

The Evangelical Churchman.

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The Evangelical Churchman,

TORONTO, CANADA.

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MIZPAH.

"The Lord watch between me and thee when we are absent one from another."

A broad gold band, engraven
With word of holy writ—
A ring, the bond and token
Which love and prayer have lit.
When absent from each other,
O'er mountain, vale and sea,
The Lord, who guarded Israel,
Keep watch 'tween me and thee.

Through days of light and gladness,
Through days of love and life,
Through smiles, and joy, and sunshine,
Through days with beauty rife;
When absent from each other,
O'er mountain, vale and sea,
The Lord of love and gladness
Keep watch 'tween me and thee.

Through days of doubt and darkness,
In fear and trembling breath;
Through mists of sin and sorrow,
In tears, and grief and death—
The Lord of life and glory,
The King of earth and sea,
The Lord, who guarded Israel,
Keep watch 'tween me and thee.

—Argosy.

THE BIBLE—HOW TO LIVE BY IT.

How simple the question of duty would become, how easily perplexities would disappear, how plain the path of guidance would be if men would just live by the Bible literally, fully, fearlessly. And yet, reader, do you really dare to believe and claim all its promises? Do you really acknowledge that all its directions are practicable, possible and necessary

for you? O, that every young disciple would commence the life of God with these resolves: "The Bible shall be my rule of conduct in everything, and nothing that God has ever thought right to command shall be regarded by me as impracticable to obey. The Bible shall be my check-book of promises, and nothing that God has ever thought it worth His while to promise shall be deemed by me too great to claim."

Only let these two be linked together, as clasps around its pages—FAITH and OBEDIENCE—and this mighty Word will be to you the Anchor of Hope, the Strength of Duty, the Banner of Victory, the Antidote of Death, and the open gate of Heaven.

Read it devotionally, a little at a time, as your Father's letter to you, as your Saviour's message, day by day and hour by hour. And let these precious words be kept in the heart as bees linger over a single flower until its sweetness is absorbed. And if you would know the power of its promises, always put your name in every one. Not only read it but search it profoundly, study it carefully and systematically by topics, by books, by comparison of texts, by every help that the Holy Spirit and the Bible itself can afford. But do not go to man for aid, or paralyze your own mind by commentaries, until you have obtained, on your knees, all the light which the Great Teacher can pour in through the opened windows of prayer. The truths He thus teaches, you shall never forget.—*The Word, Work and World.*

THE IMPORTANCE OF LITTLE THINGS.

All the external details of a holy life may be divided into great and little things. We are wont to class amongst the first such good works as meet the eye—the conversion of souls, teaching and preaching, visiting prisons and hospitals, founding charitable institutions, also great fervour in religious exercises, unsparing fatigue in the glory of God, or unwonted austerity. Then, there are what we call little things, such as punctuality, modesty, watchfulness over the senses, diligent observance of rule, perfect obedience, a gentle voice, even a staid habit of moving, of sitting, the power of keeping from restlessness, of shutting doors quietly, and numberless similar trifles.

Now, most people think a great deal of those greater matters, while they neither prize nor practice these which they call little things; not unfrequently, indeed, we hear those who study such trifles accused of narrow minds or excessive scruple, but it is a great mistake to fancy that attention to trifles in the spiritual life is unnecessary, or that God's glory is only promoted in great things: it is often harder to serve Him well in seeming trifles than in those we call great. It requires far more vigor and energy to conquer one's self in little things than in some great matter, which, occurring perhaps but once in a life time, calls forth all one's courage and resolution, whereas little things are continually pressing on us, requiring a sustained effort. Punctuality, self-possession, modesty, are equally duties at all times, and there is no dignity or excitement about them to carry us over the difficulty.

Then, again, there is but little external help in the victory we obtain in such matters; there is neither credit nor fame to be won by them, while the more showy external works are known and praised of men. Besides, there is a good deal of

weariness and vexation attending a diligent perseverance in these seemingly trifling matters. It is weary work to be always trying to avoid hasty movements and wandering glances, to keep watch over our tongue, and practise strict self-control in a number of minute details; there is nothing to gratify self-love in such petty aims. It is far harder to bear than to act, and thus a holy man hath said that "endurance is the perfection of strength." Great occasions of conquering self are rare; real persecutions, profound humiliations, excessive toil or privation, come but rarely, and do not involve such entire subjugation of self-will as the never-ending daily duties of Christian life; accordingly we find people who have achieved some hard thing giving way weakly under trifles, ready to perform great external works, but incapable of enduring a life of rule; practising severe bodily austerities, but giving undue license to their tongue; bearing real persecution, but keenly sensitive to a sharp word. Such persons may go bravely through severe temptations, and fall helplessly under some trifling assault; they will dream great things of all they would bear, even to death, for God's sake, thereby fostering vanity and self-conceit, and all the while they cannot put up with a disagreeable remark. No doubt it is easier to make one rare great effort than to keep up the ceaseless struggle against self involved in what are called little things.

WOMAN'S UNAPPLIED TALENT.

It is a watchword of the times that women can do more than the world or they have deemed possible. If in the fine arts, in literature, in business, in politics, why not in eternal interests? why not in "making straight paths in the desert a highway for our God?" The women of our churches have executive ability. Why should not the tact, the energy, the inventive resources called forth in the daily life of the household, or on greater occasions, be applied to Christian work beyond? But the talent is too often hidden in a napkin, when that call is heard, and we cannot avoid the conclusion that there is a vast amount of wasted power in our churches—wasted in needless work and worry, fretted away in vain ambition for higher social standing, lost in an aimless waiting for opportunities which are all the while standing at the door.

There is a vast amount of unapplied sympathy in the women of our churches. Woman is quick to feel and quick to give the helping hand. Blessed, God-given talent, not often hidden when our beloved are in need! But God gave us tender hearts for the world's healing. The ready tears that can flow over some page of poetry or romance should fall for "the hurt of the daughters of my people." We who can feel keenly and work bravely when friend or neighbor is in trouble, should be able to sympathise with wretched lives in far-off heathen habitations, never to be blessed by the sweet name of home till Christian women make it possible by precept and example, by prayers and almsgiving. A personal Savior calls for our sympathy in this work, His work. Every woman in our churches, however busy with household cares, possesses this talent. It was with a knowledge of these absorbing home duties, that our Lord taught us to pray daily, "Thy kingdom come," and it will come when, stirred by this divine sympathy, Christian women arise to all their privileges and opportunities.

There is another talent peculiarly our own. It is

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a talent for sacrifice. Thank God for that, too. It is the crown of our womanhood. It lifts the womanly nature nearer to Him in whose image we are made. We cannot forget the noble record of Christian workers who have not counted their lives dear unto them, if so they might win souls to Christ. Pioneers in Christian work, some have fallen, overtaxed, because other women, with obligations as great to the Lord who brought them, hid their talents in a napkin. So long as the work remains to be done, the alabaster box may still be broken. All good which the world knows comes through sacrifice. But our precious treasures of time and strength, of money and influence, and that most precious treasure of sympathy, are withheld from Him who should be our heart's beloved. Instead of our alabaster boxes broken above His head, how often He must say, "Thou gavest me no water to wash my feet." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Has the unapplied talent in the women of our churches been overstated? If you think so, look into the homes of many Christian women during the fashionable season. With all allowance for recreation amidst fatiguing household cares, the culture to be gained from music and art and refined social intercourse, and the real value of beautiful dress as the expression of a beautiful soul, still we must grieve that Christian women will justify themselves in extravagance and dissipation, in wasted powers which might bless the world. Rather may we not say, if the talent in the women of our churches, now unapplied, could be brought to bear upon it, the work that is opening to them could all be done?

The work begins at home. To some of you the way is plain. Your hands are full, and it is as truly work for the Master, as if you gathered a school in Africa or China, and you shall as certainly be blessed if, with your devotion to your home and to the social circle to which you owe much, your heart shall go out in prayerful sympathy to the woes of the wide world. And there may be one beside you, serving you in her poor way, for whom it is harder to pray than for a sister in a distant land, whose soul may nevertheless be required at your hand. The work opens on every side. The poor are always with us. The sick lie helpless in our midst, or in hospital wards wait for the healing presence of Christian women. There must be homes for little wanderers, and for homeless disheartened women; there are habitations of cruelty in our great cities, dark places into which a woman's hand must bear the light; there is a great North-west to be conquered for Christ; there is a nation coming out of bondage, and the work of their education is but just begun, and the field is the world.

It is our privilege to-day to lift up our eyes and behold the harvests whitening in distant lands. A Christian woman cannot afford to be ignorant or negligent of her responsibility to the foreign missionary work. The charities at home need not suffer. Let us remember that the divine impulse which quickened the churches at the beginning of this century to go and teach all nations, led them also to provide for the spiritual wants of our own land.

The greatness of the foreign work is sometimes discouraging. Speak but the name China or India, and we are bewildered in trying to think of wives, mothers, daughters by the million. But the greatness of the work is also encouraging and ennobling. How blessed are our eyes that see the fulfilment of glorious prophecies which "the mouth of the Lord hath spoken!" It lifts us up from our small and selfish thoughts to understand the thoughts of God—those eternal thoughts of love toward a lost world. It is not only a great but a precious work. It would stimulate our zeal to consider how this work has been opening, through the labours of those pioneer women of blessed memory, whose names should be household words in our churches, through the overturning of nations and the breaking down of prejudices, and through inventions

which almost daily bring us tidings from afar for the quickening of our faith and love. The work is opening; it is not all done. Human strength fails; the best laid plans come to naught; the labourers are few—how few!—and the talent at home is unapplied.

How shall the unapplied talent in our churches be brought to bear upon this work? How shall the work be so set before Christian women that every talent shall be called forth! May the Master give wisdom; may He warm our hearts till they glow with love to Him and to each other, and to the world for which He died!—*Mary Evans.*

British & Foreign News.

ENGLAND.

MESSRS. MOODY AND SANKEY AT STRATFORD.—Among the labouring population at Stratford, Messrs. Moody and Sankey's mission is being prosecuted with a success quite equal to that which has attended their efforts in any district of the metropolis yet visited. Railway employees constitute the majority of the community in the neighbourhood of the Mission-hall, and to the fact that these are on and off duty in relays is ascribed the uniformly large audiences which have thronged the hall at every meeting since the opening. The local ministers and clergy have rendered valuable assistance in the conduct of the mission, both on the platform and by taking part in the inquiry-room and in overflow meetings. A special feature of the Stratford mission was an address to sceptics and atheists on Tuesday night, which was attended by nearly 7,000 persons. One of the audience rose at the close of Mr. Moody's discourse and protested against its sentiments, but the deepest attention was displayed during the address, and a large number who professed sceptical opinions remained in the inquiry room at the close of the meeting. Yesterday afternoon Mr. Moody spoke on the subject of "Grace" to fully 4,000 auditors. In illustration of his argument for the freeness of divine favour, Mr. Moody said that when he was previously in England a Church of England clergyman had accused him of teaching false doctrine because he preached salvation through grace alone. He had never read the Thirty-Nine Articles then, but he got the Prayer Book and found that the 11th, 12th, and 13th Articles put it a little stronger than he had been doing. At Mr. Moody's request a clergyman on the platform read the articles in question, and Mr. Moody remarked that when the Church and the world woke up to the fact that good works before salvation went for nothing, men would come flocking into the kingdom of God by hundreds. The services will be continued twice a day as usual till the close of the mission, except on Saturday, when the hall will be utilized for a special children's service.

Baron Pollock, in delivering judgment in the Miles Platting case, said that by the Ecclesiastical laws the Bishop must be the judge of fitness, but it was clear that, in an action *quare impedit* affecting the right of patrons, the Bishop was bound to state his grounds for his refusal to admit. This had been done in the present case, and the Court had no hesitation in saying that a Bishop might refuse to admit a clerk by reason of acts which, if committed by a beneficed clergyman, would, according to modern practice, be met by monition and not by deprivation. This, however, would not affect the exercise of the discretion of the Bishop in the present case, for it could not be held that the Bishop had no discretion when he required a pledge as to the commission of future offences, and which the clerk who was to be instituted expressly declared he would not give. To hold this would be contrary to all law and to all reason, and would be unfair alike to the patron, the Bishop, and to the parishioners. *The Guardian* (High Church) thinks this is a common-sense view, and the *Times* says the Bishop of Manchester "has won a victory which will work, on the whole, for the cause of sound discipline and good order in the Church." It appears to the *Spectator* that the right of putting clergymen, as to whose previous practice there is any proof of illegality, to the question as to their future intentions in the new positions to which they are appointed, is now solemnly sanctioned; and as there are so very many clergymen, of all shades of opinion and practice, who have committed illegalities in their conduct of the Church services, this issue opens out a very formidable prospect for future inquisitions. The Church Association should be on the lookout to press on all Low-Church Bishops that they should strictly interrogate Ritualists who can be proved ever to have worn a stole as to their intentions

for the future, before instituting them to a benefice; while the Church Union might, if they chose, retaliate by urging on all High-Church Bishops to subject Low-Church presentees, who have been guilty of the many deficiencies of ritual in vogue among the Evangelicals, such as the failure to give the elements to each communicant individually, with a separate address to each, to a strict interrogatory as to their future intentions on this subject.

