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The Evangelical Churchman

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LIGHT IN DARKNESS.

The following piece of poetry, often republished, is generally attributed to John Milton, but was really written by Miss Lloyd, a Quakeress of Philadelphia.

I am old and blind ;
Men point to me, as smitten by God's frown,
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong ;
I murmur not that I no longer see,
Poor, old, and helpless, I the more belong,
Father Supreme, to thee.

O Merciful one,
When men are farthest then Thou art most near—
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown ;
My vision thou hast dimmed that I may see
Thyself, Thyself alone.

I have naught to fear,
This darkness is the shadow of Thy wing,
Beneath it I am almost sacred,
There can come no evil thing.

O, I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng ;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime
My being fills with rapture, waves of thought
Roll in upon my spirit, streams sublime
Break over me unsought.

Give me now my lyre,
I feel the stirrings of a gift divine ;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

—Miss Lloyd.

ABIDE IN CHRIST, AS YOUR SANCTIFICATION.

'Of God are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and SANCTIFICATION, and redemption.'—I COR. i. 30 (R. V. marg.).

'Paul, unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints ;'—thus the chapter opens in which we are taught that Christ is our sanctification. In the Old Testament, believers were called the righteous ; in the New Testament they are called saints, the holy one, sanctified in Christ Jesus. Holy is higher than righteous. Holy in God has reference to His inmost being ; righteous, to His dealings with His creatures. In man, righteousness is but a stepping-stone to holiness. It is in this he can approach most near to the perfection of God (comp. Matt. v. 48 : 1 Pet. i 16). In the Old Testament righteousness was found, while holiness was only typified ; in Jesus Christ, the Holy One, and in His people, His saints or holy ones, it is first realized,

As in scripture, and in our text, so in personal experience righteousness precedes holiness. When first the believer finds Christ as his righteousness, he has such joy in the new made discovery that the study of holiness hardly has a place. But as he grows, the desire for holiness makes itself felt, and he seeks to know what provision his God has made for supplying that need. A superficial acquaintance with God's plan leads to the view that while justification is God's work, by faith in Christ, sanctification is our work, to be performed under the influence of the gratitude we feel for the deliverance we have experienced, and by the aid of the Holy Spirit. But the earnest Christian soon finds how little gratitude can supply the power. When he thinks that more prayer will bring it, he finds that, indispensable as prayer is, it is not enough. Often the believer struggles hopelessly for years, until he listens to the teaching of the Spirit, as He glorifies Christ again, and reveals Christ, our sanctification, to be appropriated by faith alone.

Christ is made of God unto us sanctification. Holiness is the very nature of God, and that alone is holy which God takes possession of and fills with Himself. God's answer to the question, How sinful man could become holy ? is, 'Christ the Holy One of God.' In Him, whom the Father sanctified and sent into the world, God's holiness was revealed incarnate, and brought within reach of man. 'I sanctify myself for them, that they also may be sanctified in truth.' There is no other way of our becoming holy, but by becoming partakers of the holiness of Christ. And there is

no other way of this taking place than by our personal spiritual union with Him, so that through His Holy Spirit His holy life flows into us. Of God are ye in Christ, who is made unto us sanctification. Abiding by faith in Christ our sanctification is the simple secret of a holy life. The measure of sanctification will depend on the measure of abiding in Him ; as the soul learns wholly to abide in Christ, the promise is increasingly fulfilled : 'The very God of peace sanctify you wholly.'

To illustrate this relation between the measure of the abiding and the measure of sanctification experienced, let us think of the grafting a tree, that instructive symbol of our union to Jesus. The illustration is suggested by the Saviour's words, 'Make the tree good, and his fruit good.' I can graft a tree so that only a single branch bears good fruit, while many of the natural branches remain, and bear their old fruit,—a type of believers in whom a small part of the life is sanctified, but in whom, from ignorance or other reasons, the carnal life still in many respects has full dominion. I can graft a tree so that every branch is cut off, and the whole tree becomes renewed to bear good fruit ; and yet, unless I watch over the tendency of the stems to give sprouts, they may again rise and grow strong, and, robbing the new graft of the strength it needs, makes it weak. Such are Christians who, when apparently powerfully converted, forsake all to follow Christ, and yet after a time, through unwatchfulness, allow old habits to regain their power, and whose Christian life and fruit are but feeble. But if I want a tree wholly made good, I take it when young, and, cutting the stem clean off on the ground, I graft it just where it emerges from the soil. I watch over every bud which the old nature could possibly put forth, until the flow of sap from the old roots into the new stem is so complete, that the old life has, as it were, been entirely conquered and covered of the new. Here I have a tree entirely renewed,—emblem of the Christian who has learnt in entire consecration to surrender everything for Christ, and in a whole-hearted faith wholly to abide in Him.

If, in this last case, the old tree were a reasonable being, that could co-operate with the gardener, what would his language be to it? Would it not be this : 'Yield now thyself entirely to this new nature with which I have invested thee ; repress every tendency of the old nature to give buds or sprouts ; let all thy sap and all thy life-powers rise up into this graft from yonder beautiful tree, which I have put on thee ; so shalt thou bring forth sweet and much fruit.' And the language of the tree to the gardener would be : 'When thou graffest me, O spare not a single branch ; let everything of the old self, even the smallest bud, be destroyed, that I may no longer live in my own, but in that other life that was cut off and brought and put upon me, that I might be wholly new and good.' And, once again, could you afterwards ask the renewed tree, as it was bearing abundant fruit, what it could say of itself, its answer would be this : 'In me, that is, in my roots, there dwelleth no good thing. I am ever inclined to evil ; the sap I collect from the soil is in its nature corrupt, and ready to show itself in bearing evil fruit. But just where the sap rises into the sunshine to ripen into fruit, the wise gardener hath clothed me with new life, through

which my sap is purified, and all my powers are renewed to the bringing forth of good fruit. I have only to abide in that which I have received. He cares for the immediate repression and removal of every bud which the old nature still would put forth.

Christian, fear not to claim God's promises to make thee holy. Listen not to the suggestion that the corruption of thy old nature would render holiness an impossibility. In thy flesh dwelleth no good thing, and that flesh, though crucified with Christ, is not yet dead, but will continually seek to rise and lead thee to evil. But the Father is the Husbandman. He hath grafted the life of Christ on thy life. That holy life is mightier than thy evil life; under the watchful care of the Husbandman, that new life can keep down the workings of the evil life within thee. The evil nature is there, with its unchanged tendency to rise up and show itself. But the new nature is there too,—the living Christ, thy sanctification, is there,—and through Him all thy powers can be sanctified as they rise into life, and be made to bear fruit to the glory of the Father.

And now, if you would live a holy life, abide in Christ your sanctification, Look upon Him as the Holy One of God, made man that He might communicate to us the holiness of God. Listen when Scripture teaches that there is within you a new nature, a new man, created in Christ Jesus in righteousness and true holiness. Remember that this holy nature which is in you is singularly fitted for living a holy life, and performing all holy duties, as much so as the old nature is for doing evil. Understand that this holy nature within you hath its root and life in Christ in heaven, and can only grow and become strong as the intercourse between it and its source is uninterrupted. And above all, believe most confidently that Jesus Christ Himself delights in maintaining that new nature within you, and imparting to it His own strength and wisdom for its work. Let that faith lead you daily to the surrender of all self-confidence, and the confession of the utter corruption of all there is in you by nature. Let it fill you with a quiet and assured confidence that you are indeed able to do what the Father expects of you as His child, under the covenant of His grace, because you have Christ strengthening you. Let it teach you to lay yourself and your services on the altar as spiritual sacrifices, holy and acceptable in His sight, a sweet-smelling savour. Look not upon a life of holiness as a strain and an effort, but as the natural outgrowth of the life of Christ within you. And let ever again a quiet, hopeful, gladsome faith hold itself assured that all you need for a holy life will most assuredly be given you out of the holiness of Jesus. Thus will you understand and prove what it is to abide in Christ our sanctification.

CHRISTIANITY THE REMEDY FOR SOCIALISM.

[The following letter, by Prof. Richard T. Ely, of Johns Hopkins University, was addressed by him to the Rev. F. A. Schaffler, in answer to some inquiries on the subject of socialism in our great cities, and an extract from it was read at the recent meeting of the Home Missionary Society at Saratoga. A special significance attaches to it from the fact that in it a gentleman who has made sociology and political economy a special study points out the duty of the Church of Christ as seen from the point of view, not of a theologian or a missionary, but of a practical student of society and social problems.—Eds. *Christian Union*.]

JOHNS HOPKINS UNIVERSITY,
BALTIMORE, May 26, 1884.

MY DEAR SIR,—It is an undoubted fact that modern socialism of the worst type is spreading to an alarming extent among our laboring classes, both foreign and native. It has only recently taken strong hold of American laborers, but it is making rapid progress among them. A great impulse to the movement seems to have been derived from Henry George's "Progress and Poverty," which served as an entering wedge. The proof of the

spread of socialism among the labourers is found in the utterances of the labour press and the platforms of labour organizations like the Central Labour Unions of New York and Brooklyn. I think the danger is of such a character as should arouse the Christian people of this country to most earnest efforts for the evangelization of the poorer classes, particularly in large cities. There is special reason why attention should be directed to the foreign element, as a great share of our labourers are foreigners, and the more systematic, philosophic, and dangerous forms of socialism are foreign. Foreign immigrants have brought to the use of the discontented, atheism, materialism, and anarchism as aids in their propaganda and as weapons of destruction. What is needed is Christianity; and the Christian church can do far more than political economists towards a reconciliation of social classes. We can only help you in finding out the right course to pursue. The church has not the hold of the poorer classes she ought to have, and there is, in my opinion, something radically wrong in this. Christianity naturally appeals to the poor man, and throws no obstacle in the way of his efforts to ameliorate his condition. Even from socialism, if thoroughly infused with Christian principles, there is nothing to fear. The Bible has nothing to say against socialistic schemes in themselves. I do not believe socialism practicable; but that is a matter about which an honest difference of opinion has existed and still exists. I do not think the church is called upon at present to take any position in regard to socialism. Men filled with the spirit of Christ are not going very far out of the right way, and need not be feared by the righteous, however wealthy they may be. Labourers are inclined naturally, I think, to look to Christianity for help and consolation. Deprived of many worldly comforts, they are prompted to seek the higher gifts which without money or price are offered to all alike. Christ himself was a poor man, ever full of pity for the afflicted, and ever on the side of the weak. The socialists in Paris, about 1850, recognized this, and in their places of meeting might often be found pictures of Christ, under which were inscriptions like this: "Jesus of Nazareth, the First Socialist." Early in his ministry Christ announced that he was sent to preach the gospel to the poor. It seems to me that Christianity has an immense advantage over every form of irreligion in dealing with the poor. It appeals irresistibly and naturally to them.

Why is it, then, that our churches are filled chiefly with well-dressed, well-to-do people, while those for whom our religion was specially designed are still left in the highways and hedges? It is, as I think, because the church has forgotten her mission. She has got on a wrong track. She has gone so far out of the way that through her instrumentalities it is harder for a poor man to be saved than for a camel to pass through the eye of a needle. The way is smoothed for the man with a full purse, the large contributor, the renter of a high-priced pew. It is a fact, lamentable but true, that the poor are not made welcome in the vast majority of our churches. They do not feel at home. A poorly dressed man, entering a fashionable church, is greeted with an expression of scorn by a sleek usher, allowed to stand or given a back seat, while a smiling advance is made toward the man with the "gold ring," in "goodly apparel," and he is asked to sit "in a good place." This happens every Sunday. It is the literal truth. There the poor are eyed askance and often with ill-concealed contempt by their Christian brothers and sisters. If a fashionable woman's rented seat is by chance occupied by an early comer, ill-favoured and poorly clad, he is greeted with a look which is anything rather than a recognition of brotherhood in Christ. In Baltimore I have visited no church where a man who dresses as a labourer and has the appearance and carriage of a labourer will not feel that he is an intruder. Taking human nature as it is, he cannot feel otherwise. He is simply not welcome, and he knows it. I wonder in how many Fifth Avenue

churches he would be given a good seat in the middle aisle!

The laboring classes are made to feel that this Christian religion is not for them. They are repelled. Now, I hold this is all wrong. If Christianity is what it professes to be, there should be no church in the land where any one should not be made to feel that he is welcome to worship God if he chooses, no matter what his condition. I say nothing about free pews or rented pews. I have known a church, one in which the pews rented at very high figures, and yet the strangest and the poorest seemed to be made welcome. If I find my spiritual needs satisfied by the services of a grand cathedral, I should be at liberty to worship there without let or hindrance. Any church that cannot be maintained on this principle ought to be closed or give up the name of Christian. It is timidity, unfaith, which prompts leaders to make concessions to wealth as wealth. Weak in faith, they form an alliance with the devil of mammonism, and then are surprised because the fruits are not large! The church ought not to be a place for the show of dress, nor is it such a place except among the parvenus of America. Plain, simple attire, provoking no comparisons, alone becomes the proper attitude of a Christian worshipper in a Christian church. The one buffeted by reverses, the one who has not been a success from a worldly standpoint, ought to feel, the moment he crosses the threshold of a Christian church, "Here other standards obtain than in the world; here special favour is shown me because I am poor; here the way is made easy for me. At the table of the Lord I am as welcome a guest as any prince." When this takes place, the poor, the afflicted, the broken-hearted, will be gathered in, and the inequalities in wealth and social standing will lose their stinging qualities. This will take place when churches remember that they are churches and not social clubs, when every clergyman remembers that he is a minister of One who came to save the lowly, when every bishop remembers his vow to show himself "gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." I would that these verses were read every Sunday in every church and posted on the front door of every Christian church in America: James ii. 2-5.

In my opinion, then, the office of the church in the present crisis is to preach the Gospel to the poor and needy, the distressed, the broken-hearted, the embittered, to those who have failed in the struggle after the good things of this life, as a gospel designed for the weary and heavy-laden; to provide teachers and places of worship for all, and to make any seeker after God welcome in any Christian church; to show the most concern for those who are most in need. The standard of the Christian church is brotherly love. Within the church is the true field for the application of the socialistic formula: "From every one according to his faculties; to every one according to his needs." Let the church abandon her alliance with wealth merely as wealth—for certainly I have nothing to say against wealthy men—and have faith to live up to her ideal. Let her believe that the more ideal her existence, the more successful. Alas! the standards of success within and without the church are to-day too often scarcely distinguishable. The church's remedy for social discontent and dynamite bombs is Christianity as taught in the New Testament. Now in all this you will find nothing new. It is only significant in this regard: others have come to these conclusions from the story of the Bible; from a totally different starting-point, from the study of political economy, I have come to the same goal. Yours very sincerely,

RICHARD T. ELY.

THE GREATNESS OF THE LITTLES.

BY THEODORE L. CUYLER.

The lordly Hudson has its birth-place in the crystal pool among the Adirondacks known as the

"Tear of the Cascade bridge at Niagara chasm as a tu the day of sm lives often have spoken in love, some small occ break with some to have brought John to their c tence converted come of those f ritual history of Paul little kne was addressing jailor, "Believe shalt be saved." much good he i thing.

A word of pra min West a pa Academy. A k tion bestowed c led me to my de From that incid influence of a few All the most im hinged on a very with most people of the littles!

