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## The Evangelical Churchman

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### THE ETERNITY OF GOD.

O Lord! my heart is sick—  
 Sick of this everlasting change;  
 And life runs tediously quick  
 Through its unresting race and varied range:  
 Change finds no likeness to itself in thee,  
 And wakes no echo in thy mute eternity.

Dear Lord! my heart is sick  
 Of this perpetual lapsing time,  
 So slow in grief, in joy so quick,  
 Yet ever casting shadows so sublime.  
 Time of all creatures is least like to thee,  
 And yet it is our share of thine eternity.

Oh! change and time are storms  
 For lives so thin and frail as ours;  
 For change the work of grace deforms  
 With love that soils, and help that overpowers;  
 And time is strong, and, like some chafing sea,  
 It seems to fret the shores of thine eternity.

Weak, weak, forever weak!  
 We cannot hold what we possess;  
 Youth cannot find, age will not seek—  
 Oh! weakness is the heart's worst weariness;  
 But weakest hearts can lift their thoughts to thee;  
 It makes us strong to think of thine eternity.

Thou hadst no youth, great God!  
 An Unbeginning End thou art;  
 Thy glory in itself abode,  
 And still abides in its own tranquil heart.  
 No age can heap its onward years on thee,  
 Dear God! thou art thyself thine own eternity!

Without an end or bound,  
 Thy life lies all outspread in light;  
 Our lives feel thy life all around,  
 Making our weakness strong, our darkness bright;  
 Yet it is neither wilderness nor sea,  
 But the calm gladness of a full eternity.

—[Selected.

### ABIDE IN CHRIST, IN STILLNESS OF SOUL.

'In returning and rest shall ye be saved; in quietness and confidence shall be your strength.'—Isa. xxx. 15.  
 'Be silent to the Lord, and wait patiently for Him.'—Ps. xxxvii. 7 (marg.).  
 'Truly my soul is silent unto God.'—Ps. lx. 1 (marg.).

There is a view of the Christian life in which it is regarded as a sort of partnership, in which God and man have each to do their part. It admits that it is but little that man can do, and that little defiled with sin; still he must do his utmost, —then only can he expect God to do His part. To those who think thus, it is extremely difficult to understand what Scripture means when it speaks of our being still and doing nothing, of our resting and waiting to see the salvation of God. It appears to them a perfect contradiction, when we speak of this quietness and ceasing from all effort as the secret of the highest activity of man and all his powers. And yet this is just what Scripture does teach. The explanation of the apparent mystery is to be found in this, that when God and man are spoken of as working together, there is nothing of the idea of a partnership between two partners who each contribute their share to a work. The relation is a very different one. The true idea is that of co-operation founded on subordination. As Jesus was entirely dependant on the Father for all His words and all His works, so the believer can do nothing of himself. What he can do of himself is altogether sinful. He must therefore cease entirely from his own doing, and wait for the working of God in him. As he ceases from self-effort, faith assures him that God does what He has undertaken, and works in him. And what God does is to renew, to sanctify, and waken all his energies to the highest power. So that just in proportion as he yields himself a truly passive instrument in the hand of God, will he be wielded of God as the active instrument of His almighty power. The soul in which the wondrous combination of perfect passivity with the highest activity is most completely realized, has the deepest experience of what the Christian life is.

Among the lessons to be learnt of those who are studying the blessed art of abiding in Christ, there is none more needful and more profitable than this one of stillness of soul. In it alone can we cultivate that teachableness of spirit, to which the Lord will reveal His secrets,—that meekness to which He shows his ways. It is the spirit exhibited so beautifully in all the three Marys: In her whose only answer to the most wonderful revelation ever made to human being was, 'Behold the handmaid of the Lord; be it unto me according to Thy word;' and of whom, as mysteries multiplied around her, it is written; 'Mary kept all these things and pondered them in her heart.' And in her who 'sat at Jesus' feet, and heard His word,' and who showed, in the anointing Him for His burial, how she had entered more deeply into the mystery of His death than even the beloved disciple. And in her, too, who sought her Lord in the house of the Pharisee, with tears that spoke more than words. It is a soul silent unto God that is the best preparation for knowing Jesus, and for holding fast the blessings He bestows. It is when the soul is hushed in silent awe and worship before the Holy Presence that reveals itself within,

that the still small voice of the blessed Spirit will be heard.

Therefore, beloved Christian, as often as thou seekest to understand better the blessed mystery of abiding in Christ, let this be thy first thought (Ps. lxxii. 5, marg.): 'My soul, only be thou silent unto God; for my expectation is from Him.' Dost thou in very deed hope to realize the wondrous union with the Heavenly Vine? Know that flesh and blood cannot reveal it unto thee, but only the Father in heaven. 'Cease from thine own wisdom.' Thou hast but to bow in the confession of thine own ignorance and impotence; the Father will delight to give thee the teaching of the Holy Spirit. If but thine ear be open, and thy thoughts brought into subjection, and thine heart prepared in silence to wait upon God, and to hear what He speaks, He will reveal to thee His secrets. And one of the first secrets will be the deeper insight into the truth, that as thou sinkest low before Him in nothingness and helplessness, in a silence and a stillness of soul that seeks to catch the faintest whisper of His love, teachings will come to thee which thou never hadst heard before for the rush and noise of thine own thoughts and efforts. Thou shalt learn how thy great work is to listen, and hear, and believe what He promises; to watch and wait and see what He does; and then, in faith, and worship, and obedience, to yield thyself to His working who worketh in thee mightily.

One would think that no message could be more beautiful or welcome than this, that we may rest and be quiet, and that our God will work for us and in us. And yet how far this is from being the case! And how slow many are to learn that quietness is blessedness, that quietness is strength, that quietness is the source of the highest activity,—the secret of all true abiding in Christ! Let us try to learn it, and to watch against whatever interferes with it. The dangers that threaten the soul's rest are not a few.

There is the dissipation of soul which comes from entering needlessly and too deeply into the interests of this world. Every one of us has his Divine calling; and within the circle pointed out by God Himself, interest in our work and its surrounding is a duty. But even here the Christian needs to exercise watchfulness and sobriety. And still more do we need a holy temperance in regard to things not absolutely imposed upon us by God. If abiding in Christ really be our first aim, let us beware of all needless excitement. Let us watch even in lawful and necessary things against the wondrous power these have to keep the soul so occupied, that there remains but little power or zest for fellowship with God. Then there is the restlessness and worry that come of care and anxiety about earthly things; these eat away the life of trust, and keep the soul like a troubled sea. There the gentle whispers of the Holy Comforter cannot be heard.

No less hurtful is the spirit of fear and distrust in spiritual things; with its apprehensions and its efforts, it never comes really to hear what God has to say. Above all, there is the unrest that comes of seeking in our own way and in our own strength the spiritual blessing which comes alone from above. The heart occupied with its own plans and efforts for doing God's will, and secure the blessing of abiding in Jesus, must fail continually. God's work is hindered by our interference. He can do His

work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honours Him by expecting Him to work both to will and to do.

And, last of all, even when the soul seeks truly to enter the way of faith, there is the impatience of the flesh, which forms its judgment of the life and progress of the soul not after the Divine but the human standard.

In dealing with all this, and so much more, blessed the man who learns the lesson of stillness, and fully accepts God's word: 'In quietness and confidence shall be your strength.' Each time he listens to the word of the Father, or asks the Father to listen to his words, he dares not begin his Bible reading or prayer without first pausing and waiting, until the soul be hushed in the presence of the Eternal Majesty. Under a sense of the Divine nearness, the soul, feeling how self is always ready to assert itself, and intrude even into the holiest of all with its thoughts and efforts, yields itself in a quiet act of self-surrender to the teaching and working of the Divine Spirit. It is still and waits in holy silence, until all is calm and ready to receive the revelation of the Divine will and presence. Its reading and prayer then indeed become a waiting on God with ear and heart opened and purged to receive fully only what He says.

'Abide in Christ!' Let no one think that he can do this if he has not daily his quiet time, his seasons of meditation and waiting on God. In these a habit of soul must be cultivated, in which the believer goes out into the world and its distractions, the peace of God, that passeth all understanding, keeping the heart and mind. It is in such a calm and restful soul that the life of faith can strike deep root, that the Holy Spirit can give His blessed teaching, that the Holy Father can accomplish his glorious work. May each of us learn every day to say, 'Truly my soul is silent unto God.' And may every feeling of the difficulty of attaining this only lead us simply to look and trust to Him whose presence makes even the storm a calm. Cultivate the quietness as a means to the abiding in Christ; expect the ever deepening quietness and calm of heaven in the soul as the fruit of abiding in Him.

#### COMING TO CHRIST.

Think not for a moment that you have some great thing to do before you come to Christ. Such a notion is of the earth, earthy; the Gospel bids you come *just as you are*. Man's idea is to make his peace with God by repentance and then come to Christ *at last*: the Gospel way is to receive peace from Christ *first of all*, and begin with Him. Man's idea is to amend, and turn over a new leaf, and so work his way up to reconciliation and friendship with God: the Gospel way is first to be friends with God through Christ, and then to work.

And judge ye, every one, judge ye, which is true Christianity? Which is the good news? Which is the glad tidings? First the fruits of the Spirit and then peace, or first peace and then the fruits of the Spirit? First sanctification and then pardon, or first pardon and then sanctification? Your own heart can well supply the answer.

Come, then, willing to receive, and not thinking how much you can bring. Come willing to take what Christ offers, and not fancying you can give anything in return. Come with your sins, and no other qualification but a hearty desire for pardon, and so sure as the Bible is true you shall be saved.

You may tell me you are not worthy, you are not good enough, you are not elect. I answer, you are a sinner, and you want to be saved, and what more do you want? You are one of those whom Jesus came to save. Come to Him, and

you shall have life. Take with you words, and He will hear you graciously. Tell Him all your soul's necessities and I know He will give heed. Tell Him you have heard that He receiveth sinners, and that you are such. Tell Him you come in dependence on His own promises, and ask Him to fulfil His word, and do as He has said. Do this in simplicity and sincerity, and, my soul for yours, you shall ask not in vain.

I am deeply anxious to bring you to the point of *actual application to Christ*. I see many who are conscious of sin, and want to be saved, but never get beyond this. They hear of Christ with the ear, and believe all they are told about Him. They allow that there is no salvation except in Christ. But they seem never to get beyond this *general acknowledgement*. They never fairly lay hold on Christ for their own souls. They stick fast in a state of wishing, and wanting, and feeling, and intending, and never get any further.

But it is not looking at the bread that feeds the hungry man, but the actual eating of it. It is not gazing on the life-boat that saves the shipwrecked sailor, but actual getting into it. It is not knowing and believing that Christ is a Saviour that will save your soul, unless there are *actual transactions between you and Christ*.

Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frames and feelings which will never come. Hesitate no longer, under the idea that you must first of all obtain the Spirit, and then come to Christ. *Arise, and come to Christ just as you are*. He waits for you, and is as willing to save as He is mighty. He is the appointed Physician for sin sick souls. Deal with Him as you would with your doctor about the cure of a disease of your body. Make a direct application to Him, and tell Him all your wants. Tell Him you want to be saved, and ask Him to save you. Cast yourself wholly and unreservedly on Christ, and you *shall* be saved.—*Rev. J. C. Ryle.*

#### THE EVANGELICAL ALLIANCE IN DENMARK.

Seven general assemblies of "Christians of all nations," convened by the Evangelical Alliance, have, at various intervals, been held during the past 33 years in London, Paris, Berlin, Geneva, Amsterdam, New York and Basle. The eighth of these (Ecumenical) Conferences has just been held in the Danish capital. The introductory meeting was held in the hall of the University, a palatial apartment, lofty, commodious, and filled, on ceiling and wall, down to the very floor, with the products of native pictorial art. The body of the hall was crowded with members of the Alliance from every continental country, and from America as well. The rostrum was occupied in the course of the evening with no fewer than 16 speakers, English, Danish, French and German, Swedish and Swiss, and Dutch. The assemblage was second to none that has ever met on similar occasions in regard to the eminence of the personages who composed it, whether belonging to civil, ecclesiastic, or diplomatic circles. Count Bernstorff was there from Berlin, and Count Bylandt from Holland. The Lord Mayor of London, M.P., Sir W. McArthur, M.P., the Marquis of Ailsie, and Lord Radstock were there from the British Isles. Denmark was strong ecclesiastically, with the Bishop of Sjælland, the Dean of Copenhagen, Dr. Kalkar, and Dean Vahl. Count Moltke, of Copenhagen, was present, and Prof. Scharling also of the Danish capital. Even Sweden was represented by at least three distinguished professors. There were learned professors likewise—from Neufchatel, Prof. Godett; from Bonn, Prof. Christlieb; from Leipzig, Prof. Cremer; from Berne, Prof. Oetli. France had delegated Dr. Pressense, Pasteur Theodore Monod, Prof. John Monod, and Pasteur Reclin. Russia was represented by the Rev. Dr. Dalton, of St. Petersburg; Greece by Dr. Kalopothakes, of Athens; and Germany had another delegate in Dr. Koegel. Great Britain sent a strong contingent of worthy and distinguished men, churchmen and non-conformists.

America was represented by Prof. Schaff, the Rev. Dr. John Hall and others.

#### THE ADDRESS OF WELCOME

from an ardently devoted friend of the Alliance was listened to with deep interest. Dr. Kalkar is in the best sense, a "grand old man." In the course of his speech he said:—The Christian world had often been witness of great assemblies, but none recorded in national or in ecclesiastical history could compare with that little community at Pentecost, who met with one accord in one place, and on whom the Spirit of God descended. That was the first awakening of the Church into life. Thank God the echoes of that first pentecostal miracle still resounded in the Church of Christ. It was the hope of all true Christians that such days might arrive when the faithful would come in vast crowds from every country, and with one heart and one voice glorify God, even the Father of our Lord Jesus Christ. It was this longing for union among evangelical Christians of all denominations and all nationalities which had called into existence the Evangelical Alliance. On behalf of the Danish Committee, and of those whom the Committee represented, he welcomed most heartily the excellent friends of that Society who had come to the Copenhagen Conference. In the first place he would greet his own dear countrymen to whom it was granted to possess the inheritance bequeathed to them by the faithful witnesses of the last century by Balle and Mynster, Grundtvig and Martenson. Next, he welcomed his Scandinavian kinsmen, who had come from the woodclad countries, and who had cherished the old memories from the heroic age of the North. Turning to the west and east, he welcomed "the men of facts, as he called them, whose home was the British Isles, to whose country belonged the honour of conceiving the idea of a Christian association having aims which had met with universal sympathy, and who, with far-seeing glance, ventured to prophesy that the Evangelical Alliance would yet assemble in Rome and Jerusalem. Welcome also to friends from across the Atlantic, who were now vying with their brethren in the Old World in the glorious pursuit of carrying the flag of the Gospel from country to country and over the deep seas! Welcome to the men of deep thought from Germany, who had taught that science had her treasures and her jewels! Welcome to their kinsmen from the dyke-girdled country of the Netherlands, where heroism had valiantly carried the standard of religious liberty across the roaring waters, and which produced famous scholars who had astonished the world! Sincerely did he and his Danish friends regret that so few of the French nation and also so few from Switzerland had come to join this united assembly of Christians. Looking upon the numerous assembly, he could not but exclaim, "God be praised! That which unites is much greater and much stronger than that which separates us." They acknowledged the same Lord, the same God and Father; and all, in spite of differing nationalities, spiritual gifts, and daily habits of life, confessed their belief in the same Catholic Church, in the same universal articles of faith. No denomination dared to declare itself alone the possessor of the whole undivided truth, because the Apostle had himself called to their mind that to every one of them the grace of God was given by the effectual working of His power. Therefore, on that occasion, a welcome was offered to all, who, in humanity and earnestness, were united to their common Head, Jesus Christ. Stronger than any other were the ties which bound them to Him who loved them with an eternal love; or (as expressed by one of the most orthodox Lutheran churchmen)—"The sympathy between the Christian confessions widely surpasses the antipathy." The password of the Alliance for all in that assembly was—"Peace with them that call on the Lord out of a pure heart." With this welcome he would combine the exhortation of the Apostle—"Let us hold fast the profession of our faith without wavering, for He is faithful that promised; and let us consider one another to provoke unto love and unto good works, not forsaking the assembling of ourselves as the manner of some is, but exhorting one another, and so much the more as you see the day approaching."

