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The Evangelical Churchman

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SUNRISE AMONG THE HILLS.

"His mercies are new every morning, and His compassions fail not."

His mercies are new every morning,
 Heavy and long is the night,
 The sea moans in blackness of darkness,
 There may be a wreck ere the night;
 Lo! sudden, a gleam on the mountains,
 The shadows are fleeing away;
 God touches the clouds with sun-fingers,
 And opens the gates of day.

His mercies are new every morning,
 And O, his compassions ne'er fail,
 To the timid sheep, cropping the herbage,
 The mariner breasting the gale;
 The child, born to love and to laughter,
 The sinner, whom tears cannot shrive,
 The mourner left "sleeping for sorrow,"
 The sick man who wakes up alive!

"His mercies are new every morning?"
 In the joy of our youth-time we sung;
 "His mercies are new every morning,"
 We sing yet, with falt'ring tongue,
 And we'll sing it till bursts the grand music
 That all earth's faint anthems stills,
 And we see the day-star arising
 Above the eternal hills.

—Dinah Mulock Craik.

LIKE CHRIST: BECAUSE WE ABIDE IN HIM.

"He that saith he abideth in Him, ought himself also to walk, even as He walked."—1 John ii. 6.

Abiding in Christ and walking like Christ: these are the two blessings of the new life which are here

set before us in their essential unity. The fruit of a life in Christ is a life like Christ.

To the first of these expressions, *abiding in Christ*, we are no strangers. The wondrous parable of the Vine and the branches, with the accompanying command, "Abide in me, and I in you," has often been to us a source of rich instruction and comfort. And though we feel as if we had but very imperfectly learned the lesson of abiding in Him, yet we have tasted something of the joy that comes when the soul can say: Lord, Thou knowest all things, Thou knowest that I do abide in Thee. And He knows too how often the fervent prayer still arises: Blessed Lord, do grant me the complete unbroken abiding.

The second expression, *walking like Christ*, is not less significant than the first. It is the promise of the wonderful power which the abiding in Him will exert. As the fruit of our surrender to live wholly in Him, His life works so mightily in us, that our walk, the outward expression of the inner life, becomes like His. The two are inseparably connected. The abiding in always precedes the walking like Him. And yet the aim to walk like Him must equally precede any large measure of abiding. Only then is the need for a close union fully realized, or is the Heavenly Giver free to bestow the fulness of His grace, because he sees that the soul is prepared to use it according to His design. Many a one will discover that just here is the secret of his failure in abiding in Christ; he did not seek it with the view of walking like Christ. The words of St. John invite us to look at the two truths in their vital connection and dependence on each other.

The first lesson they teach is: He that seeks to abide in Christ *must walk even as He walked*. We all know that it is a matter of course that a branch bears fruit of the same sort as the vine to which it belongs. The life of the vine and the branch is so completely identical, the manifestation of that life must be identical too. When the Lord Jesus redeemed us with His blood, and presented us to the Father in His righteousness, He did not leave us in our old nature to serve God as best we could. No; in Him dwelt the eternal life, the holy divine life of heaven, and every one who is in Him receives from Him that same eternal life in its holy heavenly power. Hence nothing can be more natural than the claim that he that abides in Him, continually receiving life from Him, must *also so walk even as He walked*.

This mighty life of God in the soul does not, however, work as a blind force, compelling us ignorantly or involuntarily to act like Christ. On the contrary, the walking like Him must come as the result of a deliberate choice, sought in strong desire, accepted of a living will. With this view, the Father in heaven showed us in Jesus' earthly life what the life of heaven would be when it came down into the conditions and circumstances of our human life. And with the same object the Lord Jesus, when we receive the new life from Him, and when He calls us to abide in Him, that we may receive that life more abundantly, ever points us to His own life on earth, and tells us that it is to walk even as He walked that the new life has been bestowed. "Even as I, so ye also;" that word of the Master takes His whole earthly life, and very simply makes it the rule and guide of all our conduct. If we abide in Jesus, we may not act other-

wise than He did. "Like Christ" gives in one short all-inclusive word the blessed law of the Christian life. He is to think, to speak, to act as Jesus did; as Jesus was, *even so* is he to be.

The second lesson is the complement of the first: He that seeks to walk like Christ, *must abide in Him*.

There is a twofold need of this lesson. With some there is the earnest desire and effort to follow Christ's example, without any sense of the impossibility of doing so, except by deep, real abiding in Him. They fail because they seek to obey the high command to live like Christ, without the only power that can do so—the living in Christ. With others there is the opposite error; they know their own weakness, and count the walking like Christ an impossibility. As much as those who seek to do it and who fail, do those who do not seek because they expect to fail, need the lesson we are enforcing. To walk like Christ one must abide in Him; he that abides in Him has the power to walk like Him; not indeed in himself or his own efforts, but in Jesus, who perfects his strength in our weakness. It is just when I feel my utter impotence most deeply, and fully accept Jesus in His wondrous union to myself as my life, that His power works in me, and I am able to lead a life completely beyond what my power could obtain. I begin to see that abiding in Him is not a matter of moments or special seasons, but the deep life process in which, by His keeping grace, I continue without a moment's intermission, and from which I act out all my Christian life. And I feel emboldened really to take Him in everything as my example, because I am sure that the hidden inner union and likeness must work itself out into a visible likeness in walk and conduct.

Dear reader! if God give us grace, in the course of our meditations, truly to enter into the meaning of these His words, and what they teach of a life in very deed like Christ's, we shall more than once come into the presence of heights and depths that will make us cry out, How can these things be? If the Holy Spirit reveal to us the heavenly perfection of the humanity of our Lord as the image of the unseen God, and speaks to us, "*so, even so ought ye also to walk*," the first effect will be that we shall begin to feel at what a distance we are from Him. We shall be ready to give up hope, and to say with so many, It avails not to attempt it: I never can walk like Jesus. At such moments we shall find our strength in the message, *He that abideth in Him, he must, he can, also so walk even as He walked*. The word of the Master will come with new meaning as the assurance of strength sufficient: He that abideth in me beareth much fruit.

Therefore, brother, abide in Him! Every believer is in Christ: but not every one abides in Him, in the consciously joyful and trustful surrender of the whole being to His influence. You know what abiding in Him is. It is to consent with our whole soul to His being our life, to reckon upon Him to inspire us in all that goes to make up life, and then to give up everything most absolutely for Him to rule and work in us. It is the rest of the full assurance that He does, each moment, work in us what we are to be, and so Himself enables us to maintain that perfect surrender, in which He is free to do all His will. Let all who do indeed long to walk like Christ take courage at the thought of what He is and will prove Himself to be, if they

trust Him. He is the *True Vine*; no vine ever did so fully for its branches what He will do for us. We have only to consent to be branches. Honour Him by a joyful trust that He is, beyond all conception, the *True Vine*, holding you by His almighty strength, supplying you from His infinite fullness. And as your faith thus looks to Him, instead of sighing and failure, the voice of praise will be heard repeating the language of faith: Thanks be to God! he that abideth in Him does walk even as He walked. Thanks be to God! I abide in Him, and I walk as He walked. Yes, thanks be to God! in the blessed life of God's redeemed these two are inseparably one: abiding in Christ and walking like Christ.

PLAUSIBLE FORMS OF GAMBLING.

BY THE REV. HENRY A. STIMSON.

"See the people coming," said Tertullian in the third century, "already tumultuous, already passion blind, already agitated about their bets. The praetor is too slow for them; their eyes are ever rolling with the lots in his urn. They wait anxiously for the signal. There is one shout of common madness. 'He has thrown it!' they say, and announce to each other what was seen at once by all. I have evidence of their blindness; they do not see what is thrown. They think it a cloth; but it is the likeness of the Devil cast headlong from on high. From thence, therefore, they go on to fury and passions and dissensions, and whatever is unlawful for priests of peace. Then there are curses without just cause of hatred; there are cries of applause with nothing to merit them."

So far as this description applies there ought to be no difficulty in recognizing gambling and estimating the evil, whether it be at a horse race, or a faro table, or a pool room, or a lottery drawing, or a stock board, or an oil exchange. The question arises, "How about prizes at fairs, and voting, and gifts at coffee and tea stores, and with newspaper subscriptions, and prizes in candy, and tobacco, and soap, and baking-powder packages, and turkey raffling, and the like?"

Let it be distinctly settled that the end does not justify the means. Whether the object be to build a church, to clothe the naked, or provide food for the hungry, or help the widow and orphan, no company of people is for a moment justified in doing wrong. If their procedure is in itself reprehensible, it is to be condemned, no matter with what it may be connected.

The governor of a neighboring state, who refused to put a stop to a lottery connected with a Grand Army fair, because the object was charitable, was as blameworthy as a local judge who, in similar circumstances, refused to entertain action in his court on the ground that "public opinion" did not call for the enforcement of the law. If the language of Judge Grier, of the Supreme Court of the U. S. forty years ago, was true, that lotteries are a "pestilence;" if then they "infested the whole community, entered every dwelling, reached every class, preyed upon the hard earnings of the poor, and plundered the ignorant and simple;" if, with an awakening public sentiment and strenuous legislation, we are now well rid of them, no man should be allowed to set them up again in any form or under any pretext.

Of course gentlemen and ladies mean no harm. They are under no temptation; they feel no heat of passion; they are impelled by no bitter necessity; they care nothing for the stake; often their consciences do not quite approve, but if they set the example, if they speak lightly of the evil and seek to justify it, what is to be said of those who are differently circum-

stanced? How are they to be delivered, and how are plunderers of the ignorant and poor to be punished?

A moment's consideration ought to convince any thoughtful man. Go to one of these fairs. Here, perhaps, are a couple of thousand people, rich and poor—young men, working people, servants—who are out of pocket fifty cents or a dollar each, that half a dozen persons may possess a prize, a gold watch, a horse and buggy, a set of furniture, for which they have paid no equivalent. Do they do it because of their love for this lucky half-dozen? No; they envy them. They thought to get the prizes themselves. Their money went to pay for them. Indeed, collectively, they paid twice, three times their real value. Here is where the profit to the fair comes in. And now you have the prize. You drew it, you say. Yes; you did not steal it. But what right does "drawing" give? What honorable requirement does it meet? What sense of deserved possession or merited reward does it satisfy? It feeds the lust of getting: it gives possession. That is all. Should not such possession make honorable cheeks tingle with shame?

But suppose it is not a prize drawn in a lottery, but was the result of voting. See what that means. A few score persons have been induced to give a certain sum of money each, that you, whom they admire, may possess this article. But the article is worth much more than the aggregate of their payment. To get it, many other people, who have no interest in you, and who, on the contrary, have a very strong desire to give the prize to some other than you, are induced to join in the contest. In this way enough to pay roundly for the article is obtained. Now who shall have it? Your friends have simply the title of the majority; they have been able to command the most money. They take the property for which the people with less money at their command have largely paid, and present it to you.

The shame of such a gift! Perhaps to make sure of getting it you have yourself been induced to contribute money to buy votes and turn the scale. And now, as you are congratulated on your possession, and the zeal of your friends, around you stand the host of those whose money you are getting against their will. They do not want you to have it. They did all in their power to prevent you from getting it. But the longest purses were against them. They were beaten not with clubs and spears, but in a contest as barbaric as any in which two savages hacked each other for the possession of a maiden. And did any one ever hear of the recipient of one of these prizes hastening to refund the money of those who voted against him, that he might at least possess the article as the gift of his friends? Such blunting of the finer sensibilities do these affairs produce! Is it not high time that at least our reputable organizations for charity and our churches have done with them?

Every now and then some newspaper, generally a "family journal," advertises a long list of prizes to be distributed among its subscribers. It hastens to justify itself by saying that this is its way of advertising, and that the paper is well worth the subscription price. This gives the proceeding the air of great liberality. That as an advertisement it is shrewd and successful is evident from the magnitude of the prizes offered and the frequency with which it is tried. It is a lottery pure and simple. The prizes are dangled before the eyes of the people, and the gambling passion so cunningly appealed to that thousands, who would have nothing to do with a regular lottery, buy tickets in the form of subscription to the paper, just as many people allow themselves to buy "bitters" at a drug

store who would not be seen drinking whiskey in a bar-room.

The tea and coffee merchants who give away china, and the soap, and baking powder, and tobacco manufacturers who put up gold pieces with their wares, are engaged in a similar proceeding. Give them the credit of actually doing what they say, for they can well afford to—though Anthony Comstock declares that he has opened many packages, and never found more than a five-cent piece—and it will be seen that they are trading on public immorality. They make their appeal to this universal passion for getting what we do not pay for. They make gain from a vice, and belong to the class of the saloon keeper, the gambler, and the procuress. Respectable dealers who sell these goods, and customers who buy them, are abettors of crime.

Few are aware of the extent to which gambling, in one form or another, is practised. We comfort ourselves with the thought that gambling-rooms are not before our eyes, that the professional gambler is not to be seen, as of old, on the steamboat and the railway train, and that lotteries are no longer legalized. Meanwhile, our young people are drawn into "combinations" on ball games; our college boys are beset with temptation with cards, billiards, and universal betting; here and there bank officers and men in positions of trust turn up defaulters from having engaged in "speculation"; and continually quiet business men, of whom no one had suspicion, fail, through having taken a deal in stocks, or grain, or oil, or pork.

The only protection for the community lies in a strong public sentiment. Parents must begin in the home. No mother can allow her child to look to his chance or skill at any game to increase his possessions, no matter of how trivial a kind, without awakening in the child's breast an evil passion that imperils its future.

In a question between principle and want of principle, between serving God and serving the Devil, there is no small thing. You can as readily establish your position over a lottery ticket, or fix your boy's character over a game of marbles, as you can over a greater stake. The first bet of a pair of gloves or a pound of candy, the first game of cards for "the stews" contains within itself the whole problem.

The business man who retains in his employ young men whose habits in the matter of gambling he has reason to suspect, the employer, be he in private business or a director of a corporation, who continues in a position of trust a clerk whom he has reason to believe is betting on ball games or gambling in stock, is a partner in his crime if he becomes a thief. He has furnished the occasion of his fall.

