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NOT SILENT THERE.

The following poem, by Rev. Ray Palmer, D.D., author of "My Faith Looks up to Thee," was written for Mr. Longfellow's birthday, 27th February:—

Say not the harp whose matchless string,
Divinely touched was wont to pour,
Like fragrance from the lips of spring,
Its sweet enchantment thrills, no more;
What though no more to mortal ears
Its chords—to sense all silent broken—
May kindle smiles, or melt to tears,
The wonted music left unspoken!

What though that heart which lately thrilled
Respective to each human woe,
Or waking joy, now ever stilled,
No more earth's sympathies can know;
That mortal heart may pulseless lie,
Lost the keen sense of life and beauty;
Yet, throb not in that breast on high
Immortal tides of love and duty?

Ah, that sweet soul that ne'er on earth
Could blend defilement with its strain,
From death, as by a nobler birth,
Woke to renew its songs again;
"Footsteps of Angels" here it knew;
Angelic voices seemed to greet;
Be sure that, freed, it Heavenward flew,
Raptured, Heaven's shining host to meet.

In the pure home of angels bright
All forms of spotless beauty glow;
All loveliest scenes afford delight
To sense more keen than mortals know;
And spirits vital, strong and free,
Still love, by stream and vale and mountain,
To warble noblest minstrelsy,
And drink at Truth's eternal fountain.

Know, that 'tis not on earth alone
That love and friendship wake the lyre,

And high, heroic deeds are done
Which gifted, tuneful souls inspire;
No! no! In Heaven all fittest themes
The eager soul to song attuning,
Stir harmonies that come like dreams,
And lift it to divine communing.

Ah yes! the heart that breathed but love,
'Mid earth's dark scenes of sin and wrong,
Pours yet its melodies above,
In joyous measures sweet and strong,
Where Right and Truth and Goodness reign,
With seraph choirs in concert blending,
That harp, returned, in faultless train
Swells Heaven's high chorus, never ending!

LIBERTY.

"If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36.

Our inherited and actual bondage has two sides, and there are two corresponding sides in the liberty wherewith Christ makes us free. The two sides of the spiritual slavery may be designated, Guilt on the conscience, and Rebellion in the will. These are distinct and yet united. They are wedded into one spirit, and become helpmeets to one another in offending God and destroying man. Guilt unforgiven on the conscience makes impossible a holy obedience in the life. While God's wrath lies on your soul, your life is not obedience to God's law. The greater the weight that lies on any object, the more difficult it is to move that object along the surface of the earth. If it is weighed heavily down it will not move easily forward; if you lift off its load you draw it easily after you. Like the relation between the perpendicular pressure of a weight and the difficulty of horizontal motion is the relation between guilt and rebellion. Sin, and the wrath which it deserves, constitute the dead weight which presses the spirit down; and the spirit so pressed cannot go forward in duty.

What we call conscience is a mysterious, tenderly susceptible instrument in the midst of a man's being, bringing the man and keeping him in close and conscious relation to the great white throne and the living God. Here on earth, at one extremity of the connected system, the needle quivers and beats quickly, significantly, terrifically. The still, small tick of that needle, moved by a touch in the unseen heaven, is more appalling to the man than the thunder over his head or the earthquake under his feet.

The pain is in practice deadened more or less by a hardening of the instrument, so that it loses a measure of its susceptibility; but mysterious beatings sometimes thrill through all the searings, and compel the prodigal to realize the presence of the living God. We sometimes speak of distance being destroyed by the telegraph.

A sovereign and his ambassador in a distant capital may whisper to each other across seas and continents as if they were separated only by a curtain drawn across the room. By the communication which is kept up between God's law and man's conscience the distance between heaven and earth is practically done away; and the criminal must rise up and lie down in the presence of his Judge. A man is compelled to eat and drink and speak under the eye of the King Eternal.

Am I free from condemnation? Then with a great price obtained I this freedom. I was not free-born, but redeemed from bondage by the precious blood of Christ.

In the department of life and conduct, also, there is a false freedom wherewith men delude themselves, and there is a real freedom which Christ bestows upon his own.

The essence of slavery, in as far as work is concerned, lies in the terror of the master, that sits like a heavy, cold, hard stone on the worker's heart. After the slave has spurred himself on to duty and accomplished his task, something still occurs to his memory that he ought to have done; he trembles lest he should be punished for the defect. "What lack I yet?" is the dreadful question to the worker who is striving with the load of unpardoned sin on his conscience—striving without love and reconciliation to fulfil all the law of God. There may be a good deal of work without reconciliation, but there is no liberty in it, and no love. The man is hunted forward in his toil by the lash of a master. Even to prayer the slave runs trembling, driven by the fear lest he be punished for not praying.

It is the heavy weight of sin not forgiven lying on the spirit and pressing it into the dust in dull despair—it is this burden that prevents the man from bounding forward fleetly, gladly, on the errands of his Lord.

Those who are strangers to the liberty of dear children often fall into great mistakes in regard to the obedience which true disciples render to their Lord. Here is a man who lives for present pleasure, and lives without God. He is good-hearted, in the ordinary acceptation of that word. He lays himself out for happiness, and he would like to see all his neighbors happy as well as himself. If he would not suffer much to promote the happiness of others, neither would he spontaneously do anything to injure them. As soon as one source of pleasure is exhausted, he puts his wit on the stretch to invent another. He denies himself nothing that is pleasant to his taste. Be it eating and drinking; be it luxury in things more elevated; be it the midnight dance or play—whatever pleases his palate he tastes in turn. He knows another man, a neighbor in residence or business, who denies himself all these indulgences, and prosecutes some difficult and disagreeable line of benevolence. The free liver looks on that neighbor and studies him, but cannot understand him. If the Christian were a morose and gloomy natured man, he thinks he could explain the reason of his conduct; but his character is precisely the reverse. He is diligent in business, cheerful in company, affectionate and sprightly at home, literary, it may be, or patriotic. With all this he lives strictly as a Christian. He never turns night into day in any species of revelry; he neither reads newspapers nor attends to business on the Lord's day. He refuses to associate with any who dishonor the name and day and word of God, however profitable the association might seem. The man of the world—called and counted free and easy, although he is neither free nor easy—wonders how his neighbor, being not a morose and gloomy but a cheerful man, can consent to lie under such grievous restraint; how he can deny himself so many liberties, and bind himself so steadily to a round of dull duties.

Thus one who has not entered into peace through the blood of Christ, having no experience of liberty, cannot understand liberty as enjoyed by another. He counts that it must be a dreadful dragging to follow the Christian life. It would be uphill work for himself, if he should attempt it; and he thinks

it must be uphill work for his neighbor too. In reasoning from the capacities and habits of his own physical frame to those of his neighbor's, he reaches a just conclusion; for in bodily constitution, notwithstanding minor differences, both are essentially the same. But in reasoning by analogy from his own spiritual state to that of his believing neighbor, he errs fatally; for the one is the old man while the other is the new: the one soul is in bondage; the other has been made free by the Son of God. The Christian obedience is not the dragging of a heavy weight over the rugged ground by the sheer force of fear; it is the easy, fleet movement of the cloud after its constituent waters have been set free from earth and raised to heaven;

"Thy people shall be willing in the day of thy power." A ship outward bound has struck on a sunken rock ere she has well cleared out of the harbour. There she lies in the water, a mile from the land, with the ocean all clear before her from that spot to her journey's end; but she moves not. What will make her move? The mechanical resources of our time could bring an enormous accumulation of force to bear upon her, but under all its pressure she will remain stationary. How then? Let the tide rise and the ship with it: now you may heave off your hawsers and send home your steamers. Hoist the sail, and the ship will herself move away like a bird on the wing.

Elevated by a winning from above, the soul courses over life with freedom. "I will run in the way of thy commandments, when thou hast enlarged my heart."

But there is no time to be lost. If that ship be not lifted up by the tide to-day, she may be broken to pieces by the waves to-morrow. Yield to the mighty but gentle upward drawing which God's mercy now exerts upon the world, like the sun-heat winning water from the sea, lest you should be obliged to yield to the tempest in which the wicked are driven away in their wickedness.—Rev. W. Arnot.

WALKING IN THE LIGHT.

An intrepid man of science wishes to ascend the hitherto inaccessible Alpine peak of the Weisshorn. He lies, over night, in one of the clefts of rock on the mountain side; the ascent is too dangerous to be attempted in the darkness. In the early dawn, as soon as the first rays of the coming sun steal up behind the summit of the Alphodel, he is on the move. In that light he sees light. With a clear view of the hazardous pathway before him he creeps across sharp knife-edges of snow and cliff, and up dizzy walls of rock, until he swings his little flag in triumph from the lofty peak.

In like manner an ancient psalmist and prophet, desiring to know many things hard to be discovered, exclaims: "O, God, in thy light shall we see light." The first thing to be done was to put himself into that great element of light which flows down from the infinite fount-head of truth. He recognized God. He looked Godward. He waited on him "more than they that watch for the morning." This life has too many mysteries, too many hard problems, too many precipices and pitfalls for any of us to venture through it by the sparks of our own kindling. Happy will it be for us if we determine to walk only and constantly in the light of the Lord.

The supreme value of the Bible consists in the fact that it is divine truth put into a portable shape. We can carry it with us and find there just what we need for every emergency. The author of the 119th Psalm, remembering how often he had threaded his way through the dark and narrow streets of the Holy City, exclaims: "Thy word is a lamp unto my feet, and a light unto my path." This is the unanswerable argument for the book which no scoffer can overthrow; this makes it inestimably precious to those who study it and go by it. It is the only guide-book given under heaven and known among men that is invariably safe to be followed and never misleads us; the only lamp that

I dare to carry with me when I enter the valley of the shadow of Death. To Coleridge's famous eulogy of the Word of God, "it is the book that always finds me," may be added that it is the only one which always finds for me the one safe, sure path through a life beset with perils. The people who commit the worst blunders and stumble oftenest in times of temptation are not the people who walk in the light of their Bibles.

But the supreme glory of the Bible is Christ Jesus. As the chief object of the Eddystone tower is to lift high that blazing Fresnel burner that flings its radiance over the stormy sea, so is it the chief purpose of the word to show us God in Christ. In the face of Jesus Christ we get the light of the knowledge of the glory of God. We can only see and comprehend God in the person of his Son; the "only begotten Son, he hath declared him." There was no presumption, therefore, in the persecuted peasant of Galilee, when he said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Reading about Jesus in my Bible is not enough. Admiring, reverencing his wonderful character is not enough. I need to have him "formed within me, the hope of glory." I must open my inmost soul to him—every door, every apartment—and let him fill me with himself if I want to be illuminated and purified. The whole man is full of light only when full of Christ. The faith that profits me is not an intellectual opinion or assent, it is the act of opening my whole nature to the Son of God so that He pours into me of His wisdom, His strength, His righteousness, His grace. There is a great temptation to us all to follow other people, to be carried by currents and fashions; a still worse temptation to be guided by the false principles of mere expediency instead of absolute right. These are all transient sparks, often delusive Jack-o'-lanterns. A genuine Christian may be, ought to be so possessed by the Lord Jesus Christ, that Christ shall shine within him and shine out of him. How else can we ever become "lights in the world" such as our Master has commanded us to be? When we surrender ourselves so completely to our Lord that His will is our will and His word is our law, and His spirit rules, and purifies, and elevates and sweetens ours, then we actually walk in the light of the Son of God.

Here is a good test of character. Our All-Wise Master said of certain persons that they would not come to the light lest their evil deeds be reprov'd. I suspect that this is one reason why many people draw away from Christ; even some who profess to be Christians dread too powerful and searching a discovery of their own secret sins. Their blemishes look too ugly; they feel about their own inward selves as the sluttish house-maid did about her cobwebbed and dusty parlor, when she said: "The room looked decent enough 'till the nasty light came into it." Never can we hope to mend faults till we discover them, however painful to pride and self-conceit. Never can we see faults and deceitful sins in their false disguises until we look honestly at ourselves in the light of Jesus Christ. A whitewashed character is not a clean character; a covered cancer is not a cured cancer; a soul that will not bear the scrutiny of Christ's sin-revealing truth in this world will certainly not bear the tremendous glare of the last great day. The real difference between an un-sanctified heart and the genuine, humble, docile disciple of Christ is that the one dreads the light and the other desires the light. "Ye were once darkness," said the great apostle to his brethren, "but are now light in the Lord. Walk as the children of light; for the fruit of the light is in all goodness and righteousness and truth."

The world has a right to expect a great many things from all of us who call ourselves Christians. It is the business of a Christian, not to smoke, but to shine. The dark-lantern religion that never makes itself visible to others will never guide you or me to Heaven. We ought to reflect our Saviour as light-givers. When Moses came down from the mount he brought God in his shining face. The

impressive Christians—the Wesleys, Paysons, Albert Barneses of the pulpit, the William E. Dodges and Theodore Frelinghuysens in commercial and civil life—have been men who made Jesus Christ visible to others. Sandy Hook lantern does not sound a gong; it shines. They that walk in the light of the Lord fling the rays of their influence; their example is even a richer gift than their gifts of money or kind deeds of charity.

The world has a right to expect a cheerful, contented spirit; yes, more than that—a courageous joy in the Lord from all of Christ's followers. We ought to live above the fog-belt. The higher up the holier, the higher up the happier. A churlish, croaking, gloomy professor of Gospel-religion is a living libel; he haunts society like a ghost. But there is One who says to us: "I am come that your joy may be full." Let us open our souls to Him, and our faces will shine; He can make even tears to sparkle; we shall carry sunshine into the darkest hours; we shall catch instalments of Heaven in advance. "Come ye and let us walk together in the light of the Lord."—Cuyler.

SUGGESTIONS.

1. Give work to those who are able rather than give them alms, is a rule that needs but statement, though worthy to be accepted as a primary law.
2. Give to them that need charity in the spirit of the Divine Benefactor, whose gifts enrich the hearts of the deserving more than their stores.
3. Encourage the poor to be givers, and help them to learn that to give is more blessed than to receive.
4. Encourage the poor to save something for coming winters, emergencies, and age.
5. Teach the poor how to make the most of small means—to select and purchase wisely, to make up and cook skillfully, and to keep themselves and their homes neat and tasteful.
6. Encourage the poor to aspire to better things, and multiply and make the most of well-conducted agencies for helping them to improve their condition and that of their children.
7. But to protect the victims of strong drink against the temptation, we must also help them to arm themselves against its power—to overcome their morbid appetite. To do this we have need to broaden our platform to the Gospel rule of temperance in the proper use of every blessing, and the due restraint of every passion. We must go to the sources of the unnatural craving for stimulants consequent upon the vicious habits of living that prevail especially among the poor, and lead them in the great reform of temperance in all things. Of course we must at the same time point them to the great Helper in whose strength alone may they hope to stand.
8. We should give to our poor brethren in our own lives a Christian example of industry, patience, uprightness, and frugality.

Missionary.

MEDICAL MISSIONS.

An important meeting of medical students, representing the various hospitals in the metropolis, in furtherance of the object of the Medical Mission Association, was recently held at the Mildmay Conference Hall; much earnestness characterized the proceedings. Prayer having been offered by Rev. J. Wilkinson,

Dr. S. O. HABERSON, who presided, pointed out that in engaging in this great work of preaching the Gospel, medical men were but following in the footsteps of Christ, the Great Physician, who also gave this command to his followers: "Go into all the world and preach the Gospel to every creature." Very slow had his people been in obeying that command. But what opportunities and facilities had the earnest Christian doctor for such work amongst

the one adv who disj the the a di joy the Chi beer pati the how Of what the l ed in serv fic at cal k amor lieve In C ful fe then servi Dr Japa affir oppo than had b who 3200 of 500 previ Missi first y and t sixty ber of man c ble, a ceiver But J labour Govern cine, towns take c were t but lit the va counti Dr. to be c Each read t tance theret that m was no but he nity fo Rev consid men in glory t for the body b in joy ing in t Word would also b ledge c plished Word hands, it taug He how he a large

the heathen! Having opened his dispensary, one or another would come for medicine or advice, and when people were suffering, or when relieved from pain, they were often more disposed than at any other time to listen to the Gospel. Medical men knew something of the pleasure of seeing a patient rallying from a disease, but what was this compared to the joy of bringing men to Christ? Recently, over the mantelpiece of a medical friend he saw a Chinese inscription, and ascertained that it had been presented to his friend by some Chinese patients, who, in their address, spoke of him as the restorer of spring to them. This proved how grateful these people were for such relief. Of course, self-denial must be practised, but what was this to the joy of years of service for the Master, and the reward He will give at the last. Many of the noblest and most talented in their profession have thus gone forth to serve the Master, willingly laying their scientific attainments at His feet. Dr. Moffat's medical knowledge helped him greatly in his work among Hottentots and Becuanas. He believed God's blessing would rest on their work. In China and India and Japan the same grateful feeling was manifested, and he hoped many then present would devote their energies to the service of Christ in this and other lands.

