aside for a different tool." This is the secret of his wrathful putting away of all praise. "No man," he says, "has a right to be proud of anything, inasmuch as he has no native good in him; all is given him." This is the secret of his calm acceptance of disaster, real or seeming. "We have nothing further to do when the scroll of events is unrolled than to accept them as being for the best. Before it is unrolled it is another matter; and you could not say I sat still and let things happen with this belief." A hint here for theologians in their disputes about decrees and free-will; to be an Arminian before things happen and a Calvinist afterward is a good practical compromise, however ill it may suit philosophy. This is the secret of his

con
in r
exp
an l
and
inde
is hi
know
eral
Gen
habi
the
time
of hi
for ti
am a
wone
have
whor
a tru
troop
like t
Hi
divin
Chin
battl
ing a
cane
troop
a fait
cham
secret
a Tai
struc
tempt
he at
Gord
has b
himse
reads
swelle
came
is so
In the
the ba
ceived
dais, t
lower
was to
his ma
him th
treat h
asked
you or
Gener
on me
what I
doing
the no
quite
by the
which
to go
the de
and wh
acy of
though
and of
withou
Souda
hood a
Gen
mystic
a Ken
Christ
may be
blacks
sense
giveness
can be
tice wh
out am
to marc
issued,
threat

contagious courage. His last words as he goes up, in 1877, from Cairo to Abyssinia on an unattended expedition full of danger are, "I go up alone, with an Infinite, Almighty God to direct and guide me; and am glad to so trust him as to fear nothing, and, indeed, to be sure of success." This Almighty God is his Commander-in-chief. "Were it not for the knowledge that I have that God is Governor-General I could not get on at all." To this Governor-General he goes for re-enforcements constantly, habitually in all his campaigns. He rides across the desert sometimes almost unattended; sometimes, in his impatience, running far on in advance of his attendants. As he rides he prays. "Praying for the people ahead of me," he writes, "whom I am about to visit, gives me moral strength, and it is wonderful to see how something seems already to have passed between us when I meet a chief for whom I have prayed. On this I base my hopes of a triumphant march to Fascher. I really have no troops with me; but I have the Shekinah, and I do like trusting to Him and not to men."

His life abounds in romantic illustrations of the divine courage inspired in this divine faith. In his Chinese campaign he ordinarily carried into the battlefield no weapon but a cane, though often leading a charge at the head of his troops. With this cane he emphasized his directions, guiding his troops often by a gesture. His troops came to put a faith in his magic wand, to believe that he bore a charmed life. When the rebellion was ended one secret of the charm came to light. "Often," writes a Tai-ping chief, "have I seen the deadly musket struck from the hands of a dastardly Englishman, tempted by love of loot to join our ranks, when he attempted, from his place of safety, to kill Gordon, who ever rashly exposed himself. This has been the act of a chief—yea, of the Shield King himself." Incredible! Not incredible after one reads how the captured or the deserting rebels swelled the ranks of the English General, and became his best troops and strongest allies. Nothing is so strong a character, even on the battlefield. In the Soudan he goes alone to an interview with the barbaric Abyssinian King John, where he is received as a prisoner, the King sitting on a raised dais, the General being shown to a chair upon a lower level. "The first thing Gordon Pasha did was to seize this chair, place it along side that of his majesty, and sit down upon it; the next to inform him that he met him as an equal and would only treat him as such. "Do you know, Gordon Pasha," asked the disconcerted monarch, "that I could kill you on the spot if I liked?" "Certainly," replied General Gordon; "and you would confer a favor on me by so doing; for you would be doing for me what I am precluded by my religious scruples from doing for myself!" It may be readily imagined that the negotiations proceeded thereafter in a tone quite different from that anticipated and intended by the powerless King. It is the same courage which enables this indomitable man to undertake to go alone into the heart of rebeldom, through the desert, for the relief of Khartoum, unattended; and when he arrives there, to recognize the supremacy of El-Mahdi and assert the justice of the rising, though not its methods, in defiance of all Egypt, and of every warlike instinct of John Bull. Not without reason has he the title of The Hero of the Soudan. Such heroes are rare. They show manhood at its best estate.

Gentle, tender, in some aspects of his character mystic; Watson on "Contentment" and Thomas a Kempis's "Imitation" his favourite books; Christ-like in his self-consecration, praying that he may be permitted to bear the sins of the poor blacks in the Soudan, arguing against his own sense of justice by saying "one wants some forgiveness oneself, and it is not a dear article," he can be prompt and summary in execution of justice when necessity demands. A mutiny breaks out among his troops in China; the artillery refuse to march when orders for a change of camp are issued, and send out an unsigned proclamation threatening to fire on those that do. General Gor-

don meets the rebellious artillery, singles out the ringleader by intuition, seizes him by the collar, drags him from the ranks, orders him shot upon the spot, and ends the mutiny mercifully then and there by that one act of Hebrew justice. Calm, collected, self-possessed, yet he carries hot fires within him; and when, in violation of his implied pledges, the rebel leaders were beheaded, he hunts, pistol in hand, through the Chinese camp for two days or more for the Chinese commander who has ordered their execution, and who escapes with his life only by keeping in hiding. He is loved and honoured; but feared.

Such is the man to whom the Christian government of Great Britain has intrusted the difficult task of bringing order out of chaos in the Soudan, and taking the first steps towards rectifying the cruel wrongs of years of Turkish oppression—a soldier and a Christian, who lives the faith that most of us are content to preach and pray and sing, or to practice only with lives half consecrated, and therefore with hearts but half equipped for our mission. Let those who share in his faith carry him in their prayers to the Governor-General whose instrument he is and in whom he trusts.

Missionary.

THE PRESENT STATE OF MISSIONS AMONG THE JEWS.

We now approach the third and last great division of the Jewish people. It comprises all those who live in the Western half of Europe; their number probably amounts to about two millions, and by far the larger proportion is located in Germany and Austria. To this we must add about 300,000 who reside in Canada and the United States of America. These Jews are for the most part in almost daily contact with the intellectual and commercial life of the world, and contribute more than their share to its intense vitality. Since the close of the great Napoleonic wars, they have been gradually emancipated from all social disabilities, and are everywhere to be found in the van of modern progress. In Germany and Austria their rise has been as rapid as it is remarkable. In 1871, out of 642 bankers in Prussia all but 90 were Jews, and yet they do not number more than two per cent. of the population. In Austria also the banking is almost entirely in their hands. Nor have they neglected their educational advantages. Seventy professors in the German universities at the present time are Jews. In Berlin 30 per cent., and in Vienna 40 per cent. of the students are of Hebrew origin. In Lower Austria, out of 2,140 legal advocates 1,024 are Jews. In Germany many of the judges, and nearly one-half of the practising lawyers, are Jews. Out of twenty-three daily papers published in Berlin, there are only two which are not, either by editorship or by proprietary rights, in their hands. In Dresden, on the journalists' day two years ago, out of forty-three representatives of the press, twenty-nine were Jews. In politics they exhibit a similar activity. In Italy, though they do not number more than 40,000, they hold eight seats in the Chamber of Deputies, including the office of Vice-President. In our own country, where there is not more than one Jew to every 800 of the population, yet they hold nine out of the 658 seats in the House of Commons. In France, two years since, twenty-one Jews were decorated with the Legion of Honour; and in political circles, the names of Achile Foulde, Cremieux, Jules Simon, and Camille, are well known. From this and much more of a similar nature which might be easily added, it is plain that the Jews of Western Europe, by their wealth and attainments, must in a great measure mould the future of the race.

But while they are thus asserting their individuality with such marked success, the great currents of thought and feeling amongst us are producing a deep counter effect; the reaction against authority, and the intense desire for intellectual freedom which is one of the prominent features of our time, finds its reflex amongst the Jews: they are becoming more and more alienated from Rabbinic orthodoxy. The Reform movement which originated with Mendelssohn has rapidly developed, and has loosened in no small degree the trammels of Rabbinism; but, to use the words of one of their own journals, it has, nevertheless, proved a "failure;" it does not keep the youth and intelligence of Judaism together, and the reason is not far to seek. The essence of Reform from the first has been an unsettling of the old lines of orthodoxy, a gradual discarding of venerable dogmas and customs, until Rabbinism in many quarters has actually melted away into a faint and almost colourless Deism; and it is easy to see that when this point is reached, and when all that is distinctive is laid aside, the embracing of a mere nominal Christianity, or the repudiation of religion altogether, is no very violent change; and this is what has been actually taking place in Germany of late years to a very considerable extent. The recent anti-Semitic movement also, while it has caused wide-spread irritation and hate, has increased this tendency, and many to avoid inconvenience have cast aside every relic of their faith, even to the altering of their names, that thus they might, if possible, be lost sight of as Jews, and so escape social discomfort. Jewish writers have frequently called attention to this, and have plainly intimated that the time has come when the Rabbis and other leaders of religious thought should come together to consider the matter, and that something must be done to prevent this gradual assimilation, but what that something should be, they find it difficult to say. The simple fact is that Judaism, when fairly apprehended, is, in its central feature at least, a logical impossibility: in spite of all *a posteriori* theories, however ingenious, about the law being at present partly in abeyance, there is no escape from the position that Moses issued certain commands concerning sacrifice, which practically amount to this, that they should be offered by an appointed priesthood, and at place prescribed by God; and yet God has permitted the priesthood to pass into oblivion,* and the temple for the last 1800 years to be non-existent, so that obedience in this respect is simply impossible. There is, of course, the Christian solution of the problem, that the sacrifice of Christ is the grand fulfilment of the whole, and consequently that no further repetition of sacrifice is needed; but as long as they refuse to accept this alternative, so long the difficulty remains that God by Moses has commanded, and yet God by his providential dealings has rendered it impossible to obey. Nor is this all. Every intelligent Jew must see that the Old Testament raises certain Messianic hopes, which (if the New Testament be discarded) have never been fulfilled, consequently the Old Testament in this central respect when taken by itself has resulted in failure. Thoughtful Jews cannot fail to see this; and if their prejudices prevent them from accepting Christianity, there is no alternative possible but a position of negative scepticism. And as a matter of fact there can be little doubt that this spirit is largely on the increase: their dreams concerning the Messiah are becoming fainter; the whole subject is idealised, and so explained away; and the issue of all this seems

* A curious illustration of this fact is to be found in connection with the Netter Institute, near Jaffa; it appears that "one per cent. of the garden produce for the priests is regularly set aside, but because there are now no priests who are technically pure, this portion is annually buried in the ground, never to be used." ("Jewish Life in the East.")

to be that we are on the eve of considerable changes in regard to Judaism. Men cannot go on living upon impossible phantoms; if the distinctive elements of Judaism are no longer tenable, it cannot be expected that men, simply to be called Jews, will expose themselves to social inconvenience. In this country and in France these inconveniences are no doubt trifling; but even here, many Jews by intermarriage and in other ways are quietly detaching themselves from their ancient system of religion, and are being lost sight of amongst the Christian community. And were it not that the Jewish population is being constantly replenished from the Continent, this leakage would soon become very perceptible. In Germany, as is shown by the government returns, it is still greater. The pressure also of Christian argument is making itself increasingly felt, and for solid reasons. Many thoughtful Jews are giving up a logically impossible system, and finding the blessed solution of all their difficulties in the person and work of Christ. Doubtless the large mass of Jews will still maintain their rigidly conservative spirit, and stoutly resist all change. Nevertheless, in spite of all such resistance, the outer fringe of assimilation must inevitably become year by year more and more apparent. It is a great opportunity for the Church to do her work: shall we allow this gradual detachment to end in scepticism? or, shall we, by an energetic presentation of Christian truth, endeavour to win them for our blessed Lord and Master? This is the all-important question which every true-hearted servant of Christ will do well seriously to consider.

British & Foreign News.

ENGLAND.

The "White Cross" movement, inaugurated nearly a year ago by the Bishop of Durham, is making satisfactory progress in both England and Scotland, and an important meeting was held lately in the latter, under the presidency of the young Earl of Aberdeen.

The Archbishop of Canterbury has consented to become "Visitor" of Ridley Hall, Cambridge, and his Grace the Archbishop of York the "Visitor" of Wycliffe Hall, Oxford.

The Bishop of Manchester has instituted the Rev. Tom Taylor Evans, B.A., curate of St. Matthews, Campfield, Manchester, to the rectory of St. John's, Miles Platting, void by the deprivation of the Rev. S. F. Green. Mr. Evans, of St. David's College, Lampeter, is a moderate High Churchman.

The Manchester Clerical Society, which numbers over a hundred members, at its annual meeting recently passed a resolution congratulating the Bishop upon the issue of the Miles Platting trial, and directed a copy of the resolution to be forwarded to his lordship.