It would seem as if all business men needed in these days to be warned against that greed of gain which makes men eager to get money by exceptional methods. If a transaction does not leave a quiet heart, a sense of gladness as of a noble deed done, it is to be suspected. This coveting what is not ours, this impatience to be increased with goods, is the snare into which not a few fall and pierce themselves through with many sorrows. There are two texts which just now are receiving sad enforcement. "*An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.*" And "*They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*"—*New York Independent*.

Labour is glory! the flying cloud lightens,
Only the waving wing-changes and brightens,
Idle hearts only the dark future frightens,
Play the sweet keys wouldst thou keep them
in tune. —F. S. OSGOOD.

British & Foreign News.

ENGLAND.

THE BISHOP OF LIVERPOOL'S CHARGE.—The following are a few further selections:—

PUBLIC WORK.

I regard as a dangerous tendency in these times a disposition throughout the Church to attach an exaggerated importance to the externals of public worship. This is a very delicate subject, and it is extremely difficult to handle it without giving offence, and exposing myself to misunderstanding and misrepresentation. But I dare not turn away from it, and I ask your best attention while I try to lay it fully before you. No intelligent Englishman of common observation can fail to observe that there has been an immense improvement during the last half century in the conduct of public worship in the Church of England. Dirty, slovenly churches—careless, ill-managed ceremonial—neglect of outward decorum, are no longer tolerated in the Establishment, and are seldom to be found except in out-of-the-way corners. Millions of money have been spent within the last forty years in restoring and beautifying old parish churches. Music and singing received much more attention than they did in the days of our grandfathers. The organist, the choir, and the hymn-book are more thought of than they used to be. The Lord's Supper is administered more frequently than it once was, and not at intervals few and far between. For all this, I for one am sincerely thankful. If the scaffolding of religion is carelessly constructed, it is vain to expect that the building will be carried on in a workmanlike manner.

But now come some very serious questions which I want to have seriously examined. With all this outward show of religion, is there any proportionate increase of internal reality? With all this immense growth of external Christianity, is there any corresponding growth of vital godliness? Is there more faith, repentance, and holiness among the worshippers in our churches? Is there more of that saving faith without which it is impossible to please God, more of that repentance unto salvation without which no man shall see the Lord? Is our Lord Jesus Christ more known, and trusted, and loved, and obeyed? Is the inward work of the Holy Ghost more realized and experienced among our people? Are the grand verities of justification, conversion, sanctification, more thoroughly grasped and rightly esteemed by our congregations? Is there more private mortification of the flesh, private exhibition of meekness, gentleness, an unselfishness? In a word, is there more private religion at home in all the the relations of life? These are very serious questions, and I wish they could receive very satisfactory answers. I sometimes fear that there is an enormous amount of hollowness and unreality in much of the Church religion of the present day, and that, if weighed in God's balances, it would be found terribly wanting.

I commend the whole subject to the close attention of all my clergy. I am convinced that it demands the notice of the whole Church of England. I leave it with a few words of explanatory caution, which in a day of abounding misrepresentation I wish emphatically to use. If anyone supposes that I want to return to the old-fashioned dry and dull worship of former days, he is totally mistaken. Nothing of the kind! God forbid that we should ever go back to the ancient parson and clerk duet, the miserable singing of a bad version of David's Psalms, and the wretched, tasteless music which satisfied most, if not all, of our ancestors. So far from this, I contend that our services are not "bright and hearty" enough; for I call no service "bright and hearty" until every worshipper repeats all the responses, and takes part in all the praise, and refuses to leave these to the choir. But what I do long and desire to see is a just proportion of attention to every part of church worship. And I contend that there is never just proportion until the pulpit receives as much attention from the minister as the reading-desk and choir, and until the sermons are just as powerful and "bright and hearty" as the singing.

MINISTERIAL WORK.

I think there is a growing disposition throughout the land, among the clergy, to devote an exaggerated amount of attention to what I must call the public work of the ministry, and to give comparatively too little attention to pastoral visitation and personal dealing with individual souls. It is a tendency which I regard with much apprehension, and the more so because I believe it is a snare to many excellent and well-meaning clergy-

men, and calculated insensibly to mar their usefulness. I wish, therefore, to say a few words about it. There is no doubt that there are far more doors of public work open to an English clergyman in the present day than there were in the days that are past. Weekly lectures, weekly Bible-classes, prayer-meetings, communicants' meetings, Sunday-school teachers' meetings, young men's meetings, young women's meetings, children's meetings, temperance meetings, purity meetings, committee meetings, mutual improvement meetings, are all multiplied enormously within the last twenty years. It sometimes almost takes my breath away to hear the programme of weekly work which some excellent clergymen announce upon a Sunday from their reading-desks, as the parochial bill of fare for the next six days. As I have listened, I have wondered how any one man, with only one body, can keep so many irons hot, and get through such an amount of work, and do every part of it well. And when I hear, as I do occasionally with sorrow, that such excellent men break down in health, I hear it without surprise. I admire their zeal extremely, but I could wish it was tempered with discretion, and I feel doubts rising in my own mind whether they are using their talents with prudence and proper economy. In short, I suspect there are some who would do more if they would do less, and would do a few things with tenfold efficiency if they would not attempt to do more than flesh and blood can possibly grasp. Three powerful, heavy, crushing blows, making everything go down before them, are surely better than six, feebly and faintly delivered.

But the serious point to which I want to direct your attention is this. There are but twelve hours in the day, and it is clearly impossible for any clergyman to fill up his time with public work in addressing, or operating upon, large bodies of people in large parishes and at the same time to keep up the old-fashioned, habit of efficient house-to-house, family, and personal pastoral visitation. And I must earnestly and affectionately entreat my clergy to lay this matter to heart, to review carefully their own systems of employing their time, and to take heed that they make time every week for a due proportion of systematic house-to-house visitation.

I must plainly say that I want to see a return to the old paths. We have gone far enough in the direction of public work. We shall do well to go back to the system of our forefathers. They certainly did less public work than we do, but I suspect they did far more in private. Let us not be ashamed to follow their example. Of one thing I am very certain, and I say it with the experience of forty-three years of ministerial life, and after careful observation of the results of work done by others both in town and country parishes. It is my settled and deliberate conviction that a clergyman of comparatively moderate gifts, who preaches the gospel and gives a large quantity of his time to pastoral visitation and personal dealing with souls, will be found at the last day to have done more for the cause of Christ than a clergyman of far superior gifts, who, although he preaches the same Gospel most faithfully, is only seen in the pulpit, and in the lecture room, and on the platform, but is never seen in the houses of his people.

The Church of England Book Society, 11 Adam street, Strand, W. C., is prepared to forward gratis a packet of pamphlets on theological subjects to any candidate for Holy Orders who will send his name and address to the Secretary.

Recently, at the Methodist chapel in Watford, the Lord Mayor of London preached a simple but very impressive sermon. Though a member of the Established Church, he is very friendly to nonconformists.

The Bishop of Ripon is still a stock subject of conversation in his diocese. His Lordship's simplicity of life, his disregard of conventionality in the way of dress, and his untiring activity have, on the whole, met with the approbation of all save a few sticklers for ceremony. The only persons with whom he is not a general favorite at present are the reporters, who find his singularly even and rapid flow of language rather tiring to follow.

The Earl of Shaftesbury, in proposing recently the health of Mr. Fawcett, the British Postmaster General, said: "Mr. Fawcett is a remarkable instance of intellectual power, diligence, and research, and of a capacity of mind seldom exhibited. His blindness, which you would have thought would have shut him out from every political pursuit, has in some measure been a great facility to him. It has compelled him to culti-

vate the faculty of memory, and that wonderful man can make estimates, discuss any subject, and go through any calculation of figures without any assistance whatever, except the assistance that his memory affords him. I have heard Mr. Fawcett say, and say with vigor and truth, 'Don't talk to us blind people with a sentiment of commiseration. We like to have your sympathy, but we don't want your commiseration.' He is right; and he has proved that it is not needed, and all I can say is, that if blindness brings with it such intellectual powers and patriotism as his, then I wish that I and every Englishman in the country were as blind as he."

The advances made by sacerdotalism form one of the most ominous features of our times, to the seriousness of which the public mind is by no means awake. It is operating throughout the land to undermine and destroy the influence of the truth. In the East-end of London there are churches to be found, such as those at St. James's, Curtain-road, Shoreditch, and St. Michael's, Mark-street Finsbury, where in the midst of dense populations doctrines and practices of a distinctly Romish character are unblushingly resorted to. The result is not so much that the people are converted to their pernicious ways, as that they are led to ridicule religion, and regard its claims with indifference and contempt.—*The Christian*.

In her latest letter—to Printers—Miss Skinner makes an appeal which we wish, from the bottom of our hearts, the members of the handicraft would, to a man, respond to:—

"We hear a good deal about 'strikes' nowadays, but I should be glad if every printer would strike work when an immoral or infidel MS. is offered to him to print. You have mighty power entrusted to you, and if only the *imprimatur*—'let it be printed'—much used on the title-pages of books printed in the 16th and 17th centuries could be changed into 'let it not be printed' for every bad book, what a blessing it would be."

SCOTLAND.

The Seabury Centenary at Aberdeen, Scotland, called together a very large assemblage. The occasion was the commemoration of the consecration, Nov. 14th, 1784, by Bishops Kilgour, Skinner and Petrie, of the Scottish Episcopalian Church, of Samuel Seabury, of Connecticut, the first Bishop of the Episcopal Church of the United States. At the commemoration services in St. Andrew's Church, the procession of clergy numbered about two hundred. The sermon was preached by Bishop Williams, of Connecticut. The Bishops of Minnesota, Northern New Jersey, Fon-du-lac and Albany were also present. Later in the day there was a banquet at one of the large halls of the city.

UNITED STATES.

BISHOP PINCKNEY'S SUCCESSOR.—The Maryland Convention at Baltimore, has elected a successor to the late Bishop Pinckney. Nineteen ballots were taken before the consummation was reached, making thirty-two ballots in all, including those of last May. Upon the final ballot Rev. Dr. William Paret received 91 out of 121 votes, or ten more than the required majority.

Rev. Dr. William Paret was born in New York City in 1828. He was educated in Hobart College, in Geneva, N. Y. In the course of his career he has had charge of various parishes, and for the eight years previous to his going to Washington he was stationed at Williamsport, Pa. He was installed over the Epiphany church in Washington in October, 1876, where his labors have proved very successful.

CLEVELAND, OHIO.—Rev. Dr. Rulison, for the past ten years pastor of St. Paul's church, Cleveland, was on the 28th ult. consecrated Assistant Bishop of Pennsylvania. The services were held at St. Paul's, and the church was densely crowded. Fifty clergymen and nine bishops assisted in the services. The sermon was preached by Bishop Stevens, of Philadelphia. Dr. Rulison was presented for consecration to Bishop Lee, of Delaware, the Presiding Bishop of the United States. Bishop Bedell, of Ohio, and Bishop Howe, of Pennsylvania, acted as consorts. Bishop Rulison commences his labors in Pennsylvania at once.

FOREIGN.

It is charged that, notwithstanding the declaration of friendly relations between Russia and the Papal

Church, the government interferes in the most vexatious manner in the administration of the Roman Catholic dioceses. The *Tablet* declares that "the Russian Government can ill afford to alienate the sympathies of the Catholics, its most loyal subjects, who hitherto have been least of all affected by the Nihilist propaganda, especially as the national episcopate is crying out for state protection against the encroachments of the 'Stundists,' who are attracting even more numerous proselytes from the decrepit and paralyzed State Church.

Home News.

DIOCESE OF TORONTO.

SYNOD NOTICE.—Mr. David Kemp having been appointed Secretary Treasurer of the Incorporated Synod of the Diocese of Toronto, in place of Mr. William P. Atkinson, resigned, it is requested that from this date, all communications on Synod business be addressed to Mr. Kemp at this office.

The Treasurer of St. James' H. & F. M. S., acknowledges with thanks, the receipt of \$10.00 sent:—"For our suffering sisters in India, with earnest prayers that an abundant blessing may rest on the Zenana Mission."

"Bless the Lord, oh my soul, and forget not all His benefits,"—"who crowneth thee with loving kindness and tender mercies." A gift sent in such a spirit is doubly welcome, from its assurance of prayer and sympathy, as well as money, and the anonymous donor is very gratefully thanked for the gift.

The Church Woman's Mission Aid desire to acknowledge with many thanks, the receipt of \$8.00 from the children of the Chapter House Sunday-school, London, Ont.; also a large parcel of Christmas-tree articles from the St. Luke's branch of G. F. S., Ashburnham, Ont., per Rev. W. J. Bradshaw; also, a similar parcel from the young ladies at Miss Morris' school, Toronto. "Go and do likewise."

At the last meeting of the Senate of the University of Toronto, the following petition was read:—
To the Chancellor, Vice-Chancellor, and Members of the Senate of the University of Toronto.

The petition of the undersigned students of University College sheweth:—

1. That some eleven years ago the then students of University College established among themselves a Young Men's Christian Association for the benefit of such of the College students as desired to avail themselves of its advantages.
2. That for some years past the Association's place of meeting has been in Moss Hall, a building in the University grounds, near to the College, and which is also used by the students as a place of meeting for the various literary and scientific organizations, a gymnasium, &c.
3. That since its establishment the Association has continued in active operation, making steady progress, and its membership amounts to-day to about 170, all students of University College.
4. That the Association has now outgrown all available accommodation in Moss Hall, and this circumstance, happily evidencing the existence of an earnest spiritual activity amongst the great body of students attending University College, urges your petitioners to seek for such enlarged accommodation as will, without any cost to the University, meet the growing demands of the Association for some time to come.
5. That the University owns all the land sufficiently near to the College to be suitable as a site for an Association Hall for students attending College, and your petitioners undertake that if Your Honourable Body will permit the erection on the University grounds, within convenient distance to the College, of a building to be used for moral and religious purposes only, being in accordance with the non-denominational character of the Association, by all present and future students of University College and the faculty of the institution, your petitioners will procure the funds necessary to defray the cost of the construction of such a building, and will maintain the same free from cost to the University.

Your petitioners therefore pray that Your Honourable Body will be pleased to grant the necessary permission upon such terms as to you may seem meet.