Dr. PALIN, who has lately returned from Japan, gave a statement of work done there, affirming that a young medical man had far better opportunities for gaining experience abroad than at home. In the mission with which he had been connected, the total number of patients who attended during nine months last year was 3200; during the last twelve months a profit of 500 gen (nearly a dollar) was realized, in the previous year 1000, this sum being used for Mission work, and for building a chapel. The first year was spent in learning the language, and the second there were between fifty and sixty patients; but he had had the large number of 500 in one year—quite as many as one man could attend to. The Japanese, if possible, always made a return for the benefits received, and disliked to be treated gratuitously. But Japan was not so good a field for such labour as China, for in the former country the Government encouraged the practice of medicine, and established hospitals in the principal towns, appointing in most cases a foreigner to take charge of them. China, India, and Africa were the great fields for Medical Mission work, but little effort being put forth for alleviating the vast amount of suffering endured in these countries.

Dr. Palin went on to speak of various rules to be observed in the conduct of such a Mission. Each day a portion of God's Word should be read to the patients, some of whom came a distance of 300 or 400 miles, and it was impossible therefore to estimate the amount of the good that might thus be done. A medical missionary was not a kind of officer attached to a Mission; but he should be eager to embrace any opportunity for setting forth Christ to his patients.

Rev. J. HUDSON TAYLOR said the point for consideration was how could they as Christian men invest their talents so as to bring the fullest glory to God and benefit most their fellow-men; for their desire must be not only to benefit the body but that immortal principle within, which, in joy or misery, must live on for ever. Believing in the plenary inspiration of the Bible as the Word of God, they should study that as they would their professional text-books, but it must also be remembered that a theoretical knowledge of anatomy would never make an accomplished surgeon, and it was necessary, if the Word of God was to be as a sharp sword in their hands, that they must put in practice the lessons it taught them.

He then gave a very interesting account of how he came to undertake the management of a large hospital in Ningpo. The question was

suddenly put to him, the doctor in charge being obliged to leave for England. "Will you take charge of this hospital?" He had previously done some Medical Mission work, but this was a great responsibility, especially as there were no funds, and it would be four months at least before any help could reach him from England. On the other hand, there were the patients to be considered, and the bad effect which the closing of a large hospital would have on the cause of the Gospel. After a week's prayer on the subject, therefore, he decided to undertake the work, but as there were no funds available, he felt constrained to dismiss the paid assistants, their places, however, being filled by members of the native church, who freely offered their services when the matter was laid before them. The average number of patients was 70 to 120 a day, besides in-patients, and several surgical operations he had to carry out alone—he never entrusted chloroform to the natives—were very successful; and God was pleased to restore many patients of whose restoration there was no human hope. Every morning they prayed for funds, and what was the joy of his native assistants when, one morning, he received from a Christian merchant in Liverpool a letter enclosing a sum equal to about £50 for any work to which he might wish to apply it. The effect on the stolid men was marvellous; they were convinced that God had sent this provision for them; they rushed into the wards and told the patients, saying, "None of the gods you serve send you money like Mr. Taylor's God does!" Their faith, too, was contagious, and the joy in the wards was very great. This proved whether the Book was to be trusted or not. For thirty-five years he had believed in the Bible; by God's help he had lived on it; it had never disappointed him. What joy it was to trust God fully; there was nothing like yielding everything into his hands, resting in his promises. The more they trusted God the more successful they would be in their earthly calling. For the good of humanity, and from love to God, they should go forth to these lands, where there was so much need of their services; if they went in God's strength they would have reward indeed.

British & Foreign News.

ENGLAND.

WYCLIFFE ANNIVERSARY.—It is intended to commemorate the five hundredth anniversary of the death of John Wycliffe, by the erection at Lutterworth of a monument to his memory, for which a site has been secured.

On Monday, Feb. 18, the Bishop of Rochester, whose sympathy with the Moody and Sankey movement has been so earnestly expressed, visited their hall in New-cross-road, and took deep interest in the proceedings. The Earl of Redesdale was also present on the same occasion.

BISHOPS IN THE LORDS.—Mr. Willis, Q.C., has given notice of the following Motion, which is said to be an exact transcript of the Motion laid before the Long Parliament, on March 20th, 1641:—"That the legislative powers of Bishops in the House of Peers in Parliament is prejudicial to their spiritual functions, injurious to the commonwealth, and fit to be taken away by Bill." The Hon. Member secured March 21st for bringing on his Motion.

The Rev. Canon Taylor, speaking at a meeting of the Liverpool branch of the Prayer Book Revision Society recently, said, and declared that he said it "deliberately," that in his ecclesiastical appointments, episcopal, diaconal, and canonical, the Premier had done more to Romanise the Church of England and to discourage Protestantism than any man since the time of Archbishop Laud. The men Mr. Gladstone had appointed, with few exceptions, had not been of an evangelical character, but either openly ritualistic or in deep sympathy with ritualism, or at least prepared to

tolerate ritualism—i.e., Romanism—in the National Church.

The facts that several female children have lately died of undue pressure on the brain, through overwork prescribed by Board Schools, and that last week a boy committed suicide because of inability to pass a coming examination, have impelled several statesmen to demand a Government enquiry into the injurious system of cramming.

Speaking the other day, at Liverpool, the Duke of Albany urged the superior importance of cookery classes, to smatterings of useless knowledge in the most ragged schools and the most wretched quarters. These lessons, said H. R. H., show that with the coarsest material and the cheapest apparatus, a neat, clean and thrifty manager may set before a hungry man a meal which he may eat with pleasure and with no need to resort to the public house to wash down an indigestible mess.

The Archbishop of York has decided on dividing the present archdeaconry of York by creating an archdeaconry of Sheffield, which will include the rural deaneries of Sheffield, Rotherham, Ecclesfield, and Wath. The first Archdeacon, it is understood, will be the Rev. Canon Blakeney, D.D., vicar and rural dean of Sheffield. The new archdeaconry will consist of four deaneries, 100 benefices, and a population of over 400,000.

The attention of the Wesleyan Methodists has been called to a startling fact by a pamphlet written by the Rev. Joseph Bush, and entitled "How to Keep our Members." He says, "During the last six years the Lord added to the Methodist Church daily 131, and there left us daily 105. And we ask, Were not ten cleansed; where are the eight?" Mr. Bush makes some practical suggestions on the subject, and especially enforces the need of care and order in dealing with the class-members.

The correspondence which has passed between the Church Association and the Bishop of London in reference to the confessional at St. Peter's, London Docks, and the general licence to officiate given to Mr. Mackonochie after he had been deprived by the judgment of the court, does not set the Bishop in a very enviable light. He appears to be willing to aid and abet illegal practices as far as he safely can, and turns rather ill-temperedly on those who ask an explanation of his conduct. The course of action pursued by the Bishop of Manchester in the Miles Platting case contrasts very favorably with that of his Lordship of London.

We glean the following significant announcement from the *Church Review*:—Some of our South London readers may like to know, for the benefit of their families, that in future there is at Christ Church, Clapham, mass for children twice every week, on Thursdays at nine o'clock, on Sundays at a quarter to ten—both at the Altar of our Lady. The manual used is "The Children's Bread." Matins follows on Sundays at half-past ten, the high mass being sung at eleven o'clock. The use of the sacring-bell has been lately revived at this church. Such facts, so far as they are intelligible, are curiously suggestive of the rapid Romanward movement of those who, in favour of sacramentarianism and priestism, have forsaken the simplicity of the Gospel.

Mr. Booth's latest freak is more than usually absurd. He has ordered that at half-past twelve every day every "Salvation soldier" is to make the sign of the latter S as evidence that he is saved. The literalism and ritualism of this fantastic movement have never been more strikingly manifested. That such things should be possible among people who claim to be Protestant and Evangelical is one of the saddest facts in the religious history of our time. Does any sane man believe that making the sign of S is any evidence of having been saved? Verily we seem to have here a fulfilment of the prediction that "they shall be turned into fables." But if S stands for salvation, as the children would say, it stands for something else too, and probably all sober-minded people, when they see this magical sign being made as the Papist makes his cross, will conclude that the people who act thus, even if they be saved, are also silly.—*Christian Commonwealth*.

THE FATTED CALVES.—This is only half the super-scription. We did not like to write it all at once. To quote it *in toto* it is, as it appears in capitals in the *Church Times*, "THE FATTED CALVES OF THE CHURCH OF ENGLAND." The Churchman who wrote this must have come fresh from an agricultural show. His object is to make a loving exhibition (to ridicule and derision)

of the whole of his brethren in his own Church who still persist in Protestantism. He is indignant at the thought of their pampering in the past, and he calls them a "breed of clergymen," who have established that "nice little seminary at Holy Islington" for propagating that breed. Well, we have had many kindly and respectful thoughts and wishes concerning the Evangelical (Church Missionary Society) College at Islington. We shall try to cherish these conceptions still, and to forget that the institution flourishing there is only reviled by some Churchmen as a stall filled with young fattened calves of the Episcopacy.—*Christian Commonwealth.*

The *Church Missionary Intelligencer* for March has the following:—The Bishop of Athabasca has for some time been desirous of having his huge diocese divided, by giving to a new bishop the southern or south-western portion, especially in view of the probable early immigration of settlers into the Peace River district, where farming is practicable. The scheme was matured at the meeting of the Synod of the Province of Rupertsland last summer. The Archbishop of Canterbury has been requested to appoint the first bishop, and on the recommendation of the Bishop of Rupertsland, and with the cordial approval of the Society, he has nominated our excellent missionary at St. Andrew's, Red River, the Rev. Richard Young, B.A. Mr. Young was formerly C.M.S. Association Secretary in Yorkshire, and went out to Rupertsland in 1875. Bishop Bompas has all along hoped that he might be chosen to go northward, and will rejoice to hear that his desire is about to be fulfilled. It is a real sacrifice for Mr. Young to leave the civilized neighbourhood of Winnipeg, and go forth into one of the remotest of colonial dioceses. The episcopal stipend is for the present to be paid by the Church Missionary Society.

SCOTLAND.

The Episcopal Bishop of Argyle, who before his promotion was an advanced Ritualist, has come before the public in a rather peculiar way. During a recent visit to Jerusalem he celebrated the Communion at the Holy Sepulchre. The priests there took him to be a Roman Catholic from his dress and practices, allowed him to say "Mass" at Calvary, and presented him with the candles. This procedure by a clergyman would be improper, but what when done by a bishop?

Professor Candlish in his third Cunningham lecture dealt with "The Kingdom of God in Christ's Teaching." When Christ commenced His public activity by proclaiming the Kingdom of God to be at hand, He was not, Professor Candlish pointed out, introducing a new idea, but was announcing the advent of what had long been expected—the blessed time foretold by the prophets, when God would deliver and reign over His people in righteousness and person. His teaching of the nature of the Kingdom of God, however, differed from that current at the time, by its blessings being represented as not external but spiritual, as was implied in His discourse at Nazareth, and in the beatitudes and other sayings. While the Scribes regarded observance of the law as the condition of entering the Kingdom of God, Christ received sinners if they only repented and believed in Him: and He also represented the Kingdom in His parable as a living thing, working from within, and assuming different forms at different stages of its growth. Christ realized the idea of a theocratic king as being perfectly at one with God and with His brethren. The representation that He thus gave of Himself harmonised with His teaching that the Kingdom of God was in its nature a spiritual dominion over the hearts of men, and in its character a fulfilment of that righteousness which consisted in supreme love of God as our Father, and equal love of men as His brethren.

UNITED STATES.

The Creed or Statement of Doctrine recently set forth by a commission of distinguished divines representing the Congregationalists of the United States, has deservedly attracted much attention. We therefore give it *in extenso* :—

"I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

"And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made.

"And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who, together with the Father and Son, is worshipped and glorified.

"II. We believe that the providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

"III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

"IV. We believe that God would have all men return to Him; that to this end He has made Himself known, not only through the works of Nature, the course of His Providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and, above all, when the fullness of time was come, through Jesus Christ, His Son.

"V. We believe that the scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

"VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son; who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

"VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, He carries forward His work of saving men; that He sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

"VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believers hope of continuance in such a life is in the preserving grace of God.

"IX. We believe that Jesus Christ came to establish among men the Kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to Him all have immediate access without mediatorial or priestly intervention.

"X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for himself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

"XI. We believe in the observance of the Lord's day, as a day of Holy rest and worship; in the ministry of the word; and in the two sacraments, which Christ has appointed for His Church; Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of His atoning death, a seal of its efficacy, and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself.

"XII. We believe in the ultimate prevalence of the Kingdom of Christ over all the earth; in the glorious appearing of the great God and Saviour Jesus Christ in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life."

Julius N. Seelye, D.D., Charles M. Mead, D.D., Henry M. Dexter, D.D., Alexander McKenzie, D.D., Jas. Gibson Johnson, D.D., George P. Fisher, D.D., George L. Walker, D.D., George T. Ladd, D.D., Samuel P. Leeds, D.D., David B. Coe, D.D., William M. Taylor, D.D., Lyman Abbott, D.D., Augustus F. Beard, D.D., William W. Patton, D.D., James H.

Fairchild, D.D., Israel W. Andrews, D.D., Zachary Eddy, D.D., James T. Hyde, D.D., Alden B. Robbins, D.D., Constance L. Goodell, D.D., Richard Cordley, D.D., George Moar, D.D.

FOREIGN.

A Universal Conference of Young Men's Christian Associations is to be held at Berlin in August.

The Pope, by a brief, has added to the litanies of the Virgin this invocation, "Queen of the Most Holy Rosary, pray for us."

Upon the occasion of the second centenary of the Revocation of the Edict of Nantes, the descendants of the French Protestants who fled eastward beneath the protectorate of the Elector of Brandenburg, have collected the history of their families, now numbering 250. They are settled in Berlin, and the book produced is an interesting contribution to Huguenot history.

The agents of the Paris Committee of Evangelization are making tours in the department of La Manche, which is almost entirely Catholic, for the purpose of introducing the Gospel to the people. The method adopted has been to give a lecture upon some one of the French Protestant martyrs. By so doing, good audiences are gathered and interested.

A law was passed in Cuba in 1868, providing for the gradual abolition of slavery in that island in twenty years. It seems likely that this desirable object will be gained even before that term expires. There were in 1868, 385,355 slaves, now the number is reduced to 99,556, mostly made up of such as are old and unprofitable, so that the slave system is really dying out. The general expectation in Cuba is said to be that this year will see its complete extinction.

The present Pope has created four Archbishops, elevated two Episcopal into Archiepiscopal sees, erected twenty Bishoprics and eighteen Vicariates Apostolic, raised two Prefectures into Vicariates, and added six new Prefectures Apostolic. The present number of cardinals is 70; there are 12 patriarchs, 174 archbishops, 713 bishops. Thirteen cardinalates are vacant.

Professor Geymonat, of Florence, has published a pamphlet urging the increased unity of Protestant churches in Italy. He proposes the adoption by them all of a general title, such as "Italian Evangelical Church," and the acceptance of a consensus of six articles of faith, as embracing a true evangelical creed. The spectacle of such a union would indeed be refreshing to look upon, although scarcely likely, we fear, to be realised, simple and practicable as the plan would appear to be to an unprejudiced mind. Happy would it be for the true welfare of the Church and the world, if in every land the followers of Christ could be thus enrolled under one banner.

