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THE WAITING CHURCH.

'Wait for the promise of the Father.'—Acts i. 4.

Lord, we wait. The sowers wait,
Spent with bootless toil;
Sowing early, sowing late,
On a stubborn soil.

Lord, we wait. The parched ground
Needs the softening shower:
Let the hardened hearts around
Feel its quickening power.

Lord, we wait. The tender blade
Needs the heavenly dew;
Shall its first fair promise fade?
Oh, its life renew!

Feeble faith, and waning love,
Hope that scarcely lives,
Wait the influence from above
That Thy Spirit gives.

Plead we not our Father's word?
Shall we plead in vain?
Lo, the prayer of faith is heard!
Lo, the gracious rain!

ABIDE IN CHRIST, AND YE SHALL FIND REST TO YOUR SOULS.

"Come unto me, and I will give you rest. Take my yoke upon you, and learn of me; and ye shall find rest to your souls."—MATT. xi. 28, 29.

Rest for the soul: Such was the first promise with which the Saviour sought to win the heavy-laden sinner. Simple though it appears, the promise is indeed as large and comprehensive as can be found. Rest for the soul,—does it not imply

deliverance from every fear, the supply of every want, the fulfilment of every desire? And now nothing less than this is the prize with which the Saviour woos back the wandering one—who is mourning that the rest has not been so abiding or so full as it had hoped—to come back and abide in Him. Nothing but this was the reason that the rest has either not been found, or, if found, has been disturbed or lost again: you did not abide with, you did not abide in Him.

Have you ever noticed how, in the original invitation of the Saviour to come to Him, the promise of rest was repeated twice, with such a variation in the conditions as might have suggested that abiding rest could only be found in abiding nearness. First the Saviour says, "Come unto me, and I will give you rest;" the very moment you come, and believe, I will give you rest,—the rest of pardon and acceptance,—the rest in my love. But we know that all that God bestows needs time to become fully our own; it must be held fast, and appropriated, and assimilated into our inmost being; without this not even Christ's giving can make it our very own, in full experience and enjoyment. And so the Saviour repeats His promise, in words which clearly speak not so much of the initial rest with which He welcomes the weary one who comes, but of the deeper and personally appropriated rest of the soul that abides with Him. He now not only says, "Come unto me," but "Take my yoke upon you and learn of me;" become my scholars, yield yourselves to my training, submit in all things to my will, let your whole life be one with mine,—in other words, Abide in me. And then He adds, not only, "I will give," but, "ye shall find rest to your souls." The rest He gave at coming will become something you have really found and made your very own,—the deeper the abiding rest which comes from longer acquaintance and closer fellowship, from entire surrender and deeper sympathy. "Take my yoke and learn of me," "Abide in me,"—this is the path to abiding rest.

Do not these words of the Saviour discover what you have perhaps often sought in vain to know, how it is that the rest you at times enjoy is so often lost. It must have been this: you had not understood how entire surrender to Jesus is the secret of perfect rest. Giving up one's whole life to Him, for Him alone to rule and order it; taking up His yoke, and submitting to be led and taught, to learn of Him; abiding in Him, to be and do only what He wills;—these are the conditions of discipleship without which there can be no thought of maintaining the rest that was bestowed on first coming to Christ. The rest is in Christ, and not something He gives apart from Himself, and so it is only in having Him that the rest can really be kept and enjoyed.

It is because so many a young believer fails to lay hold of this truth that the rest so speedily passes away. With some it is that they really did not know; they were never taught how Jesus claims the undivided allegiance of the whole heart and life; how there is not a spot in the whole of life over which He does not wish to reign: how in the very least things His disciple must only seek to please Him. They did not know how entire the consecration was that Jesus claimed. With others, who had some idea of what a very holy life a Christian ought to lead, the mistake was a different one; they could not believe such a life to be a possible attainment. Taking, and bearing, and never for a

moment laying aside the yoke of Jesus, appeared to them to require such a strain of effort, and such an amount of goodness, as to be altogether beyond their reach. The very idea of always, all the day, abiding in Jesus, was too high,—something they might attain to after a life of holiness and growth, but certainly not what a feeble beginner was to start with. They did not know how, when Jesus said, "My yoke is easy," He spoke the truth; how just *the yoke gives the rest*, because the moment the soul yields itself to obey, the Lord Himself gives the strength and joy to do it. They did not notice how, when He said, "Learn of me," He added, "I am meek and lowly in heart," to assure them that His gentleness would meet their every need, and bear them as a mother bears her feeble child. Oh, they did not know that when He said, "Abide in me," He only asked the surrender to Himself, His almighty love would hold them fast, and keep and bless them. And so, as some had erred from the want of full consecration, so these failed because they did not fully trust. These two, consecration and faith, are the essential elements of the Christian life,—the giving up all to Jesus, the receiving all from Jesus. They are implied in each other; they are united in the one word—surrender. A full surrender is to obey as well as to trust, to trust as well as to obey.

With such misunderstanding at the outset, it is no wonder that the disciple life was not one of such joy or strength as had been hoped. In some things you were led into sin without knowing it, because you had not learned how wholly Jesus wanted to rule you, and how you could not keep right for a moment unless you had Him very near you. In other things you knew what sin was, but had not the power to conquer, because you did not know or believe how entirely Jesus would take charge of you to keep and to help you. Either way, it was not long before the bright joy of your first love was lost, and your path, instead of being like the path of the just, shining more and more unto the perfect day, became like Israel's wandering in the desert,—ever on the way, never very far, and yet always coming short of the promised rest. Weary soul, since so many years driven to and fro like the panting hart, O come and learn this day the lesson that there is a spot where safety and victory, where peace and rest, are always sure, and that that spot is always open to thee—the heart of Jesus.

But, alas! I hear some one say, it is just this abiding in Jesus, always bearing His yoke, to learn of Him, that is so difficult, and the very effort to attain to this often disturbs the rest even more than sin or the world. What a mistake to speak thus, and yet how often the words are heard! Does it weary the traveller to rest in the house or on the bed where he seeks repose from his fatigue? Or is it a labour to a little child to rest in its mother's arms? Is it not the house that keeps the traveller within its shelter? do not the arms of the mother sustain and keep the little one? And so it is with Jesus. The soul has but to yield itself to Him, to be still, and rest in the confidence that His love has undertaken, and that His faithfulness will perform the work of keeping it safe in the shelter of His bosom. Oh, it is because the blessing is so great that our little hearts cannot rise to apprehend it; it is as if we cannot believe that Christ, the Almighty One, will in very deed teach and keep us all the day. And yet this is just what He has

promised, for without this He cannot really give us rest. It is as our heart takes in this truth that, when He says, "Abide in me," "Learn of me," He really means it, and that it is His own work to keep us abiding when we yield ourselves to Him, that we shall venture to cast ourselves into the arms of His love, and abandon ourselves to His blessed keeping. It is not the yoke, but resistance to the yoke, that makes the difficulty; the whole-hearted surrender to Jesus, as at once our Master and our Keeper, finds and secures the rest.

Come, my brother, and let us this very day commence to accept the word of Jesus in all simplicity. It is a distinct command this: "Take my yoke and learn of me," "Abide in me." A command has to be obeyed. The obedient scholar asks no questions about possibilities or results; he accepts every order in the confidence that his teacher has provided for all that is needed. The power and the perseverance to abide in the rest and the blessing in abiding,—it belongs to the Saviour to see to thee; 'tis mine to obey, 'tis His to provide. Let us this day in immediate obedience accept the command, and answer boldly, "Saviour, I abide in Thee. At Thy bidding, I take Thy yoke; I undertake the duty without delay; I abide in Thee." Let each consciousness of failure only give new urgency to the command, and teach us to listen more earnestly than ever till the Spirit again give us to hear the voice of Jesus saying, with a love and authority that inspire both hope and obedience, "Child, abide in me." That word, listened to as coming from Himself, will be an end of all doubting,—a Divine promise of what shall surely be granted. And with ever-increasing simplicity its meaning will be interpreted. Abiding in Jesus is nothing but the giving up of oneself to be ruled and taught and led, and so resting in the arms of Everlasting Love.

Blessed rest! the fruit and the foretaste and the fellowship of God's own rest! found of them who thus come to Jesus to abide in Him. It is the peace of God, the great calm of the eternal world, that passeth all understanding, and that keeps the heart and mind. With this grace secured, we have strength for every duty, courage for every struggle, a blessing in every cross, and the joy of life eternal in death itself.

O my Saviour! if ever my heart should doubt or fear again, as if the blessing were too great to expect, or too high to attain, let me hear Thy voice to quicken my faith and obedience: "Abide in me;" "Take my yoke upon you, and learn of me; ye shall find rest to your souls."

HOW TO FEED UPON THE WORD.

BY REV. J. MONRO GIBSON, D.D.

My dear friends, I have been asked to speak to-night, about the Bible, to those who have taken the first step in the Christian course—who have come to Christ, and accepted His gift of life. This is the first and most important step of all; and, if there are any here who have not taken that step, I call upon you to take it now. The Lord Jesus is waiting to bestow upon you His gift of eternal life. Will you not have it now?

Next in importance to life comes something to eat. Everything that lives eats; and, though life is more than meat, it is not much without it. When our Lord said, "Is not the life more than meat?" He did not mean us to think little of meat, but He meant to assure us that, having given the life, He would also give that which supports it. God does this for all His creatures in nature. He does it also for His children in the kingdom of grace. He has provided plenty for us to eat. Here it is (*holding up the Bible*); and right good food it is. Jeremiah said: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."

There are other books besides the Bible that have spiritual food in them; but this is the great storehouse. This is the original joint, and it is a

great deal better to do your own carving than to depend upon made-up dishes, however good they may be. The Bible itself, then, ought to be the main support of our spiritual life; and therefore I hope nothing more is necessary in order to show the immense importance of using it rightly. Your growth, your comfort, your health, your very life itself, depends on the use you make of it. May God teach us all how to feed upon His Word, so as to grow steadily and become glad and strong and useful Christians.

Spiritual Appetite.

The first advice I have to give you is this:—**BE SURE YOU KEEP UP YOUR APPETITE.** A good appetite for breakfast is a grand thing. How it sets you up for the day! And it is just as grand a thing to have a good spiritual appetite. "Blessed are they that hunger and thirst after righteousness." Make sure of that blessedness; for you can make sure of it. You cannot always make sure of the other appetite, and He must keep it up. But, then, we must be in earnest ourselves, or else we shall soon stop praying as well as reading. So the great thing is how to keep up our earnestness. Just a word about that.

Your appetite for the Bible will not keep up unless you find it interesting. You may read a chapter day by day as a matter of duty for awhile, but that will not continue long. You will never get the good of it, nor will you keep at it unless you find it interesting. Well, when is a book interesting? Sometimes because of its subject. See how everybody keeps reading about General Gordon. Why? Because of the interest of the subject. Now, the subjects of the Bible are the most interesting of all subjects. There is a whole gallery of heroes in it, more or less like General Gordon, and in the centre of it there is the life of the great Hero of all history, with whom no one can be compared—"Jesus of Nazareth."

The First of Books.

Sometimes it is the style which makes a book interesting, not so much what is said as how it is said; and we like to read such books for the same reason that we like to look at beautiful pictures, because they are works of art. Here, too, the Bible is not one whit behind. Its general style is a model of beautiful straightforward simplicity, and then, all through it, you will find passages of exceeding beauty and grandeur; so much so, that if they were in any other book than the Bible, our literary men would never be done admiring them.

Other books, again, are read for the interest of the object. Here, for example, is a medical book. There is no interest in the subject except for a professional man. It is very dry; there is nothing attractive in the style. But if you have some terrible disease, and you believe that by reading this book you will find the way to get rid of it, nothing could be more interesting to you. Or, to take a commoner illustration, a bill of fare is very poor reading—very poor reading for the subject or for the style, especially if it be in French; but it is very interesting, notwithstanding, when you are hungry and waiting for dinner. That is the interest of the object. Now, it is this last interest that we have mainly to depend upon. I do hope you will all get more and more interested in the different subjects of the Bible. I hope you will all see more and more of its grandeur and beauty. But what we have to depend upon to bring us back and back to it is the interest of the object, our longing to get good from it, to get healing for our spiritual diseases, comfort in our troubles, help in our difficulties, and grace to go on from strength to strength, until at last we appear before God perfect in the heavenly Zion. And, remember, if we seek we find, and when we find, we are eager to seek again. That is the way to keep up the interest. But if ever your appetite begin to fail be alarmed. Betake yourself at once to earnest prayer, and give yourself no rest until it come back as keen as ever. May God give us each day not only our daily bread, but a great hunger for it.

Wise Reading.

The next advice I would give you is:—**CHOOSE THAT WHICH AGREES WITH YOU.** We all do it for our bodies, if we have sense; and why not for our souls? There is "milk" for babes, and "strong meat" for men, in the Word. If you were to feed a baby with beefsteak, and keep at it, the baby would die. But that would not prove that beefsteak was not good to eat. Do not be astonished, then, if you find a good deal in Scripture that you cannot yet digest.

There are hard things in the Bible, many of them; but why should you seek them out? That is what the infidels make it their business to do. They know the hard, dark parts, and nothing else. What would you think of the man that had a good sole or haddock set before him for his breakfast, and, instead of eating that which was good for him, insisted upon choking himself with the bones, and then said, "That fish is not good to eat?" You show them a fine ripe peach hanging on the Bible tree, and they stick their fingers into it, and scatter all the juices, until they get at the stone; and then they say to you, "There, is that good to eat?" Never you mind them. Eat you the peach, and let the stone alone. You may depend upon it, it is of some use, or it would not be there. The great Pascal, in his "Thoughts," says, "There is as much light in the Scriptures as will satisfy those who love the light, and there is as much darkness as will satisfy those who love the darkness." See that you love the light, and you will get plenty of it. Begin with that which you can digest; and by and by you will be ready for the rest.