A long line of delegates, representative of the different nationalities, then came forward and

#### ACKNOWLEDGED THE WELCOME

—now speaking in English, then in Swedish, some in German, others in French and so on. All, more or less, described the religious condition of their various nations, and expressed their desire for a strong accentuation of the union which already exists among Evangelical Christians. This wish for combined action was all the more emphatically evinced in regard to those countries, which more than ever feared the spread of Rationalism. Speaking for the British Isles, the Lord Mayor of London returned thanks for the cordial wel-

come given by the names of Bick others who were t they would, if still progress the Socie the world. He an Conference that th bound together in The United States ledgments through York, who reporte vigorous evangeli gifts for carrying o especially in heath book of music, in languages, the mer with which he was out any apparent c harmony. The l brought to a close meetings in the his

On Sunday, serv at the English Chu son, and at the Fre Monod; in the afte by the Rev. Dr. W the evening, at the White. Several m in outdoor service

The Conference thesda Mission Ho large hall was well faced by an impres Tolstrup and an eff vice was printed in members of the as throughout the whc gleanings from the

#### Christian

BY REV

The living organi mostly ecclesiastical the individual mem can. The first Chr founded at Jerusale polyglot in the lang cosmopolitan in th And although it is church of "devout Heaven," still Chri from all available s Church such as are l will, irrespective of plete families.

At the same time whole households h This has been the c The first admission church was that of dred and near frie Centurion, "who fe

In Paul's Epistl houses. There wer church which was ir church which was ir mon, he says, "Ar These churches in b bles of the Christia together for purpos private domiciles b build public houses that the families, ir part of the Church Aquila, and Nym

steadfast in the apo in breaking of brea lievers of their sever in a certain sense, tian families now n to call a church in a family, in addition t lievers in a public ought to have a dom recognition of God.

conducted by the p them there should be of Holy Scripture f vants. By the incu the maintenance o daughters should be admonition of the I in such a case. The the Psalmist: "Tha up by the sides of thi be as corner-stones, palace."

come given by the Danish Committee. Reverting to the names of Bickersteth, Bunting, Raffles, Steane and others who were the founders of the Alliance, he said they would, if still alive, have been astonished at the progress the Society had made throughout Europe and the world. He anticipated as one of the results of the Conference that those who took part in it would be bound together in closer ties of Christian brotherhood. The United States of America spoke their acknowledgments through the Rev. Dr. John Hall, of New York, who reported with satisfaction the growth of a vigorous evangelical spirit and increasing liberality in gifts for carrying on the work of the Church of Christ, especially in heathen lands. With the assistance of a book of music, in which hymns were printed in three languages, the members severally sang each in the one with which he was most familiar. This was done without any apparent confusion of tongues, and with vocal harmony. The Lord's Prayer repeated in Danish brought to a close one of the most eventful reception meetings in the history of the Evangelical Alliance.

On Sunday, services were conducted, in the morning at the English Church, by the Rev. Prebendary Anderson, and at the French Church by Pasteur Theodore Monod; in the afternoon, at Bethesda Mission House by the Rev. Dr. W. Boyd and Principal Cairns; and in the evening, at the English Church, by the Rev. L. B. White. Several members of the Conference engaged in outdoor services in the lowest parts of the town.

The Conference opened on Monday morning in Bethesda Mission House, Dr. Kalkar in the chair. The large hall was well filled. The proceedings were prefaced by an impressive liturgical service, led by Pastor Tolstrup and an efficient choir. The form of the service was printed in three languages for the use of the members of the assembly. The meetings continued throughout the whole week. We shall garner a few gleanings from the various addresses.

#### Christian Life in the Household.

BY REV. T. M'CULLOCH, D. D.

The living organizations of the Christian religion are mostly ecclesiastical. It has to do mainly with churches, the individual members of which it gathers where it can. The first Christian Church, the mother Church, founded at Jerusalem on the day of Pentecost, was polyglot in the languages of its members, and almost cosmopolitan in the places from which they came. And although it is scarcely possible now to form a church of "devout men out of every nation under Heaven," still Christianity is willing to gather converts from all available sources, and the Lord adds to the Church such as are being saved, come from where they will, irrespective of entire local communities or complete families.

At the same time it is a matter of rejoicing when whole households hold membership in the Church. This has been the case, happily, from the beginning. The first admission of Gentiles to the newly-found church was that of a whole family, including the kindred and near friends of Cornelius, the godly Roman Centurion, "who feared God with all his house."

In Paul's Epistles, too, we read of churches in houses. There were Aquila and Priscilla and "the church which was in their house," Nymphas and "the church which was in his house," and in writing to Philemon, he says, "And to the church in thy house." These churches in houses were probably small assemblies of the Christians of a neighbourhood, who met together for purposes of worship and communion in private domiciles before they were able or allowed to build public houses of prayer. It is also probable that the families, in each case, formed an important part of the Church. But whether the households of Aquila, and Nymphas, and Philemon, "continued steadfast in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," with the believers of their several localities, or not, it is plain that in a certain sense, and up to a certain point, Christian families now may have what we may venture to call a church in a house. That is to say, a Christian family, in addition to its membership with other believers in a public denominational church, may and ought to have a domestic form of religion, a household recognition of God. There should be family worship conducted by the parents as joint ministers; and by them there should be the regular reading and exposition of Holy Scripture for the benefit of children and servants. By the inculcation of sound doctrine, and by the maintenance of a godly discipline, sons and daughters should be brought up "in the nurture and admonition of the Lord." Happy is the family that is in such a case. Then is recognized the description of the Psalmist: "That thy sons may be as plants grown up by the sides of thine house; that thy daughters may be as corner-stones, polished after the similitude of a palace."

When the whole family is influenced by the saving grace of God, Christian life in relation to domestic conduct will be seen at its best. Then peace and harmony will be unbroken by the voice of discord. Infirmities there may be, but there will be no domestic scandals, no family jars, no quarrels between husband and wife, no ill-treatment of parents by disobedient children, no bickerings amongst sisters, no unbrotherly contentions.

Damage may be done in the family to the interests of religion by those who profess the Christian life, whose conduct is inconsistent with their profession. If they say that they have fellowship with God, and walk in darkness, they lie, and do not the truth. This living lie cannot escape the notice of servants and near kindred, however it may escape the observation of the outside public. In this way the young and inexperienced, who can only judge of religion by such specimens of it as are presented to them at home, may receive irreparable damage, and be prejudiced for life against the Gospel of Christ. On the other hand, the genuine Christian life will be the more admired, the nearer and stricter the scrutiny. As the works of man's art appear less perfect under the microscope than when seen by the naked eye; and as the works of God in nature look to greater advantage when closely and minutely inspected; so is it with spurious professors and genuine religious character. Those who can say, "We are His workmanship, created in Christ Jesus unto good works," have nothing to fear from the microscopic observation of home-life. The old proverbs, "Familiarity breeds contempt," and "No man is hero to his valet," do not apply to the saints. The better they are known, the more they are admired and loved, and the greater is their influence for good.

#### Indifference: How to meet it.

BY REV. DR. MARSHALL LANG, OF GLASGOW.

The Lord knew the opposition, the indifference, deep and radical, in the heart. What has He provided? What weapon has He marked? What instrumentality has He supplied? It is the Church, the "unum corpus," the one body in which we rejoice. The best means of meeting the world's indifference is through the Church's increasing earnestness, aggressiveness, wisdom, sympathy, love. This is borne in upon me: this I must speak forth.

(a) What is needed, if we would work with the Holy Ghost in revealing Christ, is reality. It is reality, earnestness, that convicts. Minister's "abummin awaay loike a buzzard-clock over my 'ead;" members dozing in their pews and going away and forgetting what manner of persons they were; the godliness, a mere clerical robe of go-to-meeting dress. It is this that sends people from church, this that makes infidels. We want a higher temperature in our churches. It is down below zero often. It is seldom at summer heat. We want real men and women; men, not mannikins; women, not masculines. The enthusiasm of humanity—that should be found in the Church—the love of Christ. "Lord, wilt Thou not revive us again."

(b) What is needed with more devotion is more tact and sympathy. Have sympathy with the age; do not believe that it is going to the devil—feel with it; feel it with and in you. The Church is not a mere system of truth; it is a social state, meant to bless the earth; to be in the world, though not of it. You will never win by denouncing or by standing aloof. Get at the man by being, not a thing of starch and cloth, but the brother, the truly brotherly. Wise in winning souls; oh, there is no grace which we more need. Kindness, sympathy, oh, blessed graces; would they were in us and abounding! Then would the personal life, Christ breathing through persons, be the witness against indifference. Every one in light would be the evangelist to the one in darkness—the bridge between Heaven and that soul, and none would be content with a starless crown.

(c) Finally, what is needed, with more devotion, more sympathy, is more love one toward another, and towards all men—ay, toward all men. Until you have a thoroughly missionary Church, you will have a half-hearted and feeble-kneed Church; because only then have you a Christian Church.

#### The Question of Sin.

BY REV. WILLIAM ARTHUR.

In modern times certain theologians make the great mystery of God's dealings in respect of sin to consist in its punishment. That is not where the Bible ever places the mystery. It is not where nature ever takes notes of a mystery. In nature, two things are so familiar, that the human mind always takes them for granted. Those two things are the protection of innocence and the punishment of guilt. In neither of these is there any mystery; and recent attempts to found mysteries upon punishment will have, in the long run,

the same fate as similar attempts in past ages. In nature, the true mystery recognized by universal consciousness—the true mystery emphasized by the Bible—consists, first, in the permission of wrong-doing, the permission not merely of one original act of offence, but the forbearance which permits wrong after wrong in a series long repeated; and, secondly, the entire remission to the offender of the punishment due to his wrong done, so that he be raised up to the favour and happiness of the innocent. The forbearance which permits of repeated offending is very mysterious; involving, among other perplexities, a limitation of the protection given to innocence. This limitation is its inevitable concomitant; for whenever the wrong-doer is permitted to carry out his purpose, there must be a sufferer who has not merited that suffering. We cannot permit one boy in a playground to throw stones without so far ceasing to protect the persons of his comrades. The sonorous question of how wrong, violence, ruining of others can be permitted—of how long it is to be permitted?—heaves and moans everywhere in the universal conscience—heaves and moans all through the Bible, like a ground-swell troubling a great sea. The only answer of the Bible, and the only answer in the facts of nature, is that, though judgment against an evil worker is delayed, that judgment is sure and slumbereth not.

The question of how the guilty can be raised to the place and heritage of the innocent without undoing the foundations of all order and hope could never be answered without an atonement. God sets forth Christ crucified, to show that even in this also He is just; and of notable facts which stand clearly graven on the tablets of human life none is clearer than this—that of the events which have served to impress the minds of men with the heinousness of sin, none has ever made that impression so deeply as the death of the Lord Jesus Christ. All those who believe in Him as dying, the just for the unjust, to bring us to God, view sin as abhorrent to a degree beyond what they could otherwise have done.

#### The Truth and Unbelief.

BY REV. DR. MACVICAR, OF MONTREAL.

The best method of counteracting modern unbelief may be thus stated: Nothing but the revealed truth of the living God, accompanied by the Holy Ghost, can accomplish the task.

(1) We should seek to make a full and loving proclamation of God's saving message to all men, and this should comprehend a clear and systematic course of instruction in all the great doctrines of grace. Nor should the ethical and devotional teachings of the Bible be withheld for truth accurately formulated and earnestly proclaimed is the proper antidote of error. But more than dogma is needed. Men may be sound and at the same time cold and dead; and a wavering, theorizing, dead ministry is unquestionably one of the most potent causes of unbelief, while men full of faith and of the Holy Ghost are the most effective in banishing it.

(2) To meet prevailing unbeliefs we require critical books on Apologetics, covering all the points of modern attack, and specially adapted to our own day. This difficult undertaking needs much sanctified skill and learning.

(3) We require more thorough Biblical instruction in the family, where the foundations of true piety and Christian stability are laid, and where persons are fortified against the deadly assaults of unbelief.

(4) The spirit of Christianity must be infused more fully into colleges, and all institutions for higher culture. There should be in all such places men who are not afraid, or ashamed, to call themselves Christians, and who can speak of Christ and Christianity, of the facts and principle of revelation with as much naturalness and decision as others talk about the strata of the earth or the stars of heaven.

(5) We require to put forth missionary efforts commensurate with the wants of the world.

(6) The thought of Christian stewardship with respect to money and money's worth must occupy its true place in the Church. Sordidness, meanness, and appalling untruthfulness with respect to what men can or cannot afford to do for the Gospel's sake are characteristic sins of Christendom at this moment.

#### Two Pillars of our Faith.

BY REV. DR. CLEMANCE, LONDON.

It is impossible for believers to think too much of Christ as the lamb of God, but it is quite possible for them to think too little of Him as the Baptizer with the Holy Ghost. In fact, we venture to think that for every thought which believers have of their Lord under the second aspect, they have had ten thoughts of Him under the first. We are very far from saying that the ten thoughts of Him under the first are too many, but

we are sure that the one thought of Him under the second occurs very much too seldom.

These two parts of our Lord's life-work are the two pillars of our faith. The atoning sacrifice is finished; it was completed on Calvary once for all, never to be renewed, never to be increased, and its efficacy never in any way to be added unto. "By one offering He hath perfected forever them that are sanctified," and that work once done we have but to accept it as God's free gift to us. This atoning work is complete for ever. But the second part of Christ's work—the baptism with the Holy Ghost—is going on perpetually. It had, indeed, one grand and memorable historic commencement in the outpouring of the Holy Spirit on the Day of Pentecost. But that was only a commencement. The outpouring of the Holy Ghost is going on continually.

Our Saviour died to be the Atoner. He lives to be the Baptizer; and whereas the atoning sacrifice is completely finished the great baptizing work will never be completed until the last believer is safely home in glory. To carry on this work our Saviour lives and reigns as Head over all things to His Church.

If we were asked how we would define the baptism with the Holy Ghost, we would express it thus: It is such a communication of the Spirit of God to the spirit of man as it is the prerogative of the Divine Being alone to impart, and such as, being given, enriches the individual so privileged with whatever grace or gift may be necessary to, and sufficient for, a noble life and a holy walk.

Here all believers are one. All agree to acknowledge a Divine Baptizer, even the Lord Jesus Christ. He in whom dwells "all the fulness of the Godhead bodily" gives out of His fulness to believers. The Father giveth not the Spirit by measure unto Him. Having received of the Father, on our behalf, the promise of the Holy Ghost, He now sheds forth perpetually that gracious energy to quicken and to inspire. He who from whom the eternal throne, who with an energy never wasting, gives each year as much brightness and beauty to the spring-tide verdure as though it was the first outcome of His fulness, does continually send as richly the fulness of God into human souls, age after age, as when the first outpouring began. Who so fit to be Administrator of this heavenly baptism as He of whom John bare record that "He is the Son of God?"

Go and tell Jesus.

Some years ago a Christian lady came to me in great distress and said, "Sir, I have such a heavy burden on my heart. I am engaged in a boarding school; there are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

"Yes."

"You want to speak for Him?"

"Indeed I do."

"You cannot?"

"Cannot say a word."

"And is that a burden to you?"

"Indeed it is."

"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon Him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with Him."

I saw no more of her for some weeks, but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

I asked her, "How is it with you now?"

"Oh!" she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for Him now. My tongue is unloosed, and I can praise God."

#### Discord and Concord.

BY REV. DR. SCHAFF, NEW YORK.

How is a reunion of Christians to be brought about? Not by a crusade against denominations and sects. Such a crusade would be a mere waste of time.

