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THEY'RE DEAR TO GOD.

O that when Christians meet and part,
These words were graved on every heart—
 They're dear to God!
However wilful and unwise,
We'll look on them with loving eyes—
 They're dear to God!
O wonder! to the Eternal One,
Dear as His own beloved Son;
Dearer to Jesus than His blood,
Dear as the Spirit's fixed abode—
 They're dear to God!
When tempted to give pain for pain,
How would this thought our words restrain,
 They're dear to God!
When truth compels us to contend,
What love with all our strife should blend—
 They're dear to God.
When they would shun the pilgrim's lot
For this vain world, forget them not;
But win them back with love and prayer,
They never can be happy there,
 If dear to God.
Shall we be there so near, so dear,
And be estranged and cold whilst here—
 All dear to God?
By the same cares and toils opprest,
We lean upon one faithful breast,
We hasten to the same repose;
How bear or do enough for those
 So dear to God!

SALVATION BY CHRIST THROUGH SACRAMENTS.

We had our say last week about the difference between ourselves and the Church of Rome in regard to the method in which God pardons or

justifies a sinful man. Both churches say God pardons only through the merits of Christ: but Rome teaches that these merits can only be bestowed through sacraments, by which we become just, and in proportion as we become just through them, to that degree we are justified. This is what Trent says: "As we are ushered into spiritual life by means of the sacraments, so by the same means are we nurtured and preserved."—The Bible teaches, and this Protestant Church of ours teaches, we are justified completely, not by sacraments, or by outward or moral deeds, but only by faith; that while Christ is the meritorious cause of pardon, faith is the alone instrumental cause, the hand stretched out to receive the gift. And when the gift of pardon is received, it is a complete pardon; not a thousand sins forgiven and two thousand left unforgiven; but all are forgiven by the merits of Christ, received by simple faith, and only by simple faith. There is hope in this; men thereby may live in the brightness of God: men thereby may die without a fear, knowing that if their earthly home be destroyed they have a building of God which is eternal.

Let us look into this justification taught by Rome, and by the Romanizers as well, and which is received through sacraments, and see what it can do for us. Nothing ever spoke so loud and did so little as do these sacraments. To the ear, all is peace and power and goodness; for the life here and hereafter, nothing but failure and sorrow.

Rome teaches we get our first justification in baptism. And to know what wonderful things baptism does for us we have only to listen to Trent. "Infants unless baptized cannot enter heaven." "The remission of all sin is the peculiar effect of baptism." "All the punishment due to sin is remitted." In baptism "sin is entirely removed," "totally eradicated," "cut away so as to leave no roots firmly fixed in the soul." These are most extraordinary gifts; and now one would think the baptized had little to do in order to get to the kingdom of the blessed. Gently. The baptized, if they live, always lose these wonderful gifts, which are bestowed only to be lost! Sin "totally eradicated" by baptism, but sin always comes back, and pardon and goodness lost.

Yet there is hope. Baptismal graces gone, there is another sacrament—confirmation. The man goes to confirmation, and by it "becomes," says Trent, "a perfect soldier of Christ." Well, now he is safe, this perfect soldier. Alas! for our perfect soldier; he goes out into the fight, and the first thing he does is fight and fall, and lose this perfection. Amazing perfection this, to be lost in the first battle!

But despair not. The church has another sacrament for her perfect soldier that always fails—"the sacrament of the eucharist"—in which the baptized and confirmed partake of the very flesh and blood and soul and divinity of Christ, and are hereby nurtured into eternal life. He goes and partakes of these tremendous blessings—but alas! he loses them; partakes again, and again loses. He eats Christ, and the eaten Christ cannot help him; loses as fast or faster than he gains.

But let him not be cast down; there is another sacrament for him—"the sacrament of penance." You have fallen into sin after baptism; so "the

sacrament of penance is as necessary to salvation as baptism;" "penance washes away all sins of thought or deed committed after baptism;" "the voice of the priest is to be heard as that of Christ himself, 'Son, be of good cheer, thy sins are forgiven thee.'" Surely this is wonderful sacrament; surely now, after all his past experience, the man can live acceptably to God. Not at all; he must go again and again and yet again have all his sins pardoned; but the pardon does not last; gets it to-day, gone again to-morrow. What shall he do? He is about to die. Once more he gets priest's pardon. Surely now he will sin no more? This being doubtful, there is another sacrament for him—"extreme unction"—to afford us, says Trent, who are departing this mortal life "an easier access to heaven." Well, he gets that. Now surely it is easy for him to get into the blessedness. Fortified by all these sacraments he departs: is about to enter heaven so easily; but alas! he is stopped; no entrance here; you must go to purgatory. Yes, "the fire of purgatory, in which the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country. This is the end; and after ten years, or a thousand years, or a million years—nobody can tell—after being roasted in these fires, you may get out and enter heaven!

Such is the theology of Rome and virtually that of the Romanizers. Such is the justification which Rome teaches. Such is the justification received through Christ's merits by sacraments. And yet Rome never seems to consider, nor Romanizers, that if the reception of these sacraments by the sinner cannot save from purgatory, how much less can these sacraments offered for the man in purgatory get him out! The good pope, or bishop, or priest dies; goes to purgatory; they want to get him out; so pray for him, offer the "holy sacrifice" for him. But if these failed when offered by himself, much more will they fail when offered by another. And if there be any such place as purgatory, of which the Word of God knows not a word, we fear he will continue there as long as this imaginary place has being.

"There is no condemnation to him who is in Christ Jesus." So says the Book.—No condemnation. Oh! that these words might make such impression upon the church, that it would turn from all things to Christ; read the Bible to get to Christ; go to prayers and church to get to Christ; go to sacraments, not as charms, but as helps to get to Christ and be more like Christ. But for the man in Christ there is no condemnation. And every human being is either in Christ or out of Christ. Out of Christ, nothing but condemnation; in Christ, no condemnation, no condemnation; no condemnation to the man in Christ by faith.

We are justified by the merits of Christ, which justification is received only by faith in Christ. And this justification is complete; pardon is complete; every sin is pardoned; and there is no condemnation to that man; none here, none there; no condemnation to the man who is in Christ Jesus. Now if we believe this, let us be neither Romanists nor Romanizers; but hopeful, healthy, faithful Christian men, making thereby daily protest against the pope and the devil.—*Southern Churchman.*

SAINTS AND SAINTHOOD.

No term employed in Scripture to denote the true people of God, is more familiar to the Bible student than that of saints. It occurs nearly one hundred times in its substantive form, and most frequently in the New Testament, all the Churches being addressed as composed of those to whom the title belongs. Yet no designation has fallen into such disuse or become less popular than this, scriptural and expressive as it is. The Church, except in rare instances, fails to claim or employ it, unless as applied to "the spirits of the just made perfect," or contained in formal and time-worn creeds; while the world for the most part uses it as expressive of derision and reproach.

A correspondent, referring to the clause in the so-called Apostle's Creed, "I believe in the communion of saints," asks us where they are to be found, and says he knows no community of people willing to so speak of themselves; all of every section whom he has spoken to on the subject disown the title as suited to their state. It is by no means an unimportant question to raise, why a title so glorious, significant, and Biblical, should be in these days so widely ignored?

What does it denote? In the Hebrew the word most often used (*qadosh*) signifies one set apart, separate, holy. The other word employed (*chasid*) means kind, pious. In the Greek the word (*hagios*) again means holy, either as separate and set apart, or in actual character. There is assuredly in these meanings of the words nothing to make a believer on the Lord Jesus Christ hesitate to accept the title, and wear it as his chief adornment and honour. "Know ye that the Lord hath set apart him that is godly for Himself." Although in reference to the most ungodly and evil among men, it may be said of believers, "Such were some of you," yet with no less confidence may it be added, "But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God."

Practically also the word is true of all who are really indwelt by the Spirit of Christ, and actuated by faith in Him. "In this the children of God are manifest, and the children of the devil, whosoever doeth not righteousness is not of God, neither he that loveth not his brother." There can be no true justification where there is not a consequent sanctification. Everyone born of the Spirit is therefore a saint both as accepted and sealed of God, and as living a life of conformity to his will in proportion to the light received and grace bestowed. There is nothing implied in the Word which ought to be regarded as special or beyond the attainments of each and all of those who are Christ's.

The hesitation to adopt the term which so many show is attributable to various causes. By some it is misunderstood. They regard it as indicative of absolute perfection, applicable only to such as are sinless. They say: "We are sinners as yet; traces of the old nature remain with us; our hearts wander from God, and are often cold and dull; we come short continually of what a saint should be." To some extent this is true of the best among the people of God on earth, but it is no reason for disowning the name of saint. The same was true of the Christians of Apostolic times, and must be of all so long as we are in the flesh. Conflict and temptation, infirmity and defect, are inseparable from mortal life. But here the preciousness of Christ to the believer is seen: covered by his grace and righteousness, cleansed by his blood, justified through faith in Him, we are accepted before God, and realise with humble, thankful joy the truth that "by one offering he hath perfected for ever them that are sanctified." In the confidence of holy faith the soul can sing:—

"O Love, thou bottomless abyss,
My sins are swallowed up in thee!
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesu's blood, through earth and skies,
Mercy, free, boundless mercy, cries!"

Yet is there no licence for sin, no making provision for the flesh, for in proportion as faith realises the grace of God in the propitiatory work of Christ sin becomes hateful, and the believer look upon it with abhorrence and resentment. Others disown the title because they are conscious that although they profess to be Christians they are not really consecrated to Christ. There is an alarming amount of half-hearted profession in these days; multitudes delude themselves with a form of godliness while they deny its power. Church and chapel going, sectarian zeal and party spirit, are made to take the place of true Christian living, and earnest, prayerful devotion to God. In all such cases the idea of sainthood is, of course, at war with the whole tenor of the life, and its adoption out of the question. Probably to this more than anything else is it owing that the speaking of Christians as saints has so fallen into disuse. In proportion as the standard set up by the great Teacher has been lowered, and the leaven of corruption has been mixed with the meal of righteousness and truth, the glory of saintliness has been dimmed, and its very name deprecated.

In others lack of holy boldness to enter into the holiest, and to lay claim by faith to the full privileges of a child of God, may account for hesitancy to accept the name. But whatever reason may be assigned for its discontinuance, there are far stronger reasons why it should be employed as it was in the Early Church, and as it is in the inspired Word as characterizing all true followers of our Lord. If they are not saints they ought to be, and one advantage of a frequent use of the word would be that it would serve to keep before us the fact that we are called to be saints, and that only as we are so is the great end of our calling of God answered. Were it more commonly applicable to the various communities of believers, hasty profession, insincere avowals of faith, and inconsistent claims to be regarded as Christ's, would be less likely to be made. Separation from the world would be seen to be binding on all who bore the name, and the distinction between the Church and the world would become more apparent.

WHERE DO YOU SPEND YOUR EVENINGS?

A PLAIN TALK WITH YOUNG MEN.

BY THEODORE L. CUYLER, D.D.

If I were a merchant, and a young man applied to me for employment in any responsible position, one of the first questions that I should ask him would be, Where do you spend your evenings? The answer to that question would go very far toward determining whether he were the man to be trusted or not. In the rural regions evening commonly signifies a quiet fireside after the labors of shop or farm. With what swift and eager foot my memory runs back to the cheerful joys of my boyhood in the old hospitable farmhouse, and beside a roaring hickory fire! A book and a game of "fox and geese" and a row of sputtering apples and chestnuts on the hot hearth, made up the usual round of indoor entertainment. Whittier tells the whole story in that most delightful of American idyls, "Snow-Bound."

It is of young men in the cities and the large towns that I am thinking now. Some of them are living under a parental roof; tens of thousands are in boarding-houses; legions of them are "on the road" and lodging in hotels. For those who still reside at home, the parents are still responsible. The primal duty of every father and mother is to make home attractive to the boys and girls. Some godly-minded fathers, who are very regular at prayer-meetings, and some mothers who never miss their "Dorcas Society" make shocking blunders in the management of their own children. Their "own vineyards" are badly kept, and yield only sour grapes. When a boy begins to dislike his home and seeks to escape from it, he has very often

reached the first milestone on the road to "the bad"; and for this dislike his parents may be more than half responsible. I entreat every father and mother to see to two things. The one is that their own dwelling be made just as attractive as possible (and a bright open fire will pay ten-fold more than it costs as a "means of grace" to your family). The other is, be careful how you trust your boys with a night-key. If you know where he is, very well; if you hand him a night-key, and do not know or care whither he goes with it, you may find out one of these days to your sorrow. A sagacious father said to me yesterday: "The anchorage of my children has always been a bright, happy home." That man has never seen one of his sons wrecked on the rocks of ruin. Thousands of young men really have no home, except the parlor of a boarding-house, and no domestic property, except a trunk up in a third-story bedroom.

But, however a young man may be situated, the evening hours bring to him certain temptations and perils. The day's work is over and nature craves recreation. No one understands this natural necessity better than the Devil; and he makes the most of it. The evening is his harvest time; then he opens his numberless doorways of temptation. Then he lights up his places of enchantment—brings out his dice-boxes, and cards, and champagne-bottles, and billiard tables, and roulette-boards; then he tunes his horns and violins, and flings wide open his crimsoned and chandeliered gateways to sensual indulgence. It is in "the black and dark night" that the shameless wanton prowls the streets in quest of "the young man void of understanding"—yes, and of some gray-headed fools, likewise. How many a one (while father and mother are in their unconscious sleep) "goeth after her straightway, as an ox goeth to the slaughter, and knoweth not that it is for his life." So successful are these various baits of the Tempter that, if all the young men who have spent any one evening in dangerous places could be mustered the next morning in a mass-meeting, its size would be appalling and the composition of it would strike many a parental eye with horror. After thirty-one years of close observation of city life, I am not surprised that so many a mother's son is led astray; I only wonder that so many escape destruction.

About the specific evil ways of seeking amusement I have already spoken, in my previous articles on the "Perils of the Playhouse," (which has had a wide currency in tracts and reprints) and on wine-drinking, card-playing, and gambling. But the best antidote to all dangerous places and pleasures is to find safe ones. Where and what are they? A wholesome home, of course, stands first. As long as you are tethered there, you may live in happy ignorance of manifold things which a pure heart should not wish to know; for blessed is the youth who does not know *too much*. No matter how plain or cheap your boarding-quarters may be, my young friend, if you have plenty of good books, you may spend many an evening in company fit for a king. Secure a ticket in a public library, and then bring to your room such authors as you can afford to be intimate with. You need never be lonesome, while Shakespeare will take his seat beside you, or while Macaulay, or Dickens or Scott tell their enchanting stories. In these days of ubiquitous travel, you can go all over the world with Bayard Taylor and Du Chaillu and Stanley. Shun every book that stirs lewd passion, or that shakes your faith in your mother's God, as you would shun a rattlesnake. Some of the best educated men—Horace Greely, for example—never went to college; but they had eyes in their head, and books well studied brought a university up into their scantily furnished rooms. Don't ask to be everlastingly amused; it is the mark of a baby-mind, when a young man cares for nothing but fun and frolic.