Then there is plain fare in the Bible, and there is what may be called fancy fare. Make sure of plenty of the substantial. Do not go into very minute details about the Tabernacle and its types, nor dive into the mysteries of the Song of Solomon, until you are well acquainted with Matthew, Mark, Luke, and John. Necessaries first, luxuries afterwards. It is all good; but plain substantial fare, good bread and butter, is what we need first.

How to Read.

This brings up the *order* of reading. What shall it be? Some people have no order at all. They open the Bible just where it will open, and take any passage that turns up; which is just as if a man were to blindfold himself when he sat down to dinner, and help himself to whatever came first, a spoonful of salt, perhaps, or a mouthful of vinegar. No, no; we must have some order.

Shall it be, then, right on from Genesis to Revelation? That is a very good way to study the Bible; but not the best way to feed on it. Some people think that it does not matter where you are reading so long as it is the Bible. They think a chapter of names in Chronicles is as good as the fifth or twenty-fifth of Matthew. But you may be sure they are mistaken. It is perfectly true that you may sometimes get very sweet picking off a bone; and you may learn very beautiful lessons in some of these chapters of names; but then they are somewhat hard to discover, and certainly you cannot get in such a place what the Americans call "a good square meal;" and that is what we want.

"Topical" Study.

Shall it be what is called the "topical" method, taking some topic, such as faith, righteousness, and so forth, and searching out, by means of a Concordance, the passages that bear on it? This is a very good way for preparing a Bible reading, and for studying particular subjects; but it requires one well versed in the Scriptures to do it safely. It is very apt to mislead those who do not know much about the Bible. One day my boy came home from school in great glee, saying to me, "Papa, I have got into miscellaneous!" "What does that mean?" I said; "I do not understand it." So he brought his book to me, and he showed me how he had gone through addition,

subtraction, multiplication, and division, and had got into "miscellaneous" a mixture of them all. Now that was all very well. But supposing the teacher had pitched him right into "miscellaneous" before he had gone through the others, what a mess he would have made of it! I hope you will all be able to study the Bible topically, but you cannot do it safely or to advantage unless you are careful to study whole books, especially the more important ones, and know not only the passages that the Concordance finds out for you, but the whole setting of them, what goes before and what comes after, and the bearing they have on the object the writer has in view.

I come back, then, to what I said before, that for those who wish to feed upon the Bible the best thing is to take first that which is simple, necessary, and substantial; and, happily, what is necessary is also simple and substantial, just as it is in our every-day food. And on this principle the first place must be given to the Gospels in the New Testament and the Psalms in the Old, though we must not, of course, neglect the biographies and histories, the letters and prophecies, of the Old and New Testaments, taking in each case the simpler parts first, and then those that are more difficult.

Read, Mark, and Digest.

But I wish to get my third point. The first was, be sure to keep up your appetite; the next was, choose that which agrees with you; and now I come to the third, which I may put in familiar words:—"READ, MARK, LEARN, AND INWARDLY DIGEST." *Read*, of course; but reading will not be enough, you must also *mark*. You must notice what you are reading, especially in the more familiar passages. You are exceedingly apt to let the mind slip over the familiar passages, and not get a single new thought out of them. Be sure to mark as you read. It is a good thing sometimes to mark with a pencil, but be sure you mark with your mind. And then *learn*, not necessarily the words, though that is a good thing, but the lessons. We should always keep in view the purpose of the reading, and to do this we should keep in our hearts all the while these two prayers: "Lord, what wouldst Thou have me to learn?" and that other, "Lord, what wouldst Thou have me to do?" "Read, mark, learn, and inwardly digest." After you have finished your dinner you have not done with it; you do not leave it behind you; you carry it with you to your work, and meantime it gets turned over and over in your stomach and digestive apparatus, and gradually it passes into your life. So in the same way, after you have read your portion of Scripture, you are not to leave it behind you; you are to carry it with you to your work, turn it over and over and over in your mind, bring it close to your heart, and keep it working there, and little by little it will pass into your life. That is the true way to "learn by heart;" not simply to learn the words, that is learning by rote; but to let the substance of it pass into your heart and life, that is learning by heart. "Read, mark, learn, and inwardly digest."

The Psalms.

This applies, of course, to every part of our reading. But now I wish to say something, very briefly, about the different parts, and first the Psalms. The Psalms are the simplest of all reading; perhaps we may speak of them as the soup in our bill of fare, easily taken, very good for invalids, and yet not to be bolted down, but to be sipped slowly, so as to get the flavor. That is the reason why it is so good to *sing* the Psalms. I was glad Mr. Moody gave out that hundredth Psalm. Do you not think that we Scotch people know what is good for us when we like to sing the Psalms occasionally, even though the version in which we sing them be rough, and rugged, and old-fashioned, like the grand old Psalms themselves? And then let me recommend you to mark your favorite Psalms. What you like best is generally best for you, that is, if you are in good health; and so it is with the Scriptures. So,

when you find something that is particularly delightful and satisfying, mark it, and come back to it again and again and again.

The Gospels.

Then the Gospels: these need a great deal more thinking than the Psalms in order to get the good out of them. If the Psalms are the soup, the Gospels are the main joint, and they need some carving to begin with. The division into chapters and verses is an attempt to carve; but the carvers, unfortunately, did not always know the joints, and sometimes they cut right through the bone. In this regard you will find the Revised Version very helpful by its division into paragraphs. And let me advise you to take it piece by piece, each piece of convenient size, so that you can easily manage it. A little at a time, well eaten, and thoroughly digested, is far better than a long chapter bolted down, or, as is too often the case, not taken in at all. The eye is just run over it, the heart gets no nourishment, and you could scarcely tell at twelve o'clock in the day what chapter it was that you read in the morning. I would far rather have two or three verses read, marked, learnt, and inwardly digested, than whole chapters run over in that careless kind of way.

Two Great Lessons.

Then, when you are reading the Gospels, let me recommend you always to look out for the two great lessons to be learnt in the life of Christ; the first of these, what God is, the second, what man ought to be. Jesus came to tell us who God is, and what He is, and how He feels towards us, and how He treats us. Always be on the look out for lessons on that subject in the life of Christ, and so when you read about the poor leper who came running up to Him and saying, "Lord, if Thou wilt Thou canst make me clean," watch what He does, because whatever He does to the leper is just what God will do to you. He immediately puts forth His hand, and touches him, and says, "I will, be thou clean." Then, again, when you see the Saviour standing on the stormy lake, and lifting up His voice to the waters, and saying, "Peace! be still," and "immediately there is a great calm," that is just what the blessed Lord will do to you; when the waves of your spirit are agitated, and you in your trouble and your fear come to Him, He will speak the word and say, "Peace! be still," and there will be "a great calm." And when you see Him agonizing in the garden and dying on the cross, you see not merely a love that was felt and shown eighteen hundred years ago, but you see the love of God to you now; you see what God is, and how He feels towards you now. Always be on the look out for that lesson, as you read the Gospels, that you may learn what God is, and how He feels to you, and how He wishes to pardon, and save, and bless you.

And then do not forget the second lesson—to learn what man ought to be. The Lord Jesus has "left us an example, that we should follow His steps," and wherever it is possible for us to follow we should "come after" Him.

Sacred History.

A word about the history and biography. This covers a large part of the Bible, and so it must be important. We all know the importance of teaching by example, of which these histories are full. Now the study of history in the Bible will take time, and I hope you will give time to it. If you cannot get time through the week, take it on Sunday; and if you were to spend say a couple of hours in this way every Sunday, you would be astonished to find how fast you would become acquainted with the sacred history; and study it as you would any other history, so as to get a connected idea of it, and to follow and understand the whole course of events. And as you read, always be on the look out for helpful passages, and put a pencil mark beside them, and come back and back to them, so as to

get again the help you had the first time, and whatever new help you can get, for it is not one, or two, or twenty drawings that will take you to the bottom of a Bible well.

The Epistles.

Now a word about the Epistles. Never forget that they are letters, and that they are to be read like any other letters. You must know who the writer was, it you can, and who the person or the persons to whom the letter was written. And then, of course, you will read it straight on from beginning to end, if it is not altogether too long. If you receive a letter from a friend, even if it is a long letter, you do not read a few sentences of it to-day, and then lock it up and read a few sentences of it to-morrow and a few sentences the next day; you read it straight through to get a general idea of it, and afterwards you come back to particular passages. So should we do with the letters of the New Testament; we should read them through, especially the shorter ones, and get a general idea of them, and come back and study the particular passages.

Alongside of the Epistles in the New Testament you might perhaps put the Proverbs in the Old. These give us practical wisdom from the Old Testament point of view, as the Epistles give it from the New Testament point of view.

The Prophecies.

And now we come to the prophecies. They occupy a large portion of the Bible, and therefore must be important; but remember that the greater portion of the prophecies are not predictions. A great deal of prophecy is just what we call preaching, only it is most powerful preaching. Sometimes it is like a trumpet or a clarion, to rouse men from the sleep of sin, and call them to "awake to righteousness." Sometimes it is like a sweet flute or Æolian harp, to comfort and soothe the sorrowing spirit. Let us seek out that music, and delight ourselves with these heavenly strains.

As to the predictive prophecies I should like to say much, but I can only give some broad hints. In the first place let us be sure that we keep before our minds the great event to which prophecy points, the Second Coming of the Lord. Let us keep that in our minds and hearts, and always look forward to it as the goal of all our hopes. So far in general; and now in matters of detail, I have three counsels to give:—

The Coming of the Lord.

1. I do not go "into miscellaneous" here. Do not trust to a Concordance and a haphazard string of passages. Study the prophecies right on, and do not be quite sure about all that is in the book of Revelation till you come to it in the right order.

2. Do not study to gratify curiosity. The prophecies were not given to gratify curiosity, they were given to build us up in faith, and hope, and love, and in preparedness for the Lord's coming. And especially remember what our Lord said to His own disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Only remember that we are always to be waiting, always ready: for we "know not the day nor the hour wherein the Son of man cometh."

Weak and Folly of Heart.

3. "Be not wise in your own conceits." I apply that, of course, to myself as well as to all others. I am quoting the passage, or I should have said, "Let us not be wise in our own conceits." Remember that prophecy is very difficult. Let us not be quite sure as to all the details of it until—well, the question is whether we should ever be quite sure about all the details of it. Those who have studied prophecy most thoroughly are likely to be the most modest with regard to their ability to interpret the difficult passages. If ever any of you should be disposed to insist that of course you are right,

that of course the Spirit of God is with you, though that means that He is not with others who are just as diligent and just as earnest as you, then regard it as a temptation of the evil one. You may be sure that, if you have feelings like that in your heart, the Spirit of the Lord cannot be with you, because wherever the Spirit of the Lord is, there is humility, there is modesty. The Saviour says, "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart." And if any man is not "meek and lowly in heart," the Spirit of Christ is not in him.

May the Lord keep every one of us from all pride and self-conceit; may He save us from all self-will and selfishness of every kind; so that "as new-born babes we may desire the sincere milk of the Word, that we may grow thereby," "unto the measure of the stature of the fulness of Christ," and so may be ready for the "strong meat" which there is for strong men, and become not only "wise unto salvation," but "thoroughly furnished unto all good works!"

The Lord make every convert here an earnest, humble, loving, patient, persevering student of this blessed Word, in which we all rejoice, which is indeed a light unto our feet, and a lamp unto our path, and, next to the Son of God and the Holy Spirit, Heaven's greatest gift to man.

British & Foreign News.

ENGLAND.

RELIGIOUS TRACT SOCIETY.

This Society celebrated its Eighty-fifth Anniversary under the most encouraging auspices. From the report and various addresses we make a few striking and instructive extracts.

THE GREAT WORK.

The number of new works published during the year has reached 707, of which 209 were tracts. The issues from the depot have been 75,721,360, including 30,197,350 tracts. The trade receipts of the year have been 189,631*l.* 15*s.* 1*d.*, an increase on the past year of 6,671*l.* 9*s.* 1*d.*. It is matter of great thankfulness to the Committee, that at a time of great mental activity, and in the face of largely increasing competition, there is a greater demand than ever for publications which, like those of the Religious Tract Society, adhere without deviation or compromise to the evangelical verities of Scripture, enforcing them upon all classes and ages, and allying them with every form of literature.

In connection with the missionary work of the Society, it was thought advisable at the commencement of the year to issue a special appeal. Partly through the generous response to this appeal, partly also through an increase in the number of legacies, the benevolent income of the Society has risen to 21,057*l.* 18*s.* 3*d.*, including contributions from auxiliaries, with subscriptions, donations, and legacies. This shows a total increase of 6,233*l.* 13*s.* 2*d.*. Part of this will be applied to large special grants for missionary purposes in India and China. The receipts from all sources, including interest on investments and last year's balance, have been 212,906*l.* 0*s.* 9*d.*, showing a total increase of 11,640*l.* 13*s.* 4*d.* on last year's return. The expenditure of the year in the missionary operations of the Society at home and abroad has amounted to 48,878*l.* 14*s.* 5*d.*, of which 11,462*l.* 4*s.* 11*d.* has been repaid by the recipients of grants at reduced prices, leaving a balance of 37,416*l.* 9*s.* 6*d.* to be met by the Society; or a sum exceeding its total benevolent income by 16,358*l.* 11*s.* 3*d.*. This sum has been provided from the trade funds, from which the expenses of working all departments of the Society, in its business and its missionary work, have also been defrayed. It cannot be too distinctly borne in mind that, as a publishing institution, this Society not only meets its own expenditure, but leaves a large surplus from year to year to be employed in directly missionary operations, chiefly by grants of money and paper to foreign societies, and of publications in home and foreign fields.

THE WORK OF A TRACT.

