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The Evangelical Churchman

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DIRECTORS.

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HON. S. H. BLAKE, Q.C. J. GEORGE HODGINS, Esq., LL.D.
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W. H. HOWLAND, Esq. H. MORTIMER, Esq., Hon. Treas.

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OUR DANGER.

Lord, with what care hast Thou begirt us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers;
Pulpits and Sundays; sorrow dogging sin;
Afflictions sorted; anguish of all sizes;
Fine nets and stratagems to catch us in;
Bibles laid open; millions of surprises;
Blessings beforehand; ties of gratefulness;
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace, eternal hopes and fears.
Yet all these fences and their whole array
One cunning bosom sin quite blows away.
—George Herbert.

ABIDE IN CHRIST, AS YOUR RIGHTEOUSNESS.

'Of God are ye in Christ Jesus, who was made unto us wisdom from God, both RIGHTEOUSNESS and sanctification, and redemption.'—I COR. i. 30 (R. V. marg.).

The first of the great blessings which Christ our wisdom reveals to us as prepared in Himself, is—Righteousness. It is not difficult to see why this must be first.

There can be no real prosperity or progress in a nation, a home, or a soul, unless there be peace. As not even a machine can do its work unless it be in rest, secured on a good founda-

tion, quietness and assurance are indispensable to our moral and spiritual well-being. Sin had disturbed all our relations; we were out of harmony with ourselves, with men, and with God. The first requirement of a salvation that should really bring blessedness to us was peace. And peace can only come with right. Where everything is as God would have it, in God's order and in harmony with His will, there alone can peace reign. Jesus Christ came to restore peace on earth, and peace in the soul, by restoring righteousness. Because He is Melchizedek, King of Righteousness, He reigns as King of Salem, King of Peace (Heb. vii. 2). He so fulfils the promise the prophets held out: 'A King shall reign in righteousness: and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever' (Isa. xxxii. 1, 17). Christ is made of God unto us righteousness; of God we are in Him as our righteousness; we are made the righteousness of God in Him. Let us try and understand what this means.

When first the sinner is led to trust in Christ for salvation, he, as a rule, looks more to His work than His person.

As he looks at the Cross, and Christ suffering there, the Righteous One for the unrighteous, he sees in that atoning death the only but sufficient foundation for his faith in God's pardoning mercy. The substitution, and the curse-bearing, and the atonement of Christ dying in the stead of sinners, are what give him peace. And he understands how the righteousness which Christ brings becomes his very own, and how, in the strength of that, he is counted righteous before God, he feels that he has what he needs to restore him to God's favor: 'Being justified by faith, we have peace with God.' He seeks to wear this robe of righteousness in the ever renewed faith in the glorious gift of righteousness which has been bestowed upon him.

But as time goes on, and he seeks to grow in the Christian life, new needs arise. He wants to understand more fully how it is that God can thus justify the ungodly on the strength of the righteousness of another. He finds the answer in the wonderful teaching of Scripture as to the true union of the believer with Christ as the second Adam. He sees that it is because Christ had made Himself one with His people, and they were one with Him; that it was in perfect accordance with all law in the kingdom of nature and of heaven, that each member of the body should have the full benefit of the doing and the suffering as of the life of the head. And so he is led to feel that it can only be in fully realizing his personal union with Christ as the head, that he can fully experience the power of His righteousness to bring the soul into the full favour and fellowship of the Holy One. The work of Christ does not become less precious, but the person of Christ more so; the work leads up into the very heart, the love and life of the God-man.

And this experience sheds its light again upon Scripture. It leads him to notice, what he had scarce remarked before, how distinctly the righteousness of God, as it becomes ours, is connected with the person of the Redeemer. 'This is His name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS.' 'IN JEHOVAH have I righteousness and strength' 'Of God is He made unto us

righteousness.' 'That we might be made the righteousness of God IN HIM.' 'That I may be found IN HIM, having the righteousness of God.' He sees how inseparable righteousness and life in Christ are from each other: the righteousness of one comes upon all unto justification of life. 'They which receive the gift of righteousness shall reign in life by one, Jesus Christ.' And he understands what deep meaning there is in the key-word of the Epistle to the Romans: 'The righteous shall live by faith.' He is not now content with only thinking of the imputed righteousness as his robe; but, putting on Jesus Christ, and seeking to be wrapped up in, to be clothed upon with *Himself and His life*, he feels how completely the righteousness of God is his, because the Lord our righteousness is his. Before he understood this, he too often felt it difficult to wear his white robe all the day: it was as if he specially had to put it on when he came into God's presence to confess his sins, and seek new grace. But now the living Christ Himself is his righteousness,—that Christ who watches over, and keeps and loves us as His own; it is no longer an impossibility to walk all the day enrobed in the loving presence with which He covers His people.

Such an experience leads still further. The life and the righteousness are inseparably linked, and the believer becomes more conscious than before of a righteous nature planted within him. The new man created in Christ Jesus, is 'created in righteousness and true holiness.' 'He that doeth righteousness is righteous, even as He is righteous.' The union to Jesus has effected a change not only in the relation to God, but in the personal state before God. And as the intimate fellowship to which the union has opened up the way is maintained, the growing renewal of the whole being makes righteousness to be his very nature.

To a Christian who begins to see the deep meaning of the truth, 'He is made to us righteousness,' it is hardly necessary to say, 'Abide in Him.' As long as he only thought of the righteousness of the substitute, and our being counted judicially righteous for His sake, the absolute necessity of *abiding in Him* was not apparent. But as the glory of 'Jehovah our righteousness' unfolds to the view, he sees that abiding in Him personally is the only way to stand, at all times, complete and accepted before God, as it is the only way to realize how the new and righteous nature can be strengthened from Jesus our Head. To the penitent sinner the chief thought was the righteousness which comes through Jesus dying for sin; to the intelligent and advancing believer, Jesus, the Living One, through whom the righteousness comes, is everything, because having Him he has the righteousness too.

Believer, abide in Christ as your righteousness. You bear about with you a nature altogether corrupt and vile, ever seeking to rise up and darken your sense of acceptance, and of access to unbroken fellowship with the Father. Nothing can enable you to dwell and walk in the light of God, without even the shadow of a cloud between, but the habitual abiding in Christ as your righteousness. To this you are called. Seek to walk worthy of that calling. Yield yourself to the Holy Spirit to reveal to you the wonderful

grace that permits you to draw nigh to God, clothed in a Divine righteousness. Take time to realize that the King's own robe has indeed been put on, and that in it you need not fear entering His presence. It is the token that you are the man whom the King delights to honor. Take time to remember that as much as you need it in the palace, no less do you require it when He sends you forth into the world, where you are the King's messenger and representative. Live your daily life in the full consciousness of being righteous in God's sight, an object of delight and pleasure in Christ. Connect every view you have of Christ in His other graces with this first one: "Of God He is made to you righteousness. This will keep you in perfect peace. Thus shall you enter into, and dwell in, the rest of God. So shall your inmost being be transformed into being righteous and doing righteousness. In your heart and life it will become manifest where you dwell; abiding in Jesus Christ, the Righteous One, you will share His position, His character, and His blessedness: 'Thou lovest righteousness, and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' Joy and gladness above measure will be your portion.

A DIALOGUE IN BERMONDSEY,

BETWEEN MAJOR WHITTLE AND REV. M. RAINSFORD.

During Major Whittle's mission in Bermondsey, one evening at the close of the Major's earnest and convincing Gospel address, he said that questions were often asked by inquirers on points relating to difficulties, or supposed difficulties, in their minds. In order that some of these hindrances might be removed, he had asked his friend, Rev. Marcus Rainsford, to come and answer certain questions which he would put to him. A man said the other night that he had been reading infidel works, and there was a difficulty in his mind as to whether there was a living God. "Prove to me," said he, "that there is a God; make it as plain as that two and two make four." Mr. Rainsford, what would you say to such a man?

MR. RAINSFORD.—I must say a word or two before I answer the question. No fallen sinner can know God, or understand his mind and will, unless he receive the Spirit of God (see 1 Cor. ii. 9-13). You might as well talk of colours to a blind man, and expect him to understand you, as of spiritual things to a man whose soul is dead in trespasses and sins. "Ye must be born again." God has said: "Except ye receive the kingdom of God as a little child ye cannot enter therein." But if we ask the Holy Spirit to take of the things of Christ and show them to us, He will do so; and then the answers I give will be profitable to us. I do not come to answer curious questions. The Lord Jesus never answered such questions; but when any poor inquiring one sought Him for information he got it.

I am asked to prove that there is a God. Do you know the Bible does not attempt to prove it? The Bible says the man is a fool who does not believe in God. Look at the things that God has made; they bear witness to their Maker (Rom. i. 20). If I pointed you to these lamps that are now hanging from the roof of this hall, and tried to persuade you they came into their places in some mysterious way hundreds of years ago, and that nobody had any hand in putting them there and supplying them with light, you would think me fit for a lunatic asylum. Well then, when I look around me in the world, and see the sun, the moon, and the stars, the trees and the flowers, the sea in its might, and the glory of the seasons; when I see the trees budding, blossoming, and bringing forth fruit, can anyone persuade me that they all exist of themselves? No, no! If you will read the 19th Psalm you will find there are three books where we all may discover that there is a God. "The

heavens declare the glory of God, and the firmament showeth his handiwork;" that is, created nature in one book. "The law of the Lord converting the soul;" that is another; and the conscience of every man is the third. People may live and close their eyes and say there is no God, but I have often seen the hand of death opening men's eyes. It is the enmity of the heart to God that leads men to wish there were no God, and the wish is father to the creed.

MAJOR WHITTLE.—A man said to me, "How am I to know that the Bible is the Word of God? What answer would you give?"

MR. R.—Well, the Bible is the oldest book in the world; its existence is a fact, and, all things considered, a very wonderful fact. Somebody wrote it. The authors were either good men or bad men. I ask anyone of common sense whether it be not a truth that if all the people in this world were guided by this Book, if they did but obey its two great commandments: "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself," would not earth be a little heaven? Would we need policemen? Would we require jails? This Book teaches men how to live so as to be happy, and how to die so as to be saved. Will you tell me that *bad* men composed such a book? And if, as all men must admit, it was written by *good* men, why not believe them? They tell us it was God who spake by them; and any man who sincerely studies their writings cannot doubt the truth they assert. But we have the personal testimony of Christ living to the inspiration of the Old Testament Scriptures. When, after having appeared amongst us according to the prophets that went before concerning Him, and before He went back to heaven, He said to His apostles, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke xxiv. 44.) "And he opened their understandings, that they might understand the Scriptures." May He do so for us, for His name and mercy's sake! The Bible tells me what no other book tells me. It tells me what I am, whence I came, and whither I am going. Other books deal with the things of this life. This alone tells me of my immortality, of my crown and my kingdom, and of the blood of Christ, by which I am redeemed; of a living Saviour, who lives in heaven to make intercession for me, and who has promised to come again and take me to Him, that where He is I may be also. I would not give it up for all the world, whatever other people may do.

MAJOR W.—A young man said the other night—I think he was under conviction of sin, but was not willing to give it up—"Did not God make us with all these appetites and passions? Why should it be sinful to gratify them?"

MR. R.—God does not condemn me for the lawful use of my natural appetites and passions; it is the abuse and unlawful use of them that He condemns. God gave me my appetites and passions which were intended to be channels of enjoyment to me, not occasions of sin. "God made man upright, but they have sought out many inventions" (Eccl. vii. 29).

MAJOR W.—"If I have tried to do right, and have kept most of God's commandments, will God who is good and kind, condemn me for the little things in which I have come short?"

MR. R.—God's Word says: "he that offendeth in one point is guilty in all." This is God's law, and he is the best judge of who breaks it. Suppose I am hanging over destruction by a long chain of a hundred links. I do not need to break all the links in order to drop down; if one link fails, that will do the business. So I do not need to disobey all God's commandments in order to break God's law. "Cursed is everyone that continueth not in all things that are written in the Book of the Law to do them" (Galatians iii. 10.) Blessed be God, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4.) Why not take hold of him and go right into heaven, "And be found of Him,

not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith?" (Phil. iii. 9.)

MAJOR W.—One says: "I have been baptized and confirmed and am a member of the Church. I am religious and go to prayer-meetings; won't that save me?"

MR. R.—These things are not Jesus Christ, and may not be substituted for Him. Paul was a very religious man in his day. He tells us that as touching the righteousness in the law he was blameless. But when he got a view of Jesus Christ and Him crucified, he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and do count them but dung, that I may win Christ" (Phil. iii. 7, 8). "A corrupt tree cannot bring forth good fruit." We must be grafted by faith into Christ and be accepted *ourselves*, before our services can be acceptable to God, otherwise our best is not worth God's acceptance. When we believe in Christ, God gives us His own righteousness, then we can bring forth good fruit. But we cannot satisfy God with the dust and corruption of our own performances.

MAJOR W.—"I cannot just understand how it was right for God to punish another for my sins," says another inquirer.

MR. R.—What a dreadful mistake that is. It is not true that God punished another for my sins. Jesus Christ is "God over all, blessed for ever." "Who his own self bare our sins in his own body on the tree" (1 Peter iii. 24). People who talk like that do not believe that Jesus Christ was God. Compare the Apostle's argument (Rom. v. 6-8). A greater love than in one man dying for another, has been commended to us by God, in that Christ died for us. The man who believes God's Word will have no difficulty about such a question.

MAJOR W.—"How can the death of one be equivalent in law to the death that is due to so many?"

MR. R.—The One was worth them all, a thousand times told. One drop of Christ's blood is worth the whole universe, but He shed every drop of it that He might open a fountain for sin and uncleanness.

MAJOR W.—"You keep telling me to believe. What is it to believe?"