In France, the powerful atheistic current, set going by the legislature, is carrying all before it in educational affairs. Paul Bert, the Minister of Education, has decisively settled the question of totally secular education, excluding, by a vote of the majority in the Corps Legislatif, all religious teaching from the schools. This, however, must be regarded not as a calamity, but even as an advantage, for, in France, the contest has been for religious teaching of the most banefully superstitious kind, *i.e.*, not the religious teaching of the Bible, but of the Popish priests.

Writing from Rome a correspondent calls attention to an interesting fact:—"Another 'sign of the times' is a very interesting leading article that appeared in the *Riforma* on Christmas Day, entitled '*Il mio Regno non è di questo mondo*,' (My kingdom is not of this world), showing how the Papacy is an absolute contradiction of the principles of Christianity; how, if our Lord could be born again in this world, the Papacy, instituted as it is, would be His foremost persecutor; and when Christianity, or rather the spirit of it, becomes universal, then the reign will be, not of the Pope, but of Christ Himself. This article is remarkable as coming from a political paper which seldom expresses any religious opinions." It is becoming more and more evident that in Italy, Spain, and other lands men are shaking themselves free from the ecclesiastical bondage under which they long have groaned but what is to take its place? If the change be merely from erroneous belief to no-belief the benefit is doubtful. In such lands and in such a crisis it is more than ever pressing that every endeavour be put forth to make known the True Light which has come into the world, "In Him was life, and the life was the light of men."—*The Christian.*

Home News.

DIOCESE OF TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending March 20th 1884 :

MISSION FUND.—*January Collection*—Brighton, \$1.37; Cameron, St. John's, \$1.30; St. Thomas', 65 cents; St. George's, 48 cents; Head Lake, 30 cents; Coboconk, 23 cents; St. Luke's, Ashburnham, \$3.00; St. Thomas, Shanty Bay, \$4.12; Alliston, \$2.15. *July Collection*—St. Matthew's, Riverside, \$2.49; St. John's, Toronto, \$10.00. *Thanksgiving Collection*—St. Luke's, Ashburnham, \$7.53; St. Thomas, Shanty Bay, \$4.38. *Missionary Meeting*—St. Luke's, Ashburnham, \$9.22; York Mills, \$4.71.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*—St. Luke's, Toronto, \$17.80; Etobioke, St. George's, \$8.90; Christ Church, \$7.00; St. Thomas', Cavan, \$5.65. *Mission Boxes*—St. Paul's, Lindsay, \$11.50.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—St. Luke's, Ashburnham, \$20.00; St. Matthew's, Riverside, \$2.59. *Annual payments*—Rev. John Langtry, \$7.20.

ALGOMA FUND.—*Day of Intercession Collection*—St. James' Cathedral, Toronto, \$60.00; Brighton, \$1.25.

FOREIGN MISSION FUND.—*Epiphany Appeal*—St. Luke's, Ashburnham, \$3.00.

The Rev. Mr. Body, Provost of Trinity College, sailed for England yesterday. He is making the voyage on account of his health.

Dr. Wilson, President of University College, has addressed a letter to the Minister of Education, in which, while he declares himself strongly in favour of the provision for ladies of the facilities and opportunities for "higher education" and University training, he clearly and temperately states his objections to "co-education."

We have been requested to insert the following, to which the attention of all the members of the Church is invited :—

STATEMENT.

The Committee appointed to solicit funds for the purchase of a SEE HOUSE, desire to inform the members of the Church throughout the Diocese that the sum of \$12,000 has been promised in the City of Toronto towards that object. From some few of the City Parishes no return whatever has been received; but it is hoped they will yet assist in this necessary work.

It is to be observed, however, that a considerable portion of the above named sum of \$12,000 has been promised on condition of \$15,000 being raised, in order that a substantial well-built house, sufficiently large, standing in a good neighbourhood and on a fair-sized lot, might be secured; and form, for many years to come, a residence suitable to the position and dignity of the Bishop of a large and wealthy Diocese, such as that of Toronto. Until, therefore, this latter sum is realized, the Committee will, as respects many of the Subscribers, be unable, under the terms, to claim the fulfilment of their promises.

Of the \$3,000 still lacking, the Committee hope to obtain the greater portion in the City of Toronto, but see no prospect of procuring the whole: failing which, the great exertions used to bring matters to the present point will be lost, and the whole scheme will fall to the ground.

As the propriety of securing a fit Episcopal Residence has been repeatedly and unanimously acknowledged by the Diocese through their Representatives in the Synod, who authorized this Committee to appeal to the Diocese at large, it seems to be their duty at this crisis, to invoke the good feeling and liberality of their fellow-Churchmen throughout the Diocese, and ask them to help in raising the money still required.

There can be no question that if a united effort is made by the eighty-two Parishes outside the City of Toronto, a satisfactory result may be attained.

As it is the duty of each Parish to provide if possible a Parsonage for their Minister, so it seems to be the duty of the Diocese as a whole to provide if possible a suitable See House for their Bishop; especially when, as in the case of Toronto, the Episcopal stipend, considerably reduced at the late Bishop's death, is confessedly inadequate to meet the many demands made upon one occupying that high position.

The Synod having recognized this want, and undertaken to supply it, a proper consideration not only for the dignity and comfort of the Bishop, but also for the good faith and credit of the whole Church, de-

mands a vigorous and united effort, so that a record of which we need not be ashamed may be presented at the approaching Session.

As a guide to the amount required to be raised in order to attain the desired object, the Committee have ventured to suggest a minimum sum for each Parish, on a scale which they believe will not be burdensome to any; and they have every confidence that throughout the Diocese there will be a ready response to their appeal, so that this necessary work may be brought to a satisfactory and speedy termination.

On behalf of the Committee,
A. H. CAMPBELL, *Chairman*.
JOHN PEARSON, *Secretary*.

March 20, 1884.

WYEBRIDGE.—A Mission will be held, God willing, in the Church of the Good Shepherd for our work beginning March 30, at which several clergymen have promised their assistance. The prayers of all God's children are earnestly asked for a blessing upon the work, that the Holy Spirit may work mightily in our midst to the saving of souls.

DIOCESE OF NIAGARA.

A meeting of the Executive Committee of the Diocese was held last week. There were present Rev. Canons Reid, Curran, Caswell, Dr. Mockridge, Rev. J. Fessenden and Messrs. Mason and Pettit. A memorial was read from the teachers of one of the counties asking the Synod at its next meeting to memorialize the Board of Education to have a text book compiled on "Christian Evidences." Application was made from the wardens of the church at Stuartstown to sell a portion of property, the price of which was to go towards a new building. This was granted. The date of the next Synod was fixed for May 28th. All diocesan apportionments are to be sent in to the Treasurer before April 10th.

DIOCESE OF HURON.

LUCAN.—On Tuesday, the 18th inst., the Bishop of Huron, assisted by the Venerable Archdeacon Marsh, and the Rector, the Rev. T. W. Magahy, held confirmation in Holy Trinity Church, Lucan, when one hundred and six candidates received the rite of confirmation in the presence of a congregation of upwards of five hundred. The services, which lasted four hours, will never be forgotten. Great praise is due to the Rector, the Rev. T. W. Magahy, in preparing such a large class for confirmation. Immediately after the close of the service the congregation adjourned to the Town Hall, where the following address was presented to the Bishop, to which he made a suitable reply :

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

RIGHT REV. AND DEAR SIR,—We, the wardens, delegates, and members of Holy Trinity Church, Lucan, gladly take this our first opportunity to tender to your Lordship our cordial and hearty welcome on this the first occasion of your visiting us in the capacity of Bishop of this important Diocese, and bid you and Mrs. Baldwin a sincere welcome.

We hope and pray that your Lordship may be long spared to preside over this Diocese as chief shepherd, and that our beloved church under your leadership may, with God's blessing, grow daily in spiritual strength, and that wherever you go you may find in the hearts of the people that love and esteem which we now desire to express towards you and Mrs. Baldwin. With this assurance of our loyalty to our beloved Church, and our devotion to your lordship, we earnestly pray that your labors in the future may be crowned with yet more abundant blessings than in the past.

Signed on behalf of Holy Trinity congregation, Lucan,

REV. T. W. MAGAHY, Incumbent.
W. E. STANLEY, } Wardens,
JOHN FOX, }
B. STANLEY, } Delegates.
R. FOX, }

Lucan, March 18th, 1884.

GALT.—The Bishop of Huron visited Galt on Friday last and held service in Trinity Church, and afterwards attended a reception tendered him and Mrs. Baldwin in the Town Hall. On Saturday the Bishop consecrated the churchyard and addressed a temperance meeting before leaving for Toronto en route for Montreal.

NORWICH.—The Annual Missionary services of Trinity Church being held on Sunday, March 16: the sermons were preached by Rev. Braddin Hamilton,

B.A., of Eastwood, who discussed the missionary cause, its requirements, and its claims in his usual eloquent and forcible manner. He spoke of the great injustice of wealthy parishes receiving aid from the Mission Fund, taking the "poor man's pennies" to pay their clergymen when they were able to do it themselves. The attendance both morning and evening was large, the collections nearly doubling any previous year.

DIOCESE OF ONTARIO.

A meeting of the board of management of the Domestic and Foreign Missionary Society was held on the 19th inst. at Kingston. The following members were in attendance :—The Bishops of Ontario and Toronto, Canon Dumoulin, Toronto; Rev. W. F. Campbell, Toronto; Rev. F. W. Kirkpatrick, Kingston; R. T. Walker, Kingston; A. H. Campbell, Toronto; L. H. Davidson, Montreal; J. J. Mason, Hamilton; Rev. J. D. Cayley, Toronto; E. B. Reed, London; J. Runolds, Brockville. The Bishop of Toronto took the chair. After reading the reports of the Treasurer, Mr. Thos. White, and of the Secretary, Rev. W. F. Campbell, the draft of the Ascension-tide appeal, prepared by the committee appointed at the last meeting, was adopted. At the afternoon session the report of the Secretary was presented, showing a return from the diocese to which the Epiphany appeal was made to the amount of \$4,362.96, for Foreign Missions. After a long discussion on the division of the funds of the society, the following resolution was carried :—"That until otherwise ordered by the Board the moneys at the credit of Domestic Missions be divided in proportion to the sums called for in the appeal of this Board for missions adopted at the last meeting, namely, Algoma, \$8,600; Rupert's Land, \$6,000; Saskatchewan, \$6,000; Moosenee, \$3,000; Assiniboia, \$4,200; Arthabasca, \$3,200; and that in such divisions any sums appropriated by the donors to particular dioceses shall be taken into account, so that as nearly as possible the result will be a distribution for the financial year based upon the principle herein set forth, and that as often as the sum of \$500 is in the Treasurer's hands at the credit of Domestic Missions, unappropriated by the donors, he shall divide and pay over the same." A resolution was then carried recognizing the great obligation of the Church in Canada to the Society for the Propagation of the Gospel: after which Mr. J. J. Mason was elected Treasurer of the Board in place of Mr. Thos. White, whose resignation was deeply regretted. The date of the September meeting is to be decided by the Bishop of Ontario.

KINGSTON.—A missionary meeting was held in St. George's Hall after the meeting of the board of management of the D. F. M. S., at which the Bishop of Toronto delivered an able address on mission work. He considered that the formation of the Missionary Board was a proof that the English Church in Canada had attained her majority. The church would now rank among the aggressive missionary churches. Rev. Mr. Campbell pointed out that the Canadian church was by no means commencing missionary work, for she had done a great deal of it, and at the conclusion of an eloquent address showed the necessity of Christianity keeping pace with the march of civilization into the wilderness of the North West. After speeches from Mr. Davidson, and Mr. Reed, secretary of the diocese of Huron, Mr. A. H. Campbell made an earnest appeal for the Diocese of Algoma. He trusted that the Widows' and Orphans' Fund which it was proposed to start would be liberally subscribed to, so that the great disadvantage that the clergy labored under would be removed. After a liberal collection was taken up, Bishop Lewis announced that this year \$31,000 were wanted for Domestic Missions, to be distributed as follows: Algoma, \$8,600; Rupertsland, \$6,000; Saskatchewan \$6,000, Assiniboia, \$4,200, Arthabasca \$3,200, Moosenee \$3,000. The meeting closed with the benediction by Bishop Lewis.

BROCKVILLE.—We are glad to learn that a mission has been organized in connection with the two Episcopal churches in this city. At St. Peter's it will be conducted by the Rev. T. A. Haslam and the Rector, Canon Mulock, and at Trinity Church by the Incumbent, Rev. E. P. Crawford. The services begin March 29th, and close April 6th. The prayers of our readers are desired for a blessing upon the work.

A party of boys sail from Glasgow by "Hibernia" via Halifax, on Monday the 28th inst., destined for Marchmont Home, Bellville. These lads have been for some time in training in Mr. Quarrier's excellent Orphans' Homes, Bridge-of-Weir, and supply a want among our farming population. All applications ac-

accompanied by minister's reference to be sent to Miss Bilborough, Marchmont Home, Belleville.

DIOCESE OF MONTREAL.

The Bishop consecrated the new chancel which has lately been added to St. Stephen's Church, Lachine, on Sunday, the 23rd inst., and also held a confirmation there.

A large number of people beside the congregation of Christ Church Cathedral were heartily glad to welcome the Bishop of Huron on his return to the city this week. He will remain four Sundays, and doubtless large congregations will avail themselves of these opportunities of hearing his voice again proclaiming, with his wonted fervor and vigor, the truth as it is in Christ.

A meeting of the city clergy was convened by the Bishop in the Synod Hall on Monday morning, the 17th inst., to hear the report of the city missionary, the Rev. H. J. Evans. A circular has been issued to the clergy of the Diocese requesting them to communicate to the city missionary the names of people who may have left their country parishes and come to reside in the city, with a view of obtaining employment as clerks, servants, etc., so that they may be looked after. The city missionary has already visited a number of such cases, and brought them to the notice of the clergyman in whose parish they may now be living, so that their spiritual wants may be supplied.

The services held by Mr. Evans in the suburbs are well attended. Sunday Schools are being formed, and much aid in this work is given by Christ Church Cathedral Young Men's Christian Association. The Fitte family, whose narrow escape from death by starvation has lately excited so much interest in the daily papers, have also been visited by Mr. Evans, and arrangements made for their removal from the Notre Dame Hospital to the convalescent ward of the Ladies' Benevolent Institution, as soon as they are sufficiently recovered.

The inaugural lecture on Ecclesiastical Law was delivered in the Diocesan Theological College on Thursday, the 13th inst., by Leo H. Davidson, Esq. Mr. Davidson's absence in Kingston prevented the delivery of the second lecture of the course on Thursday last.

At the request of the students of the Diocesan Theological College and others, the Principal, the Rev. Canon Henderson, delivered a lecture a short time since on Eternal Punishment, being a reply to Archdeacon Farrar's excursus on "Eternal Hope." At the close of the lecture Canon Henderson was requested to permit it to be published, and it has just been issued from the press in pamphlet form. The following is a synopsis of its contents:

1. To point out what the Church of England teaches on the subject.
2. To state the various opinions respecting it.
3. To explain the conditions of the problem.
4. To adduce evidence of the orthodox doctrine.
5. To reply to objections.
6. To criticize Archdeacon Farrar's excursus on "Eternal Hope."

SYNOD OFFICE.—Collections and subscriptions received at the Synod office, Montreal, during the two weeks ending 21st March:

FOR THE MISSION FUND.—Church of St. John the Evangelist, Montreal, \$301.25; Papineauville, \$25.00; West Farnham, \$21.78; Lachute, \$21.60; Wentworth, \$4.70; Arundel, 60 cents; Christ Church Cathedral, \$1,822.35; St. George's Church, \$2,281.96; Trinity Church, \$274.42; St. Thomas' Church, city, \$30.25; Buckingham, \$47.02; Church of St. James the Apostle, additional, \$25; Waterloo, additional, \$25.

FOR ALGOMA BISHOPRIC.—West Shefford, on acc., 25 cents.

FOR WIDOWS AND ORPHANS' FUND.—West Farnham, \$9.50; Rev. Thos. Everett, \$5; Lachute, \$3; Brome, \$1.87; Eardley, St. Luke's, \$2.70; St. Augustine's, \$1.71; Rev. R. L. Macfarlane, \$5; West Shefford, \$1.75; Buckingham, \$2.61; Sabrevois, \$2; Rev. Jean Roy, \$5; Trinity Church, Montreal, \$10; St. James' Church, St. John's, \$20.