One of the most gratifying circumstances connected with Messrs. Moody and Sankey's present campaign in London is the permanent unsectarian and evangelistic work to which it is giving rise. At Stratford, as at Wandsworth, a Mission Hall of large dimensions is to be erected. The work is to be conducted under the auspices of the Young Men's Christian Association, a branch of which has just been formed at Stratford.

Here are some gratifying statistics: "In the year 1856, the commitments of juvenile offenders in England and Wales amounted to 11,808 boys, and 2,173 girls; a total of 13,981. In the year 1881, notwithstanding that the population had increased largely in the interval, the commitments were reduced to 4,688 boys, and 795 girls; a total of 5,483. Of the total commitments in the last-named year, 1,019 boys and 230 girls were committed to reformatory schools."

The acceptance by Canon Fleming of the post of Hon. Secretary to the Evangelical Alliance is a fact in which all lovers of Christian unity will rejoice. It can scarcely fail to be a means of still further breaking

down the walls of separation which have so long stood between those of varied ecclesiastical proclivities.—*The Christian.*

At the opening of a mission-room in Walworth, last week, the Bishop of Rochester translated the great Dr. Chalmers's definition, that the Established Church was aggressive—the other Churches, attractive—thus: While other religious bodies drew persons to them whom their teachings suited, the National Church went out into the highways, taking her message and her machinery to those whom she felt belonged to her, so that those who were unable to enter into the spirit of her liturgy, should be prompted, persuaded and instructed by simple prayers, to go on to greater heights of faith and worship.

Among the many features of interest, says *The Christian*, which mark the Queen's new book, we must rejoice in the traces of simple faith and unaffected piety which adorn its pages. Referring, for instance, to the trying part she had to take in unveiling the statue of Prince Albert, at Aberdeen, in 1863, Her Majesty thus indicates her faith in the power of prayer: "I was terribly nervous in the morning. Longed not to have to go through this ordeal. Prayed for help and got up earlier." Her Majesty's estimate of Dr. Norman Macleod's character, reveals her regard for that which most draws her soul to confidence in God. We read:—"No one ever felt so convinced, and so anxious as he to convince others, that God was a loving Father, who wished all to come to Him, and to preach of a living personal Saviour, One who loved us as a brother and a friend, to whom all could and should come with trust and confidence. No one ever raised and strengthened one's faith more than Dr. Macleod. His own faith was so strong, his heart so large, that all—high and low, weak and strong, the erring and the good—could alike find sympathy, help, and consolation from him. How I loved to talk to him, to ask his advice, to speak to him of my sorrows, my anxieties." It is equally interesting to note her readiness to see and acknowledge in the Word of God that which rebukes national sin. Take the extract dated October 2, 1870:—"Dr. Macleod gave us such a splendid sermon on the war, and without mentioning France he said enough to make everyone understand what was meant when he pointed out how God would punish wickedness, and vanity, and sensuality; and the chapters he read from Isaiah xxviii., and from Ezekiel, Amos, and one of the Psalms, were really quite wonderful for the way in which they seemed to describe France."

SCOTLAND.

The Presbyterian minister of St. Giles's Cathedral, Edinburgh, has re-established the daily services which started at the Reformation, but discontinued during the Covenanted disturbances.

The honour of being the first to introduce an organ into public worship in the Free Church of Scotland belongs to the Free South Church in Elgin. Special services were held at the opening. The Free College Church, Glasgow, is to erect an organ, and in several cases the harmonium has been introduced as an aid to praise.

The first of the Cunningham lectures was recently delivered in Edinburgh by Professor Candlish, of Glasgow. The subject of the series is "The Kingdom of God, Biblically and historically considered." The learned Professor said that in the present series of lectures he would refer to the efforts and longings of the Gentile world after a perfect state; consider the preparation of Israel for the Kingdom of God by the national theocracy of the Old Testament, and its prophecies of a universal Kingdom of God; consider the teaching of Jesus Christ as to the kingdom He came to proclaim and found; endeavour to bring out clearly what the Kingdom of God thus prepared for and introduced into the world really was; survey the history of the Kingdom of God, so as to observe the chief forms in which it had been attempted to be realised; and consider the practical question how the Kingdom of God is to be realised, and compare this as the Christian ideal with other social ideals in the present day. The rest of the lecture was given to a consideration of the aims and efforts to perfect society in Greece.

UNITED STATES.

In a speech made at a breakfast of the Alumni of the Virginia Seminary, Bishop Henry C. Potter told a curious and instructive anecdote. "The old chapel," he said, "had the pews finished with crocheted finials,

which slightly resembled a cross. Bishop Meade, fearing Romanism might thereby be countenanced, had them sawed off, and he well remembered the Wednesday evening sermon delivered there amid the debris, and that the Psalter for the fourteenth evening was most appropriately read."

Roman Catholic colonization in the United States is going forward with wonderful rapidity. An Italian colony "in the interior" is shortly to be organized, and committees are to be formed at Naples, Genoa, New York, Baltimore and New Orleans, to assist poor emigrants. The Archbishop of Naples has established a committee.

At the close of an impressive sermon, Phillips Brooks gave, incidentally, his views concerning the probability of a soul's opportunity to choose between good and evil in another state of existence. Do not delude yourselves, said he, with a hope that some time in the future there will be some mighty force impelling you towards holiness, stronger than those already existing. God's grace has done all that it possibly can for the soul's salvation in the gift of his well-beloved Son, and whoever shuts the door of his heart against the Saviour now makes the choice forever. Character becomes fixed in this life.

Bishop Starkey, of the Northern Diocese of New Jersey, sailed for Europe March 5. The Bishop will be present at the centennial anniversary of the consecration of Bishop Seabury, the first American Bishop. This celebration will take place at Aberdeen in October. Bishop Starkey has had committed to him by the House of Bishops the matter of providing for the spiritual care of English emigrants who arrive in this country. He will consult with the Archbishop of Canterbury, and some plan will be devised for their aid.

At the recent meeting of the Boston Congregational Club the topic of discussion was "The Revival of Huguenot Principles in France." The Rev. Dr. A. F. Beard, pastor of the American Chapel at Paris, speaking of the present condition of France, said: "The first element to consider is Romanism. It is strong because it is rooted in the centuries, but it is not the power it was. The Republic spends five million dollars a year for primary education, and thousands of children, whose parents call themselves Roman Catholics, are educated in Protestant schools. The people of France are not willing to slumber in indifference. They will not consent to decay; France is full of opinions and activity, and the resultant is likely to be for creation and not for chaos." In conclusion Dr. Beard urged generous and systematic aid for the 600 Huguenot churches in France.

FOREIGN.

It is gratifying to know that the reported death of the Rev. Dr. J. P. Lange, the well-known commentator, is authentically contradicted. The unfortunate man found dead was one Richard Lange, a teacher in Hamburg.

An interesting fact concerning Arabi, the leader of the late insurrection in Egypt, has recently come to knowledge. A missionary recently showed a lady, through whom we learnt the fact, the Bible used by Arabi before his flight. It was interlined, and bore other marks of having been well used. How far this bears fruit we cannot say, but where the seed is well sown, a harvest sooner or later may be looked for.—*The Christian.*

Father Curci's last book, against the temporal power of the Holy See, has been severely condemned by Cardinal Jacobini, Papal Secretary of State, in response to a protest from the "young clergy of Ravenna." Says the Cardinal's letter: "The protest, as noble as it is energetic, of your young clergy against the perfidious insinuations and the false doctrines contained in Curci's recent book, has brought a sweet consolation to the soul of the Holy Father; it has been a relief to the sorrow, the deeper and the more keenly felt as the offence was the greater and the more odious because it was directed against the Roman Pontiff, the Church and Religion, by one of its ministers. His Holiness has charged me in a special manner to write to you in order that you make known to those who have signed the address the special satisfaction with which he has received the homage rendered by this act to the Supreme Pontifical Authority, and to the person of the Pontiff, and to tell you that he accords from the depths of his heart the Apostolic Benediction to the illustrious pastor, to the clergy, and to the faithful of the diocese of Ravenna."

Home News.

DIOCESE OF TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending March 6th, 1884.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*.—Barrie, \$14.75; Woodbridge, \$2.35, Vaughan, \$4.50; Stouffville, \$1.10; Cookstown, \$7.20; Midland \$2.00. Church of the Redeemer, Toronto—*Mission Fund*, \$44.68; *Algoma Fund*, \$6.25. St. George's, Toronto, *For Mrs. Pierce, Saskatchewan*, \$25.00, *For Rev. E. S. Stubbs, Port Carling*, \$20.00; *For Rev. J. S. Cole, Manitowaning*, \$15.00. *For Mission Fund*, \$502.75.

MISSION FUND.—*January Collection*—St. James' Cathedral, Toronto, additional \$30.00; Brooklin, Columbus, St. Thomas, \$1.00; St. Paul's, 45 cents. *July Collection*—Trinity East, Toronto, \$10.00. *Missionary Sermons*—Etobicoke, St. George's, \$6.00; Christ Church, \$6.18.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Whitby, additional, \$2.00; Toronto, Trinity East, on account, \$40.00; St. James' Cathedral, additional, \$4. *First Annual Payment*—Rev. R. H. Starr, \$11.25.

The regular fortnightly meeting of St. James' Cathedral Y.P.A., was held in the school-house on Monday evening, March 3rd. The evening was devoted to the temperance section. An address was delivered by the Rev. Hugh Johnston, M.A.; subject "Temperance." Mr. D. Cameron contributed several short recitations, and the musical programme was provided by Mr. Geddes. About 25 new members were added to the roll.

An excellent lecture on "A Tour in the Holy Land" was given by Rev. T. W. Paterson in aid of the Infants' Home, at St. James' school-room, on Thursday evening.

The debate in the Ontario Legislative assembly upon Mr. Gibson's resolution, that in the opinion of this House provision should be made for the admission of women to University College, opened to discussion a question of much importance to the highest interests of education. We therefore, contrary to our usual custom, give our readers a brief synopsis of the debate, as reported in the *Toronto Globe*:

So far as the Toronto University is concerned, there is no obstacle in the way of women obtaining degrees on terms as favorable as those presented for men, the Senate having, seven years ago, decided to admit women to all the examinations. Nor does legislation interpose any obstruction, for the Act respecting University College does not make any distinction as to the sex of applicants who may be admitted to the privileges of the College. Under the powers vested in the College Council, however, the Council has steadily refused to admit women to the lectures. None of the High Schools or Academies in the Province can prepare students for third and fourth year examinations, and the result has therefore practically been to prevent ladies from pursuing their studies much beyond second year work. The numbers of women who have sought to avail themselves of the privileges of the University has been sufficiently large to show that the advantages of higher education would be largely sought by Canadian women were proper facilities afforded. Since 1875 there have been 95 applicants for matriculation, of whom 83 have been successful, or a larger proportion than of male applicants. Of the 83 who have passed 60 are now of first year's standing, 15 of second year, and 8 of third year. Up to the end of last year women had won three modern language scholarships and one for general proficiency. They also have won 249 honors—134 being first-class and 115 second-class. This exhibit of what women have done is creditable to the sex, and the prevention of the completion of scholastic labors so well begun is naturally felt to be a serious injustice, but as to the remedy there is considerable difference of opinion.

Mr. Gibson, in an able two-hour speech, reviewed the arguments *pro* and *con* on the question of co-education. The substance of the very full review of the results of experiments in co-education he summed up in the important conclusion that co-education of the sexes had been adopted in a very large number of colleges; that everywhere it had been adopted it had been proved successful, and in no case had it been abandoned. While not giving a decided preference for co-education, Mr. Gibson pointed out that in the circumstances of University College it was impossible to provide separate classes for women, and that, therefore, co-education was a necessary incident of the application of a remedy to the great injustice

under which women laboured in connection with their pursuit of University education.

Mr. Metcalfe spoke in favor of college co-education.

Mr. Harcourt cited the roll of Oberlin College, where 625 women had graduated against only 579 men. One of his arguments was that a majority of the teachers of our public schools were women, and that the country having availed itself so extensively of their services should, as a matter of self-interest as well as of fairness, afford these women the stimulus which the hope of winning the prizes in the teaching profession would afford. As it is now, women have but little chance of obtaining remunerative positions in the schools. Of 336 teachers in the high schools, only 31 are women. That public opinion had not forced Harvard and Columbia Colleges to admit women was due to the opportunities which women had in neighboring colleges to obtain degrees.

The Minister of Education, in an able speech, added to the testimony given in favour of co-education of the sexes, his own experiences in the matter, and the results at the Normal Schools in the Province, where co-education had proved economical and successful, and where no difficulty had been found in maintaining a proper discipline. Mr. Ross warmly supported the resolutions, and supported the pleas for higher education by very able arguments. Mr. Fraser advocated affording women the advantages of a university course, but thought that a higher principle than economy should decide the method of that education. He would stop short at the university with co-education.