A correspondent of the *London Tablet* gives an account of the Roman Catholic quarrel in the Province of Quebec which an Apostolic Commissary has been vainly trying to settle. The presence of the Commissary has only served to add bitterness to the conflict. Says the letter:—"The principal combat is in the archdiocese of Quebec, where a powerful section has placed itself in almost open rebellion to the Archbishop, whom they accuse of liberalizing tendencies. At the head of the recalcitrants is the Cercle Catholique of the city of Quebec, in union with which is an influential section of the laity of that city and some of the clergy. This party is strangely misnamed "ultramontane," and claims a considerable support in the towns and cities of the province, and especially in the city of Montreal. The hierarchy generally sustain the hands of the Metropolitan, though his lordship of Three Rivers, and Mgr. Bourget, formerly Bishop of Montreal, are said to take the other side. The Laval University, which enjoys the patronage of Mgr. Taschereau, Archbishop of Quebec, has been the special object of attack; and the recent dispute in reference to the establishment of a branch of that university in Montreal was but the outcome of the general dissension. One thing is undeniable, that the so-called "ultramontanes" who are for the most part laymen, have not hesitated to adopt the role of censors of the episcopate. For the present affairs are in the most deplorable condition. Mgr. Taschereau has not only withdrawn his patronage from the Cercle Catholique, which was established with no party aims, but on New Year's Day he refused to receive its members."

SCOTLAND.

The Scotch Presbyterians are getting ready for another campaign for disestablishment. Principals Cairns and Rainy, Professors Lindsay and Calderwood, Mr. Dick Peddie, M.P., and others have held a conference in Edinburgh. The general apathy was explained as due to the fact that the question as to the principle of disestablishment had been triumphantly settled and people were only waiting for the proper opportunity to come to express themselves at the polls. The fear is that some burning question will draw attention away from the issue at the next election. It was conceded that the only hope for disestablishment is that the time may come when it will become the great question of the hour, overshadowing and eclipsing every other; but that time cannot be expected very soon, not at least while disestablishment is limited to Scotland. All that the friends of the movement can do, it was thought, is to attach their question in some way to some greater question of the day. This has led them to consider how it stands related to franchise extension. They are prepared to go for franchise extension on the ground that it would hasten the final settlement of the Church and State question, inasmuch as the mass of the new voters would support disestablishment. The conference determined at once to raise "an election fund" of £20,000, in order to be prepared for the coming struggle. One of the objects to which the money is to be applied is "the further enlightenment of the people on the question by lectures, meetings and literature."

FOREIGN.

Austria is still clinging to some barbarous customs. A lieutenant who declined a challenge from a brother officer has been condemned to loss of rank. The "disgraced" officer said that his religion, his common sense, and his convictions prevented him from engaging in a duel. The so-called "Court of Honor" defied common sense and both civil and ecclesiastical law; and yet its judgment will stand because public opinion tolerates this mode of settling affairs of honor. An English paper regards it as almost incredible that such a custom should still be in favor in a Christian country like Austria. This reminds us of the fact that, up to a year or so ago, the English law permitted resort to broad swords in certain cases; and it was only when a defendant offered to purge himself by this ordeal that Parliament was asked to repeal the statute, which had so long been obsolete that it had been forgotten.

Last week (Feb. 4th), died Hans Larsen Martensen, Professor of Theology in the University of Copenhagen

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and Lutheran Bishop of Iceland, in the ninety-fifth year of his age. He was decorated with the honors of various universities, and as court preacher exercised his gifts in the pulpit while he continued his duties in the lecture-room. In Germany and in this country he gained considerable distinction by his works on Theology and Ethics, in which he made the attempt to adapt old dogmas to modern culture rather than to restore them to the old form. He shows throughout the influence of recent philosophy and modern research, and was the most distinguished German exponent of the adjustment of evangelical orthodoxy to modern thought in the department of dogmatics.

The Italian Supreme Court of Cassation has given a judgment establishing alienation and conversion of the property of the Society for the Propagation of the Faith. Nearly fifteen millions' worth of real estate belonging to the Propaganda will be sold and invested in Italian bonds in trust for the Propaganda. The Pope has decided to communicate the fact to all Catholic powers as a new attack against his independence. A high Church dignitary in Rome says: "The Propaganda will not meekly submit to the decision. It is exasperated by this tyrannical abuse of power. Eight million francs' worth of the Propaganda property was, as a matter of fact, seized and converted even while the lawsuit was pending. The Government harasses the Propaganda at every turn, and the Court of Cassation attacks its principles and outrages its spiritual power, and annuls the so-called law of 'guarantees.' The Italian Government will probably find its legal victory barren or worse. Means can be easily found of evading the effect of the legal sentence. Moreover, Italy henceforth will have the whole colonial influence of the Catholic missions arrayed against her."

Home News.

DIocese of Toronto.

SYNOD OFFICE.—Collections, &c., received during the week ending February 15th, 1884. MISSION FUND.—July Collection.—Apsley, St. George's 96 cents, St. Stephen's \$1.90. January Collection.—Mulumur West, Whitfield \$1.37, Honeywood \$1.17, Elba 65 cents; Batteau 35 cents, Dunt-ron 50 cents, Singhampton 25 cents; Cartwright \$4.00; Albion and Caledon, St. James' 55 cents, Charleston 35 cents; Palgrave 50 cents, St. George's 22 cents, Campbell's Cross, 65 cents; Lakefield, \$9.83; Georgina, St. George's \$7.39, St. James' \$6.49; Omeme, Christ Church, \$5.00; Emily, St. James' \$3.62, St. John's \$2.34; Keswick \$1.57; Missionary Meetings—St. John's, Toronto, \$20.00. Apsley, \$3.24; Trinity East, Toronto, \$7.10; Cartwright, \$5.13; Albion and Caledon, St. James' \$3.99, Palgrave \$2.47; St. James' Cathedral, Toronto, \$21.35. Missionary Collection—North Essa, Ivy \$1.35; Ballynascreen, 37 cents; Thornton, \$1.00. Missionary Service—Ballynascreen, \$2.37. Thanksgiving Collection—Uxbridge, \$14.00; Apsley, St. George's 23 cents, St. Stephens' 75 cents, Chandos East 59 cents, Bronn's School House 36 cents, Eel's Lake, \$2.19; Georgina, St. James', \$10.71. PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund—Etobicoke, St. George's \$1.05, Christ Church \$5.05; Credit, St. Peter's and Trinity, \$4.00; St. Mark's, Parkdale, \$37.90; Perrytown, St. Paul's, \$2.50; Mulumur, St. Luke's, \$6.25; Creemore, \$3.00; Banda, \$3.45; St. Stephen's, Toronto, \$10.95; Omeme and Emily, \$27.00; Albion and Caledon, \$4.00; Midland, \$1.00; do. Mission Boxes, \$2.00. Aurora and Oakridges, \$3.45; do. Mission Box, \$1.47; Church of the Redeemer, Toronto, Mission Fund, \$28.70, Algoma Fund, \$1.25; St. Paul's, Lindsay, Saskatchewan \$1.60, Domestic 50 cents, Diocesan 50 cents, General \$12.05. FOREIGN MISSIONS.—St. James' Cathedral, Toronto, for the Church Missionary Society, \$153.00; Omeme, Christ Church, \$3.00; do. for Zenana, \$1.00; Keswick, Christ Church, \$1.83; Lakefield (Central Board), \$10.76. Domestic and Foreign Mission Society—Apsley, St. George's \$1.50, St. Stephen's \$2.20. WIDOWS AND ORPHANS' FUND.—October Collection—Uxbridge, \$18.00; Apsley, St. George's 75 cents, St. Stephen's, \$1.76; Georgina, St. George's \$6.00, St. James, \$7.87. Special donation from Capt. Sibbald, Georgina, \$2.00. Annual Payment—Rev. Canon Morgan, \$15.35. DIVINITY STUDENTS' FUND.—April Collection—Georgina, St. George's, \$2.68; St. James', \$2.50.

TORONTO.—Rev. Dr. McCarroll was tendered a farewell reception by the congregation of Grace Church, Toronto, on the 12th inst., and was presented with a fine inlaid marble clock, and an address expressive of regret at parting with him. He leaves to fill the position of Rector of Grace Church, Detroit.

The choir of Trinity church gave a concert last Monday evening in the school-house, Trinity street.

The Hon. S. H. Blake, Q. C., has proceeded to England to appear in a suit before the Privy Council. We wish him a safe and prosperous journey, and a speedy return.

St. Thomas' Church, Toronto, of which the Rev. Mr. McCollum is incumbent, is to be sold for debt. The congregation seldom exceeds 25 in number, and is very frequently much less.

ST. PHILIP'S CHURCH, TORONTO.—The opening services were continued last Sunday, the preacher both morning and evening being the Rev. J. Stone, B.D., formerly rector of the parish, now of St. Martin's, Montreal. Large congregations assembled to hear once again the voice of their former pastor and friend. The sermons were appropriate and eloquent. Mr. Stone remains a few days in the city, revisiting old friends. We are very glad to welcome him to Toronto, and rejoice that while his work in Montreal is so prosperous, he has not forgotten the scene of many pleasant associations and useful labors in the Gospel.

LINDSAY.—The concert in aid of Mrs. Hudspeth's sewing class by the members and friends of St. Paul's church last Tuesday evening, was a great success both financially and socially.

ROACH'S POINT.—Mr. F. Young sends us a very appreciative notice of the good work accomplished in this mission during the last two years by students of Wycliffe College, and expresses the thankfulness of the parishioners for their faithful services, and the benefits conferred through them. He also expresses the hope that the parish will continue to prosper under the new Incumbent, Rev. Mr. Bell, lately of Bradford.

DIocese of Huron.

BRANTFORD.—The right Rev. Maurice S. Baldwin, Bishop of Huron, accompanied by Mrs. Baldwin, arrived in this city late on Saturday evening, Feb. 9. The Bishop and Mrs. Baldwin were received and entertained during their visit at Gracechurch Rectory by the Rev. G. C. Mackenzie, Rural Dean. On Sunday morning the Bishop preached to a large congregation in St. Jude's Church from Luke xiv. 18-20. The rector, Rev. W. A. Young, and the Ven. Archdeacon Nelles assisted in the service. In the afternoon the Bishop, with Mrs. Baldwin, proceeded to the Institution for the Blind, where the Bishop conducted the weekly service, attended by the pupils of all protestant denominations, taking the story of Naaman, the Syrian, for his discourse. Finding that some of the male pupils usually met together for prayer at the close of the service, the Bishop joined the little company and took part in their devotional exercises. In the evening the Bishop preached to a crowded audience in Gracechurch, from the words "The Son of Man." The Rev. G. C. Mackenzie read the lessons for the day and the Rev. Jno. Ridley, of Onondaga, the liturgical portions of the service.

On Monday the Bishop held confirmations at Mount Pleasant and Burford respectively, and attended a missionary meeting at Burford in the evening.

On Tuesday (12th), Holy Trinity Church, Onondaga, was filled to its utmost capacity when a confirmation service was held, and 20 candidates publicly took the solemn vows and obligations. The service was most impressive. The Bishop addressed the candidates in a very forcible manner. He reminded them that the mere external rite, without the inward spiritual change, would avail nothing, and, therefore, they should carefully examine their own hearts and see to it that their future life be such as becomes the followers of Jesus Christ. After the address the Bishop ascended the pulpit and delivered a short but very eloquent sermon. After the service a reception and luncheon entertainment was held in the Town Hall, in which almost the entire congregation participated. Short addresses were delivered by the Bishop, clergy and wardens present, followed by a few well-timed remarks from J. C. Johnson, Esq. The Bishop and Mrs. Baldwin then returned to Brantford. In the evening a reception was given to the Bishop in Gracechurch school-house, Brantford, by the congregations of Gracechurch and St. Jude's. The rooms, which were tastefully decorated, were crowded by persons of all denominations. Principal Dymond, one of the wardens of Gracechurch, presided. The Anglican clergy were represented by the Ven. Archdeacon Nelles, Revs. Rural Dean Mackenzie, W. A. Young, Dr. Townley, A. Anthony, Caswell and Jno. Ridley. Other denominations were represented by Rev. Dr. Cochrane, ex-Moderator of the Presbyterian Synod, Rev. F. R. Beattie and Rev. Mr. Barr. Presbyterian,

Rev. H. J. Crossley, Methodist, and Rev. Robert Cameron, Baptist. A pleasing programme was effectively rendered during the evening.

In the course of the evening the Chairman read to the Bishop the following address:—

To the Right Rev. Maurice S. Baldwin, Lord Bishop of Huron:

RIGHT REVEREND AND DEAR SIR,—It is with unfeigned pleasure that, as members of the Anglican Church resident in and around the city of Brantford, we extend to your Lordship a cordial welcome on this, the first occasion of your visiting us in the capacity of Bishop of the Diocese of Huron.

In accepting that most solemn and important office, we do not doubt that your first and main dependence was on the never-failing help of the Divine Friend and Master, whose call to the work of the ministry you had long since obeyed; whose Holy Spirit had largely blessed your faithful labors in His service and whose summons to a wider sphere of usefulness you recognized in your appointment to the Episcopate.

But none the less do we feel it to be our duty to pray that grace, zeal and judgment may be vouchsafed to every member of the flock under your charge, in order that they may give you the most loyal support and the warmest encouragement in carrying on the work you have undertaken.

While we are able to rejoice over the fact that in the Diocese of Huron the peace and harmony of the Church have seldom been disturbed, and that in a comparatively brief period great results have been accomplished, we are fully sensible that for Bishop, Clergy and people there remains a work to be done calling for more thorough devotion, for increased exertion, and for a most self-sacrificing spirit.