The evil lies, not in denominationalism, but in sectarianism; not in variety, but in exclusiveness.

Sectarianism is extended selfishness; denominationalism grows out of the diversity of Divine gifts, and may co-exist with true catholicity and large-hearted charity. Diversity in unity is the law in God's physical and moral universe, and the condition of all beauty and harmony. Variety is life; uniformity, death. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same God who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal."

There is infinite variety in nature, still greater diversity in history; no two trees, no two persons, are alike; and what is true of individuals is true of whole nations—they differ in language, manners, customs, laws, and institutions. None of these nationalities would be improved by being transformed into another; and if all nationalities were melted into one, we should lose all the beauty, charm, and wealth of life which spring from the variety and multiplicity of gifts. But for all that, the various nations belong to the same human family, and can, and ought to, respect each other for the very characteristic varieties of type which they respectively represent.

Experience teaches that those countries which recognize and tolerate but one organized form of Christianity are most backward in spiritual life and energy, while those in which all forms have fair play are most active and progressive. An honourable rivalry in good works is profitable to all.

Our present duty is to recognize, to maintain, and to promote Christian unity in the midst of ecclesiastical diversity. Unity of outward organization is not absolutely necessary for the unity of the Church, which is essentially spiritual. Christian unity has not to be created; it already exists as to its basis. All Christians are one in Christ, and therefore one among each other. There is now, and always has been, an accord as well as discord. Christian union underlies all denominational diversity, and is consistent with it. This unity is felt just in proportion as Christians become personally acquainted, and work together and pray together.

## British & Foreign News.

### ENGLAND.

It is reported that Bishop Hellmuth, formerly Bishop of Huron, subsequently Coadjutor Bishop of Ripon, is likely to be appointed to the Anglo-German Bishopric at Jerusalem. This appointment is in the hands of the King of Prussia, it having been agreed upon at the formation of the Bishopric by the English and German Governments, that the appointments should be made by each Government alternately. Bishop Hellmuth probably owes his appointment in some degree to the fact that he is the second Jew who who has ever been raised to the Anglican Episcopacy.

Extensive preparations are being made for a Church mission, which is to be held throughout the East of London during November. Already 400 men have volunteered for the work, and steps are being taken to secure the co-operation of an equally large body of female helpers.

A correspondent of a London paper writes: "Some consternation has been created in ecclesiastical circles by the fact that the Bishop of Ripon discards the gaiters and apron of Episcopacy. His conduct is in marked contrast to that of the colonial bishops, who haste to clothe themselves after the strictest episcopal fashion. Will he set the fashion?"

The Bishop of Lichfield, in a pastoral address to his clergy issued recently, reviewed the adverse anonymous criticism which the employment of lay preachers in his diocese recently provoked. His lordship asserted that the practice is neither a departure from Catholic and Apostolic procedure, nor opposed to the practice of the Church of England.

There are no fewer than 146 bequests for preaching special sermons in the City of London churches. The payments range from 6s. 8d. to £5, and the events to be commemorated include the accession of Queen Elizabeth, the destruction of the Spanish Armada, the death of Charles I., the Restoration of Charles II., and the deliverance of London-bridge from fire.

Some time ago it was stated that the rector of Grasmere had announced his intention after Christmas of not burying with the rites of the Church any parishioner who was not a communicant. The Bishop of Carlisle having expressed his opinion that the proposed course was unwise in itself and unjustifiable in any officer of the Church, the rector has withdrawn his original announcement, but says he still adheres to the conviction which prompted it.

Since the year 1608 there has been a window in the old parish church of St. Mary's, Lambeth, representing a pedlar and his dog. This pedlar, it seems, left an acre of land to the church, on condition that his por-

trait was preserved in one of the windows. The land, which is close to Westminster Bridge, originally yielded only four shillings per year, while to-day it brings in considerably over £1,000. This window, so it is said, has just been removed to make room for one in memory of two parishioners.

The enthronement of Dr. William Boyd Carpenter as Bishop of Ripon took place on Tuesday in Ripon Cathedral. The nave was crowded and the choir was occupied by about 400 clergy from all parts of the diocese. After prayers the dean gave the bishop a cordial welcome. At the close of the ceremony luncheon was served in a large marquee. The bishop, responding to the toast of his health, said three great duties were imposed upon the clergy—viz., to keep up the history of the past, to maintain the present of the Church, and to develop it in the future. This was an age of progress, and there should be hope for the future.

For some time past there has been found some food for the religious gossips and material for High Church criticism in the friendship which has sprung up between the Rev. Canon Wilberforce and the Rev. Charles H. Spurgeon. The two, it appears, have been in the habit of meeting in the south of France during periods of recreation, and, naturally enough, humanity has broken down the barriers which creeds have erected. Mr. Wilberforce appeared at the Tabernacle and spoke, on the occasion of Mr. Spurgeon's jubilee, much to the annoyance of some high-toned Episcopalians. The friendship, nevertheless, continues. During the first week in August Mr. Spurgeon visited Southampton and preached at the skating rink in aid of the local Baptist building fund; and public attention is called to the fact that while in Southampton Mr. Spurgeon was the guest of the Rev. Canon Basil Wilberforce. Is it not well that brethren should dwell together in unity?—*Southern Churchman.*

The Roman Church has made such loud boasts of its converts that the secession of one of the most distinguished, who has joined the "rationalistic" school, deserves to be noted. Professor Paley, originally an Anglican (and a descendant of the celebrated archdeacon), joined the Roman communion in the first fervour of the Oxford movement. His works in the "Bibliotheca Classica" are monuments of classical culture, and in the Roman Church he was, in this department, without a rival. He became Professor of Classics in Monsignor Capel's College at Kensington. Recently he has followed in the steps of Mr. Froude and other eminent men, and left the fold of authority for what may be called the fraternity of free thought. In the last number of a weekly Unitarian serial he pointedly assails the Roman doctrines on purgatory and eternal punishment. These he regrets as unworthy fictions. There are great minds in the Catholic Church, yet it seems hard for that Church long to retain or to justify the allegiance of men of high scholarship if accompanied by the power and practice of independent investigation. Professor Paley's case certainly invites this reflection.—*The Week.*

Among the associations in London for improving the condition of the working classes is a Society for Promoting Window-gardening. This society recently held a flower show, at which more than one thousand exhibits were made. Fifteen money prizes were given to the workingmen and women who have no other space than their window-sills on which to raise flowers, and one hundred and twenty-six additional prizes to the child exhibitors of the parochial and ragged schools. The display is said to have been very meritorious. Such facts are certainly very gratifying to all who have an interest in the welfare of working people. While the cultivation of flowers from a mere utilitarian view could hardly be of much benefit to this class, especially in times of want and distress, yet the fact of such culture shows an awakening of tastes and desires for something better than the surroundings of many city homes afford. It is not merely sentiment that prompts one to believe that the presence of flowers in the homes of the poor has a beneficial influence upon the home and family life. All that goes to make the home attractive and cheery in its outward aspects helps in some measure to make its occupants more contented with their lot and less disposed to seek outside those amusements and associations which demoralize and ruin body and soul.

### SCOTLAND.

Following the example of the late Dean Stanley, who frequently occupied the pulpits of Scotch parish churches, Dr. Bradley, Dean of Westminster, has con-

ducted a Presbyterian Church of Chirnside.

The following extract of the Scotch Episcopal Times: "Sir,—As I incense at the worship of our communion, will faithful in perpetual ordinance? More bells, say five; and hearts shall be open towards the kingdom of Heaven. GORDON D.D.—St. priestly folly and ass

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A "Purgatorial" As the liberation of souls: this country with its O., which a letter to growing rapidly. The 14,000 decades of the week, and the Lord's prisoned souls. The association, the obligation "Our Father" and to the souls in purgatory certain masses in return

A wealthy gentleman made a munificent gift for educational purposes accepted, and mutual been made between university to put the funds. This university, haps \$150,000 or more and a library, with a dents in proportion to the benefit of this fund the donor, the Tulane

The Rev. Dr. Geo. Iowa College at Grinnell, that "the men of the South is *Im* goes on to show that cannot hold their own receive such education, ing type. He emphasizes which the colored me Latin and Greek" but industrial needs. "Tods fit themselves for nearer spheres, by which healthfully elevated. and aspire after the painstaking processes students, as I know b college classes. A far submitted to thoro labor must do so, or t in this land as a race."

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Among those who form within the Church Abbe-Rocca, an honorable work entitled "tie." It is full of bur

ducted a Presbyterian service in the Established Church of Chirnside, in Berwickshire.

The following extraordinary letter from a clergyman of the Scotch Episcopal Church appears in the *Church Times*: "Sir,—As I was the first in Scotland to burn incense at the worship of God, in the oldest church of our communion, will you allow me to ask the alms of the faithful in perpetual by sustaining this most Scriptural ordinance? Moreover, I desire a small chime of small bells, say five; and the first five wise virgins whose hearts shall be opened to give a bell each, or a subscription towards the belfry, shall be rung into the kingdom of Heaven by the suffrages of J. F. S. GORDON D.D.—St. Andrew's—Glasgow." Surely priestly folly and assumption cannot further go.

#### UNITED STATES.

A "Purgatorial Association," having for its object the liberation of souls in purgatory, has been formed in this country with its headquarters at McConnellsville, O., which a letter to the *The Catholic Review* says is growing rapidly. The letter also states that about 14,000 decades of the Rosary are being said every week, and the Lord's Prayer 14,000 times, for these imprisoned souls. The faithful are invited to join the Association, the obligation assumed being to say one "Our Father" and ten "Hail Marys" every day for the souls in purgatory, and to share in the benefit of certain masses in return.

A wealthy gentleman of New Orleans has lately made a munificent gift to the public of a million dollars for educational purposes, on terms which have been accepted, and mutual and amicable arrangements have been made between the State and the Louisiana University to put the fund to an immediate and practical use. This university, which has an endowment of perhaps \$150,000 or more, a law school, a medical school and a library, with a considerable attendance of students in proportion to its limited means, is to receive the benefit of this fund and to be called in the name of the donor, the Tulane University.

The Rev. Dr. Geo. F. Magoun, the late President of Iowa College at Grinnell, maintains, in a letter to the *Continent*, that "the key in the future for the black men of the South is *Industrial Education*." Dr. Magoun goes on to show that the labouring men of other lands cannot hold their own in skilled labor save as they receive such education, and this of a constantly advancing type. He emphasizes the point that the education which the colored men need is not an "education in Latin and Greek" but one suited to their political and industrial needs. "They must through toilsome methods fit themselves for immediate practical duties and nearer spheres, by which alone any class is really and healthfully elevated. To shirk elementary preparation and aspire after the results of scholarship without its painstaking processes is *THE temptation of coloured students*, as I know by having taught them daily in college classes. A far greater proportion than has thus far submitted to thorough-going preparation for skilled labor must do so, or there is no greater future for them in this land as a race."

#### FOREIGN.

The suggestive and encouraging fact is published that during the last ten years the postal system of India shows an increase of 2,300 post-offices, and more than 4,000 letter-boxes, while 3,670 village post-men have been employed. The number of articles which passed through the post has more than doubled. Post-office savings banks (only started in 1882) showed at the end of the first year a total of 39,121 accounts opened, 35,623 of the depositors being natives.

Although the question of the appointment of a successor to the late Bishop Colenso has been referred to certain English bishops, the Natal Church Council, *The Daily News* learns, has not taken this step without reserving to itself some right of confirming the choice which may be made. Intelligence from Natal states that Bishopstowe, the residence of the late Bishop Colenso, has been completely destroyed by an overwhelming grass fire, fanned by a high wind. The library was lost, but most of the manuscripts were saved. The property was not insured.

Among those who have raised the standard of reform within the Church of Rome, may be named the Abbe Rocca, an honorary canon, and the author of a recent work entitled "*Le Christ, le Pape, la Democratie*." It is full of burning indignation against Vati-

anism, which it denounces, in scathing words, as the great cause of the impiety of the day, having violently separated Christianity from the cause of Democracy, and of progress, both social and scientific, thus making men believe that there is opposition between Democracy and Christ, the first great champion of the rights of the people. The reforms which the author demands are, however, not of dogma and religion, but rather of polity, as the abolition of celibacy and the renunciation of the temporal power. Rocca is a friend of Father Curci, and is in intimacy with Pere Hyacinthe.

Dr. Davis writes from Kioto, Japan, to the *Missionary Herald* of a school of several hundred young priests in one of the largest Buddhist temples of the city:—"The priests have recently bought one hundred and twenty copies of the New Testament and some commentaries and put the school at work studying the Bible every day." What will come of it he does not know. "The leading paper in Kioto has just published a long editorial on the need of Christianity, and especially of Christian schools," and a university established and conducted on Christian principles.

Under the new educational law in France, by which education is made obligatory and laid on all classes, the number of public schools has increased during the last five years from 59,021 to 64,510; the number of schoolmasters from 80,063 to 88,220; the number of pupils from 3,823,348 to 4,409,310. Private schools are also prosperous, although proportionally less so, as the 12,526 establishments, with 30,646 teachers and 893,567 students, of 1877 have swelled their numbers to 12,792, 37,356, and 1,022,841 in 1882.

In the course of an interview with a London *Times* correspondent on the subject of the Congo region, Mr. Stanley expressed unbounded hope in the future of the Congo and of Africa generally, if only the natives are treated with proper tact. Without their goodwill and active support very little could be done. The Congo region, he said, is one of the most fertile on the globe. The country abounds in the wild coffee plant, the berries of which, even in its uncultivated state, produce an excellent beverage. The orchilla plant is equally abundant, and both the native and the white settlers have extensive banana plantations. Not only bananas, but oranges and other fruits, have been cultivated with complete success. Mr. Stanley maintained that the native products themselves are varied and inexhaustible, and that the country is capable of unlimited agricultural development. He quite approves of missionary effort when carried on in a practical, rational and accommodating spirit; and he would rejoice to see mission stations planted all along the banks of the river.

CAPETOWN DIOCESAN SYNOD.—A Lay Correspondent of the London *Guardian*, writing from Capetown under date July 15th, sends an account of the Diocesan Synod which commenced there on Saturday, June 28th, with a service in the Cathedral. After the Litany and Ante-Communion Service, the Bishop delivered a very eloquent charge, in which, after touching upon a great many matters of diocesan concern, he referred at length to the "proviso." At the first meeting for actual business, it was decided to take the discussion of this great subject on Thursday, July 3rd, and in the meanwhile to proceed with various motions not constitutional in their interest. The correspondent then proceeds:—

The diocesan synod has been sitting for rather more than a fortnight, and has negatived by decisive majorities the two great resolutions proposed by the Archdeacon of George (Ven. P. P. Fogg), the one in favour of the patriarchal jurisdiction of the Archbishop of Canterbury, the other in condemnation of the famous "Third Proviso" in the constitution of the Church of the Province of South Africa. The debates, though upon the whole marked by moderation of tone and by courtesy, have at times been somewhat heated, and the large minority can hardly be said to have accepted its defeat with resignation. Archdeacon Fogg has spoken eloquently; but the wording of his motion about the Patriarchate was not altogether felicitous. It ran as follows:—

"That this synod, believing it to be in accordance with the law of the Church's organisation that all branches of a national Church should be subject to the supreme ecclesiastical head of that Church, whether called Patriarch or Primate, or by whatever other title, and recognizing in the origin of the Church of this province, in the nationality of at least four of its dioceses, and in the submission of its Metropolitan to the Archbishop of Canterbury by the oath taken at his consecration sufficient proofs that the supreme eccle-

siastical head of the Church of England is, according to the Church's custom and law, the supreme ecclesiastical head of the Church in this diocese, hereby affirms its allegiance to the Archbishop of Canterbury and its determination to claim from him, as by canonical right, all such offices as can be exercised by a Patriarch towards his subject Churches."