MR. R.—The man who asked that was not in earnest. There is no difficulty in understanding what it is to believe. If I promised some one here my watch, and if he knew me to be a man of truth, I would not have my watch long. It is the thing we believe that makes all the difference. There is only one kind of belief. The devils believe and they tremble. They have good reason to tremble. The Bible tells us that the Son of God was manifested to destroy the works of the devil, and they believe it, and tremble accordingly. When Christ came they said to Him: "Art Thou come to destroy us before the time?"—The Gospel we are commanded to believe is not preached to devils. The Son of Man came to seek and to save lost sinners. When I believe *that*, I, as a sinner, come to Him and trust Him, and cast my soul upon Him, and whosoever believeth shall never be confounded. I have His promise and oath for it (Heb. vi. 17, 18). If you believe man much more ought you to believe God. Man may deceive you, but God will not.

MAJOR W.—Another objection was—"You show me a text! Do you mean that if I believe this text I am saved?"

MR. R.—That depends upon what is in the text. A text is like a bank-note; it is worth what it represents. It has God's name to it. If I give a man a ten-pound note I do not ask him to eat it and get nourishment and clothing and comfort from doing so. If he believes in it, he takes the note to the bank, and if it is genuine he will there obtain what it represents. It is not the text that saves, but what it promises you. "The blood of

Jesus Christ, God's sin," and "Whosoever no wise cast out." takes the note to full change.

MAJOR W.—"A that you are saved, true?"

MR. R.—I am worker myself teach take hold of him an Where do you find man teaches or be saved without confes Lord Jesus Christ fo blood and clothed in a sad delusion. In t Christ tells us of suc to me in that day, I phesied in thy name, wonderful works?" them, I never knew work iniquity" (v. 22 believed in and to hav but they had not c There is no other na men whereby we mu of Jesus Christ. It saved that saves you and receiving the Sav

"BUSINESS"

"Business is busin ness too many people covetousness rather t the false principle th parments in human true religion—Bible r consider Sunday as t the only place for that house of God and lis admit that they have terested in the service; and sometimes persua trying to be very respe they have no intention when Monday comes they lock up their hear

"Religion is religio terday; but business i ing into to-day. If a come into any week-d I shall drive it out a should come into my shop."

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No more fatal blund one into which so man own terrible injury. W or ought to be, the pro useful commodities; tl the selling of what man and its regulations. others as you would the Honesty is the corner-st Take honesty out of t pears in an instant; the comes a den of sharpe ty is conscience, and th man; the cardinal rule Rule," and that comes purpose of all legitimate gambling, and some kin legitimate) is to add t the public welfare as we ing. This, too, is a n

Jesus Christ, God's Son, cleanseth you from all sin," and "Whosoever cometh unto Me I will in no wise cast out." Take that to God as the man takes the note to the bank, and you will get your full change.

MAJOR W.—"A worker told me: 'Just believe that you are saved, and you are saved.' Is that true?"

MR. R.—I am sorry to say I once heard a worker myself teach that. I wished I could just take hold of him and send him about his business. Where do you find that in God's Word? If any man teaches or believes that a sinner can be saved without confessing his sin and coming to the Lord Jesus Christ for pardon, to be cleansed in His blood and clothed in his righteousness, he is under a sad delusion. In the seventh chapter of Matthew Christ tells us of such delusion. "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" and "Then shall I profess unto them, I never knew you; depart from me ye that work iniquity" (v. 22, 23). They seemed to have believed in and to have expected their own salvation, but they had not come to Christ for salvation. There is no other name under heaven given among men whereby we must be saved but only the name of Jesus Christ. It is not believing that you are saved that saves you; it is believing in, trusting in, and receiving the Saviour.

"BUSINESS IS BUSINESS."

"Business is business." Yes, and a sorry business too many people make of it when they consult covetousness rather than conscience. They go on the false principle that there are two separate departments in human life, and that in one of them true religion—Bible religion—has no place. They consider Sunday as the only day and the church the only place for that. On Sunday they go to the house of God and listen to the word of God, and admit that they have souls to save. They get interested in the services, make a score of resolutions, and sometimes persuade themselves that they are trying to be very respectable Christians. Certainly they have no intention of being lost for ever. But when Monday comes and the church is locked up, they lock up their hearts also, and say to themselves, "Religion is religion; I had enough of that yesterday; but business is business, and that I am going into to-day. If any idea of religion should come into any week-day business or into my work, I shall drive it out as I would a stray dog that should come into my store or counting-room or shop."

They may not say this in so many words, but they practice this principle. They divorce religion from business, put the multiplication table in the place of the ten commandments, and study their account-books in place of the Bible. On Sunday they say, "Now let us worship God;" during the week they say, "Now I'll make money; business is business."

No more fatal blunder could be made than this one into which so many thousands fall, and to their own terrible injury. What is "business"? It is, or ought to be, the production and the exchange of useful commodities; the making, the buying, and the selling of what mankind needs. It has its rules and its regulations. The foremost is to do unto others as you would that they should do unto you. Honesty is the corner-stone of credit and commerce. Take honesty out of trade, and confidence disappears in an instant; the house of merchandise becomes a den of sharpers. But the basis of honesty is conscience, and that is the religious faculty in man; the cardinal rule of honesty is the "Golden Rule," and that comes from the Bible. The great purpose of all legitimate business (for liquor-selling, gambling, and some kinds of "speculation" are not legitimate) is to add to the public wealth and to the public welfare as well as to make an honest living. This, too, is a moral idea, and a Christian

conscience approves of it. So that there are religious elements in all true, honorable, upright business; and you cannot separate them any more than you can the light and heat in a sunbeam.

I wish I could impress on the mind of every young man that a life of business, in these days, is full of dangers. One of these dangers is the rage to be rich. On the forehead of most young Americans it is written, "I mean to be rich, come what may." Only a minority will ever become so; the best that the majority will ever do is to make both ends meet. I shed no tears over this fact; for wealth is not paradise; it is often a purgatory. This rage for wealth tempts our young men to despise slow, honest gains and to attempt "sharp turns" and short cuts and some brilliant "operations." Three boys of my acquaintance were lately discovered to have clubbed together their pocket-money and tried a "flyer" in the mining-stock exchange. They fancied that they were going into business, whereas they were only gambling. They might as well have bought a lottery-ticket or tried their hand over a game of cards with their pocket-money for stakes. As soon as your head gets turned by such words as "chance" and "luck," and by such delusions as getting rich without honest labor of some kind, you are ruined. Conscience must hold you, or you will go over the precipice; and the most important factor in all honorable business is a good conscience.

Another temptation which is increasingly prevalent arises from the custom of "treating customers," either to make them buy or because they have bought. Hundreds of people say, "I don't care for liquor, but business is business. If a customer has bought a pretty large line of goods, it is only the handsome thing to go and take a glass of champagne over it." Several gentlemen of my acquaintance have been led into terrible drinking habits just by this abominable practice. As for the occupation of "drumming," it is so full of temptation to drinking and other sensualities that no young man can safely go into it unless he have the fear of God in his heart and is iron-shod with firm religious principles. "Business is business," but not tipping or taking a customer to the theatre or to a bawdy house.

Competition is tremendous in these days, and a great many excuse themselves for putting inferior and ill-made fabrics into the market by the idea that they "cannot compete with their neighbors if they must make or buy the best articles." They do not call themselves cheats; they only mean that "business is business;" my business is to sell all I can, and the buyer must look out for himself. Bible-honesty brands all such practices as frauds; in the long run it is found to be a blunder as well as a sin. How can any man profess to be "religious" on Sunday, and then overreach his neighbor by lies and misrepresentations during the week, on the miserable plea that "business is business"? The worst of the cheat is that a man cheats his own soul, and God will find him out.

Young friends, start with this sure principle: My chief concern in life is to serve God and save my own soul. Any business or practice that is opposed to this is a snare and a curse. Whatever will not bear inspection on the judgment day is wrong. Write in your memorandum-book this golden sentence: "No man was ever lost in a straight road." To take that road and keep it is both "business" and religion.—Rev. Dr. Cuyler.

PRAYER AND ITS ELEMENTS.

TO begin with, the first element in our prayer ought to be thankfulness. I touch very lightly on that, which ought to underlie all Christian work if it is to be any blessing to the doer, or the objects of the great cause, which ought to make our lives a strong, sweet song of thanksgiving to God for His unspeakable gift. That gift ought to breathe across our hearts like the west wind in the spring-time, drawing out the light of

living flowers from the else bare ground. The root of all true service for Jesus Christ and for God is thankfulness; that thankful reception of the cross had its work for us; and that will lift us up as upon a strong wind, above all discouragements, and difficulties, and disagreeables, and will turn our work from mechanism to glad service, elevate our energies, and make us twice the men we should be if we were only impelled to it by some iron-pointed goad of duty. Let us begin, as the beginning of everything, with the recognition of this, that no service or sacrifice laid on God's altar goes up with acceptance there unless it be a holocaust for the mercies of God in Jesus Christ, yielding ourselves a living sacrifice unto Him.

Confession.

Another unmistakable and indispensable element in all true supplication for this great work is *humble confession*. If our prayer be genuine, there cannot but go with it a shock of contrition when we think of the contrast between it and the promises it professes to grasp. In all such supplications we get a somewhat close glimpse of God's purpose and of Christ's heart, and the vision of that perfect sacrifice and ineffable love will smite us into contrition when we think of our own shortcomings, as we can fancy some village painter looking on his signboard by the side of some great miracle of art. Depend upon it one condition of our doing acceptable work for Christ is having a perpetual sense of unworthiness, of shortcomings, on the part of us who work. It is the men who feel themselves lame and halt who shall prevail with God. So, amidst all our gratitude and hope, let us never forget that we must use prayer before we can be found fit to be invested with the sword and weapons for our Divine Master.

Confident Desire.

Another element is that of *confident desire*. Prayer is nothing unless it be the outgoing of the soul to the thing prayed for, because we know it to be Christ's will. The soul should rise on the pinions of a strong desire heavenward, and, as it rises, should gaze with a clear eye upon the certainty of the things for which it asks. These two characteristics, earnest longing and confident assurance, are indispensable to anything that is worth the name of prayer. Now you try your prayers by that; try your prayers this very morning by that simple test. Poor, broken-winded things they are, like a wounded bird fluttering along the ground, rising like an arrow shot from a child's hand, going a little way to the sky and then dropping down again. I am afraid most of us have three degrees of temperance in regard to our prayers or our desires. The highest is for temporal wants for ourselves; medium, spiritual good for ourselves; the most tepid of them all for the progress of Christ's kingdom.

Consecration.

And all these things being ours, they will yet fail if they be not hall-marked and stamped as genuine gold by an accompanying and a following consecration. In every prayer a vow is wrapped up, and when you and I come to God and ask Him to do something, He might well turn round and say, "Will you help Me to do it?" and unless we can answer, "Here am I, use me," we had better be still. Our prayers, then, are worth no more than the gilt paper representations of valuable things which the economical Chinaman burns at the tombs of his ancestors. Is it better then that thou shouldst not vow than that thou shouldst vow and not work. But if every prayer leads to self-sacrificing service—and self-sacrifice refreshes its weakness by prayer—then the pleasure of the Lord shall prosper in your hands. In this day of enlarged opportunities and heavy responsibilities upon us, and of no small responsibility to some of us individually, we need enlarged liberality, prayer—potent, earnest—followed by consecration; but we need most of all to dwell so near to Christ Jesus that we shall come into full sympathy with His mind and His Spirit.

Missionary.

U-GANDA, CENTRAL AFRICA.

Continued

Last week we gave our readers a short summary of the work being carried on by the C. M. S. missionaries in Uganda, and now we think it will interest them to learn a few details of the work, as we hear of it from the Rev. W. O'Flaherty's letters:—

"RUBAGA, BUGANDA, June 1st, 1883.
"On my secular labours here I will not enlarge, except to say that our house and grounds look beautiful. We have made flower and kitchen gardens with their borders and parterres, hedges, fences, esplanades, paths, roads. Alas! our seeds, being rotten, failed, except two dozen lettuce or so, and a little mignonne, and a few turnips. Onions a failure. The house and grounds continue to draw crowds from all corners. Continual and prolonged visits we have from princes and princesses, chiefs, sub-chiefs, and chieftainesses, peasants, slaves, and foreigners. We have had visits from the kings of Koki and Bosoka, the former of whom, with his seven brothers, I have taught to read the Word of God."

"On another occasion the missionaries received a visit from the king of Uvuma, chief of a tribe who were distinguished for their bravery. Of this visit Mr. O'Flaherty writes:—

"We praised him and his people for their bravery. 'We white men are ourselves brave, and we love brave people, and we love your people because they are brave. But you are savages and heathen, and you know not God, or the Son of God, the Saviour of all men—black and white alike. We white men fight against sin and evil and lubari. God is our chief and leader. You black men fight to rob and plunder, and shed your brothers' blood.' In a word, I laid before them, as I take care to do always, to most of our visitors, the words of eternal life—the redemption that is in Christ Jesus.

"The negroes in this country love the beautiful. This determined us to cultivate a taste for the beautiful. Our house and grounds have raised us to the pinnacle of honour and respect. 'Words of wind' could never raise us to the position we now occupy. People from the surrounding nations, who are visiting here, come to see these wonderful works, and go home with words of joy on their lips, saying, 'Verily, those men are men of God. They worship one God in three persons. They say God has a Son, who is the Redeemer of us, as well as of them. Is not God better than lubari? His servants are wise, and good, and generous, hospitable and merciful. Our men of lubari are filthy, ignorant, greedy, vicious; who always tell us, 'Give us, give us.'" And as black men are famous talkers and news-spreaders, the words of the great salvation spread, like rays, from this centre to the different nations round about. Who knows with what blessed result? Already the King of Koki begs for white men to teach him and his people, and the brave King of Uvuma and his chief beg for white teachers. Surely, then, this great central station should be taken advantage of."

Here as elsewhere, the labourers are very few, but we are glad to find that the learners are many:—"The crowds who have been taught here to read, who are taught the plan of salvation, these last six months, are very considerable. They are of all classes, and of both sexes. Mr. Mackay and I have taught classes in our houses from those of the alphabetic toils up to the delights of translation from Kiswahili to Ruganda. Hence, they and we have to know Kiswahili. Negroes are fond

of learning languages, and Baganda especially. The quickness of the majority has often been a matter of surprise to me. Few English persons could learn so quickly. Those, like seeds, have been driven away; some—a great number—to the army; some to the different parts of the country, with their masters. If each one had a copy of the Word of God in his own tongue, think of the blessing. Each Muganda takes a pleasure in reading or telling what he has heard to a group of admiring friends, and they, thinking themselves as able to learn as he, come to the missionary to be taught themselves. Oh, for more labourers here!