The Anglican Church in this Diocese is to a large extent a missionary church. Its congregations are scattered over a wide area of territory, and to visit them as often as their needs demand must severely tax both the mental energies and the physical strength of the Chief Pastor. In this vast mission field we have every confidence that your Lordship's judicious counsels, kindly sympathy and earnest appeals will bear much fruit in the building up of the churches and the advancement of the Redeemer's kingdom.

In witnessing the progress and the triumphs of the Church under your administration of her affairs, and in the evidence from time to time afforded of the approval of her Divine Head, must be found in this world the sole reward of your labours. That these may be most abundantly blessed for time and for eternity is our earnest prayer.

We trust it will be our frequent privilege to renew our intercourse with your Lordship in Brantford, and can assure you that your visits will never be more acceptable than when it may be possible for Mrs. Baldwin—whose presence this evening we so gladly recognize—to accompany you.

Signed in behalf of Grace Church, St. Jude's and the Mohawk Church congregations.

A. M. NELLES, Rector, Mohawk Church.
R. ASHTON, Churchwarden, "
G. C. MACKENZIE, Rector, Grace Church.
B. H. ROTHWELL, Churchwarden "
A. H. DYMOND, "
W. A. YOUNG, Rector, St. Jude's Church.
J. T. GILKISON, Churchwarden, "
A. FAIR, "

To this address the Bishop made a most appropriate and effective reply. The Rev. Dr. Cochrane then said a few words expressive of the warm esteem in which Bishop Baldwin is held by Christians of all communions. He was followed by the Rev. G. C. Mackenzie, after which presentations were in order. The proceedings terminated with the singing of "God save the Queen," and the benediction pronounced by the Bishop.

The Bishop, in company with Mrs. Baldwin, left for London on Wednesday morning. Both expressed themselves as highly delighted with their reception in and around Brantford. It is expected that the Bishop will again visit the city about Easter, to hold a Confirmation service in connection with Grace Church.

WATFORD.—A number of the members of the English Church, Warwick Village, surprised the rector and his wife on Friday evening last by invading the parsonage, and donating to Mr. Hyland a large quantity of oats and other farm products. At the same time they presented to Mrs. Hyland a liberal sum of money. At 9 o'clock a bountiful repast was served by the ladies, and a very enjoyable evening's entertainment was closed by a short address from Mr. Hyland, in which he thanked the company for many tokens of regard, as well as for their present visit. A week previous to this surprise, a similar visit was made by the members of Gracechurch, 4th Line, East Warwick.

GLENWORTH.—On Thursday the Bishop visited Christ Church, on the occasion of the annual missionary meeting. The Bishop and party were entertained right

royally by Minchin Jackson, Esq., and his amiable lady, who have for many years made their hospitable roof a home for the clergy. The Bishop's visit was made very interesting by meeting with old friends and former parishioners, among whom were Col. Fisher, Mr. Shore and others, to whom he ministered 24 years ago. He made touching allusion to his work among them at that period, and delighted the hearts of all by his earnest address on the great subject of missions. The collection, over \$20, will doubtless be followed up by large annual subscriptions. A vestry meeting was held at the close and the people cheerfully responded to an appeal for greater efforts next year.

LONDON.—On Sunday last the Bishop preached at St. John's in the morning, London township (Emmanuel Church) in the afternoon, and London East (St. Matthew's Church) in the evening to crowded congregations.

FELL ASLEEP in Jesus at Simcoe, on February 1st, **ELSIE FAIRCHILD**, beloved wife of F. L. Walsh, Esq., in the 84th year of her age. "Precious in the sight of the Lord is the death of His saints." Though Mrs. Walsh's death was after only a few days' illness, she was found "waiting for the coming of the Bridegroom," her faith in Jesus was a simple loving trust. Having lived all her life in the County of Norfolk and having been for over 65 years the wife of the venerable Registrar, Mrs. Walsh was very widely known, and wherever known for her sterling worth and sound judgment, and loved for her amiable qualities. Her aged husband (95 years old) mourns the loss of a true and loving helpmeet. Her family is deprived of the wise counsel and earnest prayers of a mother in the highest sense of the word; her church has lost one who was deeply interested in the preaching of Jesus Christ; her acquaintances have lost a true friend, and the poor one to whom they never looked in vain. But our great "loss is her eternal gain."

DIocese of ONTARIO.

KINGSTON.—At the valedictory meeting to the Rev. Dr. Wilson, Mr. Gildersleeve read the following address:—

To Henry Wilson, D. D.

REVEREND AND DEAR SIR,—Representing those of St. George's Cathedral congregation and of the citizens of Kingston, who sympathize with you under the circumstances which have led to your departure from the city, we desire to testify in this public manner the respect, affection and confidence we entertain towards you as a man and as a faithful Minister of Jesus Christ.

It is now nearly eighteen years since you came to Kingston and assumed the duties of assistant Minister of St. George's Cathedral. During the whole of the long period which has since elapsed, and in which you have continuously filled the position you first assumed, the affairs of the Cathedral have under a Divine Providence, and mainly through your exertions, prospered in an especial degree, perhaps it would not be too much to say—more than at any other period of their history. The debt incurred for the erection of St. George's Hall was paid. A new debt contracted for a new organ and the renewal of the interior of the Cathedral has been largely extinguished, and various adornments including the chancel window in memory of the late John Watkins have, on your appeal, been added by many friends.

While thus mindful of the external order and beauty of the Cathedral, you gave the whole earnestness and energy of your character to the spiritual needs and aspirations of those placed under your care by God. The large number of young communicants added yearly to the church was an especial feature of your work. The Sunday School was carefully looked after and its wants supplied; and the Bible Class meeting in the middle of the week grew to be looked upon by both young and old as a necessity of their religious life, and towards the last almost rivalled the Sunday School itself in numbers. Your success was due not only to faithful and acceptable ministrations, but to the sincerity of your work in all its relations and to systematic visitation of the people after the manner of the Apostle Paul "from house to house." The sick, the poor, the aged and infirm were your peculiar care. No call was ever known to be declined by you—no matter how inconvenient the time, how hopeless the case, or little the claim upon you. It is no wonder that as years passed on, the ties that bound us to you were strengthened and the severe domestic trials with which it pleased the Almighty to afflict you made these ties all the more strong and sacred in our estimation.

But this was not all. As a true churchman, the extension of the church's ministrations was especially dear to you. Not satisfied with your home duties at the cathedral, and with an ability for work peculiarly your own, you unaided established the mission at Cataraqui, three miles distant from the city. The first gathering of the congregation was in a public hall. The subsequent erection of the beautiful little church, and recently its necessary enlargement into a more impos-

ing edifice, are almost unique, as the result of the superabundant energy of a laborer whose hands were already full. The spot where that church is built is infinitely dear to you, as well as most of us from its sacred associations. We could wish no tenderer recollection than that hallowed tower between the trees.

While the work of your Master was that to which you were specially called as a clergyman, and to which you dedicated yourself supremely, the citizens generally always recognized in you a man interested in everything that bore on the material, intellectual and moral welfare of the community.

We feel that it is no light matter to be bereaved of such a pastor and friend. All of us contemplate the separation with feelings of deepest sorrow. To those to whom your preaching of the Gospel has been light and life, the loss is felt to be well nigh irreparable.

It would be out of place and undignified for us even to refer on this occasion to what has led to the severance of a tie so holy and one cemented by so many years of faithful labour in the Lord. It is enough to say that you had and have our confidence and the general esteem of the greater portion of the Christian community, and never more so than in your work and in the general attitude taken by you during the past year.

We pray that God may give His choicest blessings to you and yours. That your work elsewhere may be blessed even more abundantly than it has been here. That you may be strengthened to look only to the guidance of His hand and to the manifestations of His will; and that thus following the Master, going about doing good, you shall receive at last from Him the welcome and reward that He gives to His faithful witnesses.

Kindly accept the accompanying expression of our gratitude for your services and of our feelings towards you.

While the foregoing address was being read, Dr. Wilson stood a short distance from Mr. Gildersleeve, with his face buried in his hands. When he stepped to the front he met with a warm reception, and it was with considerable difficulty that he could find utterance to make the following reply:

To the members of St. George's Cathedral and the citizens of Kingston:

MY DEAR FRIENDS,—There are times when a man's words must be few, because feeling is too deep to be rightly expressed in language.

Such a time the present is to me, and, therefore, if my words be few, I hope you will kindly understand the reason, and believe me, when I assure you that nothing I now could say would adequately express the feelings which fill my heart towards you, or the gratitude I feel to God for this public expression of your love and goodwill to me, and for all you have been to me and mine in the past, and of which this present meeting is the latest and perhaps strongest expression.

What these nearly eighteen years of continuous ministry have been to you and to me as minister and people, I shall not trust myself to even attempt to say. Only this, for all it has been to me of darkness and light, joy and sorrow, so strangely blended as they have been, I can thank God to-night, and praise Him that through all He has brought me into a fulness of light and peace, such as not the tongue but the heart alone can tell.

And may I not express the hope that you too have been blessed by what these eighteen years have brought you, and, from their mingled sunshine and shadow the pure white light of God's love may even now be filling your hearts, as it does my own.

In God's Providence our connection as minister and people is now to cease. The pain of this separation to me God knoweth. Leaving it with Him to heal the wound and to explain its meaning in His own time, I now bid you from my soul a most loving farewell. May God bless you and your dear ones more abundantly than I am able to express, and reward you seven-fold for the comfort and joy you have been to me since the day I came among you.

Nor do I wish to thank you alone, my dear friends who are here to-night and have sympathized with me in this last trial.

I would not forget the absent ones to-night—those who for any cause may be away, and especially those who are absent for conscience sake. I would lovingly remember in this, my parting address, many dear ones in this city, who, though not one with me in this matter which has been the occasion of our separation, have been in the past among my truest friends. God forbid that any present estrangement should make me forget the kindness and sympathy of past years, some of them the darkest of my life. I would earnestly hope that if not here, *there*, where all clouds are rolled away and we shall see God face to face, we shall meet again face to face and be friends forever more, in His

presence who is our Peace and maketh all His children to be of one mind in His own house.

But not to my own beloved people of St. George's Cathedral, present and absent, am I to say farewell, but to hundreds of others of all denominations whom I have learned to love during my sojourn in Kingston.

To my brethren on this platform, the ministers of my own and of the different churches, who have so often been brothers indeed in Christ to me, I would express my deep gratitude for numberless acts of Christian love and years of sympathy. For counsel and comfort in dark days, and Christian fellowship at all times, I thank God and you my brethren.

And now to close this imperfect expression of my thankfulness to you all for your loving address and the handsome present accompanying it, and for all of which they are the expression, let me earnestly hope that our separation as brother clergymen, as minister and people and as fellow-Christians and citizens, may so lead us to closer personal union with the living Christ, that though parted for a time and separated by distance, we shall be so near to Him in heart and life that we shall be nearer than ever to each other in that which alone makes us really one—the love of Christ which passeth all knowledge. The people listened with wrapt attention to the Doctor's remarks and many were visibly moved, even to tears.

At the Salvation Army meeting, after the presentation of an address and a purse of money, Dr. Wilson, after warmly expressing his joy in again meeting his beloved friends, and his appreciation of their kindness and the benefits he had received from his fellowship with them, proceeded to explain

HIS POSITION

with regard to the Salvation Army.

1. I am not now, I never have been, a member of the Salvation Army. That is I have never signed the roll—taken no oath of allegiance to it, never wore a Salvation Army badge, never put on its uniform, have never promised in word or way to become a member of it.

But some will say, "What does your connection with the Army amount to?"

It amounts to this: That I am a warm admirer of your zeal and an earnest co-worker with you for the salvation of souls. That is your object. That must be my great object as a minister of Christ. I have come to your meetings, have lent a helping hand at the prayer meeting, and done all I can in the barracks and out of it to help the work of the Army as God's work without neglecting my own proper work as a minister of the Church of England, and without thinking of forsaking that Church in which I was born, which I deeply love and in which I hope to die.

2. Another false notion is that because I have taken such an active part with the Army, and praised its works so highly that therefore I approve of all its proceedings and endorse all its methods. Nothing could be further from the truth. There have been things said and done on the platform of the Salvation Army, and in some of its public demonstrations that have given me pain, and offence to many earnest Christians. I have never approved of these things. I have never knowingly taken part in them, though sometimes present when they took place. I know the perfect sincerity and the abounding joy of those who did these things, and for that reason I have borne with them and shut my eyes to eccentricities of language and gesture, and I believe God will pardon much that seems extravagant and grotesque in men whose hearts are on fire with love to God, and whose lives show the reality of their professions. But still I hope for the avoidance of offence and the wounding unnecessarily the feelings of Christians who love the Saviour as much as we do, that these extravagant sayings and doings may be gradually given up, especially since they are in no way essential to the work of the Army, or to its success in dealing with the masses of the people in Canada at least.

The Salvation Army depends for its success, not upon anything of its outward and humble manifestations of dress, parade, music, etc., but upon God working mightily upon the hearts and lives of its members. The Salvation Army grows and prospers because its officers and members are, as a body, thoroughly consecrated men and women given up to prayer and the work of winning souls, and as long as they are thus fully consecrated, and keep before them the one object of their existence and that of the Army—the salvation of souls—through the blood of Jesus, so long the Army will be blessed by God in spite of all defects or extravagances on the part of this or that individual.

