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## The Evangelical Churchman

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### OUT OF THE DEPTHS.

BY LUCY J. RIDER.

Holy Spirit, blessed Spirit,  
 Only source of life and light,  
 Cause thy face to shine upon me,  
 Scatter all my deadly night.  
 Holy Spirit, blessed Spirit,  
 Help, oh, help my unbelief;  
 Lord, I sink in stormy waters,  
 Quickly come to my relief.

Love abounding, love o'erflowing,  
 Love amazing, love divine,  
 Breath of God from heaven blowing,  
 Fill this longing heart of mine!

Holy Spirit, blessed Spirit,  
 Fit my heart to be thy throne;  
 Come as a refiner's burning,  
 Purifying Spirit, come!  
 Suddenly into thy temple  
 Come to cleanse and sanctify;  
 Who can stand at thine appearing?  
 What thy mighty power defy?

Holy Spirit, thine the office,  
 To reveal my Lord to me;  
 Take the things of Christ my Saviour,  
 Let my soul his glory see.  
 Oh for fulness of outpouring!  
 Oh for perfect liberty!  
 Come, O spirit, mighty Spirit,  
 Manifest my Lord to me!

Holy Spirit, meet my longing  
 With a touch of love divine—  
 Longing thou thyself has kindled  
 In this deathless soul of mine.  
 Only Christ my soul desireth,  
 Only Christ to me reveal,

Open thou mine eyes to see him,  
 Open thou my heart to feel.

Love abounding, love o'erflowing,  
 Love amazing, love divine,  
 Breath of God from heaven blowing,  
 Fill this longing heart of mine.

### ABIDE IN CHRIST, THROUGH THE HOLY SPIRIT.

'The anointing which ye have received of Him, abideth in you; and even as it hath taught you, ye shall abide in Him.'—1 John ii. 27.

How beautiful the thought of a life always abiding in Christ! The longer we think of it, the more attractive it becomes. And yet how often it is that the precious words, 'Abide in me,' are heard by the young disciple with a sigh! It is as if he understands so little what they really mean, and can realize so little how this full enjoyment can be attained. He longs for some one who could make it perfectly clear, and continually again remind him that the abiding is in very deed within his reach. If such an one would but listen to the word we have from John this day, what hope and joy it would bring! It brings us the Divine assurance that we have the anointing of the Holy Spirit to teach us all things, also to teach us how to abide in Christ.

Alas! some one answers, this word does not give me comfort, it only depresses me more. For it tells of another privilege I so little know to enjoy: I do not understand how the teaching of the Spirit is given,—where or how I can discern His voice. If the teacher is so unknown, no wonder that the promise of His teaching about the abiding does not help me much.

Thoughts like these come from an error which is very common among believers. They imagine that the Spirit, in teaching them, must reveal the mysteries of the spiritual life first to their intellect, and afterwards in their experience. And God's way is just the contrary of this. What holds true of all spiritual truth is specially true of the abiding in Christ: *We must live and experience truth in order to know it.* Life-fellowship with Jesus is the only school for the science of heavenly things. 'What I do, thou knowest not now, but thou shalt know hereafter,' is a law of the kingdom, specially true of the daily cleansing of which it first was spoken, and the daily keeping. Receive what thou dost not comprehend, submit to what thou canst not understand, accept and expect what to reason appears a mystery, believe what looks impossible, walk in a way which thou knowest not,—such are the first lessons in the school of God. 'If ye abide in my word, ye shall understand the truth:' in these and other words of God we are taught that there is a habit of mind and life which precedes the understanding of the truth. True discipleship consists in first following, and then knowing the Lord. The believing surrender to Christ, and the submission to His word to expect what appears most improbable, is the only way to the full blessedness of knowing Him.

These principles hold specially good in regard to the teaching of the Spirit. That teaching consists in His guiding the spiritual life within us to that which God has prepared for us, without our always knowing how. On the strength of God's promise, and trusting in His faithfulness, the believer yields

himself to the leading of the Holy Spirit, without claiming to have it first made clear to the intellect what He is to do, but consenting to let Him do His work in the soul, and afterwards to know what He has wrought there. Faith trusts the working of the Spirit unseen in the deep recesses of the inner life. And so the word of Christ and the gift of the Spirit are to the believer sufficient guarantee that He will be taught of the Spirit to abide in Christ. By faith he rejoices in what he does not see or feel: he knows, and is confident that the blessed Spirit within is doing His work silently but surely, guiding him into the life of full abiding and unbroken communion. The Holy Spirit is the Spirit of life in Jesus Christ; it is His work, not only to breathe, but ever to foster and strengthen, and so to perfect the new life within. And just in proportion as the believer yields himself in simple trust to the unseen, but most certain law of the Spirit of life working within him, his faith will pass into knowledge. It will be rewarded by the Spirit's light revealing in the Word what has already been wrought by the Spirit's power in the life.

Apply this now to the promise of the Spirit's teaching us to abide in Christ. The Holy Spirit is indeed the mighty power of God. And He comes to us from the heart of Christ, the bearer of Christ's self within us. In the expression, 'the fellowship of the Spirit,' we are taught what his highest work is. He is the bond of fellowship between the Father and the Son: by Him they are one. He is the bond of fellowship between all believers: by Him they are one. Above all, He is the bond of fellowship between Christ and believers; He is the life-sap through which Vine and branch grow into real and living oneness: by Him we are one. And we can be assured of it, that if we do but believe in His presence and working, if we do but watch not to grieve Him, because we know that He is in us, if we wait and pray to be filled with Him, He will teach us how to abide. First guiding our will to a whole-hearted cleaving to Christ, then quickening our faith into ever larger confidence and expectation, then breathing into our hearts a peace and joy that pass understanding, He teaches us to abide, we scarce know how. Then coming through the heart and life into the understanding, He makes us know the truth,—not as mere thought-truth, but as the truth which is in Christ Jesus, the reflection into the mind of the light of what He has already made a reality in the life.

In view of such teaching, it is clear how, if we would have the spirit to guide us into the abiding life, our first need is—quiet restful faith. Amid all the questions and difficulties that may come up in connection with our striving to abide in Christ,—amid all the longing we may sometimes feel to have a Christian of experience to aid us,—amid the frequent painful consciousness of failure, of ignorance, of helplessness,—do let us hold fast the blessed confidence: *We have the unction of the Holy One to teach us to abide in Him.* "THE ANOINTING which ye have received of Him, ABIDE IN YOU; and even as it hath taught you, YE SHALL ABIDE IN HIM." Make this teaching of His in connection with the abiding matter of special exercise of faith. Believe that as surely as thou hast part in Christ, thou hast His Spirit too. Believe that He will do His work with power, if only thou dost not hinder Him. Believe that He is working, even when thou canst not discern it. Believe that He will work mightily if thou dost ask this from



the Father. It is impossible to live the life of full abiding without being full of the Holy Spirit; believe that the fulness of the Spirit is indeed thy daily portion. Be sure and take time in prayer to dwell at the footstool of the throne of God and the Lamb, whence flows the river of the water of life. It is there, and only there, that thou canst be filled with the Spirit. Cultivate carefully the habit of daily, yea, continually honoring Him by the quiet, restful confidence that He is doing His work within. Let faith in His indwelling make thee jealous of whatever could grieve Him,—the spirit of the world or the actings of self and the flesh. Let that faith seek its nourishment in the Word and all it says of the Spirit, His power, His comfort, and His work. Above all, let that faith in the Spirit's indwelling lead thee specially, to look away to Jesus; as we have received the anointing of Him, it comes in ever stronger flow from Him as we are occupied with Him alone. Christ is the Anointed One. As we look up to Him, the holy anointing comes, 'the precious ointment upon the head of Aaron, that went down to the skirts of his garments.' It is faith in Jesus that brings the anointing; the anointing leads to Jesus, and to the abiding in Him alone.

Believer, abide in Christ, in the power of the Spirit. What think you, ought the abiding longer to be a fear or a burden? Surely not. Oh, if we did but know the graciousness of our holy Comforter, and the blessedness of wholly yielding ourselves to His leading, we should indeed experience the Divine comfort of having such a teacher to secure our abiding in Christ. The Holy Spirit was given for this one purpose,—that the glorious redemption and life in Christ might with Divine power be conveyed and communicated to us. We have the Holy Spirit to make the living Christ, in all His saving power, and in the completeness of His victory over sin, ever present within us. It is this that constitutes Him the Comforter: with Him we need never mourn an absent Christ. Let us therefore, as often as we read, or meditate, or pray in connection with this abiding in Christ, reckon upon it as a settled thing that we have the Spirit of God Himself within us, teaching, and guiding, and working. Let us rejoice in the confidence that we must succeed in our desires, because the Holy Spirit is working all the while with secret but Divine power in the soul that does not hinder Him by its unbelief.

"LOOKING OVER" MOTHER.

"Going anywhere this vacation, Kate Morgan?"  
 "No. I did think I would go to the Catskills for a week and have one good time, 'like folks.' You know I never really do anything just for pleasure, but the stern needs of the coming winter, I think, will change my plans."  
 "What's the need?"  
 "A velvet dress."  
 "You don't mean it. Do you forget that you are a graded school-teacher at a salary of nine dollars a week?"  
 "I can't help it. I have earned my money and saved it, and I want one thing that I feel at home in when I am invited to such places as Mrs. Cunningham's, for instance."  
 "All right, of course."  
 "Are you going anywhere, Louise?"  
 "No. I have changed my plan, too."  
 "What was it?"  
 "I was invited up to Uncle Edward's farm to spend the summer, and expected to go, until I heard Dr. Lane's sermon two weeks ago."  
 "I did not hear him allude to the fact."  
 "Not exactly, but do you remember his asking us if we had ever thought what was the very best blessing we ever had, and advising us to go home and 'look over our blessings,' and give God thanks for them?"  
 "Yes, I do remember that."

"I had no difficulty in thinking up my best blessing. It is my good, patient mother; and when I went home and 'looked her over,' it did not take me long to decide who needed mountain air and fresh milk the most of anyone. So the upshot of the matter is; mother goes for three weeks to the farm, and I am your most gracious and successful housekeeper at home. Come and take tea, will you?"

"Perhaps," Kate Morgan said absently, and the two teachers left the subject and the large school-room together.

But the earnest, energetic Kate Morgan took a new thought along the familiar streets. All the school-years of the twenty-one years of her life had been spent in some connection with that graded school in the busy manufacturing town of Brenton. The year before she had graduated with honor from the high school, and at once was offered a situation in the intermediate department that she had filled to the satisfaction of all and her own great enjoyment.

For so many years she had known what close economies were necessary to her plain home that the younger children might be clothed decently and that she might complete the school course. She had seen her father count out his quarterly salary as a clerk, and sigh over its meagreness again and again. She had seen the lines in her mother's patient face deepen over the problems of turned garments and doing without things. No wonder her salary had seemed to her almost a fortune, and its possibilities a little intoxicating. She was young, too, and pretty, with musical gifts that made her welcome everywhere. But she was a child of the "kingdom," too, and every day prayed: "Search me, O God, of thysel," and to such the spirit is the leader.

It was late when she reached home, and she was still busy "looking over" her mother, and thinking she had never seen her so pale and worn, when her father entered with a sigh over the warm day, and sank down in his chair quite exhausted. His daughter wondered she had never noticed before how fast he was growing old. The three young children came in and they sat down to a plain supper. Kate wished now she had bought a quart of berries in the morning, instead of that fashion magazine, when she saw how little appetite her father had, and how the sickly boy Willis left his bread uneaten. Willis was thirteen, Herbert ten, and little Alice five years of age. Three others were waiting up in "God's acre" on the hill.

That night, up in her own room, Kate went through a rapid mental calculation, and with pencil and paper laid the result plainly before her eyes after this fashion:

Kate Morgan	Dr.
To twelve yards black velvet at \$4 per yard.....	\$48 00
To trimming and making.....	10 00
Money lost.....	58 00
Kate Morgan	Cr.
To cash in hand.....	58 00
Saved.....	

But it kept her awake that night, and it was several nights before her busy brain gave her even a beginning of things and how it should be saved. But each day she prayed: "Teach me, O God, of Thee in this, as all things."

One morning at breakfast she asked, "Father, when do you have your vacation this year?"  
 "The second and third weeks in August," was the reply, "but I shall probably straighten up Jay's books for him in the time—a little extra pay."

That afternoon found Katie walking up to the door of Deacon Hollis' pleasant farmhouse. She found the deacon and his wife sitting in their shaded porch and met a hearty welcome.

Their own three daughters were settled in homes of their own, and the old people enjoyed a call from Katy and her singing greatly. She had to give them "Rock of Ages" now as soon as she recovered breath. It was some time before she could get to business. Then she asked:

"Deacon Hollis, have you disposed of your two-seated rockaway yet?"

"No."  
 "You don't use it?"

"Not often. Wife and I have agreed to ride on the same seat, so the little carriage answers us."

Then Kate's plan came out. She wanted to hire the deacon's staid horse Roxy and the roomy rockaway, and take her father and mother, and the children, with herself, on a ride of ten days or so in the country.

"But where are you going?" asked Mrs. Hollis, whose kind heart was interested at once. "Your mother does look real peaked," she said.

"My plan is to go up to Lake George, see that, and spend one night there with friends that have visited us two or three times. Then, about thirty-five miles farther, in among the mountains, on a stage road, lives an old aunt and uncle of father's who write us about once a year and always urge us so heartily to come and visit. Now is that too far?"

The deacon reckoned the miles and said, "Roxy could easily do it in four days, and three back," he added; "she's a masterful hand to know when her head is turned homewards."

It was all settled at last. The deacon liked to put a generous bill in the collection for foreign missions, and he liked a good bargain right well, and it did come a little hard to offer Roxy and the rockaway for a "dollar a day and her keep," but generosity compelled, and he never regretted it.

That evening Kate unfolded her plan at home. Of the surprise, the objections, the slow, because fearful assent of the stay-at-home elders, and the delight of the children, we need not stop to speak.