"I will now give you a few instances, out of many, which will illustrate particularly what I have said.

"You remember the interesting chief I wrote you about, who was led to seek Jesus through my discussions and teaching in the court, and who was so active in teaching his women. You remember also the interesting mandwa, or priest, who burnt his lubari charms by which he prophesied. That chief was sent to Budu, to his country-seat. Well, not long ago, he sent the priest with a handsome present of a fat cow and a bundle of fresh butter, and he requested that I should give him a Prayer-book, and several other spelling and reading-sheets, which I did. He continues learning and teaching his people, and he requested me to go to see him a few days, and teach him and his more perfectly the way of life, and to baptize them. My heart longs to go, but it is a six days' journey, and I cannot leave the work here.

"The day the priest came here there was a large crowd of people gathered, and many priests and people of lubari also. When the proper time came the mandwa got up like another Peter 'in the midst,' and stated, with the force and eloquence of an Apollo, the reasons that forced him to burn his charms, and reject the service of lubari for the noble service of the Son of God, all were moved, and many went away pricked to the heart. I gave him a present for himself and master, and exhorted them to grow in grace, and in the knowledge of our Lord Jesus Christ.

"As the firstfruits of my classes at the palace these last twelve months, four young officers came to me requesting baptism. I examined them, and I was astounded at their knowledge. I, however, deferred their baptism for a season. It required no small degree of moral courage in them to take this decided step. Two of those young fellows have given me the use of their rooms to teach in; and they are active in teaching. One of them is by my side at this moment, as I write this. He is a modest, unassuming, handsome young fellow—a storekeeper. I cannot help thinking that the Spirit of life Himself teaches them through His Word. They all know Kiswahili. But although it may be gratifying for us to write, and for you to hear about baptisms, it is well to remember that nothing is lost by delay.

"Two sub-chiefs, one of whom is gone to the war, are also candidates for baptism. They read well and translate. Also five women, who are exceedingly interesting persons. I have taught them to read a little. There are twelve to be baptized, eight males, and four females."

(To be continued.)

British & Foreign News.

ENGLAND.

Mrs. Spurgeon, the invalid wife of the famous London preacher, has established a "Book Fund," from which she supplies books to poor ministers of all denominations. By making frames for photographs she

has earned \$250, which she has devoted to this work. Last year she gave away more than 7,000 books, and during the past six years she has distributed nearly 42,000.

Two memorial fonts will soon be placed in the baptistry of St. Mary's church, Southampton, England, as a mark of appreciation of the labors of Rev. Canon Wilberforce in Torquay in the cause of temperance. One of them is for the immersion of adults, the other a smaller one, for the baptism of infants.

THE MAN AND THE BOOK.

Christian Colportage Association.

THAT three million books and papers of a pure Christian character and Gospel tone should, in addition to 146,000 copies of the Word of God, have been sold during the past ten years, in London and the provinces, by the colporteurs of this association, who visit every month the houses of both rich and poor, is surely an interesting and encouraging fact.

No one can be ignorant of the existence of the evil literature, which is exercising so baneful an influence on all around, but only those whose duty leads them to give attention to the quantity and quality of it can form any conception of its extent and terrible power for harm.

Much of this literature, besides that which is openly and avowedly atheistic, is coarse and blasphemous, and displaying unabashed wickedness; much of it attempts to veil its impurity by pretended reprobation of the sins it delights to detail; much of it deals chiefly in sensationalism, familiarizing the minds of its readers with every form of vice and crime; and much of it, especially publications for boys, exalts every form of outrage into a kind of heroism, and creates in the minds of its young readers a desire to imitate the actions of criminals.

These facts transpired at the annual meeting of the above association, held at the Mansion House. Sir W. Muir, K.C.S.I., took the chair. The report was read by Mr. H. D. Brown, (Sec.), and the financial statement by the Hon. A. F. Kinnaird (Hon. Treasurer), after which the chairman spoke of the quiet, unostentatious character of the work, and the genuine results which have followed the labours of the colporteurs. It is, he said, seed dropped by the way, which is fructifying and bringing forth much fruit to the glory of God.

The Printing Press as a Preacher.

BY DR. H. SINCLAIR PATERSON.

THERE are some good people who have an intense faith in the living preacher and no reverence whatever for the ungainly printing press. We need not be reminded that, while our Lord sent forth apostles to preach to all nations, these apostles very soon put in written form the facts connected with our Lord's life, which written form has been superseded by the printing press. This form of teaching has taken its place from the very beginning of Church life, and by its means many have been added to the Church of such as should be saved. The usage of the printed matter instead of the written 'simply gives wider and fuller range to the truths circulated. Thus we rejoice to know of the Word of Life scattered in every hamlet of the land as well as declared in every pulpit. And this association has always taken this ground—it gives attention to the dissemination of distinctly evangelical teaching; and confines itself to books which contain in definite form the Gospel of Christ. It is emphatically an evangelistic association, only it uses books instead, or rather, I should say, *along with* the living man. For each of these colporteurs has all the spirit of a real missionary.

I have often felt how difficult it is to start a conversation on the very truths that lie nearest one's heart, and I have noticed that a tract or book being presented introduces the subject easily, and affords, as it were, a text to start with. And these men have learned this truth. Few more skilled than they in using such means to bring in the Gospel; and when they are gone the books remain to carry on the subject.

It may be asked, Why appoint special agents for the spread of truth? Because bad literature does not need recommendation. Booksellers know well that books which merely amuse, and not always healthily, have a much larger sale than those which edify, not to speak of the decidedly evangelistic kind. It is necessary that good and useful books should be pressed on the people, just as God is pleased to press the acceptance of His Son upon sinners. Those who go as the messengers of the Master find they too must needs press His message in the printed page. They have to create a demand where none exists. And it is well to know that this is being done in many thousands of homes every month by the colporteurs of this one so-

ciety. And in very few places without leaving and printed.

Now there is only one way to have heard of: liary. We have never place but to back colporteurs. A friend told me how a called at his door, upon the servant infidel but filthy lit being aroused, she terrace from house agents of the devil servants of Christ volunteer colporteur of weekly literature friend Mr. Spurgeon in which the Gospel Further I would literature is hurtful other lands. No city without having sent him by an infidel forget the power of preaches to about five but to more than a published sermon. I have not yet given power of the printed broadcast over the Christ and the grace

BY REV.

WE are appointing important workers, for they have to literature that shall be

1. First of all, the colporteurs; there every one of whom conscious of person leading others to Christian qualifications and gifts

2. Then we entrust them. I have carefully and I find no one contain in some form Christ, on broad unimpaired faith.

3. One of these colporteurs and is partially supported square mile is chiefly of the right sort to be pompous and powdered there have been many by the area door, an drawing-room, and then he reached the nurseries children the literature these palaces. And Christ, and his labour Lord.

Your men visit, every month, and they and pass on. They try to push their book whom they personally a Saviour. The worldly reward is small word of encouragement of the Lord of hosts. nesses," and when He They go as missionaries and they look for His ing.

Now how does the literature deal with the public? For it is stated that blasphemy exceeds in bulk the wholesome. And remember written in a cap specially to the modern up to an abnormal idea. collectively. Pope's learning is a dangerous little about himself, and of man. In view of mental that we do all the truth as regards our Lord Jesus Christ. A Bible as well as Colporteurs well to the foremost in

ciety. And in very few instances does the colporteur leave without leaving behind him Gospel words spoken and printed.

Now there is one point I would lay stress upon. We have heard of and we rejoice in the Ladies' Auxiliary. We have need for volunteer helpers not to replace but to back up and strengthen the regular colporteurs. A friend of mine residing in West London told me how a person in the garb of a lady had called at his door, during his absence, and pressed upon the servant not simply a blasphemous and infidel but filthy literature; and his wife's curiosity being aroused, she watched the visitor pass down the terrace from house to house offering the book. If the agents of the devil be thus busy, it is time that the servants of Christ should be equally zealous. Those volunteer colporteurs might well undertake the supply of weekly literature for Sunday reading, such as my friend Mr. Spurgeon's sermons, and other publications in which the Gospel is fully and fairly stated.

Further I would like to remind you that infidel literature is hurtful, not only in this country, but in other lands. No one graduates in an Indian university without having a supply of blasphemous literature sent him by an infidel society in London. Do not forget the power of the printed page. Mr. Spurgeon preaches to about five thousand people every Sunday, but to more than a hundred thousand through the published sermon. I feel that Christian men and women have not yet given due attention to the value and power of the printing press in carrying and sowing broadcast over the whole earth the knowledge of Christ and the grace of God.

Messengers of Christ.

BY REV. W. H. WEBB-PEPLOE.

WE are appointing a committee to conduct this important work, and that is a very serious matter, for they have to choose the men and to select the literature that shall be circulated.

1. First of all, they have to choose the men, the colporteurs; there are a hundred now in the field, every one of whom is chosen as one who is himself conscious of personal salvation, who is desirous of leading others to Christ, and possesses the proper qualifications and gifts for so doing.

2. Then we entrust to them the selection of literature. I have carefully examined the books circulated, and I find no one book is admitted that does not contain in some form the teaching of the Gospel of Christ, on broad undenominational ground of our common faith.

3. One of these colporteurs works in my own parish, and is partially supported by my congregation. That square mile is chiefly large houses; and it takes a man of the right sort to enter such houses, and face the pompous and powdered footman and butlers. Still there have been many cases in which he first entered by the area door, and was finally ushered into the drawing-room, and thank God he got higher still, for he reached the nursery, and introduced amongst the children the literature never seen before in many of these palaces. And into all such places he carries Christ, and his labours have not been in vain in the Lord.

Your men visit, we find, a great number of houses every month, and they don't give a postman's knock and pass on. They wait to see who comes, and they try to push their books, and to bring home to those whom they personally address their individual need of a Saviour. The work is hard and incessant, and the earthly reward is small. But we stand here to give a word of encouragement to these men as messengers of the Lord of hosts. "Ye are," saith He, "My witnesses," and when He cometh His reward is with Him. They go as missionaries in the name of the Lord, and they look for His reward in the day of His coming.

Now how does the literature we bring affect society at large? We have heard that there have been many individual instances of blessing, but does this work deal with the public evil of which we have heard? For it is stated that blasphemous and evil literature exceeds in bulk the whole amount of other literature sent out. And remember that evil literature is cleverly written in a captivating manner. It appeals specially to the modern instincts of man, who is lifted up to an abnormal idea of himself, individually and collectively. Pope's lines recur to us: "A little learning is a dangerous thing." Man has learned a little about himself, and it has tended to the deification of man. In view of such a state of things, it is essential that we do all in our power to make known the truth as regards man and the truth as regards our Lord Jesus Christ. And I am glad to notice you are a Bible as well as Colportage Society. The Bible is well to the foremost in your sales. Some of you know

that weary and aching hearts are longing for peace and rest; go and tell them in God's name, of His grace, and of that home where they may be with Him for ever through His blessed Son Jesus Christ.

The fashionable ladies of London have taken to what *Punch* calls "slumming"—that is, visiting the slums of the great city to inspect the hovels of the poor and the manifold miseries of pauper life. The "bitter cry of outcast London" has entered into their ears, and thousands of the poor will doubtless be the better for the time for this spasm of fashionable benevolence.

The annual meeting of the S. P. G. was held under the presidency of the Archbishop of Canterbury. The gross income of the venerable Society for 1883 was 109,572*l.*, being an increase of about 1,000*l.* over the preceding year. The report echoed the complaint—may we not say the cheering complaint?—of all missionary societies, that notwithstanding a growing income, the work has entirely outrun the means of doing it. "Every mission is undermanned." New grants to the amount of 20,000*l.* have been reluctantly refused. The presence and speech of the American Bishop of Ohio formed the chief feature of the anniversary. The Primate's address was listened to with deep interest.—*Record.*

MESSRS. MOODY AND SANKEY'S MISSION.—The three weeks' mission at Croydon has been brought to a close. Croydon proved in some respects harder, or at least less responsive, at the commencement than any of the places previously occupied in or around London. This was, no doubt, due rather to the social conditions of the neighbourhood than to any peculiarity in its spiritual state. Partaking of the double character of a well-to-do London suburb and of a country town, being some six or eight miles distant from the nearest densely-populated quarters, and at the same time easily accessible from a wide suburban and a yet wider rural district, one can understand that the Croydon audiences should at first be somewhat less crowded, and also a good deal more reserved and self-restrained than those in or nearer London. But any coldness which disclosed itself to those skilled in gauging the temperature of such gatherings speedily yielded to the unflinching fervour of the preacher, and the sympathy of the many earnest Christians striving together with him, by prayer for him and his hearers, so that large and growing numbers went night after night into the enquiry room, eager to enjoy the peace and grace of God.