Having thus made clear, as I hope, my position in relation to the Army and to the Church, let me just repeat, in conclusion, my determination to stand by the Army, to help it on in every way I can, publicly and privately, just so long as God honors it by His presence

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and blessing, and makes it the instrument of bringing sinners to the feet of Jesus. And not the Salvation Army alone, but the Saved Army, Y. M. C. A., Gospel meetings of any kind, here or elsewhere, I hold myself free henceforth to attend and help in every way I can, without neglecting the work of the Church or my own parish, simply because they are all earnest efforts, though various in their modes, to do the work which their Christ came to do, viz., to seek and save the lost, and also because I have found, thank God, that every meeting of this kind which I attend is a blessing to my soul; every effort I make to further these extraordinary means of grace redounds to me and my people in blessing, in the use of the ordinary means of grace. I stand to-night where I stood nearly a year ago when I first spoke at one of these meetings, a man devoted to the Church and to the Army, as both of God. I said then, and I say now, the Church needs the Army, the Army needs the Church. The Church needs the Army to rouse it from lethargy and formality, and to fire it with burning zeal to save souls. The Army needs the Church to teach it systematically all the counsels of God, and to supply it in a regular way with the divinely appointed means of grace. Let them but thus work together for the glory of God, the Army not ignoring the Church, and the Church not ignoring the Army, and both shall be blessed as never before, and a rich harvest of souls shall be gathered in, and both the Church and Army join hands in hymns of praise to Him who sitteth upon the Throne, and to the Lamb forever.

After the address of Dr. Wilson, Principal Grant made a telling and earnest speech. Three months ago he said he had spoken at the barracks and said Dr. Wilson had not been persecuted, though others said he had. Events since happening showed that he had been mistaken. He had labored under the impression that Dr. Wilson had been granted leave of absence. Such was his interpretation of the Dean's letter. "When I learned afterwards," said the speaker, "that Dr. Wilson had been dismissed I thought it the strangest proceeding I had ever heard of. It was unreasonable that after 18 years' service the Doctor should have been dismissed. That dismissal had been un-British because the man had been struck behind his back. (Loud applause.) It was especially unfair that a man should be dismissed without a trial and to disregard the motives that had actuated his friend in his endeavor to save souls. It was the true explanation of affairs to say that Dr. Wilson had lost his situation because of his connection with the Salvation Army. Even though this were so they should not think it hard for Dr. Wilson to suffer for righteousness sake, for God honored the man who suffered in His name. Dr. Wilson had suffered though he had not said so, and the people should not forget the fact. Let my arm wither from its socket, let my tongue cleave to the roof of my mouth, if I do not stand by the man who has suffered in such a cause. (Tremendous applause.) He will not suffer by it because the Master whom he serves will repay him more than one hundred-fold. Those whom God calls are not cowards, they are brave men." Referring to the official correspondence, he said that on Dr. Wilson's part they breathed moderation, honesty, loyalty to the Church and to Christ, but as to the replies, "Well," said he, "I will not speak of them; there they are, and you can judge of them yourself." Later on he spoke in defence of the Army. He was not of opinion that nothing good could emanate from it; he believed in a look at the Crucified One; he believed in instantaneous conversion; he did not inquire into how the conversions were effected, but he knew that there were conversions, and that was of more importance than the "how." He sympathized with the soldiers, and all good people should help the movement along. The modes of worship were not objectionable. Some, he said, worshipped with a liturgy, some with tambourines, and who am I that I should dictate to them the way to find the joy, and that they must worship as I do? It was gross impertinence to take such a position. The audience was one of the largest ever seen in Kingston, and the speeches most stirring. The matter has moved the entire city, and the greatest sympathy is felt for Dr. Wilson.

KINGSTON.—A well-attended meeting of the Bay of Quinte Clerical Union was held here last week. The next meeting will be held in Marmora in the month of May.

DIocese of MONTREAL.

We regret very much that an unauthorized statement by mistake found its way into our columns last week, to the effect that the Bishop of Montreal had cabled the Rev. Dr. Norton concerning his nomination to the Rectorship of Christ Church Cathedral, which was not the case.

QUARTERLY MEETING OF THE EXECUTIVE COMMITTEE.—The quarterly meeting of the Executive Committee of the Synod of the Diocese of Montreal was held on Tuesday, the 12th inst., the Bishop presiding. There were also present the following clerical and lay members:—Archdeacons Lindsay, Lonsdell and Evans, Rural Deans Mussen and Rollit, Canons Carmichael, Davidson, Ellegood, Robinson, Anderson, Revs. W. L. Mills, S. Belcher, J. S. Stone, Messrs. J. Hutton, treasurer, S. Bethune, Dr. Johnson, Leo H. Davidson, Charles Garth, Thos. Simpson, Walter Drake and T. F. Butler.

After routine, the secretary read the treasurer's statement of the several funds in his charge:—The Widows and Orphans Fund, having a balance to its credit of \$75.58; the Clergy Trust Fund, capital all invested; the Sustentation Fund, capital, a balance of \$171.75; the Superannuation Fund, a balance of \$120.36; the Episcopal Endowment Fund, a balance of \$29.91; and the Mission Fund a deficit of \$6,005.18.

An application from Rev. Jean Roy, Sabrevois, for a grant of \$300, was not acceded to.

The Bishop announced that he had nominated Rev. S. Belcher, Rector of Grace Church, Point St. Charles, to fill the vacancy in the Executive Committee which was caused by the departure from this diocese of the Right Reverend the Bishop of Huron.

A report of the committee on the Widows and Orphans fund, was presented by the chairman, Mr. Hutton, recommending that an annual offertory collection be taken up in this diocese for three years, to aid in the formation of a Widows and Orphans fund in the diocese of Algoma. Consideration of the report was deferred until next meeting of the committee.

A letter from Rev. J. Jacobs, Indian missionary, was read, reporting the sum of \$455, raised in Montreal towards the New Indian church at Kettle Point, Ont., in accordance with a resolution adopted at the last synod, which requires that a report shall be made of all moneys collected in this diocese under the authority and with the sanction of the bishop.

The committee on endowments were requested to examine as to the registration of the deeds of church property in the diocese of Montreal, and to carry into effect the rules of synod relating to property.

Mr. Leo H. Davidson read a report of the committee on grants on an application to the executive committee, which was referred to the former for consideration. The committee could not recommend the granting of the application, namely, remuneration for the services of a lay reader; firstly, because the services for which remuneration was asked were rendered within the bounds of a self-sustaining parish—one of the oldest in the diocese—and should be remunerated, if at all, by the parish itself. Secondly, because the committee regarded the funds raised for mission work as intended for the payment of the salaries of those who are in orders, and for assisting those who are preparing for the ministry of the Church. Thirdly, because, whilst recognizing the advisability of using the services of laymen in the work of the Church in extended missions and parishes not having a resident clergyman, and whilst admitting the great value of such services, the committee are of opinion that the principle that such services should be voluntary and unremunerated is essential to their effectiveness, and should not be departed from. The report added that it was understood that these principles are not intended to interfere with the rule adopted by the executive committee as to supplying vacant missions, and remunerating those employed therein upon the bishop's order.

The report was adopted and the meeting closed.

Committee meetings were also held on Wednesday morning, 16th. That on Books and Tracts at 9 a.m., L. H. Davidson, Esq., convener, and at 10 a.m. the committee on Temperance.

At the fortnightly meeting of the St. George's Young Men's Association, held on Thursday, 14th inst., in the schoolroom, the Rev. Canon Henderson read an interesting paper on the "Revision of the Prayer Book." The president, the Rev. Canon Carmichael, occupied the chair.

The St. Jude's Church Sunday School held its annual festival on Tuesday, the 12th inst. A very large gathering took place of children and their parents and friends. After a plentiful supply of tea and cake, the children sang several very pretty hymns, and short addresses were delivered by the Rector, the Rev. J. H. Dixon, Mr. H. L. Putnam, and the Superintendent of the Sunday-school, H. J. Mudge, Esq. There were also songs and recitations, and a very clever performance on musical glasses. In the course of the evening the young men of the Bible class presented their teacher, Mr. J. Forgrave, with a very handsome ice

pitcher and goblet, as a mark of their esteem and appreciation of his services. It was accompanied by an appropriate address, to which Mr. Forgrave replied. The evening was brought to a close by singing the Doxology, and the benediction. Each child received a bag of candy on leaving.

A ten days' mission has been commenced in St. Jude's Church. Special evangelistic services are being held by the Rev. T. Aitken Haslam, of Huntingdon. Services every evening at 8 o'clock. Mr. Haslam desires the prayers of our readers on behalf of the mission.

Rev. W. Percy Chambers, B.A., incumbent of Aylwin, County of Ottawa, was married in Quebec to Miss Hooke, only daughter of Mr. Isaac C. Hooker, proprietor of the steam saw mills on St. Dominique-street. The ceremony took place at St. Peter's Church, St. Rochs, the officiating clergyman being Rev. M. M. Fothergill.

The Parochial Mission held at Adamsville, P. Q., by Rev. F. H. DuVernet, assisted by Rev. J. Merrick, resident minister, was well attended by all in the place and neighborhood. It was very happy each evening of the week, commencing on Sunday, 3rd inst., and ending on the 10th inst., to witness the solemn and earnest spirit manifested by those present when the Son of the Most High was faithfully and lovingly preached as the loving Saviour, ever willing to receive all who come to the Father through Him. At the close the offerings, which were appropriated towards the expenses of the Mission, were most liberal and an expression of thankfulness was manifested, and lasting results will follow in answer to continued prayer for the Divine blessing.

The clergy of the Deanery of Bedford were notified by the Rev. Dean to meet at Waterloo on the 5th day of February, 1885. The object of the meeting was to form a clerical association that would embrace the whole of the Deanery. Ten of the clergy were present. The holy communion was celebrated at 9 o'clock a.m., in St. Luke's church. At 10 o'clock a.m., the clergy met in the schoolroom of St. Luke's for business. The Ven. Archdeacon Lindsay was elected President, and opened the meeting with prayer. On motion of the Rev. Dean, seconded by the Rev. A. Smlth, the Rev. J. W. Garland was elected Secretary. The Archdeacon asked the Rev. Canon Davidson to explain the object of the meeting as he had been the chief mover in having it called, to which the Rev. Canon readily responded. Next in order the Rev. W. R. Browne read a paper at the request of the Rural Dean, which he had previously prepared, bearing on the subject, for which he was presented with a vote of thanks. All the clergy present then took part in the debate on the question of forming a clerical association. The result of the debate was that an association was formed, to be known as *The Bedford Clerical Association*. A code of bylaws prepared by Canon Davidson, after some clipping and word changes, was adopted. On motion of the Rev. F. H. Clayton, seconded by Canon Davidson, the Rev. W. R. Browne was elected Secretary Treasurer for the coming year. The clergy were all entertained at dinner in the Rectory. The thanks of the meeting were presented to Mrs. Lindsay and her daughters for the great trouble they had taken upon themselves, and for the kindness and good cheer with which they served up and presided over such an excellent dinner. The afternoon session was held in the rectory. The meeting was in every respect a pleasant one, and must be attended with good results if the beginning entered upon be effectually carried out. The Archdeacon closed the meeting with prayer at 4 o'clock p.m.

J. W. GARLAND,
Secretary.

DIocese of NOVA SCOTIA.

CHARLOTTETOWN, P.E.I.—At a meeting of the Clergy of the Island, held in St. Paul's Rectory on the afternoon of Wednesday last, a Clerical Association was regularly organized, and a set of rules for the guidance of the same drawn out and approved of. The President of the Association to be *ex officio* The Archdeacon of Prince Edward Island. The Secretary was elected by the meeting, and their choice was the Rev. Charles O'Meara, assistant Minister of St. Paul's. The next place of meeting to be the parish of New London, and the time the end of May. It is earnestly hoped that these meetings may, with God's blessing, tend to the mutual edification of the Clergy of the Island, and the prosperity of church work.

Men are naturally tempted by the devil, but an idle man positively tempts the devil.—
Spanish Proverb.

DIOCESE OF ALGOMA.

THE INDIAN HOMES.—The half-yearly examinations took place last week at the Indian Homes, Sault Ste. Marie; 25 boys and 20 girls were examined, and the result was on the whole very satisfactory. According to the plan which has been adopted for several years past, every pupil is required to get 100 marks for each year he or she has been in the Home, in order to rank as "victor" and get a prize. Those who obtain 80 marks or upwards for each year are called "aspirants," and all below 50 marks for the year are "lags." Girls and boys are examined in the same subjects, but girls have the option of putting in needlework, knitting, laundrywork, etc., in the place of grammar and history. At present there are 2 boys and 2 girls reading in the Fourth Book, 9 boys in the Third Book, 2 boys and 5 girls in the Second Book, 5 boys and 5 girls in the 2nd part of the First Book, the rest beginners; 9 boys are learning English grammar, 7 boys English history, 13 boys and 7 girls geography. The result of the examination shows: Boys—7 victors, 16 aspirants, 2 below mark, and 1 "lag." Girls—7 aspirants, 7 below mark, and 2 "lags." The boys who took the highest marks were Benjamin Shingwauk, who received 523 out of 625, Jackson Kahgaug 453 out of 595, and Johnny Maggrah 382 out of 478.

Correspondence.