Suffice it that the second week of August proved as bright and bland as could be desired; and at half-past five Roxy and the carriage were in waiting at the door of the Morgan home. Then it took the family just one hour to pack in the belongings necessary for the trip. Not the clothes—they had each on a good stout suit, and besides that carried a poorer one to wear in the woods. But there was a small boiled ham, and three loaves of wheat bread, and a pail of ginger-snaps, and a package of cheese, a bag with salt and pepper for the eggs they should buy, and tea and coffee and sugar and pain-killer, and liniment, and a few other such motherly provisions.

"Husband, you haven't made a mistake in the box, have you? That does not look just like the one I put the sugar and things in."

It was opened and found to contain hard soap and silver polish, and they all enjoyed the laugh, and as for Kate, one look in her father's face was payment enough for all her trouble.

At last they were off in the early glory of the morning, through the half-awakened streets, down over the bridge near the noisy factories, and then out and up into the fair countryside, past beautiful farm-houses with their flowers and fruit orchards, through bits of woods where birds were chirping and squirrels racing, by little singing brooks and miniature falls, until at eleven o'clock they had come fifteen miles, and were all agreed that a convenient wood with large flat stones was just the place for a dining room; and here they camped out. Roxy was unharnessed, a little fire built by the brook, and over it they boiled some potatoes and eggs, and tea for two. They spread a cloth on the rock,

and on it a toad. After dinner, pa while mamma hammock, and tiny waterfall, miles farther, country inn, with small bills. The at Lake George cordial welcome.

But the third ture. A thund lonely mountain seek shelter in a night there, find carriage as best morning gave t chance to go on.

And that Sal in its deep quiet rock and tree— And every hou seemed a tonic the sickly Willis such a sense of rest, as gave to meaning.

But all vacat nesday morning with face home given her, Roxy way this time, a meditating over.

"I've gained heard her father a new man."

"I don't belie the morning an years before," morning as she "How much go and I have go carpet from Au sewed. Well, pleasure enough.

And Kate was she wore a plain

"You went a said with a smi "Yes, after I 'looked over n counted them l Advance.

GRIF

A voice has from the eternal ing, and entreat Spirit of God, day of redempti

There is a sin I will speak ver

Himself by reas side this moning tures, and to pr did not rise till I feed your body, saw many faces your face, but t heaven's joy, no no time to see t

God's people ris cause they sit u early, you must two hours befo refreshing sleep hours in self-in law, you griev value in gold of and burn betw could sow the e time that Chr t twelve at nigh every creature!



and on it a toad perched as if quite at home. After dinner, papa and the boys went exploring, while mamma and Alice took a nap in the hammock, and Kate ambitiously sketched a tiny waterfall. Toward night they drove five miles farther, and there put up at a small country inn, where they found good beds and small bills. The next day they had three hours at Lake George, and time to reach their friends' cordial welcome.

But the third day they really had an adventure. A thunder storm overtook them on the lonely mountain road, and they were obliged to seek shelter in a barn, and finally to spend the night there, finding beds in hay or hammock or carriage as best they could, and thankful when morning gave them a bright sun again and a chance to go on.

And that Sabbath among the Adirondacks, in its deep quiet, its purple haze, its majesty of rock and tree—will any of them ever forget it? And every hour of that piny aromatic air seemed a tonic to the worn father and mother, the sickly Willis, and to Kate herself it brought such a sense of majesty and of inexpressible rest, as gave to her prayer a new and richer meaning.

But all vacations have their end, and Wednesday morning found the Morgan family turned with face homeward. True to the character given her, Roxy encouraged no loitering by the way this time, and before sunset of Friday was meditating over the oats in her own stable.

"I've gained ten pounds, I do believe," Kate heard her father tell a neighbor, "and I feel like a new man."

"I don't believe I have enjoyed getting up in the morning and going into my kitchen in five years before," Mrs. Morgan said the next morning as she moulded her bread into loaves. "How much good a little change does do one, and I have got such a help, too, on my rag carpet from Aunt Martha—ten balls all cut and sewed. Well, Kate, you have given us all pleasure enough to satisfy any daughter."

And Kate was more than satisfied, even when she wore a plain cashmere for best all winter.

"You went away after all," her friend Louise said with a smile.

"Yes, after I had taken your advice and 'looked over mother,' and father too, and counted them both as my best blessings."—*Advance.*

#### GRIEVING THE SPIRIT.

A voice has come to the earth, all the way from the eternal world, warning, and commanding, and entreating us "to grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption."

There is a sin which grieves the Holy Ghost. I will speak very plainly. It is neglect of Christ Himself by reason of *indolence*. He was by your side this morning at six, calling you to the Scriptures, and to prayer, and to Himself, and you did not rise till half-past seven, just in time to feed your body, too late to feed your soul. You saw many faces around the table, and they saw your face, but there was no light in it, none of heaven's joy, none of heaven's love. You had no time to see the face of God. And why do God's people rise so late? One reason is, because they sit up so late. If you would rise early, you must retire early. Nature makes two hours before midnight the best hours for refreshing sleep, and when you spend those hours in self-indulgence you violate Nature's law, you grieve Nature's God. If I had the value in gold of what Christians eat and drink and burn between ten and twelve at night, I could sow the earth with Bibles! If I had the time that Christians waste between ten and twelve at night, I could preach the Gospel to every creature! If I had the grace that Christ-

ians lose between ten and twelve at night, I could convert the world!

I do not know anything more likely to grieve the Holy Spirit than this habitual neglect of the Lord Jesus. He is very little sought after at all, and when He is, He is not sought after for His own sake, as the lover seeks after the one he loves. A coldness creeps over the soul when secret communion is uncultivated—a coldness that may terminate in the chill of death. It was not thus that Jesus lived with His Father. "He wakeneth [me] morning by morning, He wakeneth my ear"—such is the language in Isaiah l. 4. "My voice shalt thou hear in the morning, O Lord.—In the morning will I direct my prayer unto Thee, and will look up." In the beginning of His ministry we find Him "rising up a great while before day," and at its close, "all the people come early in the morning to Him in the temple." I plead, therefore, for this "Early Communion." It is the sure highway to the enjoyment of the "Real Presence." The last thought at night will be, "A day at Court to-morrow with my Lord, my King! Jesus to awake me with the gentle touch of His right hand, and Jesus to be with me all the time." Once aroused after healthy sleep, never sleep again. It is God's call. Grieve not the Spirit.—*Rev. H. B. Macartney, Melbourne.*

#### THE YOUNG CHRISTIAN'S BIBLE READING.

If young converts have not already fixed habits of daily Bible-reading and secret prayer, they must be started at once in the cultivation of them. And in directing both these matters much wisdom is necessary. The pastor must realize that the persons under his training have presumably little, possibly no taste for these things; and he must lay his plans primarily to cultivate such a taste. He must remember that a simple exhortation to pray and read the Scriptures two or three times daily will not long be heeded unless doing it brings conscious pleasure and profit. He must aim to make these duties attractive.

Let him advise young Christians to settle at once upon some definite portion of each day to be spent in secret, and kept sacred for this purpose. To do this is often difficult, particularly for those whose time belongs to others. The season should be brief; but however brief, not hurried; and they should be taught to arrange for it by careful foresight. When it comes, they will often find themselves entirely lacking in the spirit of prayer, or the desire to pray. But let them not desist, or be discouraged. If the time at command be only five minutes, let them spend the first two or three in calmly thinking what they need, and the remainder in telling God simply of their wants. Let them not rush into his presence with mind and heart distracted; for, so doing, they will find neither help nor joy. Let them order their approach to God, anticipating sweet fellowship, and they will not be disappointed. Prayer must be a delight, or there will soon be no prayer. The most resolute heart will not long hold to the habit of the closet merely as a routine observance.

So likewise of Bible-reading. The first impulse of the young convert is usually to begin to read the Scriptures through in course. This in itself is no doubt a good thing. But the pastor should not advise or encourage its being done *now*. If attempted, it will probably kill Bible-reading altogether. He would be a most exceptional young Christian who should finish the Pentateuch. In fact, there are few things harder to direct than this in the case of persons of only average intelligence. One thing is plain, however: Bible-reading will not be pursued unless it is found interesting. And it will be found interesting only as what is read is un-

derstood. For this purpose some topical method is probably the best. Let the young convert begin by reading about Christ in the Gospels. Let the pastor, or some other experienced Christian, frequently talk over with him what he is reading, and indicate salient points about which to group knowledge. Let him belong to a suitably graded and thoroughly taught class in the Sunday-school. Let the spirit of research be thus kindled, without which, reading of the Bible will become so tiresome a routine as to surely cease. From Christ in the Gospels, let him turn to the Christian life in the Epistles, using the Psalms and Isaiah for devotional purposes; thus compassing the Book as a sustained appetite leads him on.

#### THE HOME LIFE.

One of the surest and safest tests of a man's character is the life he leads at home. We care not how great he may be in the world's eye, how high his position, how wide-spread his fame, if he fails in the exercise of those virtues that most adorn private life, if he is faithless to those to whom he should be most faithful, if he is false to the obligations which spring from the holiest and most tender relations, then he fails in the essential thing if he is not at heart a base hypocrite, the most despicable of men.

Not unfrequently men parade before the world as generous and philanthropic, while at home they act the part of miserly, petty tyrants. They are generous where they think their gifts are likely to return measure for measure through popular favors, but niggardly where they find it safe to be so without detriment to their purses. Others are courteous and affable in their business intercourse through the day, but carry home at night their frowns and sighs and peevish fault-finding to chase away what little happiness their absence left behind.

The home life is the real life, the life in which men act out their true natures. It is within the privacy of home where to a great extent men exhibit those weaknesses and tendencies which motives of policy or social restraints cause to be hidden or controlled elsewhere. It is also within the sacred precincts of the home that the rarest virtues and graces that ennoble human character are found in their freest exercise.

The really good, or great, man contributes to the home life the best things there are in his nature. It has his deepest sympathy, his tenderest regard, his most loyal and enduring affection. In its care and protection his manhood asserts itself most strongly, and for its peace and happiness he holds nothing too dear for sacrifice.

#### British & Foreign News.

##### ENGLAND.

The series of articles now being published in the "Pall Mall Budget," entitled "Women who Work," is very interesting. That on the Needlewoman at the East End gives a deplorable account of their sufferings and struggles.

At No. 8 High Street, Shadwell, there was recently witnessed the first beginning of an enterprise which, if supported as it deserves, will do much to lighten the lot in life of some of our workingwomen. At that address a philanthropic lady, of unbounded energy, but alas! of delicate health, has started what it is hoped will be the first of a multitude of Workingwomen's Co-operative Associations, where the public will be able to enter into direct communication with the needlewomen, so as to obviate the intervention of the middlemen or sweaters. At the simple little shop in Shadwell High Street Mrs. Heckford sells articles of dress made on the premises by needlewomen, none of whom are required to work more than eight hours a day, in a healthy work-room, at a decent wage. The small capital of £500 needed to set this modest establishment going



has been supplied by some friends interested in the lot of workingwomen, and the success of the experiment will be watched with the keenest interest by all who are acquainted with the sad and often terrible condition of the East End needlewomen. How many women there are in the East End who live by the needle I do not know. Mrs. Heckford told me that from where we were standing you could go east, west, north, and south, and in almost every house you pass you would find at least one needlewoman. In all London, according to the last census, more than a quarter of a million women were returned as making their livelihood by that means—an army of workingwomen more numerous than any other class, excepting those engaged in domestic service. The more's the pity that their lot should be so hard. In face of a general and most indisputable improvement in the condition of labor, it would seem incredible, if it were not only too horribly true, that the condition of the needlewoman is even worse than it was when the 'Song of the Shirt' stirred the nation's heart. That song of woe might have been composed yesterday and every word of it might be applied to the needlewomen, thousands of whom are crowded together in that solid block of misery, the centre of the East End. If in Hood's time the needlewomen were chastised with whips, they are to-day chastised with scorpions. Should there be any who doubt that this is so, let them take the train from Stepney to Bow-road, and plunge into the endless mass of low red-roofed houses which spread to the right and left as far as eye can reach, and miles further down the river banks. In most of these miserable abodes the needlewomen are at work. Any time, any season, will do; they know no holiday, except that involuntary one when there is no work to be had and when grim death itself is their guest—death of starvation. But it is perhaps better to go on a gray wintry day, for when a reflection of the sunlight falls into the dens they are almost too ghastly a picture to look at. And this is how they live and how their work is done. They begin early, as early as possible, for a day's work with them means 14 or 15 hours stitching if they were to earn a shilling a day. The work is done for large London firms, but before Mrs. Heckford's courageous little experiment there was no direct communication between employer and employed; it is almost all done on the "sweating" system. A "sweater" ("I call them middlemen, it's more polite," said a gentleman the other evening at the meeting of the Women's Provident and Protective League; but "sweater," though less polite, is a term more to the point) receives a quantity of work from the employer, which he has to deliver at a certain time and for a certain price—a moderately good price, I hear; he gives the work out either to the women themselves or to another "sweater." It is often the case that the second "sweater" sublets the work again, and the third once more, each of course profiting by the process. Can it be surprising, then, that the wages of the poor women are low? They receive 18d. for a dozen shirts, 9d. for a dozen petticoats, 4 3-4d. for a pair of trousers, which last sum is divided between machinist and "finisher," and 3d. for a braided knickerbocker suit. How pretty they look in the show windows, the airy, lace-trimmed children's fancy frocks and aprons! A worker who with trembling fingers stitches them together can earn 1s. a day by them, 1s. 6d. if she works from 8 A. M. to midnight. No wonder her thin fingers tremble with haste, with weakness, and with the constant fear that her work may get soiled or that some little part is not done as prescribed. Woe be to her if the latter be the case! For a walk to the shop to deliver her work means the loss of half a day; it often means a precious penny for the loan of a pair of boots, and at times, when she is too weak to walk, the sum of four pence for riding, and if there is the least fault in one of the articles, the whole dozen—they are usually taken in dozens—comes back and has to be returned by the worker. What has been said above applies only to the "honest" needlewoman. There is a way by which she can escape poverty and hunger, and it is, alas! followed by the majority. "Life in the streets," provided the girl has any personal attractiveness, is more remunerative; it pays so well that finery can be bought instead of rags, and idleness and ease may take the place of toil and worry. No wonder they fall; the temptations are strong. Here, for instance, is a little low room. A sewing machine stands before the window. In front of it sits a tall, pale girl, with large, beautiful eyes, full of brilliant light. The girl is in a decline. By her side sits an old woman, also busy with her needle. "She cannot always do the machine-sewing now, she faints away so often," the old woman says looking at her companion. "She goes to the hospital, and they say she must have nourishing food; but all last week we had nothing but bread. How can we buy nourishing food?" she adds with a humble smile. There is