Toronto, 3rd November, 1884.

The petition was signed by one hundred and ninety-eight students,

NEWMARKET.—On last Sunday week the new English Church at Newmarket was dedicated and opened for Divine service by the Bishop of Toronto. The offerings were liberal. The church stands on the old site. The style is a mixture of the Norman and the Gothic, and the material is a light blue stone.

PARKHILL.—On the 7th inst. a number of the members of St. James Church met at the residence of the Rev. J. H. Fairlie, the incumbent, to welcome him and his bride from their wedding tour, and presented them with an address and several appropriate tokens of their esteem. The rev. gentleman feelingly replied, and the remainder of the evening was spent in social intercourse.

PORT HOPE.—It has for some years been the practice at St. John's Church, Port Hope, to substitute a missionary service and sermon on a Sunday for a missionary meeting on a week evening, and this change has been attended with most beneficial results. Last year an increased missionary collection on that occasion was the result of a stirring appeal made to the congregation on behalf of missions, by our efficient missionary agent, Rev. W. F. Campbell, and this year, namely, Sunday last, the 9th inst., a collection nearly double in amount to that of last year, testified to the effect of an extremely able and earnest address from the same clergyman. Indeed all who had the privilege of hearing Mr. Campbell on that occasion must have felt that in securing his services in the office that he now holds in this diocese, a great benefit has been conferred on the missionary cause. The benefit of such addresses as that of Mr. Campbell last Sunday, is not to be measured by the proceeds of the collection taken up immediately after the sermon, for by his burning and forcible words and facts, a germ is sure to have been planted in many hearts which will afterwards spring up and bear much fruit to the glory of God and the advancement of His kingdom in the world.—*Com.*

DIOCESE OF NIAGARA.

FORT ERIE.—The congregation of St. John's Church, Fort Erie, have presented the curate, Rev. Jas. Ardill, with a handsome surplice and stole, and we are glad to hear the attendance at that church has greatly improved. A library for the Sunday School of St. Paul's Church consisting of 207 volumes of handsome books has been provided. The few vacant pews in that church are also getting filled up. The school room has lately been finished and furnished, and a new organ costing \$100 bought and paid for. The congregation of St. Paul's Church presented Mr. Fred Arnold, son of the rector, with a well filled purse on the eve of his departure for California. The gift was accompanied with many expressions of good will.—*COM.*

DIOCESE OF HURON.

LONDON.—Bishop Baldwin has made the following appointments: Rev. C. R. Matthew, of Goderich township, to Kingsville; Rev. H. D. Steele, of Blenheim, to Goderich township; Rev. F. Ryan, of Brussels, to Florence; Rev. W. T. Cluff, of Walkerton, to Brussels; Rev. Arthur G. Smith, of Leamington, to Muncy.

BERVIE MISSION.—There were 75 confirmed recently. Before leaving for his new field of labor, Mr. Moorhouse had the satisfaction of seeing the debt, so long a burden to the Bervie Church, cleared away. Throughout the mission much regret was expressed at his departure. This mission is now in a flourishing condition.

DIOCESE OF ONTARIO.

KINGSTON.—The following is the copy of a letter received from the Rev. Dr. Wilson, New York;—
"208 East 17th St., New York,
Monday Nov. 10, '84

"My Dear Mr. Gildersleeve,—will you accept for yourself, and try to express to Mr. Birkett and the other dear friends who had to do with the matter, my sincere thanks for the illuminated copy of the address presented to me in Kingston last February?

"For the love of which that address is the expression, for the warm hearts from which it came, for all you were and are still to me, I can but very feelingly express my thanks to God.

"But it may be some pleasure to you to know that never in my life has God so richly blessed me personally and in my work as now.

"And yet, absorbed as I am in the work here, be assured no day passes without a loving remembrance before God of my dear people in Kingston and Cataracqui.

"And will you kindly convey to them and all my friends of every denomination my unchanging love for them in Christ Jesus, and the earnest wish that they could be in New York to share with me richness of spiritual blessing which God is so abundantly pouring out upon us in St. George's Church and parish.

"Believe me, dear Mr. Gildersleeve, with most kind regards to you all,

"Yours faithfully,
HENRY WILSON.

DIOCESE OF MONTREAL.

Collections and subscriptions received at the Synod office, Montreal, during the month of October:—

For the Mission Fund.—St. Andrews, \$7.25; Sorel, \$22.49; Stanbridge East, \$2.54; Eardley, \$3.55; Iron Hill, \$5.00; Lacolle, \$20.00; Outremont, \$4.75; St. Jean Baptiste Village, \$4.75; Sweetsburg, \$11.06; Adamsville and East Farnham, \$30.74; West Shefford, \$4.03; Iron Hill, \$3.15; West Brome, \$3.32; Sutton, \$3.62; North Sutton, \$1.59; St. Paul's, Lachine, \$10.00; Mille Isles, \$2.65; Sabrevois, \$10.06; Clarenceville, \$7.14; Lachute, \$4.35; Trinity, Montreal, \$14.78; Brome, \$0.81; Knowlton, \$18.02; South Stukely, \$7.67; Waterloo, \$17.89; Fulford, \$1.50; Warden, \$1.71; North Shefford, \$1.04; Granby, \$11.20; Milton, \$4.07; South Roxton, \$4.25; Upton, \$3.50; St. Hyacinthe, \$5.50; Abbottsford, \$36.61; Abercorn, \$4.40; Glen Sutton, \$1.27; West Potton, 37 cents. Mansonville, \$6.68; East Bolton, \$1.66; Bolton Centre, \$1.87; Vale Perkins, \$1.18; Frelighsburg, \$4.30; Dunham, \$6.92; Aylmer, \$12.00; Boscobel and North Ely, \$8.33; Philipsburg, \$3.44; Boscobel, \$2.30; Hull, \$10.52; Eardley, St. Luke's, \$3.14; St. Augustine's, \$2.71; West Shefford, \$7.15; West Farnham, \$15.21; Rougemont, \$6.92.

For the Superannuation Fund.—John Thomas Molson, Esq., 4th instalment of subscription, \$25.00; Henry Bulmer, Esq., 3rd instalment of subscription, \$25; St. George's Church, \$91.92.

For Algoma Bishopric Fund.—Assessment, Grenville, \$8.00; Mille Isles, \$5.00; Christieville, \$6.00; Philipsburg, \$6.00; Papineauville, on account, \$3.40.

For City Missionary Fund.—St. Stephen's, Montreal, \$25.00; Cathedral, \$56.23; St. James' Church, \$30.00.

For Theological College.—Quio, \$3.50; Bristol, \$1.34; North Onslow, \$1.66.

For Foreign Missions, India.—Annie Holiday, (six years old), \$2.00.

For Domestic Missions.—Eardley, \$2.13; West Shefford, \$2.85.

For Parochial Endowment Funds.—Ormstown, \$500.00; St. Hyacinthe, \$1.39.

For Expenses of Synod.—Iron Hill, \$3.00.

MONTREAL.—The Executive Committee of the Diocesan Synod met last Friday afternoon in the Synod Hall, the Bishop in the chair. After routine the report of the Committee upon Grants, which approved that the grants to Aylwin and North Wakefield be increased to \$400, was adopted. The report of the Committee recommended Quinquagesima Sunday, 15th February, 1885, as Mission Sunday; the treasurer's report shewed the fund to be somewhat better than last year. A letter from the Rev. E. G. Sutton was read, explaining why \$5 only was sent to the treasurer, when \$73 had been collected for the missions. The explanation was that the clergyman's salary was so small that all but the \$5 had been appropriated to it. The secretary was instructed to notify Mr. Sutton of the irregularity of such a proceeding and to the fact that all moneys collected for the missions must be paid to the treasurer. The Rev. Mr. Everett applied to be superannuated. A letter was read from Lord Derby, Colonial Secretary, acknowledging the address of condolence sent to Her Majesty on the death of the Duke of Albany.

On the same day as the Executive Committee the following committee meetings were also held—viz, those on grants, works of mercy, mission Sunday, and the Dunham Ladies' College.

The Bishop preached at the Church of St. Matthias, Cote St. Antoine, on Sunday, November 16, on behalf of the Superannuation Fund of the diocese.

The Rev. Charles Trotman, late a student, in the Diocesan Theological College is at present assisting the Very Rev. the Dean at St. George's Church.

We are glad to learn that the Ven. Archdeacon Lindsay's son is recovering from the attack of typhoid fever from which he has been suffering.

We understand that the Rev. W. H. Naylor, Rural Dean of Clarendon, is contemplating another visit to the scattered settlers about 50 miles north of his mission.

The members of St. Jude's Church Association held their annual social on Tuesday evening, Nov. 11, in the Lecture Hall of the church. The attendance was very good, and a pleasant evening was spent, with music, both instrumental and vocal, recitations, etc. Coffee and cake was served during the evening.

A meeting of the Governors of the Diocesan College was held at the College on Wednesday evening, the 12th inst., at 8 p.m. It was resolved to make a general appeal throughout the diocese on behalf of the college, and the secretary was instructed to publish the appeal with the accounts and calendar. The attendance of students is very large, and it is earnestly hoped that the testimony borne both by Bishop Oxenden and Bishop Bond to the value of the College will produce a liberal response to the appeal about to be made.

The annual meeting of St. George's Church Y.M.C.A. was held on Thursday evening in the school-house, the Very Rev. The Dean in the chair, and there was a large number of members present. The secretary's and treasurer's reports were submitted and adopted. The annual public meeting will be held on the 4th December. The election of officers took place:—President, The Very Rev. The Dean; 1st Vice-President, not filled up; 2nd Vice-President, Mr. F. Hamilton; Secretary, Mr. W. W. L. Chipman; Treasurer, Mr. I. H. Prescott; Committee: Messrs. White, Short, Kyte, Tompkins, Cole, sr., Wallace, Hutchins, Dartnell, and Edwards. Special committees were appointed in connection with various branches of the work of the Association. The Association has been the means of doing much good in the parish during the past year and is one of the most useful organizations in connection with the Church.

The annual Conversazione of St. Martin's Church was held in the Lecture Hall on Friday evening, the 14th, and was attended by a large number of the congregation. The Rector, the Rev. J. S. Stone presided, and in the course of his address paid a warm tribute to the efficient services of the organist, Mr. Taylor, as well as to the members of the choir. At the close of his address he presented on behalf of the congregation and the members of the choir, a handsome silver tea service to Mrs. Taylor, as a mark of their esteem. Several ladies and gentlemen then gave songs, piano solos and recitations. Refreshments were provided by the ladies of the Ladies' Aid Society of St. Martin's Church, and the proceedings terminated about 10 o'clock. The Bishop, who was to have presided, was unavoidably prevented by a severe cold.

A Sunday-school Institute has been held at Point St. Charles, under the auspices of the Episcopal, Presbyterian and Methodist Churches in that district. The opening meeting was held on Thursday the 13th inst., and two meetings on Friday. On Saturday morning a mass meeting of the Sunday-schools at Point St. Charles was held at 10 a.m., when addresses were delivered by Canon Belcher, Rector of Grace Church, Rev. J. McEwan and others. Two other meetings were held on Saturday afternoon and evening, at which subjects affecting the well-being of Sunday-schools were discussed, such as "Mistakes of Teachers," "Sunday-school singing," "How to Gather Scholars," "Infant Class Work," etc.

WEST SHEFFORD.—The Band of Hope just a short time ago established in this parish, through the aid of the Women's Christian Temperance Union, and which now numbers thirty-five members, gave its first public entertainment, consisting of temperance songs, dialogues, and recitations, in the Town Hall, West Shefford, Nov. 4th. The Incumbent of the parish occupied the chair, and in his few remarks urged upon one and all total abstinence. The handsome and new Episcopal Church at West Shefford is gradually drawing towards completion. All the windows, of beautiful design, have been put in by Mr. Sweet of Waterloo, which adds considerably to the appearance, both inside and outside of this building. During the winter the Incumbent and church-wardens hope to have the ceiling entirely finished, for which object the contract has already been given out.

ST. LAMBERT.—The corner stone of the new Church was laid on Saturday, the 8th inst., His Lordship Bishop Bond officiating, assisted by the Ven. Archdeacon Evans, the Rev. Messrs. Robt. Lindsay and J. A. Newnham, of Montreal, and the Rev. W. J. Dart, the pastor of the church. The church is situated in rear of the school-house in which the congregation has worshipped hitherto. It is only after much delay, and many difficulties had been surmounted, that the building committee had been able to proceed with the work, and they hope now to carry it through without getting into debt at all. Copies of the *Witness*, *Star*, *Gazette*, *Church Guardian*, *EVANGELICAL CHURCHMAN*, *Northern Messenger* and *War Notes* were put in a tin box and placed under the stone along with the following documents: "The corner-stone of the Episcopal Church of St. Lambert was laid by the Right Rev. W. B. Bond, L.L.D., Lord Bishop of Montreal, on the eighth day of November, A.D. one thousand eight hundred and eighty-four, being the forty-seventh year of the reign of Her Majesty Queen Victoria. The Rev. William J. Dart, M.A., being the incumbent, Messrs. James Bourne and J. Wentworth Hill the church-wardens; Messrs. James Mattinson, D. O. Davis, W. E. Smith, with the incumbent and church-wardens, the building committee; Wm. Henry Tapson, secretary-treasurer; Messrs. James Nelson and Clift, the architects; Messrs. Leblanc & Co., contractors; James Thomson, Esq., mayor of St. Lambert." After the ceremony all present adjourned to the school-house, where several addresses were delivered. Bishop Bond congratulated the congregation on the step they had taken, and reminded them that this ceremony was a symbol of what was going on in high. Christ is the great corner-stone of the Church, and believers are the living stones, who are being prepared in the world, which is the workshop for the temple on high, and as soon as the stones were fitted for their places they were taken hence. Christians are of great variety, but are all fashioned by the same architect, and so a congregation must be fashioned by the instrumentality of the pastor. He hoped they would not take any step without being able to pay for it, and if they did so the church would be really God's house. The Rev. R. Lindsay, Rural Dean, urged the congregation not to be content until they became self-supporting, and able to subscribe to missions, asking particularly for the zeal of the children in this direction. The Ven. Archdeacon Evans commended the congregation for not being in too great a hurry, for now they were likely to finish the church without getting into debt. He would offer his sympathy because of the self-denial and anxiety that would be called for and his congratulations because they were engaged in a blessed and happy work. The Rev. Mr. Dart thanked the speakers on behalf of the congregation for their kind and encouraging words. He would not be satisfied until the church was self-supporting, and supported at least one mission.