Mr. Morris supported the resolution, and Mr. Young gave it a qualified support, taking the ground that at the University the two sexes should be taught in separate class-rooms. Mr. Meredith did not view the proposal with much favor, but was willing that an experiment be made. He thought that a strong resistance should be made to any proposal to admit women to the franchise.

The debate is described as one of the most thoughtful and dignified of the session, and cannot fail to be of value to the cause of education. The resolution was carried on division.

The yearly report on the Hospitals of Ontario is an interesting document. It tells us what is being done by the Government for the sick, the feeble, and the helpless. There are 13 such hospitals, partly supported by voluntary contributions, partly by the Government. At these, 6,238 persons have been treated during 1883. Of these patients as many as 2,078 have passed through the General Hospital in Toronto. Of 6,238, 2,669 were Canadians, 1,148 English, 1,680 Irish, 391 Scotch, 181 U.S., and 169 from other countries; while as to religious persuasion, 3,640 were Protestants and 2,586 Roman Catholics. The average cost of each patient per day is 61.42 cents, the highest being 79.05 and the lowest 45.57 cents. From these reports the work seems to be well and wisely done.—*Globe*.

The committee of the Inter-collegiate Missionary Alliance have arranged a programme for the first convention, to be held in Toronto Oct. 30. Addresses will be delivered by prominent clergymen of the Dominion, among whom are Bishop Sullivan and Canon Carmichael. Among the papers to be read by students will be one on Bishop Heber by Mr. A. W. Daniel, of Wycliffe College. A student from Trinity College will prepare a paper on the Zenaha Missions.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. Johnstone Vicars begs to acknowledge the following contributions: His Honor Judge Ardagh, Barrie, \$10.00; Rev. Vincent Clements, B.A., \$10.00; Sir Hugh Hoyles, Halifax, \$5.00; P. Drayton, Esq., \$5.00; Mrs. H. Gooderham, \$5.00; Mrs. Northrop, \$5.00; Mrs. Platt, \$5.00; Hon. J. Beverly Robinson, Lieut.-Governor, \$4.00; Rev. Provost Boddy, Trinity College, \$4.00; Rev. Algeron Boys, \$4.00; Mrs. H. O'Brien, \$3.00; Mrs. Allenby, Galt, \$3.00; Three Friends, by Mrs. M., \$3.00; Miss Gamble, \$2.00; Mrs. J. Greey, \$2.00; Miss E. Winn, \$2.00; A Friend, Beulah, Man., \$2.00; Mrs. G. Mackelcan, Hamilton, second donation, \$1.50; Rev. A. Broughall, \$1.00; Mr. W. Wright, \$1.00; Mrs. Leslie, Barrie, \$1.00; A mite from E. D., \$1.00; Miss Gordon, Whitby, \$1.00; Mrs. McEwen, \$1.00; Four friends, Galt, \$1.00; Miss Duff, \$1.00; The Misses Jopling's Sunday School classes, \$1.00; Anonymous, \$1.00; A mite, M. M. S., Georgina, 25 cents.

TEMPORAL RELIEF FUND.—B. H. Dixon, Esq., \$5.00. Hon. S. H. Blake, \$1.00. J. G. Macdonald, Esq., \$1.00; A Friend, \$1.00. M. D., \$1.00. A Friend, 50 cents. Cash, 50 cents. W. T. A., 50 cents. Mrs. Vicars, 50 c. Rev. Johnstone Vicars, \$4.00. The poor Jew, who was aided from this fund, reached New York in safety, and is doing well.

JEWISH REFUGEES' AID SOCIETY.—B. H. Dixon, Esq., \$10.00.

March 8: just received for Rev. J. M. Eppstein, Smyrna, with best wishes for his success—D. W., \$100.

Also, for poor Jews at Jerusalem, Mrs. Allenby, Galt, 4th don., \$1.00. By Mrs. Allenby, some friends of the cause, \$2.25.

Subscriptions thankfully received by
JOHNSTONE VICARS, Secretary,
515 Sherbourne Street, Toronto.

UNIVERSITY COLLEGE TEMPERANCE LEAGUE.—A well attended meeting of the above association was held in Moss Hall last Monday afternoon, Prof. Ramsay Wright in the chair. Dr. Aikins delivered a capital address on the medical aspect of temperance, in which he pointed out the effect of liquor on the human system. Incidentally he mentioned that of the thirteen students who graduated with him at the Toronto University, ten had died from intemperance. Hon. G. W. Ross followed in an energetic speech, in which he strongly advocated prohibition. He showed how all Governments recognized the advisability of legislating on the liquor traffic, and that the tendency of legislation was to restrict it. It was said that the taking away of licenses was interfering with man's liberty, but this was being done by governments every year. He contended that the sale of liquor was not an industry, and that the traffic ought to be suppressed. Mr. Henry O'Brien, president of the Argonaut Rowing Club, spoke on temperance from an athletic point of view. The secretary of the society stated that the number of members had reached 201, most of whom were total abstainers. A cordial vote of thanks to the speakers closed the proceedings.

AURORA.—The new church was consecrated last Sunday and throughout the day special services were held in the edifice. In the morning the sermon was preached by the Bishop of the diocese. A great many clergymen were present at the services.

GEORGINA AND KESWICK.—The Rev. Rural Dean Osler, accompanied by the Rev. Mr. Campbell, the Missionary-Secretary, visited the Mission of Keswick on Thursday 6th March, and held a meeting in Christ's Church, Roach's Point. There was a fair attendance, considering the hour, 3 p.m. The Missionary-in-Charge presided, and plain, stirring addresses were given by the visitors. Collection good. After refreshments in the parsonage, the three gentlemen drove off to Georgina, where a very interesting meeting was held in the church at 7.30 p.m., the incumbent, Rev. S. Nesbitt, M.A., in the chair. Here a good congregation had assembled, and the subject of Missions both Domestic and Foreign, and the Bishop's scheme for supporting the same, were ably discussed and dilated on by the speakers, especially so by the Missionary-Secretary. Collection upwards of eleven dollars. The visitors were the guests of Mr. Stevenson and the Incumbent.

NORWOOD.—On Monday, Feb. 4th, a meeting of the members of the Church of England was held in the Vestry of Christ Church, Norwood, to receive the reports of those who had been appointed to raise funds for the purpose of building a parsonage for the pastor; the amount received was \$850, and the building will at once be proceeded with.

PENETANGUISHENE.—Plans for the completion of the tower of All Saints' Church, Penetanguishene, have been prepared.

Among the many gifts from England, given and promised to the two Anglican Churches in Penetanguishene, is a generous donation of \$100, from Lady Brydges. The gift is for the erection of a latch gate at St. James', and towards such other repairs to the old Military Church as the Incumbent may consider necessary.

COLDWATER.—A very successful social was held at the residence of the Rev. W. H. French, Sturgeon Bay road, in connection with the Church of England Mission in Coldwater, on Monday, the 25th inst., when upwards of fifty ladies and gentlemen assembled. Up to the present it is reckoned that some \$400 can be calculated as guaranteed towards the erection of a new church in that village. This, added to the expected sale of the old building, and other sums from outside quarters, will make over \$800.

ORILLIA.—The Rev. Rural Dean Stewart preached a special temperance sermon on Sunday morning the 2nd of March, in St. James' Church. His text was, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." He forcibly portrayed the evils of drink, stated the principles

of Christian temperance, advocated the claims of the Church of England Temperance Society, particularly commending the Band of Hope, and urged the importance of beginning right. There is service in St. James' Church every Wednesday morning and Friday evening during Lent. — *The Packet*.

PRICE'S CORNER.—The *Orillia Packet*, referring to the special mission services held in North Orillia and Medonte during the two weeks ending on the 24th of February, and which we noticed in our last issue, says that they have been attended with the happiest results. Great interest was taken in the services by those attending, increasing from evening to evening, as did also the attendance, until at last the churches could contain no more. The quiet, earnest directness with which the Gospel message was delivered sent it home to the hearers in a manner which, by the assistance of God's Spirit, brought the blessing of salvation through the blood of Christ to many a soul, and while some were led to enquire, like the Bereans of old, as to those truths which concern their souls so nearly, others were enabled to go to their homes with an answer of peace. The intense interest shown by the hearers and the solemnity of the whole services was remarkable, and was remarked by many.

MCALL MISSION IN PARIS, FRANCE.—Mr. Hague begs to acknowledge the receipt of following sums:—R. I. U., \$20.00; E. T., Ottawa, \$2.00; Mite, Toronto, \$1.00; Another Mite, Toronto, \$2.00; G. S., Toronto, 25 cents.

The Missionary meetings were held in the Mission of West Mono, beginning Monday February 25th, at St. Matthews, where there was a large attendance. After a short service addresses were given by the Incumbent, the Rev. G. B. Morley and Revs. A. C. Watt and W. F. Campbell, the Mission Secretary. On Tuesday evening the meeting was held at St. Albans, and while the congregation was small the interest manifested was pleasing. A short address was given by the Rev. C. H. Marsh, and then in his pleasing way, Mr. Campbell gave a very shower of missionary information and incidents, and urged to renewed efforts in the good work. On Wednesday evening the meeting was held in the Church of the "Herald Angels," and was largely attended. All the speakers of the two previous evenings were present, and the fact that a number of the hearers also followed, showed that they were not wearied in listening to the accounts of what is being done to make "the kingdoms of this world become the kingdoms of our Lord and his Christ." One pleasing feature at the meetings in this mission was the large amounts given by the children through mission boxes. On Thursday Mr. Campbell was driven on to West Mulmur, and the first meeting held at 10 a.m. at Elba, the day being so cold and stormy that only men were able to be out. Rev. Mr. Rooney opened with a short service, and gave an account of the Church being built in that part of the mission; speeches were made by Mr. Marsh and Mr. Campbell, and all seemed to feel that "it was good to be there." Then after dinner (at Mr. Little's) the deputation pushed on the seven miles to Whitfield in the face of a blinding storm, where a meeting numbering about a dozen, was plainly, forcibly and eloquently addressed by Mr. Campbell. As the storm had in no way abated, it was thought unwise to try and make Honeywood for an evening meeting, so turning eastward we were driven, before the storm, ten and a half miles to Everett, reaching there at 9.30 p.m. Honeywood was the first appointment that Mr. Campbell had been unable to keep, in his missionary travels in this diocese.

DIocese OF NIAGARA.

HAMILTON.—The Clerical meeting for March was held at the Rev. L. DesBrisay's house, on Tuesday the 4th. After devotional exercises, the business of the evening was proceeded with, the various subjects brought forward for consideration were discussed with animation. Lenten services are being held in all the city churches. In Christ Church Cathedral, services are held on Monday, Tuesday, Wednesday and Friday evenings, and on Wednesday and Friday afternoons. Special mention might be made of the "Home Devotional Meeting," held every Tuesday evening. Dr. Mockridge holds himself in readiness to conduct a religious service in any house where he may be invited to do so. Each house will be open for all who may choose to attend. The first of these "Home Meetings" was held on March 4th at Dr. Ridley's, and was a great success. All Saints.—Throughout Lent, sermons will be preached at this church every Friday evening, on subjects suitable to the season, by the clergy of the city. On Friday, March 7th, the Rev. C. I. James, B. A., preached, taking for his subject

"Prayer." Ascension Church.—Services held three evenings in the week. The Rev. Canon Carmichael, of St. George's Church, Montreal, preached at "The Ascension," Hamilton, on Sunday, March 2nd. The occasion was the opening of the new organ (Warren, of Toronto, was the maker). The church was very much crowded at both morning and evening services, many having to go away in the evening, unable to gain admittance. The preacher more than sustained his old reputation for earnestness and eloquence, delighting all who were present. The organ is a very handsome instrument, and its tones are rich and pure. Competent critics have pronounced it to be as near perfection as possible. On Monday evening the clergy of the church, aided by Canon Carmichael, held a reception in the School-house. The building was crowded and the evening passed away very pleasantly. Several part songs and solos were well rendered by ladies and gentlemen of the congregation. On Thursday evening the organist and choir of St. Thomas' Church kindly assisted at the evening service in Ascension Church, and at the close Mr. Aldons, B. A., gave an organ recital. The whole evening's proceedings were conducted with the greatest reverence, the recital being followed by the rector pronouncing the benediction. The collection was in aid of the poor.

MARRIED.—In Jarvis, Ont., at the residence of the bride's mother, by the Rev. G. Johnstone, B.D., on the 19th of February, James T. Bragg to Eliza A. Cavanagh, youngest daughter of the late Daniel Cavanagh.

DIocese OF HURON.