He had been very much struck with something he heard when he was travelling from California to New Zealand. He was accompanied by two missionaries who were going to Japan. They told him that some

years previously a young lad in that country, a native, met with a tract. It contained the first news that he had ever heard of Christianity. He knew nothing whatever about it, but this tract awakened his curiosity to know what Christianity was, and so intense did his desire become that he smuggled himself on board a ship which was going to Boston in America, and there he landed a perfect stranger. The captain of the ship became interested in him, and told his story to a merchant in Boston. The merchant had him trained in a good school and then sent him to college. The result was that the lad was completely converted to God, and became actuated by a desire to go back to his own country to carry the Gospel there. He was told that if he did so he would lose his life, for the law of Japan then was that anybody who embraced Christianity would be beheaded. He said, "I may; but I have been to the Lord Jesus and I have told Him to have that law altered, and I believe He will have it altered." Strange to say the law was abolished, and through the influence of the American Ambassador. (Hear, hear.) Well, the young man went to Japan and preached the Gospel there, and he who was at first influenced by a single tract was now at the head of a large institution, where there were upwards of a hundred young men training for the Christian ministry. (Cheers.) In conclusion, the Chairman said he trusted that the Society would see even better and brighter and more glorious days than ever before. The world was all before it, and it had the promise of God to stimulate its efforts. (Cheers.)

THE ANTIDOTE TO INFIDELITY.

We are a reading people, and much good might be got out of the fact. But while he bore that in mind, he remembered another; namely, that go where one would the emissaries of evil were sowing the tares just as fast as Christian people were trying to sow the wheat. He would not make reference to any efforts put forth by the adversary at home; but he found that in Calcutta a native paper called the "Anti-Christian" was published. In Madras there was another of similar stamp, called "The Thinker," and every effort was being made to poison the minds of the natives against Christianity. In one list alone was put forth thirty-three books by Bradlaugh, nineteen by Mrs. Besant, sixteen by Ingersoll, and fourteen by Foote, besides Payne's "Age of Reason," and other works. On the other hand, there was much to encourage the advocates of Christianity, as regarded the willingness of the people to listen to teaching concerning Jesus Christ. He had been very much struck with it. From India, one of their missionaries, writing for tracts, said, "Let the name of Christ be printed on the title page of every book. We have now arrived at that stage in Bengal when the name of Christ is more of a recommendation than otherwise." That was striking testimony, and what was true in India was also true to some extent at home. He had been greatly ashamed by the fact that those who had not yet believed were beginning to find out that there was a difference between Christ and modern Christianity. It had been the selfishness and negligence of the Christian Church which had retarded the success of their efforts in the world. What remarkable testimony was that of a pantheist who wrote: "The power of the love of Christ is a revelation, and what makes Jesus dear to me is the sweetness, the plentitude of His compassion. It is the moral greatness, the rich and tender affection, the overflowing brotherliness by which I am attracted." And when that testimony excited surprise in some quarters an avowed atheist wrote to one of the newspapers in the these terms: "I endorse the words unreservedly, atheist as I am. Many secularists have a hearty and real admiration for the man Christ, the social reformer, the friend of the poor and the oppressed." These expressions of opinion are important. The Church was living in times when if it made profession of Christianity and had not its power it would be found out. The world was becoming anxious to know more about Christ, because it had learned in some degree to love His character, and this Society was doing its noble best to meet all demands. Reference had been made to the "Present Day Tracts," and he could not but express his gratitude strongly to the Committee for that grand series of publications. There was no doubt that Christian people had been in danger of shutting their eyes to the fact that many good people round them were troubled by questions about religion. There was no use in saying, "We must not think about it." That would do harm rather than good. Scepticism was in the air, and men would think about it and discuss it. Christians ought not to be over timid in the matter. There could not be contradiction between true science and God's truth. Let them remember what Dr. Duff in India said—"It is characteristic of truth that it is never really in discord with anything else that is true, whatever it be;" and John

Milton used these words: "Let the winds of doctrine blow from every quarter. Surely it were to act injuriously if we were to distrust the power of truth." The tree should be judged by its works; and he would like to make a comparison between two Americans, Moody and Ingersoll. Moody could point to drunkards reformed. Moody could point to homes made happy; but what had Ingersoll to show. Against the teachings of such men as Ingersoll, one of the best things they could do was to circulate the publications of this Society. If they could more and more disseminate such literature, they would be doing a great work for God and His Church. He begged Christian people to have faith in God, for they had lately been apt to give way to despair. The first line of the hymn sung that evening was "Stand up! Stand up for Jesus!" and the next one was "The strife will not be long." In one sense their strife would not be long; yet in another sense it was very long, or so it seemed to them. But they must be patient, remembering that God was patient because He was eternal. When they looked abroad into society and saw the prevalent evils, and when they watched the missionaries labouring in some cases without much apparent result to their efforts, they might say with the Psalmist, "My strength hast Thou weakened: my days hast Thou shortened. Oh! my God, take me not away in the midst of my days." Nevertheless, the Lord's will must be done; Jesus was the same yesterday, to-day, and for ever; and after all He would take His time in the accomplishment of His great end. People were learning now to see how God worked in the past. It was not that He worked by an omnipotent exercise of power. His power was combined by wisdom; and He left man to reap the profit of experience. At one time they were afraid of astronomy and geology. Why, these were the heritage of the Church. When we saw how long this world was being prepared for the habitation of men, and how in our own individual history God worked day with us, disciplining us and preparing us to be His temples, we ought to learn the lesson in regard to the Church which was to be the dwelling place of the Holy Spirit for ever, that such a habitation was not to be built in a day. They must have patience, and never distrust the final conquest of God's kingdom. When it came, he believed that this Society as a humble handmaid under God would largely have contributed to that glorious end.

NO GOODY-GOODY BOOKS.

Therefore it was necessary that their supporters should cheer them and show interest in them and keep up their enthusiasm. A piece of red tape and mere formalism could not do the work of this Society, and therefore the staff should be so encouraged that they would grow fresher and younger and more enthusiastic year by year, and make the Society more prosperous in the future than in the past. The editors and the Committee stood in a very difficult position. Behind them was a great constituency of subscribers, with whom they must not get out of touch. In front of them were the eager faces of the children, the dull, stupid faces of ignorance, the keen, sneering eyes of unbeliever. They were bound to remember the old traditions and respect even the prejudices of their subscribers. They must beware that they did not publish books which would offend that great body. But at the same time they must consider the other class with whom they had to deal. The readers were saying "We are not going to read dull books, stupid books, or goody-goody books. We want lively, clever books, which are abreast of the time." It was always the young who were abreast of the time, and sometimes a little ahead of it. But as they grew older they generally got tripped up by the cares of life, and even fell behind the times; and perhaps therefore it was as well that in their youth they should be pushing forward. He asked the Committee not to allow the conservative feeling of the subscribers to be more than a useful drag upon them. They had to meet readers who were not like the subscribers. They had to meet unbelievers, and their supporters who sat quietly at home in safety and comfort must not manacle those who were doing their work, and who were trying to bring the outcasts into the fold of Christ. The Executive had been doing their very utmost, not merely to continue the old pathways, but to strike out new roads of usefulness. They had been enterprising. The "Present Day Tracts" had given a higher literary and theological standing to the whole Society. They were on the right path. They knew that the best apologetic for Christianity was just an adequate exposition of the Bible. It was not knocking over infidels. When you had knocked over a thousand you would find another thousand needing the same process. It was not bandying clap-trap arguments at secular meetings. He supposed that must be done; but the real defense of Christianity was the exhibiting of the Master's spirit and of His love; and

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everything that made the sacred contents of God's Book intelligible, luminous, and full of reality was a contribution to Christ's kingdom, which the Master did not undervalue, and for which the supporters of this Society did not pay dearly when they gave their money to have it done. And when they considered the kind of literature to be issued by the Society they must not grudge the milk for babes, but they must remember that grown men wanted strong meat. The religion of Christ was not merely a matter of feeling but of intellect also, and they must have doctrine in their religion. He ventured to say that there was a demand growing day by day for intelligent explanations of Christianity; not for mere pathetic entreaties, but for understanding of the mind as well as appeals to the heart. The denial of our time was not the old, heartless, superficial denial of bygone days. It was a denial full of fear, of wonder, and of questioning. Those who doubted had discovered that it was not enough to refute Jesus; they had got to replace Him; and for their sake as well as for the sake of the multitude, the hands of this Society should be strengthened.

TRUE CATHOLICITY.

Three centuries and a half ago Tyndale's New Testament was burned in St Paul's churchyard. To-day the premises of the Religious Tract Society stood there. Out of the ashes of Tyndale's Bible had grown that stately tree whose leaves were for the healing of the nations. What a wonderful organization the Society was! It was a greater classical scholar than Professor Max Muller, for it spoke in 166 languages and dialects.

In fact, it was a greater linguist than the men of Pentecost. He was delighted with the Catholicity of the Society, for all denominations were united in it. He had thought of making a quotation from the 11th chapter of Isaiah referring to the wolf dwelling within the lamb. He thought, however, that it would not be safe to do so, and he wished to explain that in his opinion there were no wolves present or past on the Committee, and that he had decided that it would be far better to class all his brethren among the lambs. The Society might well be called the international professor of religious literature; and in this age such an instructor was essentially necessary to lead man to the higher heaven of his religious nature. In his primitive state man lived upon roots, and fruits, and water. He was then a vegetarian and teetotaler combined. Now the five continents could barely supply his appetites. It was the same with the demand for literature, and the Religious Tract Society must try with redoubled energy to supply the nation. It would never do to allow the devil to supply England with literature. In God's name they must retake the press from the camp of the Philistine. "A tract," somebody might say, "a pamphlet, a single text! Why not hurl a volume at the enormous sins of the age?" Ah! but the slings and stones were stronger than the sword of Goliath. Ignore not the little tract, for it combines the simplicity of the child with the profundity of God; and Satan feared the tract much more than the bulky, uncut volume. These voiceless gossellers had an influence beyond all human computation. They were just the things for this busy age. It was an age of literary Liebig's, who believed in boiling down, and these simple, well-condensed religious books were just what were wanted. In the stores of the Society there were all these things from the leaflet to the commentary, and they might well call it the universal provider. Since its formation the Society had sent out 2,300,000,000 publications. What a power for good! What a vast constituency! What a sowing of precious seed! Surely it had not fallen upon naked ground. He admired the energy of the Society, believing that if a railway to Georgium Sidus that night, the first train thither would be the bearer of a very substantial parcel from 56, Paternoster Row. He felt assured that the Religious Tract Society gave more annoyance to the Evil One than all the other societies combined, because it met him in the most unlikely corners and gave him a blow when he expected to have everything his own way. These tracts entered dens where the spoken word would never be received, and the fact was that home mission work could not be carried on without the help of this great institution. The poison of atheism and sensuousness was in our public streets, and it was necessary that the antidote should be supplied in an equally wholesale manner. There was no great cause for surprise in this state of things. Any fool could make an iconoclast, a breaker down, a masher. He could destroy a marble statue, but a Phidias was required to carve it. A beast could trample a flower, but God only could make it. There were people who would set their torches to the throne of Jehovah if their little arms could only reach it. When such a spirit was abroad, how urgently necessary it became to support with liberality, and enthusiasm, and prayer a Society like this. It had numberless good points.

He and many others were thankful to it for the noble position it took in connection with the Luther Commemoration. It was all very well to say, "Be liberal and catholic:" but they must be on the *qui vive* against the Church of Rome. For with eye of lynx and foot-fall like the stag's it made its way into our boards and into our national and social life; and into our homes, in the garb of governesses. As long as Rome cried out, "The Pope first and the Queen second" they must oppose it, for it struck at the supremacy of the British Crown. A Popish dignitary told them in London only last week that the desolations of England were not for ever. And what were the desolations of England according to his Eminence? The Religious Tract Society was one of them. The Bible Society was another. Our other religious societies were included. Our cathedrals, our churches, our chapels, our Sunday-schools, our prayer meetings—these were the desolations of England; and his prayer that night was that they might continue till Rome saw her errors and Christ came to His Kingdom. These the desolations of England! They were her brightest gems. If people wanted to see desolations of the blackest type let them visit the peasants of Italy, the rustics of Spain, the priest-ridden people of the south and west of Ireland. The horrors of the inquisition and the infernal butcheries of St. Bartholomew—those were the true desolations. In view of such facts vast numbers of Englishmen were grateful to the Society for taking the noble Protestant stand which it had taken at a period like this. Its tracts had already entered Rome, he was glad to say, and like the wooden horse of Troy they were the forerunners of victory.

The hon. secretaries of the Church of England Funeral and Mourning and Reform Association express themselves as grateful for the excellent example set at the burial of the late Bishop of Ripon. The coffin was borne to the hearse by the sons and other near relatives; only relatives and immediate friends assembled at the house of mourning; heads were uncovered as the procession passed; humble friends bore the coffin from the hearse to the church, and thence to the grave. The grave was adorned with flowers, ivy and moss. The whole ceremonial was marked by extreme simplicity.

A movement, likely to prove of great service, was initiated at a recent meeting of the London School Board. A letter was read from Lord Brabazon offering prizes to the amount of £174 10s. to be competed for within twelve months by teachers and scholars—for teachers, fourteen prizes ranging in value from £20 to £5, and for scholars twenty-one prizes ranging in value from £2 to 10s.—with a view to the encouragement of the teaching in the Board schools of (1) cookery—artisan and sick; (2) hygiene—the laws of health and sanitation, and of first aid to the wounded; (3) gymnastics for boys and calisthenics or Swedish gymnastics for girls. The letter was referred to the School Management Committee for consideration and report.

A distressed correspondent writes the following lugubrious letter to the ritualistic *Church Times*:—"Sir,—The following extract from a letter just received from Rome will have a melancholy interest for your readers. The re-union of Christendom is indeed past hoping for so long as Bishops in Scotland and Canons in Italy persistently cut from under our feet the only ground on which it could take place. Canon Basil Wilberforce preached the Three Hours at the English Church . . . but we are all much vexed to hear that on Easter Day he preached at the Presbyterian Meeting House for the second time. What am I to say to Roman Catholics who throw these things in our teeth, when the son and brother of a Bishop, and holding his position, goes hand and glove with the Dissenters? No wonder they say we are no better than one of the sects."