DIocese OF QUEBEC.

A united thanksgiving service was held here on Thanksgiving Day in the Cathedral, at which all the clergy of the city and district were present. The sermon, which was particularly appropriate, was preached by the Bishop of the diocese from Deut. xvi. 16.

In the evening the service was held in St. Matthews' Church, when the sermon was preached by the Rev. Dr. Roe from i. Tim. iv. 9-10. The churches were decorated with fruits, etc.

A thanksgiving service was also held in Trinity Church, and we are glad to perceive that the interest in this yearly gathering of the congregation appears to increase rather than diminish. The service commenced with the beautiful hymn, very heartily sung, "We Plough the Fields," after which appropriate evening prayers were read by Rev. Mr. Ker, rector of the Church. The Rev. Mr. Ridley preached from Hab. iii. c., 17-18. The *Quebec Chronicle* says:—"The sermon was listened to with the deepest possible interest, being distinguished throughout by an earnest spirit of practical piety. Everybody felt that the words of the preacher were just such words as men and women need for every day life. He urged them to cultivate a spirit of entire dependence upon Almighty God and to have in secure possession a contentment that cannot be shaken by the difficulties and trials of this life. Mr. Ridley's catholicity of spirit and his earnest desire to promote Christian fellowship are sure to win him hosts of friends in Quebec."

POINT LEVIS.—A service was held in Holy Trinity on Thanksgiving Day. Rev. E. A. King, rector, read prayers and lessons, and Rev. John Ridley preached. The service was very hearty.

DIocese OF ALGOMA.

The Treasurer begs to acknowledge the following collections made in the diocese on Thanksgiving Day for account of the Widows' and Orphans' Fund:—Parry Sound, \$5; All Saints', Huntsville, \$4; St. Michael's, Allensville, \$1.32; Port Arthur, \$8; Dufferin Bridge, \$3.25; St. James, Gravenhurst, \$6.20; All Saints', Gow Bay, \$3.06; Uffington, \$3.25; Shegumandah, \$3; Monksville, \$1.09; Port Carling, 70c. Also the sum of \$5 towards the same fund from Dr. Mackelcan, of Hamilton.

SHEGUIANDAH, MANITOULIN ISLAND,

Nov. 12th, 1884.

BELOVED GREAT BLACK COAT,—We, the Indians of Sheguiandah, write to you to tell you that we wish to build a new church instead of mending the old one, and we wish to ask you to help us in this matter. We are willing to do all we can. We will give all the labour, and as much as we can, but we wish you to help us to buy the materials. Perhaps some kind friends of England would help us if they knew of our need. We subscribe our names.

Chief—A. MANITOWASSING,

JAMES BAHPEWASH,
JOSEPH SHEBAHGEZHIG,
WILSON KAGESHEYAGHA,
ANTHONY KAGESHEYAGHA,
WILLIAM BAHPEWASH,
HENRY MUCKADABIA,
JOHN GAKEZHEONGA,

And others.

The above appeal explains itself. The new church is sorely needed; \$1,000 will build and furnish it, with the labour of these poor Indians. It should accommodate 75 or 100. I will gladly receive contributions. 17 Wilcock St., Toronto. E. ALGOMA.

COOPER'S FALLS.—The new church was opened for divine service on Sunday, Oct. 26th, by Mr. Herbert Gaviller, of Wycliffe College, who during the summer had conducted the services in the school-house. An acre of land on lot 9, concession A, township of Morrison, was obtained, by the kindness of the Minister of Crown Lands. The neighbors drew the lumber, and the timber for the foundation was given by Mr. James Bailey. By the kindness of friends in Orillia and Toronto, the fund raised in the neighborhood of Cooper's Fall has been increased so that the Committee are able to pay all expenses so far, and have a few dollars towards plastering the church. The church is twenty by thirty, having a thirteen-foot ceiling, and will seat about eighty persons. Already two children have been buried in the graveyard, which has for a long time been sadly needed by the settlers, who have hitherto had to carry their dead to churchyards at some distance. This church is supplied in connection with the Washago Mission, Diocese of Toronto by the Wycliffe College Mission Society.

DIocese OF RUPERT'S LAND.

The annual meeting of the Synod of the Diocese of Rupert's Land was opened on Wednesday, the 5th inst., in St. John's Cathedral. A large number of the clergy were present. The opening address was delivered by His Lordship the Metropolitan. After referring to the late depression, he said that there was not the slightest doubt shown of the ultimate prosperity of the country. New missions, he said, had been supplied with resident clergymen. They are the Boyne, Turtle Mountain, Gladstone, Rat Portage, Rowan, Souris, Shoal Lake, Clearwater, Beaconsfield and Alexander and Pembina Crossing. There have been also two new parishes formed in Winnipeg, All Saints' and St. George's. Means have been provided for appointing a clergyman at Wakopa through the generosity of Mr. J. C. Sharpe, of London. It is hoped that we may be able to shortly form another mission district to include Virden. There are two or three other districts that could be formed with great advantage to the church. There are in addition many districts having scattered groups of church families or individual families; but he, the speaker, believes there are few that could not get an occasional service if they would communicate with the secretary of the Synod, Ven. Archdeacon Pinkham, and be willing on their part to meet and help on a visiting clergyman. There are now within our reduced diocese over fifty ordained clergymen, and he doubted whether there are as many ministers of any other body. There are also a number of laymen—licensed by him under the canon—some of whom have services very regularly. The Church is deeply indebted to their kindness, and he was sure would heartily welcome other like devoted workers.

We had to lament in the past year the sudden death of the Rev. J. F. Rounthwaite. His services were very acceptable. Of a singularly amiable and gentle disposition and a respectable scholar, he was much loved and respected by all who knew him. His place at Rounthwaite is very kindly supplied at present gratuitously by Rev. C. B. Dundas, who also preaches at Chater. New churches have been consecrated or opened in the parishes or missions of Sunnyside & Westbourne, All Saints' and Holy Trinity, Winnipeg; Clanwilliam and Souris. Churches are either finished or nearly so at Rounthwaite, Birtle, Shoal Lake, and St. George's, Winnipeg. We have to regret the grievous disaster that has befallen the parish of Headingly in the complete destruction of its excellent church by the extraordinary storm last August. The church of the neighboring Roman Catholic parish of St. Charles shared the same fate, as did many other buildings. Parsonages have been erected in Christ Church parish, Winnipeg, Gladstone, St. Peter's and Headingly, and there are two parsonages now being built in Beaconsfield and Westbourne. There can be no question that the erection of a convenient and comfortable parsonage is not only a great boon and pecuniary help to the clergymen, but the most effective for the efficient carrying on of the work. Without this a clergyman in many of our missions has great difficulty not only in getting any lodgings, where he can have ordinary conveniences for quiet and study for seeing his people; but even at times in getting respectable lodgings at all. He, the speaker, felt much sympathy with the project of establishing a parsonage fund to aid by loans, on easy terms, the building of parsonages similar to that which the Presbyterian Church has so creditably formed. He hoped the state of the country would enable a beginning to be made in this project, as no outside help could be expected. We have reason to congratulate ourselves on the increase of missions in what forms the Diocese of Rupert's Land. This forms but the small part of the advance made by that church since the last Synod in what then was the diocese. In his last address he said that what would do more than anything to enable the church to meet coming needs would be the erection of the territory of Assiniboia into a bishopric. This has now been carried to a successful issue. It removed from our diocese a large district of country rising rapidly into importance, and has provided a new church centre with separate organization. The beneficial results are already showing themselves in a large increase of clergy, and a systematic visitation of the new settlements. The speaker often looked back with no little thankfulness to the early formation of the diocese of Saskatchewan, so well established and so admirably supplied with clergy through the unbounding labors, in the face of many obstacles, of his old friend Bishop McLean. He expressed gratification at the additional formation of the new diocese of Athabasca. He rejoiced at the appointment of an esteemed clergyman of this diocese, Mr. Young, as the first bishop. The church owes a new debt of gratitude to the Church Missionary Society and the Society for the Propagation of the Gospel, and also the Society for Promoting Christian Knowledge and the Colonial Bishops' Fund, for the establishment of these bishoprics. For the progress that has been made the church is also indebted to the continued kindness of the English Church societies. The Bishop then went on to give an account of the financial position of the diocese and his connection with it generally, and concluded as follows: It has always been an object to me that this See, which has been the mother See of this land, should according to all the traditions of the Primitive church be the Metropolitan See of this Province. The labor he had given for the establishment of institutions which would make it as complete as any in the Colonial church, had been with a view of a larger usefulness than merely for a bishopric of Winnipeg, for this it will otherwise become. It has therefore been a disappointment to him to observe a tendency, for reasons that do not approve themselves to him, to accept this limited sphere, and so practically to cast away the bishopric of Rupert's Land with the advantages that might make this bishopric the choicest as well as the chief See of the province. He could not forget that he was Bishop of Rupert's Land, and was, therefore, anxious for the well-being and best interest of the province and diocese. It seemed to him that for many a day there would be serious disadvantages if the metropolitan be not the bishop resident in this city. He trusted that this subject for the next year or two would receive the earnest consideration of the clergy and laity of the diocese in the hope that some scheme may be adopted for the appointment of the Bishop of Rupert's Land, by which the diocese may be satisfied that it is likely to get a worthy bishop, and the province that it will get a suitable metropolitan.

Correspondence.

NOTICE TO CORRESPONDENTS.

The letter of "A Subscriber," which was received too late for this issue, will appear next week.—EDS. E. C.

"PARENT" AND THE STUDENTS' MISSIONARY ALLIANCE.

Dr. Elliott has sent us the following letter, asking us to give it place in our columns.—EDS. E. C.:

To the Editor of the Mail.

DEAR SIR,—Would you kindly allow me space to say a few words in reference to a letter signed "Parent," which appeared in your issue of the 23rd inst. I have waited for several days hoping that some more able pen than mine would undertake the task.

I am sure many of your readers will agree with me that the amount of narrowmindedness, bigotry and bad feeling which "Parent" exhibits in his letter is truly lamentable in a person who attempts to give an opinion upon a matter which so deeply concerns the cause of Christianity as that of "Missionary Zeal." It is to be regretted that "Parent" had not the courage to append his name to his letter, as it would be interesting to know whether he is a High Church clergyman or the editor of the *Dominion Churchman*. Allow me to quote a few sentences from this letter: "I wish to say that if my son is drawn into any such Society he will be withdrawn from Trinity College. He cannot afford to have his time and energies wasted in such excitement. He is placed in Trinity College to study, not to read papers or make speeches before public promiscuous audiences, still less to dissipate his time in attending committee meetings here, there and everywhere, in company with men, some of whose opinions, I as a churchman, abhor as utterly false and unscriptural in the extreme. If Trinity College cannot inspire its students with all necessary zeal, it had better close its doors or change its staff. The new Society is based upon the notion that one church is as good as another, which I regard as a most detestable falsehood."

I am sure I am not alone in the opinion that if the son is of the same stamp as the parent neither the Church nor the College would lose much by his being withdrawn, even though he is a B.A. with honors, as "Parent" takes care to inform us. Now, Mr. Editor, who are those young men whom "Parent" so sternly forbids his son to associate with, and whose opinions he abhors as unscriptural in the extreme? They are the students of Wycliffe, Knox, Queen's, McMaster, and Victoria Colleges, young men preparing to go forth and proclaim the gospel of Jesus Christ. Our Blessed Saviour's commission to His disciples was, "go ye into all the world and preach the gospel to every creature." Does "Parent" dare insinuate that those of other communions than the Church of England are not Christ's disciples and are not members of Christ's Church here upon earth? There is only one church upon earth, and its members are all true believers, whether they are known by the name of Episcopalian, Presbyterian, Methodist, or Baptist. Those young men who are not considered suitable company for "B.A. with honors" are of the same communion and may be considered representatives of such men as Moffatt, Livingstone, Judson, Carey, Williams, and many others whose zeal and energy and devotedness have done so much in carrying the gospel to the most remote corners of the earth, and thus fulfilling the command of Christ.

Now, as regards the avidity or the willingness of Trinity College to "inspire its divinity students with all needful missionary zeal," I beg to be allowed to say a few words by way of contrast. During a period of nineteen years' experience in this northern country, I have, in pursuing the practice of my profession, frequently visited the most remote corners of the adjacent townships and have had abundant opportunities of hearing of, as well as witnessing, something of the privations and hardships of the early settlers, and among those most bitterly complained of was the want of the services of that church which they had been accustomed to in the Mother Country. Many times have I listened to something like the following, expressed in the most pathetic tones: "Oh, Sir, I belonged to the Church of England before I came to this country, but since I settled here I have never seen the face of a minister of that Church. My children have been born and some of them have died, and the years have passed and there never came a minister to christen, to bury, or to comfort us. Finally a Presbyterian or a Methodist minister came along and they

visited us in our homes and preached to us the gospel and we have built meeting-houses and have joined their communion." It is only a very few years, as you are aware, Mr. Editor, since Wycliffe College was founded, and it gives me very great pleasure to be able to say that through the "missionary zeal" of the excellent young men who have been its students a very different state of things as regards the Church of England in this part of the diocese now exists. During the past four years a number of mission stations in the back of the townships surrounding Orillia have been opened and regularly supplied by these young men. Among them allow me to mention a few of the most important, viz., Cooper's Falls, an embryo village in the most northern part of the township of Rama; Washago, Sparrow Lake, Uthoff and Alma.