FOR FOREIGN MISSION FUND.—Lachute, \$2.30; Trinity Church, \$10.

FOR CITY MISSIONARY FUND.—Trinity Church, Montreal, \$25.

FOR BOOKS AND TRACTS COMMITTEE.—West Farnham, \$5.04; Glen Sutton, \$3; Edwardstown, \$1.20; Cote St. Paul, \$1.80; Buckingham, \$2.08

DIOCESE OF NOVA SCOTIA.

PETERSVILLE.—The Rev. Frederick Towers, B.A., has accepted a call to the charge of a church in Thomaston, Me., and will remove there immediately after Easter.

PORTLAND.—A meeting for the purpose of forming a young men's association was held last week in the schoolroom of St. Luke's Church. A splendid beginning was made. The Rev. Mr. Steven's enthusiasm and power are very manifest in the activities and growth of this parish.

Book Notices.

THIRTY THOUSAND THOUGHTS, being extracts covering a comprehensive circle of religious and allied topics, gathered from the best available sources of all ages. Edited by Rev. Canon Spence, Rev. J. S. Exell, Rev. C. Neill, and Rev. I. Stevenson. With an introduction by Dr. Howson, Dean of Chester. This great work is a library in itself, and is the selected and combined result of researches made by scores of contributors who have passed in review thousands of books. The entire field of literature—Patristic, Mediæval, Puritanic, Modern, Classical, Foreign—has been made to yield up its choicest thoughts, bearing on Theological, Philosophical, Biographical, Biblical, Ecclesiastical, Ethical, and Practical Subjects, and the whole arranged upon a scientific basis for homiletic use. It is scarcely possible to convey a full idea of the character and value of this unique and immense work. It is a grand illustration book, combining the advantages of a "commonplace" book, a homiletical "encyclopaedia" or "dictionary" of illustrations, and a "compendium" of theological literature, the whole arranged for practical use by those who are too busy to search through libraries for what they need. It cannot fail to be of very great service to ministers and students. The work will be completed in six volumes, although each volume is complete in itself. The one now issued deals with Christian Evidences, The Titles of the Holy Spirit, the Beatitudes, the Lord's Prayer, and Man and his Traits and Character. The book is superbly printed, and reflects great credit upon the enterprising publishers. New York: Funk & Wagnalls; Toronto: Wm. Briggs.

MANUAL OF REVIVALS.—By Rev. G. W. Hervey, M.A. New York: Funk & Wagnalls. Toronto: Wm. Briggs. Price, \$1.25. A volume sure to be of great practical benefit to ministers and evangelists. The objects aimed at by the author are two: to embody suggestions which have occurred to him from a long study of revivals and revival literature, and to furnish an extensive variety of themes, texts, and outlines, illustrating the methods of sermonizing pursued by the most successful revivalists. The work is marked by good taste, and as far as we have been able to examine it, appears to be compiled with discrimination and judgment.

PULPIT AND GRAVE. A volume of Funeral Addresses, etc. Edited by E. J. Wheeler, A.M. New York: Funk & Wagnalls, Publishers. Price, \$1.50. The object sought by this work is to aid pastors in the performance of funeral services, which, confessedly, are amongst the most onerous and difficult which pertain to the sacred office. The material has been gathered from a very wide field, at home and abroad—very much of it being prepared expressly for this work, consisting of sermons, outlines, obituary addresses, prayers, classified texts, Scripture readings, death-bed testimonies, funeral etiquette, etc. The editor has spared no pains on the work, and has shown rare taste and judgment in the selection and arrangement of his rich and varied matter.

CREATION: OR THE BIBLICAL COSMOGONY IN THE LIGHT OF MODERN SCIENCE. By Arnold Guyot, LL.D. New York: Chas. Scribner's Sons. This volume is one of the most valuable of recent discussions upon the relation of Science and Revelation. The writer is a devout Christian and at the same time a scientist of the highest rank. We have here no crude and fanciful speculations; but a calm, clear, and masterly inquiry into the bearing of the results of scientific enquiry upon the interpretation of the first chapter in Genesis. We have not space now for an extended review, and will presently return to the subject, but in the meantime we recommend this timely and helpful volume to those of our readers who desire to find a trustworthy, reliable exposition of this great subject.

THE ANALYTICAL GREEK LEXICON TO THE NEW TESTAMENT. Bagster & Sons, London; The Willard Tract Depository, Toronto. This lexicon consists of an alphabetical arrangement of every occurring inflexion of every word contained in the Greek New

Testament, with a grammatical analysis of each word and a very complete series of paradigms. The entire verbal contents of the New Testament are thus precisely analyzed. To those who are seeking to acquire a knowledge of the Greek Testament, without the advantages of a classical education and with scanty opportunities, the work is invaluable. It will smooth their path, and supply to a very large extent the place of a teacher; or it may be put to a still better use as the means of testing the correctness of the results of the student's independent investigations. To such persons, and used in this way, this very complete and accurate analysis will prove invaluable. The Willard Tract Depository is the authorized agency for Bagster's critical publications, which are of every form, and include many valuable aids to the study of the Old and New Testament Scriptures both in the original and in various modern languages. Bagster's new catalogue will be sent free to any one applying for it.

THE CHRISTIAN MINISTRY, by Jas. Wm. Kemball, Boston: J. A. Whipple. A collection of thirty-three brief essays on plain and practical topics, but a number of them seem to have very slim connection with the title and professed object of the book.

The question of a satisfactory and perfect light for our churches in towns and villages where gas manufactured on a large scale is not available, is one that comes before building and finance committees as one of the leading items in the many essentials of a well-appointed church building. In choosing an economical method of lighting it should be remembered that what sometimes seems to be cheapest in first cost is often dear in the end. A plan which has been very extensively adopted by churches in the United States and Canada, and which has proven very satisfactory, is the apparatus made by the Combination Gas Machine Co., of Windsor, Ont., and Detroit, Mich. This Company have been in business for fifteen years, and having abundant capital (\$150,000 paid up), can be depended upon as perfectly responsible and trustworthy. The Company are lighting some of the finest churches, residences, and other buildings in Canada, and those who are about building will do well to send (to the Detroit office) for one of their illustrated catalogues. The following is a sample of many letters received by them from Canadian customers:

SIMCOE, Ont., May, 1883.

The Combination Gas Machine Co., Detroit, Mich.

GENTLEMEN—The gas machine and apparatus furnished by you last winter for lighting Trinity Episcopal Church, Simcoe, has so far given entire satisfaction. The gas gives a good light, and judging from our experience we have every reason to recommend it as an investment.

EDMUND DEEDES,
Chairman of Building Committee.

GALT, Ont., June 23, 1883.

The Combination Gas Machine Co., Detroit, Mich.

GENTLEMEN—In reply to your letter of the 16th ult., we have much pleasure in stating that the Combination Gas Machine you put in the Central Presbyterian Church here in February, 1882, has been doing good work ever since. It is a one hundred light machine, and we have in constant use ninety-five to ninety-eight lights, and on some occasions we have had as many as one hundred and twenty-five, and it has invariably worked well and given entire satisfaction. We consider it quite up to the representations, and have no hesitation in recommending it to those who are in want of gas machines. We might also state that the work of placing and fitting up the machine and connections was very satisfactory, inasmuch as you sent a thoroughly competent and gentlemanly mechanic to do it, who was most painstaking and careful that everything should be right.

Yours truly,

THOMAS TODD,

Chm'n Board of Managers.

JAMES McFIGGAN.

Secretary.

The Church of England

TEMPERANCE SOCIETY
AT HOME AND ABROAD.

AT HOME

GRAND TEMPERANCE GATHERING.

A mass meeting under the auspices of the Church of England Temperance Society was held in the Pavilion

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of the Horticultural Gardens last Monday evening. The Pavillion was crowded, and most of the ministers of the city occupied seats on the platform. The Bishop of Toronto presided, and the proceedings were opened with the hymn, "All hail the power of Jesus' name," and Rev. Canon Dumoulin offered prayer.

The Bishop of Toronto made a brief opening speech, welcoming the assembly and explaining the principles and methods of the Church of England Temperance Society. Letters expressing regret on account of inability to attend were received from Bishop Carmen, Rev. H. D. Powis, Rev. J. C. Antliff, Rev. Dr. Sheraton, and Rev. Provost Body, as well as many others.

MR. ROSS' SPEECH.

Mr. Ross in an able speech dealt chiefly with the political aspects of the question. He asked,—what were the Legislatures doing in the matter? In 1864 the Parliament gave its sanction to the Dunkin Act. In 1875 they passed the prohibition law for the whole of the North-West. In 1878 they passed the Scott Act, which was based upon the soundness of prohibition. In 1882 the McCarthy Act was passed. What Parliament had done the Courts had also done, as was instanced in the late appeal to the Privy Council. So they had not only the legislative authority in assuming that prohibition was good for the country. A prohibitory liquor law had also been passed by some of the Legislatures in the United States. Appeals had been made to the Supreme Court there, and it was held that it was quite within the power of the different States to pass a prohibitory liquor law. They had in Toronto, say 90,000 people, and of these 300 are licensed to sell liquor. If they prohibit 89,700, why not extend the prohibition to the 300 who were allowed to sell liquor?

PROHIBITION ADVOCATED.

The Parliaments attempted prohibition as to the time, place, and person in the sale of liquor. First it was not allowed to sell liquor on election days. If it was well to close the doors of taverns so the men might go to the polls with clear heads, it would be well to keep them closed for the rest of the week, so that the people might have clear heads all the week. If it was well to close taverns on Saturdays and Sundays, it was well to keep them closed all the time. It was prohibited to give Indians liquor. Was not a white man as good as an Indian? If it was well to protect an Indian is was well to protect a white man. A degraded white man was just as bad as a degraded Indian. So they had it set forth in the law of the land that prohibition was good for the people. If they had an extension of the time for not selling liquor, and if the law included more people to whom it should not be sold, they would have prohibition. People told them that the liberties of the people would be interfered with by prohibition. There were other matters that curtailed the liberties of individuals, such as the Health Act. It was a part of the privileges of Parliament to interfere with the liberties of the people. They say to their people, "You must not corrupt our members of Parliament; you must not bribe them." Every by-law of the city of Toronto encroached on the liberty of the people. It was then right to interfere with the liberty of their subjects, and they did it because it was

TO THE INTEREST OF THE COUNTRY

that their liberties should be controlled. The liquor dealer complains of his business being curtailed. Do not they interfere with the liberties of individuals? In the gaol were 1,445 persons confined during the last year whose liberties were interfered with because they got drunk and the police ran them in. The liberty of the wives of some of these men who are working to support their children, whose father is in gaol, is interfered with. These liquor dealers claim they have a right to sell liquor. Where did they get it? They got it from society. So society may take away this privilege. The liquor traffic interferes in every way with public rights, and even admitting that the liquor dealer has some vested right to sell liquor, that vested right of the public against him would not allow him to stand behind his counter and give out liquor to the thirsty thousands. It is contended also that to suppress the liquor traffic will ruin some valuable property and business. In other business the raw material was improved, but do the liquor dealers improve the raw material? The material which the liquor dealer operates upon is men and women. Could this ruining of their people be an industry? Could it be an industry for which they could offer prizes at the Exhibition? Therefore by restraining the liquor traffic they had done as much as they could. They had hedged in the dealers on every side, and now all that remained to be done was by one fell swoop to have prohibition altogether. The Ontario Legislature had this session abolished saloons in towns of less than 6,000 population, and they have reduced the number of saloons in other places to more than half. It now remained for them to

ABOLISH THEM ALTOGETHER.

They have withdrawn liquor licenses from grocers,

abolished the sale of liquor at agricultural fairs, and in ferry boats while in dock. They had also placed the control of the sale of liquor in ferry boats under the Local Commissioners. In any district here before an hotel can be established the consent of a certain portion of the residents of that locality must be obtained. Mr. Ross referred to the recent progress of the cause in the carrying of the Scott Act in Oxford the other day, concluding by exhorting all to fight for the cause. He was loudly applauded on taking his seat.

THE BISHOP OF HURON'S ADDRESS.

The Bishop of Huron made a magnificent address full of fire and power, of which we have, we regret, a very inadequate report. He said it gave him great pleasure to speak to such a gathering in this city. Wherever he might roam he always thought Toronto had a very deep claim upon his love. It was here he was born and here his mother was born, and none could wish it more success than he could. He said he did wish that if this good city was to be successful it would be delivered from the horrible incubus of 300 places to drink. Toronto had stood the cholera in the past and she might stand it at the present time, but she could never stand 300 taverns. Suppose next week there came the news that the ship had struck a rock and had gone down, and then another and another in the same place, the people would arise, and there would be mass meetings, and they would demand that there should be legislation to remove the terrible rock or have it blown from the bowels of the sea. Yet thousands of people were being lost by the terrible poisonous river of liquor that was flowing on every day, and some who were carried away with it did not even get a helping hand extended to them to help them out. If he had a cancer in his body, it was not the cancer that was the cause, but the body that was diseased. Should they go to the tavernkeeper and pour out their wrath against him for the terrible work liquor was doing? No; it was their own fault for allowing it when they had the power to take it away. They were told that when Rome fell and the Senators said to the invaders, "What will you leave us?" they were told their lives would be left them. He wished to tell the licensed victuallers that they would let them have their lives, but that they would take away their traffic, and then they would be the bats and moles of a by-gone weary age. Speaking of moderate drinking he said there were not ten in a hundred who could follow moderate drinking without arriving to the almost inevitable result of a drunkard's grave.

The Chairman said that they must be temperate in all things, including the length of their meeting, and he did not desire to prolong it. But he felt that the meeting would be incomplete if it closed without a few remarks from one of the other ministers present. He asked Rev. Mr. Cameron to address the audience.

Rev. J. M. Cameron said that the feeling uppermost in the minds of every person must have been one of thankfulness to the Church of England Temperance Society for arranging such a magnificent meeting. Sounder or more convincing temperance addresses than those of the Hon. Mr. Ross and the Bishop of Huron he had never heard. In the late contest on the grocery by-law temperance workers had been met everywhere with the objection that they were not striking at the root of the evil. The objection was not good. They were trying to strike at the root, and to get one clean stroke at the root, but it was necessary first to clear away the rubbish. What was wanted was prohibition, and prohibition the country would get before long. He believed that it was exceedingly important that care should be taken of the children, for he personally knew the benefit of early temperance training. He hoped that the two speeches just made would be well reported in the papers, and he was sure they would do a great deal of good. The power of prayer was strongly urged by the speaker, who said that if it was rightly exercised the bright time would not be long in coming.

After the announcement of the meeting of the Ontario Alliance to-day, the Bishop of Toronto thanked those present for their attendance and their interest in the proceedings, and the meeting closed with the doxology and benediction. The Hon. S. H. Blake, Q. C., in response to a very urgent solicitation, had consented to speak, as we announced last week. But at the last moment a change was made, in which Mr. Blake's acquiescence, if our information be correct, speaks volumes for his Christian forbearance.

WAVERLEY.—A meeting was held in St. John's Church on the evening of Tuesday, March 11th, for the purpose of forming a branch of the C. E. T. S. The building was crowded in every part with a most attentive and enthusiastic audience. After prayer and the reading of

God's word, the incumbent (Rev. O. G. Dobbs) gave an earnest address, explaining the principles and objects of the Society; and then invited all present to come forward and sign the pledge. Seventy persons responded to the invitation, all but three signing the Total Abstinence Pledge. May God's blessing rest upon the work so happily begun.

ABROAD.

From a Lecture on Temperance, recently delivered by Dr. KERR, in Exeter Hall, we take the following paragraphs:—

Intoxicating drinks being the potent agents with which the temperance movement has to do, and the prolific cause of the terrible extent of intemperance which all good men mourn, what is the testimony of science—i. e., what are these drinks, and what is their action on the body and the brain of man? The testimony of chemistry is that they are not direct creations of the Almighty, but simply articles manufactured by man, produced only by the destruction of certain nourishing "creatures of God," sugar and albumen; that they are, practically, mixtures of an irritant narcotic poison (we call alcohol a poison in the same sense as we call strychnia or arsenic a poison) and water; that, in Britain at least, the alcohol in the intoxicating drinks in general use is the finest or ethylic alcohol; and that all the alcohols are poisonous.