one way of supplying that need, but the girl would rather die. It is no phrase, but a stern reality. She is dying now, one among unnumbered examples of the silent heroism of the East End, the unnoticed martyrdom of the abject poor. "I have said before that their work never ceases. There is, however, one exception. When the shops are "taking stock"—otherwise good needlewomen have not many difficulties in obtaining work. Of trade unions they know nothing, and even if they did they would not dare to join them, partly from fear of exciting the ill-will of the employers, or of the "sweaters," and also because there would be plenty of people willing to take the work for as low and even lower wages, should they attempt to strike. They are hungry and they cannot wait, but must take what they can get. The introduction of the sewing-machines is greatly lamented in the East End. Before their time pay was incomparably better; the women could earn a living by their wages then, now they barely exist. Work which cannot be done by machine is by no means better paid because it is done by hand. In one case—anybody willing to go to the East End is free to inquire about the correctness of this statement—two women are sewing soldiers' kits; it cannot be done by machine, and by eighteen hours of labor the women are enabled to earn each 11 1-2d. a day. Why, I ask, in the name of wonder are there still so many women engaged in this work while domestic servants are always wanted? Because, I am told in reply, to become a domestic servant a girl must at least have some idea of decency and order; before she can lay a table she must know what it is to sit at a covered table; and before she can make a bed she ought to have seen something else than a ragged pailasse, or, worse still, a bed filled with dirty rags, the only bed of many of the poorest. This is said to be the case with many. But there are many well skilled in the domesticities who nevertheless starve as seamstresses. It is the common resource of the female unattached. Nearly every one can sew, the work can be taken up and dropped as the case may be, and it is a handicraft to fall back upon.

#### DR. PENTECOST ON MR. MOODY.

It is very interesting to find in the *New York Independent* an exceedingly well-written article by Dr. G. F. Pentecost on Mr. Moody's work in London. We feel sure the following extract will be read with considerable interest and pleasure. Some of the points mentioned have already been reported, nevertheless it is not without much profit to note how a fellow evangelist and countryman views them:—

A part of Mr. Moody's natural power is to be seen in his quick wit, his decision of character, which enables him on the instant to determine upon a course of action and carry a suddenly formed plan into action. An illustration of this occurred on the first night of the mission in London. After the meeting was opened, a man rose in the audience and declared that these meetings were folly and worse than useless; that of all the crowds which had attended the meetings eight years ago there were not a score of converts now to be found in London; that the work was merely excitement which passed away when the meetings were over. Mr. Moody listened patiently till the man was through, and then quietly said that he would be very sorry to believe that such was the case, and then immediately put the matter to a test. "All you who are present who were converted eight years ago, or who received permanent and abiding spiritual blessing, please rise." Instantly fully three-fourths of the vast audience arose. "There," said Mr. Moody, "is your answer," and went immediately to his sermon. That settled the caviller and the floating criticisms of this kind which had gotten currency through the agency of such enemies to the work.

#### NOBLE HELPERS.

One of the most interesting features of the work has been in the number and class of workers who have been closely allied to it. While these have been drawn from all classes, it is remarkable that the clergy of the Established Church have been more numerously represented, and so far as I can judge more heartily interested, than the ministry of the Dissenting churches. Of course there have been notable exceptions of support and opposition more or less pronounced among both divisions of the Church. The private workers have been the mainstay and support of the spiritual work. These have been from every class. The middle classes have been largely represented as workers in the inquiry-rooms; gentleman and ladies of the wealthy commoner class, gentleman and ladies of the aristocracy and nobility have been equally interested and earnest in the work. I could give numerous and most interesting details, did space allow, of the absorbing interest and unflinching zeal on the part of whole

families from among the very highest circles of society. Some of these noble families, as well as others, would follow the meetings as they moved from one quarter of the city to the other, taking lodging near the hall and living close to the work, that they might be ready at all times and hours for what there was to do.

#### DEVOTION TO THE WORK.

I have known a young man of one of the oldest and best families of England take care of a cabman's horse for him, and pay for his time while the cabman has gone into the inquiry-room to seek instruction concerning the salvation of his soul. I have seen a noble lady with her daughters singing the Gospel on the outside of the building, and alluring the stragglers into a small building near by to an overflow meeting, and many such visiting from house to house among the very poor, inviting to the meetings and following up cases interested or awakened through the meetings. I mention the case of one noble family, mother, son, and daughters, who have a list of more than eight hundred cases with whom they have conversed in the inquiry-rooms. These they have either all personally visited, or had them to their home, or written to and sent helpful books or tracts, and in not a few cases helped in matters temporal, where there has been great need. A large part of the coming summer is to be spent following up these inquirers and young converts, instead of the usual summer vacation in country houses or at the seaside. This is only a sample of the work that has been done and is being done by scores of the best families in London. I have seen noblemen acting as stewards and doing the commonest detail work in connection with seating people, carrying chairs, and what not. Many young ladies and gentlemen of family and fortune have given themselves entirely to the work. Indeed, I have never seen such fine examples of out and out consecration to the service of God and Christ as I have met with among the very best and highest people in London. And this is not a mere fashionable spasm; for it costs in every way to be out and out for Christ, especially among the upper classes. It means often sneers and dead cut from society friends.

In connection with, or rather in addition to, the large meetings conducted in person by Mr. Moody, Major Whittle, who accompanied him from the beginning, with his helper in the work, Mr. McGranahan, conducted contemporaneously, in different parts of London, Gospel meetings, occupying large halls and churches for the purpose. Major Whittle is distinguished for his clear, simple, and forceful presentation of the truth. His appeal is more direct to the conscience, and he deals far more with the question of sin under the law than does Mr. Moody. His sermons are eminently Scriptural, and always marked by great ability in arrangement and intense earnestness in delivery. In March last, the work growing so rapidly and the demand for help being so great, Mr. Moody invited the writer to come over and help him. Together with Mr. Stebbins, the musical director of our church, I sailed, and from the time of my arrival until the end of my mission have been incessantly preaching, day and night, and have never found a people more ready for the Gospel than in London.

#### A MEMORABLE OCCASION.

A memorable communion service was held on the last Friday afternoon of the meetings. Mr. Moody delivered a powerful address on the Christian life and the secret of its power and peace. After that the communion tables were uncovered, and it was my great privilege to administer the bread and wine of the feast to the thousands of Christians of all sections of the Church who gathered to testify their oneness in Christ, and their fellowship with each other in His life and love. The elements were distributed by laymen, and were participated in by all the people, including a large number of Church of England clergymen and ministers of other Christian churches. It was a memorable occasion, and as unique as it was memorable. It is not wise to attempt an estimate of the number of converts in connection with this eight months' mission. But, if a half of those whose names and addresses were taken from the enquiry-rooms stand firm, it will have put many thousands of new lives to work in that great city. But, besides the work done in the enquiry-rooms, multitudes of the best cases were had who never attended an inquiry-room service, but were found out and dealt with more privately. The thousands of nominal Christians who have been quickened into new life and led into deeper consecration and into personal work for the Master is a result that is as significant and blessed as the conversions out and out from the world. These thousands of names have been carefully recorded and tabulated and classified according to the districts in which they reside, and duplicate

cards distributed a city. Already Established Churches are pressing into some Dissenting workers kept a record following them up by believe, unless I with my own eyes, follow up such a work manner in which the God grant that our a work during this

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The National Prayer meeting at Saratoga. The programme included "Christianity and Education," "Prison Labor," "Others of vital interest," a joint meeting with the Science Association, "Industrial Art Edu"

The death, at the deaf-mute, Julia Bra half a century she who is still living, the lic mind in behalf leading senses and v cation with the work them, excepting thro and smell. Her int that of Laura Bridg same surprising adv was for a time a ma faculties which she of smell were very Deaf and Dumb As her at that time. S each one of the pupi been washed, and threading a needle w customed mode of d which she was very

The Society for I of New York, about for workingmen in v houses were, to a cert interest is felt in the of the Homes over with lodging and 21 Lodging, with the u accommodations, etc., person having a sept of fare, which include tea, coffee, milk, cost 412 Pearl Street, run been purchased by: will be fitted up at hi rented to the Associa Society sells lodgin ninety per cent of the in cash by the lodger the Society is Mr. H recently been purcha accommodations for

There is a unique Philadelphia, known thousand children b city. Its beginning, who were extremely obscene language of gated in a vacant lo evening. This lady they would try and. They removed the fu it suitably for such gathered there from to spend the eveni have been open eve and two or three time Instruction is given attempt is made to g school, or to conduct give the impression t been most beneficial following were so ev establishment of simi the city.



cards distributed among the clergy and ministers of the city. Already the confirmation classes in some Established Churches are crowded with converts who are pressing into communion, and the same is true of some Dissenting churches. Besides this, all the workers kept a record of their own cases, and are following them up by personal visitation. I could hardly believe, unless I had been on the ground and seen with my own eyes, that it was possible by any plan to follow up such a work in the systematic and thorough manner in which this work is being cared for. May God grant that our own land may be the scene of such a work during this coming fall and winter.

#### UNITED STATES.

The National Prison Association held its annual meeting at Saratoga, from Sept. 6 to Sept. 10, inclusive. The programme includes a discussion of the subjects, "Christianity and the Criminal," "Interstate Extradition," "Prison Labor," "Progressive Sentences," and others of vital interest. On Tuesday afternoon, Sept. 9, a joint meeting was held with the American Social Science Association, with a discussion on the topic, "Industrial Art Education in Prison."

The death, at the advanced age of 78, of the blind deaf-mute, Julia Brace, is announced. For more than half a century she has shared with Laura Bridgeman, who is still living, the deep interest excited in the public mind in behalf of those who are destitute of the leading senses and who have no medium of communication with the world of mind or matter surrounding them, excepting through the senses of touch and taste and smell. Her intellectual capacity was not equal to that of Laura Bridgeman, and she did not make the same surprising advancement in knowledge, but she was for a time a marvel in the development of the faculties which she enjoyed. Her sense of touch and of smell were very acute. We visited the Hartford Deaf and Dumb Asylum just fifty years ago, and saw her at that time. She could then select the clothes of each one of the pupils of the institution after they had been washed, and we saw her perform the feat of threading a needle with her tongue, which was her accustomed mode of doing it preparatory to sewing, in which she was very expert.—*N. Y. Observer.*

The Society for Improving Workingmen's Homes, of New York, about two years ago established houses for workingmen in various parts of the city. These houses were, to a certain extent, experiments, and much interest is felt in the results. Since the establishment of the Homes over 60,000 men have been supplied with lodging and 210,000 meals have been furnished. Lodging, with the use of reading room, washing accommodations, etc., costs fifteen cents per night, each person having a separate bed. Everything on the bill of fare, which includes fish-balls, roast beef, beef stew, tea, coffee, milk, costs five cents each. The house at 412 Pearl Street, running through to New Bowery, has been purchased by a friend of the organization, and will be fitted up at his expense as a lodging-house and rented to the Association at a low rate of interest. The Society sells lodging and meal tickets, but nearly ninety per cent of the lodgings and meals are paid for in cash by the lodgers themselves. The president of the Society is Mr. Herman H. Camman. A house has recently been purchased on Grand Street that will give accommodations for about 450 persons.

There is a unique and useful organization in West Philadelphia, known as the Band of Mercy. Twelve thousand children belong to the organization in the city. Its beginning was due to a lady and gentleman who were extremely annoyed by the blasphemy and obscene language of a crowd of boys who congregated in a vacant lot opposite their residence every evening. This lady and gentleman concluded that they would try and win the crowd from the streets. They removed the furniture from the parlor, furnished it suitably for such children as they knew could be gathered there from the street, and invited the boys in to spend the evening. Since that time the parlors have been open every evening, books are furnished, and two or three times a week entertainments are given. Instruction is given on two or three evenings, but no attempt is made to give the rooms the appearance of school, or to conduct the exercises in such a way as to give the impression that it is a school. The result has been most beneficial to the boys, and the good results following were so evident that it has resulted in the establishment of similar institutions in various parts of the city.