Music is one of the most thoroughly wholesome of evening recreations, if it is only the enjoyment of a violin, a banjo, or a flute in your own room. Put aside a dollar often out of your wages or your

salary for the best public concerts, and for tickets to the art galleries. The cities are growing richer every year in such treasure-houses of beauty and inspiration. As for the whole matter of recreations, I will give you one wholesome rule. Every amusement or recreation which makes the body healthier, the mind stronger, the heart purer, is *right*. Let the others alone. Whatever you think of with a twinge of conscience or an ugly taste in your memory next morning, never do; it is the next morning's whip of scorpions that spoils the sensualist's revelries. It is a good rule never to spend an evening in such a manner that you cannot pray with a clean conscience when you go to bed.

I pity the young man who is without acquaintances among the other sex. Spare no pains to put one or more female friendships between you and the temptations of the "Devil and his angels." I am inclined to favor early attachments and engagements; for the society of a pure girl, evening after evening, has saved many a young man from perdition. Put yourself also into the circle of some Christian church as soon as you come into a town. Its weekly meetings and social gatherings will anchor you from drifting away from your mother's Bible, and from the faith of your childhood. One of my church-officers said to me lately: "When I went to Boston, a poor, homeless clerk, the Bible-class and young people of Dr. Kirk's church saved me from drifting to destruction." Heaven's blessing rest on "Young Men's Christian Associations!" They have given a bright, soul-cheering evening home to thousands who were under the stress of loneliness or evil temptations. Be careful how you join "clubs." Too many of them are training-schools that will initiate you into forbidden things. Better remain "green" than to get early ripe in sin. Finally, remember, my young friend, that what you earn during the day goes into your pocket; but what you do during the evening hours and on the Sabbath goes into your character.

WHAT IS FARMING?

It is something more than staying on a farm. It is something more than skinning the soil. It is more than selling hay or potatoes, and bulky crops unanimalized. Farming is a business, a profession, a practical and scientific operation whereby the soil is used for profit, and improved under the operation. The processes of nature must be understood and worked in harmony with the chemistry of the earth and air. The processes of the elements must be understood, if not in their technical terms and language, in that sensible understanding, that common sense way, that their own advantage and capabilities may be turned to best accounts. The lawyer works by law and precedent, the physician works by symptoms and indications, the merchant by rules and observation, the mechanic by measure and capacities. The farmer must work by all—by rules, laws, observation and experiment. He must be a practical lawyer, doctor, merchant and mechanic of the vegetable, the animal, and the trade world about him. He must be a skilled workman in the productive, operative and commercial circles in which his business lies and his sphere of circulation extends.

There is a quiet about the life of a farmer, and a hope of a serene old age, that no other business or profession can promise. A professional man is doomed some time to feel that his powers are waning. He is doomed to see younger and stronger men pass him in the race of life. He looks forward to an old age of intellectual mediocrity. But the farmer goes, as it were, into partnership with trees and flowers—he breathes the sweet air of fields. There is no constant and frightful strain upon his mind. His nights are filled with sleep and rest. He watches his flocks and herds as they feed upon the green hilly slopes. He hears the pleasant rain fall upon the waving corn, and

the trees he planted in his south field rustle about him as he plants others for the children yet to be.

British & Foreign News.

ENGLAND.

One of the saddest records of crime we have ever read comes from Croydon, where last week eleven boys varying from thirteen to nine years of age, were brought up on a charge of highway robbery and housebreaking. Gangs of boys, it appears, have been for some time disturbing the neighborhood with their lawless deeds. One of the magistrates spoke of the parents as being privy to it. Children of nine years old in a police court, hardened and bold in crime, is a fact which society cannot afford to disregard. There is reason to fear that juvenile crime is increasing among us, a spirit of early aspiration after deeds of violence and dishonesty having frequently shown itself of late. Lack of parental discipline, and pernicious reading, are foremost among the causes to which the evil may be traced.

A pleasing instance of what may be done in promoting Christian union and co-operation among different denominations has just occurred in one of our South London suburbs. Revs. E. Rae, Vicar of Emmanuel Church, West Dulwich; A. C. Tarbolton, of the Congregational Church; and W. Fuller Gooch, of the Open Baptist Church, have been holding a series of united evangelistic meetings, each one officiating in the other's Mission or lecture room. The result is that some have heard the Gospel who would not otherwise have come under its influence. Christians have been brought closer together, and a proof given of the possibility of dividing lines being made far less separating than they are supposed to be. Such an example might be widely followed with advantage.—*The Christian*.

Mr. Fountain J. Hartley has prepared a second paper, illustrative of Sunday-school progress, in which he gives the statistics of Scotland, Ireland, and the colonies north of the Tweed; he estimates the proportion of Sunday scholars to the population, to be nearly fifteen per cent. In Ireland, among the Protestant population, he places the proportion at twenty-three per cent. Canada and Newfoundland show an attendance at the Sunday-school of eight per cent. of the population, whilst in the Australian colonies, including Tasmania, New Zealand, and the Fiji Islands, the proportion is about thirteen per cent.

WYCLIF QUINCENTENARY COMMEMORATION.—The Committee have issued their programme, and from this it appears that it is proposed to hold meetings in London on May 21 next, the anniversary of the condemnation of the Reformer's doctrines at Blackfriars. The points which will be especially dealt with on this occasion are Wyclif's efforts for (1) The deliverance of this country from foreign spiritual domination; (2) The circulation of the Scriptures in the vulgar tongue; and (3) The bringing of the Gospel message, both by speech and writing, to the very doors of the people. It has been arranged that the Commemoration shall comprise a Special Religious Service in the Church of the parish in which Wyclif's doctrine was condemned, a popular gathering at Exeter Hall, and a conference at the Mansion-house, for the purpose of discussing schemes for doing permanent honour to Wyclif's memory: as, for example, by the publication of his yet unprinted works. Arrangements will also be made for the delivery of introductory sermons on May 18th. Other methods of procedure will doubtless be proposed elsewhere, in the adoption of which the co-operation of the London Committee will no doubt be asked for and granted. It is further hoped that on this or some other appropriate day, either in May or at the close of the year, opportunity will be taken of suitable occasions to deliver sermons and lectures in connection with the Quincentenary Commemoration.

The Earl of Shaftesbury, K. G., is president of the committee, and the vice-presidents include the Bishop of Sodor and Man; the Bishop of Liverpool; the Earl of Aberdeen; Lord Ebury; Professor Montagu Burrows; Sir T. Chambers, Q. C., M. P.; the Rev. R. B. Girdlestone, M. A., Principal of Wyclif Hall, Oxford; the Rev. Professor Pritchard, M. A., with whom are associated a large and influential committee.

In the *Fortnightly*, Archdeacon Farrar contributes a eulogy of "Fredrick Denison Maurice," following pretty closely the lines of Mr. Llewelyn Davies' article in last month's *Contemporary*. Colonel Maurice's bio-

graphy of his father, says the Archdeacon, shows the unity of his life and the continuity of his teaching; how "the aims and feelings of his youth were taken up and matured in the powers of his manhood." The Archdeacon says:—"He did not look on baptism as a rite in which a supernatural result was attached to a mechanical action, but as being the sacrament by which we claim the position Christ has claimed for all mankind. He was rendered absolutely miserable by Dr. Pusey's tract on baptism, which taught that the baptized child was holy for a moment after its baptism, but in committing sin lost its purity, and could only be recovered by acts of repentance and a system of ascetical discipline." Dr. Colenso's work on the Pentateuch so pained Maurice that he would have given up his incumbency of St. Peter's, Vere street, that he might be the better able to defend the cause of the Church, if to do so would not have seemed to be taking the cause of the strong against the weak. His character is thus summed up by the Archdeacon:—"He fulfilled Dante's ideal of one who was in boyhood gentle, obedient, and modest; in youth, temperate, resolute, and loyal; in manhood, prudent, just, and generous; in age, thankful, and in perfect peace with God."

An uncomplimentary Latin proverb is irresistibly recalled by a perusal of the book which General Gordon has had published this week. As a soldier, the writer has hardly an equal, and it is a pity that he has exchanged sword for the pen, even for the briefest period. At any rate, it is a pity that his lucubrations have been given to the world. The ardent piety and childlike faith by which they are pervaded, does not atone for the utterly unscriptural theology and wild speculations the writer has put forth. General Gordon's book is sure to be widely read because it is his book. Well-instructed people may read it without danger, but to the young and ignorant, it cannot be but harmful. The General has many wise as well as good men among his friends, and we cannot but regret that he did not take their advice before publishing such crude theories as these "reflections" of his contain.—*English Paper*.

SCOTLAND.

Principal Tulloch, delivering the last of the St. Giles' Lectures on "The Unity and Variety in the Churches of Christendom," said he was not enamoured of schemes of ecclesiastical unity. In the past they had been the cloak of sacerdotalism. Any union of the Churches which would enable the lower, which were the larger, elements in all churches—the dogmatic many—to assail and silence the few real students of Christian opinion and inquirers after the highest truth that any Christian Church produced, would be a pure disaster to Christendom. It would bind the eyes of Christian science and of free faith at once. A unity of that kind was in no sense Christian. The whole history of religion was an illustration of its folly and impracticability. Union and peace, and the clearer recognition of common truths and common ideals—but never in any other way; and least of all would it ever come by assaults upon one another, or by glorying in their own way as the only Divine way.

UNITED STATES.

At the meeting of the Mexican Commission of the House of Bishops, held in New York recently, the Bishop of the Valley of Mexico, the Right Rev. Henry Chauncy Riley, D. D., presented his resignation, which was accepted.

FOREIGN.

A correspondent of the *London Presbyterian*, in noticing the evangelistic services of Lord Radstock and Canon Wilberforce in Rome, says that as an effort to convert Italians they have been a failure, but adds:—"I believe that two or three men like them would employ usefully their time in Rome, not by trying to convert Italians—a course they are not equipped for—but by trying to convert the Protestant English and American residents or tourists, and to render at least more rare the preversions of English-speaking people. Three or four ladies (Americans, I think) have gone over to Romanism within the last few months."

Signor Gamurrini, the government archæologist of Tuscany, read before the Academy of Rome the contents of a manuscript which he discovered in the library of Arezzo, and which belongs to the tenth or eleventh century. It relates a journey made by a woman from France to the Holy Land, to Egypt and to Mesopotamia, about A.D. 370. The part of the book still in good preservation relates to the pilgrimage

through the land of Goshen, Tanis, Jerusalem, and from there to Odessa and Haran. The manuscript gives interesting details about Pithon, Hersopolis, and Ramses.

Seldom has a better answer been rendered to the enemies of Christ than that given the other day, in Switzerland, by Bishop Rolland, in a Catholic Canton, where the Gospel has but recently gained a footing. The incident is thus described by a correspondent:—"Absolutely discarding controversy, he preached the simple, clear Gospel. The Capucine monks came to preach a mission against the 'heretical invasion,' the 'Vaudois venom' permeating the Canton; and in no measured language thundered their calumnies and anathemas. People came to the pastor: 'You surely will not let this drop, but roundly answer them?' 'Only you come next Sunday,' replied he, 'and you will hear how I will serve them out!' The church was filled, and the pastor preached on the love of God through Jesus Christ, and on the love He sheds abroad in our hearts towards men—not an allusion throughout to the bitter words which had been spoken. The contrast was immensely felt." The writer goes on to say that the people who had crowded the church were profoundly touched, and a grander victory was won than by any amount of hard words. The simple story of the love of God in Christ moved and melted the hardest hearts. The incident is worth noting, as an example which might well find followers.—*Word and Work.*

PROTESTANT TRIALS IN SPAIN.—The new Spanish Ministry, under Canovas, is very reactionary. It may be that the Prime Minister thought he would be able, in spite of the entrance of the Ultramontane leader, Pidal, into the ministry of instruction, to preserve to Protestants the small measure of religious tolerance which he had left them under his former government. But he had made his reckoning without his host—that is, without the fanatical clergy, which is now trying everywhere how far it can go with its encroachments and injuries, secure that in Spain the rigor of the law would never be turned against a "venerable pater." On the 23rd of January, a child of seven years old, died in the little village of Navarra, Olaragutia. Its Protestant parents called in the pastor of the neighboring Pamplona, to bury it in the Civil Cemetery; but the judge, at the request of the priest, ordered the body to be buried in the Roman Catholic cemetery. Accompanied by the knelling of the funeral bell, the judge, the town council, and many of the inhabitants came to the house of mourning on the 25th, and required the body to be given up to the priest. Mr. Gio-cochea, the father, maintained his right and refused to yield, and the authorities went away. The governor of the province sent a written order to the mayor, to respect the right of the parents, and to order that the funeral should take place in the Civil Cemetery. But the mayor refused to obey the order till he had taken counsel with the bishop of Pamplona. On the 27th he came back again with the judge, who said, that he ordered, on the ground of higher authority (we suppose that of the bishop), the carrying off by force of the body, and its burial in the Catholic cemetery. A sergeant and four *gens d'armes* carried out the act of violence and the burial took place in the Catholic cemetery amidst the cries of the crowd: "Long live religion! Down with the Protestants." Thus, neither the king, the ministers, nor the government, but the priests alone, rule and are obeyed by the judges. Occasionally the people dare to defend themselves. In the little village of San Martin a woman in child-bed called in a free-thinking physician, who baptized the child, which was on the point of death, shortly before its decease. No doctor in Spain would dare to omit baptism in such a case. But the priest refused Christian burial to the child, on the ground of its baptism not being valid. For four days—an unheard of length of time for Spain—the body remained unburied until the people rose *en masse*, besieged the house of the priest, and took such a threatening aspect that he was obliged to do his duty. Near Besullo, in Asturias, a priest was returning to the village with the viaticum, the holy wafer. Two evangelical boys, who could not turn aside on the narrow mountain path, ran on in front to avoid meeting him. The priest rode faster behind, and when they courteously stood aside to let him pass, he took the capsule out of his pocket, and said to the boys: "I have God in her," bidding them take off their caps. But one of them answered courageously: "The Apostle Paul says: 'The Almighty dwelleth not in temples made with hands; neither is he served by men's hands, seeing He himself giveth to all life and breath and all things.'" The priest at once called on a witness, and both boys were called before a magistrate, where they were punished with four days' imprisonment and a fine of 10 francs each, be-

sides, what is far more, the costs. All these facts are proved by official documents; but, as not a single case has occurred in which the persecuted have really met with justice, we cannot wonder that the Protestants despair of meeting with it under this government. How easy would it be for the government to make loyal subjects of them by granting it! They are the only ones in all the country who regularly pray for the king and the government in their churches.—*N. Y. Independent.*

Home News.

DIOCESE OF TORONTO.