That noble B pulpit, Dr. Willi stopped, on a ho a glass of water him the refresh kind, tender wor Several years' aft cognized him o thanked him for led her to Christ Christians let slip word of truth th soul. Grant tha not sprouted; ne been the means awakening power single point pre arrow that penetr

The great less "to despise the d an opportunity, a of a single truth church commonly first revival in the own ministry was girl. Her few w that woman at o special meetings; conversions; they year in a theologi

There is anoth littles. If the use small acts well d inconsistent Chris of what seem to b sinners in little t duct, little irritati spites, and small a spoil a very promi a tiny thing, but e up on a wintry da its train. So the acts and neglects influence; the sn impede the progr a handful of fire o wide-spread evil h single scandal or sizes our personal Master bids us be commandments."

No sin is a trifle to get headway. will kill your tree,

"Tear of the Clouds." The splendid suspension bridge at Niagara first went over that profound chasm as a tiny kite-string. Let no one despise the day of small things. The noblest Christian lives often have their origin in some faithful word spoken in love, or in the reading of a tract, or in some small occurrence, or in a single resolution to break with some besetting sin. One sentence seems to have brought the ardent Peter and the beloved John to their decision of discipleship. One sentence converted the jailor of Philippi. The outcome of those few words has been felt in the spiritual history of thousands of others since that day; Paul little knew how many souls, in all time, he was addressing when he said to the frightened jailor, "Believe on the Lord Jesus Christ and thou shalt be saved." In fact, nobody ever knows how much good he is doing when he does just one good thing.

A word of praise from his mother made Benjamin West a painter, and president of the Royal Academy. A kind sentence or two of commendation bestowed on a short talk in a prayer-meeting led me to my decision to enter the sacred ministry. From that incident I learned never to underrate the influence of a few words spoken at a critical moment. All the most important events of my own life have hinged on a very small pivot; this is probably true with most people; and how it magnifies the power of the littles!

That noble Boanerges of the Western New York pulpit, Dr. William Wisner, of Ithaca, said that he stopped, on a hot summer day, at a farm-house for a glass of water. The farmer's daughter handed him the refreshing draught, and he repaid by a kind, tender word about Jesus as the water of life. Several years afterwards a middle-aged woman recognized him on the deck of a steam-boat, and thanked him for the few, plain, faithful words which led her to Christ. It is a sin and a shame that we Christians let slip so many opportunities to drop a word of truth through an open ear into an open soul. Grant that many a truth thus dropped has not sprouted; neither has every sermon preached been the means of converting a soul. But the awakening power of a discourse has often laid in a single point pressed home. It is the tip of the arrow that penetrates the "joints of the harness."

The great lesson in the saving of souls is never "to despise the day of small things," never to lose an opportunity, and never to underrate the power of a single truth spoken in love. Revivals in a church commonly start in one or two hearts. The first revival in the little church among whom my own ministry was spent, began in the heart of a little girl. Her few words awakened one woman, and that woman at once came to me, and proposed special meetings; out of those meetings flowed fifty conversions; they were worth more to me than any year in a theological seminary.

There is another side to the influence of the littles. If the usefulness of a Christian depends on small acts well done, so the mischief wrought by inconsistent Christians arises from the indulgence of what seem to be small sins. We are often great sinners in little things. Little meannesses of conduct, little irritations of temper, little fibs and small spite, and small affronts, are the "foxes" that will spoil a very promising grape vine. A snow-flake is a tiny thing, but enough of them may be heaped up on a wintry day to blockade a locomotive and its train. So the aggregate amount of inconsistent acts and neglects of duty destroy many a Christian influence; the snow banks block up revivals, and impede the progress of a church. What mischief a handful of fire once wrought in Chicago! What wide-spread evil has been done in a church by a single scandal or a single quarrel! God emphasizes our *personal responsibility* by such facts; our Master bids us be careful to "keep the *least* of his commandments." A whole ship is often at the mercy of a single leak, or a single coal fire.

No sin is a trifle. No sin can be safely allowed to get headway. "Let that worm alone, and it will kill your tree," said a man once to a gardener

in his park. Sure enough; the gardener neglected the little borer, and the next year yellow leaves showed that the tree had been assassinated by the worm. Facts prove that most of the spiritual declension and the most lamentable bankruptcies of character began with the indulgence of single sins.

Everything, however minute in appearance, that affects character is *great*. In God's sight no truth and no sin is a trifle. His crops of grace all grow out of tiny seeds; his retributions of righteous wrath are kindled by sparks. The day of judgment will apply the microscope. May God help you and me to be "faithful in that which is *least*," may every moment of our lives be so spent as to yield "compound interest" for Christ in eternity.

Missionary.

U-GANDA, CENTRAL AFRICA.

(Continued.)

It is pleasant to near of Christian worship in this heathen land, the sounds of prayer and praise arising to Him whose ear is ever open to listen to our cry:—

"We have morning service every morning in the chapel between 6 and 7 a.m., conducted in Swahili by Rev. R. P. Ashe, Henry Wright Duta reading the lessons. It would delight you to hear the singing, as good and as varied as the majority of our congregations at home—long, short, and peculiar measure.

"I ask you to join with us to praise Almighty God for His mercy and love.

"We have two regular Sunday services to crowded audiences; indeed, our chapel is full to overflowing of males and females. I preach regularly two sermons every Sunday, which are listened to with much interest and attention. I seek to be concise, connected, clear, and vivid—feeding babes with milk and men with a little wholesome food fitted for them. I speak extempore and freely; it seems marvellous to me. Of course I prepare accurately."

The missionaries are anxious to promote marriages, in order to form a nursery-ground in which family and social relationships, which are the basis of Christianity and civilization may be properly cultivated. We are given an account of one marriage:—

"There is another young couple also married and living here; their names are Albert Kibega and Doti. He is brother to Edward Hutchinson, who was one of our first converts. He left the service of the king's mother some eight months ago, and came to 'serve us,' that he might learn Christianity. He has shown much perseverance, and is a quiet, unassuming, and faithful young man. His conduct testifies that he loves the Saviour.

"Doti, a young, sprightly creature, came to serve us some six months since. She was sent here by a friend, now in the province of Budou. She said, 'I claim your protection, and wish to work and learn like—' Having liked her, she joined the ladies' class. Although not yet baptized, having postponed it for a season, Albert expressed a desire to marry her; so after a time I consented to do so. I, being the 'bride's father,' gave her away. Gave her my own ring with which I married her; and we killed a fat ox, and invited our friends to the marriage feast, and I improved the occasion. Her husband teaches her regularly, and she wishes to be baptized also. They both work for us."

But the work is not carried on without many difficulties. The people are fickle, and while one day they praise the missionaries and look upon them as Gods, the next they are ready to call them the cause of all the evils that come to them. We quote an instance of this:—

"The Mohammedans were very bitter against

us in Ramazan. They were terribly fierce, and they said we were teaching the whole country, and this was why God was punishing the people with the plague. They said, 'Did we not tell you the English were perfidious? They never got a hen's race in a country but they conquered and enslaved it, as they have now enslaved Egypt. That scoundrel there,' pointing to me, 'is a Kafir, not worthy of credence; he is worthy of death. We only ask your permission to have his life.'

"Taking advantage of my unavoidable absence, partly from illness and partly from much labour here, the Arabs have all with one mouth represented to the king that the cause of the plague was the giving up the Islamitic services in the mosque; so that they got the king to order the Katikiro, to whom they have given much goods, to lead those services. But however force may prevail, and however the chiefs and the venerated cliques varnished over with Islamism may show front, I am perfectly persuaded that the bulk of the people will never accept it. I am certain also that sooner or later a tempest will break upon us, which will baptize us in blood; and I feel that the beginning is not far distant, except the good hand of God prevent it."

The heathen worship which has to be combated seems to be a very degraded one:—

"There is another 'ism' far more dangerous, and that is lubariism. Lubari is not that bald, bare-boned system of devil-worship which it has been represented to be, but an attractive service calculated to fill the heart of the simple-minded black man with awe and wonder, and to captivate him with its charms. It is a system having its symbols and sacrifices, its temples and trophies, priests and priestesses, its doctors of divinity, or rather satanity, and its doctors of medicine. It is strengthened by history and tradition, and backed up with power. It is a mixture of Alexandrian gnosticism and ancient Egyptianism, in which Lubari incarnate takes the place of Christ, and the whole of the system the place of a corrupted Christianity, or rather I would call it Satan's masterpiece, invented to suit the negro mind."

Sometimes the favors of the savages are as embarrassing as their enmity; of this we give an instance, with which we close our account for the present, trusting we have given enough to claim from our readers a hearty and practical interest in this mission:

"Several victorious expeditions have arrived here flushed with victory. The number of cattle, women, and slaves is enormous, and the Arab camp is crowded with slaves, and the slave-chains and stocks are in full requisition. Oh, the homes decimated, the districts decimated, the populous places pillaged and fired, the bloodshed, the misery produced, the ravishments by a savage soldiery! Mtesa, in his kindness, gave me a present of five cows in his distribution. My soul shuddered within me, and I politely refused, saying they were robbed. He did not like the allusion; the chiefs were annoyed. I was going to depict the misery that a victorious army would produce if they did in Mtesa's capital what his soldiers did elsewhere, but I was told by people in authority, 'Hold your tongue;' and I thought that perhaps, after all, it would be wiser to do so; still I entered my protest."

British & Foreign News.

ENGLAND.

We learn with regret that Canon Carpenter, the new Bishop of Ripon, has had in his church a surpliced choir, full choral service, Communion every Sunday at 8 a. m. and on saints' days, no evening communions, Hymns Ancient and Modern, and the surplice in the pulpit.

MR. MOODY'S CLOSING MEETINGS.

Conference of Workers.

THE labours of our American brethren in this country have now closed, and many (who can tell how many?) are to-day rejoicing in the light of life who were brought into that light through the preaching of Mr. Moody.

The closing meetings on the Embankment have been exceedingly interesting, and not least so the Conference of Workers. It was felt, as Mr. Moody remarked, that many in the haste and bustle of work—even though it were the Lord's work—might have neglected their own communion with God; hence it was resolved that a Conference should be held, in which the workers should unite for the special purpose of waiting upon God and seeking the deepening of their own individual spiritual life.

The daily meetings have been admirably adapted to this purpose—exceedingly quiet and impressive throughout. Much time has been spent in prayer and praise. Hymns of a devout and prayerful character have been chosen; and again and again has Mr. Moody asked that the instrument should stop, and that all should sing softly on their knees, before God, the solemn words of the hymn.

Separation and Service.

On Tuesday the special subject was "Separation from the world and service for God." After praise and prayer, silent and audible, and the reading of *Psa. cxvi.*, Mr. Moody spoke on "separation."

Servants of Jesus Christ.

BY DR. G. F. PENTECOST.

O LORD, truly I am Thy servant; so said David in a Psalm, in which he expresses the desire to render something to God for all the benefits he had received. Now the first thing with us is, we find God has loosed our bonds, the bonds of sin, Satan and death. And the next thing we find is that He has set us free to serve, He has freed us from sin, and bound us to Himself. David acknowledged these bonds: "Truly I am Thy servant." And, if the Apostle Paul rejoices in anything specially, it is that he has been made the bondslave of Jesus Christ.

Now the subject this morning is separation from the world and union to Christ in service for God. When a diver is going down into the depths of the sea, I have noticed that he makes sure that every cord is perfectly safe before he goes down. Before we go down into the world for service let us make sure we are fast bound to God, so that, like the diver at the bottom of the sea, we may be ready on the least alarm to pull the cord and either be drawn out of danger or have a larger supply of life-giving air sent down. Let us count it above all honor and rank that we are servants of Jesus Christ, and let us seek grace to be faithful in that service. If any should ever be pleased to put a tombstone on my grave I would rather they would write there "He was faithful in the service of God his Master" than anything else man could say of me.

Some one says, "The spirit is willing, but the flesh is weak," but God has made a wonderful provision for that. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Many think that is the sorrowful and hard thing about Christianity. The world wants a Christianity without a cross in it, either the cross that atones for the sin, or the cross on which the flesh is crucified. But it is the will of God that we should have such a cross. When that cross is taken up, practical separation from the world takes place. To have fellowship with Christ we must come into association with His cross whereby He put away sin, and also the cross which He puts upon us of self-denial. The condition of salvation—not qualifying condition of course—is cross-bearing all the way along, separation from sin. Before we become servants of Jesus Christ we must settle this question once for all, that we are to turn our backs on the world and follow Him. If the old nature be regnant in our lives we cannot serve Him. And my experience and my reading of the Bible is that the old man in us will never die a natural death, he has got to be put to death.

Separation, then, to God involves something, it involves suffering, only that which suffers is that which deserves to suffer. In proportion as we take up our cross and follow Him we are lifted from the world and separated to Him; and we must be ready to endure reproach from the world, from our own friends, from our own heart. Now a great many are praying for a blessing, are desiring above all things to be faithful Christians; but if we are to have a blessing we must be ready to receive it. If our hearts are full of self, or the world, God will not fill us. We must have the power of God, we cannot do His work without it. The bitterest experience for any Christian is to go out and

do God's work without power for service. May God empty us of ourselves and fill us with His power, so that from this London mission shall arise a great multitude of men and women who will understand that Christianity means more than personal salvation, it means separation from the world, so that in the world we may do service for Jesus Christ.

After prayer and the singing of a hymn, the whole audience bent in silent prayer that God would fill them with fresh power, which Mr. Moody said he wanted, while the majority of those present professed also to desire it, standing up to indicate their request.

Communion with God.

The proceedings of the second morning were equally quiet, solemn, and impressive. Frequent intervals were spent in silent prayer and the subdued singing of some hymn of supplication. A portion of Scripture was read from *1 John 1*.

Confession and Praise.

BY REV. J. J. LUCE.

OUR desire is not so much to talk about communion, to think about it, or even pray about it, as to have it, and live in fellowship with our God. And this is not our desire only, but it is God's desire for us. In *Hosea ii. 23* He says, "Thou art My people, and they shall say, Thou art my God." We generally begin our experience, "Jesus is mine," and then "I am His." We are occupied with what we have got, and then with what He has got. Now, just as we claim Him for our own, so He claims us for His own, and He claims the whole inheritance. He has not bought a share in the concern. He has bought it out and out. He has purchased the dwelling, and then takes possession of the dwelling. Thus we are his utterly, solely, and forever, every day and all the days.

Now, understanding this, we want to know the power of fellowship with God; and this fellowship is only understood by those who have tasted it. I believe that a soul which has once tasted this fellowship can never be satisfied by anything short of it.

Now, we are to know Him, and that is fellowship. He is to dwell in us, and that is fellowship. We are to walk with Him, and that is fellowship; and we are to dwell in Him, and that is fellowship. We are to know Him, not know about Him, but know Himself. Israel knew a great deal about God, yet she was untrue and unfaithful to God, and had committed the crime God denounced as adultery against Him. But Israel was brought to this condition; she desired to find the Lord. The judgment had come—"I will visit upon her"—and you must not be surprised if God chastise us when we wander from Him. Yet that chastisement is the outflow of His love, that He may bring us back to Himself. He says, "I will heal their backsliding and love them freely."