#### FOREIGN.

The Rev. Dr. Schaff writes from Moscow to the *N. Y. Observer*, an interesting account of his recent visit to Russia. He says:—

At last I have seen the chief cities and people of that colossal empire which covers more than one-half the area of Europe and stretches along of the eastern end of Asia, and numbers about ninety millions of inhabitants of all races and creeds. It is the very opposite of the American Republic, and yet in friendly relation, because they can never come into collision of interests. The Emperor Nicholas once said to President Buchanan, then our ambassador to Russia (as Mr. Buchanan told me): "There are only two consistent forms of government in the world: Russia, a monarchy pure and simple, and the United States, a republic pure and simple; all other governments are a mixture of heterogeneous elements which cannot keep long together." Napoleon I. entertained a similar view when he said at St. Helena that in fifty years Europe would be either all Cossack or all Republican. The fifty years have passed, and France only is a republic, and of rather uncertain stability; while Germany has been consolidated into a constitutional empire, Italy into a constitutional kingdom, and old England is as young and powerful as ever. Undoubtedly Russia has a great mission to fulfil, which is to carry Western civilization, at least in its rudiments, into Asia. Though undermined by Nihilism, she will not collapse until she has subserved her providential ends. Yet this Nihilism is a fearful spectre, and no one knows how many more of its diabolical attempts at the life of the head of this vast empire will be made. I saw in St Petersburg the dining-saloon in the Winter Palace, which was blown up by dynamite just as the late Emperor Alexander II. was about to enter; and I peeped into the room, still stained with blood, in which he expired after that frightful tragedy of March 13, 1881, which still fills with horror every loyal Russian. I saw the shattered carriage in which he rode when the explosion took place and which he left to be shattered himself by another explosion; it is kept covered over as a sacred relic, more interesting than the gorgeous coronation equipages by which it is surrounded. I visited his tomb in the church of Sts. Peter and Paul, where he reposes alongside of his wife and surrounded by costly tributes to his memory sent from all parts of the world, and his tomb is the most touching sight among the tombs of his predecessors back to Peter the Great. Certainly Alexander, the liberator of twenty-three millions of serfs, deserved a better fate. He was one of the best of Russian Czars, an enlightened and kind-hearted man. But the infernal machine was aimed at the system of government which he represented, and although every decent man must abhor and detest such means for effecting reforms, there is no doubt that Russia needs reform from top to bottom. All officials, both civil and military, are open to bribes. Liberty, as we understand it, is unknown here. The passport system and various vexations and expenses connected with it are a disgrace to a civilized government in the nineteenth century. We had to pay for permission to enter, to stay, and to leave Russia again. The last imposition was recently introduced in consequence of the Nihilist troubles. A few days ago a Nihilist conspiracy was discovered at Warsaw, and about one hundred persons were arrested. I made the acquaintance of several Lutheran and Reformed pastors, who complained of government oppression and the system of Russifying everything in language and religion. Russia presents no beauties of nature except in the Ural Mountains and on the Caucasus. The country along the great railroad lines is as monotonous as a Western prairie, but less fertile. The cities of St. Petersburg, Moscow, Warsaw, Kief and Odessa, especially the first two, contain all that is interesting to a traveller. St. Petersburg represents new Russia, Moscow old Russia. The principal sights in both are palaces and churches. These are filled to overflowing with treasures of silver and gold and precious jewels. The Winter Palace and Hermitage at St. Petersburg, the Summer Palace at Peterhof, the palaces of Kremlin in Moscow, are bewildering and oppressive by the treasures which unlimited power has accumulated for centuries. The churches, too, are overloaded with precious and glittering gold. The finest churches are St. Isaac's in St. Petersburg, built by Nicholas I., the Church of the Lady of Kazan, modelled after St. Peter's in Rome, and the Church of the Redeemer in Moscow, built in commemoration of the deliverance from the French in 1812, completed and consecrated in 1883 at enormous cost. The churches are crowded at the time of worship. The Russians are a very religious people in the observance of outward forms. Their religion consist chiefly in lighting candles, blessing holy images, bowing to the

floor and making the sign of the cross over and over again. The worship of the Virgin Mary and of saints is carried fully as far and even farther than in the Roman church. Holy images are found not only in the churches, but in houses, or public places, in railroad stations and telegraph offices, and no devout Russian passes them without bowing and making the sign of the cross. The chief service is the mass, which is performed with more mystery and dramatic display than in the Church of Rome. The singing is beautiful, but confined to the priests, deacons and trained choristers; the people listen passively. The ever repeated response, in Kyrie eleison, or Lord have mercy upon us, is exceedingly touching and will long resound in my memory. The priests are, as a class, mere functionaries and little respected except in their official character. They are married but not allowed to marry a second time. The bishops must be unmarried and are taken from the monks; the lower clergy are generally ignorant, superstitious and intemperate. A high Russian official at St. Petersburg told me that the Government was unfavorable to the better education of the clergy, from fear of undermining orthodoxy. The motto of the ruling powers is: *Aut sit ut est, aut non sit.* There are, however, many worthy and excellent priests. I was introduced to one in Moscow who holds a high rank and edits a monthly theological review. I was surprised to find in his library some German and English periodicals (e. g., Luthardt's *Luther, Kirchenzeitung* and the *Guardian*), and the *Didache of the Apostles* recently discovered by Byrennios, about which he spoke very intelligently. He had two translations of my book on the Person of Christ (one in Greek and one in Russian), of which I was myself ignorant, and the German edition of my Church History. He expressed liberal views, was very kind and kissed me three times. When I mentioned the death of Dr. Dornier, whose Christology he was acquainted with, he blessed his memory, and by way of *memento mori* crossed himself. He is a venerable man, with a fine face, bright eye and patriarchal beard. He lives with his family in a parsonage near his church, dedicated to St. Theodorus Studita. I was told by the agents of the British and Foreign Bible Society in St. Petersburg and Moscow that they were free to sell the New Testament in the good Russian translation of the Holy Synod and the Old Testament, but the latter only in four parts, throughout the empire. But two eminent Russians were recently exiled for circulating evangelical tracts in the Russian language. I was glad to enter Russia, and I am not sorry to leave it again never to return. I must add, however, that I experienced marked hospitality and kindness from several native Russians upon whom I have no claim and to whom I can hardly expect to make a return. There are noble Christians in that vast country who act as a leaven upon their surroundings. Before I close this letter I may add a few encouraging remarks on the approaching meeting of the General Conference of the Evangelical Alliance in Copenhagen, which will be attended at least by one Russian pastor, the Rev. Dr. Dalton, of St. Petersburg, who presides over a very active congregation and is full of faith and good works. Other Russian Ministers would like to attend if they could get permission from the Government. I am informed from headquarters that already some 1,500 names have been inscribed on the roll of the Conference members. Those include 800 Danes, 180 from Sweden, 10 from Norway, 20 from France, 40 from Germany, 6 from Switzerland, 5 from Holland, besides smaller detachments from other countries. The King and Queen and the Crown Prince and Princess have consented to attend some of the meetings, and the bishop and theological professors of the university are said to be kindly disposed. How many Americans will be present I am unable to state, but Drs. Hall, Taylor, Day, Welch and a few others whom I met on my travels will probably represent our country. The venerable Dr. Kalfar, who is at the head of the committee of arrangements, bears up under the burden of responsibility, and writes full of hope that the coming Conference will be a marked blessing to Denmark and the other Scandinavian countries.

Canon Wilberforce has been giving a daily course of short sermons at the English Church, outside the Porta del Popolo, Rome. The English have literally flocked to hear him, people of all shades of opinion being ready to sink their differences to hear one who simply preaches Christ and Him crucified, and treats his hearers not to be satisfied with passive faith, but to remember our Lord's words, "By their fruit ye shall know them," explaining and dwelling on the way we should let our religion, our love for Christ, influence the smallest action of our lives. Lord Radstock has continued to hold prayer meetings, and we may seriously hope that both these servants of their



ord, each in his respective vocation, and under the guidance of the Holy Spirit, have sown good seed, which will bring forth a hundredfold, and so weaken the power of our great enemy, who in no place more than in Rome is ever seeking to sow dissension and ruin the souls of men.

FRANCE.—The correspondent of the *Record* writes from Paris, July 30, 1884:—A book by a Roman Catholic priest is just now exciting attention: "L'Eglise de France, et les Reformes Necessaires" (the Church of France and Necessary Reforms). "We priests," says the author, "are called the enemies of progress. It must be confessed our adversaries are not altogether wrong. We are as a rule very ignorant, even in theological and ecclesiastical sciences. The instruction we receive in the Seminares (the Roman Catholic theological colleges) is wretched; the professors of the Seminares are, most of them, incapable and unwilling to undertake the task; they are constrained by the bishops; the professors of theology are no exception to the rule. . . . The only purpose of the directors of these establishments is to repress in the young student every manifestation of personal thought, every aspiration whatsoever; they are schools of ignorance and hypocrisy." Such being the method in the Seminares, and it is part of the general system, it is easily understood why the Roman Catholic Church care so little for its university faculties of theology; in fact it detests them. The professors as well as the course of study are appointed by the civil power, and the Popes have never consented to give them canonical institution, although Napoleon III. tried very hard to obtain it from Pius IX. There are in France five Roman Catholic faculties of theology, at Paris, Lyons, Bordeaux, Rouen, and Aine. They have an insignificant number of students, and these are held in suspicion by the diocesan authorities. Another book, written by a priest deserves notice, because it reveals the insuperable barrier that separates the most pious and elevated minds in the Roman Catholic Church from a true and complete notion on the person of the Lord Jesus Christ. This is "La vie de notre Seigneur Jesus-Christ," by l'Abbe E. Lecamus. It is edifying to see with what feelings of adoration and love the Abbe studies the person of Jesus, but there is a sort of childish attempt to show the two persons, the divine and the human, acting distinctly and yet harmoniously. This duality, so understood, is a Roman Catholic notion *par excellence*, and not an author amongst them takes a different view of the matter. To explain the temptation of Jesus, for instance, M. Lecamus says that the human person of Jesus was tempted, but the Divine person watched over the other and kept it from falling. On the whole it is interesting to notice in the Roman Catholic clergy a disposition to see the error of their system and to look more to Jesus. M. Rousseau Saint-Hilaire, being too aged to attend the McAll meetings, has written some short popular addresses for those reunions, called "Etudes sur l'Ancien Testament." The work is intended for edification, and omits all critical questions. By the way, I must explain the figures in my last letter. I mentioned 726,000 hearers at the McAll meetings. That number, of course, comprises the attendance of the same individuals several times over. We must divide by fifty to arrive at the approximate number reached by the McAll work; say between 13,000 and 15,000. The Divorce Bill will probably be promulgated to-morrow, and will then become the law of the land. Divorce cannot be obtained only by mutual consent, and separation will not be transformed into divorce by the mere fact that it has lasted three years, as was at first proposed. As to the clause which the Senate had at first adopted, and which characterized the husband's adultery as being such only when it took place under the common roof, M. de Pressense, after indefatigable efforts, obtained its excision; he showed how unfair it was to have two different standards of morality for the two sexes. Although there is little emotion in this country about this law, it is accepted as a step onwards. The first person who intends to benefit by it is our great actress, Madame Sarah Bernhardt. I told you some time ago that the rationalistic party wished to cultivate more than they had heretofore the edification of their followers. They have started a paper with the title *La vie Chretienne*, of which the first number has just appeared. Its tone is elevated and moderate, but colourless and edulcorated. It professes as its unique basis religious feeling, and will ignore all such points of diversity as the supernatural and the notion of sin. What a strange combination—Christian life and absolute doctrinal indifference. The official journal publishes a report on the statistics of our primary schools. The Minister of Instruction, M. Fallieres, compares 1877 and 1882. During that period the number of pupils in the national primary schools has risen from 4,717,000 to

5,341,000, without speaking of the 644,000 smaller children who are in the infants' schools. From 1877 to 1882 4,000 new schools have been founded, of which 2,247 are for girls. There are altogether 63,000 primary national schools and 12,636 free ones, most of which are Congreganists' schools. In 1877 there were 110,606 schoolmasters and mistresses; in 1882 124,966. From the 1st of next October no one will be allowed to teach unless he has his diploma, *brevet de capacite*. Every department must have a normal school.

A CRY FROM COREA.—Mr. Douthwaite, of the China Inland Mission, and Mr. Harmon of the British and Foreign Bible Society, are making efforts, the one on the south and the other on the north, to enter the Corea. The present movement in favour of Christianity there is largely due to the conversion of a young Korean nobleman, named Rijutei. A couple of years ago this young man was instrumental in saving the life of the king, who offered whatever reward he chose to ask. He requested permission to proceed to Japan for the sake of gaining an education, and it was accorded to him. Here he came in contact with Christianity and was converted. Dr. Loomis, of the Bible Society, says he is a poet, an artist, and a man of keen intelligence. He mastered Japanese in the course of nine months so as to preach in it with accuracy and power, and the Japanese newspapers compete for the productions of his pen. The persecuting laws enacted against the Jesuits being still in force in the Coera, Rijutei knew that to return there as an evangelist would be certain death. He has consequently turned his attention to evangelizing among the young Koreans coming to Japan for education, and this so successfully that the nucleus of a Korean Protestant Church has been formed. The professor of the Korean language in the College of Tokio is one of the converts, and Rijutei is now translating the New Testament into the language of his country. He has appealed to the Christians in the following words:—"In the day of the propagation of the Gospel our country was unfortunately situated in an obscure corner of the globe, where it has not enjoyed the blessings of Christianity. Therefore I am translating the Bible into the Korean language, in order to make it a means of extending the Gospel. For the success of this work I am praying night and day. Five of my countrymen are of the same mind with me. They have been baptized already, and there are many more who receive the teaching of the Bible daily. The number of those whom we expect to become Christians increases daily." He invites the American Christians to send some one to Japan to consult the Korean believers as to how their country may be most successfully evangelized. When the time has come in the providence of God for the country to receive the Gospel He can raise up agents from among its own sons to further the great design of mercy.

## Home News.

### DIocese of Toronto.

TORONTO.—A deputation from the Anglican Synod of Toronto, consisting of Bishop Sweatman and a number of prominent clergymen of the city, waited on the Governor-General at the Queen's Hotel, during his recent visit, and presented a short address expressive of the close bond of loyalty existing among them and the country at large towards the British Crown and its representative in Canada. The address referred to the administration of His Excellency in congratulatory terms, and closed with an expression of kind regard towards himself and the Marchioness of Lansdowne. His Excellency made a brief reply to the address, thanking the deputation for their kind expressions.

CHURCH OF THE REDEEMER.—The annual Sunday School picnic was held on Saturday last at Victoria Park. The scholars and teachers were conveyed there by special arrangement on the street cars. Although the morning looked ominous the day was all that could be desired. A lunch was awaiting the children on their arrival, which was heartily enjoyed. The rest of the day was occupied in carrying out an extensive programme of sports, and before leaving for home the prizes were presented by the Superintendent, Mr. E. C. Acheson, of Wycliffe College. A barrel of apples was then distributed.