LONDON.—A HARDWORKING BISHOP.—The Diocese of Huron is blessed with having a Bishop who is not afraid of work, as well as one to whom the clergy can go for counsel with every confidence. Surely the Spirit of God directed the Synod in its choice, for a better one could not have been made. In four weeks he delivered thirty-two addresses. And now, besides all his other episcopal duties, he preaches every Wednesday evening in the Memorial Church, and every Friday, at 4 p.m., in St. Paul's, during the season of Lent. A pleasing feature in connection with these afternoon services is that a large number of the *male sex* attend them, who seem drawn to the house of prayer to hear the Gospel from the Bishop's lips.

LONDON.—CHRIST'S CHURCH.—The Bishop preached on Sunday morning, in this church, to a large congregation, prayers being read by the Rector, Rev. Canon Smith and Rev. G. W. Wye.

LONDON.—The Bishop of Huron preached in the Chapter House on Ash Wednesday, and in St. Paul's church on Friday afternoon. The Bishop also addressed a temperance meeting held in the Memorial Church, under the auspices of the Band of Hope, on Thursday evening, the 28th ult.

LONDON.—A large congregation assembled in the Memorial Church last Wednesday night to hear the first of a series of discourses to be delivered by Bishop Baldwin on each Wednesday evening during Lent. His text was, "I counsel thee to buy of me pure gold tried in the fire." He portrayed in words of earnest eloquence the nature and advantages of the Christian life. Rev. J. B. Richardson assisted at the service.

LONDON.—In Victoria Hall, Tuesday night week, Rev. J. W. Ashman reviewed in an interesting lecture the life and character of John Wesley, the founder of Methodism.

A special appeal was on Sunday week made at the Chapter House on behalf of the Soup Kitchen by Dean Boomer, previous to taking the collection, which resulted in a very liberal amount being secured.

ST. JAMES', LONDON SOUTH.—Rev. J. B. Richardson conducted the services and preached in St. James' Sunday morning. In the evening Canon Innes took the service and the Bishop preached. The church was crowded with an earnest congregation of worshippers, who listened with wrapt attention to the heart searching Gospel, as preached with Bishop Baldwin's usual zeal and thrilling earnestness.

Mr. Wilson Canister, Chatham, gives a valuable prize to the scholar in each Sunday School in the county of Kent, who attends most regularly. The following have won these prizes for 1883:—Chatham, Christ Church, M. Stinger; Chatham, Holy Trinity, S. McLeod; Howard—Maggie White; Morpeth—Rosa Duck; Blenheim—Marmdee Elliott; Bothwell—Mary Burnside; Wallaceburg—Trixy Chubb; Thamesville—Miriam Davies; Selton—Ida Watt; Ridgetown—

Thomas Simpson; Highgate—Alicia Mason. Mr. Wilson has renewed his offer for 1884 and we hope to see every school in the county compete. These prizes have given a great impetus to Sunday School work. Are there not enough wealthy generous laymen to make a similar offer in every county of the Diocese.

Special services are being held during Lent in Wardsville, Glencoe, and Newbury, every Wednesday, Thursday, and Friday.

PORT ROWAN.—The Bishop of Huron visited this mission on Sunday week, and held a confirmation. About 30 candidates were presented by the Incumbent, Rev. E. Stewart-Jones. The Bishop also preached at St. Williams' in the afternoon, and again at Port Rowan on the evening of the same day.

WOODSTOCK.—We regret to learn that old St. Paul's Church, now used as a Sunday School, was destroyed by fire last Saturday morning. Everything was lost save a few chairs. The building was the oldest in the town. A new organ and a fine library were destroyed. The loss is about \$1,000; insured for \$200.

SARNIA.—Church work in connection with St. George's congregation is most encouraging. The Rector, Rev. T. R. Davis, is very earnest and practical in all his work, and as a result has many *workers* in all departments of the church's enterprises. During Lent the Rector preaches twice each week (Wednesdays and Fridays) besides his Sunday duties. The new church is approaching completion. It is to be opened, we understand, about May or June. It is to cost upwards of \$20,000 and will certainly be an ornament to the town and a credit to the Diocese.

DIocese OF MONTREAL.

The Bishop intends during his visitation in the Deanery of Bedford to inspect the following institutions connected with the Church. West Farnham School on April 28th; Dunham Ladies' College, May 3rd; Missisquoi High School, May 5th, and Knowlton Academy May 6th.

The Bishop preached on Sunday morning 9th inst., in the Church of St. James the Apostle, making a special appeal in his sermon on behalf of the Sunday School library of the Church. In the evening of the same day the Bishop held a confirmation at Grace Church, Point St. Charles.

Statement of collections and subscriptions received at the Synod Office, during the two weeks ending 7th March. *For the Mission Fund*—Huntingdon, \$11.00; North Shefford, \$9.60; Milton, \$1.00; S. Roxton, \$5.25; Church of St. James the Apostle, \$40 additional; Ch. of the Redeemer, Cote St. Paul, \$3.50, additional; Upton, \$18; Roxton, \$5; Chambly, \$4; Aylmer, \$20.50; St. James' Church, Hudson, \$17.25; St. Mary's, Como, \$25.30; St. Andrew's, 50 cents additional; St. Martin's, \$10.00 additional; Brome, \$3.00; Iron Hill, \$28.40; St. Jude's, \$91.20; Lachine, \$32.50; Waterloo, \$78.55; Mille Isles, \$29.22; Mrs. Carpenter, \$1.25. *For the Widows' and Orphans' Fund*—Rev. Canon Anderson, subscription, \$5. *For the Superannuation Fund*—Rev. Canon Anderson, \$5; North Shefford, \$1; South Roxton, \$1.44. *For Foreign Missions Fund*—Iron Hill, \$12; St. Stephen's, Lachine, \$14; Waterloo, \$9.16. *For London Society for Promoting Christianity among the Jews*—Miss Cuthbert, subscription, \$20. Rev. Canon Anderson, \$5. *For the Widow of a clergyman lately deceased*—North Shefford, \$1.00, and S. Roxton, 87 cents.

The Basement of St. Martin's Church was well-filled on Tuesday evening, March 4th, when the Rector, the Rev. J. S. Stone, gave an interesting and amusing lecture on "The Trials of a Parson." In his opening remarks, Mr. Stone said he hoped the congregation would not think that there was anything personal in any of the remarks he might make, or that when he spoke of a parson's trials he was alluding to his own. Personally, he had no grievances; he was satisfied with his Bishop, satisfied with his Church, satisfied with his congregation; in fact, he had *nothing* to complain of. The rev. lecturer described most humorously and graphically the trials of the exam. before the Bishop's chaplain, the interview with the Bishop, the first wedding, the first christening, etc. Mr. Stone made some very good remarks on preaching, which is said by so many to have lost its power in the present day, and indicated the power of the pulpit by referring to such preachers as Canon Liddon and the "prince of living preachers," Rev. C. H. Spurgeon, and D. L. Moody, holding an audience of 12,000 spell-bound. The chair was taken by Strachan Bethune, Esq., who, at the con-

clusion Stone, carried

St. (festival between School having ing the The c amount suppor Hospit years, the low upstairs hibition "Chris by Mr. and the There the Rev Bishop greeted and Dr led the such as the ent box of

The Temper day the The me The Co report c stated t come in of licen licensed will be every 2: port of and Mi Frost, o Commu adopted dent of cation, private Temper Dougall tained s cause fo of the ir and gav ported t canvass ready b but it is be incre

Rev. ducting Montrea tended. nary ser on Satu the cong large co interest Bishop Dixon a interest special e special s day and young pe these oc taining t On Thu form of These se great att lasting a ingdon. At the referred ingdon b and spok union pr harmony next tak John's C

The P by the R

Mason. Mr. d we hope to These prizes School work. s laymen to e Diocese.

nt in Wards- sday, Thurs-

visited this confirmation. the Incum- Bishop also n, and again day.

ld St. Paul's as destroyed ng was lost oldest in the e destroyed.

n with St. gng. The nd practical workers in s. Durng s. (Wednes- uties. The It is to be e. It is to be an orna- se.

ion in the institutions am School May 3rd: Knowlton

g 9th inst., ng a spe- ne Sunday ing of the at Grace

s received nding 7th n, \$11.00; on, \$5.25. onal; Ch. dditional; Aylmer, it. Mary's, onal; St. Iron Hill, Waterloo, er, \$1.25. v. Canon nnuation fford, \$1; Fund— Waterloo, hristian- tion, \$20. a clergy- and S.

well-filled ctor, the sing lec- ning re- n would 1 any of spoke of Person- with his with his lain of. nd gra- Bishop's st wed- l some l by so and in- o such f living Moody, e chai e con-

clusion, proposed a vote of thanks to the Rev. J. S. Stone, for his able lecture, which was unanimously carried by the audience.

St. George's Church Sunday School held its annual festival on Friday evening the 7th inst. There were between six and seven hundred present. The Sunday School is a very large one, the infant class alone having 283 names on the roll, with an attendance during the winter months of from 150 to 180 per Sunday. The collections in this class during the past year amounted to \$73, part of which was devoted to the support of a cot in the children's ward of the General Hospital, this having been done in the two previous years, 1881 and 1882. After the children had had tea in the lower rooms, they all adjourned to the large room upstairs where they were greatly delighted by the exhibition of illustrations of the beautiful story of "Christie's Old Organ." The illustrations were given by Mr. George Prowse, with his well-known apparatus, and the story read by the Rev. Canon Carmichael. There were also photographs shown on the screen of the Rev. Canon Carmichael, Rev. J. G. Baylis, the Bishop of Algoma and A. H. Gault, which were greeted by the children with loud cheers. The Fife and Drum Band of the High School was present and led the children in singing several well known hymns such as "Hold the Fort," etc. At the conclusion of the entertainment each child received an orange and a box of candies.

The monthly meeting of the Women's Christian Temperance Union was held on the afternoon of Monday the 3rd inst. About 50 members were present. The meeting was opened with prayer by the President. The Corresponding Secretary, Mrs. Williams, read the report of the work done during the past month, she stated that the City Council had passed a By-law to come into action May 4th, 1884, whereby the number of licenses to sell liquor shall be reduced to 150 and licensed grocers to sell liquor to 150, 300 in all, which will be 1 to every 700 of the population, instead of 1 to every 227 as heretofore. Mrs. Osborne read the report of cottage meetings held during the past month, and Miss Rhygas that on Bands of Hope; Mrs. Frost, on the use of unfermented wine at the Holy Communion and mentioned that several churches had adopted the use of it. Mrs. Morton, the Superintendent of the committee for the promoting scientific education, reported visits made both to the public and private schools, with a view of endeavouring to get Temperance Text Books introduced into them. Miss Dougall read a letter from Miss F. Michael which contained suggestions for different lines of work in this cause for women. Miss Newham called the attention of the meeting to the Temperance groceries in the city and gave the names of several who ought to be supported by friends of the cause. Seventy papers for canvassing for members for the W. C. T. U. have already been given out. There are now 550 members, but it is hoped by this special effort the number may be increased to 2,000.

Rev. T. Aitken Haslam, of this village, has been conducting a nine day's mission in the St. Jude's Church, Montreal, the evangelistic services being very well attended. The series commenced with a short preliminary service on Friday evening, the 15th inst., and on Saturday evening Mr. Haslam was introduced to the congregation and opened his work. On Sunday large congregations assembled at both services, and the interest was maintained throughout the entire week. Bishop Bond and the Rev. Messrs. Rogers, Tucker, Dixon and Canon Carmichael also took a great deal of interest in the work, and assisted at the services. A special effort was made on behalf of the young, and special services were held for them on Tuesday, Thursday and Saturday afternoons, when large numbers of young persons attended. The subjects spoken of on these occasions were: "A basket of summer fruit," containing the five "one things" spoken of in Scripture. On Thursday, "A good spell," being the old English form of Gospel. On Saturday, "The Scripture clock." These services were all short and simple, but attracted great attention, and there can be no doubt that many lasting and valuable impressions were made.—*Huntingdon Advocate.*

At the Methodist missionary meeting Professor Shaw referred to the good feeling he found existing in Huntingdon between the different Protestant denominations, and spoke of it as being something remarkable. The union prayer meetings, the latest manifestation of this harmony, are continued and are fairly attended. The next takes place to-morrow (Friday) evening in St. John's Church, Episcopal.—*Huntingdon Paper.*

The Parochial Mission held at East Farnham, P. Q. by the Rev. F. H. Du Vernet, assisted by Rev. J. Mer-

rick, Minister of St. Augustine's Church, which followed that of Adamsville, ending on the 15th ult., was well sustained during the stormy weather and bad roads. A marked solemn interest was visible, and many were glad at hearing the blessed Gospel so ably and faithfully preached. Thus ended a special time of grace and blessing from the Lord. Thankofferings to meet the expenses of the Mission were presented, and many happy visits were made, including that to the Sunday and day schools at Adamsville, and to the aged who were not able to be present, but who were with us in spirit and prayer.