By the pen of Miss Rosalind Marryat, the Sanitary Aid Committee have, in the May number of *The Nineteenth Century*, shown the need there is for their operations in and about London, and the effective services they are rendering to the unprotected poor. So far as the description of the evils present is concerned, the paper is but a repetition of the sad story of urban misery already made known so widely by other writers. The "six-roomed tenements, let off to six distinct families;" the holes through the floors patched over with the frail protection of brown paper; the one black, uncovered water-butt, containing, together with oyster and winkle shells, unwholesome fluid, to supply the wants of seven families; the menagerie of "twelve gentlemen's dogs," besides chickens, ducks, pigeons, rabbits, and a donkey, kept in a crowded

court; the drinking cisterns built right over closets; the family of eleven living in a small dark basement kitchen; the single tenant who lets out her room to twelve lodgers every night; the "dossers" who make their beds on the stairs; the one closet for fifty people; the untrapped and broken drains beneath the very floors on which children sleep, and the comparatively mild nuisance of the manure—heaps ten-feet high in the cab-mews—with all of this the public by this time is painfully familiar. It is some comfort, sickening as the story is, to think that the worst about it is being told. It is still greater comfort to find that, without waiting for the tedious suggestions of a Royal Commission, a humane association like the "Sanitary Aid" is, with great zeal and discretion, using the legal powers already at command, to compel reluctant landlords and tenants, medical officers and vestries, to conform to some of the most elementary requirements of decency and health.

PREHISTORIC MAN IN EGYPT AND SYRIA.—A gala meeting was held by the Victoria Philosophical Institute of London in the second week in May, at which its members gave a worthy welcome to Vice-Chancellor Dawson, C.M.G., of McGill University, Montreal, at whose instance the British Association visits Canada this year. The Society of Arts kindly lent its premises for the occasion, and its great theatre was crowded in every part long before the hour of meeting. The chair was taken by Sir H. Barkly, G.C.M.G., K.C.B., F.R.S., who—after the new members had been announced by Captain F. Petrie, the secretary—welcomed Dr. Dawson amid loud applause, and asked him to deliver his Address: It was on "Prehistoric Man in Egypt and Syria," and was illustrated by large diagrams, also flint implements and bones collected by Dr. Dawson himself on the spot during his winter tour in the East; Professor Boyd-Dawkins, F.R.S., kindly assisted in the classification of the bones. In dealing with his subject, Dr. Dawson remarked that great interest attaches to any remains which, in countries historically so old, may indicate the residence of man before the dawn of history. In Egypt, nodules of flint are very abundant in the Eocene limestones, and, where these have been wasted away, remain on the surface. In many places there is good evidence that the flint thus to be found everywhere has been, and still is, used for the manufacture of flakes, knives and other implements. These, as is well known, were used for many purposes by the ancient Egyptians, and in modern times gun-flints and strike-lights still continue to be made. The debris of worked flints found on the surface is thus of little value as an indication of any flint-folk preceding the old Egyptians. It would be otherwise if flint implements could be found in the older gravels of the country. Some of these are of Pleistocene age, and belong to a period of partial submergence of the Nile Valley. Flint implements had been alleged to be found in these gravels, but there seemed to be no good evidence to prove that they are other than the chips broken by the mechanical violence in the removal of the gravel by torrential action. In the Lebanon, numerous caverns exist. These were divided into two classes, with reference to their origin; some being water-caves or tunnels of subterranean rivers, others sea-caves, excavated by the waves when the country was at a lower level than at present. Both kinds have been occupied by man, and some of them undoubtedly at a time anterior to the Phœnician occupation of the country, and even at a time when the animal inhabitants and geographical features of the region were different from those of the present day. They were thus of various ages, ranging from the post-Glacial or Antediluvian period to the time of the Phœnician occupation. Dr. Dawson then remarked that many geologists in these days had an aversion to using the word "Antediluvian," on account of the nature of the work which, in years now gone by, unlearned people had attributed to the Flood described in Scripture, but as the aversion to the use of that word was, he thought, not called for in these days, he hoped it would pass away. Speaking as a geologist, from a purely geological point of view, and from a thorough examination of the country around, there was no doubt but what there was conclusive evidence that between the time of the first occupation of these caves by men—and they were men of splendid physique—and the appearance of the early Phœnician inhabitants of the land, there had been a vast submergence of land, and a great catastrophe, aye a stupendous one, in which even the Mediterranean had been altered from a small sea to its present size. In illustration of this, the caverns at the Pass of Nahr-el-Kelb and at Ant Elias were described in some detail, and also, in connection with these, the occurrence of flint implements on the surface of modern sandstones at the Cape or Ras near Beyrout; these last were probably of much less antiquity than those of the more ancient caverns.

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Home News.

DIOCESE OF TORONTO.

Last Sunday morning the Bishop of Algoma preached in St. James Cathedral, and in the evening in the Church of the Redeemer. The congregations were very large on both occasions.

A concert was recently given at St. Philip's school-house in aid of the church fund. The rector, Rev. J. Sweeney, occupied the chair. A chorus by the choir, "Stay, prythee stay," was remarkably good, and elicited well-merited applause. The ladies and gentlemen whose names appeared in connection with the programme acquitted themselves admirably.

We have received the printed Annual Report of St. Peter's Church, and the very satisfactory state of the parish indicated thereby must be very gratifying to the rector and congregation generally. Of the undertakings carried on in the parish, one or two deserve especial attention. The "Mothers' Meeting" was begun eight years ago with six members, and to-day it numbers seventy-five. The members contributed \$552.19 last year. Great interest is taken in the Zenana Mission, as is evidenced by the fact that \$400 was subscribed thereto. Altogether, \$1,458.07 was raised for missionary purposes. We are glad to observe also, that a good work is being done in the Sunday School under the superintendence of Mr. F. Richardson.

UXBRIDGE.—On Tuesday of last week, the Bishop held a confirmation at Uxbridge. A large class was presented by Rev. Mr. Davidson.

WYEBRIDGE.—The following address was presented to the Rev. O. G. Dobbs at the close of his farewell sermon at Wyebidge, on the 25th of May. Respected friend and brother:—We the members of the Church of England of Wyebidge and vicinity, also members of the Presbyterian and Methodist Churches, as also members of the C. E. T. S. of Wyebidge, take the opportunity of expressing our deep regret at your removal from our village, as we have ever found you faithful in the discharge of your duty as a minister of the Gospel of Christ, and by your ability and indefatigable labours in the cause of Christianity, you have been instrumental in building up and advancing the cause of our blessed Redeemer throughout the parish at large. We have ever found you both ready and willing to engage in every good work that has for its end the elevation of fallen humanity. The temperance cause is making satisfactory progress here, and also in the adjacent villages, which is attributable to your earnest labours, and by your genial tact and gentlemanly deportment you have won the esteem of your parishioners and also of members of other churches throughout the parish at large. Therefore be assured, dear brother, both you and your estimable partner in life, Mrs. Dobbs, carry with you our prayers and best wishes for your future welfare and happiness, and that wherever you may be called to work in God's moral vineyard, your labours may be crowned with abundant success. And when your labours are finished on earth, may you hear the welcome "Well done, good and faithful servant, enter into the joy of your Lord." Mr. Dobbs is a graduate of Wycliffe College, and is leaving for St. John's Church, N. B.

DIOCESE OF NIAGARA.

HAMILTON.—The Synod of Niagara opened in this city on Wednesday of last week. At 10 o'clock the synod attended service in Christ church cathedral when the Rev. W. Arnold M. A. of Fort Erie, preached an eloquent and impressive sermon from John xvii.22. After service the bishop took the chair in the school-room of the cathedral. After the roll of the clerical and lay delegates was called, the secretaries, Rev. Dr. Mockridge for the clergy, and Mr. J. J. Mason for the laity, were re-elected.

A communication from Mr. E. Martin, Q. C., chancellor of the synod, was read, relative to the case between this synod and that of Toronto.

The bishop appointed Revs. G. Johnston, E. F. Fessenden, and Mr. J. G. Dixon, scrutineers of the vote for clerical delegates to the Provincial Synod. The Executive Committee, Special Trust Committee, and Mission Board, were appointed by his Lordship.

EXECUTIVE COMMITTEE'S REPORT.

The report of the Executive Committee was adopted, and several accounts passed thereupon. The charge for the management of the rectory lands and parochial

endowments was fixed at 3 per cent.; the balance of the general expenses to be divided as in previous years. The synod assessment for the current year was fixed at 5½ per cent., including 1½ per cent. on account of expenses of delegates attending the Provincial Synod. \$500 has been remitted to the Bishop of Algoma, and \$1,200 to the Domestic and Foreign Mission Society of the Church of England in Canada, which were assessed upon this diocese for the stipend of the Bishop of Algoma and for mission work in Algoma and the North-West. The committee gave their consent to the mortgaging of church properties at Mount Forest and Oakville, and to the sale of the old site at Stewarttown. The receipts on apportionment account show a falling off of nearly \$1,000, and the various parishes and missions were strongly urged to make special contributions towards the mission and general funds of the diocese.

In the apportionment of the amounts required to meet the claims upon the funds of the Diocese, \$600 will be required from the Church of the Ascension, Hamilton: \$550 from Christ church; \$325 from Church of St. Thomas; \$210 from Ancaster; \$210 from Burlington and Nelson; \$210 from Grimsby; \$75 from Saltfleet, Binbrook, and E. Barton; \$75 from Stoney Creek and Bartonville; \$75 from Waterdown and Aldershot.

The synod adjourned at 1 p.m.

AFTERNOON SESSION.

At 2.30 p.m. the synod re-opened, and Bishop Fuller read his address, of which the following is a summary:—

THE BISHOP'S CHARGE.

After introductory remarks of a devotional nature, his Lordship referred to the clerical changes which have been made during the past year, and commented upon them. The confirmations of the year were next dealt with. Fifteen confirmations had taken place; the number of males confirmed being 127, and the number of females, 277; in all 404. This was a decrease from former years, which he attributed to the fact that clergymen in the rural districts had heard that he was unable to visit them and neglected to prepare the classes. This has been the only diocesan duty which has not been fully performed, and gives warning that it will be necessary to relieve him of a portion of his duties by the appointment of a coadjutor. His mental condition and his voice remain unimpaired, but he is physically weak, and failing in health, and unless the coadjutor is immediately appointed, it will be necessary for him to resign. But a single ordination has taken place during the year, this having taken place in Christ church cathedral, in this city, on Trinity Sunday. A new church has been erected at Oakville, one purchased at Stewarttown, and a parsonage built at Cayuga. The mission work of the diocese was commented upon at considerable length. The missions are eighteen in number, and the total sum appropriated by the synod was less than that of last year. This is to be regretted, as the North-West field called for increased missionary work. The Church of England helped nobly during the early settlement of Canada, and it was the duty of the Niagara Synod to help their North-West brethren. The work accomplished by the Women's Aid was referred to, and commended.

THE SALVATION ARMY

also came in for some discussion, and he regards the Army movement as he does Mormonism, with wonder. It was not his intention to condemn an organization which professes to have for its aim, the redemption of souls for God. However, the aggressive spirit of the Army, and its rapid extension justifies the reference to it by him. The Bishop quoted extracts from articles on the Salvation Army, which appeared in the *Contemporary Review* of a recent date, the authors being General Booth, the commander of the Army; Francis Power Cobbe, and the Dean of Windsor. The Bishop in his comments upon these articles said that in the history of the Church many instances of similar sects have sprung up, flourished for a short period, and then died out. He is convinced from the study of the Scriptures that the Almighty has His own chosen people to carry on this work on earth, and is not therefore influenced to any great extent by the seeming success of the Salvation Army.

The venerable Bishop concluded his address with words of friendly counsel to the members of the Synod. The synod re-assembled in Christchurch Cathedral on June 5. The minutes of the previous day's session were read and the report of the Committee upon the Episcopal Fund adopted. It was moved by Rev. Canon Caswall, M.A.:—"That whereas it is required by the second section of the canon on Widows' and Orphans' Fund, that the secretary-treasurer shall lay before the Mission Board at its meeting in April a list of those clergymen who have complied with the law of

the canon. It is hereby resolved that the said list be included in the annual report of the Mission Board to the Synod. Carried.

The following clergy were elected as clerical delegates:—Rev. Canons Bell, Bull, Caswall, and Rev. E. J. Fessenden; Ven. Archdeacon Dixon, Ven. Canon Holland, Canon Houston, C. L. Ingles, Ven. Archdeacon McMurray, Rev. C. H. Mockridge, Canon Read, Canon Worrell, Revs. W. J. McKenzie, R. G. Sutherland, Canon Curran, P. L. Spencer, J. Gribble, and Geoghegan.

The following gentlemen were elected as lay delegates to the Provincial Synod:—Messrs. Adam Brown, C. Donaldson, Geo. Elliott, F. W. Gates, F. E. Kilvert, M.P., F. Lampman, J. J. Mason, H. McLaren, B. K. Nelles, A. H. Pettif, Hon. J. B. Plumb.

Substitutes—Messrs. J. W. Ball, Sutherland Macklem, F. Wyatt, C. A. F. Ball, H. C. Gwynne, M. O'Reilly, Q.C.

A committee was appointed, consisting of Canons Worré and Curran, Venerable Archdeacon McMurray, and Messrs. Adam Brown and J. B. Plumb, to wait upon the Bishop and request him to appoint a committee to consider the question of originating a sustentation fund for aged and infirm clergymen. Votes of thanks were passed to the wardens for the use of the cathedral and to the citizens of Hamilton for the hospitality shown the members of the synod while in the city. The usual business was closed, and the synod adjourned.