Mission Churches have already been built at three of these places, viz.: Cooper's Falls, Sparrow Lake and Alma. They are neat, comfortable and free from debt. During the summer vacation a student from Wycliffe resides in the district and devotes his time during the week to visiting the people in the scattered settlements, and on Sunday holds services at his Mission Station. During the College terms they come up on Saturday evening by train and return Monday morning. On Sunday they frequently walk upwards of twenty miles to fill their engagements. This is missionary zeal of the right sort, and it is appreciated too. It is almost needless for me to say that these earnest young men have found their way to the hearts of the people, and their visits are looked forward to as an oasis in the monotonous desert of a back-woods life. Had Wycliffe College been in existence twenty or thirty years ago, as was Trinity, what a different tale could be told as regards the Church of England in this and doubtless in many parts of the province. The Church of England would have been the pioneer church. She would have led the van, as she should have done, instead of bringing up the rear as is now the case. Yes, Mr. Editor, it is the opinion of a large number of church members, in this neighbourhood at least, that Trinity College has failed to "inspire its students with all needful missionary zeal." And they are sadly in need of such a stirring up as they are likely to get through the Students' Missionary Alliance now in convention in your city.

In conclusion, I beg to remark that there is an impression very general among earnest Christians that there is in many of the Colleges too much cramming with ecclesiastical history, exegetics, apologetics, dogmatics, liturgics, etc., etc., all of which are no doubt very useful and excellent in their way, but too often absorb the whole of the students' time and attention to the neglect or exclusion of that more practical training which would make him more successful in his future labours. I could imagine it would be very refreshing for the student of Divinity to turn away for a short time from those abstruse subjects to which their attention has been so closely directed and endeavour to imbibe something of the warmth and enthusiasm and zeal which I am sure must animate many, at least, of those now met in convention. Let them remember it is the Gospel the people are hungering and thirsting after. It is the Gospel of Christ they want, and will be satisfied with nothing less. If this Students' Alliance infuses increased zeal into those preparing to proclaim that Gospel, they will perform a work for which the deepest thanks will ascend from many grateful hearts.

I am, yours truly,
C. SCHOMBERG ELLIOT, M.D.
Delegate to Anglican Synod, from St. James' Church,
Oct. 28th, 1884. Orillia.

THE CONDUCTING OF PAROCHIAL MISSIONS.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—Having received numerous invitations from clergymen of different dioceses to conduct "Parochial Missions" for them, and also letters asking for information on the subject, the following suggestions may be found helpful; they are gathered partly from Manuals on the subject and partly from an experience gained in evangelistic work, in which I have been more or less engaged since the age of seventeen and to which I have devoted myself.

1. A Mission is most likely to be useful—when there is much coldness and little spiritual life in the congregation, and when for some unexplained reason, things seem at a standstill, as though the wheel had got fast in a rut and needed a strong and united pull; when the parish clergyman feels as though he had brought a large number of his people just up to a certain point but could get them to go no further, all his efforts failing to induce full decision for Christ; and especially where there are hopeful signs that a day of special visitation is at hand.

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8 a.m. for De

2. In choosing a mission preacher the parish clergyman should select one in whom he has confidence, so that he can entrust the entire mission to him as a captain does his vessel to the pilot; timorous restrictions will greatly hamper the work. It is also very important that one and the same person should conduct the mission throughout, otherwise the attention is distracted and it results in Mr. A. being liked better than Mr. B. but neither of them thought equal to Mr. C., the last speaker, whereas when there is but one—curiosity is soon satisfied and the messenger forgotten because of the interest in the message, there being a progressive series of addresses.

3. In regard to preparation. As to its importance I think I can safely say that the amount of *apparent* good done by a mission is found to vary almost uniformly with the amount of preparation made. As to the details of this work, such is the varied character of our Canadian parishes that few rules are applicable to all. The missions ought to be so thoroughly advertised that none in the parish can say afterwards, as is often the case, that they did not know about it, or that they thought it was a missionary meeting. Local papers, posters, hand-bills, etc., can all be utilized with good effect. It is a special effort to win souls to Christ so that not even from some back street or remote corner can come the bitter cry "No man careth for my soul."

One clergyman writes that he intends, before the mission, visiting every family in his parish; another, that he will hold special services in out-lying school-houses to prepare the way and awaken an interest. Rural Dean Naylor found this plan to work well in his large parish of Clarendon.

The bishop's letter giving his sanction should be read in Church when the mission is announced so that the people from the very first may know that the work is duly authorized.

4. It is well to arrange for a mission to last at least eleven days, *i.e.*, from Sunday to the following Wednesday week. After an eight day's mission many have lamented that it was *too short* and that the work seemed to be just beginning.

5. Good music is very essential. Along with what is old and well known there is need of some new and appropriate hymns, with bright and striking tunes; they will chime long afterwards in the memory of those who have received blessing, recalling the vows then made. (I generally use "*Hymns for a Parochial Mission*" compiled by Rev. W. H. M. Aitken, M.A., taking with me to country places a sufficient supply.)

6. Lastly, and above all, I would mention earnest and continuous waiting upon God in public and private prayer.

Yours faithfully,
Chambly Canton, P. Q. F. H. DUVERNET.

CARDIFF AND MONMOUTH MISSION.

To the Editors of the Evangelical Churchman.

DEAR SIRs,—As I wish to appeal to the generosity of your readers to assist me in purchasing a communion service for this mission, I feel it is my duty to give some information which will show that I need sympathy and support.

I arrived at Cheddar on the 3rd of last June from England. From what I can hear and see, there appears to have been no system of conducting Church of England services previous to my arrival. Thus in five settlements I found six families who professed to belong to the Church of England in Canada, only four being able to find the prayers used.

From conversations which I had with some of the settlers during my first week in Cardiff, I saw that a deal of prejudice existed against a church which they knew little about, and I was somewhat cast down till I remembered "Men made men in God's school were trained by discipline, trials, and opposition."

I fixed my services on the alternate Sunday to the Methodist student whom I found in this field of labour, as I desired all to attend the services of the church, both having to preach in the same school-houses. I held my first services in Monmouth, eight miles from Cheddar. I had always been accustomed to a good organ and church choir. Here I had a congregation not one belonging to the Church of England. I had to start the tunes, lead the singing, and tell the people when to sit down and stand up. I was broken down with the contrast of home and here. My sermon was finished in tears, (Eph. iv. 2-6), and several of the settlers wept with me. The settlers saw that I had been with Jesus, and I can truly say Jesus has been with me since my arrival in Cardiff. I returned to Cheddar, preached to thirty settlers, who had assembled in a small log schoolhouse (formerly an office for one of the shanties). Monday, the 15th, I left Cheddar at 8 a.m. for Deer Lake, a distance of seven miles. I

see from my diary 61 were present, three families members of the Church of England. Returned to Cheddar, preached a second time to 34 persons. Then I drove five miles to Paudash, preached a third time to 23. Then I travelled 24 miles, which took me seven hours to accomplish, exclusive of the three services.

Dear readers, I am thankful to say that very few settlers stay away from my services, but I cannot teach them to join heartily in the Church service without Prayer Books and Hymn Books, nor can they partake of the Lord's Supper before I obtain a communion service. I have written to the Book and Tract Committee for a grant of Prayer Books and Hymn Books. I will purchase myself; and I ask you, who have beautiful churches to worship in, and who do not know what it is to be pestered with flies, etc., and deprived of many home comforts, to assist one of your missionaries who has left his home and many friends in England to do missionary work in the back bush for the Lord Jesus Christ and that dear Church of which you are members.

The settlers cannot do much, but I see a willingness amongst them to do something; and if you will do likewise I shall soon have Prayer Books, Hymn Books and a Communion Service, and, in God's time, I hope, a church.

Subscriptions addressed to the
Rev. J. A. THOMPSON, Cardiff, Ont.,
will be thankfully acknowledged.

A CORRECTION.

To the Editors of the Evangelical Churchman.

SIRs,—In your editorial comments of this week I find the following sentences:—"There is no one who more bitterly regrets his unfortunate utterances at Trinity College than Dr. Nelles himself. He would not, we know, and we have good reason for saying it, repeat to-day what he said a fortnight ago."

I am at a loss to conjecture on what authority you make these impertinent assertions, and can only say in reply that I have not felt, and therefore have not anywhere expressed, not even by implication, what you thus ascribe to me. I know not what idle gossip you have heard, but I protest against being made responsible for any silly stuff manufactured either by you or your neighbors.

Some of your other statements are quite wide of the mark, but I write merely to correct your gross personal misrepresentation, and leave to other times and places all general discussion of the University question, such as your remarks incidentally raise.

I am, yours truly,
S. S. NELLES.

Nov. 15, 1884.
[N.B. We had thought there was at least one redeeming feature in the episode in which Dr. Nelles took part, and that he did regret a statement which might have been the unguarded utterance of the moment. We are sorry to find that this is not the case. Our statement that he did entertain such regret was based upon information which we believed to be direct and accurate. We are sorry to learn that it was not.—EDS. OF E.C.]

CORRECTION in the Rev. Mr. Vicars' letter of last week. The third paragraph should read thus:—"For my part I am willing to do what I can. But within the last few weeks, through the kind permission of the Lord Bishop of —, another diocese has been opened up for me to work in, and probably my sphere of labour will be yet further extended. My pen is perpetually on the move; my hands are full."

The Church of England
TEMPERANCE SOCIETY
AT HOME AND ABROAD.

AT HOME.

ST. ANNE'S BRANCH—ANNUAL REPORT.

Your Committee, at the close of their official year, begs to make the following report and to submit a few suggestions:

Nine public meetings have been held during the year, and nine meetings of the Committee. The interest in these meetings was well sustained by our members generally, and we are indebted to the following

gentlemen for their services, viz.: Rev. Prof. Boys for two addresses, Rev. G. B. Morley, Rev. J. F. Sweeney, Rev. C. E. Thompson, Rev. Dyson Hague, Dr. Snelling, and Mr. Logan, one address each, and Mr. French two addresses. In addition to the above, two meetings of a more social character were held, one on Dec. 7th, '83—a concert and social—which was well attended and very successful; the proceeds, after paying expenses, being about \$15.00, part of which was voted to the school-house fund (for use of room, light, etc.). The June meeting consisted of songs and readings by the choir and other members of the Society.

In addition a picnic of all the city branches was held at Victoria Park during the summer, which was thoroughly enjoyed by all who took part therein. During the year satisfactory progress has been made in the work of the Branch. The total number who have joined our Society from the commencement being 271; most of this number being young people, whom we rejoice to welcome amongst us, and we take it as a good omen for the future that they have early declared themselves on the side of Temperance; but it is to be regretted that a larger number of our adult friends have not given this movement the support of their sympathy and experience.

In January the central Committee of the Church of England Temperance Society resolved to memorialize the City Council with regard to the separation of the sale of liquors and groceries, and petitions were prepared for that purpose and largely signed; copies also being sent by your Committee to all the religious bodies in the parish for signature. The number of signatures thus obtained in our parish was nearly 600, more than one-third of the whole number, the total for the fourteen branches being 1,600. Your officers, in conjunction with those of the other city branches and kindred Temperance Orders, formed a deputation, with our Right Rev. Bishop at its head, to the meeting of the City Council, where the matter was discussed. The result of these efforts was shown by the vote of the qualified electors of the city being taken and the proposal for separation carried, St. Stephen's Ward having polled the largest majority. Petitions were also sent by your branch to the License Commissioners against the granting of tavern licenses on Queen-street at the corners of Fenning-street and Beaconsfield Avenue, but unfortunately without success.

Your Committee earnestly recommends the Society to endeavor to extend its usefulness by efforts to increase the membership by, if possible, more frequent meetings, by procuring assistance from outside sources as well as from among our own members, by cultivating a social spirit among the members, by distribution of tracts and leaflets, which can be obtained at the Depository, Merchant's Bank Chambers, Wellington-street; and, above all, by remembering and acting thereon that the great objects of the Society are the reformation of the intemperate, the promotion of temperance, and the removal of the causes which lead to intemperance—objects which ought to stir up each one of us to work with redoubled vigor, praying for a blessing on our work from Him from whom all things do come, and without whom nothing is strong, nothing is holy; and thus working and thus acting your Committee feel that a bright future is before the St. Anne's Branch of the Church of England Temperance Society.

President, J. McLEAN-BALLARD.
Secretary, ALFRED LACE.
TORONTO, October 17th, 1884.

The monthly public meetings will take place (D.V., during the winter on the third Friday in each month as heretofore. In accordance with the above recommendation, an evangelistic meeting, in connection with the Society, will be held on the first Friday in each month.

WARDSVILLE—GLENCOE.—In these places there are two flourishing branches of the "Church of England Temperance Society," with many earnest workers. For the size of the village they are very large, and are steadily increasing in membership and interest. In the village of Glencoe, which is the larger and more important place of the two, there was much opposition and prejudice to work against, and to dispel; the change, however, that has come over the people is most marked, and simply proves what can be done by perseverance and training. Not only are there adult branches, but also two Bands of Hope, in which great interest is taken by the little people, as well as by those who are grown up. Fortnightly meetings are held in each place, which are calculated to afford both amusement and profit. There are few who take greater interest in this work than Rev. W. J. Taylor, and he has two enthusiastic Vice-Presidents and supporters in Messrs. George Harrison and Henry Wilson.

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.

TWENTY-FOURTH SUNDAY AFTER TRINITY, NOV. 23

Col. Ep. and Gospel for 25th Sunday after Trinity.	
MORNING LESSON.	EVENING LESSON.
Eccles 11 & 12.	Hag. 2 to v. 10, or Mal.
James 2.	3 & 4. John 8 to v. 31.

The Evangelical Churchman

TORONTO, THURSDAY, NOV. 20, 1884.

EDITORIAL NOTES.

We are glad to learn that there is every hope that Mr. Moody will be induced to hold a mission in Toronto during the incoming month. We hope he will come in the fulness of the blessing of the Gospel of Christ. Such a mission could not fail to be fruitful in blessing. Let earnest prayer be offered that it may prove abundantly effective.

A Torontonian has written to the *New York Independent* expressing his appreciation of the article on the observance of the Lord's Day in Toronto, from which we gave copious extracts last week. He submitted, however, that Mr. Craft's article does not possess its proper force, inasmuch as the writer fails to bring out the fact that proper observance of the Sabbath can exist along with a state of commercial activity and growth, such as only a few of the most progressive American cities can equal. Mr. Crafts gives the population of Toronto as 56,000. That was the population of the city in 1871. At the present time it is a little over 120,000—showing a rate of growth exceeded only by that of Denver and Minneapolis during the same period. The Editor of the *Independent* says:—That a city can make this phenomenal growth, and still absolutely drop business one day out of every seven is, perhaps, as solid an argument in behalf of Sabbath-keeping as could easily be brought forward.