The audiences at the afternoon Bible readings were very large, though they never filled the hall. In the evenings, after the first few services, every chair was occupied. A large space, immediately in front of Mr. Moody, was reserved for men; and it was singularly interesting to watch the play of feeling on seven or eight hundred eager faces, as the wrapt preacher reasoned of righteousness, temperance, and judgment to come, or in tender and tremulous tones unfolded the matchless grace and love of God. It is not necessary to describe Mr. Moody's manner of preaching. But we venture to say, in opposition to a good many critics, that he shows excellency of speech and wisdom too, though not in the sense of the schools, in declaring unto men the testimony of God. Those who think it easy to preach as he does should by all means try. If they succeed they will prove a blessing to many; and if they fail, which is not unlikely, perhaps, in increased humility they will get a blessing for themselves. But all true servants of Christ who covet earnestly the precious gift of wisdom in winning souls may learn much from Mr. Moody. A popular novelist, in giving rules for young writers, urges, as an indispensable condition of success, that they must interest their readers. Mr. Moody takes care to interest his hearers. Over and above his intense desire to do them good, and his triumphant faith in Christ and His Gospel, he evidently bends his strength and draws upon all his resources to present truth so arrayed and illustrated that it shall interest and attract all kinds of hearers. Hence the frequent anecdotes, never trivial and always to the purpose, the genial but sharp home-thrusts, the flashes of humour, which at once win the ear and affect the heart. But deep beneath all these, the true secret of his power over men lies in his power with God. He lives and moves and has his being in the Bible. The Eternal Word has for him the freshness, the interest, the living movement which many find only in the newspaper. He lives in the Bible; and, therefore, the Bible lives when he unfolds it. In listening to his story of the last day of our Lord's passion (for example), told with severe simplicity and with rigorous adherence to the letter of Scripture, the whole scene seemed to pass before the eyes. No passion-play could be more vivid; while as the light fell on the Di-

vine sufferer, and the facts attesting His grace and glory were set forth with a vividness and a pathos recalling MacLaurin's matchless sermon on "Glorying in the Cross," one would not have felt surprised if the six thousand hearers had with one voice, like the sound of many waters, cried out, "Truly, this was the Son of God." This vivid sense of things unseen and eternal, combined as it is with a definite purpose to bring his hearers to decision for Christ, explains and justifies the repetition of the same addresses in each new centre of the mission. Whitfield and other great evangelists repeated the same sermon to different audiences many times over, and we do not doubt that He who spake as never man spake, often employed the same or closely similar words, when He went about the towns and villages of Galilee preaching the kingdom of God. Mr. Moody's addresses, though so direct and offhand, have a great deal of the art which conceals art. They have been carefully prepared, with a very keen eye to the purpose they are meant to serve, and, enriched with the fresh illustrations that a wide experience supplies, and a wideawake observation lays hold of, they interest, and instruct, and impress those who have heard them again and again, while they come from the fire-touched lips of the preacher with the freshness and force with which we speak what we do know and testify what we have seen, and best of all, prove again and again in hundreds of saved men and women, mighty through God.

The last meeting on Monday night was one never to be forgotten. All who got blessing at the services were invited to be present. Truly the Lord was in that place, and His people knew it. The singing, which, to the joy of all, Mr. Sankey, after his illness, again conducted, the addresses to the young converts by Mr. Rainsford, Dr. Pentecost, and Mr. Moody himself, the radiance of holy joy in thousands of faces, and the heart thrill that quivered in all that was said or sung, only those who have been present at such a gathering can understand. We do not expect, we could scarcely desire to share in anything more blessed this side heaven.—*London Paper.*

UNITED STATES.

It is said that every person arrested, convicted and sent to the penitentiary in the United States costs, on an average, \$1,200, while every boy educated at the expense of the State costs only \$400.

Mr. Andrew Carnegie, the iron manufacturer, has made an "absolute gift" of \$50,000 to the Bellevue Hospital Medical College of New York. The gift will be used to establish a laboratory for microscopical investigation.

Mrs. R. L. Stuart, before her recent departure to Europe, followed the example of Miss Wolfe and Mr. Astor, and deposited \$50,000 in the United States Trust Company, to be used by the Children's Aid Society in building a lodging-house for homeless boys on the east side of the city. This is the fifth of these houses thus endowed by kind friends of this charity.

FOREIGN.

The *Bulletin Dominical* shows that the question of Sabbath rest is increasingly occupying the attention of employers in most of the Continental nations, both from the Biblical and hygienic points of view.

The Lutheran Church in the Baltic provinces of Russia seems to be losing its hold upon the people. Last year, within a few weeks, about 1,000 Estonians passed over from the Lutheran to the Greek Church, and again this year 200 more have taken the same step.

The Nihilists of Russia are manifesting renewed activity in their secret warfare against the Government. The entire province of Moscow has been placarded by them with manifestoes declaring their purpose to remove the Czar unless he grants Russia a constitutional government and a parliament of representatives of the people. It is just a year since Alexander III. was crowned at Moscow, and yet no promised reforms have been granted. The prisons are full of conspirators and suspected persons, and large bodies of the condemned are continually on the way to the Siberian mines. Yet in spite of these internal disorders Russia, on the whole, never gave such indications of material prosperity. It has been uniformly successful in its foreign policy and has more firmly established its supremacy in the east and south. It is rapidly extending its railroad system, having to-day thirteen thousand miles of road, second in this respect only to England

In the exploration of the old Temple area in Jerusalem one of the stones placed round about the low parapet dividing the Court of the Israelites from the Court of the Gentiles has been dug up, with the inscription in Greek still legible, forbidding a Gentile under pain of death to pass the parapet.

A strange sect called the Baabys has arisen and is growing rapidly in Persia, who profess a religion which is a curious amalgam of Christianity, Mohammedanism, and Pantheism. One of the special commands of Beha is to be friendly with Christians and read their books.

Science is now being used to entrap strange dialects. An interesting experiment is to be made by Dr. Zintgraff, who is about to visit the interior of Africa. He takes with him a phonograph wherewith to fix the speech and melodies of hitherto unknown tribes. The plates used in Africa will be sent to Berlin to be unrolled by another machine, and thus to re-emit the sounds received.

Monaco, with its infamous Monte Carlo, so justly denounced for its gambling hells, appears not only to receive the benediction of the Romish Church, but is expressly forbidden by the authorities to allow any religious liberty within its area. According to a letter in the *Record* of May 30, no one is permitted to circulate the Word of God, or distribute religious tracts, permission, even if asked for, being refused. No Protestant Church can be opened, or private Bible-reading held by the Christian resident or visitor; the Roman Curia exercises its vigilance and authority to keep out from a spot notorious for vice, all influences other than its own, calculated to arouse conscience and save souls from perdition. Yet this same Church demands and enjoys full liberty for zealous propagandism in other lands.—*The Christian*.

We have often seen ladies in the omnibus or car put pieces of money between their lips while making change. The following paragraph is a warning against the practice, which is objectionable on principles of cleanliness as well as of a sanitary nature:

Dr. Reinsch has found, as the result of a long series of minute investigations, that the surfaces of 50 pfennig pieces which have been long in circulation are the home and feeding-ground of a minute kind of bacteria and vegetable fungus. An extended series of observations showed that this is the case with the small coins of all nations, the thin incrustation of organic matter deposited upon their surfaces in the course of long circulation rendering them very suitable for this parasitical settlement. Dr. Reinsch scraped off some of these incrustations, and the employment of lenses of very high power showed the bacteria and fungi distinctly. It has been conclusively established that bacteria form one chief agency in the propagation of epidemic disease.

In a recent interview with a representative of the *Pall Mall Gazette*, Mr. Bentley, of the Baptist Mission to the Congo region, uttered a very strenuous protest against the ratification of the treaty which our Government is said to have made with the Portuguese. The extension of Portuguese sovereignty, he declared would be an unmitigated evil. "We only know the Portuguese official as an insufferable nuisance, imposing all manner of burdens upon business, and using, or rather abusing, his influence in favour of the Roman Catholic religion. At this moment we have to struggle hard to hold our own in San Salvador, where the Portuguese priests are constantly endeavouring to persuade the native King to banish the Protestant missionaries, the usual threat being that if he did not do what the priest told him, they would send for the Portuguese soldiers, who would make him do what they wanted. The Portuguese priests are by no means perfect in these parts, either in private morals or in the methods of their propaganda. One of them recently much disturbed the native mind by declaring that he would poison the King if the latter did not send the Protestant missionaries out of the country. If this is done in an independent country, where the Portuguese have no local authority, you may imagine what will happen should Parliament ratify the Congo treaty, and hand over the Bas-Congos and their independent neighbours to the yoke of Portugal."

PROTESTANT UNITY IN ITALY.—Meetings have been held in Florence, under the name of the *Assemblea Promotrice*, consisting of delegates from the various Evangelical Churches, to bring about a Protestant union in that country. The discussion on the principal subject, "Is Union desired?" was opened by Signor Gavazzi, who said that it was not only desired,

but desirable and necessary. He spoke for Rome. All the delegates then said—"Let us unite." Geymonat said that the time was come when the taunt of their divisions must be flung off. The Assembly came to the unanimous resolution, on the motion of Signor Prochet—"That union is desired by the Churches." *Il Fiaccola* says "that the impression left by this Assembly has been most excellent. The hearts of all were filled with the hope of better days."

At the closing session such was the emotion that the feelings of the brethren choked their utterance. Old Gavazzi broke down, and could not speak; and at the moment of separation, amidst the profoundest silence and the deepest emotion, the President said, at the close of a speech which he could hardly articulate, "that their greatest hopes were more than realized, and that this meeting, with its statutes, would form an epoch in the evangelization of Italy. It was the first step, but one that would count. He felt as if a great blessing was to fall on all their Churches. They would respect one another, and love one another more. They would labor more, having this one object before their eyes—the advancement of the Kingdom of God in Italy."

Home News.

DIocese OF TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 18th, 1884:—

MISSION FUND.

July Collection.—Hastings, 70 cents; Alnwick \$1.20; Keswick, Christ's Church, \$3.00; Jersey, 48 cents; Port Perry, \$4.50; Kinmount, St. James, \$1.00; Silver Lake, 25 cents; Furnace Falls, 25 cents; Alliston, \$1.12; West Essa, \$1.60; Credit, St. Peter's, \$5.98.

Parochial Collections.—North Orillia and Medonte, \$13.00.

PAROCHIAL MISSIONARY ASSOCIATION.

Mission Fund.—Etobicoke, St. George's, \$2.75; Cobourg, St. Peter's, \$12.55; Bobcaygeon, Christ Church, \$8.25; Aurora and Oakridges, \$3.91; Do. Mission Boxes, \$1.12; York Mills, St. John's, \$7.25; Toronto, St. Stephen's, \$6.05; Brooklin and Columbus, \$2.15; Mulmur, St. Luke's, \$5.00; Thornhill, \$5.90; Kinmount, \$1.00; St. John's, Peterborough, \$45.77; St. Philip's, Unionville, \$3.90; Toronto, St. Peter's Sunday-School, \$107; P. M. A., \$33.00. For Diocesan Missions, \$84.00; Domestic, \$42.00; Foreign, \$14.00.

DOMESTIC MISSIONS.

Ascensiontide Collection.—St. Luke's, Ashburnham, \$4.00; Stayner, \$2.15; Creemore, \$1.40; Banda, 33 cents; Keswick, Christ's Church, \$1.00; Bethaven, 52 cents; Penetanguishene, All Saints, \$6.31; St. James, \$1.30; St. Alban's, \$1.00.

Subscription.—N. W. Hoyles \$20.00; Women's Missionary Society of St. John's, Peterborough, \$28.79.

INDIAN HOMES IN ALGOMA.

United service of Sunday-Schools of St. Anne's, Toronto, St. Mark's, Parkdale, and Orphan's Home, \$5.04.

DIVINITY STUDENTS' FUND.

April Collection.—Stayner, \$2.25; Creemore \$1.17; Banda, 70 cents.

ALGOMA MISSION FUND.

North Orillia and Medonte, St. Luke's, \$7.54; St. George's, \$1.88.

On Sunday afternoon, July 20th, by the invitation of the clergyman, Rev. Ed. Owens, who is acting as *locum tenens* at the Church of the Redeemer, the members of that congregation met in the school room to the number of about 70 to unite in prayer on behalf of the Rev. W. J. Armitage, who had a few hours before been set apart for the work of the ministry. Appropriate hymns were selected and earnest petitions were offered on behalf of Mr. Armitage, who is very much beloved by that congregation, and also by all who have had opportunity to observe his consistent Christian character.

St. James' Cathedral Sunday School held its annual picnic at Victoria Park on Friday afternoon. On arrival at the Park the children dispersed in various directions until they were called to tea. About a thousand scholars partook of the good things, and were followed by the visitors and teachers. Afterwards races were held, which were ably conducted by Dr. Grassett. Mrs. Blake presented each winner with a suitable prize. The boats returned to the city about nine o'clock. All the children appeared to be delighted with their outing.

HOLY TRINITY.—An ordination service was held on Sunday morning at Holy Trinity church. After the singing of an opening hymn, the sermon was preached by Rev. John Pearson, who took his text from 1 Cor. iv. 1: "Let a man so account of us as ministers of Christ and stewards of the mysteries of God." After the sermon the following candidates were presented to the Bishop of this diocese, to be ordained as deacons:—Rev. R. A. Bilkey, late of the Reformed Episcopal Church, Simcoe-street; Mr. John Cheyne Davidson, B.A., Trinity College; Mr. W. J. Armitage, Wycliffe College; Mr. E. C. Gurney, Trinity College, and Mr. T. B. Angell, Trinity College. After they had been addressed by the Bishop and the ceremony gone through, the candidates were duly ordained deacon by the laying on of hands. The following were then ordained as priests:—Rev. John Gibson, Trinity College, of Norwood, Rev. George Nattress, Trinity College, assistant curate of Holy Trinity. Subsequently the newly-ordained priests and deacons and a large number of the congregation received the sacrament of the Holy Communion. The newly-ordained deacons preached in the city churches in the evening as follows:—Rev. T. B. Angell, at St. Stephen's; Rev. J. C. Davidson, at Grace Church; Rev. R. A. Bilkey, at Church of the Ascension; Rev. W. J. Armitage, at St. Paul's; Rev. E. C. Gurney, at Seaton Village.