DIocese OF FREDERICTON.

We are very sorry to learn that a serious accident befell the Co-adjutor Bishop on the voyage from England to Portland in the S. S. *Sarnia*. It appears that while taking exercise on deck he slipped and fell, striking the back of his head so violently that concussion of the brain was produced, and for some little time he lay in a condition of unconsciousness. However, the Bishop is reported to be doing well, and we hope will soon recover his wonted health.

CARLETON.—The parishioners of St. George's Church have unanimously elected the Rev. W. LeBaron Fowler, Rector of Prince William, as their Rector.

Two newly-ordained deacons, the Rev. A. J. Cresswell and the Rev. E. J. B. Williams, came out with Bishop Kingdon to do clerical work in the Diocese.

DIocese OF NOVA SCOTIA.

PICTOU.—There was a very good audience in Princes-street Hall, last Thursday evening, to hear Rev. Dr. Hill, Rector of St. Paul's, of Halifax, lecture upon, "The Platform, the Pulpit, and the Press." G. H. Elliott, Esq., occupied the chair, and introduced the lecturer. The paper occupied an hour and a half in delivery, and was listened to throughout with wrapt attention.

CHARLOTTETOWN, P. E. I.—The ladies of St. Paul's congregation held a bazaar on the 14th inst. It was most successful in every way, although preparation for it had scarcely been commenced at Christmas, the idea of having one only having been started a short time previous to that season; still, the sum realized was between five and six hundred dollars. This fact speaks volumes for the zeal and energy of the ladies. Great credit is due the lady managers for the careful avoidance of any of those means of adding to the receipts which are so common now-a-days, but which are so inconsistent, not only with Church work, but even with due regard to a proper respect for the law of the land. The amount realized will be used for certain improvements in the church, and to clear off a small debt due by the congregation. When this latter is done, St. Paul's Church will be in the happy position of owing no man anything, besides having nearly five thousand dollars, the result of former efforts of the ladies, to its credit in the bank, which sum is intended to be the beginning of a fund for the building of a new church.

The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME.

On Tuesday, 4th inst., the Hon. Mr. Hardy, introduced his resolutions to impose duties on Dominion liquor licenses and to increase the duties on provincial licenses. The first asserts the right of the provincial legislatures to deal with liquor licenses, but recognizes the necessity for imposing the duties to raise a revenue for provincial purposes, in case the Dominion Act should be held valid. The following are the duties to be imposed under the resolution on licenses issued by the Dominion Government:

For each tavern, saloon or shop license in cities, the sum of	\$300 00
For each tavern, saloon, or shop license in towns, the sum of	250 00
For each tavern or shop license in an incorporated village, the sum of	150 00
For each tavern or shop license in townships, the sum of	120 00
For each wholesale license within the authority of the Legislature of this Province	350 00

For each license for a vessel within the authority of the Legislature of this Province, the sum of 250 00
An additional duty of 20 00
shall be paid upon the transfer or removal of any of the aforesaid licenses.

The resolution to increase the duties on provincial licenses provides for the following addition to the duties already paid:

For each wholesale license	\$75 00
For each tavern license in cities	60 00
For each tavern license in towns	30 00
For each tavern license in incorporated villages	20 00
For each tavern license in townships	12 00
For each shop license in cities	60 00
For " " in towns	30 00
For " " in incorporated villages	20 00
For " " in townships	12 00
For each vessel license	25 00
For each wine and beer license, one-half of the said additional fee.	

TORONTO.—The fortnightly meeting of All Saints' Church Temperance Society was held on the 5th inst., when Rev. Professor Boys gave an address on temperance, in which he forcibly pointed out the social degradation caused by the indulgence in strong liquor. A number of new members were enrolled at the close of the meeting.

HAMILTON.—Church of Ascension Total Abstinence Society held an open meeting in the School-room, on Tuesday, March 4th. The place was crowded. Canon Carmichael delivered a powerful address, and as a result, thirteen persons signed the pledge, some of them very hard drinkers. A collection was taken up in aid of the Society, amounting to twenty-nine dollars. This Society was formed by the Rev. Canon Carmichael some five or six years ago, and has now on its roll about a thousand members. It is at present in a flourishing condition; four meetings have been held since the commencement of this year, and about fifty persons have signed the pledge, so that the Society is doing a good and much-needed work.

ORILLIA.—The C.E.T.S. have chosen a deputation to wait upon the Boards of License Commissioners and petition them not to increase the temptations of the drink traffic in this town; rather to lessen the places where liquor is sold than add to them. The society has also adopted a vote of thanks to the five members of the Council who were in their places to oppose the repeal of the limit of licenses at seven.

ABROAD.

The Duke of Albany, in a recent speech at Liverpool on a late Saturday, remarked that drink was the only terrible enemy that England had to fear.

The newly-appointed Bishop of Killaloe, Dr. Chester is an earnest temperance worker. He is the first abstaining bishop in the Irish Church.

The temperance people of Iowa feel positive that the prohibition bill, with amendments, will be passed by the Senate, as there is a prohibition majority of twenty-four in that body.

Correspondence.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

To the Editors of the *Evangelical Churchman*:
The attention of the clergy and subscribers in this diocese is called particularly to the following articles in the *Jewish Intelligencer*—

In November number, 1883, "Missions to the Jews—the duty of the Church." In December number, page 308, "The Jews." In January number, 1885, "Church, Jerusalem." And on the covers of all the numbers, "Urgent appeal for Jewish refugees in Jerusalem."

During the past nine months subscriptions have been received from places in the Dioceses of Huron, Niagara, Ontario and even Rupert's Land, and excepting this city, from only two of the many towns and villages of this Diocese. Many thousands of publications have been sent to the 115 clergy of this Diocese, to the two or three hundred Churchwardens, and very many subscribers and friends. We are therefore greatly indebted to the Society for much interesting information concerning the Jews.

Yours faithfully,
JOHNSTONE VICARS.

515 Sherbourne St., Toronto, March 4, 1884.

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.

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

CALENDAR.

3rd SUNDAY IN LENT, MARCH 16, 1884.

MORNING LESSONS.	EVENING LESSONS.
Gen. xxxvii. to 7. 41.	Gen. xxxix. or xl.
Mark xii. 35 to xiii. 14.	1 Cor. i. 8.

The Evangelical Churchman

TORONTO, THURSDAY, MAR. 13, 1884.

EDITORIAL NOTES.

The Church Missionary Society have received a truly noble gift. The Committee say that they have for some time contemplated the removal of the Church Missionaries' Children's Home from Highbury to the country; that they now have the greatest pleasure in announcing that a fund for providing the necessary means has been started by the Rev. F. E. and Mrs. Wigram, with the munificent gift of £10,000. This is done, to use Mr. Wigram's own words, "to give a practical token, in which we trust others will join us, of deep sympathy with the dear brothers and sisters who are engaged in the Lord's work abroad, and who have to entrust the bringing up of their children to the Committee."

This delightful manifestation of practical sympathy on behalf of the little ones of those who for the Gospel's sake have separated themselves from country and home and friends, will give them wonderful comfort in their work and will surely stir up many others to emulate their devotion and self-denial.

We believe that a grand impetus is being given to Missionary work throughout the whole of Protestant Christendom. Nothing will do more to promote vital religion at home, as well as the extension of Christianity abroad, and in both ways hastening the advent of Christ's Glorious Kingdom. We rejoice to learn that a United Missionary Conference is to be held in the west of London, from 17th to 20th March. Amongst those who have promised to take part are Lord Shaftesbury, Sir W. Muir, Revs. J. Hudson Taylor and John Wilkinson, Dr. Valentine of Agra, Messrs. J. E. Mathieson, R. N. Cust, H. Grattan Guinness, and others.

We shall await the results of this Conference with great interest. Let our readers earnestly pray that it may be in highest degree conducive to the progress of the grand work and to the adoption of such wise and practical measures as will best develop, concentrate and unify the Missionary enterprises of the different Christian communities.

A series of deeply interesting meetings have been recently held at Oxford in connection with the Church Missionary Society. At the opening breakfast Rev. A. M. W. Christopher said:—

"They longed for the Universities to be awakened, so that men might go forth not only by ones and twos, but by scores, to the work, and he believed the more missionary spirit there was, the better clergy they would have in their parishes at home, as well as an increased number of men for the heathen abroad. If they were really united in earnest prayer he believed it would not be in vain. They wanted men to be ready to go anywhere for Christ, whether at home or abroad, and he thought nothing but the outpouring of the Holy Spirit on their Universities would effect that which they desired."

There are many tokens of awakening spiritual life in both of England's great Universities. Moody and Sankey's mission there has been productive of permanent results, and many causes, we believe, are conspiring to bring about another revival of evangelical religion there. How full of hope and power for England's Church and for Missions throughout the world, would such a movement be. May God hasten it. We must look to the Holy Spirit for such a grand consummation. Brethren, let us pray for it.

No church possesses such elements of growth and marvellous opportunities as our own. The great hindrance to its progress is the churchiness and sacerdotalism more or less developed, of so many of its clergy. The Philadelphia correspondent of the *Southern Churchman*, while pointing out the many signs of progress and encouragement, declares that:—

"In the way of parochial increase and growth are the fandango novelties that produce distraction within and impair confidence without. In other words 'ritualism,' constantly advancing in a Rome-ward direction and unblushingly putting on more and more of the features of the man of sin. There is earnestness and zeal and money enough in the church of Philadelphia to plant a church whenever it is needed, but our wealthy laymen have given their money in repeated instances to build evangelical churches, only to have them captured by the ritualists, who would rather creep into parishes and pervert them to their own iniquitous purposes than furnish the money to build churches for themselves. With loud professions to churchmanship, obedience to bishops, etc., they are false in reality to the church's doctrines, and only obedient to our right reverend fathers in God when it falls in with their purposes to do so. The years that have since elapsed have confirmed the memorable utterances of Bishop Stevens to the Pennsylvania Convention in 1874—viz., 'That the ceremonies, observances and practices of the so-called Catholic or Advanced School, do express a doctrine concerning the priesthood, the sacraments, fasting, communion, confession and absolution, prayers for the dead, invocation of saints, the Virgin Mary, and many other points foreign to that set forth in the authorized standards of the church, is evident to all candid persons who have seen their services, heard their preaching and read their manuals and books of devotion. In the only case where I have given my official counsel and judgment in these matters, I have been met with a deliberate and repeated refusal to conform to my request. My paternal counsel has been disregarded and my episcopal authority resented as an interference and set at naught. This, in brief, is the doctrine which is to be taught as 'an object lesson' by the ritualistic party in this country and in England. Admit this doctrine, and its necessary consequences are: First, the re-establishment of the confessional with its polluting influences; second, the enforcing of priestly penance and absolution, thus making the priest the dispenser of grace and judgment; third, the acceptance of the whole sacerdotal system of the Church of Rome, which finds its tap-root in this doctrine; fourth, the withdrawal from the faithful of the right of private

judgment in spiritual things, especially in the reading of God's word; fifth, the reception of the doctrine of purgatory, etc. Ten years almost have rolled around and the presence of the Bishop has been shown in events. The confessional has been re-established and made obligatory; absolution of sin has been practised, and purgatory boldly preached. The disturbance that all this produces in a parish is evident in an article in the *Philadelphia Inquirer* of the 13th inst., headed 'Church of the Evangelists—Meeting of three vestries in the same parish. That the three different vestries should meet on the same evening in the same parish is something probably unprecedented in American ecclesiastical history. That anomalous condition of affairs actually existed last evening [i. e., the 12th inst.] at the church of the Evangelists.' For months their vestry election has been in litigation, and it is still in two courts."

High pressure and over-work in education continues to attract the attention of medical men. Dr. Crichton Brown, Superintendent of a large Lunatic Asylum in England, has just uttered the following note of warning:—"It seems to me high time for a declaration of rights on behalf of helpless children, and on behalf of future generations also, whom, if we are not careful, we shall load with a burden more grievous than the national debt, a burden of degeneration and disease. I have encountered many lamentable instances of derangement of health, disease of the brain, and even death, resulting from enforced evening study in the case of young children, with the nervous excitement and loss of sleep which it so often induces; and I am fully persuaded that even when it does no perceptible injury to health, it is inimical to true progress. It implies a maximum of labour with a minimum of result."

The musical world is deeply interested in the invention of a new instrument which is the result of long years of investigation in acoustics by Mr. J. Baillie Hamilton, under the guidance of Tyndall & Nasmyth. The peculiarity of the new instrument, called the "Vocalion," is the use of what is called "free reeds." Ordinarily the reed is permanently attached to the pipe. In this case the little tongue is fixed in points, so that it turns freely. Instead of a single vibrating tongue for each note, Mr. Hamilton uses three tongues tuned in unison, and constrained by a peculiar metallic connection. For variations in character he uses various devices in the resonators. The instrument is said to possess two notable points: one is a wonderful volume of tone; the other is a tone of unique character, which has a striking affinity for the tones of the human voice. It promises to be a most effective instrument, especially for congregational worship.