So we come to know the Lord, not so much talk about Him, and theorize about Him, but have a real acquaintance with Him. And not only know Him, but walk with Him. To walk with God means never separated from Him, as in the old hymn—

My Saviour comes and walks with me;
And sweet communion here have we:
He gently leads me by the hand,
For this is Heaven's borderland.

This is our simple Scriptural attitude, leaning on the arm of our Beloved, walking step by step with Him: only thus shall our walk be consistent. Walking with Him, walking in Him, dwelling in Him, abiding in Him, and He walking with and abiding in us. Thus shall we have fellowship with God and fellowship one with another.

Now there are two conditions of fellowship, or, we might say, results of fellowship—confession and praise. If we want to have continuous communion with God we must be continually judging ourselves before God, and if we know of anything or suspect anything that is contrary to God's will, let us confess it. I do not see the slightest inconsistency between confession and communion. It seems to me one result of communion is that we can take our sins direct to the Lord, moment by moment confessing our sins and having them cleansed, so abiding in fellowship.

Then any soul in fellowship must also praise. There is a hymn often talked against—

I feel like singing all the time,
My tears are wiped away,
For Jesus is a Friend of mine,
I'll serve Him every day,
I'll praise Him all the time.

Now we may not feel like singing all the time, but we ought to be praising all the time. "His praise shall continually be in my mouth;" "Let us offer to God the sacrifice of praise continually;" "Rejoice in the Lord always." God help us so to understand our privilege that we may be praising all the time.

Rev. Charles Graham gave an address on *Communion with God*.

Unity and Fruit.

THE last day of the conference was devoted to the consideration of "The Unity and the Fruits of the Spirit." After a season of prayer and praise, the reading of *Gal. v.*, and a few pointed remarks by Mr. Moody, we had the two following suggestive and thoughtful addresses:

Love, Joy, Peace.

BY REV. H. W. WEBB-PEPLOE.

SPIRITUAL life is the grandest possession God can bestow upon man, because it is the life of God, and there is an affinity between those who possess this life and God Himself, so that communion is possible. This is exemplified in the very tastes and affections, if we may so speak, ascribed to God; what God is we are expected to be.

"God is love." "Walk in love as dear children," says the apostle; "as Christ also loved us and gave Himself for us."

Again, "God is a Spirit," or God is Spirit, as it is more properly put; and "he that is joined to the Lord is one Spirit." "We have received the spirit of adoption, whereby we cry, Abba, Father." "If any man have not the spirit of Christ he is not of His." "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

"God is light." "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

Thus it is to manifest the love, life, and light of God that we are to go forth into the world. Yet, in face of this, some come together, asking, How can we have happiness? What do you mean by happiness?—by being made happy in this life, or even in the life to come? God has a higher purpose for us than mere happiness. Happiness is dependent on circumstances, and the life and joy of the child of God are altogether independent of circumstances. When the Lord Jesus was about to leave this world, He put before His disciples the high privilege that they should be fruit-bearers, bearing much fruit to the glory of God. He gives us three distinct manifestations of fruit, and they are the very three that head the list in *Gal. v. 22*, "Continue ye in My love," "that My joy may remain in you," "that in Me ye might have peace." So in *Galatians* we read of "Love, joy, peace."

Now comes the question, How are we to manifest these fruits of the Holy Ghost in a world that is full of pain, sadness, and distress, and in which we are conscious of the presence of sin? How did the Lord Jesus manifest these fruits? He was essentially the Man of sorrows, and acquainted with grief. Do not let us degrade our conceptions of His sorrow by imagining it was caused by earthly poverty. He had that too, but His sorrow was caused by the sorrow and suffering of sin around Him. All through life He is never spoken of as a happy man; He did not seek the little excitements and pleasures Christians are asking to be permitted to have. Yet He speaks of "My joy," and of "My peace," a profound peace the world cannot give and cannot take away, and "My love." These fruits of the Spirit were abundantly manifested in Him.

In the darkest moments He was constantly full of joy. What means all this? It means that the life of God's Son upon earth was one of absolute self-sacrifice, a life given up for the sake of others. "For the joy set before Him He endured the cross." In *Luke xv.* we read of joy in the presence of the Angels of God, it is the joy of the Great Shepherd over His sheep brought back. Thus his joy found its fulfilment in His love, that love which constrained Him to that life of self-sacrifice in order that we might share his joy. "Thou lovest righteousness, and hatest iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." My Saviour was a glad man, filled with gladness and joy in saving men sunk in sin, and conforming them to the likeness of God.

If we are to obtain this gladness of heart, it shall be simply by being filled with the Holy Ghost, and possessed with a desire above all things that others may be brought to know His salvation. And so filled we shall have His love. We shall recognise the unity of the Spirit, and learn to regard our brethren as one in the Lord having one centre, one nature, one hope, and one aim in life—that of soul seeking. This being so we can afford to disregard external differences. Souls are dying, and we are commissioned to bring them to God; and in so doing we shall find joy, gladness, and true heart delight. So absorbed we breathe the atmosphere of love, drink of His joy, and know his calm, deep peace. So shall we manifest the unity of the Spirit and bring forth the fruits of the Spirit to the glory of God the Father by Jesus Christ,

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BY

THE fruit of the Spirit. We are to bring others to Christ who might have known little of the Gospel, there to win a soul to letter—I wonder full of joy. Our Him overflowing result of this splendor by the Spirit of communicative of

Did it ever occur "As my Father I thank God He is a Father's brain, ha earth; and so we is so intensely a beautiful echo of the but as One who lo preached like that thirsty ground. The the Gospel of the weary souls to come is expedient for ye to take His place. He sent us. If he where to find it. sponsibility thus witnesses of Christ

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Young converts—af just entered on the C grey-haired—worldly what is your answer will put it, conscience ing to temptation the not one of this Man? pondency it will ask it, ent? are you not one

Art thou not this Man's Servant?

By CANON WILBERFORCE.

THE fruit of the Spirit we want to see is *love in action*. We speak of joy, there is none like bringing others to Christ. I have here a letter from one who might have been called a limping Christian, who knew little of the joy of the Lord. She has gone to Ireland, there to be used for the first time in her life to win a soul to Christ; and she has written me a letter—I wonder it didn't burst the envelope, it was so full of joy. Our Lord speaks of those who dwell in Him overflowing to others. Now, what is to be the result of this splendid meeting? Are we to be so filled by the Spirit of God that we shall be automatically communicative of blessing to others?

Did it ever occur to you, the power God gives to us? "As my Father hath sent Me, so have I sent you." I thank God He was not speaking of the clerical profession, but of all His disciples. Jesus was the Father's brain, hand, voice, method of expression on earth; and so we are to be His. That is why Christ is so intensely attractive when preached; not as a beautiful echo of the past, a fragrant name in history, but as One who loves and cares for souls now. When preached like that His name is as water poured on the thirsty ground. Then it is that asking men to accept the Gospel of the living, loving Saviour is like asking weary souls to come home. Now, our Lord said, "It is expedient for you that I go away." He has left us to take His place. As the Father sent Him, so hath He sent us. If he wants a mouth in London He knows where to find it. Do we realise the tremendous responsibility thus put upon us as representatives and witnesses of Christ throughout the earth?

This is said to be a believer's meeting. We are gathered on true Holy Catholic Church ground. We may differ in externals—methods of worship, and so on—but our unity in Christ transcends these slight differences. We are here as believers. Some one gave me a definition of a believer which has been ringing in my heart ever since: "A believer is one who is in Christ before God." That is true, you cannot touch that life, it is hid with Christ in God, but it is only one-half of it. Listen to the other part, "And for Christ before men." Not only in Christ before God, but for Christ before men. That is the meaning of our transactions here. We have received life by the power of the Spirit. We are made spiritually alive by personal contact with Him who is here this morning that He may go down with us from the mountain-top, casting out demons, cleansing lepers, rebuking the Pharisees, silencing the Sadducees, setting right wrong teaching.

But there is a peril that, after a work like this, lots of Christians should be left in that position in Christ before God, never realizing that they are to be for Christ before men every day and every hour of their lives. Now, is a sentimental acquiescence in the truth enough? Is it enough to stand up to be prayed for, and go away and believe all is right with you? I say it is not. Every form of sentimental acquiescence in the truth is right, but it must be incorporated in the verities of daily existence.

Now, there was a time when this question was asked of one who loved the Lord Jesus quite as much as you do, "Art thou not this Man's disciple?" Am I not? Why, it is only the other day I declared publicly that Christ is the Son of the living God; of course I am. Did he so respond? Nay, he turned round, and, like a craven soul, a coward heart, said, "I am not!" Does it not make us blush to think that one, in whose orthodoxy there was no flaw, who could have passed any examination in all the doctrines, who had said, and said with truth, "If I should die I would not deny Thee," yet when asked to make confession, made a miserable failure—"I am not"? How very wide the gulf sometimes is between orthodoxy and faithfulness! How vast the hiatus between sentimental appreciation of the truth and the fruits of the Spirit brought forth in action! I do not want to discourage anyone, but take that text, and pray it out before the Master; for there is not one of us who will not have to answer that question, "Art thou not this Man's disciple?" before the week is out. "I thought you were a Christian." What is your answer going to be? Is it in the power of the Spirit to say, "Thank God I am; and thank God for reminding me of it?"

Young converts—and by that I mean one who has just entered on the Christian life, though he may be grey-haired—worldly religionists will put this question, what is your answer going to be? Your own heart will put it, conscience will put it, when you are yielding to temptation the question will come, "Art thou not one of this Man's disciples?" In times of despondency it will ask it, "How dare you be so despondent? are you not one of His disciples? Has He not

all the power given Him?" You believe in the saving power and in the keeping power of Jesus, and you must say, "I am." Then you cast the responsibility upon Him, and rest assured He will keep you.

But more frequently you will be asked by the carping criticism of the world around you, "Are you not one of this Man's disciples?" Remember you are bound to witness for Him. As He was sent, so has He sent you. Do you accept your commission from Him? He has power to save, He has power to keep. He is fashioning you into His likeness. I have known the dear Lord take many a one and just change the whole course of his life, but I have also known Him take a long time.

When I was in Rome I visited one of the studios, where I saw a beautiful sculpture, which seemed to me finished. But the artist had taken a little chisel, no larger than a lancet; and he was touching it here and there. "Is it not finished?" "No; there is a month's work on it yet." So the Lord may be putting in touches on you; but remember there is a time when He knocked off great blocks from you; now He is finishing you in His own way—do not be impatient.

A friend of mine was holding a mission in Malta, and he told me how a great ship was lying sunk in the harbour. How did they get it up? They brought contrivances for pumping it into the upper air, and so soon as the ascending principle began to fill it, it began to rise slowly, till at last it reached the surface, ready for the steam tug to tow it away for repairs. Now some of us may be are sunk, and we cannot raise ourselves. What do we want? To be filled with the ascending principle, the Spirit of God: once we are filled with that we are bound to rise to the upper level. But you want to feel, Have I got faith? You cannot feel before trusting Him; feeling follows faith, it does not precede faith.

Men Only.

THE evening meetings in this last week were specially for men, but it was found simply impossible to keep the ladies out, so intense was their eagerness, so determined their resolution. Apropos of our somewhat excitable sisters who have thronged the hall regardless of regulations, a remark made by a burly policeman at the gate struck us as rather good: "Bill, 'ee may teach 'em a lot o' good, but 'ee aint learned 'em patience."

The Gospel has been declared on these closing evenings with great simplicity and clearness.

The work in the enquiry meeting has been encouraging in the highest degree; every evening men have crowded into the rooms set apart for this purpose, have listened to Mr. Moody's straightforward explanation of the way of acceptance, and have entered into personal conversation with the workers and professed to find Christ. Many to all appearance shall to all eternity praise God for this last week on the Embankment.

The three afternoon meetings for women have also been remarkably encouraging, both as regards numbers, deep interest and tokens of fruit.

United Communion.

PERHAPS altogether unique in London, or even in modern times, was the United Communion on Friday afternoon, when about four thousand five hundred, representing the various denominations and branches of the Church, sat down to break bread in remembrance of the Lord's death. The only gathering at all corresponding is the United Communion with which the Mildmay Conference closes; but to give such an opportunity in connection with a general mission such as Mr. Moody's seems even a bolder step than to do so at Mildmay. It did one good to look along the rows of chairs filled by clergymen, ministers, and pastors "in different livery," as Mr. Rainsford said in his opening prayer, but "all serving the same Master," and not grouped in separate knots, but pleasantly fraternizing one with another in loving unity. Church of England, Presbyterian, Congregational Baptist, Methodist, other denominations and no denominations, were represented in the gathering around the table of the Lord.

Mr. Moody gave from three to four o'clock his Bible reading on "The Holy Spirit for living and for service," an address we have repeatedly given more or less fully in these pages.

At the close of the Bible reading all were asked to retire who wished not to unite in remembrance of the Lord's death, who were not believers, not walking in communion with God, and not in the fellowship of the churches; with wonderfully little confusion the retirement was effected, perhaps about a thousand leaving the hall, and Mr. Moody having completed his task of generalship left the platform quietly, dropped into a chair beside Mrs. Moody, and became one of the gathering.

Dr. Pentecost then read the Lord's appointment of His Supper, and spoke briefly on the importance of the ordinance.

After prayer and the singing of a hymn, the bread and the wine were distributed with remarkable quietness and celerity, considering the large audience and its somewhat scattered arrangements. We doubt not Mildmay experience helped in securing this order, as we observed Mr. Bannoch and other well-known Mildmay helpers taking an active part.

The Final Sunday.

WE expected a grand day on Sunday; we were not disappointed. In the early hours, in bright sunshine of morn, thousands walked from different parts of the Metropolis; from Highbury, Kentish Town, Kensington, Chelsea, Bow, Stepney, Wandsworth, Brixton, Camberwell, they came to listen once more to the burning words of exhortation uttered by the American evangelist, who to so many of them had been so greatly blessed. Happy and profitable have been those workers' meetings; practical and sound have been the exhortations. We trust that in many quiet and deep digging missions will be found earnest workers who first caught the inspiration of work, the thirst for souls in the mission now closed.

After praise, prayer, and the singing by Mr. Stebbins of a solo, "Do you see the Hebrew captive kneeling?" Mr. Moody gave his well-known address on Daniel the prophet—an address which we can remember thrilling our hearts on an early Sunday morning, in 1873, in the City Hall, Glasgow. It did one's heart good to listen to these pointed and manly words, exhorting to faithful out-and-out testimony for Christ in daily life and avocation, never ashamed to be known as followers of Christ.

Non-Church-Goers.

So the forenoon service is entitled, and in mingling with the audience one may find a very considerable proportion belonging to the masses, and many who have seldom or never been within such a place before. Yet, while this is true, there were also a very large number present of those who are regular attendants at and members of Christian congregations.

After a solo and quartette, "If a man die shall he live again?" Mr. S. A. Blackwood, C. B., opening the proceedings with prayer, at the close of which Mr. Moody asked the choir to adjourn *en masse* to the open-air overflow, serving the double purpose of forming a good body of singers for that service and of leaving space for two or three hundred of the waiting crowd to enter the hall. A very large multitude was, however, still shut out, the building being blocked in every part.

Great Gatherings.