The Rev. Father Puller (the Cowley father, who has been engaged for a year or more in important work in Capetown, and of whose eminence as authority in church history many of your readers are probably aware) reviewed in a masterly and brilliant manner the history of Primacies in Western Europe, tracing much of their early development to the influence of the Forged Decretals. He denied that there is by any canonical law a Patriarchate in the see of Canterbury, and urged that if we were to recognize historical Patriarchate in the West at all it would have to be Rome. It would be another matter whether the province of South Africa should voluntarily place itself under the Archbishop of Canterbury, taking him for its Patriarch. At the conclusion of the debate a vote by orders was called for, and on the lay vote being taken the numbers were found to be 13 for the Archdeacon's motion, and 22 against it. Much has been said outside as well as inside the doors of the synod about the oath of submission to the Archbishop of Canterbury taken by the Bishop of Capetown at his consecration, and nobody (not even the bishop himself) seems to be quite able to explain its effect.

The speakers opposed to the expunging of the proviso have based their arguments upon a high point of principle. They have almost unanimously represented that an abrogation of the proviso would be equivalent to an acknowledgment of the Privy Council as a lawful interpreter of matter of faith and doctrine. They have been loud in their denunciations of that unfortunate tribunal, against the decisions of which the Bishop believes that the proviso is his only protection. His lordship has, as I understand, been advised by very eminent lawyers that the colonial courts in deciding matters of controversy, in view of the scope of implied contracts enforceable by them, would, if the proviso should be discarded, be obliged to deal with the "standards of faith and doctrine" of the Church of England as interpreted by the Judicial Committee. Little apparent impression has been made by the earnest remonstrances of the Archdeacon of the Cape (the Ven. H. Badnall) and other clergy, who, as well as several prominent and eloquent laymen, have urged the extreme importance of doing the utmost to keep or place the Church of this colony as close as possible in every respect to the mother Church. Most of these gentlemen seem to take the view that in the attitude assumed on the proviso question by the majority in the synod, there is implied a condemnation of the judgment of many generations of English Churchmen as to not only the legitimacy, but the necessity and righteousness, of the Royal supremacy under the historical circumstances of the English Church. They deny the imputation of Erastianism. The Archdeacon of the Cape freely admits that he is extremely dissatisfied with the Judicial Committee of the Privy Council as the ultimate court of appeal, but he feels hopeful about the institution of a better court. In the meantime he would like to see the Church of this province bearing along with the mother Church the load she has to bear. The Archdeacon of George appealed yesterday to the clergy present, asking whether there was one of them who would be really content, if serious difficulty should arise, to accept as ultimate the authority of the provincial jurisdiction. He is quite well aware, of course, that to the Queen as supreme in the Church her Majesty's subjects in this colony would seem to have no longer access; but he believes the removal of the proviso would be drawing a step nearer to the close union or identity which, in his opinion, is the best safeguard of the liberties and interests of all the members of the Church. One of the most weighty speeches delivered in the course of the whole of the recent discussions was that made by Archdeacon Badnall, almost at their close. In it he pointed, though not with complete explicitness, to the political significance of the great question of legal connection with the Church of England; and I think I may venture to say that a more or less vague political apprehension enters largely into the feelings of very many Churchmen, and not a few non-Churchmen, who would rejoice to see the proviso expunged. The Anglican Church, which formed in days of old the bond of our English nationality, has been also a strong bond of empire. Not very many years ago the empire seemed hastening on the road to disintegration, but there have been indications of a great reaction in public sentiment. Not for mere material advantages would the thoughtful of our age mainly desire the maintenance of unity in the empire,

but because united empire seems to them the surest guarantee of the moral advance and spiritual exaltation of the world. One may venture to doubt whether all this has been sufficiently thought of by those who are making the autonomy of the Church in South Africa so much a point of principle.

It must just be mentioned in conclusion, that the existing constitution in the matter of the representation of congregations is in urgent need of reform. The large churches in the vicinity of Capetown which form what may be said to be the backbone of the Church of the diocese have only the same number of lay delegates as little Mission churches in the heart of the country. Yet their immediate interest in the wise regulation of affairs is as much greater than that of the last-named churches as the intelligence and status of their congregations is superior. If the important congregations of Rondebosch and Wynberg could have their way, short work would almost assuredly be made of the "Third Proviso."

A later telegram states that the motion to rescind the Proviso was rejected by the lay vote by 24 to 13.

## Home News.

### DIocese OF TORONTO.

Col. Gzowski, A. D. C., and Mrs. Gzowski, arrived home this week after a lengthened sojourn in England. Their many friends extended to them a very hearty and cordial welcome.

**DR. BARNARDO'S HOMES FOR DESTITUTE CHILDREN.**—President, the Right Honorable the Earl Cairns; Vice-President, the Right Honorable the Lord Kinnaird; Treasurer, Wm. Fowler, Esq., M.P. Dr. T. J. Barnardo, (of London, England) will (D.V.) deliver an address on this, Thursday, evening, 2nd October, 1884, in Shaftesbury Hall, Toronto, on the subject:—"Rescue Work among Waifs and Strays." The Hon. S. H. Blake, Q.C., will take the chair. A collection in aid of the "Homes" will be taken up.

**THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.**—The Rev. Johnstone Vicars begs, with many thanks, to acknowledge the following contributions:—Mrs. Crooks, \$1.00; Mrs. Mackelcan, Hamilton, \$1.00; Mrs. Allenby, Galt, 3rd contribution, \$2.00; Mr. John Blow, Whitby, \$2.00; J. Herbert Mason, Esq., \$2.00; An old Friend, England, \$2.43; Friends by Mrs. Allenby, Galt, \$3.00; Lady Macpherson, \$5.00; Geo. E. Gillespie, Esq., \$5.00; F. Richardson, Esq., \$5.00; N. W. Hoyles, Esq., \$5.00.

**SPECIAL FUND FOR MISSIONARY TO JEWS IN CANADA.**—Receipts deposited in Post Office, Yorkville. If missionary be not sent within two years from Oct. 1, 1884, the money deposited will be applied to the general fund of the London Society for promoting Christianity among the Jews: An old Friend, England, \$2.44; Johnstone Vicars, 2.56.

JOHNSTONE VICARS, Secretary.

515 Sherbourne St., Toronto.  
30th Sept., 1884.

**ORILLIA.**—On Tuesday evening, 23rd ult., St. James's Church was crowded to the doors, seats being placed the whole length of the aisles, and every available foot occupied. Thirty-seven candidates—twenty-four females and thirteen males—were presented to the Bishop for confirmation. The Rev. W. J. Armitage read evening service. The Bishop addressed the candidates at considerable length, pointing out in forcible and impressive terms the nature of the rite they were about to receive, the privileges it conferred and the responsibilities it involved. The "laying on of hands" was solemnly performed. At the close, all those newly confirmed and a good number of others participated in Holy Communion, in administering which the Bishop was assisted by the Rev. J. H. Harris. The choir attended in force, and led the singing. One notable feature of the service was the presence of several well advanced in life among those confirmed.

**UHTHOFF.**—Sixteen people from the village of Uthoff, which is in the charge of Mr. H. A. French, of Wycliffe College, were confirmed by his Lordship the Bishop of Toronto last Sunday week. The mission is in a very flourishing condition, and both Alma and Uthoff churches are filled with attentive worshippers every Sunday.

**LINDSAY.**—The adjourned vestry meeting of St. Paul's church was held last week to consider the tenders for the new church. It was decided to postpone the opening of the tenders and to advertise in the local

papers, which had not been done. No other business of importance was transacted. It was also decided to raise \$50 towards the proposed new see-house for the Bishop of Toronto, in accordance with the terms of a circular received from Toronto.

### DIocese OF NIAGARA.

**ST. CATHARINES.**—The Rev. T. Dickinson, *locum tenens* of St. Barnabas Church, will relinquish his charge about the middle of next month. Bishop Anson has invited Mr. Dickinson to join him in Assiniboia.

**FORT ERIE.**—A very successful entertainment was held on Thursday, 9th of Sept., on the premises of Geo. Lewis, Esq. The committee having charge of the different departments are to be congratulated upon the success which attended their efforts. The entertainment was held in aid of the Sunday School, and it is evidence of the deep interest taken in the work, when it is known that the net proceeds amounted to \$102.61.—COM.

### DIocese OF HURON.

**THE WESTERN UNIVERSITY.**—The Council of Huron College has granted Very Rev. Dean Boomer six months' leave of absence from his duties, during which time part of the Dean's work will be taken by Revs. J. B. Richardson and W. M. Seaborne and part by Rev. Professors Kerr and Sage. The Dean's health has improved much of late.

**HELLMUTH LADIES' COLLEGE.**—This College reopened on September 18th, with a large increase in the number of pupils and very encouraging prospects.

**PERSONAL.**—Bishop Hellmuth, who has been in London on a visit, left last week for the United States, en route for England, and intends sailing from New York on the 8th of October.

**ST. THOMAS EAST.**—Special thanksgiving services were held in St. John's Church, on Sunday, the 21st September. Excellent and appropriate sermons were preached by Rev. Professor Sage, B.A., of the Western University, London, and a large congregation were present. The church was decorated with the "first fruits" of grain, fruit &c. Rev. S. L. Smith, incumbent, conducted the services. On Wednesday evening a concert and thanksgiving supper were held in the hall, and proved very successful.

### DIocese OF ONTARIO.

**THE SABBATH SCHOOL ASSOCIATION OF CANADA.**—The Executive Committee beg to announce that the nineteenth annual Provincial Convention will be held in the First Presbyterian Church, Brockville, on the 21st, 22nd, and 23rd of October, 1884. A cordial invitation is extended to the Convention by the Christian people of Brockville, and it is expected from its favorable location to the Ottawa Valley, its nearness to the boundaries of the Provinces of Ontario and Quebec, and its railway facilities from all points, that it will be largely attended. The Executive Committee have left nothing undone to make it a season of great helpfulness to all the delegates who may be present.

In addition to the Minister, each Sabbath School in Ontario and Quebec is entitled to send one Delegate, and one additional for every fifty pupils over one hundred. The names of all Ministers and Delegates who expect to be present should be inserted in the enclosed blank form, at an early date, not later than October 15th. Upon arrival in Brockville, delegates should proceed immediately to the First Presbyterian Church, where the Local Reception Committee will be in attendance to furnish them with billets. Arrangements have been made with the various railways, by which, on presenting a certificate, signed by the General S. S. Secretary, all delegates will be furnished with a ticket entitling them to journey to Brockville and return to their homes for one fare and a third. The Railway Certificates will be furnished on application to the Rev. John McEwen, 163 Huron Street, Toronto. Please state by what line or lines you propose to travel. A verbatim Report of the Convention will be prepared and issued at twenty-five cents a copy, provided a sufficient number be ordered, and Sabbath Schools or County and Township Associations will do good by instructing their delegates to order as many copies as possible for distribution in their several localities. The same amount of useful information in reference to the work in Canada cannot be obtained elsewhere. The expenses of the ensuing year are estimated at two

thousand dollars. County and township organizations, Sabbath Schools, and individuals are solicited to assist in making up this sum. The executive are pleased to be able to announce that in addition to the distinguished Canadian gentlemen, whose names are on the programme, they have secured the services of the Rev. R. R. Meredith, D.D., of Boston, who conducts the largest teachers' meeting in the world, also Professor E. O. Excell, of Chicago, who is so favorably known as a soloist and leader of sacred songs at Chautauqua, and who was so highly appreciated at the International Convention, Louisville will take charge of the music.

### PROGRAMME.

**TUESDAY, October 21st, 1884.**—3.00 P.M.—D. C. McHenry, M. A., President, in the chair. Opening Services conducted by Rev. Dr. Jardine. Prof. E. O. Excell conducting the singing. Appointment of Nominating Committee. Retiring President's Address. Report of Nominating Committee. General Business. Reports from Counties. Adjourn at 5 o'clock.

**TUESDAY EVENING.**—7.30 P.M.—Praise Service, led by Professor Excell. 8.00 P.M.—Address by the President-elect. 8.15 P.M.—Address of Welcome, by Rev. Geo. Burnfield, B.D. 8.30 P.M.—Reply, by D. McLean, Esq. 8.45 P.M.—Praise. 8.50 P.M.—Address, "Christ's Spirit and Methods as a Teacher," by Rev. Principal Grant, D.D., of Queen's University. 9.20 P.M.—"Sabbath School Work among the Lowly," Rev. S. B. Barnitz, Superintendent of Missions, in the Evangelical Lutheran Church, Des Moines, Iowa. Closing exercises.

**WEDNESDAY MORNING, Oct. 22nd.**—9.00 A.M.—Praise and Prayer Service, led by Prof. Excell. 9.30 A.M.—Institute Exercises, led by Rev. John McEwen, Toronto. 10.15 A.M.—"The Bible Lines of Presenting and Propagating Gospel Truth," Rev. R. R. Meredith, D.D., of Boston. 11 A.M.—Conference on the three conditions of Successful Presentation of the Truth:—Personal Character—Personal Preparation—Personal Fidelity. Rev. S. B. Barnitz, Des Moines, Iowa.

**WEDNESDAY AFTERNOON.**—2 P.M.—Devotional Service.

**REPORTING.**—2.15 P.M.—"The Late International Convention," Rev. W. H. Withrow, D.D., F.R.S., Toronto. 2.35 P.M.—The Work of the Association, Rev. J. McEwen. 3 P.M.—The Treasurer's Report, W. B. McMurrich, Esq. 3.15 P.M.—Action on Reports and Consideration of Organization and Extension of the Work. 4 P.M.—Reports from Counties.

**WEDNESDAY EVENING.**—7.30 P.M.—Praise Service, led by Prof. Excell. 8 P.M.—"John Wycliffe and his Work," Rev. Principal Sheraton, D.D., Wycliffe College, Toronto. 8.30 P.M.—"The Bible, the World's Light and Guide," Rev. J. Wood, Ottawa. 9 P.M.—"The Bible the Teacher's Text-Book," Rev. R. R. Meredith, D.D., of Boston. Closing exercises.

**THURSDAY MORNING, Oct. 23rd.**—9 A.M.—Praise and Prayer Service, led by Prof. Excell. 9.30 A.M.—Institute Exercise, led by Rev. J. McEwen. 10.15 A.M.—"Home Life, its Hindrances and Helps," Rev. H. F. Bland, Kingston. 10.45 A.M.—"Parental Responsibility and how to meet it," Rev. Dr. O'Meara, Port Hope. 11.10 A.M.—Conference on the above subjects.

### QUESTION DRAWER.

It is requested that large use should be made of this method of help by delegates, either personally, or from their staff of teachers, preparing questions on practical matters of personal study or school management. Dr. Meredith will take charge of the questions.

**THURSDAY AFTERNOON.**—2 P.M.—Devotional Service. 2.10 P.M.—"Christ's Precedent for the highest life and usefulness," Rev. F. H. Wallace, B.D., Cobourg. 2.35 P.M.—"The Responsibility of the Church to equip young men and women for Sabbath School Work," Rev. William J. Dey, M.A., Dean of Residence, Presbyterian College, Montreal. 3.10 P.M.—"The Responsibility of the Home and the School in securing a higher standard of Christian Manhood," Rev. A. Carman, D.D., Belleville, General Superintendent of the Methodist Church.

**THURSDAY EVENING.**—7.30 P.M.—Praise Service, led by Prof. Excell. 7.45 P.M.—"The past and future of S. S. Conventions," Rev. A. H. Munro, Peterboro. 8.15 P.M.—"The Workers Consecrated and sent forth," Hon. S. H. Blake, Q.C., Toronto. Farewell addresses. Closing exercises.

**NOTICE.**—The Sunday School Union, England recommend Sabbath, 19th of October, as a day for Special Prayer throughout the world on behalf of Sabbath Schools and their important work. The Executive of the Sabbath-School Association of Canada would respectfully commend parents, superintendents, and teachers to unite in this call to special prayer on behalf of the youth of our land, and that

mention be made same week.

DIOCI

The Bishop will 5th instant, in St. ing gentlemen will Rogers, Rev. F. V. Rev. A. B. Given Mr. J. C. Garrett

The Rev. L. N. College, left for E. Tucker's visit to I funds for the rem Sabrevois schools.