GUELPH.—The Bishop held an ordination service on Sunday last in St. George's Church, when the following deacons were advanced to the order of Presbyters: Revs. Webb, James, Bonny, and Mosdale. Mr. Ardill and Mr. Webber were ordained deacons. Two of the above-named are graduates of Wycliffe College, viz., Rev. C. J. James, B.A., and Rev. J. Ardill; the former is curate at the Church of the Ascension at Hamilton, and the latter has been appointed to the curacy of Fort Erie. An able and impressive sermon was preached on the occasion by Ven. Archdeacon Dixon. In the evening the Bishop held a confirmation service, when a class of 50 was presented by the Rector.

DIOCESE OF HURON

LONDON.—Information has been received of the death in England of the wife of the Right Rev. Dr. Hellmuth, late Bishop of Huron. She had been ill for some time past. The following resolution was passed at the Chapter House Ladies' Aid Association meeting on Tuesday, 4th inst.: That we, the members of the Ladies' Aid Association of the Chapter House of the Cathedral of the Holy Trinity, have heard with profound sorrow of the death of our late beloved president, Mrs. Hellmuth, who, from the day of the foundation of the association until the 5th of June, just one year ago, when we so reluctantly parted with her on the occasion of her leaving Canada to reside permanently in England, was our most liberal supporter and hearty co-worker in carrying out the objects of our association. We feel that we cannot pay too high a tribute to the memory of our dear friend, or express too strongly our appreciation of the merits of one whose high Christian character was our bright example, and whose lowly walk rendered her sincerely beloved by everyone who knew her.

A cheque for \$19 85 has just been handed to the managers of the Protestant Home from the Superintendent of St. Paul's Sunday School, being the proceeds of the collecting cards undertaken by the children of that school. This sum brings the amount thus collected to a total of \$85 64. A few other Sunday schools are still engaged in the same kind work, and we are hoping soon to learn the result of their labours. The managers are encouraged and grateful. A sum of \$12 from the Forest Queen Court of the Ancient Order of Foresters has also to be thankfully acknowledged, it being the proceeds of the collection taken up at their anniversary service in the Chapter House on Sunday, 1st inst.

WOODSTOCK.—The rector of Woodstock, the Rev. J. J. Hill, M.A., invited the Rev. Mr. Hallam to address the teachers and children of the new St. Paul's Church Sunday School on Sunday, 25th ult. The Rev. Mr. Hallam has lately returned from a missionary term in India extending over twenty years, and his address was most interesting and instructive. He urged the necessity of an effort being made to support a native lady teacher for the Zenana work, which he considered the most important missionary work now being carried on in India.

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DIOCESE OF MONTREAL.

The Bishop held an ordination at Iron Hill on Ascension day, when Messrs. Plaisted, Weaver and Davis were ordained deacons and the Rev. W. Windsor, of Lachine, Rev. W. Robinson, of Iron Hill, Rev. A. B. Given, of West Shefford, and the Rev. F. H. Duvernet were ordained priests. In the afternoon the Bishop laid the corner stone of a new church at West Brome, 7 miles from Iron Hill. Very handsome subscriptions have been made for this church in the parish, and a guarantee has been given to the Bishop that the church shall be finished without debt.

The Bishop also visited and held confirmations at Stukely, Silver Valley, West Shefford, Fulford, Adamsville, East Farnham, and Frost Village.

The Bishop visited St. John's and Christieville on Trinity Sunday, preaching in the morning at St. James' Church, St. John's, in the afternoon at Christieville, and in the evening again at St. John's, where he held a confirmation.

The Bishop visited Waterloo on the 28th ult. and visited the Academy in the morning, and held service with confirmation in the evening, when there were 16 candidates. A collection was made on behalf of the Diocesan Theological College. We are glad to learn that through the exertions of Mrs. Lindsay, wife of Archdeacon Lindsay, Rector of Waterloo, the Church will soon be free of debt. She has obtained promises of subscriptions sufficient to cover the liabilities. The interior of St. Luke's has been greatly improved, and it is hoped that it will be consecrated in the Fall.

After leaving Waterloo the Bishop proceeded to Boscobel, N. Ely, Bolton and North Shefford, at all of which places confirmations were held.

The Diocesan Synod will be held next week, commencing on Tuesday, the 17th inst. The sermon will be preached in the Cathedral by the Rev. Canon Norman, D.C.L. There will also be service in St. George's Church in the evening of Tuesday, when the Rev. J. G. Norton, Rector of the Cathedral, will preach.

The installation of the Dean and the induction of the Rector will take place at the morning service in the Cathedral.

On Wednesday there will be a meeting of the friends of the Diocesan Theological College in the Synod Hall, and on Thursday evening the Bishop will hold a reception for the members of the Synod at Bishop's Court.

The Rev. J. C. Baylis, assistant minister of St. George's Church, has resigned his charge.

The usual monthly meeting of the Clerical Association was held on Monday, June 3rd, at the residence of the Rev. Principal Henderson, Diocesan Theological College.

The annual sermon on behalf of the English Workingmen's Benefit Society was preached in St. Stephen's Church on Sunday evening, June 1st, by the Rev. Canon Belcher, Rector of Grace Church, and Chaplain to the Society. The text was from John vi. 28: "Then said they unto Him, 'What shall we do, that we might work the works of God?'"

The bells of St. Stephen's Church are now being placed in the spire. There are eight bells, and one of them weighs 1,000 lbs. On each bell is engraved the name of the donor, Miles Williams, Esq.

Mr. Carsley has given the sum of \$200 towards the completion of the church at Wright, on the Upper Gatineau.

LACHUTE.—Mrs. Evans, wife of Rev. H. J. Evans, recently appointed city missionary of Montreal, was, before leaving Lachute, waited upon by a deputation of the scholars of St. Simeons' Church Sunday School and presented with an elegant piece of plate and the following address:

"Presented to Mrs. Evans by the scholars of St. Simeon's Church Sunday School, as a small token of their affectionate appreciation of her kind and untiring interest in their behalf, and to express the deep regret which they feel at the departure from Lachute of one who will long hold a place in their hearts."

The meeting of the Deanery of Bedford was held on Tuesday, 3rd inst., and a resolution was passed recommending the division of the Deanery, leaving the matter entirely in the Bishop's hands. A resolution

was also passed recommending the separation of Rougemont from Abbotsford. The meeting of the Deanery was held at Granby, and the ladies of the village provided a most hospitable entertainment for the clergy and laity who attended.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

A Temperance demonstration was held under the auspices of the C.E.T.S. at Rosemont, on the afternoon of May 25th, and was very successful, about six or seven hundred people being present. Temperance and other songs were given by a band of some 80 children in a most pleasing way. Short speeches were made by local ministers and other gentlemen. The speakers from a distance were Mr. F. S. Spence, Toronto, who laid forcibly before those present the advantages of the Scott Act, and gave reasons why it should be supported, and the Rev. E. Sibbald, of Belleville, who gave an eloquent temperance address, cheering and encouraging the hearts of many of his friends in this parish. By next year, this time, we expect to have thrown off from our shoulders the responsibility of the liquor traffic, and in the counties of Simcoe and Dufferin to be living under the "Canada Temperance Act." Proceeds of entertainment within a few cents of \$100. The ladies provided an excellent tea, to discuss which an hour's intermission was given. The Society now numbers 425 members in this parish.

ABROAD.

The Postmaster-General took part in a conversation in connection with the East London Postal Institute, and in the course of his observations made the following pointed reference to the Temperance question:—

"My experience of the Post Office is that if it were not for two causes, which seem to me responsible for almost everything that happens wrong on the staff—I mean Intemperance and Betting—there would practically be no fault whatever to find with any of its members. Nothing connected with my administration of the Post Office causes me such sincere regret as when, in consequence of some wrong-doing, I have to sign the dismissal of a person from the service, or when, in some case of graver offence, the party has to be prosecuted. I know what dismissal in too many cases means. I know that it means great suffering to the wife and children, and also that the man generally loses such a position that it is impossible for him in after life to regain it. I am sure it is no exaggeration to say that in cases which lead to either dismissal or breach of discipline, the cause which, in almost every instance, has led to the offence is either intemperance or betting. It is a most gratifying circumstance that, so far as I am able to observe, both of these causes, which have led so many people to ruin, are steadily decreasing in force. There never was a time when a greater strain was put upon the postal staff in London than at last Christmas. There never was so much postal work done before, and I think it is a fact deserving of the most sincere congratulation, and certainly it is a fact which gives me the most sincere pleasure, that out of the entire staff employed in London last Christmas there was not one single case of intemperance throughout the length and breadth of London reported. I think that is a most gratifying fact, and I cannot help thinking that the influence of such a Society as this, by bringing reasonable and rational amusement and pleasure within the reach of the staff, has had no unimportant tendency in producing this good result. I can only say this much to those who have obtained a good position in the service, and to those who are advanced in life: if you see the temptation to drink or betting placed in the way of any young person, and if you see that young person is at all likely to fall into the snare, it is the greatest kindness you can do if you take him with a vigorous hand, snatch hold of him as if he were on the brink of the bottomless pit, and save him if possible from taking the first step on the path which it is only too certain will lead to misery and to ruin."

The London, Edinburgh, and Glasgow Assurance Company make an announcement to the effect that

the board has determined, upon certain conditions, to allow to total abstainers an extra bonus of 7½ per cent., making 20 per cent. in all. "This" (says the *Insurance World*) "is the largest bonus ever declared by any company, and ought to be highly valued by the disciples of Sir Wilfrid Lawson."

Mr. Justice Grove and a special jury had before them in the Queen's Bench recently, a case in which the General Life and Fire Assurance Company contested a claim made on a policy of £2,500, on the ground that the deceased was of intemperate habits, a fact which was concealed when the policy was taken out, and that therefore the company was not liable. The assurance was effected on the 5th April, 1882, the annual premium was £37 10s., and the death took place on the 19th February, 1883. The jury found a verdict for the company.

The Ven. Archdeacon Bardsley put the financial aspect of the Drink Question in a very striking way in his speech at a C. E. T. S. meeting near Wigan, the other day. He said:—

"Regarding the subject from a financial point of view, if they took the Bible, and began with the first letter, and went on right to the end of Revelation, they would find there were about three million letters. They might then place forty sovereigns on the top of each letter before they had the sum spent annually in the country for drink. During the years 1875-6 and 1877 four hundred and thirty-two millions were spent in drink. To cart that sum of money they would require two thousand seven hundred and sixteen carts, each cart being loaded with a ton and a quarter of gold sovereigns. That would give a procession of carts twelve miles long. The amount of grain used for brewing purposes per year, if turned to good account, would make one hundred and seventeen 4-lb. loaves for every family in Great Britain. Merchants and others were crying 'hard times,' and complaining of over-production. This, at first sight, seemed true, but if the money spent in drink were used in clothing the poor women and children to be found in large towns, over-production would be done away with."

ALCOHOL FOR STUDENTS.—Dr. Coulston, of Edinburgh, has recently delivered an extremely sensible and useful address on the "Effects of the Excessive Use of Alcohol on the Mental Function of the Brain," to the students of the University of Edinburgh. He does not take the position of a preacher of "Abstinence," but of moderation. He says, "You will understand that I have nothing to do with any use of alcohol which cannot be truly said to be excessive—that is, probably damaging or dangerous to the mental power of the brain." In this view of the subject we are thoroughly with him; and in another matter to which he alludes at the close of his lecture, we are, if possible, even more thoroughly of his way of thinking.

"To conclude—looking at the university student, taking into account the period of life at which you study, the work you have to do, the unfavourable conditions of life in which you have to live from a physiological point of view (there is no physiologist who will for a moment pretend that sitting in a stuffy classroom for four or five hours a day is in itself a good thing for a young man), taking the long cold period of our Scotch dark winters, when we cannot get enough out-door exercise; taking the fact that neither you nor I know the weak points of our constitutions as derived from our ancestry,—taking all these things into consideration, I think that a student will have little reason to blame himself who totally abstains from alcohol during his period of study. You will all admit that a man who does so avoids certain manifest risks; most of you will admit that he will do more work; you will all admit that he does not lose very much of the best kind of social enjoyment during his period of study; you will all admit that after his studies are over, and when he has developed into full manhood, he will be likely to enjoy it all the better, as well as more safely, if he takes to the moderate use of alcohol. After that some of the risks are over. And if he should remain a Total Abstainer all his life, it may not be the worst thing he can do. I am not here suggesting to you what I did not practice myself, for during four years of my studies I was a Total Abstainer, and it was a course I never have had reason to regret."

Students should lay this address to heart. The present writer, by no means a partisan of the Teetotal craze, was, like Dr. Clouston, an Abstainer during his student life, not professsedly, but as a matter of physiological expediency, and not only does he not regret it, but he is convinced that he succeeded far better without alcohol than he would have done with it.—*The Lancet*.

NOTICE.

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

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

NOTICE.

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

CALENDAR.

FIRST SUNDAY AFTER TRINITY, JUNE 15, 1884.

MORNING LESSONS. | EVENING LESSONS.
Joshua iii. 7 to iv. 15. | Joshua v. 13 to vi. 21.
John xxi. | 1 Peter i. to v. 22.

The Evangelical Churchman,

TORONTO, THURSDAY, JUNE 12, 1884.

EDITORIAL NOTES.

Every now and then some more zealous and outspoken ritualist betrays the real aim and tendency of his teaching. The trend of the system is unmistakably in one direction. The *Church Review* recently asserted the aim of the party in these bold terms:—"The thing which English Catholics have in hand at present, and are likely to have in hand, as their principal work, for at least one generation to come, is the restoration of the altar, the re-establishment of the mass in its seat of honor, as the sun and centre of Christian worship. Till this great work has progressed much further than it has at present, it would be waste of time to emphasize too strongly doctrines of great importance, indeed, but of less importance than that of the Eucharistic sacrifice. But unless the Catholic revival is to come to an untimely end—a catastrophe which there is no reason faithfully to anticipate—the future will see in our restored public worship unmistakable marks of the belief of the Christian Church in the efficacy of the intercessions poured forth by blessed Mary and all saints at the throne of grace, and of our real communion (that is, mutual union) with them in the acts which we perform as members of the one body of Christ." Surely such utterances should stir up evangelical men to a sense of the great work to be done to counteract such pernicious tendencies. Closer comes the battle, day by day, betwixt the contending hosts on all the face of the earth. On the one side is the simple, evangelical faith of the Gospel; on the other are found Roman Catholicism, Ritualism, the old Oriental churches, the false faiths of the East, the superstitions of heathenism, and all the shades and phases of infidelity and unbelief. But they that be for us are more than they that be against us.