The testimony of physiology is that, as intoxicating drinks do not supply nourishment nor vital heat, nor the needed fluid, nor true force to the body, these powerful and dangerous drinks are neither necessary nor useful in ordinary health. They simply irritate and excite, and draw forth imprudently and improvidently energy which ought to have been reserved to meet the exigencies of the high pressure of modern existence, and thus are unsafe even as stimulants in severe mental and bodily exhaustion. It has been urged on behalf of these liquids that they arrest waste and take the place of food. This is a hollow plea. As we have already seen, waste is a life process, as is repair. If either be interfered with, the normal condition of the body is disturbed, and disease (which is the opposite of ease or health) is the result. The truth is that if you impede the elimination of decayed matter from the system, as you do when you drink an intoxicant, you retain within (as in a choked-up drain) decayed material which will make your body weigh heavier, but will be apt to act as a source of poisoning and serious mischief. You may accumulate substance, but it will be diseased not healthy substance.

In a letter in the *Northampton Daily Reporter* Mr. George Harrison enforces the argument that the brewing industries employ but a small amount of labour, and so conduce to the slackness of trade. He quotes the following extract from the *Northampton and County Magazine*:—"Perhaps some will say we should spend the money some way, and so what difference does it make. I will show you. The newspapers issued on the 7th of this month contain the annual report of a local brewery company. Permit me to give two sets of figures from their report. The gross profits were £96,514. 6s. 8d.; the net profits were, £33,430. 16s. 11d.; and the amount paid in wages, including managers' salaries, directors' fees, &c., amounted to £16,316. 15s. 5d." This brewery it seems is one in which Mr. Phipps, M. P., is a partner; and in reply to Mr. Phipps Mr. Harrison adds:—"Perhaps the honourable member will be able to put the former figures, which show the profit and the latter which shows the wages paid, side by side, and then say whether the profits do not show 200 per cent. as compared with the wages paid. I further stated that a shoe manufacturer before whom I placed the figures, said that to earn the same amount of profit he would have to pay in wages £334,308. 9s. 2d., so that the difference between the two would be £318,900; or in other figures, the workmen in a brewery receive £16,000 in wages to earn a profit of £33,000, whereas the workmen in a shoe manufactory would receive £384,000 to earn the same amount. I can well believe that Mr. Phipps wishes we would not speak upon these matters. The difference is so enormous that when the working people fully understand it they will certainly cease supporting a system that does them so great injury. And our speaking of it is not without effect, for the profits of the brewery about which Mr. Phipps is so solicitous were less the last year than they were the year before; while the revenue sent from the breweries in Northampton was considerably diminished, and with the increased spread of temperance principles this is likely to continue, and we shall not spare any pains to bring about that result. Permit me to add that Mr. Phipps will lay us under obligation if he will state how many men are employed under the firm to earn a net profit of £33,000 per annum. We have an idea that they are not a great army."

CALENDAR.

5TH SUNDAY IN LENT, MARCH 30, 1884.
 MORNING LESSONS. | EVENING LESSONS.
 Exodus lii. | Exod. v. or vi. to v. 14.
 Luke iv. v. 16. | 2 Cor. ii. v. 14 & iii.

The Evangelical Churchman

TORONTO, THURSDAY, MAR. 27, 1884.

EDITORIAL NOTES.

Dr. Carry's letter and others have been crowded out, and will appear next week. Several correspondents have sent in local items too late for this issue. Will they kindly forward their contributions in better time?

The Temperance Meeting was a grand success. Nothing could be more pronounced and decided than the utterances of the large-hearted Bishop of Huron and the Hon. Minister of Education—total abstinence and prohibition. The great majority of the vast audience was heartily with them. We want more of such meetings and such speeches.

In our Sunday School Lesson for April 6th, while we have retained the ordinary lesson in the course, we would suggest that teachers should devote special attention to the lesson on the Creed and the subject of the Death of our Lord. In like manner for Easter Sunday, the subject of the Resurrection is intended to form the principal lesson. Both the Bible Lessons can be very readily and naturally connected with the Catechism Lesson. Thus in the one for April 6th it can be shown that "the way of God" culminated in the cross, whose shame and suffering was the way, and the only way, to the throne. St. Paul proved to the Jews that Jesus was the Messiah. The greatest obstacle he had was that the cross was a stumbling-block to the Jews. 1 Cor. 1: 23. But what offended them was the very marrow and essence of the Gospel, "Christ crucified." 1 Cor. 2: 2. And in like manner, when St. Paul exhorted his hearers to "believe in Him that should come," it is to a crucified Saviour, an atoning sacrifice that he pointed. The Bible Lesson itself directly suggests what should be the main feature in the teaching for the day and this can be supplemented effectively by the Catechism Lesson.

We would draw the attention of our readers to the Ven. Archdeacon Lindsay's letter on the subject of "Missions." This effective agency has not been utilized amongst us to the extent it might have been. Its power and adaptability have not been tested as it deserves. But wherever it is employed, wisely and faithfully, the blessing has been manifest and the work of evangelization has been signally fruitful. The greatest difficulty lies in the supply of men properly qualified for this work. It demands very special gifts,—a strong and living faith, utmost simplicity of character, a clear apprehension of the vital truths of the Gospel, a well-grounded knowledge of the Bible, a warm, fervent, loving spirit, the gift of ready and forcible utterance, a right judgment, tact and humility. The Archdeacon's testimony to the success and power of the Rev. Mr. DuVernet's work is exceedingly valuable. Mr. DuVernet,

is well-known in Toronto, when, during his residence at Wycliffe College, of which he is a graduate, he endeared himself to very many friends. We are glad that he is about to hold a mission in Lindsay. We ask the prayers of our readers that a rich and abundant blessing may be vouchsafed to the work there.

The Congregational Creed which we print upon page 568 is remarkable for its simplicity and in general for its Scriptural character. It was drawn up by a commission of twenty-five divines, representing the congregational churches of the United States. It has been reprinted in nearly every religious and church newspaper in the United States. Some of their comments will prove of great interest.

The New York *Independent* says:—"It is an admirable statement of the Church's faith. It marks a great step forward toward the coming consensus of evangelical belief." It is "impressed with the conviction that it will almost mark an epoch in creed-making, and will be the basis for not a little of Christian union." It also notices that "it deals in simple facts and avoids theories. There is in it abundance of gospel and very little theology. It is running over with God's love and Christ's Gospel, and there is almost nothing in it of the things that Christians differ about." It appeals to its readers whether "there is anything here loose or evasive? Is there anything lacking? Here are God, sin, revelation, Bible, a Saviour, the Holy Spirit, repentance, faith, sanctification, the Church, the Sabbath, the sacraments, the judgment, eternal life and eternal death. It seems full enough. It omits nothing of importance to evangelical faith." The New York *Churchman* says "it is plain that those who adopt it will be brought into closer relations with historical Christianity, and that what is really progressive in it is really the return to a simpler and purer faith. It takes a long step forward in bringing separated Christian people together, and is the most important symbol of belief that has yet been put forth by a Protestant denomination in modern days." The *Southern Churchman* says:—"This Statement of Doctrine, being in the main so orthodox, we are glad that in these times of strange doctrines, they could formulate a profession of belief, which comes so near the truth of God as revealed in the word. We are sure with all its faults of omission, our readers will rejoice with us at such an exhibition of faith in the 'Old, Old Story' as is here given to the public." President Porter, of Yale, the well-known metaphysician, thinks "it is as full, as explicit, and as positive as could be expected or desired."

The *Church Times*, the principal organ of the Ritualists, finds in Nova Scotia a Bishop after its own heart. In an article entitled, "A Good Confession," it eulogizes the recent utterances of the Bishop of Nova Scotia in regard to the notorious "missioners" and their confessional. Its account of that episode is amusing:—

"The Canadian Church is one of those which are still afflicted with a very bad sort of Orangeism, and it is therefore a special subject for thanksgiving to find any part of the Dominion bearing a clear and unflinching testimony to Catholic truth. In November last there was a mission which excited great attention in the dioceses of Nova Scotia and Fredericton. It was conducted by Messrs. Osborne, Maturin, Moffatt, Davenport, and Cogswell, and it made a great impression. The Orange faction, however, less intent on saving souls than on

stirring up strife, fastened upon a discourse of Mr. Maturin, whom they attack for preaching confession. In the old days such a charge would have been the signal for a tremendous philippic from the Bishop against the missionary; but in these happier times he has come to the front, not to denounce the preacher, but to rebuke his assailants."

It then proceeds to give copious extracts from the Bishops's Pastoral and expresses its "sense of the obligation under which Bishop Binney has laid the whole church by his judicious and outspoken words." It is well for the churchmen of Nova Scotia to know that their Bishop has earned and received the gratitude and honourable mention of the men who have sent forth "The Priest in Absolution," and kindred reproductions of the filthy casuistry of Dens and Liguori, and who are seeking to impress upon the people of England the yoke and pollution of auricular confession.

A remarkable discovery has been made of what is perhaps the second to the oldest Christian work in existence, after the New Testament. It is the manuscript of a work entitled "The Teaching of the Apostles," whose name was known from reference to it in several of the Fathers. The Manuscript was discovered by Bryennios, Metropolitan of Nicomedia, in the library of the Most Holy Sepulchre, in Fanar, of Constantinople, and announced to the learned world in his edition of the Epistles of Clement, published at Constantinople, 1875. The Manuscript is an 8vo volume, written on parchment in cursive characters. It contains 120 leaves, and is numbered 456 in the Library. It has a colophon, giving the date of the Manuscript as 1056 A. D., and the scribe, Leon. In 1875 Bryennios announced that the Manuscript contained, besides the epistles of Clement, which he then published, the epistles of Barnabas and Ignatius, and also the synopsis of John Chrysostom and the teaching of the twelve apostles, and promised to publish these as soon as possible. The Manuscript contained a section of the epistles of Clement which had been lost. It presented to the learned world for the first time after many centuries these epistles in a complete form. The learned bishop now gives us the synopsis of John Chrysostom and the Teaching of the Apostles, together with other little bits of great interest. The delay in publishing is fully justified by the immense labor that has been bestowed, in the prolegomena and notes, in tracing all the references to this long-lost writing in all the earliest Christian writings, so that the evidence of the genuineness and antiquity of the document is overwhelming. The date of the writing is probably somewhere in the second century, some place in the first half, others a little later. The New York *Independent* says:—"It comes exactly at the right time to smite with crushing power the sectarian prejudices of the Churches of Christendom. It will exert a powerful influence in breaking down the denominational barriers." The contents of the work are partly ethical and partly ecclesiastical and liturgical. Already the beginnings of ceremonialism can be detected, but in general there is a marvellous simplicity of faith and order. Its teachings in regard to Baptism are thus paraphrased in the New York *Independent*, which has the honour of being the first journal in America to publish an account of the book:

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are not quite clear in their meaning, it is clear that the manner of baptism was regarded as a matter of mere convenience. Running water was preferred, as in a stream, otherwise standing water, as in a pool, otherwise warm water, or, finally, if water be scarce, sprinkling as from a dish. It is not stated that the baptism in the former case was by immersion, though there is nothing to forbid it. But it was not considered necessary, and the language is quite in harmony with the opinion of those who believe that the earliest baptism was by affusion, the candidate standing in the water, by which the feet were cleansed, and having it poured with the hand upon the head; and that total immersion was an early development of the strong tendency to magnify the ritualism of the Church. If, in this respect, our document proves that the immediate successors of the apostles laid no stress on Immersion, if, indeed, they practised it at all, on the much more important point of believers' baptism it appears to take the position now held by the Baptists. There seems to be no hint of the practice of infant baptism. The catechumens who had received the instruction required could hardly fail to include children of believers as well as converts from heathenism."

Our space will not permit us at present to take up other points discussed. The church organization appears to be of the simplest character. In perusing this, as well as the other early Christian writers, one cannot fail to note the marvellous difference between them and the matchless writings of the New Testament. The difference cannot be accounted for by any mere lapse of time or change of circumstances. These were nearly identical. In respect to many things indeed, the former possessed greater advantages. Only one thing can account for it—the inspiration of the Holy Spirit gives the New Testament its unique power and those marvellous characteristics which place it apart from and above all other writings.

It is amusing to watch the efforts of the Ritualists to maintain intact the sacerdotal doctrine of Apostolic Succession, and yet to justify their opposition to those bishops who are not in accord with them. The Rev. George Body, in his evidence before the Ecclesiastical Courts Commission, had said that, as he could not conscientiously plead before the existing courts; he would feel obliged, if he came into collision with his Bishop, to resign his benefice if he could not obey him, on the ground of the Bishop's superior authority, and he alleged this to be the view of a large number of the clergy. Upon this the *Church Times* comments:

"We do not in the least doubt it, for far too many of the clergy have no intelligent grasp of first principles; but that Mr. Body, who until the last few days was benefited in the diocese of York, should think it right to give way in such a crisis, is lamentable. Put the case of a clergyman in the diocese of Natal before Dr. Colenso's deposition, yet while he was not only teaching false doctrine himself, but endeavouring to force it on the clergy, and to prevent them from preaching, for example, the Resurrection, as we are credibly informed he did. Mr. Body's view is that the clergyman, in such a case, must submit or resign, if he cannot appeal; but every man with a sound reasoning head will say, contrariwise, that he is bound to stick to his post, and resist the Bishop who is resisting the Church. There is no difficulty in understanding how glad the late Bishop Baring would have been to avail himself of such a temper, had he thought it to prevail amongst the High Church clergy of his diocese. He would simply have directed them to preach against their most cherished doctrines, as well as to lay aside any usages disliked by the Puritan school, and would thus have either put them effectually to silence or driven them from the dio-

cese, and so 'stamped out Ritualism' at his pleasure."

It is curious to observe how the exigencies of their position has driven the Ritualistic organ so far from its logical bearings into the acceptance of the great principles of a constitutional episcopacy. This is still more evident from what follows:

"It is easy to put one's finger on the primary fallacy which has misled Mr. Body. He considers the power of hearing and judging to be inherent in the episcopal office by Divine mission. But Scripture does not say so; nor does the doctrine of Apostolic Succession involve it. Bishops are not successors to Apostolic inspiration, and have never been thought to wield full Apostolic powers, save in the one case of the position created for the Popes of Rome in virtue of the Petrine legend. The power of hearing and judging vests in the collective Church, and *Bishops possess their powers only in virtue of delegation from this Church collective, and no further than it empowers them.* (The italics are our own.) In the ancient Celtic Churches, for example, the monastery, not the diocese, was the unit, and the Abbot was the chief spiritual ruler, keeping Bishops for the purpose of conferring Holy Orders, but having jurisdiction over them. And, abnormal as such a system undoubtedly was, it was not held to unchurch the communions which adhered to it, nor to be beyond their competence to enact. And, accordingly, a Bishop has only just such powers as are bestowed on him in express terms by the Church, the only inherently distinctive power he wields being that of ordination."

As to the Celtic Abbots, Dean Stanley remarks:—"That there were persons bearing the name of bishop in the earliest Christian history of Scotland is undoubted. But it is equally undoubted that they had no dioceses, no jurisdiction, no territorial episcopal succession. Their orders were repudiated by the prelates of England and France. The Primate of the Church of Scotland for the past 300 years of its history was not a bishop but a presbyter,—first, the Abbot of Iona, then of Dunkeld. The succession was a succession not of Episcopal hands, but of a dead Presbyter's relics. Early bishops of St. Andrews, Glasgow, and the like, figure in legends, but they had no existence in fact." This, he says, is acknowledged by all. But he also maintains what some have called in question, "that the Abbots and Presbyters of Iona actually ordained or consecrated the bishops whom they sent forth to England." From these various testimonies and the concessions of the sacerdotalists themselves, it will be seen upon what a slender thread their fine theories hang.

THE CLAIMS OF JEWISH MISSIONS.

We rejoice to observe the growing interest in mission work on behalf of God's ancient people. No field has stronger claims upon us, and in none is the opportunity more pressing. The present is a most opportune time. They have grown weary waiting for a Messiah whom their fathers rejected; many are lapsing into indifference and infidelity, but others are eagerly enquiring for the way of life. Among them, missionary work has achieved successes which should stimulate our zeal to renewed and more self-denying efforts under their behalf.