In the afternoon the women crowded the hall in every part and very many were utterly unable to obtain admission, forming very large open-air meetings addressed by Messrs. Weatherley, Wilson, Kinnaird, Brown, and others. Mr. Moody gave his old address, one which has seldom been heard during the present visit to London, on "Heaven; its Treasures and Company."

In the evening the large hall was densely crowded long before seven o'clock, and so far as memory serves it is the first occasion when the audience really consisted of men only, and sore trouble the policemen and stewards certainly had to keep out the eager ladies, who implored, beseeched, scolded, but all in vain.

After prayer by Rev. W. Haslam and Mr. S. A. Blackwood, and the singing of various pieces by the male choir, Mr. Moody urged all who had become interested in the things of God to get connected with some church or chapel or some association that has a good Bible class where they could be taught the Word of God. He then announced as his text the single word "Tekel"—weighed and found wanting. Using the Ten Commandments as the balances of God, he sought to bring every one present to be weighed in these scales. Speaking to men only, he dwelt with startling, but by no means unnecessary, plainness on the breach of the seventh commandment, and the slight regard paid by the world to breaches of God's law of chastity; reading for emphasis Prov. vii. and similar passages. Then bringing the whole matter to a conclusion, he showed them that all came short; every one in the hall, preacher and all included, had broken the law. But Christ met the claims of the broken law. Who will accept that Saviour?

At the close of this very solemn address, during which many were visibly affected, a very large number, too numerous to attempt to count, rose in all parts of the hall to signify the sense of their need of Christ and their desire for salvation. Thus solemnly and with many tokens of blessing closed the last evangelistic meeting of the London mission.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE JEWS AND THE GOSPEL.

One of the strangest chapters in the history of Christendom is that which records the continuous persecution of the Hebrew race. The great nations of the Middle Ages rivalled each other in their unreasoning cruelty to the Jews, and when advancing civilization left the arts of persecution in the hazy distance, the Hebrews were simply remanded to neglect. It is hardly eighty years since the Christians of England first awoke to the importance of active work for their conversion to Christianity. The London "Society for the Promotion of Christianity among the Jews" held its seventy-sixth anniversary last May. This society has had great success in England, on the Continent, and in the East. The Rev. Dr. Stern, himself a converted Israelite and a leader of the work in London, declared that there are at present at least 3,000 Christian converts from Judaism in the Churches of England. He has baptized nearly 200 within ten years, and one record of the society contains the names of over 800 such baptisms within the last twenty years. More than 400 of them have been ordained clergymen in the Anglican Church. Some have even been promoted to the Episcopal bench. The first Evangelical Bishop of Jerusalem, Dr. Alexander, was a Jew. Dr. Hellmuth, formerly of Canada, who was the second Israelite ordained a Bishop by the Church of England, was not only himself of the house of Israel, but was baptized by a clergyman who was a convert from Judaism. The present Bishop of China, Dr. Schereschewsky, is also a converted Israelite. About the same time occurred the forty-first anniversary of the British Society—an undenominational organization, supported by evangelical churches. This has been in active operation for forty-one years. Two of the addresses at its anniversary last spring were delivered by converted Jews. Its work has been vigorously prosecuted, and with great success, both in England and in foreign countries. One of its missionaries—Rev. Mr. Gottheil, of Germany—is a brother of Dr. Gottheil, the accomplished Rabbi of Temple Emanu-El of this city. There are other Jewish missions in London which are doing a grand work. Rev. Dr. Saphir, an eminent minister in London, is one of the fruits of the Presbyterian mission in Hungary. These few facts, out of many, serve to show the wonderful work which God has done among his ancient people; but earnest Christian effort for their salvation seems to have been until recently limited to the other side of the Atlantic. The Protestant Episcopal Church, within the last few years, has begun a work among this people, but no other English-speaking Protestant denomination is making a specific effort for the conversion of the Jews. Two years ago the Rev. Jacob Freshman, a minister in good standing in the Montreal Conference of the Methodist Church, Canada, came to this city to preach Jesus, the Messiah, to his Jewish brethren. Mr. Freshman's father was a Jewish Rabbi of some distinction, converted to the Christian faith after he had reached the prime of his manhood. The work of Mr. Freshman is undenominational. His meetings are well attended, a large share of the audiences being Jews by birth and faith. There have been many conversions and baptisms recorded. The work is growing, and should be encouraged by all who love the Lord. It is under the patronage of no Church or Society. Mr. Freshman has no salary. His work is undeniably a work of faith. A building in which to hold the services for this little Hebrew Christian society is greatly needed, and an appeal has been made for the sum of \$25,000, which will be ample to provide rooms for public worship and for a Sunday-school. The effort is worthy of the sympathy, prayers, and liberality of our readers. The day will undoubtedly come when these Hebrews, so long neglected by their Gentile brethren, will everywhere raise the banner of the Cross, and, burning with holy love to the Saviour whom in ignorance they now hate and despise, will, with the heroism of a Peter and a Paul, go forth into all the world, bidding men believe and be saved.

Home News.

DIocese OF TORONTO.

TORONTO.—The opening service of the Island Church was held on Sunday afternoon. There was a very large congregation, many being unable to obtain admittance to the building. Evening prayer was said by Bishop Sweatman, assisted by Rev. John Langtry. The Psalms for the day were sung by the choir, led

by Mr. Phillips, organist of St. George's church. After the first part of the service had been gone through, the Bishop administered the rite of baptism to two infants who had been born on the Island. The names of the infants are Percy William Benniworth and Robert Deanison Mead. The sermon was preached by the Bishop, who took his text from Psalm lxxiii. 28:—"It is good for me to draw near to God." The right reverend gentleman said there was always a good deal of interest taken in the opening service of a church. In the present case, however, there were considerations, which increased the significance, and made the opening of the church they were in of more than usual interest. As long as there was no church on the Island it was not a place where one would desire to live. As a resort it was not complete without a church. There was the sentimental side of the question and there was also a practical side. It was found that for numerous reasons a church on the Island was an absolute necessity. It was true that those living on the Island had facilities to return to the city on Sunday and attend their own churches there. But there were serious objections to that. Many did not approve of Sunday travelling. Then when the weather was bad it would interfere with church going. Then the children could not be taken or could not be left alone. In point of fact very few were able or did attend church under those circumstances. It was not, however, necessary that he should make excuse for the erection of the present building upon the grounds mentioned. There were more lofty reasons which actuated the promoters of the church. Their object in living on the Island was to seek relaxation from the turmoil of the city. Such relaxation was helpful to the mind and body so long as proper limits were observed. There was a freedom which was dangerous. Their spiritual wants must be administered to, and their religious duties should not be neglected. It was their duty to have the public worship of God carried on wherever they lived, and if they neglected to provide that they were responsible.

The annual picnic of "Our Bible Class," which is conducted by Mr. W. H. Howland in the Mission Hall on Chesnut street, was held at Victoria Park last week. A large number of friends and members of the class were present. During the early part of the day, races and games were indulged in and a very enjoyable time was spent. At four o'clock those present assembled in the pavilion and the annual meeting of the class was held. Mr. Howland, in a short address, referred to the success of the class and the great necessity of the work which it was carrying on. He said more than half the people in Toronto did not attend churches, and, therefore, other means were necessary to reach them. The work of the class had been so eminently successful that it had encouraged Christian men to come to their assistance and to form the Toronto Mission Union, which would enlarge and perpetuate the work in Toronto. Although the members of the class had been active in forming this union, they had not as a body become members, and he trusted that they would all join, and when the new hall on College street was completed they would enter it and carry on the work with increased success. A resolution was then unanimously passed, amalgamating the class with the Toronto Mission Union, the latter agreeing that the new hall shall be available for the special work carried on by the class. After singing a number of hymns, the meeting dispersed and the party returned by the boat after spending a very pleasant day.

The following circular has been sent to us for publication:—

DEAR SIR,—The first annual meeting of the Board of Management of the Domestic and Foreign Missionary Society will be held (D.V.) in Montreal, during the month of September next.

I have been requested to call the attention of all Diocesan Treasurers and treasurers of Diocesan Boards of Missions to the great importance of having in all returns from the several dioceses for domestic and foreign missionary purposes up to the 31st August.

May we rely upon you to send in promptly to the General Treasurer of the Domestic and Foreign Missionary Society, J. J. Mason, Esq., of Hamilton, Ont., all moneys in hand for the purposes of the General Missionary Society up to that date.

It will be necessary that remittances (and statements) should be forwarded to Mr. Mason not later than 31st August. After the September meeting the first annual report will be published, in which the standing of each diocese will appear. It is important in many ways to secure the most complete returns possible to be presented at our first annual meeting.

Truly yours, W. F. CAMPBELL,
Toronto, July 28, 1884. Gen. Secy.

DIocese OF NIAGARA.

HAMILTON.—On Sunday, 20th inst, Bishop Fuller held a special ordination service in Christ Church Cathedral, when Rev. R. D. Freeman was ordained deacon. The sermon on the occasion was preached by Dean Bull, who spoke of the past life of Mr. Freeman, saying that he had ever been a zealous lay-worker in God's cause in Montreal, Hamilton and various other places. The service was of a very solemn and impressive character.

DIocese OF HURON.

Rev. Dean Boomer, whose illness we announced last week, is reported by the attendant physician as doing as well as can be expected, although he is not yet out of danger.

BLENHEIM.—Monday, July 21st, was a red-letter day in Trinity Church. On that occasion, the Bishop of Huron held a confirmation service, when in the presence of a large congregation eighteen persons, of both sexes and of all ages, renewed their baptismal obligations. The church was filled to its utmost capacity by an audience which evinced the deepest interest throughout the whole service. The incumbent, Rev. H. D. Steele, led in the preparatory devotions; the lessons for the day were read by Rev. Rural Dean Davis, and Rev. J. Downie B.D. of Morpeth. Rev. W. M. Shore, of Ridgetown, was also present and took part in the services. After the singing of a suitable hymn, the Ven. Archdeacon Sandys read the usual Preface to Confirmation, when His Lordship the Bishop proceeded to address the candidates and the congregation on the nature and obligations of the solemn rite about to be administered; and, after the choir had rendered with pleasing effect another appropriate hymn, His Lordship administered to the candidates the apostolic rite of confirmation, a deep solemnity pervaded the entire congregation, and the impression produced cannot soon be forgotten. It was truly a time of spiritual refreshing.

RALEIGH.—Confirmation services were held in Christ Church by the Bishop on the evening of Monday, July 21st, when seven persons were presented by the Incumbent. His Lordship addressed the candidates in his usual lucid and affectionate manner, and then preached a sermon from 2 Tim. iii. 15, which was characterized by spiritual vigor and evangelical truth. The choir, under the leadership of Miss Sophia Steele as organist, then sang the hymn beginning "Soldiers of Christ arise," when at the Bishop's request the congregation united for a few moments in silent prayer on behalf of the candidates, after which the Bishop proceeded to administer the apostolic rite of confirmation. Besides the Incumbent, the Rev. Rural Dean Davis, and Rev. J. Downie, B.D., of Morpeth, took part in the proceedings. Our cause in this part of the mission is steadily progressing, and should the present Incumbent be permitted to continue his labors, there is every prospect of their being crowned with success.—COM.

TILBURY EAST.—About a year ago Trinity Church was opened here, and the congregation has been steadily increasing. On Sunday, 20th inst, the Bishop held a confirmation service at which six candidates were presented. After dinner the Bishop drove 14 miles to St. George's Church, where fourteen more candidates received the apostolic rite of confirmation. In the evening the Bishop preached at Comber in his usual earnest manner. This mission is in the hands of Mr. J. C. Robinson, Wycliffe College, for the summer, who is an earnest worker in the Lord's Vineyard.

DIocese OF ONTARIO.

The following appointments to missions in the diocese of Ontario have been just made by His Lordship Bishop Lewis:—Carleton Place, Rev. Arthur Jarvis, B. A.; the mission of Lombardy, Rev. J. Fuller, B. A.; Marysburgh, Rev. Algernon Brown; Archville, Rev. A. C. Jones; Huntley, C. Scadamore.

DIocese OF MONTREAL.

ST. JOHN'S, P. Q.—On Wednesday, July 23rd, the annual picnic of the Sunday-schools of St. James' Church, St. John's, and Christieville, took place at Highgate Springs. In spite of a very wet afternoon, following a bright sunny morning, the excursion was much enjoyed by the children who assembled in the large pavilion on the grounds, and assisted by a most liberal supply of refreshments, passed the time very pleasantly, under the affectionate and efficient care of the Rector, Mr. Montgomerie, S. S. Supt., and their indefatigable teachers, who all forgetful of themselves

used every effort to make the weather happy party, over two St. James' Church members in Montreal protracted per passed to his e was for very lo portance in the the church has for their valuab services, as w works.

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Mr. Norman inaccuracy whic ings of the Syn cognition of the The resolution, Bi op, was not of the Diocese the restrictive cl in communities. resolution by it make it similar treat, but his ar

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To the Editors

DEAR SIRS,—pelled to make. ready over-burd women in Cana of our Algoma o Falls, Muskoka, tion has eviden \$100 reward is tion of the crimia was not insured. the ground, but t at least \$1,000 to gation can do ve son is far advanc be done quickly. offertories from c and will be prom

Address—THE

July 17th, 1884.

ALG

SIR,—Having 1 with the committe distinctively conr let me say a word whose names are the name of Chris foundation of Hi course, that in sor character of these nation, nay, even c shadowy region o heathen are to be I feel it my bound knowledge of cieties, but, with private opinion th is to try every mar may possibly be fo ties that have been the world's evang benediction than ju ting altogether asi ecclesiastical orgar sphere of duty, hav more grateful task channels, the essen

In naming the connexion, I wish t my own observatio by the committee, publication. For c and the "dulce" v every Tuesday mor ing the inner man proceed to the mor its due order the q comes up. For th paved by the man furnished to every r The chairman, gave

used every effort to make it an enjoyable day. The weather happily cleared up about six o'clock, and the party, over two hundred in all, got home comfortably. St. James' Church has lately lost one of her oldest members in Mr. C. T. Peirce, who after a somewhat protracted period of suffering and weakness has passed to his eternal rest. The deceased gentleman was for very long associated with every event of importance in the parish, and to the ladies of his family, the church has been indebted for a number of years for their valuable assistance in the musical part of the services, as well as in other useful and charitable works.

DIocese OF NOVA SCOTIA,

Mr. Norman Ritchie, Halifax, writes to correct an inaccuracy which occurred in our report of the proceedings of the Synod of this Diocese with regard to the recognition of the official work of women in the church. The resolution, introduced at the suggestion of the Bishop, was *not similar* to that adopted by the Synod of the Diocese of Montreal, but differed by omitting the restrictive clause relating to life vows and residence in communities. Mr. Ritchie proposed to amend the resolution by inserting the omitted words so as to make it similar to that passed by the Synod of Montreal, but his amendment was defeated.

DIocese OF ALGOMA.

SPECIAL APPEAL.

To the Editors of the EVANGELICAL CHURCHMAN:

DEAR SIRs,—I regret very much that I am compelled to make a special appeal just now to the already over-burdened generosity of church men and women in Canada. A great disaster has befallen one of our Algoma congregations. The church at Burkes' Falls, Muskoka, has been burned down. Its destruction has evidently been the work of an incendiary. \$100 reward is offered for the discovery and conviction of the criminal. Most unfortunately the building was not insured. The brick for the chimney was on the ground, but the mason had not come. It will cost at least \$1,000 to rebuild and refurnish. The congregation can do very little, if indeed anything. The season is far advanced, and what needs to be done must be done quickly. Contributions from individuals and offerings from congregations are earnestly requested, and will be promptly and gratefully acknowledged.