CANADIAN EVANGELIZATION SOCIETY.—Whilst Mr. Soltau, who came to this country under the auspices of this Society, was meeting with so much acceptance in Toronto, another of their evangelists, Mr. G. H. Marsh, was being equally owned of God in his work in some of the country places in Eastern Ontario. The last mission was a very successful one, held at Brighton, where he went at the request of the Church of England missionary, Rev. Mr. Harris. The following is an extract from a letter from that gentleman: "Mr. Marsh has been labouring as an evangelist in the northerly part of this parish for about two weeks, with very marked success." He then speaks of the open air meetings held on Saturday nights, at which there was an attendance of from 1,000 to 1,500 people, and adds, "I believe that much good will, by God's blessing, be the result of these and the other meetings." As he has a powerful voice and is a good singer he is specially fitted for open air work, a means of reaching the masses which is more and more coming into favour during the summer weather. These are to a great extent holiday times, but it would be well that those whose hearts are burdened with responsibility as to the pressing need of bringing the Gospel message to perishing souls around them should be thinking of arrangements for future work as soon as the season opens. Communications on this subject should be addressed to the Honorary Secretary, Henry O'Brien, Esq., 68 Church Street, Toronto. Contributions may be sent to the Treasurer, W. B. McMurrich, Esq., York Chambers, Toronto. The Society depends for its support solely on the free will offerings of God's people, and the money goes directly to the support of those who are sent to preach the "glad tidings of great joy."

LINDSAY.—Rev. E. Daniels, of Craighurst, preached in St. Paul's church Sunday, the 13th inst. In the evening his sermon was specially eloquent and impressive. On Tuesday he addressed the C. E. T. S. at their usual meeting.

GRAFTON.—The Bishop of Toronto held a confirmation in St. George's Church, Grafton, on Monday, the 14th. Thirty-one candidates were presented for the sacred and apostolic rite of the laying on of hands. The Bishop, in a lengthy, earnest and practical address, pointed out the course to be pursued by every faithful Christian, and exhorted the young people who had come to ratify their baptismal vows, to continue steadfast in the faith unto the end of their lives.

ORILLIA.—Last week St. James' Church Sunday School held their annual picnic at the Couchiching Park. The children had a very enjoyable time and everything went off without any mishap. We regret that the rector was unable to be present on account of illness.

Rev. A. Stewart, M. A., preached the anniversary sermon last Sunday afternoon for the Sons of England Benevolent Society. The collections will be given to the Orphans' Home, Toronto.

RUNNYMEDE, WEST TORONTO.—Rev. J. Ardill, who, when a student of Wycliffe College, took a great interest in this mission, was presented last week with a handsome Bible by the congregation, as a slight token of their appreciation of his services.

COBOURG.—The St. Peter's Church a large number of

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LONDON.—Ven the benediction at don, Sunday for moved home in paralysis of the si

Bishop Baldwin pressing invitation spices of the Scot pressure of work i

A meeting of th Christ Church on ent were: Dean I English, Johnston, Hill, Seaborne, H the church. After ance were discusse a missionary agent the annual subscr recommend that w have accrued from agent, it is inexped but that certain me for the ensuing ye going round, the p and requested to l Another subject di and the best metho desirability of havi The question of time, and after tho agreed to recomme suggested by the B Church of Englan of Hope in every p After interchange c meeting adjourned Lucan.

The Rev. A. Gracere thanks the foll of St. John's Chur Mrs. Grant MacD \$2.00; Morgan Bal Esq., \$1.00; Mrs. Esq., \$1.00; Miss Esq. From Har \$3.00; A Friend, \$1

DIocese

The anniversary Society was held in 3rd. His Lordship, on the platform we Brigstocke, Neales, Chief Justice Allen. singing of the hymn after which prayer- chum.

The Metropolitan He said the provinci She had been nurse church in England. clamours for assista is about to send her The people should u the church society. the incapacitated mi people for financial a

Rev. Canon Ketch remarking that the a up to \$7,000; and w The Coadjutor Bis port just read be rec the direction of the the meeting. The q asked, whether the n always faithfully ad ports showed that thi would like to move a to read the report, to some length he allud accomplished in the Rupert's Land. This of the stupendous fut was a significant fac were growing weaker church was becoming of the deep interest ta

COBOURG.—The Bishop held confirmation service at St. Peter's Church on Sunday, 13th inst. There were a large number of candidates.

DIOCESE OF HURON.

LONDON.—Ven. Dean Boomer, while pronouncing the benediction at the service at Chapter House, London, Sunday forenoon, fell in a fit and had to be removed home in a carriage. He was affected with paralysis of the side and is reported very low.

Bishop Baldwin has been compelled to decline a pressing invitation to lecture at Halton under the auspices of the Scott Act Committee, on account of the pressure of work in his own diocese.

A meeting of the Deanery, Middlesex, was held in Christ Church on the 14th inst. Among those present were: Dean Boomer, Messrs. Magahy, Taylor, English, Johnston, Ball, Kerr, Miles, O'Connell, Smith, Hill, Seaborne, Hughes, and Canon Smith, rector of the church. After routine several matters of importance were discussed, among which was the question of a missionary agent, and the best means of collecting the annual subscriptions. It was finally resolved to recommend that while recognizing the benefits that have accrued from the labours of the missionary agent, it is inexpedient to appoint another at present, but that certain men in each county become the agents for the ensuing year; and that instead of collectors going round, the people be supplied with envelopes and requested to bring their offerings to the church. Another subject discussed was that of Sunday-Schools and the best method of conducting them; and also the desirability of having a uniform scheme of lessons. The question of temperance occupied considerable time, and after thorough discussion it was unanimously agreed to recommend the appointment of an agent, as suggested by the Bishop, to organize a branch of the Church of England Temperance Society and a Band of Hope in every parish, if possible, in the diocese. After interchange of thought on various subjects the meeting adjourned; the next meeting to be held in Lucan.

The Rev. A. Grasset Smith acknowledges with sincere thanks the following sums towards the completion of St. John's Church, Leamington. From Toronto, Mrs. Grant MacDonald, \$5.00; S. C. Wood, Esq., \$2.00; Morgan Baldwin, Esq., \$1.00; F. W. Kingstone, Esq., \$1.00; Mrs. Lewis, \$1.00; Stuart Johnstone, Esq., \$1.00; Miss G. Round, 50 cents; A Friend, 50 cents. From Hamilton,—George Williams, Esq., \$3.00; A Friend, \$1.00; another, \$1.00.

DIOCESE OF FREDERICTON.

The anniversary meeting of the Diocesan Church Society was held in Trinity Church school room, July 3rd. His Lordship, the Metropolitan, presided, and on the platform were the Bishop Coadjutor, Canons Brigstocke, Neales, Ketchum, Rev. G. O. Troop and Chief Justice Allen. The meeting opened with the singing of the hymn, "Soldiers of the Cross Arise," after which prayer was offered by Rev. Canon Ketchum.

The Metropolitan delivered the opening address. He said the provincial church was in a critical position. She had been nursed long enough and now the mother church in England, encountered on every side by clamours for assistance from the foreign mission fields, is about to send her children to support themselves. The people should unite in strengthening the hands of the church society. He spoke in eulogistic terms of the incapacitated minister's fund and appealed to the people for financial assistance.

Rev. Canon Ketchum here read the annual report, remarking that the amounts contributed did not come up to \$7,000; and were less than those of last year.

The Coadjutor Bishop, having moved that the report just read be received, adopted and printed under the direction of the executive committee, addressed the meeting. The question, he said, had often been asked, whether the money handed to the ministers was always faithfully administered? He thought the reports showed that this had been faithfully done. He would like to move a resolution to compel the people to read the report, to be taken several times a day. At some length he alluded to the grand work now being accomplished in the great north-west by the bishop of Rupert's Land. This was only one of the many signs of the stupendous future of the Church of England. It was a significant fact that while the other churches were growing weaker in the old country, the English church was becoming stronger and stronger. Speaking of the deep interest taken by the people in the missions

of the church in the country districts of the province; he referred to two lads who had travelled 24 miles in order to be confirmed. Alluding to the report he stated that there were 3,000 people in Moncton not reached by any ministration of the Gospel. He closed with a fervent appeal on behalf of the incapacitated clergymen's fund.

His Honour the Chief Justice seconded the resolution. He desired to bring before the people a few facts. In February, 1837, the first meeting of the Diocesan Church Society, after its inauguration, was held, and he was present on that occasion. Although the society had done a great deal of good, it was very unpleasant to observe that the contributions last year were \$700 less than the year before. We receive about \$7,250 from the parent society in England. The time is near at hand when this money will be withdrawn and our society will then have to support itself. Something must be done to replace that amount and a considerable sum in addition be subscribed, or else the church in this province will have to go down. He referred to the English-speaking people on the upper St. John, who very rarely had an opportunity to attend worship. Some effort should be made to send a missionary to preach for them, minister to the sick and bury the dead. If no more money was subscribed this mission must, like many others in the province, be abandoned. He was afraid that the endowments received in the past had been a serious disadvantage, as it deprived the people of self-reliance. The Church of England made a very poor showing alongside of other denominations in this Province, who were far outstripping her in enterprise and financial prosperity. It would be an intolerable disgrace if the church did not awake from her lethargy. He referred to the miserable pittances received by the clergy, and thought something should be done towards bettering their condition.

The Metropolitan announced that a clergyman now attending the Synod had concluded to take charge of the Upper St. John mission field.

After the singing of the hymn, "The Church's Sure Foundation," Rev. G. O. Troop addressed the audience. The St. John churches last year contributed \$2,126.75 to the society.

Rev. Canon Neales addressed the audience briefly, and the meeting closed with service of praise and prayer.

DIOCESE OF ALGOMA.

The schooner rigged steam yacht *Zenobia*, owned by the Bishop of Algoma, arrived in Toronto last week from Kingston on her way to Georgian Bay. She was in charge of Mr. Alexander Dennison, of Montreal, who leaves her here. The *Zenobia* has a cut-away stern and a pretty gilded bow. She is 59 feet on the keel and 11 feet beam; registered at 18 tons, and draws two feet six inches of water. The vessel is of teak, and was built at Cowes at the Isle of Wight in 1870. She has engines of fifteen nominal horse-power. Her average speed under steam is ten knots per hour, and in smooth water she can do even better. The passenger accommodation is aft, and occupies about one-half of the vessel. The cabin has day accommodation for about twenty persons. The interior of the cabin is finished in bird's eye maple. There is a very comfortable fore-castle for the crew, and every available corner is utilized for lockers. The *Zenobia* carries two boats—a skiff and a life-boat, which are carried at davits amidships. The boat is badly in need of painting. She will be in every way adapted for the purposes for which she is intended—as a mission boat—and when fitted up she will be one of the finest steam yachts on Canadian waters.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

ABROAD.

THE SPIRITUAL EFFECT OF DRUNKENNESS.—An editorial in "Topics of the time," of the December *Century* says: "This loss of self-respect, the lowering of ambition, and the fading out of hope, are signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenious, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles

are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that 'habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power.' If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to 'the use of fermented liquors, taken in the quantity which is conventionally deemed moderate,' then it is certain that such use of them must result also in serious injuries to mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal, in conversation and in conduct, certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that its functions are imperfectly performed; and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he carries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages, may be able to see that there are uses of them that stop short of drunkenness, and that are still extremely hurtful to the mind and the heart as well as the body. That conventional idea of moderation, to which Sir Henry Thompson refers, is quite elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: 'It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its outline; how your art deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily over you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies.'

Dr. Ritchie, medical officer at Leek, England, says: "In my practice, I have given no stimulants for fevers. I have never, so far as I remember, for ten or twelve years, lost a single patient from typhoid fever; and I have never given a drop of stimulant therein."

CONSUL.—General Warburg, of Gothenberg, in his report of Swedish trade for 1883, says:—Sweden produced of spirits in 1883, 32,700,000 litres against 35,500,000 in 1882, a decrease of 2,800,000 litres. There were imported in 1883, 2,062,000 litres against 2,107,000 in 1882, a decrease of 15,000 litres. The exports in 1883 were: 387,000 litres against 1,200,000 in previous year, a decrease of 813,000 litres." From these figures it is calculated that the consumption of spirits in 1883 was 7½ litres per head of the population as against eight in 1872, a decrease of 6¼ per cent. This reduction in the consumption of spirits is first of all due to the total abstinence movement introduced by the Good Templars, and which has now spread all over the country. Before the introduction of Good Templarism, the consumption of spirits per head was not increasing as with most other countries, but was stationary, and this was mostly due to the system more and more adopted for the sale of liquors first introduced in Gothenberg some 15 years ago, and since known as the "Gothenberg System."

English tourists in Paris are generally delighted with the cheapness of the wine, but their satisfaction would be a good deal tempered if they knew its ingredients. The following, it appears, is the recipe for wine for the Parisian market: "Pour into a cask a quantity of water, to which add potato juice, barley juice, sugar, yeast, vinegar, cream of tartar, violet roots, elder blossoms, bleaching liquid, and glycerine. Vary the names of the wine according to the different proportions in which the ingredients are used." I certainly do not wonder that the Government is considering what further step it can take to check the growing habit of making wine without the interference of the grape.—*London Truth*.

The alarming consumption of alcohol in Switzerland has induced the government to propose fresh legislation on the subject. A prohibitive tax will probably be put on distillation.

NOTICE.

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

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

NOTICE.

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

CALENDAR.

SEVENTH SUNDAY AFTER TRINITY, JULY 27, 1884.

MORNING LESSONS.
1 Chron. xxi.
Acts xxvi.

EVENING LESSONS.
1 Chr. xxii. or xxviii. to v. 21
Matt. xiii. v. 53 to xiv. 13.

The Evangelical Churchman,

TORONTO, THURSDAY, JULY 24, 1884.

EDITORIAL NOTES.

The *Globe* has done a good work in sending a commissioner to investigate the working of the Scott Act in Nova Scotia and New Brunswick. The results are embodied in a series of able and impartial letters, and throw much light upon the position and prospects of temperance legislation. The commissioner has shown that the enforcement of the Scott Act has greatly diminished the import and use of intoxicating liquors, and that property has not depreciated in value; on the contrary, the circumstances of many people have improved, and there will be yet a larger increase of prosperity and comfort when the Act has been in force and faithfully applied for a few years. A very common and very crude objection is effectively disposed of. It is most unjust to expect the Scott Act to accomplish what no law in the world ever accomplished—the absolute observance of its provisions. There will be law-breakers under the Scott Act just as there are law-breakers under every other statute designed to promote the public well-being; but, if the law punishes and repeats the punishment until the violator of the statute is compelled to yield obedience, or retreat beyond the limits of respectability and decent citizenship, it has largely discharged its duty to society.