A remarkable and ominous pamphlet of considerable size has just appeared in England purporting to exhibit the manner in which "Episcopal Patronage" has been exercised in the Church of England. It furnishes a "List of Livings" in the gift of the Bishops throughout England and Wales,

which are now held by clergymen who have publicly identified themselves with the Ritualistic movement and the various disloyal societies which are disseminating unscriptural error. Lord Ebury furnishes a preface, and the compiler an introduction, in which he states that "a careful estimate has lately been made of the number of Curates in the Church of England who have publicly assisted the Ritualistic movement, and of such there are close upon two thousand, every one of whom has departed from the ranks of decided Protestantism. When one contemplates the spiritual havoc wrought by the majority of these Curates—their Confessionals, their Masses for the living and the dead, their idolatrous adoration of the Consecrated Sacrament, their Popish retreats and superstitious practices,—we may well be anxious for the future of our Church! There is special cause for prayer to God that after as well as before Ordination the Bishops of our Church may 'faithfully and wisely make choice of fit persons to serve in the Sacred Ministry.'"

The poverty of poor Ireland is proverbial. In the following statistics recently published in the *Irish World*, we find at least one source of its impoverishment. We learn that the following payments were made by Irish Roman Catholics in support of the branch of the Roman Church in Ireland. Within eighteen years they have invested:—

In building Roman Catholic houses of worship.....	£1,061,215
In building convents.....	3,198,627
In building colleges and seminaries.....	309,018
In building asylums.....	147,135
In building Roman Catholic schools.....	300,000
In building Roman Catholic University..	40,000
Miscellaneous.....	594,045

Total..... £5,650,040
This does not include about £30,000 annually paid to the Pope, which amounts to £540,000 more in eighteen years, and these sums have been wrung out of a generous people who are kept in thralldom by the most arrogant despotism the world has ever seen. From that subjection only One can deliver them. Only Christ can be their Liberator, and His Gospel the Magna Charta of their freedom.

It appears that the difficulties connected with choirs and church music are by no means of modern origin. We find Wycliffe vehemently denouncing quartettes and choral performances and similar varieties. Le Bas, in his life of the great proto-reformer, says:—"Wycliffe loudly complains that the novelty of song not only diverted the attention both of priest and worshipper from their devotional duties, but was maintained at an enormous cost, which might be applied to much better purposes. Such, according to his representation, was the frivolity and artifice of these performances, that 'its small waking stirred vain men to dancing more than mourning,' and he warns the 'fools' who delight in it that they 'shulden dread the sharp words of Austin, that saith, As oft as the song liketh me more than doth the sentence sung, so oft I confess that I sin grievously.' The temple services of the old law he rejects as models for the Christian worship, the best distinctions of which are its simplicity and spirituality. 'And if' he

says, 'they seyn that angels hearen God by song in heaven, seye that we kunnen not that song; they ben in full victory of their enemies. but we ben in perilous battle, and in the vally of weeping and mourning: and our song letten us fro better occupation, and stirreth us to many great sins, and to forget ourselves. But our fleshly people hath more liking in their bodily ears, in such knacking and tattering, than in hearing of God's law, or speaking of bliss in heaven. . . . When there ben forty or fifty in a quire, three or four proud lorels shullen knock the most devout service, that no man shall hear the sentence, and all other shullen be dumb, and looken on them as fools. . . . And thus the true service of God is letted, and this vain knacking, for our jollity and pride, is praised above the moon.'"

SISTERHOODS.

In every sphere of modern life, education, employment, politics and religion, the rights, duties, powers and privileges of women are eagerly discussed; and a most remarkable advance is in progress. Every step in the right direction brings out a corresponding development of evil. Nowhere is this more marked than in woman's work in the Church; and nowhere is there more urgent need of a wise discrimination. This topic is so seasonably treated in a leading article in the *London Record*, that we think well to reproduce it:

"One of the most marked features of our age is the changed and still changing position of women. Their emancipation from virtual slavery, advancing step by step as barbarism slowly disappeared from Europe, may be said to have been complete for the last two centuries. But the present generation has seen a further change pass over their condition of a different kind. Perhaps those who come after us will see in this change another emancipation. It is not easy to describe it comprehensively, because to tell the truth it is not easy to grasp its full meaning. So far, the movement may be said to have consisted in an alteration in the relation of women to the active side of life. In manual, as well as in intellectual work, women are advancing more and more into what was once considered the exclusive domain of men. Not the least perplexing questions which are now continually arising between employer and employed have reference to female labour, and the jealousy of it felt by male operatives. Again, at the Universities female students are reading the same books, hearing the same lectures, and undergoing the same examinations as the men undergraduates. Even in the Inns of Court, where the nature of the work might be supposed to render any danger of feminine competition impossible, there have for years past been rumours of lady conveyancers. So we have female doctors, female guardians and—if we may be excused the bull—vestrymen, female editors and journalists, female lecturers and professors. A similar advance is discernible all along the line. It is not merely in what may be called the masculine pursuits that women have shown a desire to take a more conspicuous part. Work, such as nursing the sick, visiting the poor, work in hospitals, infirmaries, workhouses, orphanages and prisons, which has always been considered, so far as it has been considered at all, 'woman's work,' has been taken up during recent years with a vigour and method, and on a scale which make past efforts seem insignificant.

"We are not concerned to find a cause for this change. It is enough for us to realize that it exists not as a mere temporary accident, but as the result of one of the master forces of our age. The fact is undeniable that the sphere of feminine energy and direct effectiveness has very notably expanded

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during the present generation, that it is still expanding year by year, and that it is not at all likely to dwindle. The growth of female education is, of course, intimately connected, both as cause and effect, with this expansion. The desire to take a larger share in affairs, naturally stimulates a thirst for the knowledge necessary for that purpose; and, on the other hand, a liberal education impels those who have received it to seek scope for its employment.

"We are free to confess that, despite the extravagance and unlovely character of some of its manifestations, we see abundant reason to thank God for this movement, which He has suffered to make itself felt among us. That God has a work for women to do in the world and in the Church has always been acknowledged, and that a higher and fuller conception of the nature and extent of that work should be grasped, and more effective efforts made to carry it out, in our day, is surely a matter for hearty satisfaction. We say this lest it should be supposed that in what follows we are deprecating the devotion of women's time and labour to active work amongst the sick and suffering outside the limits of home and family life. On the contrary, we consider this as a phase—and perhaps the best phase—of a vast movement, which, whatever its immediate issues may be, we feel sure has its place in the Divine ordering of the world's history.

"One of the best proofs of the healthy vitality of the Church of England is its sensitiveness to the influences at work in the world. Every great wave of feeling or opinion which passes over the nation is felt in some form or other in the Church. Just as a thermometer, if kept in free contact with the outer air, registers its temperature; so if the Church is fairly in touch with the nation, we ought to find in the former a correlative for every considerable movement in the latter. And so we do. Thus, the greater prominence of women in the active work of the world, to which we have referred, is accompanied by a marked advance in the domain of feminine work, directly or indirectly religious. Moreover, the necessity for combination and organization for the training and controlling of undisciplined effort, has been readily perceived and to some extent provided for. Such organizations as the Sunday School Institute, the great anniversary meeting of which we report to-day, have done much to remove the too just reproach levelled at our Sunday-schools, that the teachers required teaching as much as the scholars. Again, the Female Education in the East Society, the Zenana Societies, and others of a like kind, have successfully banded women together for the great work of foreign missions. For Home Mission work various Deaconesses and other Institutions have been established, and have grown up to useful maturity.

"At first sight it seems strange that the 'go-ahead' notions of women's rights should have any affinity with a step so retrograde as the resuscitation of nuns and Sisterhoods. Yet, when the tide runs strongly it is almost certain to cause a back eddy; and nothing could really be more natural than that in the midst of this remarkable outburst of energy and life with regard to women's work attention should be directed to the machinery by which women's services were made available in former times, and still are, in other communions. The taste for mediævalism—another strong characteristic of our age—was certain to suggest to some the revival of conventual institutions. Accordingly, Sisterhoods and Anglican nunneries have, during the past twenty-five years, been established in several different localities. Under the fostering care of prominent members of the extreme High Church party, they have attracted many ardent souls eager to devote themselves to a life of special holiness and self-denial. They have also furnished—and we fear we must add trained—a large number of perverts to the Church of Rome. These Sisterhoods are not—or at any rate the majority are not—under episcopal supervision. Being merely private institutions, self-constituted and self-governed, they neither are nor wish to be

subject to an official control, which would operate to some extent as a check upon extravagances of ritual and superstitious irregularities now freely indulged in.

"Until recently no effort has been made to give to Sisterhoods and convents anything of an official status or recognition. Of late, however, suggestions have been thrown out of the possibility of incorporating them as part of the regular diocesan machinery, enjoying the sanction, and subject to the control of the Bishop. There was a somewhat desultory discussion on the subject at the Reading Church Congress last year, in the course of which the Bishop of Winchester, while speaking in very warm terms of the work of the Deaconesses in his diocese, expressed himself gravely doubtful of the propriety of the vows of celibacy required in Sisterhoods. The first definite step, however, towards the establishment of Diocesan Sisterhoods was taken a few weeks ago at the Rochester Diocesan Conference. A report was presented, and upon that report a resolution was ultimately carried, though not without a strong opposition, asking the Bishop "to take steps for the establishment of a Sisterhood and a Deaconesses' Institution." We should not be doing our duty by our readers if we attempted to disguise the significance of this resolution, a significance which is rendered all the greater by the fact that the attempt which has been successfully made at Rochester will, in all probability, be repeated elsewhere.

"What is a Sisterhood? It may mean so many things, and in such subjects as this there is so much danger of being frightened at a name, that we refer to the Report of the Rochester Conference for information. First of all, we are told that it is a 'religious community,' as distinguished from a Deaconesses' Institution. It is to be Diocesan, 'the Bishop being Visitor.' The 'Superior' is to be chosen by the Sisters. The Chaplain is to be nominated by the Sisters, subject to the 'approval' of a 'council,' and the 'final sanction' of the Visitor. The 'professed' Sisters are to be first 'probationers' and then 'associates.' Probationers are not to be admitted till twenty-one. The work will be primarily 'rescue work,' with 'the special duty of intercession.' For fuller details the Report refers readers to an Appendix, which, however, is not 'incorporated,' but only 'permitted by the Committee to appear.' This almost feminine coyness is fully explained by the contents of the singular document itself. We learn from the Appendix, with more particularity, the nature of the proposed religious community. 'The Sister's life and work is in the religious community, and she only goes into the world—viewed as Christ's world—for rare intervals of quiet or of social intercourse.' The deaconess of primitive times, who lived with her own friends, was not admitted till forty years old, but we are told 'the Sister being guarded by the Christian fellowship of her companions, by the atmosphere of prayer and praise in which her lot is cast, by the motherly counsels of a Superior, and by the watchful eye of a married and resident priest, may begin her work and learn her rule, if not always in the first freshness of youth, at least as soon as she has attained maturity, has got to know her own mind, and has shown her parents that community life will be a blessing to her and not a bondage.' The inordinate length of this sentence does not take away our breath more completely than the easy nonchalance with which the mediæval notion that religion is easier in the cloister than in the world is here endorsed and taken for granted. Amongst the occupations of the Sisters we notice the 'Embroidery Room' prominently referred to. Evidently the scheme has been formed with due regard to antiquarian propriety. In the later Middle Ages the embroidery of stoles and copes and altar-cloths was a great resource to the nuns, always eager to find a tolerable method of killing time, and taught to believe that their needlework helped them on their way to heaven. In earlier times embroidery was interdicted, and they were employed in the more useful task of making clothes for the

monks and the poor. The Sisters will take a 'vow of obedience,' also, it would seem, a vow of celibacy. These vows are revocable during a novitiate of five years, after which, so far as can be gathered from the somewhat involved expressions of the Appendix, they become life-long.

"There are two very strong objections to such an institution as we have described; the one is the proposal to bind the Sisters by vows to a celibate and conventual life; the other is to the whole system of so-called religious seclusion. We have not a word to say against the association of women of suitable age and under suitable circumstances, in order to be able the better to undertake some work in which all are interested, but such associations ought to be voluntary and not cemented with artificial ties, and kept together by the bond of a vow laid on the conscience of each member. So many, even of High Churchmen, like the late Bishop Wilberforce, have denounced the system of vows for Sisterhoods, that we cannot but feel surprised at its ready adoption at Rochester.

"But the whole principle of a life of religious seclusion is equally indefensible. We do not say that isolated instances of individuals called to a life of separation from their fellow men may not be found, but such cases are very exceptional, and far too rare to be made the foundation of a system which young women of twenty-one are to be invited to embrace with solemn and ultimately life-long vows. 'I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.' The attempt to improve the conditions under which God has appointed us to pass our probation in this life, by erecting artificial barriers and shutting out the friction of the world, has notoriously failed, as it was to be expected it would fail. While freely admitting that the popular notions of the corruption of the convents and monasteries in the Middle Ages are greatly exaggerated, it cannot be denied that the system caused every sort of difficulty to the ecclesiastical rulers, the gravest possible scandals, endless quarrels and disorders, and a deplorably low tone of mind and spirit amongst the inmates of the religious houses. The removal of natural restraints and the sort of spiritual hot-house existence induced, inevitably produced special developments of evil. Against these it was necessary to devise special safeguards and remedies, some of them, perhaps, little better than the disease against which they were directed. We commend this thought to those who talk so glibly about Protestant Sisterhoods 'on Church of England lines,' from which vows of celibacy, corporal penance, auricular confession, and the rest of the Roman machinery are to be jealously excluded. Are we quite sure that those who introduced these things did not understand the case better than we do? Bad as they are, may they not be essential props of a rotten edifice, which, without them, would not stand at all?