Address—THE BISHOP OF ALGOMA,
Sault Ste. Marie, Ontario.

July 17th, 1884.

ALGOMA IN ENGLAND.

NO. IV.

SIR,—Having reported the results of my interviews with the committees of the several missionary societies distinctively connected with the Church of England, let me say a word in behalf of two other organizations, whose names are known the wide world over wherever the name of Christ has been heard, or even the earliest foundation of His kingdom laid. I am aware, of course, that in some quarters the "undenominational" character of these societies excludes them from recognition, nay, even debars them from admission to that shadowy region of the "uncovenanted," to which the heathen are to be made welcome, but nevertheless do I feel it my bounden duty not only to make public acknowledgment of my personal obligations to these societies, but, with great humility, to express it as my private opinion that when the great day comes, which is to try every man's work, and every church's too, it may possibly be found that among the instrumentalities that have been most signally blessed in hastening the world's evangelization, none will receive a richer benediction than just such agencies as these, that, putting altogether aside all questions of mere external ecclesiastical organization as not included within their sphere of duty, have set themselves to the simpler and more grateful task of diffusing, through their several channels, the essential, saving truth as it is "in Jesus." In naming the "Religious Tract Society" in this connexion, I wish to give your readers the benefit of my own observation as to the method of work pursued by the committee, more especially in the matter of publication. For one thing, it combines the "utile" and the "dulce" very happily. The members meet every Tuesday morning at 8 o'clock, and after refreshing the inner man with a plain substantial breakfast proceed to the more serious business of the day. In its due order the question of publication of tracts, etc., comes up. For this stage the way has already been paved by the manuscripts being printed, and a copy furnished to every member for private, careful perusal. The chairman, gavel in hand, then calls on each to

give his opinion on the claims of the particular document under consideration, whether as to literary merit or theological soundness. The fire of criticism surrounds the entire table, the critics numbering sometimes twenty-five or thirty. In this way faults whether of mistiness, or verbosity, or defectiveness of teaching are brought out which would otherwise escape notice. Sometimes the manuscript is referred back to the writer for emendation,—in other cases it goes direct to a select body known as the "Publication Committee," for such action as their judgment, aided by the suggestions already made, may deem advisable. One result, of course, of such an ordeal must necessarily be that anything savouring of any particular issue is eliminated, while all that remains becomes "colourless," as it is termed. This, to some, is a great calamity. Well, perhaps, so it is, but query, what "colour" should that teaching be which sets forth Christ "*the light of the world*?" Let it ever be shown that the publications of this society anywhere contravene any one of the fundamental facts of Christianity, as they are embodied in the Apostles' Creed, "to preach any other gospel than that we have preached," and no clergyman of the Church of England be he as "Low" as he may, can any longer defend it. Till then let us thank God for the millions of little "paper preachers" it annually scatters broadcast over the earth, carrying with them, as they do, simple but sufficing statements of New Testament truth, such as we cannot but believe will, in many a case, arrest the eye, and awaken the conscience, and so "accomplish that which God pleases," even though there be no living voice present to interpret and enforce the message.

With regard to my personal connection with the society, it was limited to a simple interview on the morning of the 5th of February and an application similar to that made elsewhere. The committee responded most readily by voting a grant of £50 worth of tracts, and other religious literature of various kinds. Just here I desire to make special mention of the courtesy of the Rev. Lewis B. White, the secretary, who charged himself with the task of selecting the material best suited to my purpose, and of forwarding it to Canada free of all charges. Of the value of such a grant only those can form an adequate estimate who have travelled through the north and more sparsely settled parts of this country, and seen how completely destitute the people are, not only of secular reading matter,—the weekly newspaper is the only luxury indulged in,—but still more of all literature of a good moral and religious tone, such as might in some little degree alleviate the loss and injury caused by the infrequency, sometimes the almost total absence of opportunities for public instruction and worship.

Closely connected, however, with the necessity for supplying religious literature to the settlers, there was another and very urgent want of a similar kind, in another direction, for which I was, and still am, most anxious to make provision. I refer to the great need for improvement in our clerical libraries in Algoma. Not so much by the grants of theological works to individual missionaries—the frequent migrations incident to ministerial life render this solution of the problem almost impracticable,—as rather by the formation of "Lending Libraries," to remain the property of the Diocese, each being placed in charge of a clergyman, at some convenient centre, accessible to as many as possible of the surrounding clergy. With this object in view, I opened communication, while in England, both by letter and by personal interview, with a number of societies, authors, and publishing houses, to find in almost every case, a ready appreciation of the difficulties experienced by our ill-paid missionaries in replenishing their scanty store of books, and a generous "readiness of mind" to meet them in any way that was possible.

Among the societies that responded to my appeal were the "Pure Literature," the "Christian Evidence," and the "Church of England Book." Authors such as Canon Liddon, Dean Vaughan, the Dean of Canterbury, the Bishop of Rochester, and Bishop Oxenden sent full sets of their works, while liberal grants were also made by Messrs. Longman, Green and Co., Kegan Paul, French and Co., Cassell and Co., Kent, Shaw, Hatchard, Hodder and Stoughton, McMillan, and others. Clerical friends, such as the Rev. Prebendary Wilson, of Islington, Rev. Canon Clayton, Oxford, and Rev. C. H. Wallace, Clifton, also made contributions from their own libraries. The whole number of volumes given was about six hundred. These have been sub-divided into three infant libraries, one being planted at Port Sydney, in charge of the Rev. R. W. Plant, for the use of the missionaries in Muskoka, a second at Sheguinandah, in the care of the Rev. F. Frost, for Manitoulin Island, and the third at the cathedral city of Sault Ste. Marie (pop. 800), for the remaining clergy of the diocese. Thus by

means of this tripartite division of our available material we shall always be able to supplement local resources, and so preserve the clerical mind in Algoma from the total starvation which its isolation from the outer world of thought must otherwise inevitably entail, as well as furnish to our scattered congregations a better quality of pulpit instruction than the comparative emptiness of the pastoral booksellers could reasonably have been expected to supply. Meanwhile let it be understood that in this, as in other directions, we have, so far, only laid foundations. My English visit has merely given us the nucleus. I shall be most grateful to any member of the "Church of England in Canada" who will follow up the beginning that has been made, and give our "Clerical Lending Libraries" a place in their loving remembrance.

E. ALGOMA.

(To be continued.)

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

ABROAD.

NATIONAL TEMPERANCE CONGRESS.

The following paragraphs are taken from the opening address of the President, the Right Rev. the Lord Bishop of Exeter:—

The essential difference between the present movement and all that have preceded it is precisely this. That all we are doing comes from the people—is maintained by the people—is inspired, is fixed, is impassioned, by the people—and that if there is to be legislation it will not take the form of regulation of the people's habits by a power above them, but of self-control by the people themselves.

We appeal to men's understandings, hearts, and consciences; we do not bring the law too heavy upon them as a brute force, and we do not aim at this in the future. We look on legislation as a useful auxiliary. It may be a necessary one. But our first appeal is not to the outer force of a coercive law, but to the inner force of a convinced understanding, a stirred heart, a roused conscience. And out of an appeal to the understanding, which is of course the lower kind of appeal, but for that very reason the most widely potent, have come the proofs that we have steadily accumulated that the laws of health are on our side.

The change that has come over medical opinion is profound and daily spreading. It is far less common than it was for a medical attendant to prescribe wine to a patient whom he considers in need of support. It is far less common to include alcohol under the phrase "generous diet." Not a few distinctly denounce the use of stimulants altogether. It is not the business of advocates of temperance as such to determine medical questions—but it is our business to press on the medical profession the importance of studying the question, and refusing to be bound by mere traditions of past practice. The medical profession have studied the subject at our demands, and they have honestly given us the results of their studies, and they are increasingly on our side in the whole controversy.

We are still told, and we are quite willing to believe, that alcohol is a most useful drug, that the use of it as a medicine cannot rightly be given up, that there are cases in which it is the professional duty of the physician to prescribe it because nothing else will cure the particular patient so quickly. In these cases it is still the duty of the physician to consider whether he may not, in driving out one disease, be inducing another. The patient may be in circumstances in which the taking of wine, beer, or spirits a few days may set up a craving for stimulants for years, or even for life. There may be a predisposition to dipsomania. There has been so much drunkenness in this country that such an inherited weakness of constitution may sometimes be found in very unexpected places. There may be weakness of will, and the consequence of this may be that the physician may have cured the immediate disease and have sown the seeds of a ten thousand times worse disease.

(To be continued.)

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.

EIGHTH SUNDAY AFTER TRINITY, AUG. 1, 1884.
MORNING LESSONS. | EVENING LESSONS.
1 Chr. xxix. v. 9 to v. 29 | 2 Chron. i. or 1 Kings iii.
Rom. iii. | Matt. xviii. to v. 21.

The Evangelical Churchman,

TORONTO, THURSDAY, JULY 31, 1884.

EDITORIAL NOTES.

We note with pleasure the progress of Dr. Bernardo's good work among the poor children of London. In a letter to the *Christian* the Doctor describes the position and prospects of his work in this country, which he expects to visit this summer. He says:

"The work of organization in Canada has proceeded slowly, but surely. Begun almost in fear and trembling, afraid of taking a single false step which might prejudice the future of the work there, unable, hitherto, to go over myself, I had to trust to correspondence, and to be largely dependent upon the loving service of those who were co-operating with me. God richly gave his blessing to the undertaking, and to my co-workers. Every individual child sent out has, without exception, done well. Of course there have had to be changes of situations. Some children will not succeed in one place who will do better in another, and all this has to be attended to on the spot by those who have accepted the responsibility of their oversight. Our first Home was in the city of Toronto itself. A suitable building was found, although the rent was somewhat high, and as the town is the business centre of the Province of Ontario, it was found exceedingly advantageous to have our offices there. Soon afterwards generous help was offered in another direction: A very fine house, capable of accommodating a hundred children, with six acres of land, situated at Peterborough, about sixty miles from Toronto, has been given by a Canadian gentleman and lady, whose interest in the work of Christ and in the welfare of poor children is very deep. But we shall still keep on our offices in the city of Toronto, enabling us thereby to come into contact with numbers of farmers and others who would, probably, never find us out if our only *habitat* were at Peterborough."

Hitherto the children sent out have been under the age of 15. It was judged to be very inadvisable to send to ordinary Canadian homes the bigger and rougher lads who had been trained in the "Labour House." But after careful consideration Dr. Bernardo has determined upon a plan for introducing these lads into Manitoba. He has made application to the Dominion Government for an allotment of at least 3,000 acres. When this is obtained, the next step will be to put over that land

a good Scotch bailiff and his wife, and to send out a party of forty or fifty of the rough fellows to start the new colony.

"They could remain under the bailiff, say for a few months, at the end of which time they would have become acclimatized, and accustomed also to the peculiar life of Manitoba, and would be much more valuable to the farmers around. It was urged that if the work was attempted wisely and prudently the farmers would soon recognize its immense value, and that a constant stream of good, strong fellows, the most difficult class to place out well, might pass out through our colony to the farmers of the district. By this means, too, if mistakes were made, and lads sent out who proved after a time to be unfit for Manitoba, they would still be in our hands, and under our care, and could be shifted from the province when it was desirable; whereas, if they had been placed out from the first in situations, without any testing or oversight, a single error might go far to spoil the reputation and the future prospects of the work in the province."

At a conference held in London recently to consider the question of housing the poor, it was shown that a large exodus is continually going on from the country districts into the poor and crowded quarters of the city, where wages are lower and the home surroundings infinitely worse than they were in the localities abandoned. It was urged that one way to reform tenement house abuses is to discourage emigration to the city, and induce as many as possible of those already there to depart with their families into country places. An esteemed New York contemporary remarks that this advice is as applicable to the tenement house population of large cities on this continent:—

"It is a difficulty that meets those who are trying to better the condition of this class of people, that many of them are unwilling to leave their uncleanly, pent-up surroundings and go into the country towns and districts, even when they have excellent opportunities for making the change. There seems to be an absolute fascination in city life for many of these poor creatures. They prefer dragging out a miserable existence in a filthy basement, or living in dirt and squalor in a six-by-eight fifth-story tenement to having a home out in the open country, where they can at least have pure air and plenty of good water. But if only a few of those suffering from the evils of overcrowding and the many disadvantages of tenement-house life can be induced to make a change for the better, something may be done to discourage others who contemplate removal to the city. The best advice that can be given to such people is to stay away. Unless there is a certainty of good wages and steady work, persons of limited means, of either sex, and especially where large families are dependent on them for support, are making a great mistake in coming to a place like New York, or to any other great city. The probable advantages of schools, churches, libraries, and other means for mental and moral improvement to be gained from city residence are not enough to offset the certainties of close, stifling rooms, unhealthful surroundings, the associations of the street and bad neighbourhoods, and the innumerable discomforts and privations that must be endured by the poorer inhabitants of towns. People who have lived very comfortably in the country or in some small village, and whose social standing has been there equal to the average, will find their income wholly insufficient to maintain the same grade of living in the city, where rent and other expenses will force them into the most crowded and undesirable sections, and debar them almost entirely from congenial associations. Where there is a family of young children the hardships of city life will be most realized. They must be kept within doors, or under strictest surveillance without, if they are not to be allowed to

fall under the evil influences of bad companionships] and unwholesome surroundings. Parental care and vigilance must be increased tenfold to counteract the demoralizing tendencies of the street. And not only in this particular but in everything that relates to the home life there must be exercised a far greater degree of carefulness and circumspection than is necessary in the privacy and freedom of a country home. The family must be content to remain for the most part as prisoners within their four walls, with such glimpses of the sky and such breathings of the open air as they may be able to enjoy from the narrow space of a fourth story back window, or possibly from the smoky outlook of a gravelled or tin roof. They will miss also in times of trouble and bereavement that neighbourly sympathy and kind assistance which the inhabitants of country places are wont to extend to each other. They will often meet instead a harshness and indifference that comes from a condition of life where troubles and bereavements are more common than anything else. The family will have to learn that though they are in the midst of thousands of their fellow-beings they are in a certain sense more alone in the world than when they lived a mile away from neighbours in their country home. For these and many other reasons which we might name, our advice to those who think of coming to the city to live is simply to stay away."