The International Association was organized in 1876, at Brussels, for the purpose of promoting the civilization of Central Africa. Its chief agent was Stanley, who in the face of deadly perils succeeded in opening up the Dark Continent, building roads, buying lands, establishing stations and winning the friendship and support of savage tribes. It appears that another and important step is now to be taken. The Association announces that it has accomplished its mission, which was only that of a forerunner, and that it will hand over all its stations and territory to a free state, which is at once to be organized in the upper Congo region. It is not expected that the European powers will oppose its establishment. Some of them have already signified their concurrence. The missionaries on the Congo approve

heartily of the plan. Philanthropists in England and the United States who are intimately acquainted with the work believe that the advent of this Free State of Central Africa is an event of no ordinary importance, and one fraught with blessing to the savage tribes of the interior.

The Legislature of Iowa has recently enacted a law which came into effect on the 4th of July, and which forbids the manufacture and sale of all intoxicating liquors in that state, including ale, wine and beer, and enforces the prohibition by severe penalties. The objection has been raised that such an enactment is against the Constitution of the United States. It appears, however, from previous decisions of the Courts, that any State has power not only to regulate but even to prohibit the manufacture and sale of intoxicating drinks. The only possible question would be whether property rights acquired and vested under pre-existing law can be destroyed by a change in the law, without just compensation for their destruction. To this a negative answer must be given. But it is held that this would only apply to liquors manufactured and owned as property prior to the passage of the law, and not to those manufactured or owned subsequently.

The Jubilee celebration of the London City Mission was marked by the publication of a volume, giving a full account of its origin and history. The book gives a graphic description of the state of London fifty years ago, shows how all existing agencies had failed to touch the terrible needs of its outcast population, and relates the really romantic story of the origin of the mission, when three earnest and devoted laymen met in the front parlour of the little cottage in Kenning-terrace, Hoxton, and resolved—"That we who are now present form ourselves into a Society, to be called the London City Mission"; and so from less to more, the growth of the little Society is told, in a series of well-written chapters, until we find that its agents number 450, and that it can speak of 4,835 drunkards reclaimed in one year; while its tabulated successes, speaking of thousands upon thousands rescued from crime and misery, vast as they have been, are simply hints of beneficent results inconceivably more vast, over which the most exultant jubilee rejoicings are fully justified. Many cheering indications of progress are given. For example, in 1831 the apprehensions for being drunk and disorderly in London were in the proportion of 20 per cent. of the population, in 1881 they were only five in the thousand. Fifty years ago the English criminal code was the severest in the world, especially with regard to children. At that time it was a common thing for thirty or forty children, from seven to twelve years of age, to be tried at one sessions, and though the charges were of the most trivial description, such as stealing a penny tart, they were summarily convicted and placed among adult prisoners of the most degraded type. Juvenile criminals were thus actually manufactured by the laws themselves. Wonderful is the change. Everywhere are institutions for the reclaiming of the young who have fallen into vice, and for the education of the ignorant. There are now 5,000,000 of children in the public elementary schools of England, or one in six of the population; and a still larger number attend the Sunday Schools.

The Church is not yet making use of the Press to the extent it ought; but there is a grand work going on which, however, we believe, is only a foretaste of what can and will be accomplished. Last year the Religious Tract Society issued 94,000,000 publications, 30,197,350 of them being tracts. This one society issues 280,000 publications a day, and it addresses the nations of the earth in 167 languages. Still more wonderful is the work of the Bible Society. On every weekday there are sent out from the depots of this society about 100,000 copies of the Word of God, either in its entirety or in the form of portions; and since it began its work it has given to the world a hundred million copies of the sacred volume in over 250 languages and dialects. Last year the income of the society was £233,000 or £22,000 more than on any previous occasion, and 3,118,304 copies and portions were issued during that period. While on the one hand the Bible was never more fiercely assailed than it now is; on the other hand, it was never more widely circulated, more eagerly read, more intelligently studied. No age has witnessed anything like this. And if, as Canon Westcott says, we can measure always the strength and vigour of the Christian Church by the extent to which the Scriptures are circulated and read in the mother tongue of the people; how full of promise is this great work which enables every man of every tribe and nation to read in his own tongue wherein he was born the wonderful works of God.

The notorious confraternity of the Blessed Sacrament continues to scandalize religion by its vagaries. In a recent monthly paper issued to associates the following is given:—"Summary of intercessions: 1. Cessation of evening Communion; 5. Repose of the souls of one hundred and eleven persons and others. Prayers are desired for: 1. The continual progress of the knowledge of eucharistic truth and ritual; 1. Increase of daily celebration; 2. Increase of early and fasting Communion; 3. Restoration of the primitive custom of reserving the Blessed Sacrament for the sick and dying; 4. Cessation of evening Communion throughout the Church of England." At a recent anniversary the preacher was a Rev. Mr. Ommaney. His sermon, as briefly reported in the *Pall Mall Gazette*, seems to have been a remarkable performance. He said that counsels of moderation were impossible in urging Catholics to do reverence to King Jesus in the Sacrament. He would have them extreme in acts of reverence, in constant attendance at the Communion (which he should like to have called Mass) when not receiving themselves, and, above all, the fasting Communion, for which there was as much traditional authority as for keeping Sunday.

We notice that Messrs. Bagster and Sons have now in the press a reprint of William Tyndale's "Five Books of Moses." This edition of the first English translation of the Pentateuch, now for the first time reprinted in separate form, is made from the copy in the Lenox Library, New York. The work is designed—1. To make Tyndale's noble translation generally accessible to Bible readers. 2. To fix by collation the text of the first English translation of the Pentateuch. 3. To exhibit its relation to the Latin and German Versions. 4. To

furnish a content of Luther and enrich the philological vocabulary. The Pentateuch in its own language, and as it has been seen in other languages, is of great interest to

Canon Westcott. Church Missionary Society. He has described the reflection of the people who send them.

"It is from this in an especial degree more of the breath of a little deeper understanding of the Gospel, our souls in patient antagonists in the world."

"The experience of a word, the need what we need now of a voice of God about us in our in the confused engaged. From it comes with a globe sends the out of many heads nobled by the of "Jesus and the tell us, half in the have reared their shall be able to story of missions, guous, "He who we unto you." spect of rude elevated by the look on the triumph on the triumphs encouraged and sources through the evils of our

Here we have—"He that was Nothing re-acts vigour of the Church its growth in great commission creature.

A few months two prizes, one of authority," written the other for the written from the case the adjudic the same school the High Church English Church written by High writers were cl Now here is the while the adjudic Evangelical side prize, the adjudic were unable to "not one of the point and of faith This incident fu bility of our sacra ples when put to

furnish a contemporary Commentary in the notes of Luther and Rogers (*Matthew's Bible*). 5. To enrich the philology of the language by a copious vocabulary. This reprint of the first translation of the Pentateuch from the original Hebrew into our own language, and whose influence is so conspicuously seen in our "authorized version," will be of great interest to all Bible students.

Canon Westcott, in his recent sermon before the Church Missionary Society, thus eloquently described the reflex influences of missions upon those who send them forth:

"It is from the experience of the mission field, in an especial degree, that we learn to see a little more of the breadth of the Divine counsels, to gain a little deeper understanding of the manifold applications of the Gospel, to wait undismayed and win our souls in patience to meet the assaults of fresh antagonists in the calm spirit of conquerors.

"The experience of the mission field meets, in a word, the necessities of our time of trial. For what we need now, above all things, is the assurance of a voice of God speaking to us now—the sense of a living voice. That voice does, I believe, sound about us in our lanes and cities; but it is often lost in the confused cries of the conflict in which we are engaged. From the distant battle fields of the faith it comes with a clearer message. Let us only pause to listen, and we shall hear how every region of the globe sends the same witness of thoughts revealed out of many hearts, of wants satisfied, of lives enabled by the old tidings—old and ever new—of "Jesus and the Resurrection." And so if some tell us, half in sadness and half in pride, that they have reared their altar "to an unknown God," we shall be able still to answer, if we follow the history of missions, chequered, indeed, but not ambiguous, "He whom ye ignorantly worship, declare we unto you." Let us look together on the prospect of rude congregations disciplined, purified, elevated by the power of a spiritual life. Let us look on the triumphs of martyrs won by their dying, on the triumphs of saints won by their living; then, encouraged and enlightened, let us use the resources through which they prevailed to overcome the evils of our own land."

Here we have another illustration of the proverb,—"He that watereth others, is watered himself." Nothing re-acts more powerfully upon the life and vigour of the Church, and more effectively promotes its growth in grace, than obedience to the Lord's great commission—Go, preach the Gospel to every creature.

A few months ago an English gentleman offered two prizes, one for the best essay on "Church Authority," written from the High Church standpoint, the other for the best essay on the same subject written from the Evangelical standpoint. In each case the adjudicators were selected from persons of the same school of thought. The adjudicators of the High Church prize were three members of the English Church Union. Seventy-six essays were written by High Churchmen. Forty-five of the writers were clergymen, and thirty-one laymen. Now here is the remarkable circumstance, that while the adjudicators upon the Protestant and Evangelical side had no difficulty in awarding the prize, the adjudicators upon the High Church side were unable to make any award. They report that "not one of the essays is at once strictly to the point and of fair merit, two conditions required." This incident furnishes a notable proof of the inability of our sacerdotalists to maintain their principles when put to the test.

The House of Lords appears to be possessed by some extraordinary infatuation. The Bill for prohibiting the sale of intoxicating liquors on Sunday in Cornwall, was sent up to them emphasized unmistakably by the voice of the people whom it chiefly concerns. The Archbishop of Canterbury and Lord Mount-Edgumbe, who supported the Bill, surely know the true feeling of the Cornish constituencies, if anybody does; yet, in spite of their advocacy, the measure was rejected by 57 votes to 39.

The action of the Commons in "talking out" the Irish Sunday Closing Bill was scarcely less discreditable. The Chief Secretary for Ireland moved the second reading of the Bill, the distinguishing feature of which is that it not only makes Sunday closing perpetual, but also includes the large towns which have hitherto been exempted. Mr. Trevelyan clearly showed that drunkenness had diminished where the Act was in force, while it was as prevalent as ever in the exempted towns. The arrests for Sunday drunkenness have decreased by 50 per cent. wherever the Act is in operation. In the five towns where the liquor shops are open on Sundays the statistics of drunkenness are one in 230, in all the rest of the country one in 1,220. Could anything be more conclusive? But besides this the magistrates and police authorities are strongly in favour of Sunday closing, and there has been no increase of illicit distillation. The Government felt the force of these considerations to such an extent that it had no option but to proceed with the measure. But although the Irish people demand the Bill, and in spite of an appeal from Mr. Gladstone that the House should be allowed to pronounce its opinion on the merits, two or three men talked the Bill out.

THE THREATENED VISITATION

Last year the outbreak of cholera in Egypt aroused the alarm of the West. Happily, the dreaded evil came not. One good result followed from the threatened visitation. It aroused public attention to the necessity for sanitary reform, better drainage, purer water, and more intelligent study of the laws of health. In many cases we fear that the amendment was but transient, and the careless and ignorant soon relapsed into their old habits. But we believe a strong impetus was given to the good work carried on by our Provincial Board of Health, which ought to have the hearty and intelligent co-operation of every citizen. In fact, without that co-operation its work can only be very imperfectly accomplished.

Again the alarm is sounded. The danger is now much closer and more threatening; and while our earnest prayers should ascend to the only Guardian of our lives that He may protect our land from this scourge and sore judgment, which our sins have provoked, we ought to see in it a call to repentance and a rebuke of our sins, and amongst these sins we would place the immoralities, the uncleanness, the neglect of the laws of physical well-being, by which we transgress the laws of the Creator, and provoke those just chastisements by which he is pleased to vindicate them.

It ought to be borne in mind that uncleanness is

the great ally of cholera, and cleanliness the best preventative. And whether the dreaded plague makes its appearance, or whether it is averted by the merciful Providence of God, our duty, our imperative duty, remains the same. We are bound, doubly bound as Christian people, to have pure air, pure water, pure homes. God loves purity. All uncleanness in every form is a sin, and as a violation of His laws is continually being followed by just and terrible penalties. Let those who are careless as to these important matters until some visitation of pestilence arouses them, mark these words which we quote from the Report of the Board of Health:

"It is worthy of remark that throughout our Province, as in most other countries, more deaths are caused yearly by the want of systems for securing thorough cleanliness of streets, lanes, and premises, good ventilation, effective drainage and ventilation of drains, good water supply, isolation of infected persons, and careful disinfections, than have ever been superadded to the ordinary mortality by any epidemic of cholera that has occurred."

Medical science has done much in the way of prevention. As an esteemed New York contemporary says:

"We now know more about the disease than we did at the time of these visitations. We know its cause and character. The cause is precisely like that of typhoid fever. It has a specific microscopic germ, the bacillus discovered only a few months ago by the German physician, Koch, in his researches on the cholera in India. This bacillus swarms in the dejecta of cholera patients, and is distributed partly, perhaps, as dust, but chiefly in drinking water, which has been contaminated by the washings through the soil of these dejecta. The researches of the German commission confirm the deductions of experience, and show that hygienic and sanitary methods will almost wholly control the disease, or will very narrowly limit its spread. In times of danger all water to be drunk should be first boiled, and then treated with a few grains of permanganate of potash. A healthy stomach, in the process of digestion, and with the stomach distended with food which is being macerated by gastric juice, is not likely to be affected even by infected water. The chief danger comes from drinking water when the stomach is empty. In an infected region it is safe to regard all water as infected. Cholera and typhoid fever alike are proving to us the vast importance of protection against the contamination of sewage."

THE METROPOLITAN AND THE MISSION CHAPEL LAWLESSNESS.