"TACTUAL SUCCESSION."

To the Editors of the Evangelical Churchman.

SIRS,—Among "the Distinctive principles" of Wycliffe College, "which will be insisted upon in the instructions given," the 7th and last is "an historical Episcopate, traceable to apostolic direction, as conducive to the well-being, but not necessary to the being of the church; in opposition to the dogma of a tactual succession, 'a fiction,' asserts Dean Alford, 'of which I find in the New Testament no trace.'" As this is one of the points with which you declare yourselves "at issue with the Sacerdotalists," as you with equal contempt and unfairness nickname the brethren not of your way of thinking; it is only fair that your readers should be permitted to hear and judge for themselves the grounds on which High Churchmen feel compelled to differ from number "7," and I therefore beg leave to make the following observations:

I. First of all, "Dean Alford" is no authority whatever in this matter; and in a plain matter of fact any common-sense Christian reader of the English Testament is quite as much to be trusted. Moreover, our church declares that the very opposite of what the Dean "asserts" is "evident to all men diligently reading the Holy Scripture;" and the assertion of the church is at least as good as Dean Alford's. But "to the Law and to the Testimony." The point to be investigated is this: Is there a "trace" in the New Testament of what is now and has ever been the rule and practice of the Church of England, viz.: that the Ministry is continued by successive ordinations effected through the "laying on of hands," as one of the conditions of such ordinations—in other words, that the succession of the Ministry is "tactual?" Now strong words, even Dean Alford's, prove nothing, so I am content to say there is a "trace," and even a certainty. The first ordination after the first Pentecost is that of the seven Deacons, (Acts 6:6), "whom they set before the apostles: and when they had prayed, they laid their hands on them." Calvin as well as Bishop Wordsworth and Dean Plumtre (no Sacerdotalist) regards Acts 13:1-3, as an ordination: "and when they had fasted and prayed, and laid their hands on them, they sent them away." The bulk of Christian (with Calvin) regard 1 Tim. 4:14 as referring to Timothy's ordination: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;" and similarly 2 Tim. 1:6, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." Now, Sir, I ask not only the candid reader but even the most prejudiced readers if he is not compelled by these examples to admit an evident "trace" of the "laying on of hands" as the rule of the Apostles in ordination? and if the Ministry has been and is to be continued by successive ordinations, is not the principle of a "tactual succession" clearly traceable in the New Testament? So that when St. Paul charges Timothy to "commit to faithful men, who shall be able to teach others also," what St. Paul had committed to him, we have the greater moral assurance that Timothy would include among the things transmitted the very mode of transmission—the laying on of hands. I venture to say that if the places I have quoted from the New Testament do not justify me in seeing a "trace" of "tactual" succession, or can

justify such an extremely audacious word as "fiction," then the New Testament is a very insufficient guide, and fallacious to boot. For II. if the New Testament was designed to guide us in this matter, and yet relating the several acts of ordination makes mention of "the laying on of hands," and omits the ordinations, if any, in which the laying on of hands was not used,—clear it is that it misguides us, and forces us into accepting what Wycliffe College calls a "fiction." The only case that can be pleaded to the contrary is Acts 14:23, which according to the Revised Version, reads: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." The Revisers intended to be quite neutral in their "appointed," since the Authorized "ordained" might seem to have a theological bias, though it is perfectly just; as the only "appointment" of Presbyters that we know of in the Christian church has ever been an "ordination" by the "laying on of hands." All that is known of the word *cheirotonein* here used is briefly said: (1) it meant, according to history and etymology, to "elect by holding out the hand;" (2) it came to mean simply to appoint, by any manner of means, as of God, Acts 10:41, "witnesses chosen of God;" so Philo Judæus says that Joseph "was appointed Governor of Egypt under the King," and "Moses was appointed ruler of the Israelites" by God; and that God "appointed Aaron's sons priests"—in which places it would be folly to think of election by show of hands; and (3) lastly, so certain was the invariable custom of ordaining the clergy by the "laying on of hands," that it became the customary meaning of *cheirotonein*, of which one example is here as good as a hundred: the heading of Apost. Constit. Bk. iii. c. xl. is—"that *cheirotonein*, ordination, belongs to the Bishop only and to nobody else," "for this is the ecclesiastical order and harmony." Hence, to import into Acts 14:23 the notion of popular suffrages, as Calvin and Beza have done, is palpable fiction, and to borrow your word, "fiction." Whether I am a "sacerdotalist" or not, I am not conscious of any lack of reverence for the New Testament, and I am profoundly convinced that your number "7" is, in its Alfordian part, a most effective means of bringing it into entire contempt. III. These views are certainly not characteristic of "sacerdotalists." Calvin was the antipodes of one, and yet he says in his *Institutes*, Lib. iv. c. 16, "It is clear that the Apostles used no other ceremony in putting any one into the Ministry than imposition of hands. This was the accustomed rite as often as they called any one to the ecclesiastical Ministry. So they consecrated pastors and doctors, and deacons as well. And although there is no specific command for the laying on of hands, yet we see that the Apostles had this evermore in use, and that careful observation of theirs ought to be to us in lieu of a command. . . . If the Spirit of God has instituted in the church nothing in vain, we shall understand that this ceremony, since it has proceeded from Him, is not a useless one, provided it be not turned to superstitious abuse." St. Chrysotom's words on Acts 6:6, will fittingly cap Calvin's: "This is *cheirotomia*, ordination; a man's hand is laid on the head, but the whole work (or effect) is God's." Is it becoming in any Christian, especially in members of the historic Church of England, to speak with the studied and persistent contempt of that rite by which the Holy Ghost chose to impart His gifts? And now I deliberately challenge Wycliffe Hall to produce a "trace" of any succession in the Ministry of the "historic" church than a "tactual" one. That there is "an historical Episcopate traceable to apostolic direction" is affirmed to be one of your "fundamental truths." How then has it come to us: what is its "history?" through what is it "traced?" If there really is such a Ministry, so sacredly authorized, and subserving so great an end as "the well-being of the church;" how is it that the people of Wycliffe Hall are never heard to say a word for it? especially if they hold it to be a "fundamental truth?" Is it because they think it still more "fundamental" to deny its value, that they are heard only on the negative side, and are ever giving us to understand that "I believe not" is of much more consequence in religion than "I believe?"

If this "tactual" mode of ordination is so much to be scorned, why does the whole multitude of Protestant sects still use it, and apparently with great care? If it be unnecessary, and the base of a huge fabric of error, why not disuse it? If, in Calvin's words, "it has been turned to superstitious abuse," why not reject it, as Protestants have done other things not more abused?

I end by asking the friends of Wycliffe Hall, is it fitting to make the denial in number "7" a "distinctive" principle? Is the ground so entirely sure that, against the ordinal, a "tactual succession" may be called a "fiction?" Is it reverent to hold up to scorn a "ceremony that has proceeded from the Holy Ghost?"

I regret the length of my letter, but a "fundamental principle," if discussed at all, is entitled to so much.

Your obedient servant,

JOHN CARRY.

Port Perry, 4th Feb., 1884.

P. S.—In this letter I have considered only the matter of fact involved in the Alfordian or second part of No. 7. If you allow me, I shall discuss in another the speculation of the first part. I ask nothing but permission to state a High Churchman's position and reasons. I ask no privilege of further explanation, defence or reply. If I am very plainly wrong, you will have an easy and manifest triumph. J. C.

THE HAMILTON MINISTERIAL ASSOCIATION.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—Are you not a little hard upon my aged Diocesan Bishop Fuller, and those whom you are pleased to call High Churchmen in your editorial notes of Jan. 31st? I am not aware that High Churchmen are averse to taking part in Ministerial Associations. Would not the Rev. Dr. Carry, of Port Perry, rank in your classification as a High Churchman? but he takes an active part in the Ministerial Association there, of which he is (or was) President. A Methodist minister, lately come from there, tells me he is more indebted than he can tell to Dr. Carry for benefits received through that Association. I suppose you would class me as a High Churchman, inasmuch as I hold fast to the teaching of the Prayer Book and the Thirty Nine Articles, as being in perfect accord with the teaching of Holy Scriptures; but nevertheless I am a member of the Ministerial Association in Georgetown, and am this year (the first since its re-organization) its President. I have derived considerable benefit from it myself, and I have reason to believe that I have been able to give as well as to receive, at our pleasant monthly gatherings. But the basis of our friendly intercourse is plainly recognized as being that we in no way compromise the important matters that keep us separate. We do not touch upon these matters, however, in the Association; there are other subjects in abundance which we can, with great benefit to ourselves, discuss.

Dr. Carry says, in a letter to me, that the more decided a man is in his Churchmanship the pleasanter are likely to be his relations with a Ministerial Association. I suppose he would mean that a Low Churchman would always have to appear in a sort of apologetic attitude for not casting in his lot altogether with one or other of the religious bodies represented at the meetings, since he so often claims that his principles are in perfect harmony with theirs, whereas a Churchman (or High Churchman, if you will) would openly admit at the start that it was very important matters which kept him from corporate union with others, but would claim that there were many matters in which the experience, the knowledge, the spiritual gifts and graces of each member might greatly edify all the others.

I think that Dr. Carry and myself do not stand alone as (High) Churchmen who co-operate in Ministerial Associations.

But to return to our Bishop. I informed him of my belonging to the Association here, and read him my inaugural address to the same, and he was pleased and gave his hearty assent to what I had done and said. Of course you knew nothing of this, but I think you wrote without sufficient enquiry as to what our bishop's opinions might be on this subject.

As to the rest of the Church of England clergy in Hamilton, I do not know what reasons cause them to keep aloof from the Association just organized. But then, remember, that four out of the seven clergy there are decided Low Churchmen, two are moderate, and only one can be designated a High Churchman by you who are, I presume, orthodox Churchmen of exactly the standard regulation height.

Yours truly,

ROBERT C. CASWELL.

Georgetown, Ont., Feb. 4, 1884.

THE CROSS DESTROYED IN LIVERPOOL.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—I have read with much pleasure in your paper of Jan. 24, the account from the *Protestant Standard* of the destruction of the image of the cross in a Liverpool Church after the service held by the inhibited priest, Mr. Fitzroy, and what also attracted my notice was that the Church was not considered desecrated thereby.

Romanists would undoubtedly have believed either that the building was desecrated by the act, or that a ceremony of deconsecration was necessary, followed of course, by consecration, but in this case the church-

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wardens placed the Ten Commandments over the Holy Table, where the idolatrous cross had previously been placed, and Bishop Ryle sent there a sound evangelical minister who performed the service on the following Sunday.

Would that we had the 36th Canon of the Church of Ireland in force in the Canadian Church. 36 Canon: "Crosses on or behind the Communion Table forbidden." Although consecration services are constantly held in England, there is still no authorized Form, and it is well such is the case, for although the Almighty deigned to manifest His Presence in His own Temple in Jerusalem, that is long past, as our most blessed Lord Himself told the woman of Samaria. There is no Holy of Holies now, neither in nave, transepts, or chancel, nor can any human ceremony now create what God Himself made in the old dispensations. We are nowhere told in the New Testament that God confers peculiar sanctity upon mere material structures, and our consecration services are derived from that Church which delights in ceremonies. But we should never forget that every doctrine and ceremony that is a distinction of Romanism is intended to magnify the priest; and whatever unduly elevates him unduly exalts the Bishop.

The second commandment placed before our temperance men might possibly lead some of them to reflect whether an image for the use of religion (the material cross) is a proper badge for Protestants to wear in their button-holes, or allow their children who have joined the Band of Hope to decorate themselves with.

IRISH PROTESTANT.
COBOURG, February 4th, 1884.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

DISTRICT—DIOCESE OF TORONTO.
"Pray for the Peace of Jerusalem."

GOOD FRIDAY.

To the Editors of the Evangelical Churchman:

DEAR SIR,—Last winter I addressed to the clergy of this Diocese a letter, requesting them to ask from their congregations a collection on Good Friday for the Jews; this was liberally responded to by a goodly number of my Brethren and their people—the Lord Bishops of Toronto and Algoma also kindly volunteering to advocate the cause.

On the meeting of Synod the following June, the Lord Bishop of Toronto in his address expressed his "trust that the very appropriate custom of devoting the offertory on Good Friday to the seeking for the lost sheep of the House of Israel, and bringing them into the Fold of the true Shepherd, will become a permanent and universally observed institution among us."

The Mission Board in their report speaking of "the agency of the London Society," which had been prosecuted here, stated that collections in aid of this interesting work were most appropriately made throughout the Diocese on Good Friday.

Then the Synod, on motion of the Rev. Rural Dean Beck, seconded by the Rev. Rural Dean Smithett, adopted that report, thus making it their own. And, in accordance with a Resolution of the Rev. S. Weston Jones, seconded by the Rev. T. C. DesBarres, "a detailed statement of all contributing parishes" to the cause, was published in the appendix to the Synod Journal, and afterwards, in a more complete form, printed and distributed among all the clergy and churchwardens of the Diocese.

The practice of preaching and collecting for the spiritual welfare of the Jews, whose forefathers conferred upon us the gift of the most precious book the world ever possessed, being thus highly recommended, it is wholly unnecessary for me to add any further appeal.