THE CHURCH OF ENGLAND AND NON-EPISCOPAL ORDERS.

In order to arrive at the doctrine of the Church of England as to the necessity of Episcopacy and the validity or non-validity of non-Episcopal orders, three points require examination, which we may put interrogatively as follows: First, what do our Articles and the Ordinal affirm or define upon this subject? Second, what were the opinions of those who drew up these standards, and of the principal theologians of the first hundred years after the Reformation? And, thirdly, what was the practice of our Church during those hundred years? Then if we establish

that t
Evan
struct
Churc
munie

Fir
Articl
take u
tering
be law
those
which
have I
gation
yard.

how c
ful mi

Rogel
publis
was o

every
from t

appro
Churc

the Ar
ackno

(that
as to

fore tl
cle is

pose n
Lectu

"who
congru

ing th
if any

Articl
by ele

right t
rupted

takes
did tir

the vi
sidere

It i
Churc

as foll
readin

from
orders

Priests
had in

presur
called,

qualiti
public
provec

And, t
be con

this Cl
be a la

or sufi
except

theret
(or ha
tion)."

until 1
nal co
the fol
simple

that the views unfolded in all these sources is that of Evangelical Churchmen, it will be interesting and instructive to trace how the contrary view of High Churchmen originated and increased in our communion.

First: *What do our standards teach?* The 23rd Article declares that "it is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same; and those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." As Dean Goode states, "It must be observed how carefully this is worded, so as not to limit a lawful minister to those who have Episcopal ordination." Rogers, Archbishop Bancroft's chaplain, in 1607 published "An Exposition of the Articles," which was ordered by the Archbishop to be supplied to every parish. In it, Rogers deduces six propositions from this Article, everyone of which he affirms to be approved by all the Reformed and Protestant Churches. Bishop Burnet, in his Examination of the Articles, states that the Church of England "did acknowledge the foreign Churches so constituted (that is, without Episcopacy) to be true Churches, as to all the essentials of a Church.....And therefore the general words in which this part of the Article is framed seem to have been designed on purpose not to exclude them." Professor Hey, in his Lectures on Divinity, states that the expression, "who have public authority given unto them in the congregation," "seems to leave the manner of giving the power of ordaining quite free; it seems as if any religious society might, consistently with this Article, appoint officers, with power of ordination, by election, representation or lot, as if, therefore, the right to ordain did not depend upon any uninterrupted succession." Tomline, in his Exposition, takes the same view, and we might quote others did time permit. We shall presently see that when the views of the compilers of the Article are considered, no other interpretation of it is possible.

It is to the Preface to the Ordinal that High Churchmen especially make their appeal. It reads as follows: "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' time, there have been these orders of Ministers in Christ's Church—Bishops, Priests and Deacons, which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereto, according to the form hereafter following, (or hath had Episcopal consecration or ordination)." The words in brackets were not added until 1661, nearly one hundred years after the original compilation of the preface. We ask attention to the following considerations: (1) The preamble is the simple statement of a fact, as a sufficient warrant

for the retention of Episcopacy, without any intent on the part of the authors to pass judgment upon other forms of Church government. It does not affirm that Episcopacy is presented by divine law, or that it is necessary for the being of a Church, or that ordination by other modes is invalid. (2) The Episcopal mode of condition is presented solely and simply as the condition of holding office in the Church of England. (3) The term "orders" is used in the looser sense in which Bishop Jewell and others employed it. The most prominent of those engaged in framing and in revising the Ordinal held that bishops and presbyters differ only in degree. We have not space to quote authorities, but it will be sufficient to refer to the well-known High Churchman, Blunt, who in his "Annotated Prayer Book" says, "The distinction of the order of bishops from that of priests was definitely asserted for the first time in 1661." The very persons who framed the Ordinal asserted the validity of non-episcopal orders; and very many who had been non-Episcopally ordained were received into the ministry of the Church of England without re-ordination. We shall adduce proofs of both these points presently. (5) The addition in brackets, made in 1661, is very significant, and shows what was the character and meaning of the preface, as it had previously read without this addition. If the preface already definitely excluded non-Episcopal ministers from our ministry, why was this addition made? (6) Even with the addition the preface does not imply the invalidity of non-Episcopal orders, but simply the necessity of Episcopal ordination in the Church of England. The pious and learned Archbishop Leighton in 1661 consented to be re-ordained deacon and presbyter before his consecration. Some of the English bishops required this, partly on the ground of the Act of Uniformity and partly on the ground that, though it might be reasonable to allow Presbyterian orders under some circumstances, yet that his had been received from those who were in a state of schism and revolt. Bishop Burnet relates the grounds upon which Leighton, his intimate friend, conceded this point:—"Leighton did not stand much upon it. he did not think orders given without it were null and void.....But he thought that every Church might make such rules of ordination as they pleased, and that they might re-ordain all that came to them from any other church: and that the re-ordaining a priest ordained in another Church imported no thing, but that they received him into orders according to their rules, and did not infer the annulling the orders he had formerly received."

The learned Church antiquarian Bingham says:—"Nor do I see what can be urged further in this case, unless it be the business of re-ordination, which some reckon so great a charge against the Act of Uniformity, because it obliges every beneficiary to receive Episcopal ordination, according to the form and rites of the Church of England. But what harm there is in this I confess I never yet could see; and I am sure there is nothing in it contrary to the principles or practice of Geneva, nor perhaps of the whole French Church. For at Geneva it is their common practice, whenever they remove a minister from one church to another, to give him a new and solemn ordination by imposition of hands and prayer. . . . Now if it be lawful, by the rules of the Church of Geneva, for a minister to

receive a new solemn ordination when he is translated from one church to another: why cannot men in England consent to receive a new ordination when the law requires it, in order to settle themselves regularly in any church?" He further argues that validity of the former ordination is not called in question by the re-ordination. That both the Act and the Ordinal are in harmony with the Evangelical view, and not with the High Church view, is beyond dispute. But our contention is made still more evident, when we proceed to an historical examination of the views held in and the practice followed by our church during the first hundred years after the Reformation.

Secondly, *what were the opinions of those who compiled our standards and of the leading theologians of the Church of England?* Here the material is very extensive. Our limited space will only permit a few quotations and proofs. The Tractarian Keble, in his preface to his edition of Hooker's Works, referring to Whitgift, Jewell, and their contemporaries, says:—"It is enough with them to show that the government by archbishops and bishops is ancient and allowable; they never venture to urge its exclusive claim, or to connect the succession with the validity of the sacraments." In 1540 among a number of questions propounded by the king to the leading theologians was this:—"Whether priests or bishops were first? And if the priests were first, then the priest made the bishop?" The Archbishop of Canterbury replied: "The bishops and priests were at one time, and were not two things, but both one office in the beginning of Christ's religion." The Archbishop of York said: "The name of bishop is not properly a name of order, but a name of office." The Bishop of London said: "I think the Bishops were first; and yet I think it is not of importance whether the priest then made the bishop, or else the bishop the priest." The other answers were of similar import. Would such men be likely to put forth in 1549 an ordinal inconsistent with their known views? Archbishop Whitgift says: "I find no one certain and perfect kind of government prescribed or commanded in the Scriptures to the Church of Christ." Cosin, Dean of the Arches, 1584, asserts:—"It cannot be proved that any set and exact particular form thereof (of church polity, etc.) is recommended to us by the Word of God." Hooker, in his "Polity," says: "There may be sometimes very just and sufficient reason to allow ordination made without a bishop." And again: "Let them (the bishops) continually bear in mind, that it is rather the force of custom, whereby the church having so long found it good, to continue under the regimen of her virtuous bishops, doth still uphold, maintain, and honour them in that respect, than any such true and heavenly law can be showed, by the evidence whereof it may of a truth appear, that the Lord Himself hath appointed presbyteries for ever to be under the regimen of bishops." Archbishop Usher, 1657, states:—"I have ever declared my opinion to be that *episcopus et presbyter gradu tantum differunt non ordine* (bishop and presbyter differ only in degree, not in order), and consequently that in places where bishops cannot be had, the ordination by presbyters standeth valid." With these divines agreed all the representative men of our church in the 16th and 17th centuries. The theory of episcopacy by divine right was first advanced by Bancroft and Laud. Hallam, the great constitutional historian, says: "The system pursued

by Bancroft and his imitators, Bishops Neyle and Laud, with the approbation of the king, far opposed to the healing counsels of Burleigh and Bacon, was just such as low-born and little-minded men, raised to power by fortune's caprice, are ever found to pursue." "They began by preaching the divine right, as it is called, or absolute indispensability of episcopacy." Lathbury, in his "History of English Episcopacy," says: "Laud's notions on the subject of church government were at variance with those adopted by many of his predecessors, who until the time of Bancroft never claimed divine right for the government of the English Church; and even Bancroft admitted the validity of Presbyterian ordination; for when it was suggested in 1610, that the Scotch bishops should be ordained presbyters, he opposed on the ground that ordination by presbyters was valid."

Our space will not permit us to multiply testimonies. Our opponents cannot furnish a single one upon the opposite side, down to the close of Elizabeth's reign, the period in which our formularies were drawn up. And after that we could produce a long category of the ablest and best divines of our church who held the same opinions as those we have cited. We need only name Bishops Cousin, Andrewes, Hall, Davenant, and Stillingfleet; Archbishops Usher, Bramhall, Secher, Wake, and many others.

Thirdly, the practice of the Church of England for one hundred years after the Reformation was to receive the non-episcopally ordained ministers of the Continent into her service without re-ordination. We have only space to quote a few authorities. Keble says: "Nearly up to the time when he (Hooker) wrote, numbers had been admitted to the ministry of the Church in England with no better than 'Presbyterian ordination.'" Hallam says: "Natives regularly ordained abroad, in the Presbyterian churches, were admitted to hold preferment in England." He further states that "instances of holding preferment without any re-ordination may be found down to the civil wars." Bishop Cosin, a leader of the High Church party at that time, born in 1594, says of the ministers of the French Reformed Church, that in the event of their receiving a public charge or cure of souls among us (as I have known some of them to have done so of late, and can instance in many others before my time) our bishops did not ordain them. Nor did our laws require more of such ministers than to declare their public consent to the religion received amongst us, and to subscribe the articles established." Bishop Fleetwood says: "During the reigns of King James and King Charles I., and to the year 1661, we had many ministers from Scotland, from France, and the Low Countries who were ordained by presbyters only, and not bishops, and they were instituted into benefices with cure . . . and yet were never re-ordained, but only subscribed the articles." But we need not multiply testimony. Both the repeatedly avowed opinions of our divines and the practice of our Church for one hundred years after the Reformation are in harmony with the evangelical doctrine upon this subject, and fully substantiate the position, that the statement in the Calendar of Wycliffe College is the true view of our church, which, while it accepts and approves of episcopacy as the best form of church government, does not hold it to be necessary to the being of a church. The Tractarian view

is a novelty and a heresy as opposed to history as it is to Scripture. In another article we shall endeavour to trace its rise and development.

THE SEMI-CENTENNIAL OF TORONTO.

Last week the City of Toronto held a preliminary celebration of its semi-centennial, reserving the more elaborate programme for the more propitious month of June. Toronto can take an honest and pardonable pride in the result of the last fifty years' progress and the solid and substantial prosperity with which she has been blessed. There is a wonderful contrast between the York of 1834 and the Toronto of to-day. A few salient marks of growth may be given. From a population of 4,000 in 1830, 9,254 in 1834, it has grown to over 120,000 (with the suburbs) in 1884. In 1834, the assessed property was £176,496, and the expenditure £3,450. In 1885, the assessed property is \$65,212,598, (without the suburbs), and the expenditure upwards of \$2,000,000. The post-office furnishes a good gauge of the growth commercial as well as social. In 1840, the staff numbered three and the revenue was £1,123, (including \$400 allowance), and the expenditure in salaries, &c., \$349. In 1883, the staff numbered over 100, and the salaries alone amounted to \$62,826. The number of letters delivered during 1883, was 5,877,937, and of newspapers 1,857,898. The sale of stamps for the year amounted to \$218,960.25. 19,580 money orders were issued, of the value of \$307,987.78, and orders were paid to the amount of \$1,353,424.85. Twelve principal banks, besides savings banks, upwards of 40 loan and building companies, and 80 insurance companies, and a vast and increasing wholesale trade, indicate the growing magnitude of the business of the Queen City of the West.