COUNTRY CONFIRMATIONS, 1884.—The following are the Bishop of Toronto's appointments for the summer months:

May	11, Sunday.	—Oshawa.
"	12, Monday.	—Port Perry.
"	13, Tuesday.	—Port Whitby.
"	26, Monday.	—Beaverton.
"	27, Tuesday.	—Cannington.
"	27, Tuesday.	—Sunderland.
"	28, Wednesday.	—Uxbridge.
"	29, Thursday.	—Stouffville.
"	29, Thursday.	—Markham.
"	30, Friday.	—Unionville.
June	1, Sunday.	—Innisfil.
"	1, Sunday.	—Churchill.
"	2, Monday.	—Collingwood.
"	3, Tuesday.	—Alliston.
"	3, Tuesday.	—West Essa.
"	4, Wednesday.	—Tecumseth.
"	4, Wednesday.	—Beeton.
"	24, Tuesday.	—West Mono, St. Luke's.
"	24, Tuesday.	—St. Alban's.
"	26, Thursday.	—Tullamore.
"	26, Thursday.	—Castlemore.
July	8, Tuesday.	—Peterborough.
"	9, Wednesday.	—Ashburnham.
"	10, Thursday.	—Lakefield.
"	10, Thursday.	—Warsaw.
"	11, Friday.	—Norwood.
"	11, Friday.	—Westwood.
"	13, Sunday.	—Cobourg.
"	14, Monday.	—Grafton.
"	15, Tuesday.	—Newcastle.
"	16, Wednesday.	—Bowmanville.
"	22, Tuesday.	—Bexley, St. Thomas.
"	23, Wednesday.	—Cambrey, St. John's.
"	24, Thursday.	—Bobcaygeon.
"	24, Thursday.	—Dunsford.
Sept.	21, Sunday.	—Waubushene.
"	21, Sunday.	—Coldwater.
"	21, Sunday.	—Victoria Harbor.
"	22, Monday.	—Medonte, St. George's.
"	22, Tuesday.	—Price's Cor's, St. Luke's.
"	23, Wednesday.	—Orillia.
"	25, Thursday.	—Atherley.
"	28, Sunday.	—Barrie.
"	29, Monday.	—Wyebridge.
"	30, Tuesday.	—Penetanguishene.
Oct.	1, Wednesday.	—do Reformatory.
"	5, Sunday.	—Norway and Chester.

SYNOD OFFICE.—Collections, &c., received during the week ending April 30th, 1884:

MISSION FUND.
July Collection—Atherley, \$1.10, Longford, 80c., Lloydtown, \$2.24.
Parochial Collection—Holy Trinity, Toronto, (bal.) Mission Fund, \$221.64, Algoma, \$3.17; Etobicoke; Christ Church, \$7.50, St. George's Mission Fund, \$25.40; W. O. O. Fund, \$1.00; Singhampton, \$4.25; Scarborough, St. Jude's \$33.05, St. Paul's \$38.30; Whitby, \$50.00; Newcastle, \$93.00; Cookstown, \$66.56; Cavan \$160.30; West Mono, on account, \$29.95; St. Anne's, Toronto, \$41.64, Thornhill, \$14.70; Streetsville, \$33.15; Lakefield, \$34.29; Credit, \$29.00; Cameron, St. George's \$11.95, St. Thomas, \$4.75; Manvers, St. Paul's \$15.50; St. Mary's, \$26.45; Alliston, \$41.78, West Essa, \$24.25; Georgina, \$35.30; Fenelon Falls, \$13.60; Pickering & Port Whitby, \$41.00; Apsley, \$9.95; Brampton, \$42.75; Whitfield, (Mulmur West), \$19.40.
January Collection—Atherley, \$1.15, Longford, 64 cents; Holy Trinity, Toronto, \$9.90; Lloydtown, \$2.46; Carrington, \$10.00; Waubushene, \$3.42, Coldwater & Victoria Harbour, \$2.10.
Missionary Service—Grace Church, Toronto, \$10.00.
Missionary Meetings—West Mono, St. Mathews, \$5.91, St. Alban's, \$5.90, Herald Angel, \$5.35, St. George's, \$1.76, St. Luke's \$1.13; St. Bartholomew's, Toronto, \$1.83; Coldwater, \$1.67.
Thanksgiving Collection—Lloydtown, \$1.75.
Annual Subscription—Rev. C. J. S. Bethune, \$20.00;

Mrs. Walker, Coldwater, \$1.00, Mr. Overend, Coldwater, \$2.00.

PAROCHIAL MISSIONARY ASSOCIATION.

Mission Fund.—Barrie, \$15.05, Woodbridge, \$5.35; St. George's, Etobicoke, \$6.40; St. John's, Port Hope, \$13.60, St. John's, Cookstown, \$6.60; St. Mark's, Parkdale, \$19.85; Thornhill, \$9.90; Midland, \$2.45; Aurora & Oakridges, \$7.75; Creemore, \$3.00; Minden, St. Paul's, \$6.00; Albion & Caledon, \$22.28; Perrytown, St. Paul's \$9.95; Unionville, St. Philip's, \$4.00; Christ Church, York Township, \$2.40; Cobourg \$42.65.
Mission Boxes.—St. Anne's, Toronto, \$22.74; St. Mark's, Parkdale, \$4.06; St. Bartholomew's, Toronto, \$9.38; Midland, \$1.29; Lindsay, \$35.35; Apsley, \$1.69; St. John's, Toronto, \$10.80.

P. M. A. St. Peter's, Toronto.—To Rev. T. Lloyd, \$7.20; Sabrevois Mission, \$5.00, Diocesan, \$5.00, The Jews, \$5.00, Toward the support of a Doctores amongst the Zenanas, \$400.00, Diocesan Missions, \$144.00, Domestic Missions, \$72.00, Foreign Missions, \$24.00.

Lindsay St. Paul's—Algoma, \$2.35, Domestic, \$1.90, Diocesan, \$1.95, General, \$23.55.

DIVINITY STUDENTS' FUND.

April Collection—Keswick, Christ's Church, \$1.00; Atherley 73 cents, Longford, 51 cents; St. John's, Norway, \$3.00; St. Matthew's, Toronto, \$2.50; Brooklin & Columbus, St. Thomas, 57c., St. Paul's 45c.; St. Stephen's, Toronto, \$12.84; Scarborough, St. Jude's, \$1.03; St. Paul's, 61c.; Christ Church, \$2.34; Bowmanville, \$7.00; Aurora, \$1.25, Oakridges, \$1.00; Grafton, \$3.00, Centreton, \$2.00; Wyebridge, \$1.36, Waverley, \$2.34, Elmvalle, \$1.70, Allenwood, \$1.02; Hastings & Alnwick, \$1.80; St. John's, Weston, \$4.00; Cookstown, \$1.69, Pinkerton's 52 cents; Cavan, St. Thomas, \$2.00, St. John's, \$2.00, Christ's, \$2.00, Trinity, \$1.00; West Mono, Herald Angel 81c.; St. George's 55c.; St. Luke's, 43c.; St. Matthew's 88c.; St. Alban's 80c.; Albion & Caledon, St. James's 56 cents, Palgrave, 68 cents, Charleston 60 cents, Campbell's Cross, 50 cents, St. George's 26 cents, Thornhill, \$2.25, Richmond Hill, \$1.65; Lloydtown, \$1.57; Newcastle, \$4.49; Cobocok, 51 cents, Head Lake, 44 cents, Norland, 33 cents; Bobcaygeon, \$2.84, Dunsford, \$1.00; Credit St. Peter's \$4.85, St. John's, 75 cents, Trinity, \$1.00; Perrytown, St. Paul's, \$3.09, Mono \$2.06; Lindsay, \$3.70; Etobicoke, St. George's, \$2.10, Christ Church, \$1.90, Cameron; St. John's \$1.30, St. George's 55 cents, St. Thomas, 29 cents; Manvers, St. Mary's \$1.00, St. Paul's \$1.00, St. Alban's, \$1.00; Georgina, St. George's \$1.80, St. James, \$1.67; Apsley, St. George's 6 cents, St. Stephen's 30 cents.

WIDOWS AND ORPHANS' FUND.

Annual payments—Rev. C. R. Bell, \$15.53; A. Fletcher, \$7.20; Joseph Fletcher, \$7.20; T. W. Allen, \$7.82; R. W. Hinds, \$7.20; J. Faincomb, \$7.20; T. Walker, \$8.72; John Vicars, on account, \$8.00; L. H. Kirkby, \$7.82; J. S. Baker, \$11.25; W. Logan, on account, \$8.05; G. A. Anderson, \$7.20; Dr. Hodgkin, \$21.00.

October Collection—Lloydtown \$3.44; Carrington, \$10.00; Fenelon Falls \$3.00; Pickering & Port Whitby St. John's, \$2.00, St. George's \$1.00.

GOOD FRIDAY COLLECTIONS FOR THE JEWS.
 Keswick, Christ's Church, \$2.30; Mono Mills, \$1.43; Trinity East, Toronto, \$8.09; West Mono, St. George's 69 cents, St. Alban's 75 cents, St. Matthew's 86 cents, St. Luke's 29 cents, Herald Angel, 74 cents; St. Paul's, Perrytown, \$1.00; St. Thomas, Shanty Bay, \$3.00; Church of the Ascension, Toronto, \$26.97.

FOREIGN MISSIONS.

West Mono, Herald Angel, \$2.04, St. George's, \$1.01, St. Luke's, \$1.09, St. Alban's 83 cents, St. Matthew's, \$2.05.

BOOK AND TRACT FUND.

Whitfield towards Library Books, \$10.00.

The quarterly meetings of the standing committees of Toronto diocese were concluded on Friday. The Mission Board met at half-past ten o'clock, the Bishop of Toronto in the chair. There were present:—Rev. Archdeacon Boddy, Rev. Canon Dumoulin, Rev. Rural Deans Beck, Fletcher, Forster, Johnson, Smithett, Stewart, Allen, and Osler, John Langtry and Septimus Jones, Hon. G. W. Allan, Messrs. C. J. Bloomfield, John Hopper, A. J. Hewson, U. W. Hoyles, and Capt. Blair. The receipts of the board for the year were reported to be upwards of \$15,000, which is \$1,100 above the amount of the receipts of last year. Grants to the amount of \$420 were made over those of last year. The sum of \$1,021 was sent to the treasurer of the central board, being the first remittance under the new system. The Audit, Printing, and Church Music Committees also met last week, and transacted routine business. The Executive Committee and Mission Board will meet again on the 26th inst., to pass the reports for submission to the synod. The synod will meet on Tuesday, June 10th.

r. Overend, Cold-

SOCIATION. Woodbridge, \$5.35; John's, Port Hope, \$5.60; St. Mark's, \$2.45; Midland, \$2.45; e, \$3.00; Minden, \$22.28; Perry- t. Philip's, \$4.00; ; Cobourg \$42.65; onto, \$22.74; St. olomew's, Toronto, \$35; Apsley, \$1.69;

FUND. t's Church, \$1.00; cents; St. John's, nto, \$2.50; Brook- St. Paul's 45c.; St. 's, St. Jude's, \$1.03; lowmanville, \$7.00; rafton, \$3.00, Cen- Waverley, \$2.34, Hastings & Aln- 4.00; Cookstown, St. Thomas, \$2.00, inity, \$1.00; West e's 55c.; St. Luke's, r's 80c.; Albion & lgrave, 68 cents, ross, 50 cents, St. 5, Richmond Hill, \$4.49; Coboconk, orland, 33 cents; ; Credit St. Peter's \$1.00; Perrytown, day, \$3.70; Etobi- urch, \$1.90, Cam- ge's 55 cents, St. ry's \$1.00, St. Paul's St. George's \$1.80, orge's 6 cents, St.

FOR THE JEWS. Mono Mills, \$1.43; West Mono, St. ents, St. Matthew's ld Angel, 74 cents; omas', Shanty Bay, ronto, \$26.97. .04, St. George's, an's 83 cents, St.

UND. \$10.00. anding committees l on Friday. The o'clock, the Bishop ere present :-Rev. Dumoulin, Rev. Forster, Johnson, John Langtry and lan, Messrs. C. J. Hewson, U. W. eipts of the board pwards of \$15,000, of the receipts of \$420 were made of \$1,021 was sent l, being the first re- he Audit, Printing, so met last week, The Executive meet again on the submission to the Tuesday, June 10th.

The opening service will be held in St. James' Cathedral, and the synod will meet for despatch of business in All-Saints school-house at 2:30 p. m.

The receipt of Books and Papers from E. J. Barclay, of Ingersoll, and \$2.00 from C. O. D., County of Middlesex, is acknowledged with many thanks from Mrs. A. E. Williamson, 83 Wellesley-street, on behalf of Lake Nepigon Mission Work.

THE DOMINION CENSUS.—The following figures are gleaned from the recently issued volume of statistics. The totals are given as follows:

Prince Edward Island	108,891
Nova Scotia	440,572
New Brunswick	321,233
Quebec	1,359,027
Ontario	1,923,218
Manitoba	65,954
British Columbia	49,459
The Territories	56,446

Total population of Canada 4,324,810
Persons over 100 years of age in—

	Males	Females
Prince Edward Island	1	7
Nova Scotia	7	17
New Brunswick	7	5
Quebec	22	34
Ontario	60	46
Manitoba	1	1
The Territories	1	0

The total number of churches in the Dominion was 8,652, and are held as follows:

Methodists	3,017
Roman Catholics	1,485
Presbyterian	1,353
Church of England	1,257
Baptists	944
Congregational	110
Lutheran	98
Disciples	55
Universalist	7
Other churches	326

These are divided in the several Provinces, as follows:—

Ontario has 5,075 churches.	
Methodist	2,375
Presbyterian	852
Church of England	680
Baptist	389
Catholic	367

Quebec has 1,280 churches.	
Roman Catholic	712
Church of England	212
Methodist	171
Presbyterian	105
Baptist	22

Nova Scotia has 1,055 churches.	
Baptist	262
Presbyterian	214
Methodist	198
Church of England	153
Roman Catholic	145

New Brunswick has 756 churches.	
Baptist	241
Methodist	150
Church of England	128
Roman Catholic	125
Presbyterian	82

Prince Edward Island has 231 churches.	
Presbyterian	70
Methodist	67
Roman Catholic	43
Baptist	26
Church of England	20

Manitoba has a total of 88 churches.	
Methodist	24
Church of England	23
Roman Catholic	19
Presbyterian	17
Baptist	3

British Columbia has 123.	
Roman Catholic	57
Church of England	26
Methodist	25
Presbyterian	10
Baptist	1

The North-West Territories have a total of 44.	
Roman Catholic	17
Church of England	15
Methodist	7
Presbyterian	2

PORT HOPE.—The Ruri-decanal chapter of Durham and Victoria, met last week at the residence of Rev. J. S. Baker, the incumbent of St. Mark's. There were present the Revs. Rural Dean Allen, Canon O'Meara, Dr. Smithett, J. F. Cooper, Wm. Farncomb, A. B. Chafee and the Incumbent.