The supreme importance of the weekly Rest-Day is becoming a matter of strong conviction even with those who view the subject only from a prudential and business stand-point. God's law coincides with man's welfare. His commandments are for our good always. The *Railroad Gazette*, an authority among railroad men, says:—

"However much objection there may be to the prohibition of Sunday trains by law, it is certainly desirable, for the sake of the employees, that the number should be limited as much as possible. Entirely apart from considerations of religion, the men are the better for a regular day of rest which

comes when other people also have a day of rest. Further, in a community where Sunday work is considered sinful by many or most people, the man who works on that day, however firmly he may believe the work to be proper, must feel that he is offending the moral sense of many good people in the community, whose respect he should desire and is the better for desiring. Men usually need all the influences that it is possible to secure to make them upright and devoted to duty including the sympathy and support of their fellows; and they should not lightly do even indifferent things which expose them to the condemnation of good men."

The Lisbon correspondent of the *London Times*, reports that a conflict of authority has arisen between the Vatican and Portugal in the matter of the appointment of a Papal representative in India. Portugal claims spiritual jurisdiction over both the Indies and even as far as China, and beyond, "Usque ad Sinam, et ultra," says the Pontifical Bull, by which, some three centuries and more ago, Portugal was endowed with the right of patronage of the church in the two Indies, in part of Africa, and in China. But Leo XIII. has ignored this right in sending an Apostolic delegate, Mgr. Agliardi, to Bombay. This city is within the limits of the Archdiocese of Goa, a province belonging to Portugal. A double Roman Catholic jurisdiction is thus created, and the Portuguese Ambassador to the Holy See has been directed to enter a protest in the name of his government against what is claimed as an infringement of rights. But the Papal authorities will doubtless find some way of "explaining" the ancient Bull to bring it into harmony with their recent action, and maintaining the inviolability of their authority.

Dr. Alfred Carpenter is a physiologist of eminence. His position gives great weight to his opinion. In a recent letter to the *London Times*, he makes a striking point in favor of total abstinence. He states that this is the age of precise methods and precise instruments, and that practice has made great advance in using medicines with precision and certainty. He then goes on to say:

"The most poisonous articles are thus rendered useful and safe. The most valuable medicines are among the most terrible poisons. Morphia is one of these. It is a sheet anchor in some of the most severe and dangerous maladies; yet if the patient has been accustomed to use it daily the physician fails to find it answer in the manner in which he is accustomed to see it act upon those who are not, as it were, acclimatized to its use. I am of opinion that alcohol is a most virulent poison, and, under certain circumstances, is a most valuable medicine. The abstainer has the full benefit of its effects when it becomes necessary to use it in cases of illness; but the moderate drinker throws away the benefit which it might be as a medicine. No physician is able to use it as an instrument of precision in one who is accustomed to take it as a diet. The moderate drinker submits to the toxic effect of the dose every day, and his nervous system is already somewhat deadened to its direct influence, so that the dose which produces a decided result on the abstainer has scarcely any effect upon the moderate drinker. A larger and more poisonous dose has to be given, with the certainty of some evil resulting from its use, which will have to be removed before the system returns to its normal and healthy standard.

"It is an instrument of precision in the hands of a physician when he is treating an abstainer. It is no longer so to the moderate drinker; and, as a consequence, the latter suffers by having one pre-

cise remedy the less which may be used in his treatment when he requires it."

The insular position of Japan, separate from and yet in close proximity to Western Asia, and the character of its people, have led students of physical and political geography to announce their belief that it is destined to play an important part in the advance of civilization and Christianity, and to become the great centre of humanizing influences throughout the Continent which it confronts. The rapid progress made in the last few years gives force to this prediction, and points clearly to the duty of Christians to concentrate their efforts upon this interesting country. One remarkable sign of progress is given in the recent tidings that the Mikado has formally abolished the rank and title of a state priesthood, and now permits all sects to choose their own spiritual heads. It is said that this measure is regarded as preliminary to a declaration of complete freedom in matters of conscience, which would place Christianity on the same legal footing in Japan as Buddhism and Shintoism. Though Shintoism has long remained the official religion of the Empire, Buddhism, after much persecution, was admitted twelve years ago to much the same status as its rival, but for the last seven years the State has interfered very little with the church. While, freeing the church from Government rule however, the Ministry warn priests strongly against fomenting religious disturbances and disputes, which will be quelled by law.

The action of France in China has been followed by just such results as might have been expected. Grossest outrages have been committed upon the Christians in reprisal for the reckless cruelties of the French. Recent despatches state:—

"Chinese mobs have been committing fearful outrages on persons, and places of Christian worship, at Canton and interior points. In the province of Kwang Tung alone four Roman Catholic and five Protestant churches have been destroyed, 120 houses of resident Christians looted and their occupants driven away. At Nam-hoi three Catholic chapels were pillaged as were also the houses of converts. The priests and the converts were beaten. At Shi-hung the Church of England chapel was destroyed. At Chant-sung the Wesleyan chapel was destroyed.

"Christians are fleeing from the province to Hong Kong. The Chinese gave them the alternative of sacrificing to the idols or leaving their homes. They preferred the latter, but while leaving many of the women were caught and were criminally assaulted. The authorities of twelve Cantonese villages have issued notices that all Christians must leave. Fifteen churches in those villages have already been destroyed and several stores looted. Many persons are homeless. Although the attention of the Chinese Government has been called to these barbarous acts, no action has been taken to prevent them or punish the perpetrators. At Kite-Yung a mob destroyed all the Roman Catholic and English churches. At Swatow the Catholic priests were ordered to leave, and after they had left Chinese soldiers broke into the house and ravished the female converts.

"News has reached Shanghai from Peking that Mr. Bagnell, a colporteur of the American Bible Society, has been murdered in the province of Shan-Tung."

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Two or three years ago a few "cranks" went from New York to India for the purpose, they announced, of studying the religions of the East at the feet of their priests and doctors. Their repudiation of Christianity and their profession of faith in Buddhism gained for them some little notoriety. Of late they have been little heard of, except in their attempts to obstruct missionary efforts by misrepresenting the state of religion in the West. Now, however, they have been exposed as impostors and tricksters of the lowest type. The *New York Observer* describes the long columns of letters in the *Times of India*, written by them in carrying out their plans, which appear very ridiculous when the plots are discovered.

"It required time and patience to prepare their tricks, which were of this sort, viz.: Substitute New York for London and the trick will be more intelligible. The female leader of the Society arranges with a confederate in this city to deposit a lock of her hair under the northwest corner of Lincoln's statue, at Union Square. A telegram is then sent to her saying it is done. She now proposes to send a lock of her hair to New York by an astral or aerial process, which will instantly place it where she directs. She proclaims to her Society that it has arrived at its destination, and now word must be sent by telegraph to some responsible party, who will immediately go to Union Square and verify her powers by finding the hair. The agent is selected. He gets the message, goes to the statue and finds the lock of the lady's hair where she said it was. Another cable message now returns to her announcing the wonderful discovery, and the silly believers have their faith confirmed. At the headquarters at Adyar there is a shrine fitted with a secret slide in the back, through which they put letters which were found when the doors were opened, and these were claimed to have been miraculously introduced! It would require columns to describe the shallow juggleries practised by these impostors, who would not be worth noticing had they not wormed themselves into the confidence of persons in high places, even the Governor of Madras and judges of good repute. They have quite a party of believers in London, and perhaps some in New York."

The *Calcutta Witness* says: "When we wrote our article last week upon the ignominious failure of the so-called Theosophists, we had no idea that the bubble had already burst, and that the whole thing had been proven to be a most daring imposture. Madame Blavatsky's most trusted accomplices have betrayed her, and a batch of her private letters have been published in the *Christian College Magazine*, from which it appears that the old lady, although clever enough in ways that are dark, is not even a first-class medium. Her miracles are vulgar tricks, and Koot Hoomi's letters are all of her composition. The cup and saucer "miracle" was all a piece of deception, played upon a little company of Sabbath-breakers, who were too intelligent to believe in the miracles of Christ. It turns out, as most persons have believed all along, that Mr. Sinnett was the helpless dupe of an unscrupulous old lady. He has indeed paid dear for his whistle. His employment is gone, his literary reputation utterly marred, and the work of a lifetime thrown away."

ADVENT.

We are once more about to re-enter upon the cycle of the Christian year which commemorates the great "redemptive facts." Herein lies the essential difference and distinction between Christianity and all other so-called religions. These latter were

but the attempts of men to feel after God, if haply they might find Him. They were but speculations about God, and very dim and dark at the best.

But those who went forth to preach the religion of Jesus were not philosophers, they were not mere dreamers or theorists; they were witnesses, and that which they had seen and heard they declare unto us. They set forth not what they had vainly thought or dreamt about the unseen and the spiritual; but actual facts and these facts all connected with a Living Person; the very deeds wrought by God Himself, the manifestations of His grace and truth in the person and work of Jesus Christ.

And witness-bearing is still the office and work of the Church. This is the privilege to which she is called—to testify of Him to the sons of men—not to speak of herself, or to claim for herself that which belongs to Him, but to preach Christ, to live Christ, and thus both in word and in life and act to witness for Christ. The burden of her message, the subject of her preaching, the aim and end of her working, the object of her worship and reverence is Christ.

And the purpose and meaning of the Christian year is that the great foundation facts concerning the Person and the Work of the Saviour may be brought systematically and continually before us both in the instruction we receive and in the worship we offer, that He Himself may be set before us in all that He is to us, the completeness of His finished work, the sufficiency and fulness of His changeless grace and love, so that we may be rooted and built up in Him.

And naturally and necessarily the season of Advent opens the Christian year. The first and the second coming of our Lord are the limits of this dispensation which is but "the little while between."

To the first advent we go back in grateful commemoration; within it was unfolded as within a precious germ all the subsequent revelations and outgoings of the marvellous grace of Jesus. As in God's working and man's history previous to that coming, all the lines converge to it as their goal and centre, the object alike of the divine dealings and of the human expectations which were then fulfilled; so that goal became in turn a fresh starting point, from which every thing that now reveals God's grace and controls man's life derives its power and its meaning.

But all these diverse lines of Providence and Faith, however tangled, and even at cross purposes, they may now seem to our imperfect apprehension, meet again on the Throne on which will be revealed in power and majesty the Lamb that was slain. The second coming of our Lord and Master in the Epiphany of His glory is the object which now thrills His Church with devout and eager expectation.

Advent thus brings before us both the starting point and the goal of the present time of working and of waiting. We need to look both to the Cross and to the Throne of Jesus. How could the Cross be borne without the expectation of the glory which shall be revealed? How could we hope to stand before the throne without the pardon and the grace which flow from the wounded side which was pierced for us?

THE COLLECTS.

What accumulated treasures of devotion are contained in our Book of Common Prayer, the grandest utterances of the heart's desires and necessities which the wisdom and piety of man ever compiled. In it we find sweetness, elevation, consolation; exhaustless stores of instruction and edification, and all these qualities it derives from its relation to the Scriptures, upon which it is based, and with which, as appropriated and realized in the experience of Spirit-taught men, it is saturated and pervaded.

And of all parts of our Prayer-Book, the study of the Collects will prove the most fruitful and edifying. They are, as Bishop Sanderson called them, "the most passionate, proper, and most elegant expressions" of devotional feeling that any language ever afforded. The terseness and beauty of their diction, the regularity and felicity of their structure and arrangement, their profoundly Scriptural character, and their fervour, unction, and power, have all in turn extorted the admiration of critics, and have enkindled and sustained the devotion of generations of saints.

The origin of the word "Collect" is variously explained; and each derivation suggested, whether or not it be correct, enforces some lesson or portrays some characteristic by which they are distinguished. The word comes from the Latin, and denotes a gathering or collection of any description. What, then, is it which is gathered up and collected in a Collect? It may be the prayers and devotions of the people, concentrated, as it were, in a focus, gathered up into one compendious and comprehensive petition. It may be the teachings of the Holy Scriptures which have just been read, which are now summarized and recapitulated. It may be the thoughts, feelings, and desires of the worshippers, which are here as, by a supreme effort of self-collectedness, compressed, that they may be expressed with all the force and fervour of devotion. Or, more probable than any other explanation, the reference is to the charter of social and united prayer in the precious promise of our Lord to the "two or three" who "are gathered together" in His name, and who "shall agree as touching anything that they shall ask." For the word "collecta" is used in the Latin Vulgate Bible to denote the "solemn assemblies" of the Jews for worship and devotion. Whichever of these accounts of the origin of the word be correct, each describes a truth relative to these beautiful and edifying prayers, and each urges us to earnest and intelligent study of their contents, that when we use them we may pray with the understanding, as well as with the heart.

The Collect for the first Sunday in Advent, upon which we furnish brief notes to-day, is one of the most regular in its construction and the most rich and evangelical in its contents. It is one of those which we owe to our Reformers, being composed in 1549, by Cranmer, and those associated with him in the revision of the Prayer Book. What a glow of devotion pervades it! It is not more beautiful in structure, with exquisite and harmonious antitheses, than it is Scriptural and soundly doctrinal in its contents. It is obviously founded upon St. Paul's words in Rom. xiii. 12, in the exposition of which it skilfully combines the two great lines of

Advent thought, vividly contrasting "the great humility" of our Lord's first Epiphany, with "the glorious Majesty" in which He shall come again.

MR. GLADSTONE ON DISESTABLISHMENT.