The Bishop visi and on Sunday pr confirmation, whe evening the Bish service for the boy tion of the Holy C and 60 boys now pressed himself a rangements, etc., was held at Ber large congregatio the Rev. E. McM fornia, accompani Manus are, we reg Bishop referred to in Berthier for so School was visiti pupils. The Rev minister of St. Ge appointed to the sence of Rev. E. I

The Rev. J. A. Cathedral, was ex his sister in the e:

**MONTREAL.**—A Church cathedral Norton, the rector: an influential atte brought forward v sented to the rect members of the co in divine service c as to make it a ci cesan cathedrals. The reverend ge able to the views they would have t When English str tists, they expecte Before sitting dov desire or intention not meet with the gregation, whose was not at preser the chairman's r views plainly and bers who got the the rector, and v strong believers and the simple a stood up and opp any innovation in so long been accu ing eulogies of tl were indulged in venson, and other tion in reference impressedly assu the last extreme t vice he had left th bers' earnest ple: younger, and the whelming majorit which then adjo that there were r The rector remar the views hereaft guided by their d

**MONTREAL.**—man Catholic cl Propaganda sche fifth of the mone: the celebration of instance, last Sun cended the pulpiti

mention be made of our Convention, to be held in the same week.

#### DIocese OF MONTREAL.

The Bishop will hold an ordination on Sunday, the 5th instant, in St. Stephen's Church, when the following gentlemen will be ordained priests:—The Rev. G. Rogers, Rev. F. W. Webber, Rev. R. L. Macfarlane, Rev. A. B. Given, Rev. H. Hackenley; and deacons, Mr. J. C. Garrett, Mr. D. Le Riviere, Mr. C. Trotman.

The Rev. L. N. Tucker, Principal of the Sabrevois College, left for England, on Friday, the 26th ult. Mr. Tucker's visit to England is with the view of obtaining funds for the removal of the debt now resting on the Sabrevois schools.

The Bishop visited Sorel on Saturday, the 20th ult., and on Sunday preached at Christ Church, and held a confirmation, where there were five candidates. In the evening the Bishop visited Lincoln College and held service for the boys. There was also an administration of the Holy Communion. There are between 50 and 60 boys now in the College, and the Bishop expressed himself as being much pleased with all the arrangements, etc., of the school. On Monday service was held at Berthier en Haut, and there was a very large congregation in St. James' Church, the rector, the Rev. E. McManus, being about to leave for California, accompanied by his wife. Mr. and Mrs. McManus are, we regret to state, in delicate health. The Bishop referred to the faithful labors of Mr. McManus in Berthier for so many years. Tuesday the Grammar School was visited and a short address given to the pupils. The Rev. J. G. Baylis, who has been assistant minister of St. George's Church, Montreal, has been appointed to the charge of Berthier during the absence of Rev. E. McManus.

The Rev. J. A. Newnham, assistant minister of the Cathedral, was expected to arrive from England with his sister in the early part of the week.

MONTREAL.—A meeting of the vestry of Christ Church cathedral was held last week, Rev. Mr. Norton, the rector, occupying the chair, and there was an influential attendance of the laity. The question brought forward was to take action on a petition presented to the rector in June last, and signed by some members of the congregation, requesting that a change in divine service on Sunday should be introduced, so as to make it a choral service similar to those in diocesan cathedrals in England, with a surpliced choir. The reverend gentleman expressed an opinion favorable to the views in the memorial, and remarked that they would have to arrive at that result ultimately, as when English strangers came here, such as the scientists, they expected to witness a full, cathedral service. Before sitting down he frankly stated that he had no desire or intention of introducing any change that did not meet with the consent of the majority of the congregation, whose opinions generally on the subject he was not at present aware of. A discussion followed the chairman's remarks, those present stating their views plainly and frankly. The old and staunch members who got the present Bishop of Huron to accept the rectory, and were all the time of his incumbency strong believers in the sound doctrines he preached and the simple and inornate services he practiced, stood up and opposed energetically, but not offensively, any innovation in the ritual and observances they had so long been accustomed to and approved of. Glowing eulogies of the most feeling and respectful kind were indulged in by Captain Howard, Mr. S. C. Stevenson, and other venerable officers of the congregation in reference to the former rector, and they very impressively assured all present they would uphold to the last extreme the legacy of a plain and devout service he had left them when retiring. The elder members' earnest pleading could not be resisted by the younger, and their views were carried by an overwhelming majority of seven-eighths of the meeting, which then adjourned, delighted with the result and that there were no angry or sinister feelings aroused. The rector remarked at the close that he would take the views hereafter of the whole congregation and be guided by their decision.

MONTREAL.—It is reported that many of the Roman Catholic clergy are acting in opposition to the Propaganda scheme for giving Laval University one-fifth of the money hitherto sent out of the country for the celebration of low masses for departed souls. For instance, last Sunday a rev. gentleman at St. Remi ascended the pulpit, and in the course of his sermon ad-

vised his parishioners to have high instead of low masses, save when they had some particular favour to ask from heaven. High masses said he, were more advantageous than low masses, and were attended with more favour from heaven. Low masses were sent out to be said in foreign countries. They were said by priests who had less interest in the parish, and in some instances they might be forgotten. He expected that in the future there would be more high masses ordered than in the past.

#### DIocese OF ALGOMA.

PORT SYDNEY, MUSKOKA.—Our annual Sunday School picnic was held here on Wednesday, the 3rd inst., and proved the most enjoyable event of the kind ever before experienced. The school of Brunel and Beatrice joined us, and together with parents and friends of the children made up the large number of upwards of 230 people. A great many games were provided and about 40 prizes contested for. Nothing occurred to mar in the least degree the pleasure of our picnic, which will long be remembered by us.

The librarian acknowledges the gift of one volume of "The Book of Job," for the Muskoka Clerical Library, from his lordship the Bishop of Fredericton.

R. W. PLANTE,  
Clerical Librarian for the District of Muskoka.

The Rev. Wm. Crompton, travelling missionary of the diocese of Algoma, is about to retire from that post. He has built twenty churches during his service in Algoma, and will now confine his labours to the parish of Aspdin.

## The Church of England

### TEMPERANCE SOCIETY

#### AT HOME AND ABROAD.

##### AT HOME.

It is a well-known fact that the machinery of the criminal courts is principally kept in motion by means of crimes committed by men under the influence of liquor. It was a recognition of this truth that prompted a Montreal judge in an address to a grand jury the other day, to congratulate the jury, the community of Montreal and the country at large on the smallness of the docket which, in his opinion, was due to the diminution of the number of liquor licenses granted, and to the activity and zeal of those who administered the laws.

At the last meeting of the C. E. T. S., Rosemont a grant of forty dollars was voted, if required, towards the carrying on of the Scott Act work in the counties of Simcoe and Dufferin. The conflict deepens here.

QUEBEC.—The Rev. John Ridley, assistant Minister of the Cathedral, preached a temperance sermon in the Cathedral on Sunday evening, 21st inst., to a large congregation. At the close, he announced that a meeting would be held at an early date for the formation of a society on the basis of the C. E. T. S., and urged all present to co-operate. The society in connection with St. Peter's Church, has again commenced operations. On Wednesday, 24th, Rev. Mr. Ridley and W. C. Scott, Esq., delivered addresses. The band of hope in connection with the Cathedral now numbers upwards of 70. The opening meeting held some weeks since was largely attended. — COM.

Rev. Mr. Ashman, of England, who recently formed a Church of England Temperance Society in connection with Grace Church, at the solicitation of the Women's Christian Temperance Union again visited Brantford on Tuesday night, under the auspices of the Union, and delivered a lecture in Wickliffe Hall. Rev. G. C. Mackenzie occupied the chair, and Rev. Mr. Antliffe, of Brant Avenue Church, was also on the platform. The lecture was an extremely able one, and during Mr. Ashman's discourse he was frequently interrupted by hearty applause, and the vote of thanks moved at the conclusion by Rev. Dr. Beattie, seconded by Rev. Mr. Antliffe, was passed with many cordial manifestations of approval. The chairman was also the recipient of a similar motion. The collection taken up amounted to eleven dollars.

In addition to Simcoe, which votes on the Scott Act on the 9th of October, the following counties will also vote on the Act during next month:—Grouped counties of Stormount, Dundas and Glengarry, on October 16th; Peel, October 23rd; Prince Edward, October 30th. Polling on the repeal of the Act will take place in Charlottetown, P. E. I., October the 16th, and in York, N. B., October 30th. In three counties—Halton, Ont.; Queen's, P. E. I., and Westmoreland, N. B., and in Fredericton, N. B., polling has taken place on the repeal of the Act, and in each case the Act was sustained.

The September meeting of the Orillia Church of England Temperance Society was fairly attended, notwithstanding a dark, wet evening. Mr. F. Evans, Vice-President, occupied the chair. The Rev. J. H. Harris spoke in favor of the Scott Act, stating its provisions, and urging all to use their influence in removing the licensed traffic from our county. The treating system would be done away by the Act, business improved rather than impaired, and the community relieved of the responsibility of fostering a traffic the effects of which were admittedly not productive of "the greatest good to the greatest number." The Rev. Dyson Hague spoke eloquently and convincingly on the Scripture aspect of the Temperance question. He believed there were intoxicating as well as un-intoxicating wines spoken of in Scripture. He did not think it possible that Christ made wine at Cana which could lend any shadow of countenance to the drinking which brought such fearful consequences to souls and bodies in our day. Kings were forbidden to drink wine, and Christians were kings and priests unto God. Give wine to those ready to perish could only mean its medicinal use; and the man who quoted St. Paul's admonition to Timothy as an excuse for drinking liquor in health was either a fool or a knave, anxious to find a text of Scripture sanctioning his self-indulgence. If St. Paul, the aged apostle, besought the Gentile Christians to abstain from meats which could do them no harm, lest it should embolden their Jewish brethren to eat meat offered to idols, which to them was sin, how much more would he urge Christians in our day to abstain from even the moderate use of that drink which was the most prolific cause of misery and vice with which they had to contend. All should be careful to choose the safe path, for some would be influenced by their example to follow in their footsteps. But they might be zealous temperance workers without being Christians; might carry a thousand Scott Acts, and yet be lost themselves. Let each first choose for himself the sure foundation, accept Christ, and then seek by every means to bring others to Him. The choir under the leadership of Mr. Armstrong, sang appropriate hymns. Miss Stewart presided at the organ. Twenty-six pledges were taken.

##### ABROAD.

King Tawhiao, of New Zealand, now in England, attended a temperance demonstration at Uxbridge, and after having a silver medal pinned to his breast, expressive of his adhesion to the total abstinence principle, said: "Make this work of yours very complete, and then give it wings and let it fly against the enemy until it has destroyed it. I will take up this weapon of total abstinence and fasten it firmly to my arm so that I may be vigorous in the fight."

Despatches from Europe state that the Federal Council of Switzerland has sent a blue book to the Assembly embodying the results of an official inquiry into the liquor traffic induced by petitions sent up from various cantons for legislation against such traffic. The petitions give statistics which show that the consumption of alcohol in Switzerland is greater per head than in any other country in Europe. Statistics also show that the consumption of brandy among the Swiss is increasing, and that parallel with this there is an increase of mental diseases and an increase of misery and want. In spite of all this the Council refuses to recommend restrictive legislation. It states that the sales of liquor in Switzerland represent an annual return of 150,000,000 francs. In one clause of its report, headed "The Advantages of Spirituous Drinks," the Council is outspoken in defence of social drinking. Among other statements it says: "The practice of social drinking of spirituous liquors brings a cheerful temper into society, effaces the traces of daily labour, opens the heart to other impressions and is intimately associated with the development of public life. The public house fosters intellectual activity, and is a remedy against misanthropy, egotism, vanity, narrowness of ideas, and extravagance of imagination." The despatch says the report has taken many by surprise, and well it might.

## NOTICE.

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

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

## NOTICE.

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

## CALENDAR.

SEVENTEENTH SUNDAY AFTER TRINITY, OCT. 5.

MORNING LESSON.  
Jeremiah v.  
Ephes. v. v. 22 to vi. v. 10.

EVENING LESSON.  
Jeremiah xxii. or xxxv.  
Luke vii. to v. 24.

## The Evangelical Churchman,

TORONTO, THURSDAY, OCT. 2, 1884.

## EDITORIAL NOTES.

Wycliffe College re-opened yesterday with a large number of new students. The outlook is very full of encouragement. The formal opening will probably take place next week. Due notice of the day will be given in the daily papers. All friends are cordially invited to be present. On Monday the 13th inst., the alumni of the college will hold a reunion, of which further notice will be given in our next issue.

The late Bishop Wilberforce, with all his failings and inconsistencies, had a strong and clear apprehension of the vital importance of evangelical truth as the only source of power and usefulness in the Christian ministry. The worker himself must be Christ's, filled with the inspiration of His love and knowing personally the truth of Christ. The work must have as its sole aim and controlling purpose the bringing of men to Christ, and hence must consist in the lifting up of Christ as the only drawing and saving power. Upon each of these points Bishop Wilberforce's words may well come home to many. Writing to a minister of his diocese who was not succeeding—rather was doing harm in his parish—he says:—"I cannot tell you how earnestly I long for such a change in your ministry, in its fundamental character. I see not the love of Christ, I see not the love of souls, I see not faith in your Master's presence in it. Your ministry looks to me like the stunted, unwilling service of that fearful character, the mere professional priest. God knows if this is so. I speak of the aspect which outwardly your ministry wears. My advice, for which you ask, is: Pray! pray for more thorough conversion of heart; pray for ministerial zeal; pray for love to Christ." To another minister he thus described the radical error of his ministry:—"That instead of your preaching prominently Christ and his salvation, or even Scriptural subjects, you preach on mere ecclesiastical subjects; quote fathers and popes when they want God's word and the milk of the gospel—nay, but that beyond this, you have

preached against the Reformation." In brief, here are the two essentials of ministerial fitness and success:—Be Christ's, wholly, solely; preach Christ fully, constantly, lovingly.

A sad illustration of the evil of caste is related by our esteemed contemporary, the Halifax Presbyterian Witness. It appears that in that ancient and aristocratic capital a young woman of color, of good education, respected parentage, and undoubted morality, was admitted into the Brunswick Street School:—

"Her attainments justified her admission. Her dress is neat, her habits are ladylike, and her conduct unexceptionable. But she is verily guilty of one sin which rendered her admission an offense in the eyes of many highly respectable parents and children in this city; she is guilty of the sin of having a skin not coloured like theirs. The Christian children heretofore attending Brunswick Street School have skins pale, white, sallow, yellow, rosy, or mixed and shaded in a variety of ways. At any rate they would not be guilty of the disgraceful crime of having dark skins. And so these Christian people withdrew their daughters from Brunswick Street School, thus to show their own purity of complexion, their magnanimity, their high-toned charity, and their respect for the Commandments of Christ. They felt in duty bound to pour contempt upon that coloured girl,—to make her feel her true position and crush her. Think of Miss Russell's sublime impudence in venturing into the same school-room as the daughters of Mr. A., Mr. B., Mr. C., and Mr. D.—men who are white-skinned, and whose wives and daughters are white-skinned. It is true that the foremost moral teachers in this community, the best men and women amongst us, the best in England too, gladly associate with colored people on all suitable occasions. It is true above all that our Lord Jesus died for the colored people,—that they are His brethren and sisters, and that in despising them we despise Him. 'But then, you know—' What? 'Prejudice exists and we must bow to it. People might not think us and our children respectable if we allowed our girls to attend a school attended by a colored girl.' Yes, it is all the weak, silly caste feeling, arising from ignorance and prejudice. No persons, sure of their own respectability, would be so afraid of losing that occult quality. We send missionaries to Africa and Asia to live with negroes and heathen, and to convert them to the faith of Christ. They are converted and become our brethren, and then we turn up our sublime noses at them! We admire Livingstone and Moffat, and thank God for their work, and then combine to persecute a respectable well-bred colored girl! Such conduct is an insult to common sense and decency. We are told that Presbyterians, Methodists, Baptists and Episcopalians have a share in this mean and unworthy business. Many of the young women attending Brunswick Street School study with the view of fitting themselves to become teachers. Miss Russell attends for the very same purpose. While our schools were shut against her she went to Boston and attended a public school in that city without being insulted or persecuted. The schools in Halifax are now legally open to her, and she has availed herself quietly of her privileges. And now certain white pupils and their parents seek to deprive her of her legal rights. We hope and believe that the educational authorities will be firm and carry out the law. It is time that the low and brutal caste feeling should be treated with the scorn it deserves."