The most noteworthy feature in last Thursday's celebration was the opening of the Free Library, which has been arranged upon a very efficient basis. We regret we have not space to give the briefest synopsis of the speeches, especially of the eloquent and thoughtful address of Dr. Wilson, President of Toronto University.

But something more than the mere material aspect of the city's prosperity should be prominently before the minds of our citizens. Much has been done, but very much remains to be done. Our sanitary arrangements demand a more complete and scientific supervision and the more intelligent co-operation of every citizen. The appointment of a Medical Officer of Health was a move in the right direction, and if his earnest efforts are wisely and heartily supported the good results will soon be apparent. The condition of the poor ought to arouse timely solicitude. Toronto is noted for the extent and generosity of her public institutions and charities, from the well-equipped General Hospital, down through all the special institutions for the relief of every description of weakness and woe to which humanity is subject. But more concentration and more intelligent supervision is imperatively demanded, so as to secure that unity and co-operation,

without which, the highest efficiency is impossible. Then we want a better developed and more united system of city missions, in which every church takes part and which shall ensure that the missionary and benevolent agencies are brought to bear upon every district and every family in the city. Another pressing want is that of larger parks and more extensive recreation grounds for the scholars. Every ward ought to have a number of squares and gardens suitable for children, or if there are district in which this is no longer to be obtained, let some suburban fields and groves be utilized and cheap and speedy means of transit be provided.

Past successes are only valuable as furnishing the means and appliances for future progress. Capacity involves responsibility. A great city ought to be a great educator, a focus in which are concentrated the noblest activities and the most helpful ministries, and from which may radiate forth in every direction stimulus, encouragement, brotherly helpfulness, the contagion of enthusiasm and ennobling influences. Let the citizens realize the responsibility. Let them in the coming June give a prominent place to their devout and thankful acknowledgement of the goodness and mercy of Him who has blessed them so richly in the past. Except the Lord build the city the builders labour but in vain. Let them seek to cultivate a noble spirit of truly enlightened and unselfish citizenship, and a noble ideal of a true city. Most eloquently did St. Augustine set forth the glory of such a city—"Ye were proud, O Romans, of your city. Ye called her eternal, imperial, divine. But her history has rebuked your pride and proved her deities false. There is another city so glorious in ideal and achievement that yours may not be named beside her. Two cities began to be with man, founded by two loves. The one by the love of self, even to the despising of God; the other to the love of God, even to the despising of self. The first is the city of earth, whose grandest creation was Rome, which glories in self and seeks glory for men, but the second is the heavenly city, whose greatest glory is God, whose witness is conscience. In the one city its princes and people are ruled by the love of ruling; in the other city the princes and subjects serve one another in love." And we, too, must choose to what ideal our city shall be conformed. If pride and worldly ambition, and lust of power and gain and selfish pre-eminence rule, we shall have our reward. The prosperity of the world shall be ours, but it will bear with it the nemesis of its own fate, the bitter fruits of its own mispent labours. Let our citizenship be moulded after the heavenly example; let us seek, as we have the opportunity, to make our commonwealth a city of God. The true city is not the place where we congregate and toil; but it is the living community, the men of kindred blood, who inherit the same past, live under the same laws, possess the same privileges, rights and liberties, follow the same customs and believe the same religion. This idea evoked the patriotism of Thermopylae and inspired the

cult
nobl
Now
and
our
Fath
Chri
cent
Him
thro
tion
mou
mun
the
and

Ch
St.
were
been
excite
the ti
son n
Work
I. I
offers
interc
these
1.
Gosp
us: s
iv. 3;
Thes
all in
move
have
by its
Of su
ans, t
be del
exper
oppos
sonab
substi
2.
to Hi
truste
good
them
John
to Go
hope
Lord,
in wel
3.
ian fe
may b
them
their
direct
may b
11.
ian Cl
were c
dered
time
When
breth
walkin
scand
the Cl
who a
disapp
Anc
them
1. I
have r
had al
cernin
(v. 6) z
ed dov

culture of Athens. Their ideal has been ennobled and purified in the religion of Jesus. Now it becomes in greater measure attainable, and we shall in some measure realize it even in our earthly home, as the eternal truths of Divine Fatherhood and human brotherhood, which Christ revealed, and those Divine and beneficent energies and forces which flow forth from Him work in and through our Churches, in and through our politics, our commerce, our education and our civilization, permeating all, moulding and uplifting all, and making the mundane city to be the type and foretaste of the city which hath foundations, whose builder and maker is God.

The Sunday School.

SUNDAY SCHOOL LESSON.

4TH SUNDAY IN LENT, MARCH 23, 1884.

BIBLE LESSON.

Christian Diligence—2 Thess. iii. 1-18.

St. Paul was still at Corinth when further tidings were brought from Thessalonica. His past letter had been misunderstood and even perverted; disorder and excitement had increased. To allay these and explain the truths, St. Paul wrote this second letter. Our lesson may be summed up under these heads:—Prayer, Work and Benediction.

I. PRAYER.—Vs. 1-5. The Christian is a priest. He offers up a sacrifice—himself, Rom. xiii. 1. He makes intercession for others. St. Paul asks the prayers of these Thessalonians for himself and his work.

1. He desires them to pray for the success of the Gospel and the preservation of his ministers. Pray for us: see Rom. xv. 30; 2 Cor. i. 11; Eph. vi. 18, 19; Col. iv. 3; 1 Thess. v. 25. *That the Word of the Lord,* 1 Thess. i. 8; 2 Thess. ii. 13, may run, fulfil its course, all impediments of superstition and unbelief being removed; that it may not be bound (2 Tim. ii. 9) but have a free course everywhere; and may be glorified by its fruits in the hearts and lives of many believers. Of such prayer and faith he reminds the Thessalonians, that they themselves were proofs. His prayer to be delivered from unreasonable men is explained by his experience both in Thessalonica and in Corinth. The opposition of the enemies of the Gospel was as unreasonable as it was wicked. Bigotry cannot reason. It substitutes rage for reason, and abuse for argument.

2. He encourages their faith. The Lord is faithful to His promises. There were two things He could be trusted to do: to establish them, confirm them in every good word and work, 2 Thess. ii. 7, and to preserve them from the Evil one, Matt. xiii. 19; Eph. vi. 16; 1 John v. 18. And as he encouraged them by pointing to God's faithfulness, he encouraged himself by the hope of their faithfulness—*We rely upon you in the Lord,* ver. 4. It is by God's grace they can continue in well-doing.

3. He prays for them. Here is reciprocity, Christian fellowship. Two things he asks:—that their hearts may be directed into the love of God, God's love to them shed abroad in their hearts and the response of their love to God; and that their hearts may be directed into the patience of Christ, that is, that they may learn to imitate His patience.

II. DILIGENCE.—Vs. 6-15. Some of the Thessalonian Christians thought that the condition to which they were called, and the glorious future before them, rendered it unnecessary that they should occupy their time with common, earthly work, like other men. When supplies failed they looked to their more wealthy brethren to help them, going from one to the other, walking "disorderly" and as "busybodies." So great a scandal did this bring on the Church, that Paul bade the Christians to "withdraw themselves" from those who acted in such a manner, and thus to show their disapproval. Ver. 6, 14. (Note 1.)

And then, in exhorting them to diligence, he reminds them of three things:

1. The command given at the first. They ought to have made no mistake about such a matter, since he had already made known to them the will of God concerning it. They had received "a tradition" about it, (v. 6) and this "tradition" (Note 2) was not a thing handed down from one man to another, and untraceable in its

commencement; it was distinctly the word of God. Chap. ii. 15; 1 Thess. ii. 13. The command that "if any would not work, neither should he eat," was in fact the same as that given in paradise, when Adam was placed in the "garden" "to dress it and to keep it." Toil and weariness were the result of sin (Gen. iii. 19), but work was God's design for man from the first. Those who idle away their time are like the useless idols David speaks of, having eyes, ears, etc., but all of no good to any one, Ps. cxv. 5-8. They are descending lower even than the beasts, for dumb animals work and are useful. Strange that the heirs of Christ's kingdom should ever descend so low!

2. His own example. It was not a necessary duty for Paul to work with his hands. His work as an apostle was labor enough for a man, and he had a right to be supported by those to whom he brought the word of God, 1 Cor. ix. 7-14. But, for example's sake, he had toiled for his daily bread.

3. The example of the Lord Jesus Christ. There was not only the command of Christ, as Lord; there was His example, as man—"I exhort you by our Lord Jesus Christ," ver. 12. Though Lord of all, He had, through His early years of Nazareth, worked at his daily task, so that His fellow citizens said of him, not merely, "Is not this the carpenter's son?" but, "Is not this the carpenter?" Whoever looks to share His kingdom hereafter ought to share now in his path of diligent labor.

This is a path in which every one may gain distinction. It cannot be said of all young men and women in business that they are quick and clever; it cannot be said of every boy and girl at school that they have great abilities. But of every follower of Christ it ought to be said: He or she is diligent, industrious, painstaking, not seeking to make a noise and show, but working "with quietness."

But is all this labor, this diligence, to be simply for one's own profit? Most decidedly it is for one's own profit in every way, but this is not to be the source or the aim of it. The source is to be Christ's command, the aim, Christ's glory. The grand command, "Be not weary in well-doing," means something more than simply working for a living.

III. BENEDICTION: vs. 16-18.

Paul desires three blessings for these Thessalonian Christians. Let us desire them for ourselves and our friends. "Now the Lord of peace himself give you peace at all times in all ways." This is a most comprehensive petition, but it does not go beyond the promise of God, the provisions of redemption, or the possibilities of Divine grace. "The Lord be with you all." We need nothing more to make us safe and happy, nor can we desire anything better for ourselves and our friends, than the presence of God with us and them. It is the Presence that makes heaven. No matter where we are if God be with us, nor who is absent if God be present. "The grace of our Lord Jesus Christ be with you all." Through this grace we may hope to have peace with God and in God, and enjoy the perpetual presence of God. This grace underlies all the blessings we enjoy here and hope to enjoy in the world to come.

EXPLANATORY NOTES.

1. "Some . . . inferred that if indeed the present world were soon to come to an end, it was useless to pursue their common earthly employments any longer." So they "sat waiting for the day of the Lord, and in this very expectation neglecting their employments, had lost their quietness of mind which is given by daily occupation." "The restlessness and irregularities had been growing, and the wrong impression had been deepened by forged revelations, utterances, and letters. Idleness and habits of gossip and aimless gadding about had been perilously increasing. The jeopardy was imminent, the credit of Christianity was at stake, and the Apostle is more earnest and severe in his dissuaves and rebukes. The Church itself in its centre was sound, but there were attached to it these busybodies whom the Apostle marks as he exhorts the better portion to withdraw from fellowship with them."

2. Tradition. The word means simply delivering from one to another; as generally used it means, (1) that which is delivered, as Matt. xv. 2; and (2) the mode of delivery, as 1 Pet. i. 18.

The Church of Rome holds that the unwritten traditions of the apostles are to be received "with equal piety and veneration" as the books of the Old and New Testament, and 2 Thess. ii. 15 is quoted as scriptural authority on this point. But we must remember that St. Paul here refers to instruction personally and immediately delivered to them by an inspired Apostle; that what was oral to them is written for us, and that no other traditions can possibly be proved to be genuine, authentic, or inspired.

Book Notices.

CHRISTIANITY TRIUMPHANT, by John P. Newman. D.D. New York: Funk and Wagnalls. Toronto: Wm. Briggs, 78 King Street East. 15 cents. This is the latest issue in the well-known "Standard Library," and contains an eloquent exposition of the "Defensive and Aggressive Nature" of the Christian Faith. Among the titles of the ten chapters are the following:—"Achievements of Christianity;" "Infidelity an Inglorious Failure;" "The Criminality of Infidelity;" "The Elevation of Woman;" "Impure Literature;" "Magnanimity of Self-denial;" "Commercial Integrity." From these we can gather a good idea of the scope and purpose of this energetic little volume.

MY LORD'S MONEY, by the Rev. Earnest Boys, M.A. London: Jas. Nisbet & Co. Toronto: The Willard Tract Depository. This is another excellent little volume by this well-known writer. It is similar in its plan and scope to the volume on "The Consecrated Life." Among the topics discussed are the following:—"My Talents, His Money;" "The Definite Consecration of Talents;" "Life as a Talent;" "Influence as a Talent;" "Social Pardon;" "Educational Advantages;" "Musical Gifts;" "The Consecrated Pen;" etc., etc. It is a very practical, suggestive and helpful little volume, abounding in wise counsels and full of encouragement. It is written in an earnest, sympathetic spirit, and is thoroughly loyal to the truth of the Divine Word. We heartily recommend it.