The very common opinion that the working classes are in a more depressed condition to-day than they used to be is disproved by incontrovertible facts. An English statistical authority has shown by a comparison of the wages received by men engaged in various industries fifty years ago with the wages of the same class to-day, that there has been an increase of from fifty-five to one hundred and sixty per cent. all round. A comparison of seamen's money wages on sailing vessels in 1850 with the same on steam vessels at the present day, shows an increase varying from twenty-five to seventy per cent. And at the same time there has been a very general decrease in the hours of labor. While it is true that the expenses of living have increased and house-rent is generally much higher, the purchasing power of money has increased to an extent so much greater that workingmen have gained vastly thereby. No better evidence of this improvement can be given than statistics which show that since 1838 the mean duration of life among men has increased from 39.9 years to 41.9 years, and among women from 41.9 to 45.3 years; and that by far the larger portion of the increased duration of life is lived at useful ages and not at the dependent ages of either childhood or old age. Not only have fewer died, but the masses who have lived have been healthier. It is also a notable fact that the numbers of criminals and paupers are much less in proportion to the population than they were fifty years ago. The statistics of English savings banks show that in 1831, 429,000 depositors had £13,719,000 in those banks; in 1881, 4,140,000 depositors had £80,334,000 to their credit—an increase of tenfold in the number of depositors and of fivefold in the amount of deposits. The probate returns of 1838 and 1882 demonstrate that while the property passing at death to heirs has increased in that time 150 per cent., the amount of property per estate has not sensibly increased, showing that wealth is more diffused than it was. The increase in working-class income in the aggregate has been 160 per cent., while the return to capital has increased but 110 per cent.

We rejoice in the progress of the work which was established more than a century ago by a Royal Charter. But it laboured under the old "King's" constitution upon the basis of intolerance by the intolerant. The St. John's bitter controversy and the disservice of equal rights, of sympathy with it a bone of contention in 1860 the charters organized. In Brunswick, Canada upon a non-departmental basis has rapidly overgrown out of its place in the establishment by its own work, under the direction of Dr. Jack, the head of the recent Encyclopaedia of Arts—a very notable 4 Roman Catholic Episcopalians, and 1 Unitarian by Professor Fox, basis upon which Provincial and national institutions, as well as their fruits. The city of New Brunswick superiority to the colleges in the M

It is most unfortunate that the English and Rome are so distant and ritualism. helpless in the presence of The correspondence says:—

"To this system of history, with its pretensions, no less than the residents in Rome year. It is difficult to make from converts there are other minds. The magicians, the music, the draperies, the insinuations of the prelates, who unwary *forestieri*; two for sponsors, money to a breakfast improved position some other work move an unsettled enough between the congregations here a seems a slight thin with many of the that it is not court of the country, and discouraged. One proselytize, for we is a great need of of such saintly people gave them on his life

We rejoice to note the prosperity and substantial progress of the University of New Brunswick. It was established in 1800, when the country was little more than a wilderness. In 1828 it obtained a Royal Charter and was called "King's College." But it laboured under the same disadvantages as the old "King's College" of Toronto, being constituted upon the same narrow and exclusive basis by the intolerance of the dominant Church party. The *St. John Telegraph* says:—"The long and bitter controversies between the Established Church and the dissenting or non-conforming religious bodies, since fortunately settled by the recognition of equal rights, at that time placed the college out of sympathy with others than churchman, and made it a bone of contention in provincial politics." In 1860 the charter was amended, and the college re-organized. It then became the University of New Brunswick, constituted as the Provincial College, upon a non-denominational basis. Since then it has rapidly overcome the prejudices which had grown out of its former attitude and gained a high place in the esteem of the people. It has made its way by its own intrinsic merit and the high quality of its work, under the direction and inspiration of Dr. Jack, the honored and beloved President. At the recent Encænna there were twenty graduates in Arts—a very notable increase. Among them were 4 Roman Catholics, 4 Presbyterians, 4 Baptists, 3 Episcopalians, 3 Methodists, 1 Congregationalist, and 1 Unitarian. The alumni address was delivered by Professor Foster. In it he ably vindicated the basis upon which the University is established as a Provincial and non-denominational institution. Institutions, as well as persons, must be judged by their fruits. The system represented in the University of New Brunswick has amply vindicated its superiority to that maintained by the denominational colleges in the Maritime Provinces.

It is most unfortunate that the representatives of the English and American Episcopal Churches in Rome are so deeply tainted with high churchism and ritualism. This sham-Romanism is utterly helpless in the presence of the genuine article. The correspondent of the *New York Observer* says:—

"To this system (the Roman) with all its dreadful history, with its present known decay and corruption, no less than seven American and English residents in Rome have been won during the past year. It is difficult to believe that the change is made from conviction of religious principle, but there are other motives which may influence certain minds. The magnificent and attractive ceremonies, the music, the flowers, the lights, the crimson draperies, the insinuating and agreeable manners of the prelates, who lose no opportunity of meeting unwary *forestieri*; the idea of having a princess or two for sponsors, and being invited after the ceremony to a breakfast by a cardinal; the hope of an improved position among the aristocracy, or of some other worldly advantage—all these things move an unsettled mind. The bars are not high enough between the High Church Episcopal congregations here and the Roman church, and it seems a slight thing to step over. It is an axiom with many of the members of those congregations that it is not courteous to interfere with the religion of the country, and evangelizing is systematically discouraged. One said to me: 'We ought not to proselytize, for we are only tolerated here.' There is a great need of a stirring up in those churches; of such saintly preaching as Canon Wilberforce gave them on his last visit to Rome."

The same correspondent notes the activity of the Roman propaganda. While Italy, confident of its strength, sleeps in fancied security, the wily foe is busy countermining:

"It is estimated that during the past ten years not less than thirty new religious orders have been established in Rome, chiefly by French nuns and monks. They have bought palaces and houses in the best parts of the city, and devote themselves to educating the young. There are schools for the rich and the poor, for boys and girls; houses where the ladies of the aristocracy may make their religious exercises, and homes for poor girls: infant schools and schools for preparing missionaries. Some adore the 'Host' and embroider the sacred vestments; some learn to take care of the sick; some go about the city with a waggon, gathering alms, and some undertake to make peace in families. This activity is meant to counteract the suppression of the religious orders and the conversion of their real estate."

"The Home Reunion Society" held its annual meeting this month. The attendance was very scanty. The Bishop of Winchester said some very good things, as for example:—

"Considering on how many points Christians were agreed, their separation into different bodies, though perhaps an accident, was an accident of a very painful kind and character. He had often thought that if they could go into the private chamber of every Christian in the land, whatever denomination he belonged to, and could hear what his private prayers were, they would find the unity of feeling very remarkable indeed—that almost everyone, when on their knees, would be saying the same words and uttering the same thoughts. And if at these times Christians were so united, why should they be so disunited in their public proceedings? If they were also to hear the sermons, listening to them patiently and without prejudice, from the ministers of almost every denomination of Christians—there were perhaps some whom he could not include—they would find that the main theme of their discourses very much the same—that they all spoke of the guilt, and the power, and the pollution of sin, that the only hope of deliverance was in Christ and His Sacrifice on the cross, that all taught the necessity of the new birth, and of sanctification through grace, and the Fatherhood of God. Now if they were united in all these points, was it not a strange thing that they could not unite, not only in one spirit, but also in one body?"

The Bishop's question was unconsciously answered by the next speaker, Earl Nelson, who said: "There was no doubt that the great difficulty to reunion was the doctrine of the Sacraments and the organization of the Christian ministry." Here we have the main difficulty in the way of reunion—the High Church doctrine of the Sacraments and the sacerdotal conception of the ministry. It is upon the basis of these dogmas, which all evangelical Christians agree in regarding as unscriptural and anti-Christian, that these reunionists would establish reunion. How vain and illusive their expectations! An alliance having its ground and bond in essential error could never stand. Were it attainable, its consummation would be the greatest disaster which could overtake Christendom, and would plunge us into the depths of mediæval darkness. God forbid that such a reaction should ever again quench the light of Gospel truth. The only security for true unity lies in the refutation and repudiation of these dogmas. If our High-Churchmen would only be led to see the fatal error and weakness in these theories and to

renounce them, a most notable advance would be achieved in the manifestation of the true and loving unity of all the disciples of Christ.

The spelling of the name of the great Reformer—Wycliffe, has been the subject of considerable discussion. The Germans and others use the form—Wiclif. It appears that more than fifty different forms of the name are found in writings of the 14th and 15th centuries. Among them are *Viclef, Viglef, Wigleff, Wyclyff, Wyckluffe, Wycocloff, Vicocifus, Guycoclims*, and many equally barbarous. No document exists to show the Reformer's own way of spelling his name. According to Lechler, the oldest document of an authoritative character is the Royal Mandate of July 26th, 1374, nominating the English agents for the Bruges Embassy, of whom the Reformer was the second, and which is in the following words: "*Magister Johannes DE WICLIF, Sacra Theologia Professor.*" Moreover, this spelling appears eleven years earlier in the official registers of the University of Oxford.

In regard to the sad tragedy in the Foundling's Home, New Jersey, the *Christian Union* states that a card has been published in behalf of Miss S. S. Nivison, signed by President White, Bishop Huntington, Judge Boardman, Goldwin Smith, and others, asking for a suspension of judgment upon her case.

It gives us pleasure to chronicle another step taken in the direction of Christian co-operation and unity. At a meeting of representatives of various denominations held last month at Pittsfield, Mass., plans for the inauguration of an Inter-Ecclesiastical Congress were adopted. A committee composed of Bishop Clark, of Rhode Island; Professor Wells, of Union College, New York; President Julius H. Seelye, of Amherst College; reported recommendations, which were adopted, to the effect that the new organization should be "The American Congress of Churches," and its object to promote Christian Union and advance the kingdom of God by the free discussion of the great religious, moral, social questions of the time, and that it should assemble at intervals of two years. It is proposed to hold the first Congress at New Haven, Conn., in May, 1885.

Archbishop Lynch, of Toronto, alleged that Protestants wrongly charged the Church of Rome with holding the doctrine that death or other privations might be inflicted upon heretics. He said:—"No sane man, with a respect for truth, would attribute to Catholics the belief that it is no sin to murder Protestants, to break faith with them, or to injure them in any respect. For we believe the doctrine of Christ that tells us to love our neighbor as ourselves, to love our enemies, to do good to those that hate us, to bless them that curse us, and to pray for them that persecute us. (St. Matthew v.) Catholics are frequently called upon to practise this rule of Christ." We do not attribute to Roman Catholics the belief that it is no sin to murder Protestants. But we do maintain that the Church of Rome has justified the infliction of the most cruel tortures and of death upon those whom she adjudged heretics. Father Chiniquy replied to the Archbishop in trenchant terms. His letter would have been all the more

convincing had it been pervaded more manifestly by the gentleness of the Master, but no doubt the recent outrages to which this venerable minister has been subjected gave additional asperity to his tone, while they furnished very practical confirmation of his statements. He gave abundant quotations from Roman Catholic authorities in support of his position. Thomas Aquinas maintained:—

"Though heretics must not be tolerated, because they deserve it, we must hear them till by a second admonition they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated."—*St. Thomas Aquinas, 4 vol. p. 90.*

Again:—

"Though heretics who repent must always be accepted to penance as often as they have fallen, they must not, in consequence of that, always be permitted to enjoy the benefits of this life. When they fall again they are admitted to repent, but the sentence of death must not be removed."—*St. Thomas, v. 4, p. 91.*

He also gave the following from the decrees of the Council of Lateran, held in 1215:

"We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and catholic faith, condemning all heretics, by whatever name they may be known—for though their faces differ they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to the use of the Church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defence of the faith, and extirpate all heretics denounced by the Church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, after having been admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the Metropolitan and Bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year the fact shall be signified to the supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on the condition of exterminating the heretics and preserving the said territory in the faith.

"Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgence and be protected by the same privileges as are granted to those who go to the help of the Holy Land. We decree further, that all who may have dealings with heretics, and especially such as receive, defend, and encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have power to bequeath his property by will nor to succeed to an inheritance. He shall not bring any action against any person, but any one can bring action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their author."

The difficulty is that the infallible Church cannot repudiate the decrees of her councils without falsi-

fying her pretensions. She has placed herself in a position which makes repentance and reformation impossible. The Archbishop can scarcely be expected to heed the petition of Father Chiniquy set forth in these pungent lines:

"My dear Bishop Lynch, before taking leave of you to-day, allow me to ask a favor from your Lordship. If you grant it I will retract what I have said of the anti-social and anti-Christian laws and practices of your Church. Let your Lordship say 'anathemas' to the Council of Constance and Lateran for the decrees of banishment and death they passed over all those who differed in judgment from them. Tell us in plain and good English that you condemn those Councils for the burning of John Huss and the blood they caused to be shed all over Europe under the pretext of religion; tell us that those Councils were the greatest enemies of the Gospel, that instead of being guided by the Spirit of God they were guided by the spirit of Satan, when they caused so many millions of men, women and children to be slaughtered for refusing to obey the Pope."

The Sunday School.

SUNDAY SCHOOL LESSON.

10th SUNDAY AFTER TRINITY, AUG. 10th, 1884.

BIBLE LESSON.

Absalom's Rebellion:—2 Sam. xv. 1-14.

David's sin and repentance formed the sad subject of our last lesson. The merciful God of Israel granted him the mercy he sought. "The Lord hath put away thy sin," was the gracious message sent by Nathan. But while David obtained forgiveness, he was to feel the bitter consequences of his guilty deed. There came by Nathan another stern word of Jehovah.—"The sword shall never depart from thy house." The threatened infliction soon rested upon him. Dark clouds began to gather round him, the doom pronounced by the prophet found its fulfilment, and the instruments of judgment were they of his own household. First came the death of the child born unto Bathsheba. This was a source of the greatest affliction to David, and moved him to the deepest humiliation and the most earnest prayer. Being the first penal visitation, he evidently hoped, if it could be averted, that the divine judgments might yet be turned aside. His hopes were vain: the child died (xii. 1-23). This was followed by the crime of Amnon, David's first-born son, against his half-sister Tamar (xiii. 1-22). This in itself was unspeakably disgraceful, and involved the king and his children in deep affliction. But it was aggravated by the successive crimes to which it led, and which culminated in the rebellion and death of Absalom.

I. THE REBEL. Let us first trace the history of Absalom's ingratitude and disobedience. It began in

1. *Sin at home.* David was an affectionate father, but probably too indulgent. See Prov. xxix. 15, 17. Absalom's mother's name was Maacah, a heathen princess (2 Sam. iii. 3). This marriage was probably prompted by political motives, and was contrary to the spirit of the law (Exod. xxxiv. 16; Deut. vii. 3; Josh. xxiii. 12). The influence of such a mother could not have been good. Then between David's numerous wives were aroused jealousies and intrigues. The whole atmosphere of such a household must have been fatal to all piety and purity. These evil influences were seen in David's own fall. And his fall in turn aggravated these evils and weakened his influence with his children. The king was no longer the same man he was before. He is afraid of Joab, 2 Sam. xi. 14, 15; he is afraid to punish his sons for their crimes. He becomes weak and irresolute. The interests of government are neglected. Foreigners surround him (2 Sam. xv. 18, 19). The people grow discontented.

2. *Absalom's crime and flight.* Absalom, in revenge for the injury done to his sister, took the first favorable opportunity, for which he waited two full years, and killed Amnon (xiii. 23-29). The assassination of the king's eldest son, by the order of his brother, must have been felt, not only as a grievous family affliction, but as a great public calamity. Absalom, fearful of his father's anger, fled to the court of his maternal grandfather, Talmai, King of Geshur, until "the king's

(David's) wrath ceased to go forth against Absalom." (Such is the most probable reading of chap. xiii. 39.)