WYCLIFFE COLLEGE.—The Michaelmas term will open October 1st, and it is expected from the number of applications received by the council that there will be a larger attendance during the coming year than in any year in the past. Any other persons intending to

apply for admission should do so immediately. The following students have been taking duty during the summer; Messrs. Allan W. Daniel and A. C. Miles at the mission of Wyebribe; Mr. A. D. Dewdney at Airle; Mr. J. C. Robinson at Comber, in the diocese of Huron; Mr. W. H. A. French at Coldwater and Uthoff; Mr. G. H. Gaviller at Washago; Mr. G. E. Lloyd at Sunderland; Mr. Jabez Gander at a mission in Haliburton; Mr. George Gander has been employed by the Mission Union of this city; Mr. Watson at Weston; and Mr. H. P. Hobson at St. Paul's Church, Toronto, and Runnymede. The Rev. J. P. Sheraton, D.D., Principal of the College, returned to the city on Friday last. The rev. gentleman and family have passed the summer at Pictou, N.S., and have arrived home much benefitted by the change.

The meeting under the auspices of the Church of the Ascension at the corner of York and Richmond streets last Friday was, perhaps, one of the best and largest of the kind ever held in Toronto. There was a service of song commencing at 7.30, when the choir, which has improved very much lately, sang several choice pieces. The speaker of the evening was Mrs. John Harvie, who took for her subject, "The Lord is my salvation," and in a most earnest and practical way showed how the Lord saved from the guilt of sin and the power of sin, and finally gave us Heaven as our home. An invitation is extended to church members in the city to spend an evening here. Mr. Warring Kennedy was announced for next Friday.

ORILLIA.—A missionary meeting was held in St. James's Church, on Wednesday last. Prayers were said by the Rev. W. J. Armitage. Appropriate hymns were sung by the choir, who manifested a commendable interest in church work by turning out in a body. The Rev. W. F. Campbell was unavoidably absent through the failure of trains to make connections. The Rev. W. J. Armitage spoke briefly upon the great need in the mission field, urging more zeal on the part of his hearers in contributing to and praying for home and foreign missions. The Rev. Robert McCosh, of Wingham, diocese of Huron, gave an eloquent and able appeal on behalf of missions, in our North West and in foreign lands. He scouted the idea that the Church of God or the Bible were losing their hold upon the people, pointed out the surprising results of apparently wholly inadequate missionary efforts among the heathen, and the effect of Christianity upon the cannibals of the Sandwich Islands. The collection was liberal.

MILLBROOK.—The corner stone of the new church of St. Thomas was laid here on the 16th inst., with the usual religious services, by Colonel Williams, M.P., in the presence of a large and enthusiastic assemblage. The weather, which had not been promising in the morning, was all that could be wished for at the time of the ceremony. In addition to Colonel Williams there were present from a distance the Revs. Messrs. Bradshaw, of Ashburnham; Cooper, of Cambridge; Chafer, of Perrytown; Judge Benson, of Port Hope, and others, while all parts of the surrounding neighbourhood were well represented. The Rector and the Rev. Messrs. Cooper, Bradshaw, and W. C. Allen took part in the impressive devotional services. Interesting addresses were delivered by Col. Williams, the Rev. Mr. Bradshaw, Judge Benson, and the rector, and the whole proceedings were marked by an earnest Christian spirit of hopefulness and congratulation. The worthy rector received on all hands the warmest praise for the zeal and energy which he has shown in his parochial work, he having already erected five fine churches and a handsome and commodious school house in his parish during his incumbency. The Christian goodwill existing in the parish on the part of other branches of the Church Catholic was shown by the presence of representative men belonging to other Protestant churches. The new Church of St. Thomas will be a handsome white brick structure faced with cut stone. It will cost about \$10,000, and will seat about 500 persons. The architect is Mr. Belcher, of Peterboro, and the contractor Mr. Alford, of the same place.

WEST BROCK.—A picnic was held in Mr. James Dobie's beautiful grove on Friday last, and was very successful. About 300 people were present, all of whom seemed to thoroughly enjoy themselves. A choice selection of music was rendered by the Sunderland choir, and the Misses Speight, Porritt and Edwards gave some excellent solos and duettes. The Messrs. Burnham and Tucker also gave some fine selections on the violin. The Rev. Mr. Davidson, of Uxbridge, and Rev. Mr. Davidson, pastor of the church, made appropriate and instructive addresses.

PORT WHITBY. Lord Bishop of Toronto St. John's Church apostolic rite of candidates v

DIOCE

LONDON.—In Canon Boomer, Bishop man six months' lea his strength. It is time the Dean will portion, if not all, Dean will be perf Canon Hill, rector

Hellmuth Ladies under most favora the number of stud us this year's illust illustrated and has deal of care. The tic, social, and edu supervision of Re Mrs. English, the Bishops of Toronto

DIOCE

The following an Bishop Bond for th for the first two we

September 20,	"	21,
"	"	22,
"	"	24,
"	"	27,
"	"	28,
October 2, Frelig	"	5, ordina
DEAN		
October 6, Ormst	"	7, (a.m.)
"	"	8, Hunch
"	"	9, Hinch
"	"	10, Frank
"	"	11, Havel
"	"	12, Hemm
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PORT WHITBY.—On Wednesday evening last the Lord Bishop of Toronto held a confirmation service at St. John's Church, twenty candidates receiving the apostolic rite of confirmation. The Bishop's address to the candidates was most impressive.

#### DIocese OF HURON.

LONDON.—In consideration of the late illness of Rev. Dean Boomer, Bishop Baldwin has given the rev. gentleman six months' leave of absence in which to recuperate his strength. It is hoped that at the expiration of that time the Dean will be sufficiently strong to resume a portion, if not all, of his duties. The duties of acting Dean will be performed during his absence by Rev. Canon Hill, rector of St. John's, Strathroy.

Hellmuth Ladies' College opened on the 18th inst. under most favorable auspices, and a large increase in the number of students is expected. We have before us this year's illustrated calendar, which is beautifully illustrated and has evidently been prepared with a good deal of care. The discipline of the college, its domestic, social, and educational departments, are under the supervision of Rev. Mr. English, the principal, and Mrs. English, the vice-principal. The visitors are the Bishops of Toronto and Huron and the Dean of Huron.

#### DIocese OF MONTREAL.

The following are the appointments of His Lordship Bishop Bond for the balance of the present month and for the first two weeks in October:—

September 20, Sorel.  
 " 21, "  
 " 22, Berthier.  
 " 24, (education) Quebec.  
 " 27, New Glasgow.  
 " 28, "

October 2, Frelighsburg.  
 " 5, ordination, St. Stephen's, Montreal.  
 DEANERY OF IBERVILLE.

October 6, Ormstown.  
 " 7, (a.m.) Ormstown.  
 " 8, Huntingdon.  
 " 9, Hinchinbrook.  
 " 10, Franklin.  
 " 11, Havelock.  
 " 12, Hemmingford.  
 " 12, Bogtown.  
 " 13, Lacolle.

NORTH GOWER.—The Rev. A. J. O'Loughlin, the incumbent of North Gower, died on the 16th inst. after a prolonged attack of gastric fever.

#### DIocese OF FREDERICTON.

##### CHARGES OF RITUALISTIC PRACTICES PREFERRED AGAINST THE RECTOR OF FREDERICTON.

During the last half-dozen years some persons connected with the congregation of St. Ann's have observed what they thought were ritualistic tendencies on the part of the rector, the Rev. Mr. Roberts. There has been more or less talk about the necessity for checking this alleged departure from the long recognized and legally established forms of worship practiced in the church, and intimations that if it became necessary the Courts would be resorted to to test the right of the Rector to make any innovations. Matters have at last reached a climax. In June last, Mr. George J. Bliss, a vestryman of the church, gave notice that he would move certain resolutions condemnatory of the changes, and a special meeting of the churchwardens and vestry was recently held, when the following resolutions were introduced:

Whereas, divers changes have been made in the services of Christ Church, Fredericton, since the appointment of the present incumbent, to wit:—

1. Placing a Cross on the Communion table.
2. Bowing the head every time during the service when the name of Jesus is mentioned, except in the Creed.
3. Turning towards and facing the Communion table with back to the congregation when saying the Creed.
4. Standing on the west side of the Communion table with face to the table and back to the congregation when reading the Lord's Prayer at the commencement of the Communion service, and the Collect preceding the Commandments, and when reading the prayer for the Queen and the collect following after the commandments, and when reading the collect for the day and the church militant prayer.

5. Turning towards and facing the communion table with back to the congregation when another clergyman is reading the Epistle or Gospel.

6. Use of vestments not authorized by the Church.

7. Offertory and reading the church militant prayer when there is no communion.

8. Turning towards and facing the communion table with back to the congregation and bowing the head down and remaining some seconds in that position when presenting the alms.

And whereas, Our Liturgy is a Book of Common Prayer and we cherish its forms, not only for their intrinsic excellence, but because they exclude the disturbing element of individual caprice.

And whereas, The public worship of our church ought to be kept free from all that would tend to excite controversy or division and from the merest approach of any thing that would lead to unprotestantise the church and aid and assist the Anglo-Catholics (so called) in introducing by little and little into the services of the church, forms, ceremonies, practices and rites discarded and repudiated by the church.

And whereas, The changes above referred to are at variance with the law of the Prayer Book as interpreted by the highest judicial tribunal of the British Empire, with the usages and customs of the Church of England, the declaration of principles and constitution of the Diocesan Synod of Fredericton and the Synod of the ecclesiastical Province of Canada and the law of this Province.

Therefore resolved, That the Rector be requested immediately to remove the cross from the communion table and to discontinue the practices and innovations hereinbefore referred to, and from henceforth to conduct the services of the church in accordance with the law and usage of the Prayer Book, and as conducted by the Lord Bishop of the Diocese while in charge of said church.

The Rector expressed his satisfaction at the kindly references made to himself by all the speakers. He said he believed he had done nothing which was contrary to law.

The resolution was seconded by Mr. H. B. Rainsford. A short discussion ensued. Mr. Bliss in moving the resolution spoke generally of the principles involved in it, and of the necessity for putting a stop to the innovations which he said had been made in the services, before they had gone too far. He said that the introduction of ritualistic practices always began by small degrees. In justification of his moving in the matter he said that there was a festering sore in the church here and it was necessary to probe it in order that it might be healed.

The Rector asked that a vote should be taken at once, and he took very strong ground against the resolution, claiming that his method of conducting the services was sanctioned by law and by the usages of the Church.

The Chief Justice said if a vote was now taken he would have to abstain from taking part in it. He spoke at some length in reference to the practice of turning to the east, which he objected to.

Mr. Edward Brown said he thought the simplest way to settle the matter was for the Rector to conduct the services as he did when he first came here.

After some conversation, it appearing to be the general sense of the meeting that the subject should be further investigated and discussed, an adjournment was made.

At the adjourned meeting Mr. Bliss moved that his resolutions be taken up paragraph by paragraph. A discussion ensued, in which Mr. Bliss, the Chief Justice, Dr. Brown, and Messrs. E. L. Wetmore and A. L. Belyea took part. All the speakers expressed themselves as opposed to innovations.

Mr. Bliss cited authorities in support of his contention, but the general disposition of the meeting seemed to be not to enter into a discussion of the legal phases of the question at the present time. Finally the Chief Justice moved the following amendment to the motion to consider Mr. Bliss' resolution paragraph by paragraph.

Resolved, that with a due regard to the preservation of harmony in religious matters in this parish, it is not in the opinion of this vestry desirable to make changes in the manner of conducting the services in the Parish Church, and while on the one hand we do not think it expedient to express any opinion on the several matters set forth in the proposed resolution, and on the other hand we have the highest respect for the Rector as a minister of the Gospel, and recognize with satisfaction the zeal and faithfulness with which he has performed his parochial duties generally, we also think it right to express a hope that no further change may be made in the manner of conducting the services of the church.

On a vote being taken the Vestry divided as follows:—

For the amendment, the Chief Justice, Dr. Brown, A. L. Belyea, R. M. Jack, E. L. Wetmore, Daniel Jordan, John Cadwallader and Henry B. Rainsford.

Against the amendment, George J. Bliss, W. H. Quinn and Edward Brown.

Mr. Bliss is reported to have said that he voted against the amendment believing that it negated his original resolution; but that on consideration he finds it does not and the resolution will yet have to be disposed of. He also said that it may be necessary to carry the matter into the Courts in order to test the legality of the position.

## The Church of England

### TEMPERANCE SOCIETY

#### AT HOME AND ABROAD.

##### ABROAD.

TEMPERANCE IN THE NAVY.—The admirable work carried on by Miss Weston, Miss Robinson, and others has borne rich fruit. The number of total abstainers in the navy has reached a total of about 12,000; and of the little "Blue Books" or monthly letters, 20,000 a month now go out to our sailors in all quarters of the globe.

THE WISE PHYSICIAN'S ATTITUDE TOWARDS ALCOHOL.—The following is an abstract of a paper read by Dr. M'Murtry, of Belfast, at the National Temperance Congress at Liverpool:—He said that in drinking alcohol men drank a poison, and the pleasure it afforded was at the expense of injured tissue and altered function, which would be permanent but for the body's power of repair. Alcohol retarded digestion, paralyzed the nerves controlling circulation, diminished the importation of oxygen into the body and the exportation of carbonic acid from it, lowered the temperature, caused congestion of important organs, fatigued the heart, injured the nerve-cells, confused the intellect, stimulated the baser passions, disturbed muscular movement, wasted vital force, did not nourish, lessened the body's resistance to cold, produced many chronic diseases, and even affected a man's offspring. What would be the wise physician's attitude towards an agent so destructive? He would not drink it himself, for it would act as injuriously on him as on other men. His responsibility to his patients required him to keep his mental vision undimmed, his judgment true, his caution watchful, his sympathy warm, and his hand steady, which he cannot fully do if he drinks. He should set an example worthy of his calling, and be careful not to lead others into the perilous path of the drinker. He would consider the habits and weaknesses of the patient before prescribing alcohol, which he would do as seldom as possible. The results of treatment in the London Temperance Hospital, and elsewhere, proves that disease can be successfully treated without alcohol—a fact which the prescribers of it were bound to explain. It was not fair to attribute a patient's death to the withholding of alcohol, and not blame it when it has been given. During the last 15 years he had seldom ordered it, or seen good results from its use. If used at all it should be used with the same care and in the same way as other powerful remedies, and not left to the discretion of untrained persons. What attitude would duty to his country prompt the wise physician to assume towards alcohol? He found it sapping the vigor of the nation, filling hospitals with the diseased, asylums with the insane, and causing over 120,000 premature deaths annually in the United Kingdom. He found Parliament so indifferent to this destruction of life as to license 18,000 places for the sale of that which causes it. The British Medical Association could not render a greater service to humanity than to teach our legislators the madness and criminality of flooding the country with the greatest known destroyer of the health of the community. The medical journals could not use their pages better than for telling our rulers that to poison a nation's water or bread would not be greater insanity than to tempt the nation with a poisonous drink, and that alcoholic liquors were killing the people as surely, and with as much blood-guiltless on the part of those responsible, as if, instead of containing alcohol, they were impregnated with arsenic or the deadly germs of cholera. The medical profession should not remain silent or inactive in the presence of this tremendous curse.