Very strong protests have been made against the place given to the classics in our educational systems. The exaggerations of traditionalists have provoked an intemperate reaction. However, this controversy, like every similar conflict, must have

a good effect. The just demands made by the advocates of English and scientific study will be secured, while classical study will retain its legitimate place, co-ordinate with, not exclusive of, other methods of mental discipline. The case is put very temperately and clearly by Mr. Goldwin Smith in a recent issue of *The Week*:—

"From all sides stones are being flung at classical education, which now pays, like other hoary and fallen despots, the penalty of too absolute and too long a reign. The last stone was flung by Mr. Herbert Spencer, who accuses the classics of engendering militarism, the evil principle which in the religion of the Unknown takes the place of the devil. It is perfectly true that the Greeks and Romans were warlike; that they were so is fortunate for civilization, which would otherwise in its infancy have been trodden under foot by the Persian and the Gaul; as now, in its maturity, if Mr. Spencer could succeed in bereaving it of spear and shield, it might be trodden under foot by the barbarism of the Don or of Dahomey. But Napoleon and his marshals were almost as untainted by any knowledge of Greek and Latin as Genghis Khan. American character has certainly not been formed by classics; yet in what country is the worship of military glory more intense? Four men, totally destitute of political qualifications, Jackson, Harrison, Taylor, and Grant, have been made Presidents solely as a tribute to their military exploits, which, in the first three cases at all events, were far from rivalling those of Cæsar. After the late war military titles were as much the rage as ever was any barbarous fashion among the tribes whose customs are recorded in Mr. Spencer's *Tables of Sociology*. Pensions, upon a prodigious scale, are being lavished upon soldiers, which would be scornfully denied to men who had grown grey in the civil service of the State. The great crime of classical education is that it is not education in physical science. Anathema to anything but physical science is the cry of the hour. But these tidal waves of opinion, which seem as if they would overflow the intellectual world, find their limits and at length recede. Humanity will emerge again, and the classics, as the best manual of humanity, will regain whatever place may properly belong to them in education. The old mode of teaching the ancient languages, the grunting and the compulsory Latin verses, will remain under water for ever. In the meantime classical studies are now in most universities made optional, and no one can justly complain if they merely hold their own in a fair field."

A grand Seabury Centennial is to be held next month in Scotland in commemoration of the consecration of one of the fathers of the American Episcopal Church, and a number of American Bishops have set out to attend it. But American churchmen are by no means agreed that Bishop Seabury is worthy of this honour. The New York correspondent of the *Southern Churchman* gives some very good reasons for staying at home. Among other things, he says:—

"As a churchman Seabury took extreme ground on the church and sacraments when it was most unnatural to do so; held, I think I am right in saying, that the laity should have nothing to do with the government of the church, and had any but kindly words for Methodists, Presbyterians, etc., when such reasonable men as White, Provost, and Madison were in the ascendant and soon to become bishops, and at a time when such men as Jay and Duane, being wardens of Trinity church, did not scruple to have a Presbyterian minister preach a funeral sermon in Trinity pulpit, and the rector reading the service. Now, it was this man, whom, as one of our men remarked to me this week, he believed lay at the bottom of all our troubles, ten kindred spirits, and without any repre-

sentation of the to go to Eng failed to do so year; who then crated at Aber designated by England on hi London was not Episcopate, nor the stipend from he had so long came back to necticut church own Bishop M churchman, was man well could ginia churchman

Mr. Spurgeon the Anglo-Israel of that strange British people ing reading, on heavy ammunit *Sword and Tro*

"When readi which are scatt observe that th twelve, and that has brought up from some of th of profound inst whole theory of and unreasonab without a smile belief with certa treat it as a r between our nat been set forth in ments we could however, told by accurate, and to Jews, though Je it, and pray ou Israelites were preached, 'I am the house of Isr the people who pr 'My prayer for l Rom. x. i. To said, 'Are they of that day we that day were same. Inquire that he is an Is belongs, and he quite as likely as

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sentation of the laity, appointed in secret session to go to England to get consecration; who failed to do so after tarrying in that country for a year; who then went to Scotland, and was consecrated at Aberdeen, perhaps as secretly as he was designated by his ten non-joining friends to go to England on his mission; who on going back to London was not recognized as Bishop by the London Episcopate, nor, I believe, could any longer draw the stipend from the missionary society with which he had so long been connected. He it was who came back to America and gave a stamp to Connecticut churchmanship of one kind, while your own Bishop Madison, who, as a patriot and a churchman, was as unlike Bishop Seabury as a man well could be, certainly gave a stamp to Virginia churchmanship of a very different kind."

Mr. Spurgeon has stirred up quite a tempest in the Anglo-Israelite camp. His scathing criticism of that strange craze which would identify the British people with the lost Ten Tribes is interesting reading, only the game is scarcely worth the heavy ammunition he expends upon it. In *The Sword and Trowel* for September he says:—

"When reading James i. 1, 'to the twelve tribes which are scattered abroad, greeting,' we dared to observe that the Jews were not two tribes, but twelve, and that there are no ten lost tribes. This has brought upon our devoted head vials of wrath from some of the Anglo-Israelites, and a great deal of profound instruction from others of them. The whole theory of Anglo-Israelism is so whimsical and unreasonable that we can hardly mention it without a smile; but as it has evidently become a belief with certain Christian people, we will try to treat it as a rational opinion. No identification between our nation and Israel which has ever yet been set forth is worth a thought—with such arguments we could prove cats to be angels. We are, however, told by several correspondents to be more accurate, and to remember that Israelites are not Jews, though Jews are Israelites. We do remember it, and pray our instructors to observe that the Israelites were the people to whom our Lord preached, 'I am not sent but unto the lost sheep of the house of Israel,' Matt. xv. 24; and these were the people who persecuted Paul, and of whom he said, 'My prayer for Israel is that they might be saved,' Rom. x. 1. To these the apostle belonged, for he said, 'Are they Israelites? So am I?' The Jews of that day were Israelites, and the Israelites of that day were Jews: the Jews of this day are the same. Inquire of any Jew, and he will tell you that he is an Israelite. Ask him to which tribe he belongs, and he may mention Naphthali or Asher quite as likely as Judah.

"This foolish dream has engendered a number of other silly dotings, and has supplied fuel for the Jingo flame, or else we should have made no mention of it, but have left it for the innocent amusement of the credulous. In any case, fleshly descent is not a thing to be gloried in or deperided upon. The blessings of the covenant are not to the seed according to the flesh, but to the children by promise, born of the Spirit by faith. We deprecate with deep earnestness all dependence upon blood and birth, for that which is born of the flesh is flesh, and nothing more. Even if we were really the natural seed of Abraham, it would avail us nothing: we must be born again from above. Now, in Christ Jesus there is neither Jew nor Gentile; and the attempt to restore the distinction is either ridiculous or pernicious, or a good deal of both. We know that these remarks will bring a hornet's nest about our ears; but as we are already overdone with wasps it will be a change. We shall at least enable many journals to prepare fresh articles for the defence of their crotchet, and we trust they will be duly grateful to us for our help, and be as good-tempered over it as the Lion and the Unicorn will let them be."

Recent letters from Indian Missionaries show that under the influence of European teaching a silent but powerful revolution is going on in that country. India is yearning for Christ, feeling after Him, if haply she may find Him. Her sayings find touching utterances in the words of Keshab Chandra Sen: "Behold," he exclaims, "Christ comes to us as an Asiatic in race." Christ "comes to fulfil and perfect that religion of communion for which India has been panting, as the hart panteth after the water-brooks. Yes, after long centuries shall this communion be perfected through Christ." "If you say"—the words are again Chandra Sen's—"we must renounce our nationality, and all the purity and devotion of Eastern faith, for sectarian and Western Christianity, we shall say most emphatically, No. It is *our* Christ, *Asia's* Christ, you have come to return to us. The East gratefully and lovingly welcomes back her Christ."

The bitter aversion of ritualism to the protestant character of our church is continually receiving fresh illustrations. The *Church Times* in a recent article on the Irish Church, stated that "persistently, and with fatal results, Irish Churchmen will be Protestants or nothing. Content to exist before Disestablishment as a hated Protestant ascendancy, they are now in the years since Disestablishment, putting themselves more and more in the position of the despised Protestant sect." The writer refers to the "Protestant canons," which place the Irish Church out of sympathy with the Catholic Church of the West, of "the intolerant bigotry which is so eminently Protestant," and intimates that many of the Irish clergy are seeking work in the English Church, because of the uncatholic position the Irish Church has assumed since Disestablishment. The same paper contains the report of a sermon by a Mr. Simeon, who deplors "the part which Protestantism took in destroying the true faith." Among other absurdities and misrepresentations we find the following parallel drawn between Protestant and (Roman) Catholic, England:—"Let us then look over England to-day and see the difference between this age of Protestantism and the time when Catholicism was taught. Catholicism had covered England with churches; Protestantism covered it with ruins. Catholicism covered the land with almshouses; Protestantism covered it with work-houses. Catholicism had taught the people to work for the love of God—to meet after their labour in homely faith and thankfulness—to enjoy their simple village festivities—their dances on the green and so on. England was famous in the Middle Ages as 'Merrie England.' What was she now? Protestantism has trodden all that underfoot; made money the god of England; made the life of the working man a slavish life, and left nothing in his pocket after all." Another eccentric sermon was preached by the Rev. Dr. F. G. Lee, on behalf of the "Association for the Promotion of the Unity of Christendom." It consisted mainly of a tirade of abuse against Reformers and the Reformation, and wound up with a demonstration (*sic*) of the identity of Roman and Anglican doctrines.

The disestablishment question is again coming into prominence in Scotland. The agitation against the National Church is growing and the drift of

public opinion is manifestly in favour of the separation of Church and State. Mr. Gladstone now declares that, as soon as the majority of the Liberal members of Parliament shall demand it, he will make the disestablishment of the Scottish Church the policy of the Government. If the non-conforming Presbyterians and others possess the majority they claim to have the question will have speedy settlement. In any case a conflict is impending.

In Belgium a dangerous conflict has arisen between the Liberals and Clericals upon the Public School question. When the Clericals came into power in June they adopted at once the most extreme reactionary measures. A royal resolution abolished the Ministry of Education, created by the Liberals when they came into power six years ago, and which represented the greatest reform in Belgium; a decree of the Ministry dissolved the Senate, which was still Liberal by a small majority and ordered new elections; the Governors were directed to stop prosecutions against Communes which had refused or delayed to obey the orders of the Liberal Ministry in the matter of schools; and negotiations to restore relations with the Pope which the Liberals broke off two years ago, were entered upon. On July 8 the new Senate was elected, a large Catholic majority being returned. Some important changes of opinion had, however, already taken place; Brussels changed its vote of June 10 so radically that all the pluralities were on the Liberal side; and in the second elections, held July 15, this Liberal triumph was further emphasized by the election of all the Liberal candidates. When the two Chambers assembled on July 22, the Clerical party had large majorities in both houses, and the Cabinet brought in a new school law, virtually destroying the school system which the Liberals had adopted, returning all the primary and much of the secondary education into the hands of the Church; and this measure has been passed, and signed by the King.

These measures exasperated the Liberals; a strong agitation against the Clerical Ministry swept over the country. To counteract it the Clericals brought up to Brussels delegates from all parts of the country. The two parties met and serious riots were the inevitable result. All classes in Brussels have indicated emphatically their opposition to the proposed destruction of the school system. A meeting of 20,000 was held at the Bourse, and resolutions were adopted demanding the withdrawal of the School Bill and the dissolution of the Chambers. The Clerical counter demonstration mustered only about 8,000.

But the most impressive gathering in protest was that of the burgomasters and members of Liberal Communal councils from all parts of Belgium, held in Brussels. The Burgomaster of Brussels received upwards of 500 of these gentlemen, and addressed them in terms of strong deprecation of the new School Bill, which, he said, must be defeated. If the bill became a law it would be respected, but the councils would devise some way of protecting the schools which the Liberal Government had established. Not a single school in the Liberal communes should be suppressed. A paper was then adopted which is thus summarized:—

"The new bill tends to destroy completely the

lay character which public instruction, organized by the state, the province, or the commune, must have, and it is contrary to the constitution, which grants liberty of worship. It would deprive the greater part of the teachers of the rights which they have acquired by the law of 1879, and reduce them to want. It is intended to subsidize convent schools and the other schools exclusively depending on the Catholic clergy, and to re-establish mortmain in a surreptitious manner, and it outrages alike equity and common sense. The state, the province, and the commune encourage competition against their own schools by subsidizing private schools, and the bill, under the pretext of diminishing the expenditure of the state, compromises the finances of the communes, which maintain their own schools, by the reduction of the subsidies granted in aid of primary instruction, and by suppressing the state subsidies to schools for adults and young children. The signers, therefore, protest solemnly and with all their might against the bill, pray the Chamber and the King to reject it, declare that they will make use of all legal means to prevent its adoption, and swear to vindicate, without ceasing, the rights of the people to public instruction by the state, according to the honest reading of the constitution."

The Clericals announce their determination to press their policy in spite of these protests. The probability is that they will be swept from power, and the Liberal ministry restored. The Liberals know that the aim of the Clericals is the supreme ascendancy of the Roman Church in Belgium.

Notwithstanding the disintegrating and liberalizing influences brought to bear upon Romanism in the United States, there are ominous indications of its gaining power. The following statement made by the Philadelphia correspondent of the *South-ern Churchman* will be read with deep interest. He writes:

"Forty years ago, on the ever memorable Sunday when I was ordained in old Christ Church, Alexandria, Va., by Bishop Meade, of precious memory, the preacher on that occasion, the Rev. W. W. Spear, D.D., then the first rector of St. Luke's church, in this city, alluded in his sermon to the "waning power of the Church of Rome," that "its colossal power was crumbling to pieces," and, like the image seen in vision, it was destined to soon pass away. At this point in the discourse a significant motion of the bishop signified his dissent, to which, as soon as the sermon was ended, he gave most emphatic utterance in vigorous Saxon, declaring that so far from declining, the Roman Church was gaining in power, that it would regain much of the strength it had possessed when it ruled the world, and the era of persecution would again begin. He warned his hearers with intense earnestness against the fallacy of supposing they had a weak or defeated adversary to contend against, or that the victory of Protestantism was gained, or that the truth could be maintained without a "struggle even unto death." Never did I see the grand old bishop so thoroughly roused. His attitude, with his figure drawn up to its full height, the fire in his eye, his ringing voice, and winged words, attested the intensity of his emotion, and it all told with great effect on the congregation. The scene, the words were recalled to my mind by the recent memorable reception in this city of the new Roman Catholic Archbishop. Never before, in the annals of Philadelphia, has there been such an imposing event connected with religion. The Roman Catholic power has been making immense strides; with consummate skill it is drilling and compacting its forces. It feels its strength, and the arrival of Bishop Ryan afforded an opportunity which their clergy of the archdiocese were not slow to improve. From St. Louis to Philadelphia the journey was a perpetual ovation. At every station people assembled to greet the prelate, who dispensed his bless-

ing and uttered words of greeting; the bulletin boards gazetted his progress and announced the hour of his arrival; crowds awaited him at the Broad-street depot, through which it required all the strategy of the five hundred policemen specially detailed to preserve order, to convey the prelate and his party to their carriages. An immense procession, in which there were ten thousand of the T.A.B. Societies, and for hours the great crowd filled the street in front of the cathedral and the episcopal residence, to receive the blessing of the Archbishop, who sat on the steps of the residence, backed by an array of bishops and clergy. And such a demonstration as this in the dog days, when even a political party on the eve of a presidential election cannot manufacture any enthusiasm! It supplies food for the thoughtful, especially those who can look back to the Philadelphia of half a century ago, when Trinity, and St. Mary's, and St. Philip de Nevi and St. Augustine's, were all the churches they possessed in this city, when politically, or religiously, or socially they were an uncounted factor. Now they are a multitude, and being a multitude under thorough discipline, with sagacious leaders, they are an immense power for good or ill. In estimating the political and religious forces, it will not do hereafter to overlook the Romish power in the goodly city the Quakers built. Nor will it answer any longer to assert that the nineteenth century and public schools will destroy Romanism with the certainty of a law of nature. It has learned to thrive in the high noon of boasted light and civilization, and if it cannot destroy the public school system it can obtain possession of it."