At the St. Asaph Diocesan Conference last month a letter addressed by Mr. Gladstone to the Bishop of St. Asaph was read. It was written in reply to an invitation to state his views upon disestablishment. But the Premier is very cautious. All he has to say on the suggested topic is contained in these sentences:

"When I undertook to contribute a letter (in default of personal attendance) towards the work of the Diocesan Conference, I did not anticipate the autumnal controversy in which the political world is now engaged, and I fear that any attempt to redeem a pledge given under other circumstances will be poor and inadequate even in comparison with what it might otherwise have been from the cares and distractions which the controversy daily brings upon me. At the same time I had not even at the outset any ambitious plan before me. I did not prepare to enter on the wide field of argument respecting the disestablishment of the Church, too vast for my available time, too polemical for one who has already more than enough of polemical matter on his hands. Will it come? Ought it to come? Must it come? Is it near, or is it somewhat distant, or indefinitely remote? All these are questions of interest which I could not touch with advantage unless it be at a single point—whether disestablishment would be disastrous or not. I think it clear that there is only one way in which it might come to be disgraceful. That one way parts into two. Disestablishment would be disgraceful if it were due to the neglect, indifference, or deadness of the Church. But this is a contingency happily so improbable that for present purposes it may be dismissed without discussion. It might also be disgraceful were it to arrive as a consequence of dissensions among the members of the Church. This, as it appears to me, would be an unworthy termination of a controversy which ought to be settled upon far higher grounds, and the particular "duty of Churchmen with regard to disestablishment," which I shall try in few words to set forth, is the duty of taking care that dissensions from within shall not bring establishment to its end."

Mr. Gladstone thus quietly shelves the question he was invited to answer. He contents himself with expounding the circumstances in which disestablishment, if it came, would be in his judgment disgraceful. His manifesto is an *cirenicon*, and its purpose to exhort High, Low, and Broad to live in peace, lest they bring the house down over their heads. An English journal, commenting upon the letter, says:—

"As we read it, Mr. Gladstone counsels a truce to be maintained by silence. If those who love the Gospel of God are deluded into the acceptance of this device, they must inevitably find themselves betrayed. Their opponents on both sides are eager and zealous enough in their propagandism, and the Ritualistic party can boast of progress which a few years ago would have been scouted as impossible. There are thousands of Christians outside the National Church who would never venture to raise a finger in favour of Disestablishment if her pulpits were occupied by godly and evangelical preachers. Were the Church, however, given over either to a cold unbelief or to a florid ritual scarcely distinguishable from Romish worship, there are thousands within her pale who, through loving her for her glorious past, would consent without a sigh to her severance from the State. There would be nothing disgraceful in the driving out of Rationalism and Ritualism, even though Disestablishment should fol-

low. If pure evangelical truth prevailed throughout her borders she would command the sympathy and love of all who hold the Head. But if a policy of suppression and compromise be adopted the results must be more disastrous in the future than they have ever been in the past."

It then quotes the statement made by Mr. Edwards at the sixth annual Conference of the Evangelical Protestant Union held in Manchester last month:—

"There were terrible trials and dangers ahead. The Church of England would shortly require the aid of all her sons to keep her from falling. Why did not the bishops rise in their right and in their might, and with God's help cleanse the Church by another Reformation and save their country? Instead of this they saw a fatal spirit of compromise in things essential undermining the truth and sapping the vitality of the nation. There was a mixing up of truth and error, religion and fashion, Christianity and Ritualism, Christ and anti-Christ. The natural consequence was that with an enormous display of energy and zeal in their Church the spiritual life-blood of the nation was departing."

Upon which it comments:—

"These are brave words, and no less true than brave. They are spoken by one who loves the Church, and who evidently would preserve her if he could. Compromises of the character proposed are far more fatal to usefulness and Disestablishment. If the Church of England were separated from the State to-morrow, and yet set forth with one heart and voice the glorious Gospel of God, there would be no greater power in the whole realm of England. With this Gospel suppressed or darkened no millions of endowment and no increase of worldly authority could strengthen the weakness which would inevitably ensue. The value and honor of any Church lie in its fidelity to the truth of God. When this is absent there is the feebleness of death. The progress of events more than ever convinces us that if Disestablishment is at hand it will not be produced by what the Bishop of Liverpool calls the 'continued effort of well-meaning but mistaken Liberationists.' Not only the Church, but even religion itself, is more seriously threatened by the rising tide of indifference and infidelity which even now seems nearing flood."

The Sunday School.

SUNDAY SCHOOL LESSON.

1st SUNDAY IN ADVENT, NOV. 30, 1884.

BIBLE LESSON.

True Wisdom.—Prov. 8: 1-17.

Wisdom makes her appeal to men. Our lesson naturally divides itself into two portions: The cry of wisdom and the worth of wisdom.

I. THE CRY OF WISDOM, vs. 1-5.—The wise man personifies wisdom. This is done to render the truth taught more striking and impressive. It is not necessary to inquire whether the wisdom that cries here be an attribute of God or the person of Emmanuel. We may safely take it for both or either. The wisdom of God is manifested in Christ, and Christ is the wisdom of God manifested. *Wisdom cries in language that every one can understand.* He cries to the sons of men continually and in a variety of ways. "Doth not wisdom cry?" She is in earnest. There is a *vehemence* in her style of address. We recognize already the style of that prophet who came in the fulness of time, speaking as never man spake. It was in this manner that Jesus, in the days of His flesh, stood and cried to the multitude, "If any man thirst, let him come unto me and drink." Before He was manifested to Israel His delights were with the sons of men. He found and used a willing messenger to preach righteousness to rebellious spirits in Noah's days. Neither did He leave Himself without a witness in the time of Solomon. The eternal son of God is not only wisdom in Himself, He is "made unto us wisdom." He who was seen by

Abraham afar off was heard by Abraham's seed in later days. In the beginning was the Word, and the Word was God. The Word and Wisdom of God made Himself known to men at sundry times, and in divers manners, before He took flesh and dwelt among us. But the wisdom of God is a manifold wisdom. While it centres bodily in Christ, and thence issues as from its source, it is reflected and re-echoed from every object and every event. There is a challenge in the prophets, "O, earth, earth, earth, hear the word of the Lord!" The receptive earth has taken in that word, and obediently repeats it from age to age. 2. *Wisdom cries in places where none can fail to hear,* particularly wherever there is doubt or danger. From many a ruined fortune wisdom cries, "Remember the Sabbath-day, to keep it holy." From many an outcast in his agonies wisdom cries out, "Honor thy father and thy mother, that thy days may be long." From many a gloomy scaffold wisdom cries, "Thou shalt not kill." Every law of nature, and every event in history, has a tongue by which wisdom proclaims God's holiness, and rebukes man's sin. But is there any prophet of the Lord besides these? There is one. Giving force to all other imitations, there is a prophet of the Lord within every man—his own conscience. We are fearfully made. That witness within us is often feared and shunned more than armed men. It is the case of the ancient king over again; he is a prophet of the Lord, "but I hate him, because he never prophesies good concerning me." Wisdom cries "in the top of high places." Her voice is heard from Sinai, from the Mount of Beatitudes, and from Calvary. She speaks in striking scenes and important events of life. She cries in the ordinary ways of life—"at the gates," at the entry of the city, at the coming in at the doors." Christ taught by the wayside, on the sea-shore, and in the streets of the city; so now the voice of wisdom may be heard at every turn, and in the multitudinous monotonies of every-day life. 3. *Wisdom speaks to all without exception.* Her cry is impartial—to all the race. "Unto you, O men, I call; and my voice is to the sons of men." The voice of wisdom is everywhere, and she speaks to every man, especially to those who stand most in need of her counsels.

II. THE WORTH OF WISDOM, vs. 6-17.—We have now the reasons why the offers of wisdom should be promptly accepted.

1. *Because of her intrinsic worth.* Wisdom is her own reward. Read chap. 3, 13-17. This is true even from a worldly standpoint. A man who has understanding is like a merchant with something which all will want to buy, and for which he can always get his price! An ignorant man gets nothing, because he has nothing which he can offer in return. [Illustr.—Clerk wanted, who will keep books, write and copy letters, can be generally trusted. What sort of person will get the post? One who has understanding—can read and write, cipher, has a good character. What will he get in return?] So understanding wins money and position. But if a man has silver, gold, riches, will not they do as well even if he have no understanding? [Must pay away his silver, &c. for —? (Food.) So in time all goes. More food wanted. What then?] If a man have understanding, gets his price for it, buys food, and what about the understanding? No less, always a stock on hand. [Cf. the purse of Fortunatus.] So which the most precious—silver or understanding? Wealth, or the power to win wealth?

If this is true of mere worldly wisdom, how much more is it true of the heavenly. She speaks of excellent things. "Excellent things" because "right things," the great principles of righteousness, the gravest of all concerns, the duty of man to his God and to his fellow-men. She speaks only truth. "For my mouth shall speak truth," without any admixture of wickedness. She speaks such truth as is always plain to men of upright and honest heart. They are plain to him that understandeth, and right to them that find knowledge."

2. *Because of her gifts:* vs. 10-16. To realize her counsels in life is to be richer than if one owned all material wealth. "Receive my instruction and not silver; and knowledge rather than choice gold." Here, as in chapter 3: 14, 15, wisdom is put above silver and gold and all things which men regard as having the highest intrinsic value. "Receive my instruction, and not silver," was not designed to forbid men to receive silver, but to put in strong light the superior value of the instructions of wisdom. Forego any amount of silver; spend it never so freely if need be; deem it comparatively of no account, that you may by all means gain wisdom. Not with silver, gold, and rubies only is wisdom compared and found far better, but with all things less. "I wisdom dwell with prudence and find out knowledge of witty inventions." "Witty" follows the Old English sense of "wise," and not the modern idea—sharp, sparkling with quick turns of thought,

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The idea of the passage seems to be, I have vast resources. In Christ, who is the wisdom of God, "are hid all the treasures of wisdom and knowledge." The reception of divine wisdom works the transformation of the soul (v. 13). Wherever the words of wisdom are received in loyalty and love a moral revolution is effected within. All that is good, pure and strong, abides with wisdom. Knowledge is premier. It rules firmly, guides safely, and is the foundation of justice. It is opposed to all self-exultation and conceit, as well as to all that is deceitful and untrue. In all the affairs of life she furnishes all that is essential to true success.

3. *Wisdom whenever sought is found.* Those that seek me early, that is, diligently, earnestly, "shall find me." There is no adverb in the Hebrew, and some doubt whether the verb conveys more than the simple sense of "seeking." Our Lord amplifies the promise in Matt.

III. IN CHRIST WE FIND THE WISDOM OF GOD. In Him we find all that is here attributed to wisdom. He is the word of God. John i: 1-5, 14; Col. 1: 15-17; Heb. 1: 2; Rev. 3: 14. He, too, invites (St. Matt. xi. 28-30; St. John vii. 37); warns (St. Matt. vii. 26, 27); speaks of a way to walk in (St. Matt. vii. 14; St. John xiv. 6, viii. 12); gives commandments (St. John xiii. 33, xiv. 15); promises rewards (St. Matt. xix. 27-29, and cf. promises attached to invitations). With them is honor (John 12, 26; Rev. 3, 5, 21), power (Luke 10: 19; Phil. 4: 13), dominion (Rev. 1: 6; 2: 2, 6), riches (Rom. 8: 32; 1 Cor. 6: 21), joy (John 15: 11; 16: 24; 17: 13). He is found of the young, the ignorant, the burdened. Matt. 11: 25, 28. He waits not but seeks. Matt. 18: 11. All this corresponds with the description of "wisdom," while the latter part of the chapter in Proverbs shows that the speaker whose "cry" has been sounding in our ears can be no other but the Son of God. The true disciples of Jesus Christ are all pupils in the school of Wisdom. If we want to be wise, who, then, should we follow? So think, "Jesus Christ wants me to learn all I can—to get wisdom; Jesus Christ will help me to be wise. If I want to get wisdom, let me study His life and follow Him, take Him as my copy and guide" (1 Peter ii. 21).

THE COLLECT,—THE TWO ADVENTS.

This collect is founded upon Rom. 14: 12. It skilfully blends the two great lines of Advent thought, describing Christ first coming in humility, the promised Epiphany of His glory and our position and duty in this time of preparation which stands between the two advents.

The first coming—in grace.
How? In great humility.
(i.) The Word became flesh. Read Phil. ii. 5-9. Being in form of God, took form of servant, i.e. being God became Man. Laid aside His Divine Glory (John xviii. 5). Creator becoming creature—this alone great humiliation. But this not all.
(ii.) He came in likeness of sinful flesh. (Rom. viii. 3.) Now in the time of this mortal life—this life of sin and death. In all things made like unto His brethren, sin only except (Heb. ii. 17). Consider, in all things, weakness, hunger, thirst, sorrow, suffering, death! Still greater humility! Yet even this not all.
(iii.) He was lowly in heart and life. (See Matt. xi. 29.) Might have been a prince [illust.—Birth of her to throne—rejoicings, fine dwellings, numerous attendants, &c.] and yet it had been for Him humiliation. But no. Mother poor—born in stable—grew up in obscurity—homeless (Matt. viii. 20)—often weary (Matt. viii. 24)—despised and rejected (Isa. liii. 3)—died like criminal (Matt. xxvii. 38). "In life the friend of publicans and sinners; in death, numbered with the transgressors (Isa. liii. 12). Greater humiliation still! Yes; and He humbled Himself. What condescension for God's Fellow (Zech. xiii. 7). Let this mind be in us!
2. But why this great humility? See 2 Cor. viii. 9. For your sakes. Think of that! We needed Him. Why?
(i.) The world was in darkness. See Isa. ix. 2. The darkness of ignorance, knowing not God (Eph. iv. 18)—of sin and slavery (Acts xxvi. 18)—of death (Rom. vi. 22). Is there nothing which can relieve this darkness? Yes!
(ii.) Christ came to dispel this darkness. Read Mal. iv. 2. [illust.—Sun rises, darkness gone.] He is "the Light of the world" (John viii. 12). Compare Isa. ix. 2 and Matt. iv. 16. His life a conquest over sin and Satan, His resurrection a victory over death, His commandments dispel the darkness of our minds, His spirit the blindness of our hearts (Eph. iv. 18).
II. The second coming—in glory. He shall come again.
1. How? In humility? No; in His glorious majesty! As a king, with power and great glory. Read

Matt. xxv. 31 and xxvi. 64, and compare Dan. vii. 13. Few knew of His first coming; but then "every eye shall see Him" (Rev. i. 7).