"The Church records of the Middle Ages show with overwhelming force the embarrassments and dangers which the conventual system produced. If history teaches us anything at all, it is to escape those embarrassments and dangers by avoiding what led to them. Yet now, with our eyes wide open, we are asked to bring back the conventual system into the Church of England. The errors and calamities of the past are, it seems, to be entirely escaped by the magic influence of an Episcopal 'Visitor.' Is it really supposed that the Bishops of the Middle Ages were all children or fools, and that the evils against which they struggled so hard, but which overmastered them, will be exorcised before the wonder-working presence of a nineteenth century prelate? Or is the theory to be adopted—once, no doubt, a favorite one—that the mediæval Bishops were ignorant knaves, who helped to produce the disorders they failed to suppress? This charge sounds strangely, coming from those who are taking these same Bishops and their methods as models and patterns. Surely it does not need much penetration to discern the result of this extraordinary simplicity and self-confidence,

The evils of the monastic system are inherent to a non-natural life, invented by man as something better and holier than the path which God has marked out for us. No niggling improvement in detail can affect what is fundamentally unsound. It was the wisdom of the Reformers to perceive this, and therefore no effort was made to revive the Orders which Henry VIII's statecraft and rapacity impelled him to subvert. It will be our own fault if we are deceived by such phrases as Sisterhoods 'on the lines of the Church of England.' Ritualists celebrate the mass, and practice auricular confession on what they are pleased to call the 'lines of the Church of England.' But we may depend upon it a Sisterhood which would really harmonize with Church principles and practice would be as unlike the Rochester Convent as our simple services are to the tawdry travesties of Romish vanities. It would lack the very essence of the conventual system. The Church of England has plenty of room for women's work. It needs their help and devotion, and God forbid that we should discourage those who are willing to give either all or any part of their lives to the Master's service. But we protest strongly and seriously against the employment of methods which long and painful experience has proved to be hurtful alike to the individual, the Church, and the Church's work."

The Sunday School.

SUNDAY SCHOOL LESSON.

2ND SUNDAY AFTER TRINITY, JUNE 22ND.
1884.

BIBLE LESSON.

Obedience to Law:—Rom. 13; 1-10.

As a system of religious truth, Christianity is as much above all other religions as the heavens are higher than the earth—as God's thoughts and ways are above those of man. Well might the apostle, after unfolding some of these glorious truths in the preceding part of his Epistle, overwhelmed with their importance and sublimity, exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" But Christianity is not a system of mere abstract doctrines. It teaches and enforces the purest morality and the loftiest piety. Its doctrinal form of sound words is not more remarkable than its practical precepts and exhortations to a holy life. Thus Paul, in this letter to the Romans, after closing his doctrinal discussion, proceeds to enforce the duties these doctrines are intended to inculcate, in a great variety of practical suggestions. The doctrinal discussion continues down to the close of chap. 11, and the practical exhortations very appropriately begin with the duty of entire consecration to God (12: 1).

I. OBEDIENCE TO CIVIL LAW (vs. 1-7).—"Let every soul be in subjection to the higher powers." There can be little question that the "higher powers" here are the civil authorities, the human government under which the Christians at Rome were living. Human government of some kind or other is necessary to the existence of human society, and is of divine appointment. "For there is no power but of God; and the powers that be are ordained of God." Taking the word "ordained" in the sense of permit, all the governments of earth, good or bad, are ordained of Him. But taking the word "ordained" in the sense of decreed or appointed, which is probably the true sense here, it is manifest that the application is to the principle of civil government, whatever may be its form. There is much of imperfection, and, indeed, of positive evil in the governments of men, which cannot be said to be of divine appointment. The government which is in harmony with the will of Heaven, and which may be said to be "ordained of God," is indicated in our lesson. It is that which promotes the good and discourages the evil. Divinely appointed "rulers are not a terror to the good work, but to the evil." They are those who are on the side of all who seek to do good. "And wouldst thou have no fear of the power? Do that which is good, and thou shalt have praise for the same: for he is a minister of God to thee for good." To determine, therefore, what kind of civil government is really of divine appointment, and is, therefore, to be obeyed and supported, we must ascertain if in a general

way it is according to the will of God. Not the will of an absolute monarch, not public sentiment, even when organized into constitutional law; but the will of God is the standard of virtue for the government as for the individual. Because human governments are sometimes found opposing the will of God, resistance to them sometimes becomes a duty. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Yet civil authority, though by no means perfect, in the main is on the side of right and against wrong—its sword of power is a terror, not to do good deeds, but to bad; it is a necessity to the existence of well-ordered society, and the duty of "subjection" rests upon "every soul." The civil magistrate acts under God as his minister, at least so far as the law discriminates against wrong-doing and in favor of the right. Civil government has God's authority to enforce obedience and support. "But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." The "sword" is the emblem of authority and the instrument of force. The magistrate is divinely authorized to punish transgressors and rebels. But coercion has its rules and limitations. Its purpose must always be the highest good of the greatest number. The "new commandment" to "love one another" is the law of humanity; nothing can justify its violation. The civil authority should be obeyed, not only because of fear of its penalties, "but also for conscience' sake"—because it is right. The right of the civil government to exist and to enforce obedience to all righteous laws, carries with it the right of taxation, and consequent obligation of the subject to pay the tax imposed and loyally to support his government to the best of his ability. "For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear: honor to whom honor."

II. OBEDIENCE TO THE LAW OF LOVE (vs. 8-10).—Paul's exhortations grow broader as he proceeds. From the payment of dues to the government, he passes to the general precept, "Owe no man anything." Pay your debts; or, better still, make no debt—certainly not any debt which you cannot see your way clear to pay. At this point the claims of the law of love seem to flash on the apostle's mind, and he adds, "Save to love one another." Owe nothing save the debts of love: these you can never exhaust. The debt of love is one which a Christian must owe forever. But though this debt is one which cannot be paid off altogether and made an end of, the apostle shows us how we may go on making continual payments towards it, by loving our neighbor as ourselves. "For he that loveth his neighbor hath fulfilled the law." We are not left in doubt as to what law Paul has in mind. He quotes from the decalogue and makes a part to stand for the whole. What does he mean by fulfilling the law? To fulfill a thing is to fill it full, so that no part of it is left void or empty. It is in this sense that our Lord uses the word in the sermon on the mount: "Think not that I came to destroy the law of the Prophets: I came not to destroy but to fulfill" (Matt. 5: 17). As if he had said, "I came to show you the exceeding depth and breadth of God's commandments—how much they require of everyone when they are taken in their full meaning. My Father sent me not to abolish holiness but to broaden its limits; so that it shall embrace not only the outward action of men, but their very thoughts, purposes, and desires." In the light of this utterance of our Lord, the fulfilling of the law, of which the apostle here speaks, cannot mean less than the keeping of it in its fullest, its deepest, its most spiritual meaning. How much this law contains we may learn from the exposition of it in the sermon on the mount and other utterances of Jesus.

The claims of God's law upon us, when taken in their full extent, are vast. "Now, let me ask you, for claims like these you can give a receipt in full? who can satisfy them? who can hope to satisfy them in any degree? Paul tells us,—not indeed how to discharge the debt, so as to be quit of it; for it cannot be discharged: it is perpetually growing: therefore, when he says 'Owe no man anything,' he brings in that remarkable exception, 'save to love another,' for he that loveth his neighbor hath fulfilled the law.' Love is the fulfilling of the law. If we had perfect love for our neighbor, we should keep these commandments perfectly: and in proportion as love fills us, in the same proportion shall we fulfill them. Love then will enable us to keep the commandments: nothing else will,—no worldly fear, no regard for reputation, not even a sense of duty, unenlightened by the spirit of love. These motives may indeed raise us to the level of the righteousness of the Scribes and Pharisees; but they are not strong enough to lift us up to that height of righteous-

ness, which Jesus Christ requires from his disciples. It only remains for us to consider how we are to obtain this love. Paul in another place tells us that too. The fruit of the Spirit, he says, is love. But of what Spirit? Why, of the Spirit of Christ: as it is written, 'when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba Father' (Gal. 4: 4-6). By the coming of our Saviour Christ we have been adopted into God's family; and as an earnest of his favor, and to enable us to serve him with the hearts of sons, God has given us the Spirit of Christ, of which Spirit the fruit is love. This is the golden chain and succession and inheritance of blessings: forgiveness, adoption, favor, the Spirit, the fruits of the Spirit, the fulfilling of the law. And all this succession and inheritance comes to us as coheirs with Christ."

CATECHISM LESSON.

Our Duty towards God.

The ten commandments were originally written by God himself on two tables of stone: Ex. xxxi. 17-xxxii. 15, 16, and were placed by His command in the ark of the tabernacle: Deut. x. 5. He has promised again to write them by His Spirit (the finger of God: Luke xi. 20, with Matt. xii. 28) on the hearts of His people: Heb. x. 16. We are not told how many there were upon each table; some have thought five. Most probably the division followed by our catechism is the correct one: four on the first table, six on the second—the one containing the duty towards God, the other the duty towards our neighbor: Matt. xxii. 36-40. They were thus divided, apparently, by our blessed Lord.

Our duty towards God should lead us to seek His glory, to be zealous for His worship, to honor His name, and to reverence His day. The four commandments which set these before us may all be summed up in one word which God Himself addresses to us. "My son give me thine heart." Pro. xxiii. 26; Ps. cxix. 10. And we can understand it, for the heart is the centre of the affections: Judges xvi. 15. It is the source, too, whence flows all the evil that is in man by nature: Matt. xv. 19; Gen. viii. 21; Eccles. ix. 3. It is that which must be changed to make a man a godly man: Ps. li. 10. 15; 1 Chron. xxviii. 9; and so we always pray before reading the commandments in Church—"Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Christ our Lord:" Heb. iv. 12, 13; Ps. cxxxix. 23, 24.

Missionary.

WOMAN'S WORK IN INDIA.

So many other interesting mission fields have occupied our attention, that it is a long time since we have told our readers anything about the work in the Zenanas (house of the women) in India. And yet we know that this branch of mission work touches a sympathetic chord in many hearts.

We think we may take for granted that by this time all our readers know what Zenana work means, and that a number of English ladies have gone out to India and found a way into the miserable homes of the women, and are teaching them about Jesus. We therefore feel sure that some extracts from these ladies' journals will be welcomed by many.

The difficulties are great; but one extract will show where the workers have learnt to go for help. Miss Wanton, who has the charge of missionary schools at Amritsur, writes: "I think I mentioned last year that we were looking out for a larger building for our Central School. The place where it is now held has become too strait for us, but the difficulty has been where to find a better. We searched the city through and through, and went over nearly twenty different houses. Not one combined all the requisites we sought,—the rooms were too small, or the rent too large, or the situation undesirable, and so on. Still the idea was not to be relinquished, for it was quite

plain that a move to the burden pressing it was rolled off upon that, every house beneath His control, and most suitable, but that morning was wealthy Sardar's wife, who had been lately gained to her; at once they have the use of my I went to look at it what we had asked convenient place possible.

"Then came the friend offer it to us which only promotes secular that when she knows she will repent of her had not lent it. So she told her plainly that as secular knowledge Christ as the one on are welcome,' she said like, and my two nieces girls who had been in school too.' So we are ng her, and thanking her heart to show us to help forward His work our new quarters this will be long before we that our accommodat-

The sad condition of known; they are often years of age and upon considered accursed and cruelty. Miss W. a school for them, and unexpectedly sent to the dication of God's will mence such a work.

"The school was opened the news spread, and poured in. Oh, what brought! Ever since that of the widows, and especially has been in my ears; in house and every school children, even amongst are enduring this sorrow den of disgrace, loneliness because the corrupted forbid re-marriage—according Hindu laws allow-

"It would have been never been made," was of my listeners in a Zenana monstrated with her a only modified it by adding to become widows, it them if they had never privilege to bring the labor to these wounded souls ready than many other Friend of the friendless get a brighter welcome me as I take my seat, hand, amongst the great Widows' School."

This surely is an important friends not like to help to pray for it? The following opening in long-closed friends.

"Nearly all the Zenanas been kept up, and in a new houses have opened of the inhabitants of this kept their doors closed as the Sikh Sardas or chie could see no sign of the but this year the widow Sardars of the place (the who has offered us the building School) invited us to com-

plain that a move was necessary. One day, the burden pressing more heavily than usual, it was rolled off upon the Lord, with the plea that, every house being His, and every heart under His control, He could provide the best and most suitable building in the whole city. That morning was the turn for visiting a wealthy Sardar's widow to whom access had been lately gained. The need was mentioned to her; at once the answer came, 'You can have the use of my large "hawete" rent free.' I went to look at it, and found it to be just what we had asked for, the best and most convenient place possible.

"Then came the thought, Does this kind friend offer it to us with the idea that our school only promotes *secular* education? It may be that when she knows the Bible is taught here she will repent of her generosity and wish she had not lent it. So on returning to the house I told her plainly that we gave religious as well as secular knowledge, even the knowledge of Christ as the one only way to heaven. 'You are welcome,' she said, 'to teach whatever you like, and my two nieces' (pointing to the little girls who had been my pupils) 'shall go to the school too.' So we accepted the offer, thanking her, and thanking God who had put it into her heart to show us this kindness, and thus to help forward His work. We are to enter upon our new quarters this month, and I expect it will be long before we have to complain again that our accommodation is too small."