3. *Absalom's return.* Who is this asking to see the king? A widow. She looks sad—wears the clothes of a mourner. She has come from Tekoah, twelve miles from Jerusalem, to ask help. [Note 1.] Read her story, xiv. 5-11. She asks protection for her son, who had by mischance killed his brother. David grants it. But see. Is this story a true one? No. All a got-up story framed by Joab (xiv. 19-21). If David protects this man, why will he not fetch home Absalom? David only glad of an excuse—sends for Absalom. What a surprise for Absalom! How delighted to come home!

Did Absalom come home to the palace? (ver. 24) David perhaps changed his mind a little. Two years before all was made up, and Absalom saw his father. At length David and Absalom reconciled, ver. 33. How happy David to see his beloved son again!

4. *His beauty and popularity.* Imagine the prince. How handsome! See xiv. 25. Tall, noble-looking, "no blemish in him." Hair plentiful and beautiful (ver. 26). [Note 2.] [It was the custom to poll the hair, i.e., to cut it a moderate length, Ezek. xiv. 20.] The members of Jesse's family seem to have been all good-looking (1 Sam. xvi. 6, 12; 1 Kings i. 6; Song Sol. v. 10). Absalom more beautiful than any.

Alas! all this was only *outside beauty*. The body may be beautiful, while the soul is evil and deformed. Which would be the best—a body without blemish or a soul without blemish? See which God looks at (1 Sam. xvi. 7). Look at Jesus Christ's standard of men (Matt. vii. 20). We all like beautiful ornaments. The Bible mentions three of the best we can have (Prov. iv. 7-9; 1 Pet. iii. 3, 4).

II. THE CONSPIRACY.

Absalom was probably the heir-apparent to the throne; for he was the third son of David, the first of whom, Amnon, was dead, and the second, Chiliab, was probably dead, since neither at this time nor when Adonijah afterwards aimed at the throne is he mentioned. We can readily see what a dutiful son *should*, and a loving son *would*, have done under the circumstances in which his father was now found. He would with grateful alacrity have consecrated his young life and vigor to the work of sharing the burdens and strengthening the hands of the failing monarch, his aged father. The exact reverse of this is what Absalom did; it was not in him to do otherwise. His reconciliation with his father was only a pretence. He was wicked enough to avail himself of the opportunity which his peculiar position, and the posture of affairs in the kingdom, afforded for the overthrow of his father's power and the gratification of his own ungodly ambition. It has been conjectured that Absalom, during the time of his exile, and especially while confined to his house in Jerusalem, entertained fears that his transgression in the case of Amnon, and other causes, had induced his father to overlook his claim to the crown, and to meditate the appointment of one of his brothers in his stead. The king's wives were ambitious for their sons—Bathsheba for Solomon, Hagith for Adonijah, and Maacah for Absalom—and they would not be idle. He must have seen that the influence of Bathsheba was paramount, and he must have known that Solomon had been pointed out by Nathan as the successor of his father on the throne. He resolved to seize the kingdom. With this end in view, he began to put on princely airs, and to affect superior state as the heir-apparent (v. 1). This would give him a powerful prestige with the unthinking masses. He courted popularity by wheedling the people,—expressing the most hearty sympathy with all complainers, and indirectly, if not openly, reflecting upon the energy and equity of the king's government (vs. 2-6). These are the base arts of vicious politicians in every age and nation. Thus Absalom sowed the seeds of treason in soil already prepared for them, until very soon a large part of the kingdom was ripe for rebellion.

Four years pass. [Note 3.] Absalom comes to the king. What for? (ver. 7, 8.) Another piece of hypocrisy. Of the worst kind. Pretended to be religious! Says he wishes to go to Hebron to thank God for his return. [Note 5.] Now see what happens (ver. 10-12).

No sooner had Absalom left the presence of his father than he began the execution of his wicked purpose. He combined with certain "spies" who were ready to do his bidding. These he sent abroad through all the tribes, to make interest with the people in his cause, and charged them that, as soon as they heard the signal trumpet, they should simultaneously cry out, "Absalom reigneth in Hebron." Thus they were to sound the key-note of the rebellion, which would be caught up by the waiting and willing multitudes throughout the kingdom. Two hundred men

were induced were beguiled Abithophel w friend of the now was at G into the traito was the grand from the court his readiness t caused by his t to the wife of U conspiracy is s transgression. guarantee of A the importance from the pray his treachery, Hushai to cou plaintive wail first psalm: 'I I trusted, whic heel against m fifty-fifth psalm proached me; it he that hatec me; then I w was thou, a ma quaintance. I walked into th the rebellion brought to Dav people, and the manifested nor once command duct clearly ex judicial visitati distressed, the a accompanied b and people whc

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To the Editors of
DEAR SIRS,—
the Bishop of Hu fers to church e editorial in your i portion, so I nee permission, will

were induced to accompany the traitor to Hebron, and were beguiled into the conspiracy. The counsel of Abithophel was sought. This man had once been a friend of the king's, and a minister at his court, but now was at Giloh, his own city, and readily entered into the traitorous purpose of Absalom. Abithophel was the grandfather of Bathsheba, and his absence from the court of David at that time, together with his readiness to aid in dethroning him, was probably caused by his anger at the wrong done ten years before to the wife of Uriah. "Thus the strength of Absalom's conspiracy is seen to be a direct result of David's great transgression. Abithophel's name was in itself almost a guarantee of Absalom's success. And we may judge of the importance which was attached to him, not only from the prayer offered by David when he heard of his treachery, and the commission which he gave to Hushai to counteract his advice, but also from the plaintive wail which he makes over him in the forty-first psalm: 'Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.' And again, more strikingly, in the fifty-fifth psalm: 'For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked into the house of God in company.'" Thus the rebellion was fairly launched. The news was brought to David. On hearing of the defection of his people, and the proclamation of Absalom as king, he manifested none of his characteristic bravery, but at once commanded a retreat from the capital. His conduct clearly exhibits a great man bending under the judicial visitations of a divine providence. Forlorn and distressed, the aged monarch hastened from Jerusalem, accompanied by his household and those of the troops and people who were devoted to his service.

The contrast between David and his son reminds us of ourselves and God.

1. *The Father's love and forgiveness.* How David clung to Absalom. Did he deserve his love? So God clings to us (Rom. v. 8). Jesus Christ came *not to make God love us, but because He loved us.* See 1 John iv. 10. [*Illustr.—Child lost—wandered—father does not say "Let him go"—seeks him.*] So God with us.

2. *The rebellion against him.* Absalom rebelled in spite of David's love. So, alas! do we. Every sin is a rebellion. How God mourns over us! (Isa. i. 2.) Willing to receive us if we "lay down our arms." How do we know that? See Dan. ix. 9. Let us then be no longer rebels.

EXPLANATORY NOTES

1. Tekoah, the modern Tekua, is situated on a lofty hill five miles south of Bethlehem. Mentioned in 2 Sam. xxiii. 26; 2 Chron. xi. 6; Amos i. 1.

2. If the royal shekel was the same as the sacred shekel, 200 shekels would be about 6 pounds. It was not considered effeminate for men to wear their hair long. The Nazarites did so. Josephus says that Solomon's body-guard had long, flowing hair. Modern Arabs frequently allow the hair to grow to its natural length.

3. *After forty years.*—It is generally admitted that an error has here crept into the text, and that, instead of forty, we should read, with the Syriac and Arabic versions, and Josephus, "four years,"—i.e., after Absalom's return to Jerusalem, and his beginning to practise the base arts of gaining popularity.

4. *"There will I serve the Lord."*—By offering a sacrifice in accordance with his vow. (Cp. Gen. xxviii. 20-22.) "And the king said unto him, Go in peace." David permits himself to be deceived by the pretence of a *thank-offering in Hebron*, which Absalom might have offered as well, or better, in Jerusalem. That David observed nothing of all this till the startling news reached him that the heart of Israel was turned to Absalom cannot be reckoned to his disadvantage, since so ancient and simple a kingdom had nothing like our modern state-police: it is rather a mark of the noble-minded security that we elsewhere see in him, that he gives so free scope to his beloved son.

Correspondence.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—You have already given your readers the Bishop of Huron's address to the Synod, which refers to church entertainments pretty fully, and in an editorial in your issue of the 10th you again quote a portion, so I need not repeat it here, but, with your permission, will endeavour to show that *these things*

are more choice than necessity in the generality of cases. Take the parish in which I live for an example. It is a prosperous township, where the gospel has been preached over 40 years, situate in the western part of the Diocese of Huron, and in the year 1880 the assessed value of property held by Churchmen amounted to \$104,290. The assessed value was then considered, I believe, about one-third of the real, thus giving an amount of over \$300,000, not taking into account tens of thousands more placed in investment societies and banks or lent on mortgage security. For instance, I found one gentleman assessed for \$1,880 whose reputed wealth is estimated at from \$4,500 to \$60,000. Another, assessed at \$2,695, who might safely be set down as worth \$35,000 to \$40,000. Another at \$1,375, whose wealth runs over \$25,000, and accumulating in each case. Would \$100 a year be too much for either of those gentlemen to give back to God who gave it? I think not. In this parish there are *five congregations*, and a little computation showed that the one in my district could give within a trifle of \$700 a year to church purposes, without being in the least burdened, or *without having to deny themselves one luxury*, to say nothing of necessities. Some have left the parish, but others fill their places. In this wealthy parish, would \$1,000 a year be considered too much to give to God, who has given it such wealth and every needed blessing? and who will require of us all *in proportion as we have received*. Religion which seeks to know nothing but its *own* comfort, with no regard for that of others, is in vain. When I tell you that this parish, with *all its wealth*, cannot support itself, you will be somewhat amazed, yet such is the case. It has yearly to resort to money-raising schemes, some of which equal in value the one instanced by you on page 107 in your issue (the 10th), and this is not the worst feature in the case. It receives \$200 annually from the C. M. Society, which should go to *NEEDY* parishes. A parish receiving missionary fund support implies walking miles to church or driving in some humble vehicle, dressed in homespun or some cheap material, not one in which can be found dozens of fine covered carriages, drawn by fine horses, the occupants dressed in silks and broadcloth, and all the *home luxuries* the heart desires. I might add more, but I have given enough to prove that, *here at least*, church entertainments are *from choice, not necessity*. The opinion seems to have gone abroad that people *must* have some kind of entertainment in return for their money before they will part with it for *any* purpose, however benevolent or useful; *a dreadful state of affairs*, upon which I have no desire to dwell, but surely, in the words of the Bishop of Huron, *these methods* have brought "down a curse rather than a blessing on the *misguided people* by whom they are practised and upheld," if my judgment serve me.

In reports of foreign mission work, and of work in newly established missions at home, we always read what glorious things are being done for the Master through His faithful servants, of souls passing from time to eternity with the praises of God on their lips, as I read from Formosa a few weeks ago, about an old woman, a convert of eight years, who died calling, "Jesus, Jesus, come and take me home, my dear Jesus." Reader, may you and I be found alike worthy. Contrast such work as this with work in our old established Christian communities, which generally abounds with reports of some *successful entertainment* under the auspices of some church, and the amount of money raised for some object, no doubt laudable enough, but was the money given *towards* the object, or *for the amusement*? In a copy of the *Dominion Churchman* (I think) some time last winter I read no less than *eight "successful entertainments,"* etc. "My brethren, these things ought not so to be." If these things are good for us, send them likewise to the heathen; if not proper for them, they are not proper for us. Every baptized member of Christ has said, "I renounce them all."

LAYMAN.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER V.

(Continued.)

"Then it does not feel like home to you yet, does it?"

"Not much like home," answered Dolly, with her wistful little smile, "but then we have not been here quite a week—though it seems like years. To-morrow will be Sunday, and then will

come Monday, and then we shall have been here a week. Mamma says that the first week in a new place is always the longest and the hardest."

Poor little Dolly! It was still always what "mamma says" with her. Her mother's sayings had been so carefully treasured up in her loving little heart, that she had always one ready to meet every occasion, and it was these reminiscences that made the chief happiness of her life just now.

The children were hurried upstairs as soon as they returned from their ride, to be dressed for dinner, and they could only take a hurried farewell of their kind friend, who however promised them another visit and another ride soon; and very quickly indeed they found themselves in their grandmother's presence.

Dolly advanced timidly with her customary greeting, and after the cold kiss had been bestowed upon her, she said softly—

"Grandmother, we want to thank you for the ponies, Duke and I. They are beautiful, and we are so very much obliged to you for them. We think it was very kind indeed of you to have got them for us so soon."

But Duke's thanks were conveyed in a very different way. The child was in bright, gay spirits, pleased with himself, and with the world in general, and with his grandmother in particular. So just as Dolly was finishing her little speech, Duke made a rush forward, and with the boldness of one to whom a rebuff is unknown, he sprang into Lady Temple's lap, and put his arms about her neck—

"Thank you ever so much, dear grandmother. I shall love you a whole lot for giving me that pony."

Dolly looked on aghast at Duke's daring behaviour, wondering alike at his boldness and his sudden affection. She expected to see this advance coldly received and a rebuke administered; but instead of this, Lady Temple's still, waxen face assumed quite a gentle, smiling look, and Duke's kiss was returned more than once, before he slipped down to the ground again.

"Gently, Marmaduke, gently," said grandmother, but not at all in a vexed way. "I am glad you are both pleased with the ponies."

"Why didn't you tell us they were coming?" asked Duke, as he took his place at the table.

"Because I am not accustomed to tell little boys everything."

"I suppose you like surprises," said Duke. "I like them too. Mamma used to make lovely surprises for us sometimes. Are you like mamma, do you think?"

But Lady Temple made no answer to this question, and the hard look came back to her face. Dolly guessed why.

"Grandmother is better than I thought," said Duke, when he and Dolly were back once more in their own domain, "but she isn't a bit like mamma."

Dolly had long ago come to the same conclusion, and was more convinced with each day that there would be little likeness between that loved and gentle mother, and the grand, stern old lady with whom they now lived; and the little heart often felt very desolate.

That night after Duke had fallen asleep, holding his sister's hand in his as was his custom, Dolly stole back to the nursery and stood gazing out intently at the dark world without. Her mind was full of busy speculation, and again Parker surprised her in the dark, and exclaimed at her odd ways.

"Why, Miss Dorothy, what a strange fancy you have for the dark. Why don't you make things cheerful, and get to your books and toys like other little girls?"

"It isn't so very dark now, Parker," said Dolly, excusing herself rather timidly, "the

days are growing so much longer, and I don't think I care so very much for the toys."

"Well, Miss Dorothy, you must be pretty hard to please, then," said Parker, striking a light rather sharply, "for 'twas I that went myself to the shop to choose them, and I'm sure they're good enough."

"Yes, Parker," answered Dolly, apologetically, "I did not mean that. They are very nice, but they are all *new*, you know. Aren't there any old toys anywhere? I should so like to have some old ones."

"Well, I never did, Miss Dorothy!" exclaimed Parker, fairly taken aback by so strange a wish. "You are the very oddest child that ever lived, I do think. What in the world do you want old toys for?"

"I want the toys my papa played with when he was a little boy," said Dolly, gravely; "he must have had some toys, you know, Parker, and I should so like to see them and to play with them. And I want to know—was this room his nursery when he was a little boy and lived there?"

"Bless you, child! what notions you do get! Your papa never lived here."

Dolly looked at her aghast.