In England, connected with the London Society, there exist Unions for Prayer every Friday evening, that being the beginning of the Jewish Sabbath, on behalf of God's ancient people. I have taken the liberty of suggesting to the Society's Secretaries the desirability of their requesting those Unions to offer up on the Friday evenings, *March 28th and April 4th* special prayers to our Heavenly Father for our Bishops, Clergy and People in Canada, more particularly in this Diocese, and that right and liberal spirits towards the Jews may be given to them on the approaching Good Friday. It is, then, humbly yet earnestly hoped, that our church members in this country, will on those two evenings make their supplications for blessings on the ministers and their people, who on Good Friday shall come to the Lord's house, and remember the Jews in their prayers, sermons and offertories.

The Clergy are respectfully requested to have the collections forwarded early after Easter, with the view

of giving the Secretary sufficient time to make his Report to the Bishop before the meeting of Synod.

Yours faithfully,
JOHNSTONE VICARS,
Secretary.
515 Sherbourne St., Toronto,
February 1, 1884.

ENDORSEMENT BY THE BISHOP OF TORONTO.
I hereby endorse the appeal of the Rev. Johnstone Vicars for a general collection in all the churches throughout the Diocese on Good Friday, in aid of the London Society for promoting Christianity amongst the Jews.

(Signed) ARTHUR TORONTO.
Feb. 1st, 1884.

ENDORSEMENT BY THE BISHOP OF MONTREAL.
I trust and believe that, as usual, collections will be made on this behalf in the Diocese of Montreal.

W. B., MONTREAL.
Feb. 16th, 1884.

ARCHDEACON FARRAR'S SERMON.

To the Editors of the Evangelical Churchman.

DEAR SIR,—It was with unbounded pleasure I read Archdeacon Farrar's sermon "The Nation's Curse" published in your issue of Feb. 7th. Is not such a warning needed in Canada to-day as much as in England? I would suggest, although I have little hope of its being done, that copies of that sermon be sent to every clergyman in the Dominion; and the Bishops issue instructions for them to be read from the pulpit of each church on a special set Sunday. And on that day let prayer be made for God's guidance to teach His people how best to act that this curse may be removed from among us.

Your obedient servant,
JOHN RANSFORD.
Clinton, Feb. 11, 1884.

The Church of England
TEMPERANCE SOCIETY
AT HOME AND ABROAD.

AT HOME.

AMENDMENTS TO THE CROOKS ACT.

An influential deputation representing the different temperance organizations in the Province of Ontario interviewed the Government yesterday with reference to proposed amendments to the Crooks Act. They were received by the Hon. Oliver Mowat, Attorney-General, and Hon. G. W. Ross, Minister of Education.

Rev. John Smith said he spoke on behalf of three large temperance organizations, Sons of Temperance, Templars, and the Alliance. The last was a Provincial and a Dominion society. The deputation also represented a number of other temperance societies. They had noticed in the Speech from the Throne that the Government intended to do something this session in the way of amending the license laws, and they had examined the Crooks Act. Many of the deputation, he said, were in favour of prohibition, but if they were to have a license law at all they wished the best law possible. He believed the Crooks Act, however, was the best license law that had ever been on the statute books, but the deputation considered that there were some amendments which would very much improve it. They had held several meetings to consider the matter thoroughly. The first amendment which they proposed was that no license should be issued by the Commissioners after the 15th of May in each year. They found in the Act a clause under which the Commissioners could on special grounds issue licenses at any time after the first of May, within the limit authorized by the Act. They also saw that the Commissioners met at an appointed time to determine upon the number of licences to be granted, but applications came in weeks and months after that time. He cited an instance where an application was made after the first of May for a license in a certain locality in Toronto. The temperance people got up a petition signed by ninety per cent. of the inhabitants of the locality. They met the Commissioners and represented the whole matter to them. A counter-petition was presented by the friends of the applicant, and they thought the whole matter was settled; but they heard that the Commissioners intended to grant the license, owing to influence brought to bear upon them by brewers and those interested in the traffic. The matter was kept open for a few weeks, and those interested in temper-

ance brought further influence to bear on the Commissioners, else the license would have been granted.

Mr. W. H. Howland followed with a pointed statement. He believed that the penalties for infraction of the law should be largely increased. The aggressors should be heavily fined for the first offence, so as to deter any other persons from committing the same offence. The penalty should not be under \$100 in any case. He said there was a place on Emma-street where the brewer's waggon called daily, and liquor was sold wholesale contrary to law. This "dive" demoralized the whole neighborhood, yet the authorities were unable to get a conviction. A fine of twenty dollars would have no effect upon the keeper of such a place, as he had no doubt but such a person would make twenty dollars on a Saturday night. The clause relating to the first offence should be struck out of the Act altogether. He thought that instead of a relative of a confirmed drunkard being called upon to notify a liquor seller not to sell liquor to that person, it should be done through an officer. It should be sufficient to leave a notice in a tavern to that effect, and if liquor was sold to any such person after notice had been given, the saloon or tavern-keeper should be brought before the Police Magistrate, and if a conviction was got, the defendant should pay all costs of serving such a notice. A list of applications should be published in the newspapers previous to their consideration by the Commissioners. A meeting of the Commissioners for the transfer of a license should be advertised in the local newspapers before action should be taken. The meetings of the Commissioners should also be public. He could not see why such meeting should be held secretly, when the public were so much affected by the action of the Commissioners. There should also be the local option, by which the people could say at the January elections whether there should be licenses or no licenses. This had proved of great benefit in the States.

Mr. J. Thompson presented a petition from the Local Prohibitory Alliance.

Mr. Mowat was glad the deputation had waited upon the Government, as it would give them moral support and strength in the Legislature. The Government were giving attention to the subject, and he had no doubt but amendments would be made in the direction asked by the deputation. He could not say just how far these amendments would go, but the measure would be in the direction asked by the deputation. The deputation then withdrew.

TORONTO.—The fortnightly meeting of the Cathedral Band of Hope was held in St. James' school-house on Saturday afternoon, the Rev. Dyson Hague in the chair. A large number of children and friends of the school were present. An interesting address was delivered by Mr. N. W. Hoyles, and songs and recitations were given by the children. The temperance people in the different wards of the city are organizing to assist in carrying the by-law to abolish the sale of liquor in grocery stores on Monday next. The St. James' ward committee held a meeting at Wolsley's hall on Saturday night, and appointed scrutineers and canvassers. Meetings were also held for similar purposes in the Chestnut street mission-church for St. John's ward; in the Temperance hall for St. Andrew's ward, and in the Parliament street Methodist church for St. David's ward.

LONDON.—The Memorial Church Band of Hope held one of their very enjoyable meetings last week. The last entertainment programmes were rendered by the junior and senior members of the society respectively. The juniors enjoyed tea before the entertainment began.

ALL SAINTS C. O. E. T. S.—The fortnightly meeting of All Saints' Church Parochial Branch of the Church of England Temperance Society was held on the 13th inst. The important subject of allowing grocers to sell liquor was fully discussed, and the great evils arising therefrom were forcibly pointed out. Evidence was given showing that grocers debited customers with goods marked down as "vinegar," "candles," "to goods," &c., which were mere subterfuges for supplying whiskey. The meeting was enthusiastic on the question of suppressing the sale of liquor by grocers, and it was decided to send representatives to the meeting for organization on Friday night in the Temperance Hall. A musical programme was successfully carried out. This branch now numbers about one hundred good temperance members.

The Band of Hope in connection with the Church of the Ascension gave their anniversary, literary and musical entertainment in the school-house last Monday night in the presence of a large audience, composed chiefly of young people. The programme was carried out most creditably.

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.

CALENDAR.

QUINQUAGESIMA SUNDAY, FEB. 24, 1884.

MORNING LESSONS.	EVENING LESSONS.
Gen. ix. to v. 20; 1 Sam.	Gen. xii. or xiii.
Mark i. 21. [ij. 27 to 36]	Rom. viii. to v. 18.

ASH WEDNESDAY, FEB. 27, 1884.

Isai. lviii. to v. 13.	Jonah iii.
Mark ii. 13 to 23.	Heb. xii. 3 to 18.

The Evangelical Churchman.

TORONTO, THURSDAY, FEB. 21, 1884.

EDITORIAL NOTES.

The New York Tribune publishes a warm appreciative notice, as just as it is generous, of the Rev. Mr. Rainsford's work in New York. We shall refer to it next week. Matthew Arnold's visit to Toronto has gratified the curiosity of some who desired to see "the apostle of sweetness and light," but it certainly has not increased their reverence for him, nor given them any higher estimate of his philosophy. More of this anon. Letters from the Rev. Dyson Hague, M.A., and Mr. George Jewell, of London are crowded out, and will appear next week.

THE UNIVERSITY OF TORONTO BANQUET

The gathering at the Pavilion last Friday evening of the members and friends of the University of Toronto, proved in every respect a splendid success. The capacity of the fine hall was tried to the utmost, and the greatest enthusiasm prevailed. All the Colleges connected with the University were well represented, as well as every profession and every section of the Province of Ontario. It was in the highest sense a brilliant and representative assembly. Chancellor Boyd filled the chair most happily. The Hon. Edward Blake, Chancellor of the University, spoke on its behalf in a magnificent speech and his weighty words deserve careful consideration. Dr. Daniel Wilson followed on behalf of University College in a speech replete with historical allusions, and reviewing with grateful satisfaction the remarkable progress achieved in the last thirty years. Drs. Aikins and Geikie spoke in behalf of the Medical Schools in affiliation with the University, and Father Teefy and the Rev. Principals Caven, Sheraton and Castle on behalf of the Theological Colleges. The Government, the press, the graduates and undergraduates all had their representative speakers. We regret our space does not permit us to give any detailed report. While not one hard word was spoken, nor anything but friendliness and good-feeling manifested towards the opponents of the University, yet very strong and decided opinions were expressed in regard to the duty of the Province towards its own educational institutions, of which the University is the crown and completion.

Both political parties cordially concurred in the position that it is incumbent upon the Province to place the University upon a thoroughly satisfactory financial basis and to make it sufficient for the growing demands made upon it; and in so doing, so far from being guilty of any injustice to the supporters of denominational institutions they are directly benefiting them by the example and stimulus of an institution which has been the great means by which the status of our educational system has been raised to its present position and to which upon this ground, apart from its own special work, the Province is deeply indebted. The speakers at the Banquet reflected the general and well-considered views of the whole country, which takes a pardonable pride in its University and will enthusiastically support every measure which contributes to its advancement and well-being.

GROCERS' LICENSES.

We would again urge upon the friends of Temperance and Social Reform the necessity of prompt and united action if they hope to meet successfully the formidable and organized opposition of the Licensed Victuallers. No refutation has been attempted of the position taken by the opponents of Grocers' Licenses, viz., that they are in themselves a great and growing evil, one of the most dangerous forms in which the temptations of strong drink assail certain classes of the community, and afford most perilous facilities for secret dram-drinking; that their discontinuance would be no injustice to any respectable traders, and no inconvenience to those who think they must have their wines and liquors; while, on the other hand, their existence is a gross injustice to *bona fide* grocers whose principles will not permit them to take up so questionable a means of gain, and to a considerable extent interferes with the operation of the regular liquor license laws, by the evasion of their requirements. The position, therefore, of those who seek the abolition of these licenses is impregnable; and were the question to be decided by a fair and open appeal to the citizens of Toronto, there could be no doubt of the result. But it has been pointed out by writers in the daily press that the friends of social reform are terribly handicapped in this contest. The City Council not only refused a responsibility which justly belongs to it, but it has selected the most inopportune time to throw it upon the citizens. Having declined the decision, it refused to allow it to the citizens at the time of the regular municipal elections, when the vote could have been taken with all proper safeguards. Now it has thrust it upon the citizens, when the vote has no formal official authority, and when there is every opportunity for personation and collusion, and the genuine vote may be overridden by a bogus one.

Hence it cannot be too strongly impressed upon the opponents of these licenses that everything depends upon their most strenuous exertions. In order to win, there must be united well-organized action and unwearied personal canvass. If they succeed, the victory

will be all the more significant in the face of such odds. If they fail, it will show that the genuine sentiment of the community has been overpowered by vested interests and unfair procedure, and it will be incumbent upon the friends of social progress to take such measures as will secure them against similar misrepresentations and compulsion in the future.

HIGH CHURCHMEN AND MINISTERIAL ASSOCIATIONS.

Our remarks relative to the proposed formation of a "Ministerial Association" in the city of Hamilton were based upon what we believe to be authentic reports which stated not merely that clergymen of our church had refused to join the movement, but had, at least in some instances, based their refusal upon the plea that membership in such an association involved a recognition of the "orders" or Ministerial standing of the clergy of non-episcopal churches, which they could not make. One clergyman wrote that he "was prevented from becoming a member because he could not recognize the ministers of the Methodist, Baptist and Presbyterian denominations as ministers of the Gospel." It was against these persons, whether few or many, that our strictures were directed. As for any who may have declined the invitation from personal motives such as want of time, or inconvenience, we admit the validity of such pleas in many cases, but we would urge that an association of this kind has very strong claims and should be cordially supported even at considerable sacrifice. We do not lay claim to the brilliant powers of analysis and classification of our correspondent, but we know true outspoken decided men when we meet them; and we shall accord the grand designation—"evangelical," not to those who may choose to assume it, but to those who manifest their supreme loyalty to the simplicity, the truth and the freedom of the Gospel of Christ. The statement of our correspondent that as a High Churchman he believes the Prayer Book, &c., to be in perfect accord with the Holy Scriptures, simply means that he believes his interpretation of the Prayer Book to be in accord with the Bible. But others make the same claim and therefore his definition of a High Churchman will require something more to give it point or value.