The subject for discussion was "The Church of England Temperance Society," which was most earnestly and carefully considered. 1st Peter, Chap. 1 was read and discussed. In the morning there was a celebration of the Holy Communion at 8 o'clock, and there was divine service at St. Mark's in the evening at 7:30 o'clock. The Rev. Wm. Farncomb, B. A., preached from 1 Cor. 10: 23.

DIocese OF NIAGARA.

CHIPPAWA.—We have learnt with deep regret of the very sad misfortune which befel the Rev. Mr. Fessenden in total loss by fire of his parsonage, on the night of the 24th. Mrs. Fessenden, who is an invalid and helpless, was with difficulty rescued from the flames. The warmest sympathy is felt for Mr. Fessenden and his family.

DIocese OF HURON.

APPOINTMENT.—The Bishop has appointed Rev. J. P. Curran, of Zorra, to be Rector of Adelaide, in place of the late Rev. J. Kennedy.

The Bishop of Huron purposes (D.V.) holding an Ordination in London, Ont., on Trinity Sunday next. All candidates for Deacon's or Priest's orders are requested to forward their Si Quis and Testamur duly perfected at least three weeks before the Ordination, and to present themselves for examination at the time and place of which due notice shall have been given.

J. BANNING RICHARDSON, M.A.
ARUNDEL C. HILL, M.A.
Examining Chaplains.

THE BISHOP.—The Right Reverend Bishop Baldwin, accompanied by his family, has returned from Montreal. He proceeded to the residence selected by them on Albert-street, near Richmond-street, London. A sincere welcome was extended by all. The Bishop leaves on Saturday, on a fortnight tour of visitations, commencing at Stratford on Sunday next and returning to London for a few days about the 22nd inst.

PRESENTATION.—A number of friends of the Rev. S. L. Smith, of St. Thomas East, presented that gentleman with a purse of \$45.00, and an address expressing appreciation of his efforts to advance the interests of the congregation of St. John's Church.

LONDON.—A concert was given on Friday last in the Victoria Hall by the young ladies attending Hellmuth Ladies' College. The programme was well sustained, and great credit is due to the performers, who displayed much talent in their vocal and instrumental selections.

MEMORIAL CHURCH, LONDON.—The Right Rev. M. S. Baldwin, Bishop of Huron, confirmed 21 young people in the Memorial Church last night, and after the service addressed the candidates in an earnest and impressive manner, taking for his text the 14th and following verses of the third chapter of Timothy II. The discourse was listened to with deep attention by a very large congregation.

ST. JAMES', LONDON SOUTH.—The Right Reverend Bishop Baldwin held a confirmation service in St. James' Church last Sunday, when the Rector, Rev. Evans Davis, M.A., presented a class of 37 candidates. The Church was crowded, extra seats had to be brought in from the school-house, although the morning was very wet. The Bishop's address was one of the most practical and earnest; not only the candidates, but the whole congregation were deeply impressed with his solemn, earnest words. After the service the Bishop preached a thoroughly earnest sermon, in the course of which he eloquently and fervently pleaded that parents should pay greater attention to the young committed to their trust—urging them, while not neglecting their secular education, to look closer after their spiritual. The Holy Communion was then administered, when all the newly confirmed and about 80 others received the emblems of our Saviour's broken Body and shed Blood.

* SIMCOE.—The Easter Vestry Meeting of Trinity Church, was held in the Sunday School House, on Easter Monday evening, the 14 ult., the Rector the Rev. J. Gemley, in the chair. The minutes of former meetings were read, and approved. Mr. J. F. Wilson

was re-appointed the Rector's Church Warden, and Mr. E. Cowdry was appointed the people's Warden. Mr. H. H. Groff was nominated again for the present year, but while expressing his regret, said that circumstances of a business nature rendered it impossible for him to undertake the duties of Warden for another year. His Honor Judge McMahon moved, seconded by Sheriff Deedes, a vote of thanks to Mr. Groff for his services, and the attention he had given to the general and especially the financial interests of the Church. The vote was heartily adopted. Messrs. D. Campbell and N. C. Ford were re-appointed auditors; and Messrs. D. Matthews and J. H. Ansley were re-elected delegates to the Diocesan Synod. The meeting adjourned to meet, in accordance with the usual order, in two weeks from date. At the adjourned meeting, held as per announcement, the Report of the auditors was presented and adopted. The total receipts for the year closing with Easter are \$4,507. This sum includes one year's subscription to the new Church. The question of completing the basement of the church for Sunday School purposes and week-day services was considered, and will receive due attention during the summer.

SIMCOE.—Mrs. Curtis, wife of John Curtis, Esq., departed this life to enter upon the life eternal on Ap. 30th. By her death every good cause has lost an interested friend. Trinity Church has been deprived of one who was ever among the foremost in advancing her interests, in extending her influence, and in increasing her facilities for work. In these matters Mrs. Curtis's advice was much valued and her aid cheerfully and efficiently given. Her heart was ever open to the cry of distress and the poor have lost a true friend who strove, after her Divine Master's example, "to go about doing good." A large circle of sincere friends mourn her departure, and Mr. Curtis and his sons have their deepest sympathy. Mrs. Curtis "fell asleep in Jesus" on Ap. 30th, and her body was laid to rest in St. John's Cemetery, Woodhouse, the Rev. J. Gemley and Rev. W. B. Evans conducting the solemn service. "She rests from her labours and her works do follow her."

GORRIE.—Rev. J. H. Moorhouse, of Bervie, expects to assume charge of this Mission in the course of a few months.

DIocese OF ONTARIO.

The regular meeting of Mission Board was held on the 7th inst. The meeting being opened by the chairman, Rev. Canon White, with prayer, the Secretary presented the report of the finances which is as follows.

MISSION FUND	
1883.	
Dec. 1, By balance due bank of Montreal,...	\$3,723 98
1884.	
April 30, Paid grants to Missions....	\$4,732 83
Pensions !.....	250 00
	4,982 83
Expenses, Collection.....	204 48
Management... ..	270 00
	474 48
	\$9,181 29
To Advent Collections.....	\$ 643 78
Missionary Meetings..	1,745 89
Parochial Collections..	4,397 04
Watkins Bequest.....	110 50
Sustentation Fund....	1,376 08
Legacy of Late D. Mc-Millan, of Prescott.	50 00
	8,323 29

May 1, By balance due bank of Montreal....	\$ 858 00
1883	
Dec. 1, To balance in Bank of Montreal....	\$4,562 28
1884.	
April 30, Billett mortgage, bal. of principal...	368 79
Interest Debenures.....	\$504 00
Mortgages.....	310 39
	814 39
	\$5,745 46
By interest transferred to	
Mission Fund.....	\$1,376 08
Expenses.....	92 50
	1,468 58

May 1, To balance in Bank of Montreal.... \$4,276 88
The financial statement, as compared with that of last year, was considered satisfactory and the report was adopted.
After several communications had been read requesting increased grants, one from Rev. R. L. M. Houston

incumbent of Merrickville, stating that his parish did not require a grant this year, elicited applause.

CLASSIFICATION COMMITTEE.

The Chairman read the report of the Classification Committee which, as finally passed, is as follows:

(7) Class I. \$100 per annum. Pakenham, Vankleek Hill (for one year), Amherst Island, Oxford Mills, Leeds Rear (the Rural Dean to visit the two latter parishes and urge the parishioners to increase their subscriptions to the missionary,) Nepean, Pembroke.

(6) Class II.—\$150 per annum. Osgoode, Lansdowne Rear, North Augusta, Franktown, Arnprior, Cumberland.

(11) Class III.—\$200 per annum. Madoc, Marmora, Marysburg, Moulinette, Selby, North Frontenac, Stirling, Edwardsburg, Lanark, Shannonville, Fitzroy Harbour, Eganville.

(10) Class IV.—\$250 per annum. Tamworth, Plantagenet, Stafford, Finch, Lohoro, Gloucester, Kitley, Lansdowne (front), Lombardy, Beachburg.

(3) Class V.—\$300 per annum. Archville, Pittsburg, Clarendon.

(1) Class VI.—\$400 per annum. Maberly.

(1) Class VII.—\$500 per annum. Brudenell, to be hereafter called.

(1) Class VIII.—\$600 per annum. Clara.

A special grant of \$200 was voted to the Archdeacon of Kingston for missionary work in North Hastings.

A resolution to make an additional grant of \$100 per annum to the Rev. Mr. Echlin, of Hillier was defeated.

The sum voted by the board for the present year was \$9,350.

The Chancellor, the Rev. Messrs. Crawford, Pollard, White, and the Clerical Secretary, and Mr. Reynolds, were appointed a committee to select a missionary agent and to draw the rules and regulations for his guidance, and report to the September meeting of the Board.

WIDOWS AND ORPHANS' FUND.

The Secretary presented the finance statement, which was as follows:

1883.		
Dec. 1,	To balance in bank.....	\$ 152 50
1884.		
April 30,	To subscriptions received.....	\$ 245 00
	Collections.....	586 42
	Interest, Mortgages.....	\$373 50
	Debentures.....	278 82
	Dep. receipt.....	12 00
	Subscriptions.....	34 00
		\$ 698 02
	To capital debentures.....	\$ 72 32
	Dep. receipt.....	500 00
	Mortgages.....	200 00
		\$ 772 32
		\$2,454 26
1884.		
April 30,	By paid pensions.....	\$ 880 00
	“ “ expenses.....	91 00
	“ capital, debentures.....	\$1,160 00
	“ Andrew Tait, purchase money of lot 19, 8 con.	
	Mara, refunded.....	119 00
		\$1,279 00
	By balance in bank.....	204 26
		\$2454 26

On motion of Rural Dean Nesbitt, Mrs. Leathley, widow of the Rev. Samuel Thompson Leathley, was placed upon the lists of annuitants of the Widows and Orphans' Fund.

At the regular meeting of the executive committee the Bishop presided.

Before proceeding with business, Judge McDonald moved a resolution of sympathy with the Bishop and his family in their bereavement, which was carried by all the members rising.

Several requests to mortgage or sell church property were refused, and after the formal reception of various reports of committees the Bishop announced that he intended to call the next meeting of the Synod at the city of Ottawa, and after some discussion resolved that the time be fixed for the 24th of June, at Christ Church, Ottawa.

On motion of the Chancellor the execution of a number of deeds of rectory lands by the Bishop was confirmed.

A number of notices of motion for the meeting of the Synod were presented and read.

MEMORIAL CHURCH AT ADOLPHUSTOWN.

The Rev. Mr. Forneri appeared and thanked the committee for passing a resolution at the last meeting sympathizing with the erection of the Memorial Church at Adolphustown. He detailed the progress which had been made in collecting funds for the church, and

mentioned the generous gift of a site by J. J. Watson, Esq.

The committee then adjourned.

ADOLPHUSTOWN.—An elevated piece of ground in full view of the bay has been presented by Mr. Watson as a site for the U. E. L. Memorial Church. The foundation stone will be laid (D. V.) on June 16th, by Dr. Caniff, the historian of the Loyalists.

DIOCESE OF MONTREAL.

Statement of subscriptions and collections received during the two weeks ending 1st May:—

FOR THE DIOCESAN MISSION FUND.—Hudson, additional, \$1.50; West Farnham, \$5.50; Coteau du Lac, \$6.00; Sabrevois, \$4.78; Bristol \$2.65, and by envelope, \$14.00; Sutton, \$35.10; Friend, \$10.00; Franklin and Havelock, \$19.58; Kinchinbrooke, \$2.54; Papiveauville, \$2.46; North Gore, \$33.95; St. John's, Que., \$2.50; Frelighsburg, \$5.00; Canon Anderson, \$5.00; Edwardstown, \$2.61; Grenville, \$29.85; Waterloo, \$39.00; St. Thomas', Montreal, \$10.50; Cathedral, additional, \$13.00; New Glasgow, \$58.05; Potton, \$21.75; North Wakefield, \$39.75; Boscobel, \$2.50; Abbottsford, \$162.25.

FOR THE WIDOWS' AND ORPHANS' FUND.—Hudson \$2.23; Como, \$10.75; Coteau du Lac, \$4.50; Rev. T. A. Young, \$5.00; South Stukely, \$3.45; Bristol, \$1.17; Rev. A. B. Given, \$5.00; Rev. J. Smith, \$5.00; Sutton, \$1.25; Rev. J. W. Garland, \$5.00; Ormstown, \$1.45; Rev. A. D. Lockhart, \$5.00; North Gore, \$1.00; Rev. John Lindsay, \$5.00; St. Armand East, \$5.00; Grenville, \$2.02; Rev. J. Rollit, \$5.00; Archdeacon, Lindsay, \$5.00; Grace Church, Point St. Charles, \$5.00; Cathedral, \$146.22; Rev. B. P. Lewis, \$5.00; New Glasgow, \$2.43; Rev. J. J. Scully, \$5.00; Potton, \$1.60; Rev. W. H. Naylor, \$5.00; North Wakefield, \$2.00.

FOR THE SUPERANNUATION FUND.—West Farnham, \$5.00; Bristol, \$1.29; Rev. J. W. Garland, \$5.00; Franklin, \$2.34; Ormstown, \$2.00; Rev. A. D. Lockhart, \$5.00; North Gore, \$1.00; Edwardstown, \$1.46; Rev. E. G. Sutton, \$5.00; Church of St. James the Apostle, additional \$25.00; Grenville \$2.17; Rev. J. Rollit, \$5.00; Archdeacon, Lindsay, \$5.00; New Glasgow, \$3.12; Rev. J. J. Scully, \$5.00; Waterloo, \$5.60; Rev. Rural Dean Naylor, \$5.00.

FOR FOREIGN MISSIONS FUND.—Como, \$5.48; Bristol, \$4.10; Ormstown, \$1.90; North Gore, \$1.35; New Glasgow, \$2.96; Potton, \$1.00; Clarendon, \$5.00.

FOR DOMESTIC MISSIONS FUND.—Clarendon, \$19.86; Bristol, \$5.17; Ormstown, \$1.90; St. Luke's S. School, Waterloo, \$8.66, for Indian schools; Potton, \$1.00.

FOR ALGOMA BISHOPRIC, assessments.—Clarendon, \$7.00; West Farnham, bal., \$3.40; Coteau du Lac, \$4.65; South Stukely, \$5.80; West Shefford, bal. \$1.75; St. Stephen's, Montreal, \$18.00; Kildare, \$6.00; Lachute, \$5.61; North Gore, \$5.50; St. Thomas', Montreal, \$10.00; Chambly, \$6.00; Masconche, \$4.00; New Glasgow, \$6.00; North Wakefield, \$6.00; Bristol, \$4.75.