Our readers will remember the circumstances connected with the erection of a mission-chapel in St. John's, N. B., in direct opposition to the wishes and in the face of the protest of the rector, the vestry, and parishioners of the parish in question. The erection was made by a little clique of ritualists, for whom the teaching of the rector, always known as distinctively "high," was not sufficiently advanced. The Metropolitan supported the ritualists, consecrated the chapel, and licensed thereto the Rev. "Father" Davenport. The clergy of the Rural Deanery of St. John, unanimously we believe, supported the rector of St. Paul's in his protest. The matter was next brought into the Synod of 1882. After a very warm debate a committee was appointed to examine and report, which they did in 1883, recommending that legal opinions be obtained. The committee appointed to carry out this recommendation presented to the recent Synod the opinion of Strachan Bethune, Esq., Q.C., of Mon-

treat, which we published last week *in extenso*. It is decisive. Two points of great importance are laid down. First, the illegality of the erection of a mission chapel without the consent of the rector; and secondly, the illegality of the act of the Bishop in assenting to such erection and in licensing a clergyman, both of which episcopal acts are null and void, in this case, because of their illegality.

The whole transaction is a most painful one—a most high-handed act of contempt for duly constituted authority, sustained by the highest ecclesiastical officer in our Canadian Church, who has deliberately and knowingly made himself *particeps criminis*. It appears that even after this legal opinion was given and was in possession of the Metropolitan, he took the chief part in a very ornate and advanced service in this mission chapel, in which upwards of 40 of the clergy participated.

One important lesson is pressed upon us by this incident. The only safeguard and security for right order and true liberty in the Church lies in government by law; and that we cannot trust to an absolute and irresponsible government by men, whatever their personal character or their official position. Bishops themselves, as well as clergy and laity, must be subject to law. As the supreme administrators of the law they are the more bound to be themselves faithful. Not to them any more than to the humblest presbyter can arbitrary and irresponsible power be conceded. Every attempt to reproduce the old mediæval or earlier extravagances must be resisted. The progress, usefulness, and stability of our church largely depends upon its good government. There are opinions held by many amongst us which are tending to subvert all right constitutional government. The most extravagant claims to absolute power and the most high-handed acts of lawlessness are seen to be quite compatible with each other. Despotism and anarchy are near of kin. We can only have true liberty in true order, and true order is founded upon law, not upon self-will. We shall presently discuss the two theories and influences which are striving for mastery, and the important issues which are involved in this question as to the nature of episcopal authority.

An "Episcopalian," writing in the *St. John Sun*, puts the following pointed questions, which those interested would do well to ponder:

"(1) Is it true, as reported in your columns, that the Metropolitan of Canada attended the services in the Mission Chapel of St. John the Baptist?"

"(2) Is it true that a few hours before doing so he had in his possession the opinion of an eminent lawyer?"

"(3) Is it true that this opinion pronounced every act of service in that church to be a violation of law?"

"(4) Is it true that this opinion was given upon application of a committee appointed by the Synod of the Episcopal Church?"

"(5) Is it true that, though one of the parties interested, the Metropolitan acted as chairman of the committee?"

"(6) Is it true that the Synod of the Diocese in full session passed a vote of thanks to the eminent lawyer for his professional services?"

"(7) Is it true that in the face of this opinion the Metropolitan, the chairman of the committee, engaged in the Mission Church in the most solemn of religious acts?"

"(8) Is it true that over forty of his clergy

joined in this act which they had been informed was illegal?"

"(9) Is this disregard of law to be considered by Episcopalians as the direct course to be pursued by them whenever so inclined?"

"(10) Would it not be considered sharp practice in ordinary business transactions if, upon a joint reference to an umpire, one of the parties should repudiate the decision because it was adverse, and because no bonds were given to abide by it?"

"(11) Is it possible that the Metropolitan personally would commend this sharp practice to the members of his church?"

"(12) Is it desirable that the Legislature of the Province should delegate to any such body of men the power to make laws for their government when they can readily find reasons for avoiding them when distasteful?"

"(13) Will it be a matter of wonder if the next census should show an increase of the Episcopal Church to be less than two per cent. during the decade?"

"(14) Does not this example of the Metropolitan show the inutility of private attempts at compromise and the necessity of an appeal to the law courts?"

SHAFTESBURY, SPURGEON, AND MOODY.

Three remarkable assemblies have recently been held in London, in each of which the central figure was an earnest, faithful, Christian man, honoured and beloved for his work's sake, and for his services rendered in the cause of God and of humanity. Lord Shaftesbury was presented with the freedom of the City of London. The Chamberlain in his address recounted the long roll of benefits, extending backwards over better than half a century, which had been conferred on the suffering classes by his lordship's unflagging efforts. The *London Presbyterian* says:—

"Things have changed so much that it is hard for us now to realise the misery and oppression which existed in many forms when Lord Shaftesbury began his philanthropic career. Women and children were engaged in forms of labor at once injurious, degrading, and demoralising. In the keen competition of the manufacturers the condition of the operatives was little regarded; they were beasts of burden out of whose toil the money was to be made. The harder they could be driven the better for the master. If they broke down and died, it was not his concern. Lord Shaftesbury was a leader in the movement which invoked the power of the law for the protection of the overwrought and the ill-used. It required no small courage to face the obloquy which these efforts called forth, and no little faith and perseverance to remain steadfast to the purpose he had formed. On a late occasion his lordship said that he had never known a good work undertaken about which it was not declared that it was utterly impossible. The number of these impossibilities which had been successfully accomplished during his own lifetime is by no means few. In the future the name of Shaftesbury will rank with those of Howard and Wilberforce. Like those distinguished philanthropists, he is a genuine and distinctly-pronounced believer. It is the love of Christ which forms men of this stamp, in whom the spirit of Christianity shows itself as brightly as the spirit of compassion. There is a catholicity in Lord Shaftesbury's religion which comports well with his life of abounding charity. He has attained to very venerable years, and is a nobleman indeed: noble in rank, noble in presence, noble in character, an ornament to his order, and an honour to his country."

In the second demonstration the Rev. C. H. Spurgeon received the enthusiastic congratula-

tions of his friends upon the occasion of his fiftieth birth-day. Thirty one of these fifty years have been devoted to the work of the ministry. There were two great meetings. The Earl of Shaftesbury presided at the second and paid a glowing tribute to his friend's worth and work. After recounting the chief features in his wonderful career the Earl said:—

"I think Mr. Spurgeon one of the most admirable, most amiable, and most loving fellows I ever knew in the whole course of my life."

The Rev. Canon Wilberforce made an eloquent speech, in which he dwelt upon the oneness of all believers in Christ. He was glad that evening to bear witness to one principle, the real spiritual unity of those who are in Christ Jesus, notwithstanding a very wide difference of method or practice. If he and his brother were in Christ they were one, however wide the difference between them. The days, he believed, were coming round when this would be more clearly manifested than it had ever been. The *High Church Guardian* and the *Ritualistic Church Times* agree in their reprehension of the Canon's conduct as "an intolerable scandal."

Addresses were made by other prominent representatives of the various Protestant Churches. Among the letters of congratulation received was one from Mr. Gladstone. Every London journal of note made some reference to the jubilee and to Mr. Spurgeon's work. *The Times* devoted an important and interesting leader to the occasion, remarking that Mr. Spurgeon "is honored with almost national festivity at an age when many men are just emerging from obscurity into note, if not from inactivity into usefulness." Of the Metropolitan Tabernacle, it says, that it "is probably the largest and best edifice for congregational worship in this country;" considering, at the same time, that our cathedrals are rather for "spectacles, ceremonies, processions, and meditation." Remarking that the man who has done so much work, and won so much fame, attained his high position at a very early age, without the aid of university or college, the writer proceeds to observe:—"He was a preacher at sixteen, a popular preacher at seventeen, and in a year or two more the restorer of the metropolitan congregation that had begun to find itself tending to the desolation of a City church. He has now for thirty years been one of the chief preachers of the age. Such a fact has important bearings upon several questions, such as the usual preparation for orders, and alleged impossibility of dealing with the working classes, or even with the middle class from a certain point of view." "Spurgeon was but a boy when he set to work in the metropolis. He was of an age when no Oxford or Cambridge man is deemed fit for orders. The metropolis was worse thirty years ago than it is now, and the cry from the Surrey side was even louder than now. But this mere boy, still in his teens, came into this dark and dreary region, and never for a moment had the least doubt that he would win a good harvest of souls. So he won them." As to his style and method, it says that this preacher "laid his foundation on the Bible. His utterances abound with Scriptural text, figure, metaphor, and allusion. Whatever he says sends his hearers to the

sacred record." and striking:—

"He occasioned a smile from gentlemen, and meant that they the confidence v shock those who as still open t wind about a po We are not sure mons would not as much, but th Church of Eng pure classic styl

The *Pall Mall* papers and give Spurgeon's own ard observes: success which it ungrateful not when Edward I popularity," this drawn such com "One result of l say, in the serm *Daily News* rer merely a preache tive benevolence others. What chiefly respect i ness of his pe culled from the t indicate what a has upon the lo power of a life a cule and hatred, genuine apprecia

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Mr. Moody's w tingly concluded l ple who came to t most touching o the last week sp one of them the opening prayers. Sodor and Man the most remark Communion ser cants both clerici churches, includi ceived the memo The communion ing churches, E;

It is difficult to the great work weeks 360 meetir attendance of 5,0 thority that not been brought to t and abiding bene

sacred record." The final words are important and striking:—

"He occasionally drops a phrase to provoke a smile from the soft cheeks of ladies and gentlemen, and to make them think for the moment that they could say the thing better. Even the confidence with which he speaks is apt to shock those who would rather treat every author as still open to discussion, or would prefer to wind about a point instead of going straight at it. We are not sure that Latimer's and Ridley's sermons would not jar on modern refinement quite as much, but they would never have reformed the Church of England with smooth words and a pure classic style."

The *Pall Mall Gazette* publishes two lengthy papers and gives in the notes of an interviewer Spurgeon's own account of his life. The *Standard* observes: "Mr. Spurgeon has achieved a success which it would be as idle as it would be ungrateful not to recognize. Since the days when Edward Irving was at the height of his popularity," this journal declares, "no one has drawn such company to his pulpit." It adds—"One result of his example is visible, we should say, in the sermons of the Church clergy." The *Daily News* remarks:—"Mr. Spurgeon is not merely a preacher. His life has been one of active benevolence, of self-sacrifice for the good of others. What Mr. Spurgeon's countrymen chiefly respect in him is the integrity and manliness of his personal character." These are culled from the tributes of the leading press and indicate what a strong hold the great preacher has upon the love of his countrymen, and the power of a life and work which have turned ridicule and hatred into respectful admiration and genuine appreciation.

Towards the close of the meeting there was presented to Mr. Spurgeon a cheque for £4,500. On receiving it Mr. Spurgeon intimated, amidst great cheering, that he should return £1,000 for the Tabernacle House, make a contribution to St. Thomas's Hospital, from which some of their people had derived benefit, and appropriate another £1,000 for various philanthropic purposes. When £6,000 was presented to him on the occasion of his silver wedding, he returned the whole for the benefit of the Tabernacle Almshouses; but he felt bound to accept a portion of the present testimonial, as some of the contributors subscribed on the condition that the money should not be handed over to any institution.

Mr. Moody's wonderful work in London was fittingly concluded by the grand meeting of 6,500 people who came to bid him farewell. The scene was a most touching one. Throughout the whole of the last week special meetings were held. At one of them the Bishop of Liverpool offered the opening prayers. The Bishops of Rochester and Sodor and Man have also taken part. One of the most remarkable gatherings was the United Communion service at which 4,000 communicants both clerical and lay of all the Protestant churches, including the Church of England, received the memorials of the Saviour's dying love. The communion plate was lent by the surrounding churches, Episcopal and Nonconformist.

It is difficult to give an adequate estimate of the great work accomplished. In thirty-two weeks 360 meetings were held, with an average attendance of 5,000. It is stated on good authority that not less than 45,000 persons have been brought to the Saviour and received radical and abiding benefits through this great mission.

The Sunday School.

SUNDAY SCHOOL LESSON.

8th SUNDAY AFTER TRINITY, AUG. 3rd, 1884.

BIBLE LESSON.

David's Repentance.—Ps. 51: 1-19.

This Psalm, the sinner's guide, as it has been called, originated in the darkest tragedy of David's life, the most heinous sin and the bitterest sorrow. The events to which it refers are related in 2 Sam. xi. and xii. In our outline we cannot give an exhaustive comment upon this incomparable psalm, but only its salient truths. It is well for the teacher to make the lesson in part at least historical. This we have aimed at in our notes.

I. DAVID'S FALL. David has fallen into sin and shame.

1. *Let us see how he had fallen.* The custom of the times allowed many wives. ("From the beginning it was not so." See Matt. xix. 8). David cruelly robbed a man of his wife. He had seen her—wished to have her—at last took the wife of another.

2. *How one sin leads to another!* David wants to hide his sin. Tries this way and that to hide it. At last wants Uriah, the husband, out of the way. Yet Uriah a faithful soldier fighting for him at Rabbah! See the message David sends to Joab, Uriah's general (2 Sam. xi. 14, 15). What is the result? Uriah is dead. David is really *his murderer!* What a fall! How he has been led from one crime to another! Sin—a slippery path. Once start we easily go on and on.

3. *What a blot on David's fame!* Once been the "man after God's own heart." What a blemish now on his character? Think David knew this? What inward voice would tell him? The conscience often speaks. It is like a good friend standing at our elbow—an alarm! See what sort of a conscience we should strive to have. 1 Tim. i. 5, 19; Acts xxiv. 16.

4. *What a scandal on religion!* David had disgraced not only himself but his profession of religion. Imagine the scoffers: "This is your man after God's own heart!" So was it with David. See 2 Sam. xii. 14. Let us be careful lest the "Name of God is blasphemed" through us. People always ready to point at us. "There's your church-goer—what the better is he for it?" Take St. Paul's advice, Eph. v. 15.