We are glad to be informed that our correspondent is a member of a Ministerial Association. No doubt he may be able to receive some light as well as to impart it, and may find that the gifts and fruits of the Spirit are manifested far beyond the ecclesiastical limits to which his definition of the Church of God would confine them. We rejoice that he and Dr. Carry have found some plan by which they have overcome the conscientious difficulties which beset the Hamilton objectors and have taken a course which is in happy contrast to their High Church brethren in Toronto. In this city not only did the High Churchmen hold aloof from the Ministerial Association, but they refused to co-operate with it in any work. When the supply of services to several of our public institutions

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was discussed and the High Church members of the Church of England Clerical Association expressed their annoyance that the Ministerial Association was responsible for these services, the latter society, magnanimously overlooking the spirit of these objections, spontaneously and cordially offered to co-operate with the Clerical Association and to assign to it as many services as it was willing to assume. But the Clerical Association, under the pressure of the large majority of High Churchmen present, refused to receive the communication or to recognize the body whence it emanated. It graciously accorded to individual members the permission to take any service they might please, but it was deliberately stated that it was inconsistent with its dignity as a Church of England association and with the principles of its High Church members to extend any recognition to the other association. Our personal knowledge of this most discreditable transaction may have led us to write with greater warmth of what seemed a similar discourteous and unchristian act.

That a man who believes the ministers of non-Episcopal churches to be, like Korah, Dathan and Abiram, the abettors of schism and aliens from the Holy Catholic Church, and who at the best remits them to the nebulous limbo of uncovenanted mercies, can enjoy "pleasant relations" with those from whom he is separated by the great and impassable gulf of his sacramentarian and sacerdotal theories, than the clergyman who cordially recognizes them as in all respects his equals and brethren in the universal Church of Christ and in the ministry of the Gospel, notwithstanding secondary differences as to church polity and worship, is one of those extraordinary paradoxes which we must remit for solution to casuistical skill such as that of Dr. Pusey, who maintained that the Thirty-nine Articles and the Decrees of the Council of Trent are "reconcilable with each other."

APOSTOLIC SUCCESSION.

No genuine seekers after truth can object to the free and full discussion of all controverted questions, provided that all is conducted in a kindly, courteous, and loving spirit, and that personalities are eschewed. Let us ever keep before us as our supreme aim the elucidation of the truth, and not the victory of a party. We will be glad to receive any letter from the Rev. Dr. Carry, or any one else, provided that it is fair and temperate, and keeps within the limits which our restricted space compels us to impose. At the outset, however, we must warn Dr. Carry against the imputation of motives. He says that in the use of the term "sacerdotalists," in Wycliffe College Calendar, "you with equal contempt and unfairness nickname the brethren not of your way of thinking." We presume that he wrote "you" unintentionally for "they," meaning the compilers of Wycliffe College Calendar. But as we have also in these columns frequently employed the term, we can assure Dr. Carry that it is a perfectly fair application of the word, first, because it is the most expressive designation of those, the central point in whose theology is the sacrifice of the altar, ministered by a succession of sacrificing priests, and

secondly, because it is recognized and applied by themselves. Thus Haddon, in his "Apostolic Succession," says that the doctrine of Apostolic Succession "is not uncommonly characterized as Sacerdotalism," and so far from disclaiming the designation, he proceeds without protest or objection to use it in the very next sentence. Dr. Pusey said: "Upon the principle of sacerdotalism hangs the future of England's Church." And if it be a term of contempt, the opprobrium lies in the system of, which it is a legitimate and truthful designation, and whose introduction into the Christian Church St. Paul characterized as a relapse into the weak and beggarly elements of heathenism.

Dr. Carry directs his criticisms against the seventh of "The Distinctive Principles" of Wycliffe College. Before we proceed to investigate his points, which, however, do not directly touch the real question at issue, it is necessary to examine the declaration in question both as to what it affirms and what it denies.

I. What does this proposition affirm? "An Historical Episcopate, traceable to Apostolic direction, as conducive to the well-being, but not necessary to the being of the Church." Herein the following points are affirmed or implied: 1. The existence of a ministry in the Christian Church, a ministry of divine appointment, raised up by the Lord of the Church for the edification of believers. The ministry in the New Testament appears in two distinct forms. The Ministry of Gifts and the Ministry of Orders. The former belonged to apostolic times alone, and consisted of supernatural and miraculous gifts. It was gradually superseded by the Ministry of Orders, exercised by men specially selected for this purpose, and ordained on solemnly appointed ecclesiastical authority to minister in their respective congregations. As Dr. Jacob has observed: "It is one of the marked and significant omissions in the New Testament that no account is given of the first appointment of ordained men to minister in Church offices." All admit this in regard to "Presbyters," and while some regard the appointment of "the seven" in Acts as the first institution of the diaconate, they are never so designated in the New Testament, and hence some doubt must ever attach to this point. While the existence of both of these ministerial offices is carried back to a very early period in the Apostolic church, and we have many incidental notices of their existence and work, nowhere are their duties or the mode of their appointment formally defined.

2. The proposition in question also affirms a preference for one organized form of the Church ministry, "The Episcopate." It does so on two grounds. One, its "historic" character, traceable, indeed, to no enactment of the New Testament, but reaching back at least to the sub-apostolic age, probably originating in Asia Minor, and during the lifetime of St. John, the last surviving apostle. Here we shall quote Bishop Lightfoot: "It is clear, then, that at the close of the apostolic age, the two lower orders of the three-fold ministry were firmly and widely established, but traces of the third and highest order are few and indistinct." "As late as the year 70 no distinct signs of Episcopal government have hitherto appeared in Gentile Christendom. . . Yet early in the second century the episcopal office was firmly and widely established. Thus, during the last three decades of the first century, and conse-

quently during the life-time of the last surviving apostle, this change must have been brought about. But the circumstances under which it was effected are shrouded in darkness." After a minute enquiry into the government of the various churches during the first three centuries, the Bishop concludes: "If the preceding investigation be substantially correct, the apostolic ministry can be traced to apostolic direction. . . . If the facts do not allow us to un-Church other Christian communities differently organized; they may at least justify our jealous adhesion to a polity derived from this source."

The other ground on which the preference for Episcopacy is based is that of its advantages and utility:—"conducive to the well-being, but not necessary to the being of the Church." Evidently every intelligent Episcopalian believes the system of Episcopacy, rightly and constitutionally administered, to be the most efficient and beneficial form of church government; but he does not thereby make it necessary to the being of the Church, so that there cannot be a Church without it, any more than those who prefer a limited monarchy are required to regard all republican governments as existing in defiance of God's laws and man's right, or as subversive of good order and destitute of civil polity. There are, however, those who so regard Episcopacy, and hence the form this definition takes, in which it re-echoes the words of many of our most eminent divines' Bishop O'Brien says:—"All our great divines not only do not maintain that this is absolutely essential to the well-being of the Church, but are at pains to make it clear that they do not hold that it is." Bishop Musgrave in like manner insists that here we should observe "the wise distinction between what is essential to the being and what is essential to the well-being of a church." The full examination of this point would lead us to discuss the nature of the Christian Church, a subject we must defer for the present. The positive side of this declaration is, however, sufficiently explicit—a ministry constituted upon no exclusive and falsely styled *ius divinum*, but resting upon the testimony and providence of history, and upon its practical efficiency for the good government of our Church.

II. Let us now turn to the other side of this proposition—what it denies, viz., "tactical," or "apostolic succession." We will permit the advocates of this theory to define it. Haddon says:—"It means, in few words, without bishops no presbyters, without bishops and presbyters no legitimate certainty of sacraments, without sacraments no mystical union with the mystical Body of Christ, viz., with His Church, without this no certain union with Christ, and without that union no salvation." In a paper put forward by Palmer, Keble and Newman, the following is made the first point:—"The doctrine of apostolic succession as a rule of practice; i. e. (1) That the participation of the body and blood of Christ is essential to the maintenance of Christian life and hope in each individual. (2) That it is conveyed to individual Christians only by the hands of the successors of the apostles and their delegates. (3) That the successors of the apostles are those who are descended in a direct line from them by the imposition of hands; and that the delegates of these are the respective presbyters which each has commissioned." The *British Critic* quoted with warm expressions of approval the following from the Acts of the Synod of Bethlehem, transmitted by the East-

ern Church to the non-juring bishops:—"Therefore we declare that this truth hath ever been the doctrine of the Eastern Church; that the Episcopal dignity is so necessary in the Church that *without a bishop there cannot exist any church nor any Christian man, no, not so much as in name.*" (The italics are those of the *Critic.*) These explanations of this monstrous and anti-Christian figment are plain enough; and it is against this that the declaration of the Wycliffe calendar and the words of Dean Alford are aimed.

III. We are thus led to the consideration of John xx. 23; not only because it is in reference to this scripture that Alford's statement is made, but also because, as Haddon expressly states, the dogma of apostolic succession rests upon this passage. We therefore give Alford's comment in full:—

"The words closely considered amount to this: that with the gift and real participation of the Holy Spirit comes the conviction, and therefore the knowledge, of sin, of righteousness and of judgment; and this knowledge becomes more perfect the more men are filled with the Holy Spirit. Since this is so, they who are pre-eminently filled with His presence, are pre-eminently gifted with the discernment of sin and repentance in others, and hence, by the Lord's appointment, authorised to pronounce pardon of sin and the contrary. The apostles had this in an especial manner and by the full indwelling of the Spirit were enabled to discern the hearts of men and to give sentence in that discernment. And this gift belongs to the Church in all ages, and especially to those who by legitimate appointment are set to minister in the Church; not by successive delegation from the apostles—of which fiction I find in the *N.T.* no trace—the italics are Alford's—but by their mission from Christ, the bestower of the spirit for their office, when orderly and legitimately conferred upon them by the various Churches. Not however to them exclusively—though for decency and order it is expedient that the outward and formal declarations should be so—but in proportion as any disciple shall have been filled with the Holy Spirit of wisdom is the inner discernment his."

But Dr. Carry complacently informs us that "Dean Alford is no authority whatever in this matter." We shall therefore summon another witness. In his comments upon the same text, Canon Westcott, the present learned Professor of Divinity in the University of Cambridge, says:—

"The words were not addressed to all the apostles nor to the apostles alone..... The commission and the promise were given therefore like the Pentecostal blessings which they prefigured, to the Christian Society, and not to any special order in it. The gift is conveyed once for all. No provision is laid down for its transmission. It is made part of the life of the whole society, flowing from the relation of the body to the Risen Christ. Thus the words are the charter of the Christian Church and not simply of the Christian ministry..... All Christians, as such, are indeed apostles, envoys of their risen Lord. To ministers and people alike, while they are not as yet undistinguished, He directs the words of sovereign power in the announcement of His victory over sin and death:—"Peace be unto you; as the Father hath sent Me even so send I you, Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain they are retained." The message of the Gospel is the glad tidings of sin conquered. To apply this to each man severally is the office of the Church, and so of each member of the Church. To construe it personally, is to give absolution as we in our different places bring home to the conscience of others the import of Christ's work, so far we set them free from the bondage in which they are held. There is therefore nothing arbitrary in the fulfilment of the

Divine promise. He to whom the word comes can appropriate or reject the message of deliverance which we, as Christians, are authorized to bear. As he does so, we, speaking in His name, either remove the load by which he is weighted down or make it more oppressive."

IV. The limits at our disposal will not allow us to discuss the passages from the New Testament cited by Dr. Carry. We must reserve their consideration as well as that of the statement quoted from the Ordinal, for another article. This is of less consequence, as they do not materially contribute to the discussion before us. Two points they prove, points which the great majority of evangelical Christians, in common with Calvin, accept, viz., that there was an ordained ministry, and that the usual mode of ordination was by the laying on of hands. But to leap from these to the enormous hypothesis of apostolic succession is the feat of an ecclesiastical acrobat, attempted in defiance of every law of grammar and of logic. But more of this anon.

In conclusion, we submit that the dogma of "Apostolic Succession," as defined by the Tractarians and sacerdotalists we have quoted, is contrary alike to Scripture and to history.

It is opposed to the whole scope and tenor of revealed truth, grievously errs as to the nature both of the Apostolic office, and of the Christian ministry, implies a superstitious and erroneous view of ordination, sets up a despotic absolutism for a constitutional Church government, inverts the true relationship of the individual to the Church, and substitutes a system of externalism for a living Christianity.

It is refuted by the whole course of history, which neither yields the proofs of unbroken tactual succession it demands, nor supports the claims it assumes to exclusive spiritual powers and a monopoly of the grace of Christ. It is not, and never was the doctrine of the Church of England, which, in the 16th century, was in full communion with the other Protestant churches of Europe, and whose reformers, and most eminent divines, such as Hooker, Usher, Hall, and others, acknowledged the validity of non-Episcopal orders. Moreover, the experience of Christian men and the common sense of mankind, reject a theory which is hopelessly irreconcilable with the facts and phenomena of Christendom, and the consciousness of all spirit-taught men. We hope to refer to these points in future articles, although it does seem almost superfluous to combat an error which we had hoped was long ago relegated to the limbo of effete and discarded superstitions.

The Sunday School.

SUNDAY SCHOOL LESSON.

1ST SUNDAY IN LENT, MARCH 2, 1884.

BIBLE LESSON.

St. Paul at Athens. Acts xvii. 22-34.