FULL SALVATION AS SEEN IN BUNYAN'S PILGRIM, by Rev. W. Haslam, M.A., author of "From Death unto Life." London: Morgan & Scott. Toronto: The Willard Tract Depository. The object of the writer is not to write a commentary upon the incomparable allegory, but rather to draw out certain truths which are often overlooked in our study of it, and yet which are very essential to our understanding of the work, and full of seasonable instruction. In Pilgrim's Progress, John Bunyan pictures his own spiritual history. Mr. Haslam finds here five stages or successive developments in the Christian life, and graphically unfolds each, in very plain, practical and forcible expositions. It is an excellent and helpful volume.

ST. NICHOLAS. In the March number we note especially Louisa M. Alcott's third "Spinning-wheel Story," a true picture of the struggles of a country lad to obtain an education. Mrs. A. D. T. Whitney contributes a brightly written story called "Girl Noblesse," which is not without interest for boys. "Among the Mustangs" is the title of an interesting paper on the wild ponies of the plains, by Noah Brooks. "Blown out to Sea" is a collection of anecdotes, recounting some of the curious resting places made use of by weary birds which are driven by strong winds out of their course in their long migratory flights.

HARPER'S MAGAZINE for March is a very good number. We note especially "The Poetry of the Deaf," by E. M. Gallaudet, with six portraits; and "Nature's Serial Story," by E. P. Roe. Among several noteworthy poems in the present issue may be mentioned "The Deliverance of Leyden," by Charles F. Richard son, and a poem, *suo more*, by Walt Whitman, "With Husky-Haughty Lips, O Sea!" The Easy Chair, Literary and Historical Records, and Drawer, are varied, entertaining, and instructive as usual.

THE CENTURY MAGAZINE for March, contains a striking article on the life of "Count Von Molke." J. Ranken Towse contributes a pointed estimate of Henry Irving's dramatic art. The papers on "The Next Presidency," and on "The Suppression of Pauperism," are reasonable and important. In "Topics of the Time" are discussed "A Chinese Wall for American Art," "The Christian League of Connecticut," "The Independent Voter in the next Campaign," and "The American Copyright League"; while in "Open Letters" we find a suggestive and humorous criticism of Church music; "National Aid to Education," "Suggestions Regarding Temperance Work," "High License," "Prohibition in Kansas," &c. The illustrated papers are full of interest. "The New Washington," "Old Public Buildings in America;" "The Cruise of the Alice May," which deals with the South-west coast of the Gulf of St. Lawrence, as far north as Cape Gaspe, "Notes on the Exile of Dante;" "A Hunt for the Nightingale in England. Stories and poem; complete a very interesting number.

THE STANDARD LIBRARY. Funk & Wagnalls, New York; Wm. Briggs, Toronto. Two new volumes just received. "Munne and the Diary of a Superfluous Man," by Ivan Turgenieff, the well-known Russian novelist, a rare artist. In the first of these sketches he graphically depicts the life of a serf, and in the second the condition of the upper classes in Russia. "Memorie and Rime," by Joaquim Miller. Sketches

of travel, stories and poems, with the wild flavour of the West.

STRUGGLING UPWARD. The American Sunday School Union, Philadelphia. A graphic story, illustrating the evils of intemperance and Sabbath-breaking. Suitable for the Sunday School Library and for home reading.

Children's Corner.

CONQUERING BY LOVE.

I.

"Oh, mother, we've had such a jolly time!"

Theo Wimborne threw himself panting and out of breath in a chair by the window.

"I'm glad to hear it, dear, but now go and make yourself ready for tea. I expect we shall both be glad of some this warm afternoon."

Mrs. Wimborne laid aside her sewing as Theo left the room, bounding up the small staircase three steps at a time.

"Dear boy!" she said, speaking her thoughts aloud. "He throws himself so earnestly into everything he undertakes that sometimes I almost tremble for the discipline that may be waiting for him. And now he is growing out of childhood, he needs more than ever a father's careful training."

The mother gave a little sigh as she thought of the restless waves that still surged above the only grave in the household. For Theo's father had been drowned at sea long ago one stormy night, whilst the mother rocked her baby to sleep at home, little thinking of the lonely years that were to follow that sudden tempest.

Her musings were interrupted by Theo's entrance. He was hot and tired and excited, tremendously hungry and dreadfully thirsty, and for some moments Mrs. Wimborne was occupied in supplying his various wants.

"And how did you get on this afternoon?" she asked presently.

"First-rate, mother! I did so wish you had been there, for I beat everyone in the 'long jump' and the 'handicap,' even Mason himself! I really do think, and so do all the other fellows, that I stand a good chance of winning one race at least!"

"Don't set your heart too much on it," the mother said, feeling it hard to damp the ardour of the young enthusiastic spirit. "I don't want to discourage you, my child, but run for the

sake of running and the good it does you, and not only because you want to gain a prize."

"Oh, no, mother, of course not!" Theo answered carelessly, and then went on to give further details of the afternoon's recreation.

"Mason is the only fellow I'm really afraid of!" he said confidently, passing on his cup for a third instalment. "He's fifteen, more than a year older than I am, and sometimes puts the pace on like fury. I wish I wasn't to run with him, for I hate him so!"

"Whatever for?"

"Everyone does. I don't know how it is, but not a fellow in our school has a good word for him. He's up to such mean tricks and dodges that I'm sure, if we could, we'd black-ball him from the sports altogether!"

"Well, for his own sake I think it is just as well you cannot," Mrs. Wimborne returned.

"Hate is rather a strong word to use, my boy."

"Not when it concerns him!" Theo replied, eager on this point as in everything else. "I don't believe even you would like him, mother!"

This was very convincing, but Mrs. Wimborne passed by the innocent flattery, and asked "What sort of a home has he?"

"Oh, I don't know exactly. His mother's dead, and he's mortally afraid of his father."

"And is he the only child?"

"I think there's a sister, but she's away at school somewhere."

"Poor children! If they are afraid of their own father no wonder they are up to 'all sorts of mean tricks and dodges,'" Mrs. Wimborne said pitifully. "And now, dear, if you have finished, ring the bell for the table to be cleared. It is arithmetic night, is it not?"

The May twilight faded outside unnoticed, whilst mother and son pored over books and writing together. When the lessons were finished and put away, Mrs. Wimborne brought out her work-basket again, which was hailed by a cry of joy from Theo.

"How capitally you are getting on, mother! Don't you think pink-and-white go well together? I'm so glad now you chose those colours for me!"

"Half-an-hour's work will finish everything!" Mrs. Wimborne said, smiling. "You can try them on if you like when you go to bed, so that I can see if any alteration is necessary."

Theo ran out into the little square garden, there to work off excitement by racing numberless times round the trim-kept lawn.

When an hour or so later, he bounded down stairs in the neatly fitting white flannel suit

with its pale pink belt and borderings, his mother might be excused for feeling some pride in the dark, glowing face, and athletic figure, and the success of her own clever handiwork.

"I had no idea it would all look so well!" she said admiringly: "and I was really afraid to give the order at Saunders'. A bill is so soon run up, and not so quickly paid."

Theo, who had been brought up to understand fully the importance of keeping clear from debt, cordially agreed; and after a few capers about the room, thereby endangering the lives of many china ornaments, took himself off to bed.

The athletic club, composed chiefly of Theo's school-fellows, was not to give its annual sports until Saturday afternoon, and this was only Tuesday evening. Three clear days therefore intervened between to-night and the important event, and Theo hoped to make practice perfect before another day dawned.

Mrs. Wimborne was seated at work waiting for Theo's return on Wednesday evening. Tea was all ready, six o'clock had struck, and though it was some minutes after his usual time Theo had not yet appeared.

"I suppose he has got too much excited in his practice to think of the time!" Mrs. Wimborne thought. "But it is not like him to be so unpunctual, and I hope nothing has gone wrong."

She turned to the tea-table, and began cutting thin slices of bread and butter, trying to forget her uneasy thoughts in change of occupation. But it would not do. A quarter-of-an-hour slipped by, and in spite of self-blame for her vague fears, Mrs. Wimborne ran out to the little garden gate, and anxiously scanned the quiet road.

There was not a sign of Theo visible anywhere, she was on the point of returning to the house, when the quick trot of a horse's hoofs and the roll of swift wheels attracted her attention.

A carriage and Theo could have no possible connection, of course, except in her own mind, yet there she stood shading her eyes with her hand, until the doctor's well-known buggy and its occupants were at recognition distance.

After all, the mother's instincts were right. Beside the doctor on the front-seat was actually Theo himself, his face looking paler by many degrees than when she had seen it last.

What had happened?

(To be continued.)

Educational.

Helmut Ladies' College.

LONDON, ONTARIO,

Lady patroness, H. R. H. PRINCESS LOUISE.

FOUNDER,

The Right Rev. Bishop HELLMUTH, D.D., D. C. L.

Beautifully situated on the River Thames.

The Highest Education in every Department.

FRENCH is spoken in the College.

MUSIC a specialty, under the direction of W. WAUGH, LAUDER, Esq., pupil of Liszt, Reinecke, and the Leipzig Conservatorium.

For particulars address—

Rev. E. N. ENGLISH, M.A., Principal, Helmut Ladies' College, London, Ontario.

Next Term will commence September 20th.

COLLEGIATE SCHOOL,

AVENUE ROAD,

Will resume work on Monday, Jan. 7th. Vacancies for a few borders. The Principal would refer to the marked success of his former pupils at the various Collegiate examinations during the past year.

WM. TASSIE, M.A., LL.D., Principal
21st Dec., 1888. 57 Bloor-street East

DAY'S BUSINESS COLLEGE

Will Re-open

TUESDAY, JANUARY 8TH, NEXT.

All who require business training are requested to make special inquiries as to the high reputation the Principal of this College has established, and still maintains by the thoroughness of his work, and to take notice that Mr. J. E. D-A-Y is not associated with any college where in the name of any principal or teacher has the slightest resemblance, either in spelling or sound, to that of Day. Mr. J. E. Day spells his name D-A-Y—good standard Saxon—and not O-D-A-E, or O-D-E-A, or O-D-A-Y, or O-D-E-E.

For terms address JAMES E. DAY, Accountant, College Rooms, Opposite Royal Opera House site, Toronto.

MORVYN HOUSE, 348 JARVIS ST. TORONTO.

Boarding and Day Schools for Young Ladies.

MISS HAIGHT, Principal.

The School has been under its present management eight years, and has gained an excellent reputation for thoroughness in all the branches of a good English Education. Every advantage is afforded for the Modern Languages: Music, both vocal and instrumental, and Drawing and Painting under the best Professors and Teachers. Resident pupils are under the personal care of the Principal, and enjoy all the privileges of a well ordered Christian home. Terms moderate. A liberal reduction for the daughters of clergymen. The Fall Session begins on Tuesday, Sep. 11th. The Principal can be addressed till Sept. 1st, at 1738 St. Catharine st., Montreal. Prospectuses can be obtained at 348 Jarvis st., on application.

MRS. LAY'S ESTABLISHMENT FOR the Board and Education of Young Ladies.

1736 & 1738 St. Catherine St., Montreal. This old and well-known School continues to offer superior advantages for a thorough and Refined Education. Full staff of accomplished Professors and Teachers. Music and the French language specialties. The Autumn Term will open on WEDNESDAY, SEPTEMBER 12TH. Reference kindly permitted to his Lordship the Bishop of Montreal; The Very Rev. the Dean of Montreal; and to the Right Rev. The Bishop of Algoma.

BOARDING & DAY SCHOOL

FOR YOUNG LADIES,
50 & 52 PETER STREET.

MRS. NIXON,

Will open her school on Wednesday, Jan. 7th, 1884.

Attention is called to the numerous and spacious class-rooms of the establishment; also to the superior bedroom accommodation afforded to boarders.

PIMPLES AND BLACKHEADS

On the face cured speedily by using our special preparations. Cure guaranteed.

For Chapped Hands & Lips

Rough Skin, freckles, tan, frostbites, and all cuts or sores, use

"ROUGH ON CHAPS."

25c. a bottle. It will make rough hands as smooth as velvet. F. T. BURGESS, 364 King St. East.

CHURCH GLASS.

Memorial & Other Windows

Of Plain and Elaborate Design,

Executed from carefully studied drawings. For prices, address,

JOS. McCAUSLAND & SON,

76 King Street West, TORONTO
ESTABLISHED 1856.

Modeling in High Relief.

The latest and most fascinating genuine Art work for ladies ever discovered; nothing equals it; requires no firing; any lady can immediately accomplish it. Send for descriptive circular, or call at my Studio, day or evening.

J. L. RAWBONE, Artist,
Shaftesbury Hall.

J. W. LEARN & CO,

General Commission Merchants.

AND WHOLESALE DEALERS IN

Lubricating and Refined Oils

26 ADELAIDE STREET, EAST, TORONTO