The sad condition of widows in India is well known; they are often mere children of five years of age and upwards, and yet they are considered accursed and are treated with scorn and cruelty. Miss Wanton was urged to open a school for them, and means to do so being unexpectedly sent to her, she thought it an indication of God's will that she should commence such a work. She says:

"The school was opened, and in a few days the news spread, and applicants for admission poured in. Oh, what sad, sad tales they brought! Ever since that time the 'bitter cry' of the widows, and especially the *child* widows, has been in my ears; it sounds in almost every house and every school. I can count many children, even amongst our own scholars, who are enduring this sorrowful lot with all its burden of disgrace, loneliness, and poverty, simply because the corrupted customs of their country forbid re-marriage—*customs*, not law—for the ancient Hindu laws allowed it.

"It would have been better if women had never been made," was the remark made by one of my listeners in a Zenana; and when I remonstrated with her about this assertion, she only modified it by adding, "Well, if they are to become widows, it would be far better for them if they had never been born." It is a privilege to bring the balm of Christian comfort to these wounded spirits. They are more ready than many others to hear about the Friend of the friendless. Nowhere do I ever get a brighter welcome than that which greets me as I take my seat, with the Bible in my hand, amongst the group of workers in that Widows' School."

This surely is an important step. Would our friends not like to help the Widows' Home and pray for it? The following account of work opening in long-closed homes will cheer our friends.

"Nearly all the *Zenanas* of last year have been kept up, and in addition to these some new houses have opened. One influential class of the inhabitants of this city had persistently kept their doors closed against us. These were the Sikh Sardars or chiefs. For ten years we could see no sign of the bolts being withdrawn, but this year the widow of one of the leading Sardars of the place (the lady mentioned above who has offered us the building for the Normal School) invited us to come and see her. Many

most interesting visits have been paid since, and we can now count the "Rani Sahiba," as she is called, amongst our regular pupils. A few days ago, after I had been explaining something to her from the Bible, when I was going away she grasped my hand warmly, saying, "I love you for coming to teach us these things. You give us the knowledge of God, and this is what we were created for, but how could we know about it if you didn't come to tell us?"

"In another, a Mohammedan house belonging to one of the Rais, as the higher-class people are called, we have reason to be thankful for the way in which bigotry has dissolved under the teaching of God's Word. For a long time I was obliged to keep strictly to the Old Testament in my reading. Now not only do the Begum and her three sisters listen attentively and respectfully to any part of the Gospels, but they ask to have it read to them. One day lately they declined taking their reading-lessons as it was an Id (a festival day), so, after looking at their needlework, I was preparing to come away, when the Begum surprised me by saying, taking up the Bible, "But we won't have a holiday from hearing this; please read it to us just the same."

"How hardly shall they that have riches enter into the kingdom!" is the thought that often passes through my mind as I visit some of these families. One house in which I am teaching adjoins that of a Rais, who is said to possess lakhs of rupees. Though the two families are connected, and have constant communication, the ladies of his Zenana are never allowed to come in, but there are two little gratings in the wall where their faces often appear, and a request whispered that I will play and sing.

"So when the lessons are over, the bedstead is brought under these openings that these poor prisoners may hear the hymns, and something of the explanations too—and so, borne in with these songs, may come the message of eternal life to many a dark and ignorant mind, even when debarred from receiving the message-bearer into the house."

And then this lady, who has given up so much, home, friends, country, to toil in a hot climate, that she may be our—nay, Christ's—messenger to these listening hearts, fears lest we, in our comfortable homes, should weary as we hear about the work, and adds:

"It may be that the words 'schools' and 'Zenanas' have grown old and wearisome, and readers prefer hearing about something fresher. Old they certainly are, but I trust we are not getting tired of hearing them. Let us forget the words for a time, and think only of what they mean. So many women and children, with hearts capable of loving, with minds capable of knowing, brought into contact with the knowledge of Him who alone can fill and satisfy their longings, so many channels opened through which the life-giving streams may run, bringing with them a joy unspeakable, hope for this life, hope for the life to come,—this is what we mean when we speak of schools and Zenanas."

"Would that I could take every reader up to the roof of the Zenana Mission-House, and bid her look round! It would stir her heart, as it stirs ours, to see the mosques, the temples, and the wide, wide stretch of houses, containing hundreds and thousands who are yet slaves to the false religions which these places of worship represent. We have only just begun, as it were, to make our Mission felt, and shall we grow weary of it? No, thank God, there are many other agencies employed which are being owned and blessed, but we have no reason to believe that *education* has ceased to be an instrument in God's hands. On the contrary, we see more and more what a mighty engine it is. Already we see that by means of it many strongholds are being broken down, and many captives are coming out one by one from the bondage

of sin to lay hold on the great Deliverer. Let us then make this agency more efficient still, and never cease our efforts till the time shall come when all the children of this city shall be taught of the Lord, and till the daughters of Amritsar shall become as polished corner-stones in the temple of the Great King."

(To be continued.)

Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

CHAPTER X.

"IT SHALL GO WELL WITH THE RIGHTEOUS."

(Continued.)

This joyful thought seemed to put a little power into him, for he attempted to stand up, but had not strength. Feeling he must continue the effort, he crept by slow degrees to the edge of the pit, helping himself along by means of the roots and branches of trees, till he had nearly reached the top, where his strength again failed. Had he not clung with both hands to the branch of a birch-tree, he would have fallen back into the hollow.

"Have mercy upon me, thou God in heaven!" whispered he. The exertion had been too much, and once more he lost consciousness.

Another half-hour elapsed. No help reached him, for not a human being had passed that way. The road for many years had been quite in disuse, having been formerly only made for conveying wood. And yet, the poor wounded, fainting Max needed help, prompt immediate help, lest the flickering life-light should be for ever extinguished. "Father in heaven, hearest thou not the feeble prayer of thy helpless child?"

Hark! a hollow bark sounded in the distance, followed by a cry, a strong, commanding cry,—"Back, Mohr, back, hither; come out from there."

The dog seemed as if he heard not, his bark came ever nearer, sounding louder, till at last there was a rustling among the bushes, and behold! suddenly appeared the familiar friend; with quick eye he looked around, and with one bound was by the side of the fainting boy, licking with unbounded joy his face and hands. Max could give no response to these caresses, and the faithful creature, after looking inquiringly into his face, set up a piercing howl of lamentation.

"Mohr! Mohr!" resounded again from the distance; Mohr recognised the call, and after a little hesitation, sprang over the body of the boy, and ran as fast as he could to old John, barking violently. He laid hold of him by the coat-tails, held him fast, looking up in his face with his sagacious eye, then running towards the hollow, seemed as if he would say, Come hither, come hither! Only come, for it is indeed necessary.

In a few minutes, John had reached the place, and was looking over the edge. Astonishment, fear and joy were painted on his features, and in the next moment he was on his knees beside Max, with his head on his bosom, seeking lovingly to recall him to consciousness. At length the boy opened his eyes, and looked wonderingly on his friend and on the barking dog. "Max, my

dear, dear son, do you not know me? I am, indeed, old John."

A smile played over the lips of the youth. "Father John," said he, faintly, "and Mohr, my good dog. God be thanked, for I may yet be saved."

It was too much for the poor lad, he was quite overcome. Father John saw that no time must be lost in attempting to save his darling's life. He quickly formed his determination, and, ordering the dog to remain beside his master, went with hasty steps to call for help. Fortunately this was at hand. Scarcely had he run a hundred yards, when he met one of the huntsmen of Count Hohen-thal, who gladly promised to render any assistance in his power. They returned to Max, and, using the upper cape or cloak of the huntsman as a support, they carried the poor boy quickly to the castle, being the nearest shelter. On entering the courtyard, they found it full of people, armed with scythes and flails. In the midst of them was the Count, mounted on horseback, addressing the men whom he had called together. He felt that no time must be lost in searching for those evil-doers, who had, for long, been a terror to the neighbourhood, and had, in the past night, made such a daring attempt on his property.

Old John approached bareheaded, and asked permission to carry the wounded boy into the castle. The Count turned immediately, and graciously granted the request, while at the same time he asked what had happened to him.

"God only knows," answered John; "but—"

"Blessings on him," interrupted the Count. "Can this be the brave youth who roused us from our sleep, and to whom we owe so much? Where is he?"

"Here," rejoined old John, and beckoned to the man to bring him forward.

Max had in the meantime recovered consciousness, and was looking with some interest at the armed peasants who surrounded him. The Count, on seeing him, seized his hand, and said sympathisingly, "Poor boy, who has treated thee so cruelly? Was it thou who gave the alarm last night? and is this the reward thou hast received?"

Max nodded in answer, for he was faint, and not able to speak.

"So I have to thank thee, my lad, that great part of my property has, through thy courage, been saved. What is thy name? Truly this service shall not go unrewarded."

Max felt too weak to answer, so old John spoke for him.

"He is Max Berninger, my lord," said he; "you will remember the boy in behalf of whom I petitioned your Grace."

"Right, right; I recollect," interrupted the Count. "I did not know the lad then; but it is not too late. The wound, I trust, will not be dangerous. Carry him into the castle, children, and take good care of him till I return. I must away to put an end to the daring of these rascals. The whole forest must be searched. I will not rest till they are discovered and brought to justice."

"Stop, most gracious lord," said John, as the Count turned to his peasants. "Max will be better able to tell you of their haunts. They have had him imprisoned for weeks. Wait awhile and allow me to question him, when he has recovered himself a little."

Max was, meanwhile, carried into the castle, and put under the hand of the village doctor, a clever and sensible man, who immediately began to examine the wound. The poor boy lay in bed, and opened his eyes when his old friend came in. Sitting down beside him, old John said,—

"Canst thou tell me, my son, where these robbers are most in the habit of hiding? The Count desires to know."

"In the underground vaults and cellars of the old ruined castle," replied Max.

"Indeed!" replied the old man; and then, addressing the Doctor, "how stands the wound?"

"Not dangerous, Father John; only a flesh wound—bone quite whole—ball already out, and I hope in a fortnight he will be well and sound again."

"That is comforting," said the other, full of joy, and ran quickly to deliver his message. The Count and his people started immediately; and John, after sending tidings to Max's mother, returned. He still found him weak and exhausted, but the patient received his old friend with the same smile. It was not long ere the mother, too arrived; and, embracing her dear boy with tears, sat by his side, assuring him that she would not leave him again till he would be quite recovered. The physician seconded her wish, and assured her all would go well, if he only were kept quiet and carefully nursed. The faithful Mohr, who had never left his master's side since he was removed from the pit, laid himself down at the foot of the bed; and Father John, seeing Max in a quiet sleep, took his place on the window seat, and looked toward the forest for the return of the Count.

Some hours elapsed; it was mid-day, and still no sign of their coming. He was beginning to fear that the search might again be fruitless, when he saw the Count riding rapidly towards the castle, followed by the whole troop. John crept quietly out, and arrived in the court-yard just in time to meet him.

"All right—the whole gang taken!" he cried, "And will be here immediately. How is the boy?"

"Going on well, thank God," answered old John. "Were any of the men armed?"

"One of them (Bernard they call him) fired, but happily without doing any harm; the rest threw down their weapons and begged for mercy. That Bernard struggled most desperately, but he was at last obliged to give in. He is an audacious fellow, and must certainly be the one who shot our brave boy."

"Without doubt," said old John; "he richly deserves the punishment that awaits him."

It was not long before they entered. They were well secured against escape, and appeared sorrowful and downcast. Bernard alone looked boldly around.

"Thou seest now, Bernard, to what thy evil deeds have brought thee," cried the old man. "As the deed so the reward. Thou shouldst have thought of that, man, while it was yet time. What has Max done, that thou hast treated the poor lad so cruelly?"

"What do I know of him?" said Bernard spitefully.

"Thou knowest nothing of him, and yet hast tried to put him to death?" said John. "The poor boy has told me of thy cruelty."

"Told thee? the boy?" cried Bernard, terrified and confounded. "Nonsense! The dead come not to life again; and he of whom thou speakest lies by some evil hand dead in a pit."

"Yes; and had it been thy will, he would have been there still," answered John; "but the good God has frustrated your wicked designs. The boy lives, in order to be a witness against thee. Thy hour of justice has come, Bernard."

Deadly pale was the wretched criminal. He had still hoped that his assault on Max might have remained concealed; but with the breaking of this last prop his spirit of defiance and courage gave place to one of despair. At his trial he acknowledged all the evil he had done, and placed, in consequence, the goodness of the brave Max in the brightest light. The statements of his companions only confirmed his confession, which was listened to by the Count with amazement and wonder. The sentence was passed. Imprisonment for life was to be his doom. His companions atoned for their crimes in the house of correction.

A happier fate awaited the faithful, conscientious Max. He rapidly recovered; and, before fourteen days had elapsed, was allowed to leave his bed, and was able to relate to his mother, old John, and the Count, the sad sufferings he had undergone during his imprisonment. His dearest wish was fulfilled. One morning, soon after he was able to walk about, the Count sent for him, and, after expressing himself in terms of hearty approval, gave him the joyful intelligence and surprise that he was forthwith to be apprenticed to the same man who had accompanied them in the first search for the smugglers. He then presented the happy boy with two handsome guns, and promised that all else requisite should be done for him. With a beaming face, he hastened back to his mother to tell her of the Count's goodness. But he had also other causes of joy; for then he also learnt, with an overflowing heart, that the noble Count had so provided for her that she might live the remainder of her days in rest and comfort. With tears of gratitude he embraced his beloved parent, and thanked and praised God for His wonderful kindness. No less rejoiced was old John. He pressed the happy Max to his breast, and said, deeply moved, "Well is it for thee, my son, that thou didst resist that temptation. Wonderfully has the promise been fulfilled to thee."

"What promise, Father John?" asked Max. "That in the words of the Psalmist," replied the old man; "'Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last.'"

"Yes, God be thanked," answered Max joyfully. "I can never forget what He has done for me, a poor weak boy. He was ever with me in the hour of danger, spreading over me His protecting hand; and I shall try as long as I live to serve Him, and prove my gratitude for His great mercy."

"So be it," said Father John. "Well would it be if others would follow thine example in times of great temptation, and swerve not from the path of duty, looking for help from above in all the storms of life."

THE END.

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