The Jew has a three-fold claim upon our liberality and sympathy. In the past our indebtedness to him is incalculable. To him we owe the knowledge of the God of Israel and Revelation, the treasures of the Old Testament and the Glad-Tidings of the New, the utter-

ances of the Prophets, and the testimony of the Apostles; above all, of the seed of Abraham and the House of David came the long expected Deliverer. The Light of the Gentiles was the Glory of His people Israel. Their debtors therefore we are, and if we Gentiles have become partakers of their spiritual things, our duty is also to minister to them, not only in carnal things, as St. Paul pleaded when he sought the material gifts of the Christian Churches for their famine stricken brethren in Judæa, but also much more in the same spiritual things we enjoy through their instrumentality.

But we have another and a present ground of obligation to the Jew. He is a living witness to the truth of the Divine Word, an unanswerable attestation of the Divine faithfulness. Their present condition was foretold at the very outset of their career. The predictions embodied in the books of Moses as well as in the later prophecies, have been fulfilled in an extraordinary state of long and aggravated national calamity. Their accomplishment is set forth in numerous facts of history open to all the world. This correspondence between the prediction and fulfilment, becomes the more remarkable, and the utter impossibility either that human foresight could have foretold or human power fulfilled the declarations of the Divine Word, becomes conspicuously manifest, when we consider the unique points in both which they so completely correspond. Their doom was to be dispersion, not merely subjugation or captivity. The decay of kingdoms is wrought in various ways,—by conquest and violent subjugation, by slow decay, and by extirpation and exile. But in the case of the Hebrew nation it is to be a wide-spread dispersion; a dispersion throughout all lands; everywhere they are to suffer unparalleled tribulation, violence, shame, the utmost rigours of cruel and bitter persecution, and yet in the midst of all they are to be preserved and kept intact. Both the dispersion and the perpetuity are unparalleled. They are present in all countries, with a home in none; intermixed, and yet separated; and neither amalgamated or lost; but like those numberless streams which are said to pass through lakes of another kind of water, and keep a native quality to repel commixture, they hold communication without union, and may be traced, as rivers without banks, in the midst of the alien element which surrounds them.

In this history, in a manner without a parallel, opposites are wonderfully combined—destruction and preservation, scattering and perpetual custody. "The Lord," said Moses, "shall scatter thee among all people, from the one end of the earth even unto the other end again." "I will scatter you among the heathen and draw out a sword after you." Most explicit was the word of the prophet Amos:—"Behold the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." (The polity was destroyed, the people scattered, yet preserved.) For lo, *I will*

command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Is not this a true matter of Jewish history? Is it true of any other nation's history whatsoever? And then add to those points one more, namely, that it was foretold of the Jews that they should become "an astonishment, a proverb, and a bye-word, among all the nations whither the Lord shall lead them." Over and above all else of persecution, spoliation and suffering that the outcast people would endure, was to be added the scorn, contempt and mockery of the world. Here the object of a specific prediction is that which above all else is contingent and precarious—the feeling and judgment of men, proverbially capricious and changeable. Yet it has been fulfilled. Is not the Jew a proverb and a bye-word among men? Every Jew is then a living and unanswerable testimony to the truth of God's word. He walks the earth an embodiment of the Divine faithfulness and a voucher of the certitude both of the promises and the threatenings of the God of Revelation and of Grace. As thus involuntarily God's advocate and witness, he has the strongest claims upon our sympathy and our self-denial upon his behalf.

We can appeal to yet another reason to quicken the zeal of Christian men in this great work. If the casting away of the Jews has been the riches of the Gentiles, their conversion will result in still greater blessings to the churches of the Gentiles. "All Israel shall be saved." St. Paul declares a wonderful national conversion shall take place, and this will result in a grand spiritual revival among the Gentiles. "For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead." Let us then seek to hasten that glad day. Every step towards the conversion of the Jews is a step towards a grander and fuller development of life and power in Gentile Christianity.

The present time is most opportune. There are many remarkable evidences of the present "stirring up" amongst the seed of Israel. Everywhere missionaries are finding freer access to the Jews, and many are inquiring, and not a few have of late been led to accept Jesus of Nazareth as Messiah and Saviour.

An English paper says:—"The present critical religious condition of the Jews offers a special reason for missionary work among them. Rabbinism has already to a large extent lost, and is every day losing, its hold upon them. The isolation on which it is founded has become irksome and intolerable to the Jews themselves, and can no longer be maintained. Rabbinism is dying; and there is nothing to take its place. The Jews are quickly lapsing into religious Nihilism. In that great and terrible wilderness they cannot rest. Is it not the time for all who have heard the voice of Jesus say 'Come unto Me and rest,' to 'speak comfortably' unto those who are His kinsmen, according to the flesh, by pointing them to Him."

A new interest has been aroused amongst ourselves by the earnest efforts of the Rev. Johnstone Vicars, who is devoting himself to this appeal. We are glad to find in so many quarters a hearty response; may it be multiplied a thousand fold. Several of our Bishops have expressed their sincere approval of the work. We hope that the offerings on Good Friday will be universal and liberal.

LAY WORK IN THE CHURCH.

A remarkable debate took place on "Lay Readers and the Extension of the Diaconate," in the Upper House of the Convocation of Canterbury. The *Record* points out that as usual a movement initiated amid obloquy and opposition by the despised evangelicals has been taken up by men of other schools, and, after a due interval, during which its original source is conveniently forgotten, has developed into proposals which a few years ago would have seemed far beyond the range of practical politics. Thirty years ago Bishop Wilberforce was a leading member of a committee of the House of Lords on Lay Agency, and in that capacity he set himself to expose by severe cross-examination of witnesses, the frightful irregularities of the Pastoral Aid Society in the employment of Scripture readers. The right and duty of Christian laymen to proclaim the Gospel is now admitted by those who were long violently opposed to the old evangelical policy, and who used to assert most vehemently and eloquently that it is the high privilege of the laity to listen and obey. What a contrast between these crudities and the utterances of many of the speakers in this debate. The Bishop of Lichfield said that "in the exercise of his discretion, and experiencing the spiritually destitute condition of the thousands of poor in his own diocese, he had taken upon himself to make a further use of his churches and give a certain liberty to the lay readers in his diocese. He had done that because, seeing the surging mass of godlessness, carelessness, and wickedness, which swept around them in their great parishes, he felt that he dare not sit still until it was clearly shown to him that he had acted contrary to the laws of the Church and the realm." The Bishop of Truro asserted that "it is impossible to resist the appeal which is every day being made to the Church by the neglected masses." The Bishop of Rochester urged that if the law is found to be against lay ministration the Bishops should try to get the law altered.

The debate arose upon the presentation, by the Bishop of Bangor, of a report from a Committee on Lay-Readers and the Diaconate, which had met a similar Committee appointed by the Convocation of York. The two Committees had not been able to agree. That from the Northern Province had strongly advocated the scheme for the extension of the diaconate which was discussed at the Church Congress, and which is identified with the names of several well-known men, notably Canon Jackson, of Leeds, and Mr. Sydney Gedge. This scheme had not met with the approval of the Southern Committee, which had rather favoured a development of the plan already in practice in several dioceses of giving Episcopal commissions to lay-readers. The Report therefore put aside the various proposals for a permanent diaconate or a sub-diaconate, and recommended the institution of two grades of readers,—the lower class to be called assistant-readers, and to do what the ordinary lay-reader of the Diocese of London now does; and the higher class to be further authorized to conduct services under certain restrictions in consecrated churches. On this last proposal the main discussion ensued, and ultimately the Resolution was put in the following form:—"The reader may further, if there-to licensed by the Bishop, conduct in consecrated buildings, so far as is not contrary to the laws of this

Church and realm, such services as may be approved by the Bishop, not being the appointed services for the day, and may also publicly catechize." The voting on this day was eight to eight, and the Archbishop of Canterbury then gave his vote in its favour, so that it stands a formal Resolution of the Upper House of Convocation. The names of the prelates voting on either side are not given, but it is clear that the Bishops of Bangor, Exeter, Gloucester and Bristol, Lichfield, Lincoln, Llandaff, Oxford, and Truro were the Ayes, while the Bishops of London, Winchester, Ely, Norwich, and St. Asaph were among the Noes. As the Bishops of St. Albans, Hereford, Bath and Wells, Chichester, St. David's, and Rochester were also present, some of them must have abstained from voting. Subsequently the Bishop of Winchester, being dissatisfied with the shelving by the Committee's Report of the question of the diaconate, moved a resolution on his own account, affirming the expediency of "ordaining to the office of deacon men possessing other means of living who are willing to aid the clergy gratuitously," subject to certain conditions regarding their fitness, and regarding their possible future admission to priest's orders. This was carried unanimously.

The *Record* remarks that of the importance of these decisions there can be no question. The Upper House of Convocation is in a very different position from the Lower. It is no mere debating Society. It consists of the very authorities who can, if they please, take action—so far as action is not illegal—upon the Resolutions. Indeed, the Bishop of Lichfield avowed that he had already admitted lay-readers into the churches of his diocese—not to take part in the regular services, but to conduct at other hours, within the walls of the church, the simpler ministrations of the mission-room. He thought the times were exceptional, and he had "felt that he could not in his conscience talk any longer without doing something, even if it was a little irregular." If they did nothing, they would soon, he said, hear the "bitter cry," not of "Outcast London," but of "Outcast England." The Bishop of London may be correct in his opinion that the practice is contrary to the law, although the only way of obtaining a positive decision may be, as he pleasantly suggested, by prosecuting Dr. Maclagan and his readers. No doubt the debate will give an impetus to lay ministrations of one sort and another. There are signs elsewhere that some of the "advanced" party are prepared to go a good deal further than the Bishop of Lichfield. There are men who avow that they only care to keep distinct the functions of the "priesthood," by which they understand "absolution, benediction, and consecration."

The Sunday School.

SUNDAY SCHOOL LESSON.

6TH SUNDAY IN LENT, APRIL 6, 1884.

ST. PAULS MISSIONARY JOURNEY.—Acts xviii. 23—28; xix. 1—7.

We return now to the history where we left it at the close of the lesson for March 9th. St. Paul, after his persecution by the Jews at Corinth, remained some time in that city. Then he went to Jerusalem, making on the way a brief visit to Ephesus. From Jerusalem he went to Antioch, the starting point of his missionary

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journeys, and from which he now sets forth in his third great circuit about A.D. 54. He first proceeded through Galatia and Phrygia, "strengthening all the disciples"—the same word is translated "confirming" in chaps. xiv. 22; xv. 32, 41. The meaning is in both cases the same—the disciples were strengthened in the Christian faith and life by means of instruction in the will of Christ and the work of Christ.

At last he reached Ephesus where he probably remained three years. Our lesson describes what took place previously to St. Paul's arrival. We can watch the Day spring from on high as it shines more and more into this city, long the abode of darkness. St. Paul afterwards wrote to them—"Ye were sometime darkness." Eph. v. 8. What made this great city so dark? 1. Ignorance of God; they thought Him like a hideous image they adored. Acts xix. 35. Their foolish heart was darkened. Rom. i. 21-23. 2. Sin. See what the Ephesian converts had been. Eph. ii. 2, 3; iv. 19, 28, 31. 3. Misery and despair. They had no hope. Eph. ii. 12. The only light that shone in Ephesus was that from the Jewish Synagogue. But it was very dim. Even these Jews did not know the Light of the World. John viii. 8. Then came Aquila and Priscilla (verses 18, 19.) They had probably learnt about Jesus from St. Paul, and began to tell of Him to others. Now there comes another visitor—

I. Apollos. (xviii. 23-28.)

1. See his advantages of birth and education.

What is his nation? Where born? Here were famous schools of learning—the very best of the time; here was the greatest ancient library (all written books, no printing then), 400,000 volumes—burnt several times, finally by the Saracens; here the Greek translation of the Scriptures was made. What book did Apollos know best? Just like Timothy. This is most useful of all learning. Why? (2 Tim. iii. 15.)

2. See his gifts and character. He was (a) eloquent. What meaning? This is God's gift (Ex. iv. 10-12.) In this different to St. Paul (1 Cor. ii. 1; 2 Cor. x. 10, xi. 6.) It would draw many hearers, and so be useful.

(b) *Fervent in spirit* (word means "boiling")—full of energy, heart warm, spoke warily (as Jer. xx. 9.)

(c) *Bold*, not afraid to speak to prejudiced Jews.

(d) *Taught diligently* what he had himself learned. See promise in Matt. xiii. 12. This was fulfilled to Apollos. How?

3. See what he learned at Ephesus. He had been baptized by John the Baptist or one of his disciples. What would John teach about "the way of the Lord"? (John i. 23.) What did he teach about the Lord Himself? (See John i. 15, 26, 27, 29; Mark i. 8; Acts xix. 4.) But John died before all this was fulfilled—before Jesus died and rose and ascended and sent the Holy Spirit down. Apollos lived far from Jerusalem, so knew little perhaps of all that happened there. Who should teach him now? Paul is not there—but God has other instruments ready for this work. Who? How had they been taught? (Acts xviii. 2.) The same God who sent them to Corinth to learn has guided them now to Ephesus that they may help another. They hear Apollos speak—where? Take him home—teach him more accurately about the way of God. He is humble—ready to learn. So fitted for work prepared for him. Where is that work to be? He hears perhaps about Corinth from Aquila and Priscilla—heart inclined to go there, and they send him with "letters of recommendation" (2 Cor. iii. 1) to the brethren.

4. See what he did at Corinth.

He "helped them much who had believed through grace." How? What do we do to young plants to make them grow? So when Paul describes his work at Corinth he says, "Apollos watered." What is the nourishment which makes young Christians grow? Did Apollos give them that? (See vs. 24, 28.) And he silenced the Jews too. How? Do we hear any more of Apollos' work at Corinth? Yes. (See 1 Cor. i. iii.) Paul had heard that some of the Christians were quarrelling about their ministers. (See 1 Cor. i. 10-12.) They looked at the instrument and forgot the Hand that used it. One belonged to Paul, another to Apollos, &c. This was wrong—taking the glory from Christ. It grieved Paul. He told them that it showed they were very weak Christians, like little children still (1 Cor. iii. 2, 3). He expected to find them grown; this was not like growing—more like men who were not Christians at all. So Paul reminded them—

(a) That all their ministers were doing one work though engaged in different parts of it—as various gardeners in one ground, workmen building the same house. Each must do his own part, and will have his own reward (1 Cor. iii. 8).

(b) That the work was not theirs but God's (v. 9). It was God's field they were working in, God's house they were building.

(c) That all their success came from God (v. 6) "through grace" (Acts xviii. 27).

(d) That all these various ministers, with all their

various talents, were God's gift to His people, given to help them in different ways, so instead of quarrelling about their favourites, they should be thankful for them all (1 Cor. iii. 21-23).

Paul loved Apollos—not jealous of him. (See 1 Cor. xvi. 12.) Apollos would feel as Paul did about all this—probably that is why he stayed away from Corinth for a time till this wrong spirit should be over.

Dear children, did you ever think of the variety in God's works? No two leaves exactly alike; no two people alike in face, voice—even handwriting different. So character, talents differ in each—but God has the right work ready for every one, just as for Priscilla and Aquila, Paul and Apollos. Your teachers hope to see you working for God by-and-by. What an honour! Do you wish for this too? Then you must first be made ready, as Apollos was. How? Pray to be humble, teachable, diligent, especially in studying the Bible. Then God will show you how to use all your knowledge for Him, and to give Him all the glory, as Paul did. (See 1 Pet. iv. 10, 11.)