"This is only the dower-house, where the ladies come to live who lose their husbands, you know, because the estate passes to the eldest son. Sir Marmaduke was born at the great place down in Warwickshire—and a beautiful place it is, as I know, for I lived there many years with my lady in the old Sir Marmaduke's time. No, your father was born there, Miss Dorothy, and lived there all the while till he left home for to go to India."

"And he never lived here at all," said Dolly, with a ring of sadness in her voice; "I am so sorry."

"Why should you be sorry, Miss Dorothy? It can't make any difference to you."

"Yes, but it does, Parker, it makes a great difference."

"How?"

"Why, because I always used to fancy that perhaps we were seeing the same things, and doing the same things, and taking the same walks as papa had done when he was a little boy, and it made it all seem so much nicer."

Parker felt quite unable to grasp Dolly's fancies, so she held her peace.

"Parker," began Dolly again after a pause, "did you ever see papa?"

"Why, yes, Miss Dorothy, pretty often at first; but he didn't come so much after a bit; and then he went to India."

"Yes, I know," returned the child, gravely; "and I know why he stopped coming and then went right away. It was because he married my mamma, and grandmamma was angry."

"Why, Miss Dorothy, whatever put such a notion into your head?" asked Parker, looking vaguely uneasy.

"Oh, I know quite well," answered Dolly gravely. "Parker—I want to know—why doesn't grandmother like my mamma, who is so sweet and dear?"

"Why, Miss Dorothy, what stuff you do talk! Why, my lady hasn't even set eyes on your mamma. So how can she not like her?"

"She has not seen her because she would not see her," persisted Dolly in her quiet, determined way. "You need not try to deceive me about it, Parker, because you can't. But I should like to know why grandmother did not like mamma, and why she was so angry with papa."

"Why, you see, Miss Dorothy, she had set her heart upon his marrying another lady, very rich and very beautiful too, and she was dreadful put about by his choosing for himself. My lady can't bear her plans to be crossed."

"Oh, that was it, was it?" said Dolly sedately. "I am so glad he married my mamma,

for there is no one in all the world so good or so beautiful."

"Now, Miss Dorothy, you must come to bed directly," said Parker, rising quickly; "I don't know whatever your grandmother would say if she heard us talking like this."

"I knew there had been a quarrel," said Dolly to herself that night; "and mamma wants me to make peace; but I don't think I know how."

CHAPTER VII. SUNDAY.

Dolly woke early on the following morning, and remembered that it was Sunday, and wondered how the day would be spent in the new home.

Sundays on shipboard had not seemed like Sundays at all. Indeed, Dolly could not believe that any Sundays could seem right, away from mamma, and her thoughts flew back to the far-off home, and she seemed to hear again a gentle, well-loved voice—

"And my precious child will not forget, I know, in the new home, the lessons she has learned in the old one. And if the teaching there is not quite so simple or so pleasant as it has been here, she will always try and remember, and help Duke to remember, what mamma has taught them, and be a faithful little soldier for Christ, as well as a little peace-maker for her parents."

How well Dolly remembered those words—words spoken with much tender feeling and earnestness, as she lay in her little bed on that last Sunday evening in India, only two days before the great ship was to bear them far, far away from home.

Dolly had hardly taken in their full meaning at the time; but she thought now that she understood them better.

She sat up in bed, clasping her hands round her knees, and looking straight out before her with her big grave eyes. She was thinking and wondering whether she had been doing as her mother had said. Had she been remembering the lessons she had been taught? Had she been helping to keep them fresh in her little brother's mind?

Dolly shook her wise little head as she asked herself these questions, for she knew that she had given very little thought, during these last busy weeks of change and travel, to any sacred teaching that she had received.

She had said her prayers, and read her little text every night and morning, and had coaxed Duke to do the same; but it was done mechanically as a part of the day's work, not as a something that would be a help and a comfort; and the child's thoughts had always been with the loving mother who had taught them to pray, not with the Heavenly Father to whom the prayers were addressed. The child was quite conscious of this, now that the matter was uppermost in her mind; and as she sat up in her little bed, she began to think of many things that she once had known and realized a little, but which had been driven from her thoughts of late by all the strangeness by which she had been surrounded.

"Mamma would be sorry if she knew," said little Dolly half aloud. "She wanted me to grow up good like she is; and she said that Jesus would be my friend if I would let Him, and that He would help me, and make me happy when I grew lonely or sad. I do often feel very lonely, and I have not been very happy since I came here; but I don't think I have told Jesus about it. I haven't asked Him to be my friend. Perhaps if I did, it would make this place more like home. Perhaps if I could be good and sweet like mamma, grandmother might love me. Perhaps if I could love God better myself, I could teach Duke to love Him too, and to be a better boy. I will try; for I

should like us to be good children, that mamma might be pleased with us. And I should like to love God more, because He is so good, and He loves us so much."

So Dolly got her little Bible and carried it back to bed, and read very earnestly until Parker came to dress her for breakfast.

"Why, Miss Dorothy, whatever are you doing, sitting up in bed like that! You'll catch your death of cold."

"It isn't at all cold this morning; Parker, look at the sunshine. And I am only reading my Bible."

"Well, I should have thought you'd have plenty of time for that before the day's out, without starting so early. Are you very fond of reading the Bible, Miss Dorothy?"

"I used to like hearing mamma read it and explain," answered Dolly candidly; "but I don't quite know if I am very fond of reading it to myself; but I want to be."

"Why, Miss Dorothy?"

"Because I want to be good."

"Well, I think you're a good child enough already as children go," remarked Parker, as she poured out the water for the bath.

"But there are two kinds of being good, I think, Parker," said Dolly very seriously, and she spoke slowly, as though it was rather hard to put the thought into words. "One kind is seeming good to people round, not being naughty or troublesome or saying angry words, and that isn't very hard to manage, I think; but the other is being good in God's sight—being good inside as well as out. That's the way mamma wants us to be good, and that's the way I want to be good."

"Well, Miss Dorothy, you do have the very oddest notions for a child that I ever heard; but there can't be any harm trying to be good. Will reading the Bible make you good, do you think?"

"I think it will help. Mamma reads the Bible a good deal, and she is very, very good."

Neither servant nor child spoke much during the earlier stages of the toilet; but as Dolly was having her hair brushed out and plaited, she asked suddenly—

"Parker, does grandmother read her Bible much?"

"Why really, Miss Dorothy, I can't say. She reads every day of course. What makes you ask such a question?"

"I was wondering whether she was good," answered Dolly thoughtfully.

"Of course your grandmother is very good," answered Parker with some severity. "Little girls ought not to have such thoughts about grown-up people."

"But, Parker," persisted Dolly, timidly yet firmly, "if grandmother is really good, why does she not like my mamma who is so very good, and has always tried to teach us to love her?"

"Now, Miss Dorothy, I can't listen to any more such talk. I never knew such a child in all my life—never. It's no business of yours, your grandmother's likes or dislikes, and you don't know anything about them. If you want to be a good child, the best thing you can do is to say no more of such things."

So Dolly held her peace; but she did not think the less for that, and with her silence was by no means a sign that she was satisfied.

She said her prayers very earnestly that morning, trying hard to enter into the full meaning of the familiar words; and when she went into Duke's room to hear him repeat his (for he had for some days declined to say them to any one else), she tried to embue him with a share of her own seriousness and purpose.

But Duke was in capital spirits that morning, and his head very full of his little black horse, so that Dolly's efforts at arresting his attention were not at all successful.

But a very p awaited Dolly th plate, on the br thin envelope, ad and well-loved h eat her breakfast read the first lett her mother; but read it to her, n the loving words must wait till she read it to herself.

So she carried soon as ever they and there she op written so clearly difficulty in readi kind mamma, to so plain for her!

And it was such ten only one weel two darlings. G eyes as she reac they were tears read the letter o trying to hear h word, and to pictu this first letter t

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But a very pleasant and happy surprise awaited Dolly that morning, for lying upon her plate, on the breakfast table, was a letter in a thin envelope, addressed to her in a well-known and well-loved hand. The child could hardly eat her breakfast for impatience to open and read the first letter she had ever received from her mother; but she could not trust any one to read it to her, no other eyes must rest upon the loving words it was sure to contain. She must wait till she was alone, and then try and read it to herself.

So she carried it to her own little bedroom as soon as ever they had finished their breakfast, and there she opened it and found the letters written so clearly and largely, that she had no difficulty in reading all that was there. Dear, kind mamma, to have thought of making it all so plain for her!

And it was such a loving, tender letter, written only one week after she had parted from her two darlings. Great tears gathered in Dolly's eyes as she read, she hardly knew whether they were tears of sorrow or of joy. She read the letter once and again quite through, trying to hear her mother's voice in every word, and to picture her expression as she wrote this first letter to her dear little daughter.

There was much in what she read to help her, much to think over; but there was not time for much thought then. For before she had been long alone, Parker came in to dress her for church, and Dolly hid away her letter carefully in her pocket, unwilling to trust it out of her own keeping for a moment.

They drove to church with Lady Temple. Duke did not at all relish the idea of going; but he had no choice given him, and so he sat in sulky silence opposite his sister, and would not answer when spoken to. Master Duke always resented greatly being made to do anything against his will. He did not mind church in India, when it was cool enough to go, and when he could always sit beside his mother; but to go with his grandmother was anything but to his liking, and he was proportionately sullen.

Poor Dolly, who always felt very grieved when Duke misbehaved himself, cast many imploring glances at him: but he took no notice of these, and remained obstinately silent.

"You had a letter from India this morning, I hear, Dorothy," said Lady Temple. "Is your father quite well?"

"Papa and mamma are both well," answered Dolly, "and they both sent their love to you."

Lady Temple made no reply. Dolly felt certain she was not pleased, and that it was the mention of her mother's name that had displeased her.

(To be continued.)

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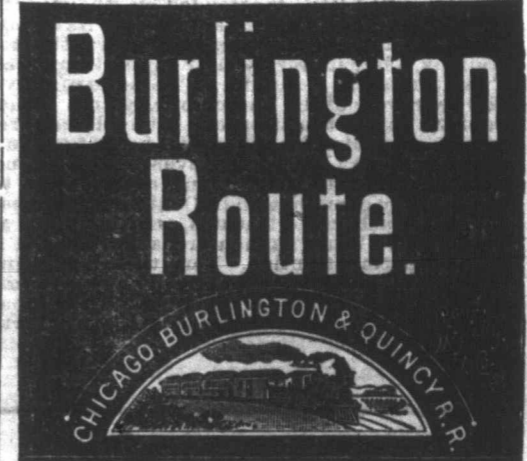
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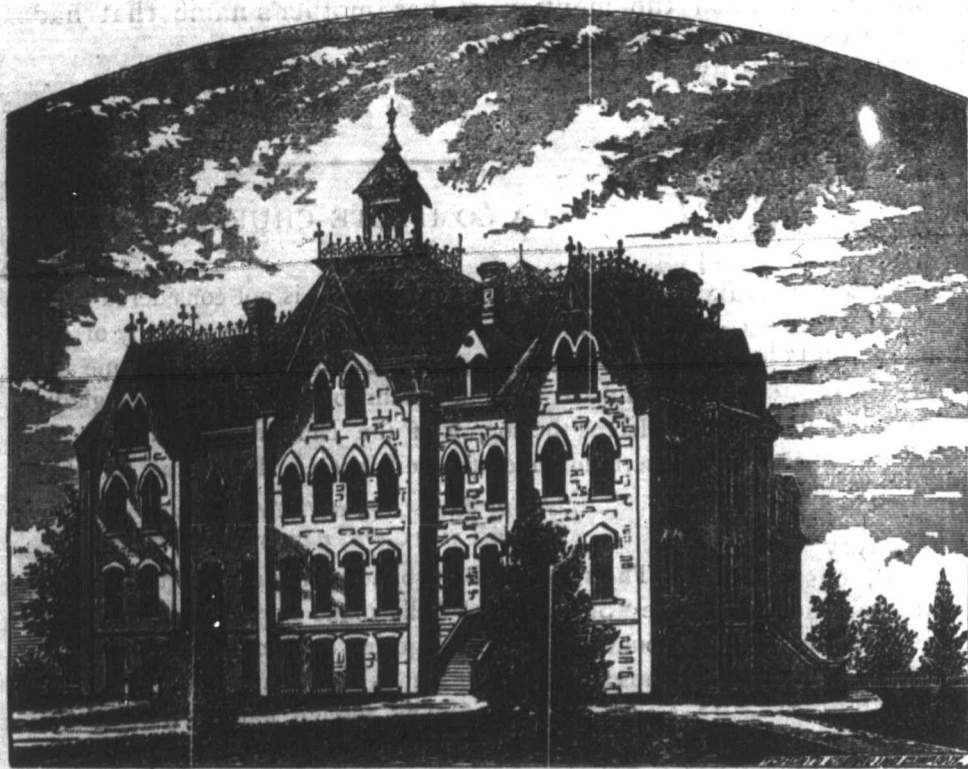
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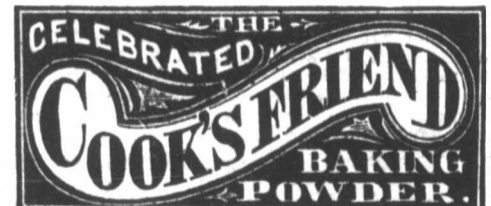
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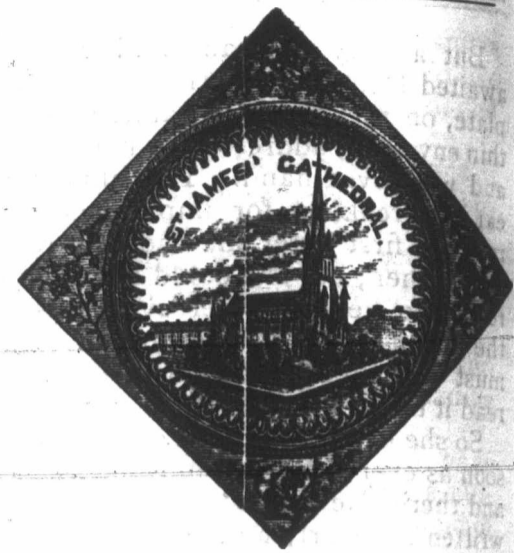
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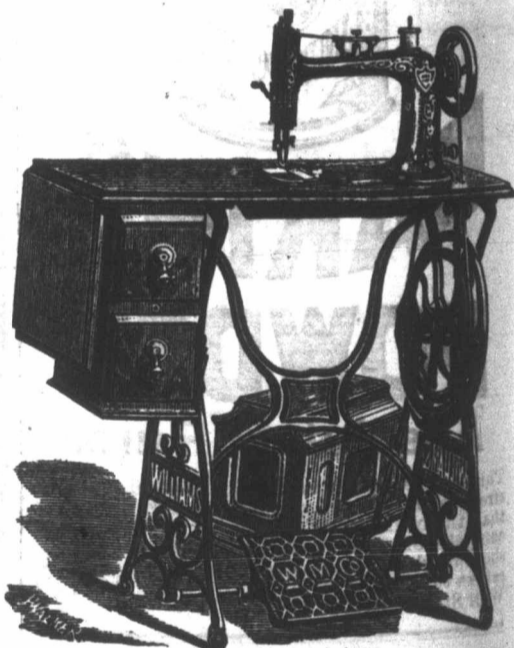
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