II. DAVID'S RESTORATION.

1. *He knows his sin.* This is the first step in the way of return. "I know," he says, "my transgressions" (ver. 3). How was he brought to this knowledge? God sends a messenger—the prophet Nathan. He tells the king he has a case for him to decide. Let us hear what it is. It is a simple story: 2 Sam. xii. 1-4. A rich man had many flocks and herds—a poor man one dear little lamb. Yet the rich man robbed the poor man of his lamb and killed it! What a shame! So David thought. How indignant—how angry he is! "He shall surely die!" he exclaims. But did the Law say so? See Ex. xxii. 1. Compare Luke xix. 8. Nathan fixes his eye on the king. "THOU ART THE MAN!" How pale David grows! He trembles, hangs his head with shame as Nathan speaks.

2. *He confesses his sin.* He says to Nathan, "I have sinned." Why does he say this? Because he has been found out and is afraid of the consequences? No. "I have sinned," he says, "against the Lord." Compare verse 4:—"against thee, thee only, have I sinned." This is what St. Paul calls "godly sorrow." 2 Cor. vii. 9-11. An evil deed is aggravated when committed against a generous benefactor. This makes sin so black in its rebellion and ingratitude. We do despite to the greatest and best of Beings, to Him to whom we owe everything. To feel this is a sign of genuine repentance. David is anxious to exonerate God. He would vindicate God's righteousness and goodness even in His judgments. He makes his confession, he says, that God may be justified when He speaks, that is, in judging and condemning the sinner, and that He may be clear, that is, seen to be just and true, in His judgments.

3. *He seeks deliverance from his sin.* How can this be? He cannot undo the past; nor can anything in the future atone for it. But what man cannot do, God can do. God has provided a remedy for sin, which completely meets the necessities of the penitent sinner. What David seeks, God supplies. In the divine remedy for sin three things are effected; the sin is forgiven, the sinner is cleansed, and the evil overruled for good.

(a) *Forgiveness.* This is David's great want, and he finds a plea, not in himself, but in God. In the very Being against whom he has sinned is all hope of deliverance. He casts himself upon God's mercy, His pity to the undeserving. He makes mention of God's kindness. It is loving-kindness, the fullness of all that is patient and tender, of sympathy and gentleness. The mercy is tender mercy, which cherishes the feeblest, Matt. xii. 20. It is not merely mercy, but mercies, a multitude of gracious thoughts and acts. If our sins are more in number than the hairs of our head, Ps. xl. 12, God's mercies are countless as the sands or as the stars. "Blot out," he cries, "my transgressions," erase them, cancel the debt, remove the guilt. See Isaiah xlii. 22; Ps. ciii. 12. In vers. 7-9 the psalmist repeats his prayer for pardon. With hyssop, Moses sprinkled the people with the blood of the sacrifice, Heb. ix. 19; Exod. xxiv. 8. In like manner the leper was purified, Lev. xiv. 14. David prays that the atoning blood, of which the blood of the Levitical sacrifices was but the type or emblem, might cleanse his conscience from guilt, Heb. ix. 14; 1 Peter i. 19; 1 John i. 7. He longs to hear the voice that brings joy and gladness, the voice of forgiveness. How glad it made the prodigal son. He prays that God may hide His face from his sins, that is, may not regard them so as to punish them, but in His wonderful forgetfulness remember them no more. What a happy man will he then be; crushed he has been under the load of guilt, like one whose bones are broken. Now he will rejoice, because he is clean, every whit, whiter than snow, Isaiah i. 18.

(b) *Cleansing.* Forgiveness is not enough. The criminal may be pardoned and set at liberty; yet he may go forth unchanged in his character. God's method is more thorough. He not only forgives the sin, He cleanses the sinner. In verses 5 and 6 David gives two reasons for this cleansing. The repetition of the word "behold" at the beginning of each marks the connection of the two. The reason given in verse 5 lies in David himself. He has not only committed a sin which needs pardon, but he himself is a sinner and needs cleansing. The reason given in verse 6 lies in the nature of God. He looks not upon the conduct merely, but upon the inward consciousness. He desires truth through and through; in the motives, desires, and whole being. And He alone can write the law upon our hearts and place within us the fear of the Lord, which is the beginning of wisdom. Ps. iii. 10. In verses 10-12 the psalmist prays for this inner cleansing. The heart is the source whence the evil in the life proceeds, Matt. xv. 19. It must be renovated, and only God's creative power can do that. In Christ Jesus we are made new creatures, Gal. vi. 15; 2 Cor. v. 17. The new creation is wrought by the Holy Spirit, for whose indwelling David prays. The words, "right spirit" and "free spirit," both apply to the renewed man in whom the Divine Spirit dwells. The right spirit is, as the word implies, a steadfast spirit, one steady in the right way, stayed upon God. A free spirit is a willing spirit, ready and prompt in its obedience. Such a spirit upholds and sustains man in his work and warfare. God's salvation, which brings joy, saves from all sin, from its power as well as its guilt, from the love and practice as well as the punishment of sin.

(c) *The Fruits.* God can and does bring good out of evil. He overrules even sin to magnify His goodness and to promote truth and righteousness. The results are seen in three directions. First (vers. 14-17), in the sinner himself there are enkindled gratitude and love. He offers himself a living sacrifice. Compare Rom. xii. 1; 1 Cor. vi. 20. No costly offerings or elaborate services are to be compared with the sacrifice of a contrite heart and a loving and obedient spirit. Secondly (vers. 13 and 18), in the conversion of sinners and the extension of the Church. David could now speak from experience of the bitterness of sin and the graciousness of God. How many penitents have blessed God for this very Psalm. It is a poor and frigid interpretation which applies verse 18 to the walls which Josephus says David built around the city. The walls here are figuratively named for the safety and prosperity of the Church of Christ. David's sin had been a cause of shame and weakness, the stumbling of the weak, the triumphing of the wicked. His restoration should bring blessing and strength to God's people.

Thirdly, in glory to God (vers. 17 and 19). He would be loved and honored with true worship and thanksgiving. The salvation of sinners will reveal to the world the character of God as nothing else has. It will make known the riches of His grace and the greatness of His love.

In conclusion, the teacher may point out the nature of true repentance. Is it fear of consequences? Sorrow because found out? No. Sorrow because of

having offended a loving Father. But if really sorry for the *past*, what about the future? See Ezek. xviii. 27. Suppose boy on the wrong road—or going in wrong direction. Not enough to say, "I am sorry." He must *turn back*.

How God longs for the sinner to come back! Isa. lv. 7. Jesus Christ came from heaven—died—to win him back. Even the angels rejoice over his return. How do we know that? Luke xv. 10.

Suppose you see a person stumble and fall. Does it not make you careful? Let David's fall warn us. Matt. xxvi. 41. If one of the best of men fell, what need have we to "watch"!

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER V. (Continued.)

"I think it's very stupid of you. I think you might come now. It wouldn't take any time hardly; and a secret is so nice."

"I don't much think it is."

"That's because you're only a girl. Girls never can keep secrets."

"Can boys?" asked Dolly innocently, not in the least offended.

"Oh yes; boys can do anything. They have some sense."

And Wilfred edged off again, rather out of sorts, leaving Dolly to her own meditations.

She wondered what had made Wilfred so cross, and thought it rather ill-natured of him; but otherwise she was not disturbed, feeling herself in the right. She wandered away down the cool, shady paths, leaving Duke playing with his new friends, and Lucy chatting with their nursemaid. Dolly was rather fond of walking about by herself, and thinking her own thoughts, and so it did not trouble her to find herself thus companionless.

When she had walked about for a while, the heat made her feel a little languid, and she looked about for a seat. There were two or three in the main walk; but these were all occupied. In one shady, retired corner, however, Dolly espied another which was untenanted, save by one lady who sat reading, leaning back in one corner. Dolly crept quietly to the other end and climbed up on to it. The lady looked up and smiled as she did so, and Dolly smiled back, and then busied herself with making up little bunches of the daisies and buttercups she had picked, and the green leaves from the shrubs, tying them together with long blades of grass. She was so intent on her work that she was almost startled when a very soft and gentle voice asked her—

"Are you fond of flowers?"

It was the lady who was speaking, and Dolly looked up shyly and answered in the affirmative.

"I have some pretty pictures of flowers in my book. Would you like to look at them?"

Dolly edged up nearer, and the lady showed the pictures and explained a great deal, which seemed very wonderful to the little child, as to how plants live and grow, and what strange changes pass over them.

Dolly was very much interested, and the lady's gentle voice fell very sweetly upon her ears. She had never heard anybody speak so kindly or so softly since she had said good-bye to her mother and to India. And when she thought she ought to go back to Lucy, the lady gave her a sweet kiss before saying good-bye, and the child's heart felt a sudden happy glow, such as she had not experienced for many a long day.

"Grandmother," said Duke at dessert that evening, "I want to go and see the Lennoxes. May we some day soon?"

"And what else, Marmaduke?"

"If you please," returned Duke without any prompting this time.

"Very well, Marmaduke, I have no objection to your going to pay a visit to your little friends, you and Dorothy, I will arrange for you to go there some day soon. You may always play with Mrs. Fitzherbert Lennox's children when you meet them."

CHAPTER VI.

A SURPRISE.

"Well, young man, you have fine lung-power, and no mistake. And pray what is all this noise about?"

Dolly and Duke started at the sound of the strange voice, and the boy ceased his fierce war-cries, and allowed the rocking-horse to come to a gradual stand-still, while he stared fixedly at the stranger who had thus suddenly burst in upon them.

"Who are you?" he asked boldly.

But Dolly seemed to know already, for she was advancing fearlessly and with a smiling face, and she put up her little mouth trustfully for the kiss which the gentleman seemed very ready to bestow.

"Duke," she said shyly and yet gladly, "this is Dr. Gordon."

"Oh, you're Dr. Gordon, are you?" said Duke, descending from the horse and advancing to meet the intruder, "I'm glad you've come to see us, for I like you."

"Do you, indeed? I feel flattered?"

"Yes, I do; and I don't mind telling you that it isn't every one I do like."

Dr. Gordon laughed and patted Duke's head.

"Well, we are going to be friends at any rate," he said, "as your father and I were friends long ago; and you must grow up a brave and polished gentleman as he did."

"I'm going to," asserted Duke boldly. "I'm going to be just like papa."

"In one way I think you are," said Dr. Gordon, looking down kindly upon him; "and you must try very hard to be like him in other ways beside."

Duke looked hard at the doctor, not quite sure of his meaning. Dolly, who thought she knew what he must mean, said gently—

"He will when he is older, Dr. Gordon. He will learn a great many things then. He is only such a little boy now."

Dr. Gordon smiled, and Duke said—

"I'm not such a very little boy, Dolly; and I don't want to learn things. I hate lessons. I like to do as I please."

"Ah! but we can't always do that, Duke," said Dr. Gordon gravely; "we soon find that that sort of thing doesn't do. We have to learn to please other people instead."

"Yes," said Dolly, glad of some one to support her in her oft-repeated assertion, "we ought to try to please grandmother, ought we not?"

"Certainly, my child."

Duke pursed up his mouth and did not appear convinced.

"I know a certain lady who is very fond of a little grandson of hers," continued Dr. Gordon, a smile beginning to twinkle over his face, "and does a great deal to please him; and if you will come downstairs with me, Duke, and you too, Dolly, I will show you something which I think will please and surprise you very much."

"I'll go," said Duke readily; "I like to be surprised, if it's a nice surprise."

Dr. Gordon took a little hand in each of his, and led the way downstairs—right down to the very bottom, and then through a swing-door which led to a region unknown to the children; and by and by they reached a long flagged pas-

sage terminated by a door, and when this door was opened it led out into a paved courtyard, and it was in this courtyard that the surprise awaited the children.

"Oh!" said Dolly, and "Oh!" cried Duke.

They might well exclaim, for in the courtyard, standing beside Dr. Gordon's tall grey horse, were two very small and very beautiful black ones, all ready saddled and bridled, one for a gentleman and the other for a lady, and their glossy coats shone like satin in the sunshine.

There was no need to tell the children what it all meant. They knew directly, and ran towards the pretty creatures to admire and caress them; and the little horses received their advances very gently and quietly. Dolly and Duke were delighted.

"Oh, Dr. Gordon, they are sweet little things!" cried Dolly. "Did you choose them for us?"

"Yes; your grandmother wrote to me about it some days ago; and I just happened to know of these two little fellows who were for sale, and have been used to young riders; but it is your grandmother's doing, not mine."

"How kind of grandmother," said Dolly. "We must go in and thank her. Duke, do you hear what Dr. Gordon says? Isn't it very good of dear grandmother?"

"Yes, she's a brick," assented Duke readily. "I shall tell her so at dinner-time."

"No, Duke, dear, you mustn't say words like that. You must be very good."

"Very well, I will," replied Duke with unusual docility. "Dr. Gordon, I want to ride my horse. When may I? Now?"

"Yes, if you and Dolly can be ready quickly. I have an hour to spare, and we will go a ride together if you like. Your grandmother has given her consent."

The children needed no second permission, but ran off at the top of their speed, and soon appeared at the front door, whither the horses had been led, ready equipped for riding.

Dolly's little pale face was flushed with excitement and delight, and she looked so pretty and picturesque in her dark, plain riding-dress and linen collar and cuffs, that Dr. Gordon could not help stooping to kiss her, and wished Lady Temple could see her at that moment, that her heart might be softened by the sight of her childish fairness. For Dr. Gordon had already divined that Dolly was not as yet a favorite with her grandmother, because she was "no Temple," as the dowager phrased it.

But no face appeared at the window to watch the children mount and ride away, and only he felt any disappointment at this.

The ride was a very pleasant one that bright May morning. Duke was in high spirits and full of conversation. Dolly was quietly happy under the protection of one whom she already looked upon as a friend. Both children rode well from long practice, and enjoyed horse exercise, to which they had always been accustomed.

Once when they were nearing the house again, and Duke was cantering on ahead, Dr. Gordon turned to his quiet little companion and asked—

"Are you beginning to be happy here, my child?"

Dolly turned her great, grave eyes rather wistfully towards him, and answered steadily—

"I am trying to be. I want to, because mamma said she hoped we should be happy. But I don't think it is very easy, not just at first, because everything is so strange. But by and by, when we are used to new people and new places, I daresay we shall be quite happy; mamma said so."

(To be continued.)

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W. H. HOWLAND, Esq.

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