## NOTICE.

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

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

## NOTICE.

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

## CALENDAR.

SIXTEENTH SUNDAY AFTER TRINITY, SEPT. 28, 1884.

MORNING LESSON.  
2 Chron. xxxvi.  
Gal. vi.

EVENING LESSON.  
Neh. 1 & 2 to v. 9 or 8.  
Luke iv. to v. 16.

## The Evangelical Churchman,

TORONTO, THURSDAY, SEPT. 25, 1884.

## THE WEAKNESS AND THE STRENGTH OF THE EPISCOPATE.

Speaking of the Bill for the re-establishment of the Bishopric of Bristol which passed the House of Commons more readily than had been anticipated, the London Record takes occasion to draw out some seasonable lessons which apply to us perhaps as much as to our English kinsmen. It points out that—

“Not too much importance should be attached to the apparent revulsion of feeling which might be supposed in the resuscitation of the Bristol Bishopric, but it may safely be asserted that there is not the hostility or indifference towards the Episcopate which characterized numerous Churchmen fifty years ago. Many abuses which existed then and previous to that period have been wisely and prudently extirpated. It is an easier task now than it was then to defend Church institutions. If Churchmen, leaving, as we are happy to say for the most part they do, politics to those to whom they are most congenial, would yet more earnestly cultivate the strong Protestant feeling still animating Englishmen, and preach Evangelical truth still more earnestly and freely, we might anticipate a more glorious future for the Church of England than she has ever known—a future which the godly Non-conformist would or ought to exult in.”

“Probably, however, since the days of Charles I. there has been no more anxious time for the Church of England than the present. We shall do well, therefore, on the occasion of the Bristol Bishopric Bill, to gather, if we can, a lesson from the past. In those days there can be no doubt that the Bishops were an oppressive power in the State. There were two things especially which then rendered them obnoxious to those Englishmen in whom the love of liberty and the love of the Bible predominated. One was the repressive and persecuting measures which they adopted against Puritanism. They were bitterly repaid, “an eye for an eye and a tooth for a tooth,” when the Puritans themselves came into power. The other was the undefined dread of complicity with Romanism on the part of the Bishops which haunted the minds of Englishmen. Laud was not a Papist, but there were undefined traffickings with Rome on the part of himself and some of his suffragans which stirred up such an amount of prejudice against the Church of England that it could not endure the odium.

and not all the power of the Court nor the influence of the Cavalier gentry, then very powerful, could avert ruin. The Church fell with disastrous eclipse, because Englishmen would not have the yoke of Rome surreptitiously fastened again upon them. The heart of the nation was then wholly alienated, and has since been only partially recovered. In the period in which we live Bishops have not the power, even among the members of their own church, to act as arbitrary despots, still less have they the wish to do so. The complaint generally is that the *laissez faire* policy is carried to excess. Questions sometimes arise, when the reins of government seem floating idly, whether there is any adequate government at all, and what may be the precise value of that which ostensibly exists. We wish we could add that the other haunting fear to which we have alluded could be as easily dispelled. There is, indeed, absolutely no ground whatever for imagining that there is any sort of trafficking between the rulers of our Church and the Vatican. The very idea of such a thing is preposterous. Good-humored and well-bred indifference would rather express the attitude of the English hierarchy to that of Rome. But it would be idle to say that there have not been Romanists and Romanizers within the pale of the Church of England who have been busy disseminating what are undistinguishable from Roman heresies and Roman practices, without any sufficient expression of disapprobation on the part of ecclesiastical rulers, nay, with attempts at sheltering them in defiance of law and public opinion. Here is a main source of the present weakness of the Church of England. While these Roman proclivities on the part of sundry of her ministers still exist unchecked, it is idle to expect that English Protestants, whether within or without the Church, will unreservedly and without *arrière pensee* cordially esteem her. What may be the value to the Church in the way of support, especially if troubles come upon her from agnostics and Romanists, we must leave the curious to determine. Indifferentism is but a quicksand upon which to build a church. Strong but mistaken prejudice even though but a clay foundation, would be a surer ground upon which to rest. We wish to see the Church of England trusting to neither. Nominal adherents are not true adherents. If, rightly or wrongly, the people of England, we mean those who feel a concern for religion and who value the Bible as the Magna Charta which the King of kings has bestowed upon them, were to come to a conclusion that the difference between the Churches of England and Rome is a mere question of a few superstitious practices more or less, of no great moment or account, the Liberation Society could afford to stand aside and leave the Church of England to perish from its own intrinsic worthlessness. But we are persuaded better things. For a long time our prelates have been bearing their faculties meekly and have thus conciliated much respect and deference, even from outsiders. If only they will prove themselves as faithful as they have been kindly and forbearing in their rule, it will be many a long day ere ‘Ichabod’ is inscribed upon the portals of the Church.”

## THE MORALITY OF PUBLIC MEN.

Men who rule others should first of all rule themselves. Until this very self-evident truth is generally recognized and acted upon we cannot expect to maintain a very high standard of public morality, nor can politics be lifted up to that exalted position which it ought to hold as the science of the common weal and the conservator of the rights, privileges, and duties of a Christian nation. The question of the morality of public men has been recently brought forward prominently both in England and in the United States. The disclosure of the impurity which had left its indelible stain upon

the private character of Cleveland fell like a thunderbolt upon the men who were prepared from purely patriotic motives to support him, even though in doing so they were compelled to break through the ties and traditions of their political party. If their attitude then was praiseworthy, much more so is their action subsequent to the humiliating and disappointing disclosure. The stand taken by Christian journalists has been worthy of the crisis and the men. We quote the admirable words of the New York Independent:—

“We utterly refuse to accept two standards of character. We repudiate with contempt the doctrine that a public man’s private life is not to be inquired into. Dr. Twining’s investigation went on the recognition of this principle.

“On this subject, as it now stands, we will not be slow to give advice. The conditions have wholly changed since the Independent Conference. Then we were ready with a real enthusiasm to support the tried and, as we then believed, honest reformer, Grover Cleveland. Now, without one word in derogation of his record as Governor of this State, our enthusiasm is wiped out by the discovery of the acknowledged and awful facts.

“We hence desire to have all our readers plainly understand, once for all, that whatever has been said in the editorial columns of *The Independent* favorable to the election of Governor Cleveland was said prior to the recent sickening disclosures in regard to his private character, which have justly shocked the moral sense of all pure and right-minded people. The attempt now to force such a candidate upon the people would, in our opinion, disgrace the party which nominated him, and the whole nation, if he should be elected.”

“This experience of the campaign already proves that the two most essential things are, to have candidates whose purposes in going into politics are honest, and whose private character is pure. After doing so serious a thing as bolting nominations for the presidency of the country, backed by the voice of the nation in its conventions, any voter will find it an easier thing to bolt a nomination for any minor office. No party affiliation will excuse a citizen for supporting a man believed to be bad for a high office.

The country is full of aspiring politicians whose ambition it is to get into office simply for selfish ends, for the money they will make out of it. They are willing to barter their legislative offices for private gain. If such a man seeks a nomination or election, he must be met by a vigorous negative. Such men corrupt justice and disgrace legislation, whatever the decencies of their domestic life may be.

“On the other hand, a man notorious for personal social vices, no matter how honest he may be, is no fit man to be elected to the humblest office. Be he a drunkard or a libertine his elevation to an honorable place honors his character, and no Christian man ought to help to honor such a character. Who wants his wife or daughter to think, as they are introduced to the Governor of their State, or their member of Congress, that he is a drunkard or a debauchee? There is a shame about the very idea which should restrain the hand that casts the ballot.

“The remedy is simple, but will not be applied. It consists in performing the simple duty of attending primary meetings, and voting there for good candidates. If our honest and pure-minded citizens, men of character and repute, our ministers and church members, as well as the rumshop hangers-on, would do their duty, we would not find conventions and caucuses controlled in the interest of corrupt and immoral men.”

In England, in the discussions relative to the House of Lords, Professor Thorold Rogers, of Oxford, has thought it his duty to strike some

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## CHURCH

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trenchant blows. Referring to some persons whose characters are notorious, he says he has "still so much of the Puritan blood in him as to say that men who live in disgrace before God and man are not fit to conduct the public business of the day." To which we heartily say Amen, and Amen. The Professor specially alluded to a duke whose evil deeds are notorious, as "a person whom no decent man ought to shake hands with," and he wished to know why he should be thought coarse for saying that decent persons ought to avoid the acquaintance of men who break every law of God and man."

It is high time that Christian men discussed this subject without the miserable imputation of "partyism" being bandied to and fro. It is high time that Christian journalists, whether Conservatives or Liberals, manifested above all things else zeal for purity and morality, and refused to allow selfish and party prejudices to blind their eyes to existing evils. In municipal as well as in Provincial and Dominion politics, and, we must say it, in educational and ecclesiastical administration, it is time to assert that there cannot be two standards of character, one public and the other private; it is time to insist that men to whom are entrusted the responsibilities and the honours of office are men of pure morals and unblemished character. Otherwise, we shall be compelled to witness the degradation and deterioration of public life in Canada.

#### CHURCH PATRONAGE IN ENGLAND.

There is no doubt that great abuses still exist in England in the matter of Church patronage and the sale of livings, abuses which must be rectified if the Church is to retain the confidence of the nation and do her work in the Spirit of Christ. Great efforts are now being made to secure such needed reforms, and our readers will be interested in the following account, given by the *London Record*, of the present state of the question:—

"The Select Committee of the House of Commons, to which the two Church Patronage Bills before Parliament, promoted by Mr. Leatham and Mr. Edward Stanhope respectively, were referred two months ago, have presented a report. The Committee, presided over by Mr. W. E. Forster, and including amongst its numbers Sir Richard Cross, Mr. Hubbard, Mr. Cropper, and other well-known Churchmen, having come to the conclusion that the session was too advanced for a Bill to be passed this year, agreed to certain resolutions. These resolutions embody a sort of compromise between the views represented by the two Bills we have referred to. A *modus vivendi* seems to have been discovered so far as the differences which separated Mr. Stanhope and Mr. Leatham are concerned. This is all that has been achieved. The opposition of the Liberationists to all Church legislation, and the still more formidable opposition of those who object to any modification in the law as to sale of livings, have yet to be surmounted. The Select Committee has done something to unite the friends of reform; it has done nothing to disarm or weaken its enemies.

"The scheme propounded by the Committee's resolutions is mainly as follows:—The sale of next presentations is to be prohibited altogether. The sale of advowsons is also to be prohibited, subject to 'a fair system of compensation being adopted,' and subject to 'certain limitations' which are not to prevent (1) sales to persons having a proprietary interest in the neighbourhood, (2) sales to trustees or public patrons, (3) sales to Queen Anne's Bounty.

Ambiguity lurks in generals, and it does not require much penetration to perceive that a vast amount of ambiguity lies concealed in the clause as to the 'fair compensation,' subject to which sale of livings is to be restricted. What is fair compensation, who is to pay, and who is to receive it, are questions round which many and important differences of opinion have been expressed. The settlement of these questions is essential before the subject can be grappled with practically. It is not a hopeful sign that a committee constituted as this was found it impossible to do more than slur over the point.

"Having admitted the right of landowners to purchase livings connected with their estates, and also the propriety of bodies like the Simeon trustees acquiring advowsons, the Committee occupied itself chiefly in defining the circumstances under which Queen Anne's Bounty is to be allowed to buy livings. It will be remembered that Mr. Leatham's plan was to give the Bounty power to purchase at 'half the marketable value.' We pointed out when the Bill was under discussion the illusory and unjust character of this proposal. It has now been given up. The purchase money is to be settled by arbitration, but is in no case to exceed five times the net annual value of the benefice. There was a hard fight to make it seven years' purchase instead of five, and the latter was only carried by the chairman's casting vote. The price thus paid by Queen Anne's Bounty is to be a charge on the living sold, and to be payable by not less than thirty annual instalments, or else to be defrayed out of the funds at the disposal of the Bounty. This alternative very much diminishes the objection we entertained to the scheme as it originally stood. There is obvious injustice in first taking the purchase money of a living out of the annual profits due to the incumbent, and then handing over the patronage to some one else. If the Bounty are empowered, and the trustees elect to buy advowsons, there seems no reason why they should not, provided they pay for them out of their own funds.

"The balance is still more nearly adjusted by the resolutions as to patronage. It will be remembered that Mr. Leatham's plan was to hand over the patronage of all livings acquired by Queen Anne's Bounty to the Crown. The property of a corporation is always easier to confiscate than that of an individual, and it is possible that the collection of Church patronage in the hands of the Crown was considered a convenient preliminary to disestablishment. Now, however, the Committee suggest the formation of Diocesan Patronage Boards partly composed of laymen, with power to purchase livings vested in the Bounty. The churchwardens of a parish are to be *ex officio* members of the Board when the patronage of their parish is being disposed of. In cases where the purchase money has been raised out of the fruits of the living by the thirty instalment device, it would seem perfectly just to give the parish, through the churchwardens, a voice in the disposal of property which has been bought and paid for by the parish. We are glad to see that Mr. Stanhope, Mr. Leatham, and Mr. Albert Grey were united in supporting this proposal.