FOR LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—West Farnham, \$4.15; Clarendon, \$2.26; South Stukely, 82 cents; Bristol, \$1.00; Franklin, \$2.00; West Shefford, etc., \$1.00; Ormstown, \$1.00; St. Stephen's, Montreal, \$20.00; North Gore, 50 cents; St. Armand, East, \$1.40; Edwardstown, \$1.34; New Glasgow, 42 cents; Potton, \$1.90; North Wakefield, \$1.00; Boscobel, \$1.72.

FOR THEOLOGICAL COLLEGE.—North Gore, \$1.00; New Glasgow, \$1.25.

FOR WIDOW OF A CLERGYMAN.—Bristol, \$3.54; New Glasgow, \$4.03.

FOR EXPENSES OF SYNOD.—Edwardstown, \$2.81; New Glasgow, \$3.14.

PAROCHIAL FUNDS.—West Farnham Parsonage Fund, \$80.00.

A lecture was delivered in St. George's Church school room on Tuesday evening by the Rev. Mr. Williams, a native West Indian from Antigua, on the growth of Church work in Africa. The very Rev. the Dean was in the chair.

The Rev. J. G. Norton, the new Rector of Christ Church Cathedral, arrived by the Beaver Line S.S. Lake Huron, about 6 p.m. on Tuesday, the 6th inst., a large number of the Cathedral congregation being in waiting on the wharf to welcome him. The Rev. Canon Henderson and the Rev. R. Lindsay were also there. As the Rectory is not yet in order, the Rev. Mr. Norton and his family will remain at the Windsor Hotel until the house is ready for his reception.

The Rev. J. G. and Mrs. Norton held a reception at the Windsor Hotel on Friday evening, that the mem-

bers of the congregation of Christ Church Cathedral might have an opportunity of being introduced to their new Rector. A very large number were present, and a very pleasant evening was spent. The choir of the Cathedral was present, and, under the leadership of Mr. A. Harris, gave some good musical performances during the evening. The Rev. Mr. Norton preached at both the morning and evening services at the Cathedral on Sunday, the 11th inst.

A reception was given on Thursday evening, in the parlors of the Windsor Hotel, by the Quebec branch of the Dominion Alliance, to Mr. Hoyle, of Manchester, and Mr. Barker, secretary of the United Kingdom Alliance, both well-known Temperance workers in England. There were a large number of the supporters of the Temperance cause present, amongst them being Rev. R. Lindsay, Rev. J. A. Newnham, Rev. J. McCaul, Rev. D. V. Lucas, Rev. E. M. Hill, and the new Rector of the Cathedral, the Rev. J. G. Norton. Mr. Hoyle and Mr. Barker both addressed those present, and gave an account of what was being done by the friends of the cause in England, and also statistics of the amount of drink consumed there. The Rev. Mr. Norton was then asked to speak a few words, and consented, although he said he had wished that his first words in public might have been to the flock of which he was to have the charge. He spoke of what had been done in his own parish at home, St. Giles', Durham; of the efforts made there to promote the spread of Temperance principles, and also of the White Cross Mission, to promote social purity, of which society he had been secretary. He said earnest prayer and effort were needed, that these dark clouds of vice might be rolled away from our land, and that the light of God's truth might shine, so that a blessing might be poured out from on high. In concluding, Mr. Norton said that he would do all that lay in his power to further the temperance cause.

The monthly general meeting of the Women's Temperance Union was held on Monday afternoon, May 5th, in the rooms of the Y. M. C. A., the President, Miss Dougall, in the chair. After the usual opening exercises, the proposal to employ a Bible woman to work in connection with the Union, among fallen and intemperate women, was discussed. Miss Barber has been appointed local Superintendent, as she holds the same office for the Provincial Union, and she had consented to act if the Union would pay the salary of an assistant for her. After some discussion, it was unanimously decided that the Union would make itself responsible for the salary of a suitable person, to be selected by Miss Barber. It is hoped that work will be carried on at St. Vincent de Paul as well as in the city prison. Mrs. Williams stated that an auxiliary union had been formed among the girls in the High School, meeting every fortnight, and wearing the blue ribbon. An effort is being made to encourage window-gardening amongst the poor, giving prizes for the best plants, etc. The Sunday Schools of the city are to be visited, with the object of ascertaining what temperance work is carried on in them. 2,000 letters had been printed, explaining the various ways in which a temperance woman may aid the cause. The superintendent of evangelistic work reported 9 meetings held, 51 visits paid, and a large number of tracts distributed. The March canvass had resulted in the addition of 1,307 members, and 154 honorary members. The total membership is now 1,865, but many churches had not yet been fully canvassed. The Committee on juvenile work reported seven meetings held, 3 of which were in the Orphan Asylum, where they had a Band of Hope of 25 members. In the meeting at the Ladies' Benevolent Institution, they had six or eight new names. The Treasurer's quarterly report showed receipts \$170.42, expenditure \$163.57, leaving balance, \$7.05.

ST. JOHN'S, QUE.—Miss Augusta Baldwin, daughter of the first Rector of St. James' Church, St. Johns, Que., died at that place on the evening of May 9th, after a very short illness.

On Sunday, May 4th, a special children's service was held in St. James' Church, the responses, singing, etc., being all done by the children themselves, to the pleasure and surprise of the rest of the congregation. The Rector having followed with a brief and appropriate address, a collection was then handed in, amounting to rather more than \$37, being the contributions of the various classes during the last six months as a freewill offering to the mission fund, the contributions of the previous six months having been devoted to local claims. The whole service was especially happy and gratifying to both parents and children.

On Monday, May 5th, the adjourned meeting of the adjourned vestry of the above church took place and the following gentlemen were elected by ballot

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to act as a special vestry in co-operation with the Rec- tor and churchwardens, viz., Messrs. Bancroft, Drumm, Doughy, Smith, and A. J. Wight.

DIocese OF FREDERICTON.

ST. JOHN.—A very interesting meeting of the con- gregation of St. Mary's Church, Waterloo-st., was held last week, the Rev. W. O. Raymond acting as chair- man. The Treasurer's report showed the financial position of the church to be satisfactory, there being a balance of over \$90 in hand on ordinary expenditure. In addition to this a sum amounting to about \$1,300 is either in hand or directly available for the erection and enclosing of a new school house to replace the one recently destroyed by fire. A good substantial fund- ation has already been laid, and the erection of the school-house is to be proceeded with forthwith. Vari- ous committees were appointed by the congregation at its meeting with a view to provide for more efficient work in certain directions, and a hearty vote of thanks tendered to Messrs. Stanley Crawford and John Adams, to the former for his zealous labours in training the choir, to the latter for his faithful performance of the arduous duties of his office as secretary.

DIocese OF NOVA SCOTIA.

HALIFAX.—On Tuesday, May 6th, at St. Paul's church, the marriage took place of the Rev. John Crisp, (formerly of Orillia, Ont., but now connected with St. Mark's parish,) to Miss Catherine Brown, of the firm of Brown & Webb. The ceremony was per- formed by the Bishop, assisted by Rev. Dr. Hill. The bride was accompanied by her sister, Miss Brown, and Miss Crisp, sister of the groom. The groomsmen were Rev. Mr. Winterbourne and Mr. Beaumont Boggs. After the ceremony, while the party were in the vestry, the girls of St. Paul's Almshouse of Industry (in which institution the bride has been for some years an active visiting teacher), were arranged on each side of the centre aisle and strewed flowers in the pathway of the bride as the happy couple left the church, the organ playing Mendelssohn's wedding march, and the bells ringing "merry chimes." The newly married pair left this Monday for a trip through New Brun- swick. We offer them our own most hearty congratu- lations, and may He who blessed the marriage-feast at Cana crown their lives with the benediction and make their home happy with His presence.

DIocese OF SASKATCHEWAN.

The Bishop of Saskatchewan has appointed Mr. William R. Flett, B.A., of the University of Cambridge, to be Principal of Emmanuel College, Prince Albert. Mr. Flett was educated at St. John's College, Mani- toba, and subsequently went to Cambridge, England, where he graduated some time ago in Mathematical honors. Since that time he has been engaged as Mathematical and Science Master, Bursar, and Secre- tary of the London International College, and Senior Master of the Royal Naval School, Twickenham. He holds high testimonials of his ability and success as a teacher. Mr. Flett is about to enter Holy Orders, and it is hoped he will arrive in Prince Albert in July.

The Rev. E. Paske Smith, M. A., of the Uni- versity of Oxford, has left England for Calgary in the Diocese of Saskatchewan, where he is to open a mis- sion.

The Rev. I. J. Taylor, of the C.M.S., will leave Eng- land in May for the district near Battleford.

The Bishop has succeeded in completing the Bis- hopric Endowment Fund. The whole sum, upwards of fifteen thousand pounds sterling, has been forwarded to the agents of the Synod of the Diocese for invest- ment. The Bishop is now engaged in raising money for Emmanuel College, and for the Episcopal Visita- tion Fund. He will leave England for his Diocese by the middle of July.

DIocese OF RUPERT'S LAND.

A special session of the Provincial Synod of the Ecclesiastical Province of Rupert's Land will be held next autumn, when matters of interest and importance will be discussed. The Rev. Mr. Young will then be probably consecrated for the new Diocese of Southern Athabasca.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME

An entertainment was held on Thursday last under the auspices of the Memorial Church Band of Hope, London. The proceedings were opened by prayer, followed by appropriate remarks from the president, Rev. J. B. Richardson. The programme was well sus- tained by members of the Band of Hope.

An enthusiastic meeting was held in Brampton last week to consider the advisability of submitting the Scott Act to the electorate of the County of Peel. Res- olutions in favor were adopted, and a sum of \$1,500 is to be raised at once to carry on the campaign. Stirring addresses were delivered by the Rev. D. L. Brethour, of Milton, Mr. F. S. Spence, and Mr. W. H. Howland, of Toronto. The last-named gentleman, in an able and eloquent address, effectually disposed of the barley objection so often advanced by the opponents of the Act. He urged the audience from medical, financial, and moral considerations to prohibit the sale of liquor in their county. He claimed that no country with a population of four millions could afford to waste one hundred million dollars annually in strong drinks.

MCGILLIVRAY.—The last open meeting of the Christ Church Branch was held on Tuesday evening, the 6th inst., and was a gratifying success. The church was filled with an attentive audience, some of whom came long distances, although the weather was threatening. The major part of the entertainment consisted of an address by the Rev. J. B. Richardson, M.A., Rector of the Memorial Church, London. He spoke encourag- ingly of the work of Temperance, as not only being in accordance with right and religion, but as having en- listed upon its side a popular influence which would result ere long in national prohibition. The most en- couraging feature, however, of the temperance cause of the present day, was that it had been espoused at last by the Church, and that our Church of England held no secondary position in the conflict, the C. E. T. S. embracing not less than 2,000 of the clergy, with a membership of more than 500,000. At the close of his address, which was well received, blank pledges were distributed and the membership made up to 134. We have some hope of being favored by an address from the Bishop, at his visitation in July. The branch enters upon its summer work full of energy.

ABROAD.

A most important National Temperance Congress is announced for June 15 to 20, at St. George's Hall, Liverpool, under the presidency of the Bishop of Ex- eter. There will be four sections:—First, scientific; second, social and educational; third, economical and statistical; fourth, legislative. All the leading temper- ance names are on the council.

The following extracts from the report of Dr. Murray Lindsay, on the Derbyshire County Asylum, will interest others besides those responsible for the management of public institutions:—

"Upwards of twelve months' experience of the work- ing of the arrangement for the discontinuance of beer to patients and staff has been attended with the most satisfactory results.

"By this change a considerable saving of about £410 per annum has been effected, after deducting the liberal money allowance paid to attendants and servants in place of beer, and extras to patients.

"The average cost has been reduced from 2d. per patient per week in the four years 1868-71, to 1½d. in 1880, 1d. in 1881-82, and ½d. in 1883. The expenditure has thus been reduced to one-fourth.

"Notwithstanding the sneers and theories of a few writers in the lay and medical press, which have no effect in deterring committees of visiting justices and medical superintendents of asylums from taking a practical and common-sense, as well as humane, view of this question, the discontinuance of the general use of beer in pauper asylums is gradually and surely gaining ground and extending, because it is considered unnecessary as a general article of ordinary diet, and on account of other disadvantages.

"Oxford, Ipswich, and Bristol are among the latest converts, and at the last new asylum opened (the large and important asylum for the county of Surrey) no

beer is given to patients or staff, the committee of visiting justices, on the advice of their able medical officer, having decided to exclude beer from the ordi- nary diet. It is a significant fact that at a neighbouring asylum the attendants are almost unanimous in pre- ferring a money allowance or other substitute in place of beer, the application for such change coming from the attendants themselves, whilst at another adjoining asylum the staff generally have been given money in- stead of beer.

"In twenty-nine English asylums beer is either par- tially or entirely discontinued, or never given as an article of ordinary diet. This is nearly half the total number of pauper asylums, the total number in Eng- land and Wales being sixty-three; and it is probable that a complete return would show that, in the majority of English pauper asylums, beer is not generally given as an article of ordinary diet."

Could anything be more intemperate than the on- slaught of the Ritualistic organ, the *Church Times*, upon temperance, which begins after this fashion:—"Mr. William Hoyle has once more published that futility and 'superfetation of futility'—his yearly spec- ulation on the 'Drink Bill' of the country, and his lamentations over it."

Strong drink is a fell destroyer both of body and soul, and has slain myriads of its votaries and their victims. Seldom has so terrible an illustration of its raging power come before public notice as that recently reported from Naples. A young Calabrian soldier under its maddening influence took up a gun, and rushing through the quarters of his comrades, killed five of them and others. Such events unmistakably reveal the demoniacal influence of alcohol, and serve to warn men of the danger of yielding to its baneful power. Deeds of darkness are rarely committed apart from a spirit of recklessness aggravated, if not induced by its effects.

The New York correspondent of the *Southern Churchman* describes the happy results of prohibition in Millville, an unpretending, unpicturesque, somewhat unprepossessing and monotonous town, six miles be- yond Vineland, in New Jersey. Its nine thousand people find their basis of support in mills, bleaching, cotton and, notably, glass, one of the latter said to be the largest of the United States. "Now, this town with its 9,000 people, very few of whom can be more than small property-holders; this town with its mills and mill-hands, the latter to the extent of some two thousand working in the glass mills, many of them over raging furnaces; this town which I had never heard of before, seemed of all others which I had ever put my foot in, exactly the place for fifty or one hundred grog shops to ply their trade in assuaging the thirst of these heated workmen, and accommodating, of course, the general public. What was my surprise, therefore, to learn that there is not a single saloon or dramshop in the town and that no liquor is sold in the drug stores or hotels; that a drunken man is a curiosity, while there is absolutely no disorder arising from intoxica- tion. That there are but three policemen in the place and these are said to be half asleep; that poor people are unknown, in the sense of anybody's needing assist- ance, the communion alms, even, being sent out of town for the want of anybody to give them to; that this thing has been going on for ten years, all parties being so agreed on the matter of not granting licenses and on the undoubted benefits to the town resulting from this state of things, that it has ceased to be a political question; and that the interests of Millville are so bound up with prohibition that there is no thought, no desire and, so far as appears, no possibility of any- thing but that. These facts I gathered by talking with half a dozen people, including equally the rector of the Episcopal church, Rev. Mr. Steward, and sev- eral of the workmen in the glass mills. Their testimony is unanimous that this has been a great thing for the town and that it has saved it from a world of poverty and wretchedness. No one can doubt for a moment who goes about the town as I did, and who witnesses the exhausting work of the glass blowers, that if they and the young men of the place had free access to dram shops—there would be seventy-two, estimating one to each one hundred and twenty-five people—things would be changed immeasurably for the worse in a single year."