## The Sunday School.

### SUNDAY SCHOOL LESSON.

18th SUNDAY AFTER TRINITY, OCT. 12th, 1884.

David's Charge to Solomon; 1 Chron. 22: 6-19.

David's heart was set upon the great work, for which he had made preparation, but which he was not permitted to accomplish. He looks to his son to carry it on, and he gives him the solemn charge we have now read. In it we note:—(1) The love of David for his son and his anxiety for his true success and welfare, which might depend upon righteousness and the fear of the Lord in Solomon's heart and not in outward circumstances. (2) The willingness of Solomon to receive the instructions of his father. His respectful and teachable spirit is in marked contrast to the self-will of Adonijah.

Now, the children must one day take their fathers' place and carry on their work, just as Solomon must take the place and carry on the work of David; and whatever form the work takes, whatever the nature of the service, it all has one end and aim. Solomon was to build a temple; that temple was but a symbol and representation of the great spiritual temple in whose erection we are all called to take part. God's home will be in the hearts of His Redeemed, and we are all to help in the preparing of that home. We shall learn more about this in a subsequent lesson. Let us now, however, bear this in mind that we are all to do God's work. The lesson deals with the preparation for that work.

I. THE PREPARATION OF THE WORKER, vs. 7-13. *Every worker is called by God and has his allotted task.* David had his special work; Solomon is to have his. The one fought God's battles; the other built God's house. There are different spheres to fill; different gifts to exercise. Each is in his own order—but God is over all. (On the reasons why David was not permitted to build the temple, see the lesson of July 20th.)

As David had been a *type of Christ*, so was Solomon the "Peaceable" of the Prince of Peace. All the persons of the Old Testament were representatives of Messiah. They were partially and imperfectly what He is fully and completely.

God renews with Solomon the covenant He had made with David. (See lesson of July 20th.) Through all the changes of history, God's purpose and mercy are steadfast.

Observe the *qualities essential in the worker.* These are what David desires in his son: (1) The *presence and help of God*—"The Lord be with thee." This

God Himself assured to Abraham, Moses, Joshua and others of his servants. This he assures to us, Matt. 28: 20, and we need it. (2) *Readiness to work*, ("build the house") alacrity, a single purpose and a willing heart. We must have our feet shod with the readiness, preparedness of the Gospel, (Eph. 6: 15.) We want to realize that whatever of talent or property God has given us, it is all for His work. (3) *Wisdom*.—"The Lord give thee wisdom and understanding." Ps. 72: 1. From 1 Kgs. 3: 12; 2 Chron. 1: 12, we learn how this prayer was answered. God is the only and the willing giver of wisdom, (Jas. 1: 5.) We have need of wisdom. (4) *Obedience*.—"That thou mayest keep the law," &c. There is no other way to usefulness and honor except the plain and straight road of obedience. The way of the wicked will perish; only the righteous enjoy real prosperity, (Ps. 1: 6.) This is pledged, "Then shalt thou prosper, if thou takest heed," &c. (5) *Courage*.—"The fearful will fail." Be strong and of good courage." See when these words were used before, (Deut. 31: 6, 7; Josh. 1: 6, 7;) and afterwards, (2 Chron. 28: 20.) In doing God's work we shall be sure to meet with enemies and obstacles, but faith will overcome all.

### II. THE PREPARATION OF THE MATERIAL, vs. 14-19.

This was two-fold—by David and by the people.

1. *David's preparations* were large and costly, and made with great pains. "In my trouble," may denote the care and anxiety with which he laboured; or, it may refer to the troubles of his reign in the midst of which he undoubtedly carried out his work. The sum named in verse 14 is variously reckoned. If the sacred shekel is meant, it would be \$4,270,500,000; if the civil shekel, \$2,000,000,000; a very large sum, paralleled, however, to some extent in ancient treasures. But some think there is an error in the figures. Moreover, David provided artificers and workers of every kind. So in the building of God's great spiritual temple, everything is needed. The wealth of the world is to be consecrated to the Lord. When Christians universally realize that the gold and silver are His, what wonderful progress will be achieved. Think of the millions now spent in self-indulgence and in vice, (the drink traffic for example,) and the small sums given for missions. Surely the relative values should be reversed.

2. *All the people* made preparations, each in his measure and according to his ability. A great convocation was held, (1 Chron. 28: 1, &c.), at which the people nobly responded to their king's exhortation, "with perfect heart they offered willingly to the Lord." God's work requires the gifts of all, the poor as well as the rich; all should have a part, and all will partake of the blessing.

David made all these wonderful preparations to enable Solomon to do faithfully and well his great life work. What magnificent preparations have been made for us by those who have gone before—civilization, government, material benefits, e. g., the press, and other inventions, education, colleges, &c. What are your fathers now doing for you, children? What use are you going to make of these things?

## Book Reviews.

THE LAW OF THE TEN WORDS. By the Rev. Dr. J. Oswald Dykes. Hodder & Stoughton, London; Willard Tract Depository, Toronto.

This is the eleventh volume in the very excellent "library of household exposition" issued by those enterprising publishers, Hodder & Stoughton, and it maintains the high standard of the preceding volumes of the series, which furnishes Sunday and family reading of the very best kind. Dr. Dykes' style is one of rare refinement and beauty. He writes with great unction and intense earnestness. His expositions are clear and instructive; and his applications are most searching and edifying to those looking for wholesome and really interesting reading for Sunday afternoons. We warmly commend this book as well as the other volumes of the series to which it belongs. They can all be obtained at the Willard Depository.

PICTURESQUE CANADA: Parts 35 and 36. Art Publishing Company, Toronto.

This great work is now completed. The two parts before us are devoted to the Maritime Provinces, Nova Scotia, and Prince Edward Island in the east, and British Columbia in the west. The publishers have amply redeemed their promises. The whole work reflects the greatest credit upon those by whom it has been executed. The engravings are exceedingly good, and the general typographical outfit very neat and clear. The accompanying descriptions are well writ-

ten and embody a graphical information where. The edited by the various

SALVATION: THE H. Brookes. This little volume papers—plain, terms and excuses—great fundamental ly and helpfully printed in large c

SMITH'S DICTIONARY revised by Rev. Tract Depository adelpia.

We give a hearty cordial welcome and Bible Studen the most essential Bible Dictionary self published a this the cream is such as were no Very substantial in the embodiment tions in Palestine reliable informat of the articles h enriched with 8 Those who desire tionary will find l

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To the Editors of

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ten and embody a great deal of historical and topographical information, not readily obtainable elsewhere. The editor, Dr. Grant, has been ably sustained by the various contributors.

**SALVATION: THE WAY MADE PLAIN.** By Rev. Dr. J. H. Brookes. The Willard Tract Depository, Toronto. This little volume contains a series of nine excellent papers—plain, terse, forcible—in which various sophisms and excuses are effectively disposed of and the great fundamental truths of the Gospel are very clearly and helpfully explained. The book is beautifully printed in large clear type.

**SMITH'S DICTIONARY OF THE BIBLE,** abridged and revised by Rev. F. N. & M. A. Pelonbet. Willard Tract Depository, Toronto; Porter & Coates, Philadelphia.

We give a hearty welcome to this volume, which we cordially recommend to Sunday School Teachers and Bible Students. It contains in a compact form the most essential and helpful portions of the great Bible Dictionary of Dr. Wm. Smith. Dr. Smith himself published a condensation of his large work; of this the cream is here given, the portions omitted being such as were not deemed of interest to teachers. Very substantial additions have been made, especially in the embodiment of the results of the recent explorations in Palestine and the East. The freshest and most reliable information is here given. Moreover many of the articles have been rearranged. The work is enriched with 8 coloured maps and 440 illustrations. Those who desire a cheap, compact and portable dictionary will find here just what they require.

**FLYERS AND CRAWLERS. FREDERICK GRANGER. THE PREACHER'S DAUGHTER.** The Presbyterian Board of Publication, 1,334 Chestnut street, Philadelphia.

These are three excellent volumes, intended for Sunday School libraries. The first is a very interesting account of insects and their ways, arranged in the form of a conversation in a family. The other two are well-written tales.

**THE MOTHER'S AND KINDERGARTNER'S FRIEND.** Cupples, Upham, & Co., Boston.

This contains a series of papers, brief and somewhat fragmentary, illustrative of the principles of the Kindergarten system.

**MRS. HURD'S NIECE. EVENING REST.** D. Lothrop & Co., Boston.

These are two volumes of the "Young Folks' Library," a very cheap and excellent series, issued monthly. Both the tales are very interesting, pervaded by an earnest religious spirit, and very suitable for young people. We can cordially recommend them.

## Correspondence.

### MEN FOR THE MISSION FIELDS.

To the Editors of the *Evangelical Churchman*.

DEAR SIR,—In a very little while our colleges will be re-opening for their winter courses of study, and no doubt now many young men are considering in their minds, as to which course would be the best for them to pursue—some, perhaps, who have realized God's great love to them, who know Christ as their Saviour, Redeemer and King, yet have not felt called upon to prepare themselves for His Ministry or to give themselves wholly to His service.

With such, among the readers of your paper, let me leave a few thoughts. Our Lord Jesus Christ said to His disciples shortly before leaving them for the last time "Go ye into all the world and preach the Gospel to every creature," and all down through the succeeding ages these words have rung in the ears of His children, and are still applicable to many, in their fullest meaning—and why not to you? You have the opportunity; you may choose which you will. You have the talents and gifts. God has given you a mind and body suited for the work. You have experienced His love and mercy, then why not spend your life in showing forth that love and mercy to others?

The need is great. "The harvest is plenteous, and the labourers are few." Our own Bishop wants men, men "full of the Holy Ghost and power is the great need of our vast "North West." Tens of thousands, who still sit "in darkness and the shadow of death," are stretching out their hands and crying, like the Macedonians of old, "come over and help us."

God Himself seems to be asking "Whom shall I send and who will go for Me? May He put it into the hearts of some of you to reply "Here am I, send me." For it is the highest work that mortals are permitted to engage in, being "co-workers together with God," ambassadors for Him—Heralds of the Gospel. Hear what is said of it. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Do any of the kings of this world offer such rewards to their servants? None. Then why hesitate? Is it because you are unworthy for such high work? So are all, but if you have come to Him, and long to do His will, He says: "My grace is sufficient for you," "I will be with thee," "Go work in my vineyard."

May you respond, in the spirit expressed by the inspired words of old, "Sacrifice and offering thou didst not desire. . . . Then said I, Lo I come; in the volume of the book it is written of me, I delight to do Thy will, O my Lord."

C.H.M.

### INDELIBILITY OF ORDERS.

To the Editor of the *Evangelical Churchman*.

SIR,—The following incident I read with painful interest. It is not without its lessons. An unpleasant correspondence has taken place between the Bishop of Dunedin, New Zealand, and Mr. R. L. Stanford, formerly an incumbent in his diocese, who having qualified himself for the legal profession had requested the removal of his name from the clergy list. The bishop refused to accede and said if he persisted in his intention he should proceed in such a manner as might appear advisable for the purpose of effecting his public degradation from the ranks of the clergy. Mr. Stanford replied that, while he proposed to resign the ministry in order to engage in a calling in which he could obtain support for his family, it was well-known that the bishop himself, without resigning his office, had been engaged in purely speculative enterprises; while he, Mr. Stanford, thought it in better taste first to resign his sacred office. Although it is perfectly true that the bishop has been very deeply interested in land speculation and other matters of secular industry, he seems still to think there is one rule for himself and another for the lawyer, and persists in his intention to degrade him unless he shall withdraw his request. There is no law, however, to prevent a clergyman from changing his profession, and the very fact of glebe land being frequently the only source of income of a minister is a proof that he was following the calling of a farmer, while also discharging his parochial duties. St. Paul himself worked at tent-making, and yet the bishop threatens "public degradation." As *The Rock* says: "When a bishop thus makes himself ridiculous in the eyes of the public, it is no wonder that many Christian men should take to heart the occasion which furnishes such airs of priestly arrogance and assumption to those who are anxiously looking for every opportunity to expose the weakness of the church."

Yours,

ANGLICAN.

### ACKNOWLEDGEMENT.

To the Editors of the *Evangelical Churchman*.

DEAR SIR,—Kindly allow me through your paper to apologize to the many friends, for not acknowledging before their valuable assistance rendered me during the past three months, in the shape of books magazines and papers for distribution in my several missions.

Since my appointment (in June last) to my present position I have been greatly aided in my work by valuable donations of literature from friends in Toronto, Montreal, Waterloo, P. Q., and elsewhere, and for which I now wish to convey my sincere thankfulness.

Did the pleasure that these gifts afford rest in me it would be but small encouragement I am sure for further donations, but when I say that already I have been enabled to cheer and brighten many a household in this bush country by distributing among them these same papers, etc. it will be sufficient to repay those who are continually sending me the means by which I am able to supply a want long felt among our scattered settlers.

From the lumberman's camp, the isolated log house and the more compact village have I come away with the hearty thanks of men, women, and children after leaving them a supply of good reading

matter, which in many cases had not been seen among them for years.

I will not undertake to enumerate the quantity of literature already received, but simply state that besides several hundred papers for children and adults, I have been enabled to place in my school at Brunel a library of 50 vols., in my school at Beatrice 50 vols., and at Port Sydney, the centre of my mission, a library of 175 vols., besides keeping in reserve a small quantity of books for one or two missions in prospect.

During the coming winter I anticipate a heavy drain on my stock of literature, and earnestly hope that those who assisted me in the past will not be discouraged by my apparent indifference; which is only the result of too little time to meet the many claims upon me, and not a disregard of the thoughtfulness and kindness which to me is such an assistance, and to the people about a great comfort, namely, the gift of good literature.

I am, Sir, yours truly,

R. W. PLANTE,

Incumbent of Port Sydney, Muskoka.

Sept. 22nd, 1884.

To the Editor of the *Evangelical Churchman*.

SIR,—I sent the following on the 28th ult., to the *Dominion Churchman*, the self-styled "Organ of the Church of England in Canada," but as it has not yet been published in that journal, I respectfully ask you to give it a place in your columns.

Yours, &c.,

T. W.

### A TYPICAL ILLUSTRATION OF CHURCH REVIVAL IN ENGLAND.

SIR,—I read with great pleasure the item under the above heading in your issue of the 14th inst. As a native of Newcastle-on-Tyne and a staunch member of the good old Church of England, I rejoice that Archdeacon Wilkins has been instrumental, under God, in effecting a much-needed Church revival in the parish of All Saints.