"The Committee have suggested alterations in the law as to the right of Bishops to refuse institution to a clergyman presented to a living, and as to the power (at present *nil*) of a parish to object to the person chosen by the patron as incumbent. Undoubtedly reform is urgently needed in these matters, for the present indefinite condition of the law is exceedingly unsatisfactory. But it is a large subject, and had better be dealt with as a whole than separately. Piecemeal improvements generally have the same effect as the new cloth in the old garment.

"The report of the committee has already called forth considerable criticism. Clergymen are writing to the papers and asking why their wives and children are to be deprived of the only provision they have been able to make for them. They have invested their all in a living under the idea

that it would provide them with an income during life and their family with a certain amount of capital afterwards. It is inaccurate to say that the value of advowsons would be destroyed if the scheme we have described was adopted. The selling value of this species of property has, it must be remembered, depreciated enormously during the last twenty-five years, and any further reduction which the Committee's plan might effect would probably not be greater than the continued existence of the present system would itself produce in the course of a few years. There is no doubt that the case of those who have treated church livings as an investment is a hard one. But the point is that whether there is legislation or not it will be equally hard. The conscience of the country has turned rapidly and completely against the purchase of livings. Advowsons are already almost unsaleable. The man who gets half for what he paid for an advowson thirty years ago is unusually fortunate. Those, therefore, who invested in advowsons have made an exceedingly disastrous bargain, come what may. They are the victims of a low condition of public opinion for which it would be absurd to hold them personally responsible, although they suffer the penalty of it. The revulsion of public feeling against selling the cure of souls is by itself destroying a species of property which the law still recognizes. So far as the financial prospects of the holders of advowsons are concerned, it is of secondary importance whether the law is brought into harmony with public opinion or not. Indeed, it may be argued that it is better to be disestablished by Parliament with compensation than to be disestablished by circumstances without compensation. But it is highly important for the Church itself that the law should reflect the best feelings of its members and not the worst. The sale of livings is not altogether unlike the sale of public offices once a recognized institution in England. Its abolition produced precisely the same difficulties and the same hardship to individuals that are now experienced in dealing with Church patronage. Yet no one would recall a system which all now feel to have been inconsistent with the honour and fatal to the progress of the country. It is, to say the least, conceivable that a future generation will view the question of Church patronage in much the same light.

#### The Sunday School.

##### SUNDAY SCHOOL LESSON.

17th SUNDAY AFTER TRINITY, OCT. 5, 1884

Solomon Succeeding David; 1 Kings 1: 22-35.

BY CHARLES S. ROBINSON, D.D.

It is not unlikely that some teachers will think the chosen passage to-day less easy to manage than usual. The history is picturesque, however; and, for homiletical instruction, they perhaps will be content to fall back upon the golden text as an expression of the spirit of the occasion. Thus we shall have these two points for consideration: the sudden coronation forth to which David summoned his son, and the paternal counsel with which he crowned his life and career.

1. Most Scripture readers will recall the story of the abrupt summons which brought Solomon to the throne, and made him king of Israel at the early age of nineteen years.

The promise had been given him, under the direction of the prophet of the Lord, that he should eventually succeed his father in the sovereignty, but David had seemed in no hurry to relinquish the place. At this point Adonijah, an indulged and favorite son, made the hazardous attempt to usurp the sceptre. Most righteous judgment was this new rebellion upon the weakness of such a parent; for we are told, somewhat suggestively, concerning his lax family government, that he had never displeased this unruly boy at any time, even to the extent of asking him, "Why hast thou done so?" Taking advantage now, of the old age of his royal father, this ingrate began to stir up a party in his own behalf, and at last made a great feast at the well En-rogel, with the intention of having himself



immediately proclaimed monarch of the realm, by the adherents he had invited to join the conspirators.

He prepared horses and chariots, and fifty men to run before him. Of popularity, or of shrewdness, he had enough to prevert to his cause the warrior Joab and the priest Abiathar. On the set day, the excited throng, down at the foot of the valley, began their eating and drinking, and ever and anon made the welkin ring with the shouts of "God save the king, Adonijah!"

News was brought at once, by the faithful Nathan, to the ears of the feeble sovereign. The fire of his prompter years seemed, for a moment, to return to David. Instinctively he apprehended that it would avail nothing for him, in his decrepitude, to attempt, in his own name, to put down so formidable a rising; so, with admirable decision, he sent for Zadok, who remained loyal, and Beniah and Nathan, to bring forth Solomon, putting him on the king's own mule, and surrounding him with the insignia of rank, in order that he might be made monarch, and at once invested with supreme authority. Equal to the emergency, these commissioned servants led the young man out to Gihon; there they anointed him David's successor, with the sound of the trumpet, in due form.

Gladly was the new sovereign welcomed. The enthusiastic people came up the road after him, piping with pipes, and rejoicing with great joy, "so that the earth rent with the sound of them." This was heard by Adonijah and his guests; fear and consternation put an end to their eating, and filled them with unutterable alarm. Each of the insurrectionists fled his own way. Adonijah fled, and laid hold upon the horns of the altar. There Solomon found him, pitied and pardoned him, magnanimously dismissing him uninjured to his own house, promising him good if he behaved himself.

When our party last visited Jerusalem, our tent was pitched out on the edge of a beautiful declivity, from which the eye easily ran down through a deep valley, to a distant, yet quite perceptible, ruin of a fountain. Imagine yourself there for one moment. Before you, indeed, at your very feet, is a wide excavation lined with masonry, once a reservoir of water from which were conducted streams of supply into the city close at your feet. And with this fragment of history familiarly in mind, come and stand with us where our outlook began. The great building just behind us (modern entirely) is the Greek Convent built by the Russians. That slope to the left is Mount Zion. The almost dry tank close in front is Upper Gihon. The long cleft between hills, down which your eye ranges, is Hinnom, with the Potters' Field on the side of it. The ancient well in the distance is En-rogel. And you are this moment on the exact spot where the most splendid monarch of all history received his investiture, and first wore his crown. These are the hills around you that rang when the multitudes shouted, "God save King Solomon?" Is it possible for any common pulses to keep tame under the pressure of such associations, when the clear morning sun discloses the scene?

II. Thus much for the coronation; now we come to the counsel with which David graced it. We shall see that this was the coronation of a life, as well as of a reign. For the words that this father spoke to his son, in whose favor he had abdicated supreme power, are only an exhortation to a religious experience.

For what is given as our Golden Text, taken from the tale of the succession as it appears in the chronicles of the nation, really defines piety, and (under New Testament instruction) answers the question, What is it to be a genuine Christian? Here, in this one verse, therefore, may be found help for three classes of persons; for true believers, who always prize a rehearsal of the steps in salvation; for teachers who desire information to communicate in detail; and for inquirers who really wish to find their way into the peace of the gospel, and be saved.

I. What is religious experience? The reply is found here. Religion consists in a form of knowledge, a form of activity, a form of feeling; and feeling includes affection and submission.

Knowledge, first: "And thou, Solomon my son, know the God of thy father." It would seem that it is impossible for any one to be a Christian without some intelligent understanding of the principles of the gospel. A man may not become much of a theologian, but he must know that the Saviour died for him; he must be able to appreciate, for example, the fifty-third chapter of Isaiah, or he cannot have "knowledge to discern the Lord's body."

Then activity: "and serve him." When we pray, "Thy will be done," surely we must suppose some one is going to do it. A petition like that is not exhausted in mere resignation. Soldiers of the cross enlist, not merely for camp-jokes, nor for hospital treatment, but for actual valiant service in the field.

Feeling, also: "with a perfect heart, and a willing mind." There must be some emotion, some sensibility, in all true experience of religion; otherwise it cannot have a "perfect heart" in it, in any proper sense. But besides this affection for the Saviour, for his person, his work, his friends, and his service, a full submission is required. Christ is our Master, and we are to obey him implicitly and always, or we cannot have a "willing mind."

2. How is this religious experience to be obtained? Let me ask each one to read over the whole verse from which the Golden Text is taken (1 Chron. 28:9). The answer to the question is found in these words: "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

How get knowledge? It is likely most persons have enough already to be saved: if not, let them "seek" it by study and by prayer. We have all of Solomon's Bible, and more too, now.

How get activity? Strike right in, anywhere, doing good as best the way opens. Lift those who are down, teach those whose ignorance is worse than your own, seek and urge souls that are far away from God to come to Christ's cross.

How get feeling? This is the hardest, because it must be attained indirectly. No man ever got an affection by trying to get it. The fact is, this is the gift of God. Sometimes grace comes through the study of the truth; sometimes it comes through the exercise of obedience. We love the things we work for, and we become interested in the things we strive after. That is to say, your earliest duty is this: submit yourself to God. Start out with the entire surrender of yourself, body, soul, and spirit, unto Christ. Then the Holy Ghost will do all the rest for you.

This is the coronation of a life. We read that when King George of England was going from the ceremony of investiture to the sacrament of the Lord's Supper, even while the old abbey was ringing with plaudits, he laid aside the royal diadem with which he had been crowned, and drew near the feast with uncovered head and bended knee. This coronation is the higher of the two. To be a child of God is more than to be the founder of a dynasty.—S. S. Times.

## Missionary.

### CHRISTIAN MISSIONS IN EGYPT.

At the present time, when so much of deeply interested attention is bestowed upon Egypt, it may interest our readers to recall the Missionary operations going on in that dark, degraded, and unhappy country.

The United Presbyterians of America are the principal workers in this field. Their Mission is now thirty years old, and has four central stations and forty branch or out-stations. There are twenty-one Missionaries, located either at Alexandria, Cairo, Monsura, or Osiout. They employ about 150 native agents of one kind or other, and have forty-one schools with between two and three thousand children in attendance.

There is a training college at Osiout with 267 students coming from forty-one different towns, and these young men are, many of them, on leaving, engaged as teachers for schools all along the course of the Nile.

These schools have two grand objects. First, to prepare girls who shall become teachers of their own sex in Egypt. Second, to show, by precept and model, how a Christian home should be managed. Both of these aims are exceedingly difficult of attainment. The first because of the bitter prejudice which is felt by all classes of Egyptians towards young women who "go out" from their father's house to engage in salaried employment. The second, because of the early age at which the majority of girls are removed from school. And yet in both schools there has been an encouraging degree of success in each respect.

The Copts are one of the Christian sects of the East, found only in Egypt. They are the descendants of those natives of Egypt who embraced Christianity during the first centuries of the Christian era; and they have the best

right to call themselves the Egyptians. All praise to them for retaining even a nominal faith and connection with the visible Church of Christ during the long centuries when they had to suffer reproach and endure persecution at the hands of their Mohammedan conquerors. We honor them, too, for their traditional regard for the Holy Scriptures as the rule of faith and practice, and for their ready acceptance of the infallible guide when offered them in a language which they could read and understand. But twenty-four years ago, when the United Presbyterian Mission commenced its labours in Egypt, the Copts knew little more about the Christian system of doctrine than their Mohammedan neighbours. Indeed, in many places visited by us many Copts could tell us of no special difference, except that the Mohammedan said, "There is no god but God, and Mohammed is the Apostle of God," and would obstinately refuse to taste of the intoxicating Arake; while the Copt would say, "In the name of the Father, Son, and Holy Ghost," and would squander his means and injure his mind by daily potions of this Arab whisky. Certainly as to lying, malice, licentiousness, and desecration of the Sabbath, profanation of God's Holy Name, and bribery, the Copt differed nothing from the Mohammedan. As we found the Copts, they had no faith.

But being a simple-minded, religious, Bible-reverencing people, quick to see the truth, and honest to confess it, they secured copies of the Scriptures when offered them by the Missionaries, and were enabled by the grace of God to lay hold on Christ as their only Saviour. As a result, a large proportion of the members of the native Protestant Church of Egypt are converted Copts; while the Coptic sect itself has been compelled to establish schools, to shut its eyes to the open disregard by its members of many of its traditional rites and ceremonies, and to openly allow the Bible as a text-book in its schools. Similar results, but to a less extent, have been secured among the Arabic-speaking members of the Greek Church and among the Armenians.

Little progress is made among the Mohammedans, whose fanaticism here, as elsewhere, is an almost insuperable hindrance to the Gospel.

Miss Whateley's well-known schools for boys and girls in Cairo have some four or five hundred children under instruction, and do a good deal in the way of harem-visiting by Bible women.

The institutions of polygamy and slavery, so inseparable from Mohammedanism, render the home life of Egypt a miserable bondage. English women, who owe all their liberty and home joys to Christianity, should cultivate the deepest compassion for their less fortunate sisters in eastern lands. Ignorance, jealously guarded seclusion, and absolute social degradation are their lot in this life, and of a better life to come they know nothing. Oh! how they need the Gospel of Christ!

Mohammedanism is essentially a political system. Only when its adherents cease to form a political body can the struggle between Bible and Koran be conducted on equal terms. And for the combat weapons are ready. *The translation of the Bible into Arabic* (completed in 1865), the sacred language common to all Mohammedans, is understood everywhere, and has been widely circulated by the British and American Bible Societies, from Tunis and Morocco, throughout all North Africa, and far up the Nile; from Constantinople, Asia Minor, and Syria, into the north-west provinces of China, where there are several millions of Mohammedans. Even the Sheiks, on the coast of Arabia and East Africa, accept it with the utmost readiness.—*Regions Beyond.*

It was not long that she took place, to which great interest and as though with life just now was lonely.

Her grandmother and seemed to claim all favour, ostensible punishment she felt this colder than anything else, all, she found out, was considered, Temple believed with boys, and hence, and not be sisters.

At any rate, Dolly's companions than Dolly, tired upon her, afternoon hours, up in the library, generally spending room, or entertaining own nursery.

He enjoyed this, self, was a great, and grew increased, he felt his power, older than himself.