NOTICE

Subscribers desiring the address of their papers changed must give both the old and new addresses.

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.

FIFTH SUNDAY AFTER EASTER, MAY 18, 1884.

MORNING LESSONS.	EVENING LESSONS.
Deut. vi.	Deut. ix. or x.
John vi. to v. 22.	2 Tim. i.

The Evangelical Churchman,

TORONTO, THURSDAY, MAY 15, 1884.

EDITORIAL NOTES.

The proposal for the Sunday opening of museums and similar places does not emanate from those in whose interests it is professedly made. We will find that generally not the solid substantial mechanical and labouring classes, but designing agitators or parlour philosophers are the instigators, and that not love of their fellow-men, but hatred of Christian institutions prompts their zeal. We are glad to find our opinion of the attitude of the working classes confirmed in a leading article in the *London Times* which says: "What we do know is that in many parts of the country, and probably in most if not in all, the working classes are a good deal more interested in the Sunday closing of public-houses than in the Sunday opening of museums. In the former they welcome the removal of a powerful temptation, in the latter they are more or less inclined to suspect an attack, unintended, no doubt, but none the less insidious, on the safeguards which guarantee them their Sunday's rest. This at any rate was the view taken by Mr. Broadhurst, an unimpeachable representative of the working men of the metropolis, when the question was debated in the House of Commons two years ago."

A very curious statement concerning Dr. Pusey's notions of self-mortification and penance appears in a recent number of the *Athenæum*. It says:—

"Among the letters is one in 1844, from Dr. Pusey, with a postscript which curiously admits us a little behind the scenes with respect to the doings of the High Church party of that day. Mr. Hope-Scott was then abroad:—

"P.S.—There is yet a subject on which I should like to know more, if you fall in with persons who have the guidance of consciences; what penances they employ for persons whose temptations are almost entirely spiritual, of delicate frames often, and who wish to be ed on to perfection. I see in a spiritual writer that even for such, corporal severities are not to be neglected, but so many of them are unsafe. I suspect the 'discipline' to be one of the safest, and with internal humiliation the best. . . . Could you procure and send me one by B? What was described to me was of a very sacred character; five cords each with

five knots, in memory of the five wounds of our Lord. . . . I should be glad to know also whether there were any cases in which it is unsafe, e.g., in a nervous person.

"The *Athenæum* adds: We are not told what success Mr. Hope-Scott met with in his search for the 'discipline,' nor whether it was by his means introduced into any of the sisterhoods of Dr. Pusey's foundation, where, it is presumed, are, with other ladies, the persons to whom he alludes as "of delicate frames often."

What a comment is this upon the Gospel of High Churchism!

The letter of "A Disheartened Churchman" in the *London Guardian*, to which we recently referred, has received several replies, one of which, for its manly Christian straightforwardness, deserves to be read:—

"The Rev. W. J. Hobart writes:—'As one of the clergy who attended Messrs. Moody and Sankey's meetings at New Cross on several occasions, I write to say that I look back with great satisfaction to those meetings. I have been witness to the very great good done both to clergy and laity by the impulse received there. Several of my own people have received just the push they needed to drive them over the line from hesitation to decision for Christ. And in the course of some very interesting interviews with working men, I am convinced that the work done in their souls is real and lasting. Mr. Moody's aim was to attach them to some Church or other, where they might at once engage in active work for God, if they had previously been unattached, and to induce them to more entire consecration if already to some extent engaged in Church work. If 'A Disheartened Churchman' had to grapple, as we clergy have daily, with indifference, scepticism, and infidelity, he would know that this is not a time for us to be entrenching ourselves within the narrow walls of ecclesiastical propriety, but to welcome every helper who proclaims the One God the Father and One Lord Jesus Christ, and who manifestly speaks under the influence of the same Holy Spirit Who guides our words. I am, like others, going to be yet more vile in a Churchman's eyes by assisting at the opening of a Wesleyan school-room in company with other clergy, and also by helping another American Evangelist at the Bermondsey Town Hall."

Another clergyman, the Rev. Gardner-Smith, writes to the same paper, contradicting a report that he had been inhibited by the Bishop of Rochester from preaching in a Presbyterian Church, and giving a most encouraging account of the splendid results which had resulted from Mr. Moody's mission in his parish. He says:—

"As for Mr. Moody's mission in my parish, as time passes on and results are increasingly apparent, I thank God more and more that these men ever came to New Cross. The blessings which I found attending them in America, when I was on their track two years ago, were manifest here. Not to speak of others, let me say that (1) in my own parish my own people have been greatly benefited, my communicants' roll bearing unmistakable witness to it.

"2. I have a special class of fifty-six candidates for confirmation, most of whom derived great blessing from the mission.

"3. Young men who had left my Sunday-schools, and were, in spite of our endeavours, getting into questionable ways, have returned, and now are in a special Bible-class.

"4. Infidels have been reclaimed, and many very sinful people have been greatly changed. Among others, a man who had robbed his employer, under Mr. Moody's influence has become entirely reformed, has made restitution, and is now a bright and earnest Christian.

"5. A gambling-house has been closed because

its old frequenters have to a man given up their old ways and joined the people of God.

"6. During our mission alone no less than 5,000 persons were personally spoken to and their names and addresses secured. Of these about 3,000 were not connected with any place of worship; they are, however, all being looked up, and urged to join themselves to sympathetic Christian Churches.

"Sir, in the face of facts like these, which could be multiplied almost *ad libitum*, I for one make no apology for being a friend of Mr. Moody's work; and I am sure of this, that by the position which I assumed when he was in New Cross I not only in no way compromised myself, as a loyal clergyman of the Church of England, but rather did much to increase the number of her children, and to establish her more firmly in the hearts of the people."

Bishop Wordsworth, of St. Andrews, Scotland, who at the invitation of the ministers and students preached both in the College Church and in the Parish Church, and was treated with all respect and cordiality, has thought fit to make a very strange return for the kindness he received. He has publicly apologized for his action, and warned his clergy to beware of accepting Presbyterian invitations "with the risk of doing more harm than good." Putting Christian principle out of the question, such a breach of good manners makes one blush for the Episcopate. Such petty childish inconsistency and rudeness are intolerable.

A most disgraceful measure has, we understand, passed the Quebec Legislature. It is nothing less than an act to charter a gigantic lottery system to be known as "The Grand National Lottery of Quebec," for a term of fifty years. The price of tickets is to be not less than one dollar each, nor more than ten dollars each, and no drawing for less than \$50,000, nor more than one million of dollars. Provision is made for entering into agreements with any incorporated bank doing business in the Province of Quebec to guarantee its lottery tickets as well as the payment of prizes. The "Reverend Antoine Labelle," and two gentlemen with the appendices "Q.C., M.P." to their names, are among the directors. This gigantic swindle is fraught with the worst consequences to public morality and must bring dishonour upon the Province of Quebec. It is clearly in violation of Dominion Law, and we hope it will be promptly disallowed by the Federal Government.

A notable article upon "The Development of Religious Freedom," by Dr. PHILIP SCHAFF, appears in a recent number of *The North American Review*. In it Dr. Schaff lays down the thesis that "Persecution dates from the union of Church and State, and is of essentially heathen origin." He illustrates and supports this proposition in a very interesting manner. The Reformers are charged by him with having had "no idea of religious freedom beyond their own creed nor of a separation between the Church and the State. They were intensely convinced of the Scriptural truthfulness of their views, and deemed it right and proper to deny to others the right of dissent which they claimed and exercised for themselves. They appealed to the civil magistrate for the support of the new churches and the suppression of heresy." He holds that "Church and State are as distinct as soul and body, as eternity and time;" and he shows that our LORD insisted upon the Radical distinction when He used the memorable words

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"Render to CÆSAR the things that are CÆSAR'S, and render to GOD the things that are GOD'S." There is no persecution, and can be none, except the Church makes use of the powers of the State. The article is well worthy of the careful perusal of the opponents of Disestablishment. One thing is certain: Any medium of support or comfort which the Rationalists and Sacerdotalists derive from the canons and standards of the Church of England is due to the conservative and compromising tendencies of Queen Elizabeth, who resisted the reforms proposed by the bishops. In like manner we believe that the development of these evils could never have reached its present height if the clergy of the Church of England had been dependent upon the offerings and support of their congregations, and the lay element had its proper place and influence within the parish and the diocese.

THE TRICENTENARY OF THE EDINBURGH UNIVERSITY.

The magnificent celebration which has just been held in the classic capital of Scotland possesses an interest far beyond the limits of the land which that great seat of learning adorns. It is not the mere fact that it has attained the mature age of 300 years, but more especially that it is just 300 years old and no more. For it owes its distinguishing character to the stormy epoch of its birth, when Scotland was in the throes of the great religious and social revolution of the 16th century. As the Chancellor, Lord President Inglis, said, "It is the child of the Reformation." The leaders of the Reformation were men of learning as well as of spiritual enlightenment; and in Scotland their educational measures were based upon a theory of education unsurpassed for its soundness, breadth, and practical common sense. It is on this account that the University of Edinburgh is more in sympathy with the modern spirit than its elder sisters in Scotland and in England. It was never under the influence of mediæval modes of thought or teaching, which have unhappily left their mark upon other institutions. It has been moulded and controlled by that spirit of reverent truth-loving freedom in which it was cradled; and the practical sense of its alumni and governors has utilized its original advantages to the utmost, as, for example, in the development of the medical and natural science departments, in which it so pre-eminently shines. The notable gathering of the leaders of modern thought from all lands bore unmistakable testimony to their sympathy with its spirit and methods. Bishop Lightfoot is said to have described it as the largest and most representative assembly of scholars that has ever been convened.

The conferring of the honorary degrees proved the occasion for a Cosmopolitan recognition of true merit and genuine scholarship in every land and in every branch of learning. The degree of LL.D. was conferred upon 122 men of worth and fame of all nationalities. The seventeen divines who received the degree of D.D. included such noteworthy names as Lightfoot, Westcott, and Perowne, of the Church of England; Salmon, of the Church of Ireland; Caird, Tulloch, and Ramsey, of the Churches of Scotland; De Presensé, of France; Reuss, of Strasbourg, and

other well-known Biblical scholars, all alike honoured by the Presbyterian Faculty of Theology of Edinburgh, in an act which attested at once the genuine catholicity of those who received and those who conferred this distinction.

The fourth day was the students', and was called the crowning day of all. They chose their own speakers, and these were chiefly scientific men, who were listened to with rapt attention for some four or five hours. What was most remarkable was the religious spirit which pervaded the speakers. Says one who was present:—"Nothing could have been finer than the tone of these addresses. They were steeped in the Christian spirit, and urged the necessity of conjoining reverence with culture and of devoting it to the service of humanity." It was shown, he continues, "that whatever may have been the case in the past, the men in the front rank of science and letters at the present moment are pervaded with a religious spirit and guided by Christian ideals of life and duty." Another, a distinguished American guest, says, "It was a great surprise to hear the great scientific authorities of our age give their strong testimony against scientific scholasticism and speculative rationalism. The Germans, Helmholtz and Virchow, maintained that they had thrown off the bondage of mediæval scientific dogma, and could not afford to chain themselves to theories and speculations. Facts were the object of scientific pursuit, and theory about them was of small importance. The Italian and Belgian were charmed with the combination of religion and science, and Laveleye gave his testimony in a noble manner to Jesus Christ; and the young men showed that they sympathized deeply with him. Theology was more adorned by these men of science than it could have been by the efforts of a hundred theologians." Surely there is here reason for deep thankfulness, and a rebuke to the timid Christians who allow themselves to be thrown into confusion by every new fact or theory, and are ever either trembling for religion or anathematizing science.

REV. MR. BOOTH'S METHOD OF CONTROVERSY.

What a grand day it will be when Christians learn to conduct their controversies without bitterness or personalities; when the pure love of truth alone will actuate men, and when with singleness of aim, they will seek by patient and impartial investigation to eliminate what is false and to enter into possession of the right and the true. It is deplorable when invectives and insinuations are substituted for arguments, and when unholy railings and imputation of motives take the place of calm, though earnest discussion. Resorting to such unseemly methods, it is no wonder that men become entangled in sophistry and wander in darkness. It is to the meek that the promise of divine guidance is given.

It is not customary for a public journal to throw open its columns without restriction to those who desire to promulgate views opposed to its principles and which are believed to be inimical to truth and to the best interests of the cause it seeks to promote. Otherwise, it would soon be overrun by the effusive productions of those possessed of a love of notoriety and the *cacoethes scribendi*. But there may be cases in which there is good reason to allow exception

to the general rule. This we did when at his own urgent solicitation, we admitted the letters of the Rev. Dr. Carry, upon apostolic succession, with the understanding that we would confront them with our own view of the subject under discussion. However widely we differ from Dr. Carry, we are glad to acknowledge the courtesy with which in general he wrote. We inserted his letters as they were received and gave him every opportunity he desired.

But the Rev. Mr. Booth, of St. Catherines, now sought to throw himself into the controversy. His letter of three columns we civilly declined on account of its length. It has since appeared in another journal to which he sent it, and it has been followed by two others of similar character. It will be evident to any fair-minded reader of these letters that, altogether apart from their length, we could not, with any respect to ourselves or our readers, have inserted them. They are filled with personalities and insinuations. Again and again this writer accuses us of falsehood. He characterizes our statements as evasions, and our quotations as mutilations. He deliberately asserts that we have "denied the facts of history and mutilated and abused the writing of great divines." We are charged with wilful suppression and falsification of the facts. He complains that a private letter, in which he offered to cut down his first communication to one column, received no reply. We will tell Mr. Booth why we were silent. In this brief note to which he refers, he finds room for such sentences as the following: "I would like them all (your readers) to see how history can be manufactured." "I do not think the cause needs, what in your paper it too often receives, the fabrication of facts." We make no comments upon these eccentricities of language. Certainly there is a charming uniqueness in the form Mr. Booth employs when soliciting a favour, and a refreshing simplicity in his surprise that such a missive received no answer.