2. Why come so? "To judge." Read Matt. xxv. 31-34. "The quick"—those who shall be then alive (Matt. xxiv. 36-40 and 1 Cor. xv. 51); "the dead"—they shall arise; "all nations"; to be rewarded—"Come, ye blessed," or be condemned—"Depart, ye cursed!" Everlasting life! Everlasting death! The "light" of God's eternal glory—"the blackness of darkness for ever" (Jude 13). What a contrast between the two Advents! No longer "meek and lowly," but glorious in His Majesty.

III. THE TIME OF PREPARATION.—"Now, in the time of this mortal life."

1. *The time "now"* is our opportunity. For such is the force of the word "time." It is the opportunity, the fleeting opportunity of "this mortal life," in which Christ came to visit us. The relative "which" does not refer to "time," as though speaking of Christ's coming at some particular season of the year, but to the words "mortal life," in which "the immortal" Lord revealed Himself. The word "visit" reiterates the same idea of "opportunity." It is "the time of our visitation" (Luke xix. 44), when the Husbandman came to the vineyard which He had planted. The time of opportunity is a time of preparation.

2. *The preparation.* This is two-fold. (1.) "To cast away the works of darkness;" to have done with evil (Eph. v. 11; Col. iii. 5-9). (2.) "To put on the armour of light;" to have light as our covering and protection. Light is holiness, as darkness is evil (1 Thess. v. 5-8, iii. 13; Rom. xiii. 12-14; Eph. vi. 13).

Missionary.

The first regular meeting of the ladies of St. James' Home and Foreign Missionary Society was held in St. James' schoolhouse on the 7th inst. The plans for carrying on the work of the year were fully arranged, and much interest was manifested in its operations. We are sure our readers will be glad to have the opportunity of reading the address which was delivered on the occasion.

We hold to-day our first regular meeting for this year, and we meet under the most favorable auspices. The meetings of the Missionary Alliance held last week and the large gathering of young men in our church, to hear stirring and encouraging words from our own rector, give most hopeful promise for the future of the mission field, and encourage us as a band of women, to advise together as to how we can most effectively carry on our work, and, if possible, increase its efficiency. But before we turn to the needful details of business, let us pause and listen to the voice of Jesus. He speaks to us in the same words that He used to another band of His disciples long ago: "Go ye into all the world and preach the Gospel to every creature."

He speaks to us as a congregation and says: "Go ye and tell to every creature the free and loving gospel, which has so long been preached to you;" and we as members of St. James' Home and Foreign Missionary Society can reply that we are trying to obey His command. But listen once more. Jesus is speaking to us, not only as members of a congregation and of a missionary society; but to you and to me as individuals He says, go ye into all the world and preach the gospel to every creature; as He sees what we have done, what we are doing, can He, who is the Truth, say, as He said once of another woman, "She hath done what she could?" We do not need to remind Him that we have so much to do at home, for He knows all about that; and when He sent out the first missionary band, he gave them their marching orders in words which forever linked together the home and foreign fields: "Ye shall be my witnesses in Jerusalem." There in their own home He would have them begin; but they were not to cease until they had sounded His message unto the uttermost parts of the earth.

We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He be-

came poor, that we through His poverty might be rich. But there are thousands for whom He did all this, who have never heard of His grace. Thousands who might say, as did the poor little gipsy boy, when a missionary whispered into his ear the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." "And no one ever told me of it before," said the dying child; "I thank Him kindly." "No one ever told me;" oh, what will you and I be able to say to the Master, if any one we could have reached says this?

"She hath done what she could"—Lord what can I do, in obedience to the special command: "Go ye into all the world, and preach the gospel to every creature?" Can no one among us take the command in its simplicity and go and join the noble band of workers who are telling the old, old story in the dark places of the earth? They are calling for more labourers in every mission field; oh that we as a congregation may be so imbued with the missionary spirit, that from our midst some may arise and say: "Here am I, Lord, send me!"

Lord, what can I do? "Pray ye the Lord of the harvest, that He would send forth labourers into His harvest." The labourers are very few, and Jesus Himself put this means of supply into our hands. Are we using this key of prayer? Can we look up into His face and say: "Lord Jesus, Thou knowest how I have prayed that Thou wouldst send labourers." If we who are met here to-day rise to the thought of the responsibility laid upon us in this matter, and with united hearts pray the dear Lord, who is so willing to hear, how many may be sent in response to our petitions!

We would ask that if any here are not using our cards with the special subjects on which we unite in prayer, they would get them from the Secretary before leaving. What can I do? "Freely ye have received, freely give." Whether our means are large or small, still Jesus says, "Give ye." The little envelopes will be given to us anew to-day. Here is a practical point; will every one present take an envelope; will you put the one for each month in some place where you can see it daily; will you give one to your servants; will you gather in it your stray pence and whatever you can save by small acts of self-denial? Last year the sum contained in the envelopes amounted to \$41.59; this year we trust it will be larger; it will be, if we all do what we can. As collectors, are we doing all we can? Are we faithful in calling for even small subscriptions? It is an indispensable if less attractive branch of the work.

Collecting is wearisome, but we have undertaken to do it for Jesus, and it will make a great difference in the sum realized if any of us are careless. But if we are to Go, to Pray, to Give, our interest in the work must be kept up by constant news of what is doing in the field, and this is the object of our monthly missionary meetings. What can we now do to increase their efficiency?

Last year's work was encouraging; we were able to advance with our work in the North-west; we put ourselves in personal communication with the workers there; giving them a sense of friendly sympathy which, in their isolation from other Christians, they greatly value. We took up a new mission, and were the means of stirring up other congregations to do the same. "India's women" mentions as a subject for special praise "the increased interest taken in the work in Canada." This portion of the work was new, and stirred our sympathies, and the old branches profited by the interest thus awakened; but now the stories from India and from the North-west are growing familiar, if not stale. We have heard them over and over again, and if we do not rise to a sense of our responsibilities, and each one do what she can, we shall not be able to do even as much as last year. But surely this cannot—shall not be! Let us forget the things that are behind; let us press on, remembering that we are working

that Christ's name may be glorified. In an address delivered at a missionary conference, the Rev. Canon Smith says: "When our Lord's human soul was bowed to the ground in the prospect of the cruel, cursed, shameful cross, He was cheered and refreshed to see already first fruits of those sufferings in the little band of Gentile sinners who made the simple request, 'Sir, we would see Jesus.' He read in their petition no mere idle curiosity, but the true expression of their souls' deep and dire need; a hunger and thirst which He alone could satisfy; a longing for true wisdom, light, and knowledge which all their boasted wisdom and philosophy could never impart; a yearning for rest and peace which He came to purchase, and leave as His great legacy to His Church. Perhaps they were few in number. No doubt these Greeks were despised at home for going all the way to Jerusalem for worship. But they were not few in His eyes who seeks until He finds the one 'lost sheep.' They were not despised by Him who was Himself 'despised and rejected of men;' and when their request was presented, He seemed to say,—'Here they are, coming already, not only Jews of My own people, but even far-off, out-cast, heathen Gentiles. They do not wait till I have died, risen, ascended,—but they are coming to ME now, as they will come to ME on and on, in ever-increasing numbers to the end of time, till the fulness of the Gentiles be gathered in, when I shall see of the travail of My soul and be satisfied."

Ours may still be the honored hands to lead the seeking ones to Jesus' feet. And before we grow indifferent to the stories from distant lands, and weary of their frequent rehearsal, let us remember that these stories are new every day in the lives of our less favored sisters. We wake each morning to say—

"New mercies each returning day
Hover around us, as we pray."

They rise to new misery, new shame, new degradation and suffering, all the sadder because it is the same thing over and over again.

Now as to our meetings—how can we improve them? We desire to have a larger attendance than last year. Our best meeting numbered 50, while our average was only about 30 present.

Does this really mean that only 30 out of St. James' large congregation care enough about missionary work to come and give it a sympathetic support? Could not each one of us try to bring one or two new people to each meeting; ask them to come; remind them of it; call for and bring them to it; be as much in earnest about it as you would be in getting people to come to something in which you had a personal interest? Then let each one of us feel a personal responsibility about making the meeting bright and interesting. One dull meeting does more harm than we can imagine. Let each of us pray about the coming meeting; and why should two or three supply all the information? It is not fair to let a few monopolise all the blessing that comes from the increased knowledge of missionary work obtained from searching for something to read at the meetings. We might all be looking out, and so it would become to each of us "our meeting," and therefore doubly interesting; for if it should be dull then each would share the responsibility and feel "I am to blame; I must try and make it better next time."

The grand end of our work, even the glory of our Redeemer, makes all these details a most solemn responsibility. The life of a missionary is a high and sacred one. Our work who stay at home to guard "the stuff" is scarcely less honoured, because, humanly speaking, the measure of our effort is the measure of supply and strength and extension abroad.

Some of those who worked with us last year have entered into rest; and truly we pray that God may give us grace to follow their good example, that with them we may become partakers of His heavenly grace. We are at the opening of another year of work; it may be that some of us ere its close shall be among those who rest from their labours; then

let us work while our day lasts, and may it be in the spirit of love and of mutual kindness and forbearance, for we are called to be workers together with Him whose name is Love.

At the close of the meeting the President begged all present to remind their friends that the regular meetings of this Society take place on the second Friday in every month, at 3 o'clock.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XIX.

(Continued.)

"I think he means every one," answered Dolly with sudden shyness, for she did not quite understand her grandmother's tone, and another subject which lay very near to her heart, but of which she had not been thinking during the earlier part of the talk, now flashed into her mind, and seemed to tie her tongue. For if grandmother thought she wished to allude to that, how angry she would be.

Lady Temple said no more. She gave no sign that she paid any special heed to the child's words, and Dolly's fear slowly abated.

The light was growing dim now. Evening was closing in. Dolly rose and stood by the window looking out into the gathering twilight.

"Can you sing me something, Dorothy?" said Lady Temple's voice, from the shadowy room. "I am told that you sing nicely; but I have never heard you yet. Can you sing without a piano?"

Dolly was greatly surprised at the request. She felt rather frightened, and yet there was a sense of pleasure mingling with her fear.

"I used to sing hymns to mamma sometimes, when it got dark," she answered timidly; "she used to like me to."

"Sing something that you used to sing to her."

"Shall I sing one of her favorites?"

"Yes, if you please."

So in a sweet little childish treble Dolly began to sing—

"Hark, my soul, it is the Lord,
'Tis thy Saviour, hear His Word.
Jesus speaks, and speaks to thee,
Say, poor sinner, lov'st thou Me?"

This and the succeeding verses Dolly sang, and almost as her voice died away, Parker appeared at the door.

"Are you ready, my lady?"

"Yes, Parker. You must say good-night now, Dorothy. Parker shall come to you upstairs presently."

Dolly obeyed with the docility characteristic of her. She only lingered to replace the heavy volume upon the shelf, and then she came and kissed the pale face that bent down towards hers.

"Good-night, grandmother. I hope you will sleep very well."

"Thank you, Dorothy. Good-night."

"I wonder why I used to be so afraid of grandmother." Said Dolly to herself as she mounted the stairs, "she is not a bit different, and yet I do not feel hardly at all afraid. I suppose it is because I love her now."

CHAPTER XX.

A GREAT SURPRISE.

The following days were very happy ones for Dolly. She was allowed to go in and out of Lady Temple's room almost at will. She was so quiet and so handy. Parker told her,

that she did not "worrit" my lady; and the maid, who had been waiting almost by night and day upon the invalid for four long weeks, was very glad to have some of the lighter duties taken off her hands by somebody else.

Most children would have wearied of the monotony of a sick-room tenanted only by a silent grandmother, who never uttered any words of praise or of tenderness, and whose thanks were only of the most formal and frigid kind. But Dolly was not like most children. She had a fund of quiet womanly self-contentment and contentment peculiarly her own, and she was perfectly happy tending her feeble grandmother, and doing every small service possible to lighten the weary burden of loneliness and sickness.

Then although Lady Temple spoke little of thanks, in her own silent way she thought of the child. New and tempting story books, brightly bound and full of pictures, were continually appearing upon the table, or a curious and beautiful Chinese puzzle would be there, or an old-fashioned scrap-book or album yellow with age, but over which the child would pore delightedly for hours at a time during her quiet watches.

She had too much tact and comprehension to be effusive in her thanks over these tokens of thoughtful consideration, but every now and then, when she came for the good-night kiss, she would whisper softly—

"Thank you so much,—dear grandmother. It is such a pretty story. When Duke comes back I shall read it to him: and he will be so pleased."

(To be continued.)

In thirty years' successful experience in the manufacture of 150,000 instruments, the Mason & Hamlyn Company have accumulated facilities for manufacture without which they could neither produce as good organs as they now make, nor with as great economy. Said an experienced manufacturer in witnessing the operation of a single machine in their factory recently: "One boy with that machine does as much work as ten skilled workmen could do without it, and does it better at that." These accumulated facilities, including experienced and skilled workmen, are the secret of their producing organs which are unquestionably the best, yet can be sold at prices which are little more than those of the poorest.—*Boston Traveller.*

A GREAT NEWSPAPER.—*The Pall Mall Gazette*, of London, England, did not overstate the case when it said that *The New York Independent* "is one of the ablest weeklies in existence." It is as overwhelming as a monthly or quarterly magazine, with all the matter in its many departments. Any monthly might indeed be proud if it could show as distinguished a list of contributors as *The Independent*. In a single department—its story department—we find, among Englishmen, such contributors as Sir Samuel W. Baker, the celebrated Egyptian explorer; Thomas Hardy, W. E. Norris, James Payn, F. W. Robinson and Henry W. Lucy, the well-known and deservedly popular novelists; while among Americans we notice the names of Edward Everett Hale, Frank R. Stockton, H. H. Boyesen, Sarah O. Jewett, J. S. of Dale, Rebecca Harding Davis and Harriet Prescott Spofford. *The Independent* printed also, recently, the last story from the pen of the late Ivan Tourgenoff, having secured the only translation from the Russian into English. This department is but a sample of the others. It would seem to us that *The Independent* offers not only "fifty-two dividends during the year," but, in addition, a stock dividend with each department. We advise our readers to send for a free sample copy.

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