II. DISCIPLES OF JOHN. 19: 1-7.

After the departure of Apollos St. Paul arrived. He finds here twelve disciples of John the Baptist, who were in a state similar to that of Apollos before he received instruction from Aquila and Priscilla. What is a disciple? A learner, a follower—these followers of Christ; but though they "believed" that Jesus was the promised Messiah, their knowledge imperfect. See what St. Paul asked them. "Did ye receive," &c. What did they answer? Not mean that they had not heard His name, for He is spoken of in the Old Testament (as in Joel ii. 28), and John the Baptist spoke of Him (Matt. iii. 11.) They did not know He had been given (John vii. 39)—had not heard of His descent on Day of Pentecost. [Note 1.] Had they been baptized? (v. 3.) Yes; but only with John's baptism—probably by some of his followers—not according to Christ's institution (Matt. xxviii. 19.) Paul explains that John's baptism was a sign of repentance for sin (see Matt. iii. 6, 8, 11), and that he taught the people to believe in the Coming One—who? (John i. 27, 29, 30.) Their minds ready for the teaching sent (like Apollos). They are received into the Church of Christ—how? When Paul laid his hands on them—what effect? (Eph. i. 13.) (As chap. viii. 15-18, xi. 15-17.) The same powers given as to disciples at Pentecost—what? And more grace, knowledge, joy, love, &c. (for see John xvi. 12, 13; Acts xiii. 52; Rom. xv. 13; Gal. v. 22, 23).

It was the light of the glorious Gospel of Jesus Christ which now shone into those men's hearts. (2 Cor. iv. 4; Eph. i. 17, 18).

Are you still in darkness? Pray that the Sun of Righteousness may shine in your hearts. Mal. iv. 2; Cor. iv. 6. And then,—Walk as children of light—how? Have nothing to do with "works of darkness;" "cast them off" Eph. v. 11; Rom. xiii. 12. What are they? Whatever has to be *conspicuous*. Do nothing but what may be seen.

Let your light shine. Matt. v. 16. Do not be afraid of others knowing and seeing that you are Christ's servant.

How to send Gospel light into lands still in darkness of heathenism:

"Can we, whose souls are lighted
With wisdom from on high—
Can we to man benighted
The lamp of life deny?"

EXPLANATORY NOTES.

I. Have ye received the Holy Ghost since ye believed? The more accurate rendering is far more emphatic and clear, "Did ye receive the Holy Ghost when ye believed?" Did its mighty influence in any way affect you at the time of your baptism? We are left to conjecture what prompted the question. The most natural explanation is, that St. Paul noticed in them, as they attended the meetings of the church, a want of spiritual gifts, perhaps also a want of the peace and joy and brightness that showed itself in others; they presented the features of a rigorous asceticism like that of the Therapeutæ, the outward signs of repentance and mortification, but something was manifestly lacking for their spiritual completeness.—*Plumptre*. We have not so much as heard whether there be any Holy Ghost. Again here the more accurate translation of the original Greek guides us to the true interpretation of the answer of these followers of the Baptist, "On the contrary, we did not (at the time of our baptism) so much as hear whether the Holy Ghost was given." Dean Alford renders, "We did not so much as hear him mentioned." The words as rendered in the English version are certainly likely to mislead. No Jew—and the majority, though perhaps not all, of John's disciples would have been Jews—but had heard of the Holy Spirit (see, for instance such well-known passages as 2 Sam. 23: 2, 3; where the "Spirit of the Lord" and the "God of Israel" are interchangeable

terms; compare, too, Isa. 63: 10, 11, 14, and 61: 1 and a vast number of similar passages.) No Israelite could possibly have been unfamiliar with the name of the Holy Spirit. "They could not have followed either Moses or John the Baptist," says Bengel, "without hearing of the Holy Ghost." But they were doubtless ignorant that the Holy Ghost was already given, that His mighty influence was no longer confined, as under the old dispensation, to a few favored individuals. They were ignorant of the first Christian Pentecost and its marvels. They knew nothing of His miraculous influences. It is not probable that they shared at all in the life of the Christian brotherhood.—*Schaff*.

CATECHISM LESSONS.

THE CREED—"Was crucified, dead, and buried."

1. The manner of Christ's death—"crucified." Crucifixion was a Roman punishment, and one to which a curse was attached by the Jewish law. "Cursed is every one that hangeth on a tree," Deut. xxi. 23. When, therefore, our Lord was put to death upon the cross, John xix. 15-17; He not only fulfilled the types—the serpent of brass placed upon the pole for the healing of Israel, Num. xxi. 9; John iii. 14; He not only fulfilled the prophecies,—"They pierced my hands and my feet," Ps. cxii. 17; "They shall look upon me whom they have pierced," Zech. xii. 10; but He also underwent the curse threatened against our sin, Deut. xxvii. 26; "Christ hath redeemed us from the curse of the law, being a curse for us," Gal. iii. 15.

2. The reality of His death—"dead." It is not enough to say that we believe in the fact of our Lord's having been crucified. Did He actually die? As *Prophet*, it was necessary to confirm the truth, 1 Tim. vi. 13; Heb. ix. 16. As *Priest*, it was necessary to make atonement, Heb. ix. 11-14. As *King*, it is necessary in order to triumph, Rom. xiv. 9; Col. ii. 15. Thus, as the great Mediator, it was necessary that He should die, Mark viii. 31; and so we believe that His soul departed from the body, Luke xxiii. 46. The soldiers brake not his legs as they did those of the thieves, John xix. 33. "Pilate marvelled He was dead so soon," Mark xv. 44. We believe with the Apostle, "Christ died for our sins, according to the Scriptures."

3. The proof of His death—"buried." There could be no doubt of His having actually died when His body was placed in the tomb, John xix. 38-42. The law of Moses required the burial to take place the same day, Deut. xxi. 22, 23. The bitter hatred of His enemies made the fact more certain, Matt. xxvii. 64; and Pilate required to be satisfied that our Lord was really dead before he would give His body to be interred, Mark xv. 44, 45. And here, therefore, we have all doubt removed as to the fact of Christ having died. We believe and confess that He was "crucified, dead, and buried."

4. "He descended into hell." Are we to believe that Christ went actually into the place of the damned? "The wicked shall be turned into hell," Ps. ix. 17. "In hell he lifted up his eyes, being in torments," Luke xvi. 23. Surely it cannot mean this. On the cross, as the sinner's substitute, our Lord had borne all the bitter punishment threatened against man's guilt, 1 Pet. ii. 24; Gal. iii. 13. No; but we repeat this article of belief—it was not used in the Church till about A.D. 400—to show the reality of Christ's death—that there was the separation of body and soul. "Thou wilt not leave My soul in hell,"—in Hades, the unseen place, the place of departed spirits,—"neither wilt thou suffer Thine Holy One to see corruption," from the body remaining in the grave, Ps. xvi. 10; see Acts ii. 28-31. Hell means "the hidden place," from a Saxon word, *kelan*, to cover; and although it is used in our translation for *geenna*, the place of lost, Matt. v. 22, 29, 30, as well as for *hades*, the place of the departed, Rev. xx. 13, 14 (in Hebrew, *sheol*), the former is never applied to our Lord. Compare Eph. iv. 9; 1 Pet. iii. 18, 19. Just as the body of Jesus was laid in the grave, so his soul went to the world of departed spirits; in order that he might fulfil all the conditions of death.

Correspondence.

TESTIMONY TO THE VALUE OF "MISSIONS."

To the Editors of the Evangelical Churchman.

DEAR SIRS,—A mission having been held in my parish conducted by the Rev. F. H. Duvernet, the Missionary of the Diocese, I wish to give my impressions as to the value of such ministrations, and to urge that we seek diligently to make them efficacious in carrying on the work for which missions have been undertaken.

So far as the mission in Waterloo is concerned it has been, and will be still more so, productive of good. Many of our church members have helped most heartily, some have stood quietly aloof, others, their

doubts and fears have given place to cordial approval. Many night after night have listened with deepening fervour to the old, old story of the love of Christ. Members of other bodies have been greatly interested and acknowledged that the Gospel was set forth in all its fulness within the Episcopal Church, about which church and its teaching so much misconception prevails. It is not within the province of this letter to tell of the testimonies of individuals, enough to say that after eleven days' services there were expressions of deep regret that the mission was closed. Abiding in the promises of God's word we have abundant ground for expecting a great blessing. As far as my judgment is concerned I would heartily recommend my brethren to have a mission conducted on the principles which the Missioner of the Diocese follows. It amply proves the truth of the words of the Archbishop of York. Speaking of missions he says, "There has not been a case perhaps of a mission rightly conducted in which many and many a soul has not seen cause to recognize the good of them, and every class of people seem to me to share the benefits of a mission." The idea of the regular Incumbent being ignored is sometimes urged as a reason for not holding a mission, but it will be found that the work of the clergyman in charge is magnified not diminished, and in proportion to his faithfulness in his parish so will he be surprised at the results of a mission. The seed has been growing secretly where perhaps he did not think, and reserve is swept away in the earnest conversation which a mission is sure to awaken in any parish, and he will find after the missioner's work is done an aroused and awakened flock more ready than ever to follow his counsel, and to help him in all the works of the Church of Christ.

So important an agency demands earnest prayer. It aims at the awakening the careless, and what is equally important, deepening the spiritual life of believers. A mission in our parishes should come with all the love and earnestness which a church should ever have for the fold of Christ and I would add with all the dignity the church can give. I would suggest there should be certain recommendations prepared for commencing and carrying on a mission, some such as follows:—

1. In announcing the mission the Incumbent should be able to read a letter from the Bishop, commending the Missioner and his work to the people, urging also the formation of bands of workers to help the Incumbent during the mission.

2. That the Tract Committee keep a supply of the excellent tracts so generally used in England during a mission.

3. That the Liturgical services should be so thoroughly arranged and understood that nothing during a mission might awaken controversy or distrust.

Doubtless there are many other things which a thoughtful committee would suggest, and I am so deeply impressed that the work which missions propose to do is of such vital importance to the church that it must command the prayers and thoughts of all who believe in the Gospel of Christ.

I would only add that our Missioner, the Rev. F. H. Duvernet, is a faithful, tender, and most attractive preacher, eminently fitted for his work.

Yours faithfully,
DAVID LINDSAY.
Waterloo, P.Q., March 17th, 1884.

THE NEW REGULATIONS OF THE MISSION BOARD.

To the Editors of the Evangelical Churchman:

DEAR SIRS,—I observe that the Board of Missions of the Church of England in Canada have adopted two rules which I think will not be generally acceptable. 1st. They have apportioned the amounts to each object or society in certain proportions, and what is specially designated to any given object or society by a donor, is deducted from the amount to be given from the Board—thus in effect defeating the object of the donor; for by this rule no matter how money may be donated and designated, after all only the proportion assigned will really be sent to any object or society. The other rule which will give serious offence to our most liberal givers will be the fact that while the Society for the Propagation of the Gospel gets $\frac{2}{3}$ of the Missionary contribution, the Church Missionary Society gets only $\frac{1}{3}$, a division that I for one so far object to, that if it is carried out shall decline to give my contribution for Missions through the hands of the Board of Missions. I trust the Board will re-consider these two rules and thus obviate a very serious difficulty, otherwise I feel sure a large number of present subscribers to the Mission Fund will fall off.

Yours very faithfully,
STAPLETON CALDECOTT.

Children's Corner.

CONQUERING BY LOVE.

II. (concluded.)

"Theo settled down to composing a note to Mason which he found to be an extremely difficult task. Several attempts were made and destroyed, for they seemed to say either too much or too little."

"Will you read this, mother?" he said at last, pushing the latest edition across the table. "Tell me if you think it sounds priggish, for he's rather touchy at the best of times."

This was Theo's letter:

DEAR MASON,

"I want to ask a great favor of you. Do you mind accepting these running clothes from me? My mother made them, and as I shan't be able to go in for races just now, it seems a shame to keep them lying idle. Hoping you will wear them, and that to-morrow will be a jolly day,
Yours truly,
"T. WIMBORNE."

The note was inclosed in the carefully-packed parcel, and sent off that same evening under the housemaid's care, who was charged not to wait for any answer.

"I hope he won't be offended!" was Theo's latest thought at night, and earliest meditation in the morning.

Not a sign came from Mason all day. Some of the other boys rushed frantically in and out of the house like whirl-winds, but Theo felt all at once too shy to ask any direct questions.

Never had there been more glorious weather. The sun shone brilliantly, there was a slight breeze stirring, the swallows skimmed swiftly through the clear atmosphere as if to show the superiority of wings over less flexible muscles. Theo's wistful eyes grew moist just for one instant, as the band, which was to enliven the afternoon's entertainment, marched through the village playing briskly "*La Marseillaise*."

How could the musicians tell that those ringing notes, the prelude to so many battles, would fall heavily to-day on a young heart still quivering with the reality of its first encounter? Such moments pass. But the peace of a true victory remains.

The brightness of the day had faded. Theo was alone on his sofa, wondering when he should know the issue of the races, when a slight tap came at the window.

He turned sharply. Mason stood outside, with downcast head.

"Hullo! Come in, won't you?" Theo said, struggling up into a sitting posture.

His visitor accepted the invitation, and stepped in through the open French windows. He was dressed in his ordinary clothes and his face looked very pale.

"I've come to thank you, Wimborne!" he said, huskily. "But I never meant to wear them. I would rather you had done anything than just that. I put them away, meaning to return them, but when this afternoon came, I felt I must go. And I won a prize, look, I've brought it for you, it's yours by right; didn't you know I meant to hurt you that evening?"

Evidently he had no idea that Theo suspected the truth, and when a nod came in answer to his question, he sank down on a chair, and school-boy though he was, burst into a violent fit of tears.

"What a brute I have been!" he said, between his sobs.

But somehow or other, from that day, Fred Mason left his "brute" nature behind him. It was always a puzzle to the other boys why he and Theo should suddenly become such firm friends. For their favourite Theo's sake they agreed to overlook the past, and the shadow of his "chum's" popularity helped to cover the peculiarities of an untrained nature.

Mason pleaded hard, but pleaded in vain, that he might be allowed to transfer the silver

watch which he had won to Theo's keeping. In later years he was glad that Theo would not consent to this; because it always served to remind him of the turning-point of his life.

Perhaps it was a great deal owing to Mrs. Wimborne's gentle influence that the boy changed so much for good. She took him right into her motherly heart, and the forlorn little sister when she came home for the holidays reaped the benefit of Fred's new friends as well.

No doubt Theo's extenuating words were true, when, after telling his mother about his visitor that memorable evening, he said, flinging his arms around her neck,

"And after all, it's not much wonder if he is queer, for he hasn't got a jolly little mother like somebody else!"

HOW THE RUST GOT OUT OF SIMEON'S KNEES

BY THE REV. EDWARD A. RAND.

Big, big Simeon!

It seemed to Patty as if there never could have been a giant greater than this Simeon Simes, the hired man who lived with her father, David Johnston. When she heard her Cister Polly read in the Bible about the sons of Anak who were giants, Patty said to herself. "They must have been Simeon's folks." She was now sitting at Simeon's side. "Big Blue Eyes" he called her. It was the last of the twilight. Looking out of the kitchen window she could hardly make out the forms of the big army of pines that, ever since she had known anything, had been drawn up in lines on the other side of "Spiteful River," and never had broken their green ranks yet.

"Did you say you were tired, Big Blue Eyes?" asked the giant.

"Ever so tired, and I guess I must say my prayers and go to bed."

"Well," said the 'giant' carelessly, I guess nothin' will happen to so good a little girl as you, whether you say your prayers or not."

"Don't you pway?"

The "giant" coughed and grinned; "I—I—sometimes can't bend my knees." What could the matter be? The "giant" was wonderful with his arms and legs. Why couldn't he bend his knees and pray? it was a great mystery to Patty.

"What is the weason?" she softly asked.

"Rust is in 'em," replied the "giant."

"I'll pway for you," said Patty, and as she could pray in any place, she dropped down upon her knees at once, and silently sent up her petition, incense from a little heart, and sure to climb higher than the stars.

How still it was in the dusty old kitchen! How loud the clock ticked! Every snap of the fire was so noisy! The "giant" was uncomfortable. He had not bent his knees in prayer for years. No wonder the "rust" was in them. It troubles the knees of many people. The "giant" had been keeping far from God; but now, as that little form bent near him, a great presence moved toward him. It came close to him. The "giant" sensibly shrank near to the wall behind him. The big kitchen had become too small for him.

"I pwayed for you; and I hope wust won't trouble you any more," musically chimed the voice of "Big Blue Eyes;" and she trotted off.

"Look here, Simeon!"

Some one had abruptly, noisily entered the kitchen. It was Ned Johnston.

"What is it?" asked the "giant."