We had determined to take no notice whatsoever of his letters. While we regretted the spirit in which he wrote, the result of his attack was at least to this extent satisfactory, that it proved the strength of a position which could only be assailed with such futile weapons as have been hurled against it. We have only been moved from our determination, and that very reluctantly, by the suggestions of one or two correspondents, who fear lest any should misinterpret our silence, and lest any one who has not access to the original authorities should be led by the statements of Mr. Booth to think that we had misused them. We therefore at last consented to examine his assertions. In so doing, we shall endeavour, as far as possible, to eliminate all personal reference to Mr. Booth, and quietly discuss the points he has alleged upon their own merits. There is one statement in his third letter we cannot pass over. In it he says that our quotations from Whitgift, Hall, etc., "were deliberately copied from that untrustworthy book, 'Goode on Orders.'" Here Mr. Booth is egregiously mistaken, and we shall be happy to point out to him the original authorities. Moreover, the book itself to which he refers so unjustly is one of high authority. Its arguments have never been answered by the Tractarians, against whose assumptions the Dean wrote.

We shall begin with Mr. Booth's third letter, and proceeding to the second and first, take up as we have time and space the following points: Haddon's Definition of Apostolic Succession; the more im-

portant of our authorities whose position has been impugned; the meaning and history of the word "orders," and its bearing upon the subject under discussion; and the teaching of our formularies, especially the Ordinal.

We shall ask our readers to observe closely the points discussed. They possess more than a mere antiquarian interest. They have, as we shall endeavour to show at length in a future article, a very important and practical bearing upon most momentous questions. First, upon the nature of the Gospel itself; for, as the noble Dr. Arnold of Rugby, writing in 1841 to Mr. Justice Coleridge about the Tractarians, said:—"The Church system (so called) is either our Gospel, and St. John's and St. Paul's Gospel is superseded by it; or it is a system of blasphemous falsehood such as St. Paul foretold was to come—such as St. John knew to be already in the world." Secondly, it has an important bearing upon the theory and practice of Church government; whether we are to have, as the late revered Dr. Washburn put it, an episcopal absolutism, a "pure undisguised despotism," or a government of law, of Divine and social order, in which the Episcopate has its just function and all other members their rights also.

The Sunday School.

SUNDAY SCHOOL LESSON.

6TH SUNDAY AFTER EASTER, MAY 25, 1884.

BIBLE LESSON.

Liberal Giving.—2 Cor. ix. 1-15.

St. Paul had sent his First Epistle to the Corinthians from Ephesus by the hand of Titus. After the uproar, he left the latter city, and following the route which Titus would take in bringing back the answer from Corinth, he pushed on to Troas, expecting to meet him there. In this he was disappointed. Day after day passed but no tidings came. The apostle writes, "I had no relief for my spirit, because I found not Titus my brother" (2 Cor. ii. 12, 13). He was anxious to hear of the effect of his letter upon the church at Corinth. He could wait no longer, but sailed across the Aegean, landed at Neapolis, and pressed on to Philippi. Here his "flesh had no relief," he was "afflicted on every side; without were fightings, within were fears." He was comforted at last by the coming of Titus and the good news which he brought from the Corinthians (2 Cor. vii. 5-16). On this occasion it was that Paul wrote the Second Epistle, probably from Philippi or Thessalonica, A.D. 57. Its design was to encourage and confirm the disciples of Corinth in right views and conduct. It passes with wonderful rapidity from one subject to another. In chaps. 8 and 9 he seeks to stir up the liberality of the Corinthians by the most earnest and passionate pleadings.

I. WHY WE ARE TO GIVE. No less than five reasons are here enumerated:

1. *The great need of their gifts.* They were called upon to minister to the saints at Jerusalem: v. 1; Rom. xv. 26. The Christians there were mostly poor people—no doubt had lost much in the persecutions—and there were many famines in Judæa at that time. What did the Church of Antioch do for them in one of these famines? Acts xi. 28-30. And another time, when Paul and Barnabas were at Jerusalem, see what Peter, John, and James asked them to do, Gal. ii. 9, 10. Now, we see how St. Paul did "remember the poor." The poor we have always with us, and they need sympathy as well as money. Then see what other demands there are upon us—the heathen in their blindness need Christ's Gospel. Here is spiritual poverty. Only it can enrich them. We must send the glad tidings of His Grace (2 Cor. viii. 9).

2. *They would be an example to others* if they succeeded, a discouragement if they failed. Paul had boasted of their generosity, ver. 2, and had thus stirred up many in a noble emulation. The power of a good example is great; it shows us what we ought to do and how we may do it, and awakens a sense of duty. If they failed, the apostle says that he himself would

be put to shame, he would be humiliated, for his heart and his honor are bound up in their well-doing. He had already stirred them up by the converse of this motive. *Others had set them such a good example*, 2 Cor. viii. 1-3. The Christians at Philippi and Thessalonica "in deep poverty"—in great trial of "affliction" too (very likely persecuted)—yet how generous—ver. 3, "beyond their power." Just like the Philippians before (Phil. iv., 15, 16; 2 Cor. xi. 9), and after (Phil. iv. 10, 18). A poor man's sixpence is oftener a greater gift in God's sight than a rich man's sovereign, because more in proportion to what he has; see 2 Cor. viii. 12; and what did Christ say of the poor widow? Luke xxi. 1-4. Thus Paul would "provoke" the Corinthians "to love and good works" (Heb. x. 24). Just as he seeks to provoke others by the example of the Corinthians.

3. *Their liberality would enrich themselves*, they would receive back what they gave with interest. Is this hard to believe? See God's promise, Prov. xix. 17. Ask those who have given whether they have ever lost what they gave: they will tell you they have found, Prov. xi. 24, 25, strictly true. Just like seed: you throw it away on to the ground, but what comes of it? Is it lost? No, the harvest to come: and who will have the richest harvest? see ver. 6. See also Matt. x. 42; 1 Tim. vi. 18, 19.

They would reap *temporal* rewards. God would make all grace, all earthly good, abound, overflow towards them, so that they should have always, in all things, always, all, i.e., a competence in everything, ver. 8. Then there would be *spiritual* rewards; they would have the blessedness of helping others, and would abound in good works, in beneficence. They would become like the man described in Ps. cxii. 9, which is quoted in ver. 9. The same God who in the economy of nature supplies both seed and bread, will cause an abundant harvest to spring up to those who sow in love and goodness. Thus they will be enriched in everything in order that they may make others rich. "Unto all liberality," means, "in order that you may show all liberality."

4. *Their liberality will glorify God.* See in how many ways. Those whose wants are supplied will give thanks to God, and will give Him honour and praise. Their own conduct in the matter will prove they are Christians indeed, (cf. chap. ii. 9; viii. 2, 8); and will then glorify God, (ver. 13; Matt. v. 16; John xv. 8; 1 Pet. ii. 12). Those who received the benefit will be filled with love and longing for their benefactors, and offer prayers on their behalf, ver. 14. Thus again will Christian love and works glorify God.

This is a point of great interest. It throws much light upon the great purpose of St. Paul in making this collection. Charity not only relieves want, but *unites giver and receiver*. Giver gets to care for person he gives to; receiver gets to love giver. Charity a cord of love that binds them together.

But whom did St. Paul want to unite? The Jewish and Gentile Christians. Have we not seen how the former were jealous of the latter?—how the converts at Jerusalem did not like Paul, because of his work among the Gentiles? And now, after many years' work in Greece and Asia, he is going to Jerusalem. Oh, if he could once for all win the Church there to regard the Gentiles as brethren? If he can take with him large and liberal gifts from the Gentiles to the "poor saints," will this not touch the hearts of all the Jews? will it not bind them together as one?

This was why Paul so anxious about it. See how carefully he plans it all; messengers from each Church to go with him and present the money, 1 Cor. xvi. 3; 2 Cor. viii. 18, 19, 23; Acts xx. 4. And here is a letter (Ep. to Romans) written just as he is starting (Rom. xv. 25, 26): his mind so full of it, that he begs even those far distant Roman Christians to pray that the offerings "may be accepted of the saints" (xv. 30, 31).

5. *Their liberality will pay a debt.* Paul bursts forth into an expression of praise for what God has given to them—even an unspeakable gift. The money they were given they owed. They owed it first to the Jews. How was this? See Rom. xv. 27. The Jews had given the Gentiles "spiritual things"—where had the Gospel come from?—and who brought it to Corinth? So if Gentiles gave Jews "carnal things," it was only repaying a very little of what they owed. So now, think of the tea we get from China, cotton and rice from India, coffee from Ceylon—do we not owe them the Gospel?

They owed it secondly and above all to Christ Himself, for what He had done for them. How tenderly St. Paul reminds them of this! 2 Cor. viii. 9—"Ye know the grace of our Lord," etc. Think of His riches as God—all the world His. Think of His poverty on earth—a poor working carpenter—afterwards "nowhere to lay His head" (Matt. viii. 20). What all this for? "For our sakes"—"that we might be rich;" for by His sufferings what did He purchase for us? Rom. viii. 32; 1 Cor. iii. 21-23. How easily we can count what

we give!—but God's great gift of His Son is beyond reckoning—an "unspeakable gift."

II. HOW WE ARE TO GIVE. 1. *Regularly.* Some people give plenty of money, but only by fits and starts, and then it seems such a great deal. See St. Paul's plan, 1 Cor. xvi. 2—something to be given every week. Why is this better? Because a little given often is not felt, yet it mounts up wonderfully. "Little drops of water, little grains of sand," etc. Why on the "first day of the week?" This their sacred day. So, when boy or girl puts into missionary-box every Sunday, this is obeying St. Paul's rule.

2. *According to our ability.* 1 Cor. xvi. 2—"As God hath prospered him." Each man to count up his week's gains in his business, or what he has earned, and put aside a certain part. We know not how much; but see what Jacob gave to God, Gen. xxviii. 22; and what the rule in Israel, Lev. xxvii. 30; 2 Chron. xxxi. 5, 6, 12; Neh. xiii. 12; Mal. iii. 10. That is, of every ten cents, one cent to God; of every dollar, one dime to God. If people would do that now, what collections we should have.

3. *Willingly.* 2 Cor. ix. 7—"not grudgingly, or of necessity"—not because others did, and so they must—not for the look of the thing, but because they cared for the "poor saints"—not like Jas. ii. 15, 16; or 1 John iii. 17, but like Exod. xxv. 2, xxxv. 5; Deut. xv. 7. What would St. Paul think if he were among us now? Would he find us all so full of love and kindness to one another as not to need stirring up? Would he not lament all the selfishness and quarreling and envy he would see? How would he try and remedy it? He would say, "Help one another; then you will come to love one another."

Any of you so poor that you feel, "Ah, I have nothing to give?" No one can say that. Have you no money? But you have hands and feet and brains—what can you not do with them? Think what is it that pleases God? But do you want to keep what little you have for yourself? Then remember what you have is not your own, but lent to you by God to use for Him. "Freely ye have received: freely give."

CATECHISM LESSON.

THE CREED—"The Resurrection of the Body."

"But some man will say, How are the dead raised up?" (1 Cor. xv. 35.) *Is it possible?* The philosopher of old, like the infidel and sceptic of modern times, would laugh at the idea (Acts xvii. 18, 32); but they deny the power of God (1 Cor. i. 20-24). If, however, we believe that "by the word of the Lord the heavens were made, and all the hosts of them by the breath of his mouth" (Ps. xxxiii. 6) surely we are without excuse (Rom. i. 20). We must acknowledge that with God all things are possible (Luke i. 37). *Is it probable?* Looking at what we see around us we should say, Yes. There is a resurrection on every hand—day dying into night, and night reviving into day—the same in the changes of the seasons; the seeds, too, cast into the ground, the trees and plants, all show resurrection power at work. And is it likely that man, the lord of all these things which die and revive for him, should alone not experience resurrection? (John xii. 24.) *Is it certain?* This we can only be assured of from the revealed will of God. We can see that it is possible and probable from the power of God, and its exercise day by day; but has God made known that He will raise the bodies of men? See what the Scripture tells us about this (Job xix. 25, 26; Matt. xxii. 31, 32; John v. 28, 29; Act. xxiii. 6; 2 Cor. v. 10). And so St. Paul said to King Agrippa and those with him, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 8.

Jesus was the preacher of the Resurrection (Matt. xxii. 29, 32; Luke xiv. 14; John v. 28, 29).

Jesus was the first-fruits of the Resurrection (Acts xxvi. 23; 1 Cor. xv. 20-23; Rev. i. 5; Col. i. 18).

Jesus is the Resurrection (John xi. 25).

It is by His power that we shall rise (1 John v. 25; vi. 39, 40, 44; Acts iv. 2; 1 Cor. xv. 21, 22).

It is in His likeness that we shall rise. "We shall all be changed;" (1 Cor. xv. 50, 51.) The Lord Jesus Himself shall do it (Phil. iii. 20, 21). What the change shall be we cannot say, but we know that *we shall be like Him* (1 John iii. 2). The apostle sums it up in four words—"powerful," "glorious," "spiritual," and "incorruptible" (1 Cor. xv. 42-44). No more sin; (Rev. xxi. 27). No more sickness; (Isa. xxxiii. 24). No more sorrow (Rev. vii. 17). No more death (Rev. xxi. 4). Then shall we be satisfied (Ps. xvii. 15). Humanity is perfect in the likeness of Jesus, and God's original purpose is accomplished (Gen. i. 26).

What a glorious, what a blessed hope is ours, if we are now God's children! (1 John iii. 1, 2). It rests on the promise of our covenant God—"We shall be in the likeness of His resurrection" (Rom. vi. 5; vii. 11).

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is ours, if we 2). It rests on e shall be in the vi. 5; vii. 11).

What an effect this should have upon our lives now! (1 John iii. 3). Should we not be seeking daily to be conformed to the image of Christ? (2 Cor. iii. 18; iv. 10, 11).

Missionary.

TEXT-CARDS IN CHINA.

BY MISS FOSTER, MISSIONARY, FOO-CHOW.

I was in the habit of visiting the Chinese women in the Foo-chow hospital, every Satur day morning. The building used for the purpose had formerly been a Chinese residence. The entrance was up a narrow passage, leading in from the street, with shops on either side. After passing a few hovels, we ascend three steps to a covered landing and enter a room. On the right side are seats used by the out-patients while waiting, on dispensing days; the left side holds eight beds when crowded together, but these are only used when the up-stairs wards are full. A bed consists of two forms and five planks of wood, with a straw mat on the top. The covering and pillow, made of bamboo, the patient is supposed to find for himself.

At the back of the staircase is a small kitchen where rice is boiled. When the patients are able they cook for themselves. Ascending the stairs, we reach the verandah, which runs round two sides of the building, overhanging the Mim river. We first pass a large ward, with a small inner one, used by men and boys, then come to the waiting-room and dispensary, and two small rooms used by the Chinese house-doctor and his wife, and arrive at the women's ward. For some time no woman would come to the hospital, but at last a little girl came, whose foot needed an operation. Her friends were so pleased with the successful treatment, that other sick ones were brought. These were carefully watched, at first, by husband or brother, for there was great jealousy of the foreign doctors; but this soon fled, and grateful trust took its place. About this time I asked permission to visit the women. The doctors consented heartily, hoping I might introduce a little cleanliness as well as Christianity, for the Chinese greatly need both. It was difficult to know what to say to the women. My plan was to gather them in a group, to listen to their tales of sickness and sorrow, then to sing, and to talk to them about the Gospel.