But Dolly did, Duke grew to be, mates and his boy, to care far less, of his gentle little, of course, but his kind that hers was, her influence over less.

She had not much, now they were busy, hours and in the, when they often, going down to, evening, and that, Duke was in bed, her than at any, away beyond hope.

So poor little Dolly, in this great house, for the kindness, often have been, sad, and perhaps it, thoughtful, and, the lessons of com, was searching in.

Lady Temple, self, and of her, governess held a, father had been, time well-known, she gave a ready, quest to take D, spend the afternoon.

It was a very, Miss Manners had, very far away, an, curious and inter, beautiful books, was allowed to tu, —as she never c, on grandmother's, explained all about, ful stories about



## Children's Corner.

## LADY TEMPLE'S GRANDCHILDREN.

## CHAPTER XIII.

## A HAPPY VISIT.

It was not long before the promised visit took place, to which Dolly looked forward with great interest and happy anticipation. She felt as though without this kind, new friend, her life just now would be very miserable and lonely.

Her grandmother still looked coldly on her, and seemed to consider that she had forfeited all claim to favour and trust; and although no ostensible punishment was inflicted upon her, she felt this coldness and suspicion more keenly than anything else. And what was worse than all, she found out very soon that her influence was considered undesirable for Duke. Lady Temple believed that boys should associate with boys, and learn manliness and independence, and not be too much thrown with their sisters.

At any rate Duke was to have other companions than Dolly, and not to be thrown entirely upon her for society; and during the afternoon hours, when the little girl was shut up in the library with Miss Manners, Duke was generally spending his time in the Lennox play-room, or entertaining his small friends in his own nursery.

He enjoyed this kind of thing very much himself, was a great favourite with his companions, and grew increasingly masterful, and wilful, as he felt his power over other boys, even those older than himself.

But Dolly did not enjoy the change at all. Duke grew to be so absorbed in his new play-mates and his boisterous games, that he seemed to care far less than heretofore for the society of his gentle little sister. He loved her dearly, of course, but his love was not of the unselfish kind that hers was, and she felt quite sure that her influence over him was growing less and less.

She had not much chance of regaining it, for now they were but little together, save in school hours and in the latter part of the afternoon when they often rode together. Dressing and going down to dessert occupied most of the evening, and that quiet little bit of time, when Duke was in bed and more inclined to listen to her than at any other moment, was now taken away beyond hope of recall.

So poor little Dolly found herself very lonely in this great house, amongst strangers: and but for the kindness of her new friend, she would often have been sadly desolate.

But perhaps it was partly this loneliness and sadness which made the child increasingly thoughtful, and prepared her heart to receive the lessons of comfort and peace after which she was searching in a blind kind of way.

Lady Temple approved of Miss Manners herself, and of her method of teaching, and the governess held a high place in her regard. Her father had been a clergyman, and in his lifetime well-known to the dowager, and therefore she gave a ready consent to Miss Manners' request to take Dolly home one Saturday to spend the afternoon with her.

It was a very happy visit for the little girl. Miss Manners had pretty rooms in a house not very far away, and they were full of all kinds of curious and interesting things; and there were beautiful books full of pictures, which Dolly was allowed to turn over to her heart's content—as she never could the grand-looking books on grandmother's table—and Miss Manners explained all about them, and told her wonderful stories about the plants and animals, and

Dolly was very much pleased and interested and enjoyed herself exceedingly.

And then by and by a dainty little tea was brought in, which they shared cosily together, Dolly losing her grave, reserved ways, and chattering merrily to her companion; and when the tea was over, as it was a beautiful warm evening, Miss Manners proposed that they should go out and sit in the garden where it was pleasant and shady, and where they could watch the beautiful sun go down behind the trees.

"And then," said Dolly, looking up half shyly, half wistfully, "we can have our talk."

"Yes, dear," answered Miss Manners gently. "I have been thinking a great deal about it."

"And I too," answered Dolly simply. "I am so glad grandmother let me come."

And then they went out together, and the hour that followed was one which the child never forgot so long as she lived.

Sitting upon Miss Manners' knee, and resting her head upon that kind shoulder, Dolly listened to the wonderful story—the old, old story, which never grows old—the story of the love of Christ, the story of His life and of His death, and of the undying love which will not leave His children comfortless, but will be their help and comfort, their strength and stay unto this life's end.

The story was not new to the child, indeed the most part was familiar enough, and yet it had never come home to her with the meaning and force that it did that day. It had never before brought the tears to her eyes, nor roused within her that sweet, deep feeling of love and gratitude toward the Heavenly Father which now filled all her heart.

No, when she had heard that story before, she had not known what it was to be lonely and troubled, she had been happy in the love of her earthly parents and in the home they had made for her, and so that other love, so far above theirs, had not been understood, because the need for it had not been felt.

But now all was changed. The child was pining for a great and all-satisfying love—a love which should bring with it rest and help and comfort—a love which, as she phrased it, should "help her to be good," and now she had found it.

Yes, it was all true, what she had dimly known and spoken of to Molly. There was a *something* in the word which was strong enough to turn sorrow into joy and anger into love. Dolly had believed this before, and now she knew it, and knew too what it was.

Goodness?—yes, goodness indeed; but not exactly the goodness she had thought. It was no goodness of man, or in man, that could bring about so great a change. It was the goodness of God—of the Son of God—His love and His goodness—which did it all. What man has to do is to trust that goodness and that love, and to try, however distantly, to follow in the footsteps of the Lord.

This was what Miss Manners taught, and this was what Dolly understood. It did not take her long to grasp the meaning of the beautiful thought. She had been pondering so earnestly about it for so many long days, that her mind was ready to grasp the truth, and she received it with the simplicity and confidence of childhood, which knows no doubts, is held back by no fears, and is ready to receive and believe all that is so good and so beautiful, feeling with the wonderful instinct of innocence that it must be true.

"Miss Manners," said Dolly, after a long pause, "I don't think I can ever feel really lonely or unhappy again."

"Dear child, I hope you will not need."

"I shall know that Jesus knows, and Jesus cares. And He will help me."

"Always, dearest."

"Will He help me to make peace?" asked the child wistfully.

"I feel sure He will do, dear."

"I think he must want me to," continued Dolly earnestly. "Didn't you say He called 'peace-makers' the children of God?"

"Yes, dear."

"I should like to be God's child," said little Dolly with sweet seriousness.

There was a little pause, then she added—

"And you said *loving* was the best way to do it, didn't you?"

"I think so, my child."

"I feel as though I could love everybody now," said Dolly, looking up with a kindling smile.

"And I feel quite sure that I can love grandmother."

"That is right, Dolly. That is what Jesus Christ wishes all His little ones to feel."

"Is it?" asked Dolly, still smiling, "that is very nice. And, Miss Manners, isn't it funny? I don't feel nearly so afraid of grandmother as I did. I feel as though I should not be too frightened to say something to her which I have wanted to say for a good while, only I have never dared. I think I shall say it to-night."

And Dolly kept her word.

When, after dessert that evening, the two children left the room as usual, Dolly turned back at the foot of the staircase, and bidding Duke go on alone, retraced her steps to the great, dimly-lighted dining-room.

Her heart beat rather fast when she stood beside her grandmother's chair, and saw those keen, cold eyes fixed intently upon her, with a look betokening something between surprise and displeasure; but she stood her ground bravely.

"What are you here for, Dorothy?"

"I came because I wanted to say something to you," began Dolly, her voice faltering a little, but gaining courage as she went on. "I want to tell you I am very sorry I was so naughty, and disobeyed you about going to see Duke in bed; and I came to ask, please will you forgive me?"

The great grey eyes were raised appealingly to the cold, impassive face.

"It was very inexcusable conduct on your part, Dorothy. I have been much displeased with you."

"I know, grandmother. I am very sorry. And please will you forgive me now?"

She had to wait several long seconds for the answer, but it came at last.

"Very well, Dorothy; I forgive you."

Dolly's face glowed and flushed with gratitude and pleasure. She raised herself on tip-toe, clasped her little hands upon Lady Temple's shoulder, and pressed her warm lips to the cold cheek.

"Thank you, dear grandmother," she said; and then, half afraid of her own boldness, she hurried out of the room without waiting for another word.

Duke was standing just outside the door.

"Why did you say you were sorry?" he asked. "I never would have asked *her* to forgive me anything. It was very silly of you, Dolly. Why did you?"

"I am sorry," Dolly answered softly, "and mamma would have liked me to say so, I know. And, Duke dear, I do so want us to try and be good."

"I don't care about being good," answered Duke. "Bruce and Edgar aren't good. I like to have fun. Good-night, Dolly. There's Lucy waiting for me."

He kissed her and ran away. He did not care to hear his sister's gentle pleading now. He thought it was manly to be independent, and to do as he chose.



Dolly sighed a little disappointed sigh, but nevertheless she went to bed with a lighter heart than she had ever done before since she came to this new home.

CHAPTER XIV,  
AN UNLOOKED-FOR CHANGE.

Three mornings later Dolly was awakened somewhat before the usual time, by the certainty that there was an unusual stir and bustle going on in the house that was generally so quiet and so still.

She sat up in bed to listen, and was quite certain she had made no mistake. There were footsteps hurrying to and fro, doors opened and shut in rapid succession, and she was almost sure that she heard a man's voice speaking in an authoritative way as though issuing orders.

Dolly wondered very much what could be going on to cause such a commotion, and by and by, overcome by curiosity, she slipped out of bed, put on her little pink dressing-gown, stole softly into the lobby, and peeped over the balustrade down into the great square well formed by the turns of the staircase.

The sounds reached her more distinctly now. She heard the voices of the maids talking in low tones together. They seemed to be standing not far from the door of her grandmother's room, and every now and then the door would open, and she would hear Parker's voice giving some order, which one of the others instantly flew to execute; and things were brought up the front staircase, which was by far the shorter way, to and from the kitchen; and altogether Dolly felt very much surprised and bewildered by what she saw.

But by and by Dr. Gordon came out of her grandmother's room, and then the child felt as though she understood everything. Her grandmother must be ill that must be the meaning of the strange commotion in the house, and Dr. Gordon had come to see her.

Dolly stole back to bed with a grave face and a troubled heart. She was very sorry grandmother was ill, very sorry. During the past two days, ever since she had screwed up her courage and had asked forgiveness for her fault, she had been conscious that some of the old dread with which she had regarded Lady Temple had vanished, and she almost fancied that the severe old lady had looked upon her a little less coldly, and spoken a little more kindly than before. Dolly could not be certain of this. It might be only that the newly-found love and happiness which filled her heart had taken away the fear, and made everything look brighter and more loving. Yet even the doubt was a pleasant one, and the child's heart had warmed towards the stately grandmother as once she had never

believed it could do. She felt grieved and anxious to think she was ill, and sat up in bed, waiting impatiently till some one should come to call her.

The someone was Lucy, not Parker, just as the child had expected, and she turned an anxious little face towards her.

"O Lucy—please tell me—what is the matter with grandmother?"

"Why, Miss Dorothy, what do you know about your grandmother?"

"I know she is ill, because Dr. Gordon is here. I heard his voice, and I went and looked over the balustrade. Please tell me what is the matter? Is she very ill?"

"I really don't know much about it, Miss Dorothy. She was took in the night, they think—it's a kind of a 'stroke' they call it—and Mrs. Parker found her quite changed this morning, not knowing anything about what had happened, and taking no notice of things. It gave her quite a scare; but Dr. Gordon came as quick as we could get him, and they say she's a little better now."

"But she isn't going to die, is she, Lucy?" asked the child in a bewildered way, for she had heard of people who had had a "stroke" and had died from it.

"Oh, lor! no, Miss Dorothy!" exclaimed Lucy hastily. "Whatever put that into your head?"

"I should be so sorry if grandmother died," said Dolly slowly. "Lucy, when I am dressed, do you think Dr. Gordon would let me see her?"

"Why no, Miss Dorothy; what an idea! Of course you can't see her. She couldn't bear a bit of noise. A sick-room ain't no place for children."

"I wouldn't make a noise," said the child gently. "I can be very quiet."

"Well, you can't go there anyway," answered Lucy with decision. "And I can't think what makes you want to, either."

"I am so sorry grandmother is ill," replied Dolly, simply.

"Are you fond of your grandmother, Miss Dorothy?" Lucy asked.

"Yes, Lucy. I think I am very fond of her."

"Well, I never!" exclaimed Lucy with a short laugh, but she did not explain the reason of her surprise, and she did not talk much more, as she had double work that morning to get both the children ready for breakfast.

(To be continued.)

Death.

Entered Into Rest.—After an illness, borne with much fortitude and faith, at the residence of Charles L. Beard, Woodstock, Ont., September, 16 1884, Flora Louisa, wife of George A. Smith, of the Canadian Bank of Commerce, Peterboro, Ont., and daughter of the late Henry Wyatt, of Hamilton, Ont.

BEST BAKING POWDER.

INTERESTING TESTS MADE BY THE GOVERNMENT CHEMIST.

Dr. Edward G. Love, the present Analytical Chemist for the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of Baking Powders.	Strength Cubic Inches Gas per each ounce of Powder
"Royal" (absolutely pure).....	127.4
"Patapsco" (alum powder).....	125.2*
"Rumford's" (phosphate) fresh.....	122.5*
"Rumford's" (phosphate) old.....	32.7*
"Hanford's None Such," fresh.....	121.6
"Hanford's None Such," old.....	84.35
"Redhead's".....	117.0
"Charm" (alum powder).....	116.9*
"Amazon" (alum powder).....	111.9*
"Cleveland's" (short weight $\frac{3}{4}$ oz.).....	110.8
"Sea Foam".....	107.9
"Czar".....	106.8
"Dr. Price's".....	102.6
"Snow Flake" (Groff's, St. Paul).....	101.88
"Lewis' Condensed.....	98.2
"Congress" yeast.....	97.5
"Pearl".....	93.2
"C. E. Andrews & Co.'s" (contains alum).....	78.17*
"Hecker's".....	92.5
"Gillet's".....	84.2
"Bulk".....	80.5

\* In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

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