"The river is risen!"

"Spiteful River up to her old tricks?"

"Just come out and see if she isn't."

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OF SIMEON'S

RAND.

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It was too late to see distinctly; but Simeon could make out this one thing, that, at the foot of the orchard, the river had thrown off its icy coat and the water was licking the base of the "Summer Sweeting" apple tree.

"I thought last night suthin' was happenin'; but I have been off all day and have jest got back and haven't looked at the river."

"Well, she has been growling all day."

"She is up to it now, Ned!"

Yes, and "she" kept at it all night. In the morning the river was still improving the opportunity given by the late rains, and, gathering all possible results in the shape of stray rain-drops, was hurrying forward these watery reinforcements to battle with the ice, trying to check its advance along the valley near the Johnson farm. Slowly the ice was giving way, breaking its white line of defence in one place, letting the sly enemy through a crack in another quarter, till it was noised all thro' the town, "There's a freshet on Spiteful River, and the ice is going out!"

At breakfast the Johnson family often looked up from the table and eagerly faced the kitchen window, from which the progress of the freshet could be seen. The Johnson family? Were they all here?

"Where's Patty?" asked her Mother, anxiously.

"I saw her when I was at the barn a little while ago, and I supposed she came in," replied Sister Polly.

"I saw her goin' down toward the river," exclaimed Sister Carrie.

"Goin' down to the river? Mercy!" exclaimed Mother Johnson, springing up from the table and running to the window.

"And if she isn't out there on a cake of ice going down stream!"

What a jumping up from the table there was! What a rushing from the room! First, Mother Johnston flew out of the house, and then Father Johnson, Ned, Polly, Carrie; but Simeon, who could not rise from the table as nimbly as the rest, outran them all when fairly out of doors. There was Patty on a heavy block of ice, kneeling, her timid, pleading face turned up to the sky, while the water on every side was angrily washing the edges of the crystal ship on which she had carelessly stepped while it halted by the shore, and then treacherously bore her away.

"Oh! Do save her!" shrieked Mother Johnson.

"A boat!" cried Father Johnson, excitedly. "A pole! A rope! —a—a—"

What was the "giant" up to?

Simeon was now out upon the ice, springing by tremendous leaps from one floating cake to another.

No rust in those knees now! One more leap, if he could find a handy cake of ice, and he would reach Patty. There he stood, looking anxiously across a blue channel of water toward Patty. Would not some cake come along that he might step upon it? One other cake did come—yes, slowly drifted its white crystal bridge into the channel—and Simeon rushed across it to Patty's side. He lifted Patty in his arms proudly. How handsome he looked! Noble as a statue on that white marble-like pedestal of ice. A cry of joy went up from those on shore.

"They're safe!" shouted Father Johnson.

"Safe?" said Mother Johnson, with more accurate judgment. How would Simeon and Patty reach the bank? A cloud of doubt darkened the faces of the group in the orchard.

"My raft!" suddenly called out Ned; and, without explaining what it meant, whether to find a raft or make one, he ran down among the apple trees. Near a row of Baldwins was an old disused raft that had stranded there. It took Father Johnson's muscles and Mother Johnson's also, and the girls' also, and Ned's also, to launch the raft; but launched it was at last. Then began a chase! Could the raft overtake the "giant" and the dear little burden in his arms? the crystal ship on which they were became uneasy and wanted to capsize its load. Simeon, though, was equal to every emergency, and deserted one ice craft for another as need demanded.

"What a dear old 'giant' you are!" thought Patty.

And the raft? It overtook the prisoners of the wicked ice fleet, released them, and brought them ashore. Hurrah!

All the day "Spiteful River" poured along its flood. It sent such a big squadron of ice ships to capture and carry off to sea any careless little girls; but not a captive did it make.

That night Patty was kneeling at a chair by her chamber door. Then she heard a step in the entry. Then some one stopped. Then a great arm went gently about her. She heard a low voice talking to God and thanking him, though the thoughts had as hard a time flying up to our Heavenly Father as young birds trying their wings among the apple trees by "Spiteful River." And so the rust got out of the "giant's" knees.

We desire to direct the attention of our readers to the advertisement of Mr. C. W. Dennis, which will be found in our advertising columns. The Model Washer and Bleacher has many and valuable advantages, and from personal trial in the household we commend it as a simple and most successful machine.

HYPOCHONDRIA.

THE MYSTERIOUS ELEMENT IN THE MIND THAT AROUSES VAGUE APPREHENSIONS—WHAT ACTUALLY CAUSES IT.

The narrative below by a prominent scientist touches a subject of universal importance. Few people are free from the distressing evils which hypochondria brings. They come at all times, and are fed by the very flame which they themselves start. They are a dread of coming derangement caused by present disorder, and bring about more suicides than any other one thing. Their first approach should be carefully guarded.

Editors Herald.

It is seldom I appear in print, and I should not do so now did I not believe myself in possession of truths, the revelation of which will prove of inestimable value to many who may see these lines. Mine has been a trying experience. For many years I was conscious of a want of nerve tone. My mind seemed sluggish and I felt a certain falling off in my natural condition of intellectual acuteness, activity and vigor. I presume this is the same way in which an innumerable number of other people feel, who like myself are physically below par, but like thousands of others I paid no attention to these annoying troubles, attributing them to overwork, and resorting to a glass of beer or a milk punch, which would for a time invigorate and relieve my weariness.

After a while the stimulants commenced to disagree with my stomach, my weariness increased, and I was compelled to resort to other means to find relief. If a physician is suffering he invariably calls another physician to prescribe for him, as he cannot see himself as he sees others; so I called a physician and he advised me to try a little chemical food, or a bottle of hypophosphates. I took two or three bottles of the chemical food with no apparent benefit. My lassitude and indisposition seemed to increase, my food distressed me. I suffered from neuralgic pains in different parts of my body, my muscles became sore, my bowels were constipated, and my prospects for recovery were not very flattering. I stated my case to another physician, and he advised me to take five to ten drops of Magendé's solution of morphine, two or three times a day, for the weakness and distress in my stomach, and a blue pill every other night to relieve the constipation. The morphine produced such a deadly nausea that I could not take it, and the blue pill failed to relieve my constipation.

In this condition I passed nearly a year, wholly unfit for business, while the effort to think was irksome and painful. My blood became impoverished, and I suffered from incapacity with an appalling sense of misery and general apprehension of coming evil. I passed sleepless nights, and was troubled with irregular action of the heart, a constantly feverish condition, and the most excruciating tortures in my stomach, living for days on rice water and gruel, and, indeed, the digestive functions seemed to be entirely destroyed.

It was natural that while in this condition I should become hypochondriacal, and fearful suggestions of self-destruction occasionally presented themselves. I experienced an insatiable desire for sleep, but on retiring would lie awake for a long time tormented with troubled reflections, and when at last I did fall into an uneasy slumber of short duration, it was disturbed by horrid dreams. In this condition I determined to take a trip to Europe, but in spite of all the attentions of physicians and change of scene and climate, I did not improve, and so returned home with no earthly hope of ever again being able to leave the house.

Among the numerous friends that called on me was one who had been afflicted somewhat similarly to myself, but who had been restored to perfect health: Upon his earnest recommendation I began the same treatment he had employed, but with little hope of being benefited. At first I experienced little, if any relief, except that it did not distress my stomach as other remedies or even food had done. I continued its use, however, and after the third bottle could see a marked change for the better; and now after the fifteenth bottle I am happy to state that I am again able to attend to my professional duties. I sleep well, nothing distresses me that I eat, I go from day to day without a feeling of weariness or pain; indeed, I am a well man, and wholly through the influence of H. H. Warner & Co.'s Tippecanoe. I consider this remedy as taking the highest possible rank in the treatment of all diseases marked by debility, loss of appetite, and all other symptoms of stomach and digestive disorders. It is overwhelmingly superior to the tonics, bitters, and dyspepsia cures of the day, and is certain to be so acknowledged by the public universally. Thousands of people to-day are going to premature graves with these serious diseases that I have above described, and to all such I would say, "Do not let your good judgment be governed by your prejudices, but give the above-named remedy a fair and patient trial, and I believe you will not only be rewarded by a perfect restoration to health; but you will also be convinced that the medical profession does not possess all the knowledge there is embraced in medical science.

A. G. RICHARDS, M.D.
468 Tremont-st., Boston, Mass.

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\$5,000.00

IN VALUABLE REWARDS.
For Correct Answers to Bible Problems in "Truth" Competition Number 9, Closing April 7th.

THE QUESTIONS!!!

1st.—Who rebuilt a City (with fatal results to his own family) that lay under the curse of God?
2nd.—Name an Ethiopian who delivered a prophet from danger.
3rd.—Name a wife given as a reward of valor
These are the Bible questions that *Truth* propounds in the new competition just now opened. They are certainly difficult, but any clever Bible student ought to be able to answer them, and to secure one of the magnificent rewards offered. We will give them in detail, as it will, no doubt, interest our readers.

THE REWARDS!

- 1. One Magnificent Square Rosewood Piano, by Stevenson & Co., the celebrated makers, valued..... \$525.00
- 2. One Beautiful Cabinet Organ, with 11 stops, by the celebrated firm of Bells & Co., Guelph..... 250.00
- 3. One Elegant Silver Tea Service, newest design, valued at..... 130.00
- 4. One Gentleman's Valuable Solid Gold Watch, Stem Winding and Stem-Setting, Newest Style, box Cases, most Elegantly engraved..... 100.00
- 5. One Lady's Solid Gold Waltham Watch..... 30.00
- 6. Three Sewing Machines, one famous White at \$65, one justly celebrated Wanzler at \$60 and one Wanzler at \$55..... 130.00
- 9. Three Beautiful Silk Dresses, patterns from the great house of Pettley & Pettley, Toronto, one \$55 one \$45, and one \$35..... 135.00
- 12. Eight Solid Coin Silver Hunting Case Watches, \$20 each..... 160.00
- 19. Eight Solid Nickel Silver Heavy Bevelled Crystal Open Face Watches, each \$15..... 270.00
- 20. Ten Solid Aluminum Gold Hunting Case Watches, each \$14..... 140.00
- 38. Six Beautiful Solid Gold Diamond Rings, \$11 each..... 66.00
- 44. Six Elegant Solid Gold Gem Rings, each \$9..... 54.00
- 50. Five Sets (half dozen each) Extra Heavy Silver Plated Dinner Forks at \$6 each..... 30.00
- 54. Six Sets (half dozen each) Extra Heavy Silver Plated Dessert Forks at \$5 each..... 30.00
- 61. Six Sets (half dozen each) Extra Heavy Silver Plated Tea Spoons, at \$4 each..... 24.00

- 67. Six Sets (half dozen each) Extra Heavy Silver Plated Dessert Spoons, at \$5 each..... 30.00
- 73. Six Sets (half dozen each) Extra Heavy Silver Plated Table Spoons at \$6 each..... 36.00
- 79. Seven Renowned Waterbury Watches, latest improved stem-winding, etc., at \$5 each..... 35.00
- 85. Eight Beautiful Bound Volumes of Shakespeare's Complete Works, valued at \$2.50 each..... 170.00
- 153. Thirty-seven Well-Bound Volumes of Cowper's Complete Works, valued at \$2.25 each..... 83.00
- 191. Forty-three Triple Silver Plated Pickle Forks, valued at \$1 each..... 43.00

These magnificent and costly rewards will positively be given free to the first two hundred and thirty-three persons who correctly answer the Bible questions given above. Each competitor must send with their answers ONE DOLLAR for six months' subscription to *Truth*, which we have no hesitation in saying is the best Weekly Magazine now published. It contains 28 pages of choice reading matter for the home. It will interest every member of the family. Its tone is pure and elevating. There are short pithy editorials on the most important events of the week and leading social questions; an interesting letter by Jacob Faithful; news summary; Household Health, Young Folks' Ladies' Fashion Department, beautifully illustrated with all the latest designs; two most fascinating serial and one or two short stories, in fact the best value for money we know of anywhere. If you do not succeed in winning one of these rewards you cannot fail to be pleased with your dollar investment. Present subscribers to *Truth* competing must also send the dollar, and their term will be extended six months. If any of our readers compete it may be of some advantage to say you saw this first in the *Churchman*. The address is S. FRANK WILSON, "Truth," 38 & 35 Adelaide Street, Toronto, Canada. Since writing the above we notice that the sender of the

MIDDLE CORRECT ANSWER

of the whole competition from the beginning to the end and the twenty eight persons next following, who send correct answers, will receive the following prizes respectively:—

- 1. One Solid Gold Stem-Winding and Stem-Setting Genuine Elgin Watch valued at..... \$100.00
- 2. One Lady's Solid Gold Watch, valued at..... 80.00
- 3. One Celebrated Wanzler Sewing Machine..... 60.00
- 4. One Triple Silver Ice Pitcher, valued at..... 35.00
- 5. Seven Solid Coin Silver Watches, excellent value, at \$25 each..... 175.00
- 11. Eight Solid Hunting Case Nickel Silver Watches, at \$17 each..... 136.00
- 12. Six Solid Nickel Silver Open Face Heavy Bevelled Crystal Watches at \$15 each..... 90.00
- 26. Four Elegant Aluminum Gold Hunting Case Watches at \$4 each..... 56.00

Should it so happen that there are an even number received—that is, that there may be two middle correct answers—then two gold watches will be given, above described as number one reward.

Then, not to disappoint even the last ones, a large list of consolation rewards has been prepared, which, as above, will be given in the order numbered to the last one hundred and twenty-one persons who send correct answers to these problems. The letters must all be postmarked at office where mailed, not later than the closing day of this competition, which is April 7th.

The first prize in the consolation

rewards, which will be given to the sender of the last correct answer is

- 1. One Extra Fine Toned 12 Stop Cabinet Organ, by the Dominion Organ Co., of Bowmanville..... \$250.00
- 2. One Gentleman's Elegant Solid Gold Stem-winding and Stem-setting Genuine Elgin Watch, latest style Box Pattern Hunting Case, valued at..... 100.00
- 3. One Fine English Double Shot Gun, finest Twist Barrels, Rebounding Locks, Pistol Grip, and all modern improvements, from C. Stark's Gun House, Toronto, retailed at..... 75.00
- 4. Same Gun, only not quite so highly finished, valued at..... 60.00
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Remember that all the questions must be answered correctly to secure any of the rewards offered. If you send a correct answer and one dollar for a half year's subscription to *Truth* you will take your place in the order your letter is received at *Truth* office. We can assure our readers that all the rewards named above will be cheerfully and promptly handed over or sent to the successful ones as soon as it is known who they are after the close of the competition on April 7th. In every alternate issue of *Truth* will be given a complete list of the prize winners with their post-office addresses and rewards obtained in previous competitions, so intending competitors may be assured of the genuineness of the whole matter. We certainly would not have taken all this time to explain the plan in detail to our readers if we had not been certain that it was conducted in an honorable manner.

Please bear in mind that the regular subscription price of *Truth* is two dollars per year. You therefore pay nothing extra for the privilege of competing for these valuable prizes.

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The publisher of *Truth*, Mr. S. Frank Wilson, of Toronto, has adopted the plan of giving a number of large and valuable prizes to those answering Bible questions, simply with a view of bringing his journal into prominence. We direct attention to the more extended notice of the scheme in another column of this issue. No doubt need be entertained in regard to the genuineness of these offers. Mr. Wilson is a well-known publisher of 10 years in business standing, and *Truth* is a journal of seven years of publication.

There have been several previous competitions of a similar character, and the following have been among prize-winners, from fine gold watches downwards, any one of whom may be referred to if necessary:— Rev. Prof. Welton, Baptist College, Toronto; F. Lewis, Bank of Montreal, Peterboro'; Gentleman's Gold Hunting Case Watch. Mrs. D. M. Welton, Wolfville, N. S.; Gentleman's Gold Hunting Case Watch, Mary Milliken, Leamington, Lady's Coin Silver Hunting Case Watch. W. W. B. Anderson, La Tete, N. B.; Alexander Bagnsley, Lambton Mills, Silver Tea Service, Mrs. Hugh McNath, Parkdale, Gentleman's Gold Hunting Case Watch, H. C. Symons, corner Yonge and Shuter, Toronto, Coin Silver Hunting Case Watch

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