Next time I would question them about the last week's teaching, but very rarely indeed were they able to remember anything. The work was by no means encouraging, until Mrs. Grimke's text cards reached us. Some were taken on my next visit. After arranging the women, I drew their attention to the text on the card, John iii. 14, 15. None of them could read, but all wanted to learn, so giving each a card, we began, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life." They followed me, word by word, keeping the place with their fingers, repeating again and again, until a little boy who was visiting his mother, nearly knew it all. Then I explained the meaning very simply.

Just then, hearing the noise of an idol procession passing, "paying respect to the black and white devils," I drew their attention to it, telling them that these devils were the same as Satan, who had tempted the Israelites; Satan who hated God, and wanted to get every one do to wrong. He was like a serpent, creeping along and biting everybody in the world. His bite meant misery, shutting out from God and heaven.

Knowing Satan's bite was so deadly, God gave His only Son to come down on earth to save us. After He had served God all His life

here, He bore the punishment that we ought to have suffered; He was crucified on the cross. Now God says, "Look and live." Satan has bitten us, but if we look up to Jesus, and believe in Him as our Saviour, we shall be healed. God has also promised to give His Holy Spirit to dwell in our hearts, and teach us how to love and obey Him.

Then I left, promising to give one of the cards next time, to each person who knew all the characters. Going out, I showed a card to the Chinese doctor's wife. She was delighted, asked to be taught to read, and had her first lesson on the spot. This led to one each week, until she could not only read the cards, but also a good deal of the New Testament. She is now a baptized Christian.

When I entered the women's ward the week after, they carefully unwrapped their treasures, and began to read them. To my astonishment they knew more than half. One said, "Oh, I do want to know mine perfectly, because I leave on Wednesday, and I wish to teach it to my neighbours." On my asking, "Now what did you hear last week?" one answered, "About Moses in the wilderness." "What did he do?" "Made a serpent of brass for the people to look at when bitten." "Are we bitten by anything?" "Yes, by Satan," &c., &c. I was immensely delighted by their answers. Never before had they remembered nearly so much.

Being now able to go more deeply into the subject, I told them God has given us the Bible to teach us to love and serve Him. That we ought not to answer angrily, or to speak evil about our neighbours. God commands us to be holy and pure in heart, but our hearts are wicked, and we cannot make them pure. Then I showed them 1 John i. 7, "The blood of Jesus Christ cleanseth us from all sin," and was able to interest those who had never before heard so much of the grand old story of Jesus and His love. The little boy was there again, and repeated his text without a mistake. So taking him into the men's ward, I asked him to read it each day to all, and teach it to those who wished to learn. The next week, several of the men sat up in bed as I passed, and called out, "Give me one, please, give me one." On inquiry, I found some had learned to read the first text. Standing by the bedsides, I went over the story of Moses and the "Serpent of brass," and was struck by the eager attention of three men, who were resting on their elbows trying hard to understand. The way was now opened for me to leave cards, which they learned to read. Then I could carry the whole matter to my Father in prayer, that He would write His Word in their hearts.

One woman remained for several weeks in hospital, and appeared truly converted before she left. Several times she told to new-comers the story of Moses and the Israelites, explaining very clearly its relation to themselves. One poor creature, whose case seemed hopeless, had heard this. She greeted me on my arrival, "Oh tell me, was it because I sinned that I suffer thus, and if I ask God, will He make me well?" Oh my replying that she might certainly ask God in the name of Jesus, she begged me to teach her how to pray, and began joyfully to learn this short prayer, "Oh God, for Jesus' sake, give me Thy Holy Spirit. Teach me to pray, and to know and do Thy will. Wash me in the blood of Jesus Christ; only in His name I ask it. This my heart truly desires." The last sentence is equivalent to our English "Amen." This poor woman did recover sufficiently to leave; God grant she may never forget that lesson of faith, and the story of looking unto Jesus. The one who taught her was always ready to speak to fresh inmates, and her heart seemed really in the work. On her departure from the hospital, she took four cards, carefully tied up. She could read and, I

believe, understand them all. She carried them to her country home, desiring to teach her husband and neighbours. Her village was dark, sunken in heathenism;—may we not hope and pray that she may be made a blessing there?

Correspondence.

MADAGASCAR—A CORRECTION.

To the Editors of the Evangelical Churchman.

DEAR SIRS,—In your Missionary Notes of the 24th April respecting Madagascar, you say: "It is to be noted that the Church Missionary Society refused to enter this field, already occupied by Protestant missionaries."

I think you will find there is an error here. It is true the C. M. S. are not at work there now, but in the early efforts put forth to convert the Malagasy peoples we find the London Missionary Society concentrating its forces in and around the capital and centre of the island and the C. M. S. working the sea-board. It was only when in violation of the spirit of the missionary "rule of the road," a Bishop was placed in the capital and not in the midst of the Episcopal clergy, as sought for by the C. M. S., this Society, as in honor bound, determined to withdraw its missionaries, and left to others the work it had so nobly begun. I would not have drawn attention to this trying matter at all were it not I fear your remarks may not be understood by some. Madagascar's Church history is a peculiar one, and does not altogether place us (Episcopalians) in a good light, or I am greatly misinformed. I have had the pleasure of knowing two of the C. M. S. men who had to go because of the break in the compact with the L. M. S. Noble and good men they were, but sooner than be a party to the "capital plan" and a broken covenant, they took to other fields of labor.

I am, Sirs, Yours, C. F.

P.S.—The above will, I doubt not, in some measure account for the slight hold Episcopacy has in the now more than famous Island of the Indian Ocean.

Children's Corner.

MAX :

A STORY OF THE OBERSTEIN FOREST.

CHAPTER IV.

"CALL UPON ME IN THE DAY OF TROUBLE; I WILL DELIVER THEE."

It was about noon when Max was thrust into his prison. He entered it by four half-broken steps. He could not help stumbling in the darkness over the uneven ground, and among heaps of stones which in the course of time had accumulated. After advancing a few yards, unable to help himself, with his arms bound behind, he came down with force to the earth. His head must have struck against a stone or wall, as for some time he lost all consciousness. When he came to himself he felt a dull heavy pain above his eyes, and his cheeks were covered with the blood which still continued running from his mouth. Wearily he raised himself and looked around his prison, the deep gloom of which was somewhat enlivened at the moment by a beam of light that strayed in through a chink in the broken walls. He groped slowly and cautiously along, feeling with his feet, lest he should again fall. He came to the conclusion that this was a room which, in olden times, must have served for a cellar, and had no other exit but the door through which he had been thrust.

Disconsolately he sat himself down on the stone steps. A feeling of indescribable anguish came over him at the thought that the smugglers might have locked him in this place, in order that he might be banished from the world for ever, without any possibility of being traced. Involuntarily the tears flowed over his cheeks. It would have been some relief could he have uttered a loud cry; but even this was denied him, for his mouth was still so tightly gagged that he

could with difficulty breathe. His heart seemed as if it must burst. He made a desperate effort to loosen the string that bound his hands, but it was in vain. Benard had tied them so tightly with a new piece of rope, that the more eagerly he attempted to free himself, the deeper it cut into the flesh. He must give it up, he thought; and, leaning his head sorrowfully against the damp wall, he sunk into a sort of painful stupor, during which he was conscious of but one feeling, that of supreme unhappiness.

Thus an hour elapsed, when suddenly he came to himself. He remembered words of comfort that his clergyman had taught him and which ran thus, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me, saith the Lord." They fell as a bright lustrous ray on his broken, comfortless spirit. "Lord, Lord, my God! help me," stammered the boy. Raising himself from his damp, cold seat on the stones, he fell on his knees, and lifted his eyes and his heart to the Lord of all who is the alone Saviour and helper of those who trust in Him. "Help me, merciful Father," prayed he silently, but with a trusting, hopeful soul. "Behold, evil men have had power over me to my destruction, and if Thou dost not send Thine angel to help me, that the door of my prison may be opened, and my fetters loosened, I know not how I can escape from my misery."

Whether the boy in his agony had hoped that an angel from heaven would really appear to him we cannot tell. The angel appeared not; but there stole over his heart a calm, quite joy, which comforted and strengthened him. He raised himself from his knees, in the assurance that his faithful Father above would certainly not forsake him. As he sat down again on the stone steps, consoled and quieted in spirit, there came a sudden thought into his mind. He thought he saw a way by which he might free himself from the rope which bound him, and which he had hitherto sought in vain to tear asunder. This bright suggestion—came it not from God, to whom he had called in his distress? and was it not in truth the angel whom he had hoped would set him free? So, indeed, Max believed; for he cried out joyfully, "This comes from above," and began, without delay, to convert the thought into reality. Numberless stones with sharp edges and corners, as has already been noted, lay scattered about the cellar. One of the largest of these he sought out, and, leaning against the wall of his prison, rubbed the rope on its sharp edge, patiently continuing the friction. After much painful effort, which brought the sweat-drops to his brow, he felt to his unspeakable joy his fetters gradually becoming looser and looser. At last the rope gave way, and his arms, which had been so long and painfully bound, were once more free. Another moment, and the gag which had caused him so much discomfort was removed, and from his opened mouth resounded a loud, triumphant shout of joy.

"I thank and praise Thee, O God," cried the boy, folding his hands over his breast. "I called upon thee in my trouble, and truly, truly Thou hast delivered me, according to Thy word unto Thy child."

It seemed to Max as if he were free, and that he need fear nothing more, now that he had, with God's help, overcome the worst difficulty. His breast, which an hour before

had beat convulsively, was now glad and light as the heart of a little bird that had escaped from the snare, and soars aloft in the blue ether. What had he now to fear, when his heavenly Father had so evidently come to his assistance? No; never should the shadow of a care oppress his heart, now that his hands were made free. He would, with joyful courage, make an effort to secure final escape. Vehemently he shook the closed door, once, twice and yet again, hoping it would at last give way and yield. But no; it was neither rotten nor old, but newly made, of good oak timber, with iron bars securely fixed in the strong, square stones of the old walls. With all the strength he could command, he found it was impossible to shake, far less to burst, it open.

"This is bad," said he to himself, and gave up for the moment the attempt, not exactly despairing, but certainly disappointed. "There must surely," he continued, "be some other way, for free I must at all risks become. The good God would never have made me feel so sure of freedom, if I were doomed to pine away miserably and at length starve to death in this place. Old John, too, must also be warned. The plans of these wicked men must not be accomplished, spite of all their deceit and artfulness. God will not suffer that sin and wickedness should triumph over uprightness, and he will show me a way to escape."

The boy had become accustomed, meanwhile, to the darkness of his prison, and was able distinctly to discern what lay around. Again and again his eyes wandered up and down the walls to discover some opening, or decayed place which he might widen, and by this means force a passage out. But his careful searching was without result. Whichever way he turned, wherever his groping hands touched the walls, there was nothing to be felt but the strong, immovable stones. They were so firmly compacted together, that to have hoped that he, with his poor strength, could break them, would have been folly. Again he sat down on the steps and considered, but no better thoughts suggested themselves than before. These walls and this door seemed to shut him away completely from the world, unless help should come from without. To his fancy he seemed like an imprisoned bird, who flutters its wings, and beats its head against the iron bars of its cage, in order that he may be free and soar aloft. The old feeling of anguish again almost overcame him, and yet he prayed in his heart, and tried to rise above his fears. A hundred times must he have said to himself, "Now peace, peace, trembling heart, God's will be done, and if it is His will to set thee free, so might these walls be twice as strong, and this door twice as fast, He will lead thee out, but if not, He can make thy imprisonment as happy as the longed-for freedom."

After indulging in these comforting thoughts there fell from a crevice above, like a silver thread, another of these bright sunbeams which had already cheered him. It played for a few moments on the floor of the building, and then vanished again, almost as quickly as it had appeared.

"H'm, the vaulted roof appears to be not so strong as the walls," said Max to himself, "who knows, but that if I could reach it and widen the gap, I might get through from above. But how could I manage to climb up there. The wall is eight or nine feet high. It is impossible!"

But impossible as it appeared to the boy, he considered, and re-considered, repeating often to himself, "If I only were up there," when suddenly it occurred to him, "What if I piled the stones that are lying about one upon the other, till the heap become high enough for my arms to reach the rift?" No sooner thought than done. Even should it not succeed, it would at least draw him from his sorrowful thoughts, and beguile the time. Out of every corner, and from all sides, he drew the stones, and mounted them carefully one above the other. The pile was nearly high enough, yet one more, and he could reach the roof. Anxiously he groped about, but the result of his search was only two crumbling bricks that were of no use. A little discouraged, he raised himself from the ground, and sat down again on the steps. The steps! he had never thought of them; and yet they were exactly suited to complete what he wanted. He went to his work anew, and shook the undermost one with all his might—it began to give way, he felt it move, but his strength was not sufficient to detach it. The poor boy had worked, indeed, so hard, that he was tired—more tired than, in his excitement, he had believed himself to be. Moreover, since the early morning, when he had eaten his small portion of black bread, not a morsel had he tasted, and the sense of hunger came painfully over him. He must have sat for nearly half-an-hour doing nothing, his hands trembled from the unusual exertion, and his arms and legs were as if he had been beaten. However, with the little rest, he was refreshed, the gnawing feeling of want had so far gone, and he went to work with fresh ardour. This time, however, instead of trying in his blind eagerness to move the stone by shaking it, he hit upon another device, and thought it might be loosened by scraping out the earth from below. He worked away assiduously, as if his life hung on each moment, when suddenly he uttered a loud cry, drew his left hand quickly back, and held it in the air; he had cut his finger on some hard, sharp object perhaps the point of a small stone that lay under the step. The finger bled, and was very painful, but Max heeded it not. He was too anxious to discover what had come in his way. The right hand, after cautious searching, drew it from the damp earth, he found it was no stone, but an old iron chisel. The work-people must have lost it in the building of the vaults, and a hundred years had it lain there rusting, in order at length to serve as a tool to save a poor imprisoned boy.

What joy for Max!

"God be thanked and praised," he cried aloud, "for now am I as good as free."

Hastily he went to work, sought out of the heaps of stones a suitable one on which to sharpen his newly-found treasure, freed it from rust on the sandstone of the arches, and then set himself powerfully to hew and break where the bars of the strong castle were fixed into the wall. The pieces flew hither and thither. After a few minutes, the door gave way, then two powerful strokes, a push, and it sprang open. With a cry of ecstasy, Max rushed out of his gloomy prison into the open air.

(To be continued.)

GET THE ORIGINAL.—Dr. Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and bilious attacks. By druggists.