Let me direct the attention of the advocates of full choral services to this sentence. "The loud roar of the united voices in the General Confession, the Lord's Prayer, the Canticles, and in the hymns shows that the people thoroughly understand that the service is their own, and that they make it if the preacher makes the sermon. Here we have the secret of the Archdeacon's success. He did not assume the office of a sacrificing priest through whom only the people's prayers were to ascend to a throne of grace, but taught them to unitedly and heartily join in praising God in the beautiful language of the Liturgy, which was designed for them and not for choirs, only who, in too many of our churches, monopolize the responses. A lay delegate to our Diocesan Synod held last June, told me that he attended evening service at a parish church where a few years ago he could audibly and distinctly respond, but he found a lamentable change. A surpliced choir, chiefly boys, by singing and intoning most of the service, completely drowned his voice and compelled him to remain a silent worshipper. He felt that he was deprived of the right of every layman to say with the minister, (not priest) the Lord's Prayer, and the Creed, to respond in other portions of the service, and to read every other verse of the Psalms. As a layman, I protest (I am not ashamed of the name Protestant) against this and other innovations which have, in dear old England, gradually and stealthily led many Churchmen, clerical and lay, to accept the Virgin Mary instead of Christ as their Saviour, and the Pope instead of our beloved Queen as their temporal sovereign. Nor are some of our church journals in Canada blameless in this matter. They apply to our officiating ministers the distinctive appellations of the Romish priests, viz., celebrant, gospeller, &c., and call the communion table an altar, which, in course of time, induces simple-minded churchmen to regard their pastors as sacrificing priests, from which the transition is easy to believe in transubstantiation, the confessional, priestly absolution, and other deadly Romish errors. I do not believe that those of our clergy who introduce such innovations mean to Romanize the church, but they cannot or will not see that practices seemingly harmless and innocent in themselves frequently end in strengthening the Church of Rome and weakening the Church of England.

With an apology for the length of this communication, and trusting your readers will bear with my plain unadorned style and language.

I am, yours, &c.,

AN ENGLISH CHURCHMAN.

Sept. 15, 1884.

## Children's Corner.

## LADY TEMPLE'S GRANDCHILDREN.

## CHAPTER XIV.

(Continued.)

Dolly prayed very earnestly for her grandmother before she left her room, and her warm little heart felt very full of sorrow and anxiety. She so wished that grandmother had learned to love her, that she might have been allowed to see her, and help Parker to nurse her; but she felt that this would be out of the question now, and she sighed as she wondered how long it would be before she should be able to win the love she coveted. The child had ceased to have any doubts now about her ultimate success; the only question that troubled her was how long it would take to accomplish the task she had set herself. Had not God promised a blessing to all "peacemakers?" Did she not ask Him day by day to help her to be what her mother had said, "the little dove with the olive branch?" Did she not pray very earnestly that her grandmother might soon learn to love her?

This being the case, could she doubt that her prayer would be answered in God's good time? She did not doubt. She believed with the implicit faith of childhood, and tried to wait patiently.

Duke seemed very indifferent about the news. He did not care much, he said, and seemed most vexed that he was so strictly charged to make no noise upon the stairs, and not to shout or play noisily in the garden.

The day passed much as usual in lessons and exercise, only that there was no grandmother at lunch, but Dr. Gordon instead, who seemed to be spending a great deal of time in the house, and who several times called Miss Manners away from the library to talk to her about something.

Miss Manners was very kind to Dolly, and did not trouble her much about lessons, seeing that she was disturbed and anxious. She told her that Lady Temple was seriously ill, although not dangerously so, that she would be confined to her room for many weeks, and that the house would have to be kept perfectly quiet during this time, and that she believed that the children would have to be sent away for a while, though she did not yet know where.

This news excited Duke very much; but Dolly was not at all sure that she was pleased. A change might be very nice; but going away would mean leaving grandmother and Miss Manners, and Dolly did not think she would at all like doing either.

But before the day was out they knew all about it, and what it was that had been settled.

Whilst they were sitting at tea Dr. Gordon came in to see them, as he often did when he happened to be near the house, and Duke greeted his entrance with vociferous delight, but Dolly raised her eyes wistfully to his, and wondered if he had come to tell them anything about grandmother.

"Well, young people," began the doctor kindly, "what would you say, both of you, to a visit to the sea-side?"

"The sea-side!" repeated Duke, with energy, "why that's just where Bruce and Edgar said they were all going. In India people all went up to the hills in summer, and over here they go to the seaside. What is it like?"

"Would you like to go and see for yourselves?"

Duke capered about with excitement.

"Are we going?"

"What do you think?"

"Don't tease, Dr. Gordon," cried Duke impatiently; "please tell us!"

"Well then, Mrs. Lennox has asked if you and Dolly may join her party for Denmouth on Friday, and your grandmother wishes you to go for a week or two at least."

Duke was enraptured, full of eager questions and delighted comments.

"Shall we have holidays all the time?"

"I daresay you will."

"Shall we have boats and spades, and things like Edgar and Hubert?"

"Oh, yes."

"May we bathe in the sea, like they do?"

"Certainly."

"Do they know I am coming?"

"They know you are invited, and are very pleased about it."

But Dolly did not join in this eager talk. She was half pleased, yet half sad; and she by and by drew near to Dr. Gordon, who put his arm about her kindly and asked—

"Well, my little maiden, what do you think of it all?"

"I want to know, please, how is grandmother?"

"Doing well, but still very poorly."

"Couldn't I stay and help to take care of her?" asked Dolly, looking up to him with her serious gaze. "I used to take care of mamma whenever she was poorly, and she used to say I was a very good little nurse. Would grandmother let me help to nurse her?"

"Would you rather do that, than go away to the sea-side?"

"I think I would, if she would let me."

"Why so, my child?"

"Because I love her," answered Dolly simply. Doctor Gordon smiled and kissed her gently on the forehead.

"I think we must send you away for a little while to the sea, until the worst is over; but grandmother will be a long while in getting quite well, and you will have plenty of chances of showing how well you can take care of her when you come back."

Dolly looked up with a pleased smile.

"And your little friend Molly has quite set her heart on having you for a companion. She is pining for a breath of sea air, and she will enjoy her visit twice as much for having you with her. She tells me you have not been to see her for nearly a week."

"No," answered Dolly, "Duke goes very often; but I have more lessons to do. I only go when grandmother sends me. I want to see Molly again, for I have something to tell her."

And the child looked up into his face with such a sweet, serious smile, that involuntarily he stooped down to kiss her.

"Well, I must go now to tell Mrs. Lennox that you are both pleased to join her party, and that your grandmother wishes you to do so; and you must get all your favourite books and toys, and all you want packed up, so as to be ready to start on Friday."

It was Tuesday evening then, so the next two days were very excited, busy ones. Miss Manners helped them a great deal, for Parker was busy all day in Lady Temple's room, and Lucy had her hands very full.

Dolly's one trouble was the parting from her kind friend; but Miss Manners said the fortnight would soon pass, and then they would be able, she hoped, to come home again.

Friday came, and Dolly at the last moment stood outside her grandmother's door, looking wistfully at the panels which seemed sternly to forbid her entrance. In her hand she held two or three lovely half-blown roses.

Through these past days Parker had sternly refused to allow her to enter the room; but on this very last day surely she would let her go in just to say good-bye.

Suddenly the door opened and Dr. Gordon appeared, not Parker. Dolly's face cleared instantly.

"Well, my little maiden?" he said kindly, "what is it?"

"Please I do so want to say good-bye to dear grandmother," pleaded Dolly; "may I just go in? I will be very quiet."

For answer he took her hand and led her into the darkened room.

Dolly looked toward the bed with awestricken eyes; grandmother looked very, very white and ill in that dim green light, and she did not speak, but only looked intently at them out of the sunken eyes that were still bright and keen.

Dolly stole on tip-toe towards the bed, and laid her flowers down beside one of the pale, wax-like hands. Then she raised herself gently and kissed the white cheek twice very tenderly.

"Dear grandmother," she said softly, "I am so sorry you are ill. I hope you will very soon be better. I wish I were big enough to help to take care of you. Good-bye, dear grandmother. Please do get better very soon."

There was no answer, and the face was still impassive, but yet the lines of it did not look severe, and the eyes rested more gently than they were wont to do upon the child.

At that moment Lucy's voice was heard just outside the now half-open door.

"Come, Master Marmaduke, go in and say good-bye to your grandmother, like a good boy."

"I shan't!" was Duke's very audible response.

"Oh fie, Master Marmaduke, oh fie! Miss Dorothy has gone in, and taken some flowers too. Go in, like a good boy, or your poor grandmother will be sorry."

"I shan't!" repeated Duke again. "I don't like people in bed; and grandmother is always cross. I won't go in—so there!"

No more was said, and the footsteps passed downstairs.

Poor Dolly, much distressed, looked earnestly at her grandmother, hoping so much that she had not heard. The pale face did not move a muscle, but yet the child knew, she could not tell how, that not a word of the short dialogue had escaped her.

Again she reached up to give one last kiss.

"Good-bye, dear, dear grandmother," she whispered. And this time the pale lips moved in answer, and Dolly heard the words with a thrill of surprise and joy.

"Good-bye, my child. God bless you."

## CHAPTER XV.

AT THE SEA-SIDE.

"Isn't it lovely!" said Dolly softly, gazing intently out over the sparkling sea; then turning to Molly, who lay upon a pile of rugs within the cool shade of the rocks, she said again, "O Molly, isn't it perfectly lovely?"

"Yes," answered Molly slowly and rather sadly as it seemed to her small companion. "I am very fond of the sea."

"But you don't look happy," said Dolly, sitting down beside her friend in the shadow.

"Is anything the matter?"

"No, not exactly; but somehow it always nearly makes me feel melancholy."

"And me," added Wilfred.

This was the second morning of their stay at the sea-side. A little way off the boys were at play, the younger ones with spades and buckets, Bruce and Edgar scrambling about the rocks in search of boyish spoil. The three more quiet ones sat together out of the glare of the hot sun, enjoying a talk together.

"Does it?" said Dolly, in answer to this admission from her companions. "It makes me feel happy."

"You say you Molly rather gloom you were."

"Yes," answered you why."

"I know. I long in the night ever feel as you beautiful while then it all goes ever."

"They don't look different and the same by and tell it to you I wish I could. E true. If it were feel happy, and and not be afraid added Dolly, speaking half asking God to give me now. and when I only it, it seemed doesn't a bit."

Molly sighed "You must to she said, "we every night. I perhaps then I do. I should li

"So should I The pause th sound of a call f

"Wilfred!" "Well?" "Come here!" "What for?" "To hold thi

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"You say you are always happy now," said Molly rather gloomily, "and you look as though you were."

"Yes," answered Dolly gently, "and I told you why."

"I know. I was thinking about it ever so long in the night; but I don't believe I can ever feel as you do. It sounds just nice and beautiful while you are talking about it; but then it all goes; and things look darker than ever."

"They don't to me," said Dolly. "They all look different and better. I think you will feel the same by and by. I hope you will. I can't tell it to you like Miss Manners told me. I wish I could. But I am sure it is every word true. If it were not, how could it make me feel happy, and help me to love grandmother and not be afraid of her? And I do believe," added Dolly, sinking her voice very low, and speaking half shyly, "that something I am asking God for very often, He is really going to give me now. I am sure it is coming nearer; and when I only *wished* for it and didn't *pray* for it, it seemed quite impossible, and now it doesn't a bit."

Molly sighed restlessly.

"You must tell me some more by and by," she said, "we will have a talk and a reading every night. I am glad you are in my room, perhaps then I will understand things as you do. I should like to feel what you do."

"So should I," echoed Wilfred.

The pause that followed was broken by the sound of a call from Bruce.

"Wilfred!"

"Well?"

"Come here!"

"What for?"

"To hold this bucket for us. Come quick!"

Wilfred's face put on its frowning look. He hated to be ordered about by his brothers, and he had no wish to move out of his sheltered nook.

"Don't go," said Molly quickly, "don't you be their slave."

"You can hold your bucket for yourself!" shouted Wilfred back, "I shan't come."

"You won't, you young cub!" roared Bruce.

"I'll pay you out when I get back. You see if I don't!"

"Where are you going, Dorothy?" asked Molly in her quick, sharp way, for Dolly had risen and was tripping lightly away.

"I'll soon be back," she answered without looking round.

Bruce and Edgar were bending eagerly over a pool, too much absorbed by what they were doing to hear the light footfall of the child. They started when they heard a soft little voice close beside them.

"Can I hold the bucket for you? Can I help you instead of Wilfred?"

"Why, Dolly, is it you? Yes, do, there's a good girl. Do you see that fish there? We want to catch him for our tank. Edgar will drive him into a corner for me to catch, and then you have the bucket ready to pop him into. He's escaped us once or twice, slipping through my fingers before I could get to the bucket. Now then, Edgar!"

Dolly watched with much interest whilst the wily little fish was pursued and captured. It took some little while to do, but he was made prisoner at last, and safely dropped into Dolly's bucket.

"I wish we could get him safe home now," said Bruce. "He will be jumping out, or we shall upset the bucket and lose him or something. Edgar, I think you might run home and pop him in the tank. It wouldn't take you long."

"I'm sure I won't do any such thing. It's much too hot, and I like being down on the shore. You may go yourself."

"Not I, thank you. I'm not going to waste my time like that. We'll make Wilfred go."

"He won't," answered Edgar. "He's such a sulky little cub. He'll do nothing for us."

"I'll make him!"

"If you do he'll spill the fish out just to spite us."

"Bother!—What on earth shall we do? Why can't you go?"

"Why can't you, pray?"

Both brothers were growing angry. Hot tempers are easily excited. But before more

words could be exchanged, a gentle little voice interposed.

"Please may I take the fish home? I will be very careful; I think he will be happier in the big tank than in the little bucket. I should like to take him there if I may."

"Why, of course you may, Dolly. You're a nice, good little girl to run about for us. I'll get you some jolly shells to take back before you go. It's as good as having another sister to have you, I do think."

"Better," added Edgar, "for Dolly doesn't get cross, and Molly does."

Dolly walked off with her bucket, feeling glad at heart that the boys did not despise her little efforts to please them.

"Where are you going, Dolly?" cried Wilfred, as she passed near to them on her homeward journey.

"I'm going to take a little fish to the tank. We've just caught him, and want him put in now in case he gets away. I'll soon be back."

(To be continued.)

THE ART OF FORGETTING.

What a blessed thing it is that we can forget! Today's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer:—If you would keep a book and daily put down the things that worry you, and see what becomes of them it would be a benefit to you. You allow the thing to annoy you, just as you allow a fly to settle on you and plague you; and lose your temper. But if you would see what it was that threw you off your balance before breakfast, and put it down in a book, and follow it up, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter.

The art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we would be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations.

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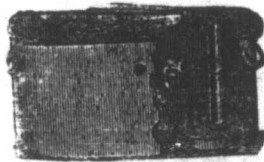
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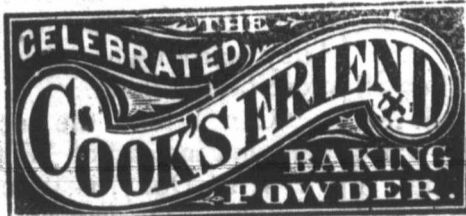
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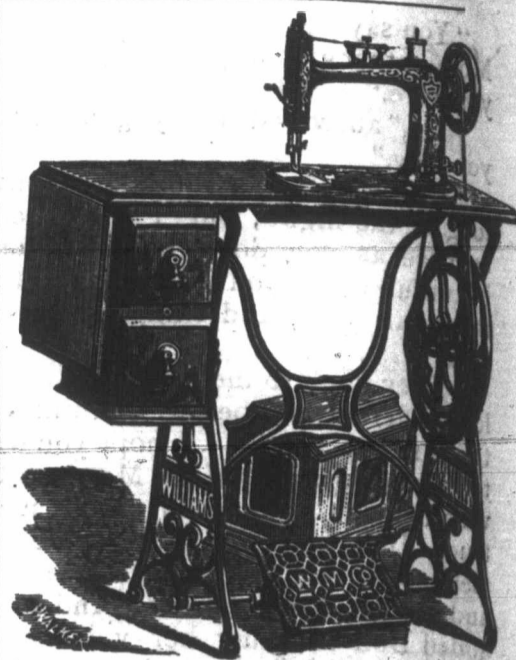
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