When we left St. Paul last Sunday, he was *alone*—where? He had been obliged to flee in haste from Berea—why? What message was sent to Silas and Timothy? (Read v. 15.) He must wait at least a week before they could reach him. Meanwhile he is very lonely, depressed, anxious (1 Thess. iii. 1-5), and is not likely to find employment at once at his trade. He has much to see in Athens, so he wanders about the city.

I. WHAT KIND OF CITY WAS ATHENS?

Not a busy, trading city, like Thessalonica—not in

such a good position for traffic—besides, the day of its glory was past. Once it had been a very important place—but Rome is mistress now; Athens had been conquered—great part of its walls in ruins. But the city was spared because of its beauty. Everything is beautiful here—its position, the air, hills, vineyards, oliveyards, songs of birds—these *God's* works. But beauty too in *man's*. Everywhere temples, altars, statues, of marble, stone, bronze, ivory, gold. On the high hill overlooking the city stood a magnificent temple to the goddess Athene, and a statue of the goddess made of brazen shields taken in battle, which could be seen glittering in the sun from the harbour five miles off—even by the sailors far out at sea. Only the ruins in Athens now, but even these are very beautiful.

II. WHAT SORT OF PEOPLE LIVED IN ATHENS?

Suppose we go into the market-place. It is a large square full of statues among the trees of gods and great men. Here we see merchants selling various goods in their tempting shops—others, thoughtful-looking men, called philosophers (lovers of learning)—their occupation to study and teach—and groups of students about who learn from them. But a great many idle people—many strangers—nothing particular to do—just enjoying the air, and gossiping about the news of the day.

III. HOW DID PAUL FEEL IN THIS BEAUTIFUL CITY?

Admire it! Yes, no doubt he did. But read v. 16. His spirit stirred—how? (Compare 2 Pet. ii. 8; Ps. cxix. 136; Jer. xx. 9.) He knew these temples were built in honour of idols—those beautiful figures were worshipped those wise men knew not God. The city was "full of idols" (as in the margin). A Roman writer, who lived then, said it was more easy to find a god in Athens than a man, and idolatry is abomination in God's sight (Jer. xliv. 4). Paul was God's messenger—he must try to do something. How could he—alone—a stranger—a Jew? Would they listen?

Read vs. 17-21.

In the synagogue he meets Jews and devout persons—but how was he to get at the heathen? He goes to market-place—speaks to anyone who will listen, day by day—and he is so earnest that some can't help listening.

At last some of the philosophers come to hear what the stranger says. (Note 1). See what they are called; *Epicureans*, followers of Epicurus. What did they teach? "The gods, if there are any, will not trouble themselves about us—far too great for that—life very short—wise thing to enjoy ourselves as much as we can." (See 1 Cor. xv. 32.) Their religion was *pleasure*.

But the *Stoics* were different; said the wise man should train himself to conquer his feelings—so as to be above feeling pleasure or pain—take everything as it comes. Their religion—*pride*.

Were they likely to accept the religion of Jesus? See what He teaches (Matt. xi. 29; Mark viii. 34). No. *Pleasure and pride their hindrance, just as prejudice that of the Jews.*

And yet does not Christ's religion bring pleasure? Oh yes? (See Prov. iii. 17; Matt. xi. 30.)

But not the same *kind* of pleasure—not "pleasures of sin"—deeper heart-joy now, "pleasures for evermore" (Ps. xvi. 11) by-and-by. But those learned men knew nothing about all this.

What did they think of Paul's words? Some despised them, called him a "babbling," talking nonsense—others said he was bringing in a new god, and this was not allowed in Athens unless first approved by their elders. (Note 2.) At all events it was *something new*, and they would like to hear about it, so they leave the crowded market—take him up steps to top of hill near—Areopagus. Here a most solemn assembly used to meet to decide important questions—judges used to sit round on seats cut in rocks. (The steps and seats are still there in the rocks.) Now the crowd fill the seats and stand around. Paul stands in the middle. Then they ask him very politely what the "new thing" is that he is teaching.

How different Paul's feelings to theirs! Theirs just idle curiosity—wanting a little amusement to pass the time. He is very earnest—heart full—burning to tell the "good news." What an opportunity his Master has given him! And He gave him wisdom to use it well.

IV. WHAT NEWS HAD PAUL TO GIVE THEM? (Read vs. 22-31.) First gets their attention by referring to their own religion—not rudely (v. 22). "Ye are too superstitious," rather means, "ye are very religious." He does not *praise* their religion, but speaks of something which he had noticed as he passed along—what? (v. 23.) Perhaps they built this altar lest they should have missed one god out, or because they could not tell from whom some benefit had come. "This is the God," Paul says, "that I am come to make known to you." And then he tells them God is

men. Their fate when they become widows is equally miserable with that of their richer neighbours.

Into these sad homes, (if we can apply to such prison-houses the sweet name of home,) English ladies are carrying the "good news," which is able to save the soul and which everywhere is found elevating the oppressed and giving to woman a fit place in social life.

The Church of England Zenana Missionary Society, a branch of the C. M. S., is devoting itself to this work. No one but a woman would be allowed to enter a Zenana, and so if the work of raising these sad sisters of ours is to be done it must be done by ladies, who for Christ's sake are willing to leave home and friends and brave the trials of the hot Indian climate, in order to seek out these weary ones and tell them that Jesus bids them come unto Him and He will give them rest. They have now 60 lady missionaries, occupying 29 stations in the Punjab, Scinde and in the North and South of India.

They have 89 Bible women, all of them converts and most of these are widows, who have exchanged the hard life we described for the blessed one of a worker for Jesus among their own people. 165 native teachers also speak to us of the fruit of the missionaries' labour. By these 1757 Zenanas are visited; is it not encouraging to think that the sweet story of love is being read and heard in so many loveless homes? do they not seem the very places where we may look to find the footprints of Him who said He came "to heal the broken-hearted, to preach deliverance to the captives and to set at liberty them that are bruised?"

But while we rejoice at the work which is being done, we must remember that the population of India is 190,000,000, and that we are only binding the hem of the border of this vast robe of Heathenism. All the work as yet being done by all the Zenana Societies, (writes one,) is but as a drop in the ocean. At the most liberal estimate not more than one in every 1,200 of India's women is under any kind of Christian instruction. The letters and reports of the missionaries are so interesting that we would strongly urge our reader to take "India's Women," the magazine of the C. E. Z. M. S., and read them for themselves.

Continually there comes a cry for more helpers, the work is so great, so many doors are open and so few to enter in, while those few are overworked and grieved to be obliged to refuse many calls for teachers.

They gain an entrance, not for the sake of the Gospel, that at first is only allowed on sufferance; because the ladies decline to teach sewing, reading and writing unless they are allowed to add Bible instruction; but after a while that often is most eagerly sought after, even in spite of the opposition of bigoted relatives. One lady writes: "We have been very much encouraged by visiting the homes of some of the children being taught in our schools, to find how much they carry home of what they learn at school, and what a deep interest the mothers take in the texts and hymns they repeat to them. One little girl of 11 years, a child of parents of the beggar caste, has been taken away from school. One day she came to us saying: "They mock me and say I want to be a Christian." When we asked, "And do you want to be a Christian?" she answered so earnestly, "Oh yes." Miss Hunt ends the report of her school work by saying: "We hope our kind friends in England will send us the usual box of dolls, scrap-books, work-bags, as prizes for these little ones; they look forward the whole year to the possession of these treasures. Another lady writes: "Christian school work arches India like a magnificent rainbow of hope. It is most cheering to go into our schools to watch the children while they are reading and to listen to them repeating text after text from God's Holy Word. The bright happy looks during the scripture lesson are enough to assure us that they love to hear of God and of our Saviour Jesus. One little girl caused great alarm in her home by taking out a little book of A. L. O.

E.'s and saying, 'Now I must pray to God before I go to bed;' and forthwith she took out her wee book and read the short prayer for evening us aloud before all present. Thus much seed in various ways is being taken into heathen homes, and again and again we find on entering a new Zenana that God's truth is no strange news to our pupils, who have already heard it at school when they were little children."

When a convert really embraces Christ and wishes for baptism, they often suffer persecution; one having much annoyance and many taunts to bear from her mother and aunt, told the Missionary that all was well, for she said: "In my heart is peace, for Jesus is always with me."

It is impossible to repeat all the interesting accounts we find of the work, sometimes a convert coming out boldly cheers the hearts of these loving workers, then the relatives take fright and doors once open are shut for a time at least, still as they say "wherever we go, if only one visit is paid, the Gospel message is given and we have the assurance my word shall not return unto the void."

And have we in Canada any share in this Christ-like work. Yes, we are glad to say we have, though a very small one; but it is a beginning and we trust our branches will spread. Very gratefully and kindly is our help and sympathy received by the English committee, for sending our mite through them, we are made fellow-workers in all that they are doing and are able to do more than by sending directly to India ourselves.

There are branches formed in connection with St. James' Cathedral, and St. Peter's Church in Toronto, also a working party in St. Paul's, Toronto, and many individuals in other congregations are interested, so that we hope this is only the first step towards many other branches being formed in Toronto.

There are branches also in Peterborough, Lindsay, Kingston, Hamilton and other places; but to our readers in the country and to the clergy of such parishes we specially appeal and ask if many of them cannot join in this most interesting work. The Secretary of Branches already formed would gladly aid any anxious to begin and supply letters and books on the subject.

Children's Corner.

HOW TOM TOMKINS MADE HIS FORTUNE.

CHAPTER III.—Continued.

One morning, as Tom sat alone in the office, Mr. Miller being away on business for the day, the door abruptly opened, and, somewhat to his surprise, Harry entered. Tom continued his work, well knowing that he must expect no greeting from him. He noticed that Harry muttered something as he approached Mr. Miller's private table, and took up a paper, but not finding Mr. Miller in, he left the office. On entering the office next morning, Tom's first glance at his employer's face told him that something was wrong.

Never had he seen him look so grave. "Tomkins," he began, before the boy had time to say "Good morning, Sir," "was any one in this room yesterday?"

"Only Harry, Sir," replied Tom, unhesitatingly.

"Only Harry! Well, that is strange! Tomkins, I have trusted you entirely, I have believed you honest, and I have, contrary to my usual habits, left things of value about, believing that you would never touch them. Yesterday morning, before I left, I placed an envelope here beside my desk, containing a note for a considerable amount. On my return I find the envelope contains only a blank sheet of paper. Can you give me any explanation of this?"

"No, Sir."

"You say no one but Harry entered the room during my absence?"

"No one else, Sir."

"The matter then rests between you and him: go over to Mr. Jones, and bid him come to me at once, if he can get leave."

Tom took his cap and obeyed, feeling vexed that anything should have occurred to disturb his master, but never anticipating any disagreeable consequences were likely to arise which concerned himself. He returned in about ten minutes, accompanied by Harry, whom Mr. Miller proceeded to question.

"Harry," he said, "Tom tells me that you only have been in this room yesterday. When I sent you from Mr. Jones, did you meddle with anything except what I sent you for?"

"I fetched the market report you wanted," replied Henry; "that was all, Sir."

"And you meddled with nothing more?"

"No, Sir; I fetched it off your desk, and went away at once."

"Very strange!" replied Mr. Miller; "the note cannot have gone without hands. I hate to suspect people; but you must feel as I do, boys, that the suspicion lies between you two. I have never found either of you out in deceit. I do not like to suspect you; but as the matter stands I must do so. I have questioned every man in the establishment, and all agree that no one called, or entered my room while I was away, except you, Harry, and you say that you merely fetched the report and went away. Tomkins confirms this, for he must have known if you had meddled with any letter. This is a grave case, boys. It is not for the value of the note that I say so, but because it is a grievous thing, and a bitter sin against God. I warn you that I shall sift the matter to the bottom; and, moreover, the note can easily be traced, and the culprit discovered. I give you both one more chance of confessing, or repeating that you are innocent. Harry, do you know anything of this matter?"

"No, Sir."

"Do you, Tom?" And Mr. Miller turned a scrutinizing glance at Tom.

"No, Sir."

"Very well, then, I must trust to finding it out. Harry, you may go," and the boy having left, Mr. Miller laid his hand on Tom's shoulder and continued earnestly,

"Tomkins, I cannot believe that you would deceive me: but even now, if you will confess this fault, I will forgive you."

"Indeed, Sir, I know nothing about it," answered Tom, as tears stood in his eyes.

"Well, I trust it will prove so;" and the master turned hastily away.

As Tom took his seat on the high stool, painful thoughts thronged his mind, and tears chased each other down his cheeks. He knew he was innocent; but how could he prove his innocence?

There is no pain so hard to bear as a false accusation; and to a boy who, like Tom, had struggled against every temptation to dishonesty, a slur cast upon his integrity was agony.

"I could have borne anything," he repeated to himself, "anything but unjust suspicion," and for the time he gave place to all the bitter thoughts that came to tempt him. But the teaching of the past year had not been lost upon him. After a while his anger lessened, and he became calmer, on the thought of Jesus, who bore injustice for his sake. The remembrance of His sufferings made the pain of his own trial seem less. He thought how often he had wished for some way of showing his love and gratitude for all the undeserved blessings which he had enjoyed: he had wished for some cross to bear for his Saviour's sake. What if this were the one appointed for him to carry!

(To be Continued.)

In proceeding from Nature we find no God, God is first, or not at all.—Jacobi.