

The Evangelical Churchman.

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The Evangelical Churchman

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A HARVEST HYMN.

BY THE MOST REV. E. W. BENSON, ARCHBISHOP OF CANTERBURY.

"The Lord shall show loving-kindness: and our land shall give her increase."—Ps. lxxxv. 12.

O throned, O crowned with all renown,
 Since Thou the earth hast trod,
 Thou reignest, and by Thee come down
 Henceforth the gifts of God.
 By Thee the suns of space, that burn
 Unspent, their watches hold;
 The hosts that turn, and still return,
 Are swayed, and poised, and rolled.

The powers of earth, for all her ills,
 An endless treasure yield,
 The precious things of the ancient hills,
 Forest and fruitful field.
 Thine is the health, and Thine the wealth
 That in our halls abound:
 And Thine the beauty and the joy
 With which the years are crowned.

And as, when ebb'd the Flood, our sires
 Kneel'd on the mountain sod;
 While o'er the new world's altar-fires
 Shone out the bow of God;
 And sweetly fell the peaceful spell,
 Word that shall aye avail;
 "Summer and winter shall not cease,
 Seed-time nor harvest fail;"—

Thus in their change let frost and heat
 And winds and dews be given;
 All fostering power, all influence sweet,
 Breathe from the bounteous Heaven.
 Attender fair with gentle air
 The sunshine and the rain,
 That kindly earth, with timely birth,
 May yield her fruits again.

WELL BASED AND WELL BUILT.

BY THEODORE L. CUYLER, D.D.

The chief business of this life is character building. Our Divine Teacher so regarded it when He concluded his memorable discourse on the Mount by that striking parable about the two kinds of builders. Both men constructed a house, just as everybody is constructing some sort of a character. One of the two persons in our Lord's parable thought only of appearances. So that he had a house to suit him, he regarded it as of no consequence whether it had any foundation. A sand-bank, or the soft alluvial on the margin of a stream will answer as well as any other place. He thinks nothing of the future. So he "built a house upon the earth, without a foundation." The wiser man cared less for show than for substance. He forecasts the possibility of high-winds and high waters, and selects a solid rock as the basis of his building. When the rainy season comes, with its hurricanes and swollen torrents, the floods "brake against his house, and could not shake it, because it had been well-built." His foolish neighbour's house encounters the same dash of the elements, but it "fell in," and the ruin is both total and terrible.

What sort of a spiritual structure are you rearing? This is a fair question, a vital question for each one of my readers. Some sort of structure you must build, either good or bad, solid or worthless. If your character is well based and well built, it will stand through a bright, blissful eternity. If not, your soul will be a poor, outcast, homeless soul for ever and ever. The chief thing to be regarded is the foundation. Just here it is that so many make a fatal mistake. They conclude that any sort of religious opinion will answer, so that it is honestly believed. If any plausible error comes to hand, they accept that. One of you may think that your own judgment or your own will-power is a sufficient basis. Another one of you had a religious training; and that will answer. Another has undergone a temporary mental excitement which you called a "conversion" (or some people told you it was); and you rest all your hopes for this world and the next on that. Either by entirely ignoring God's Word and accepting a false system of faith, or by resting on their own flimsy self-righteousness, or by some hasty, thoughtless process of so-called conversion and open profession of religion, there are millions of people who (in Spurgeon's phrase) "scamp their foundation."

Now, if you did not know where to build, you might be without excuse. But God has distinctly told you not only where to base your structure, but has provided a foundation for you. "Other foundation can no man lay than that which is *already laid*," CHRIST JESUS. It is no more your business to create a religion, or to create a code of morals, or to create a basis for your faith, or to create a Saviour for your soul, than it was the business of the engineer of the East River bridge to create the bed-rock on which the two magnificent abutments of that structure rest. He had but to dig down under the river mud and find the rock. Your first step is to *come to Christ*. This is the initial step, the fundamental step in securing the only character that will stand the test, both in this world and the next. On this everlasting Rock of Ages—a Divine Redeemer atoning for your sins, a Divine

Teacher instructing you by His perfect commandments, a Divine Regenerator changing and purifying your inmost heart, a Divine Supporter strengthening your will, a Divine Mediator with God watching, keeping, befriending you, and putting His loving grace underneath your weakness—this is the only foundation that no floods of temptation can wash out or undermine. All else than this is crumbling dirt or shifting sand.

Observe too that the all-wise Author of the parable speaks of a "digging and going deep" to find the rock. A vast deal of rubbish has got to be thrown out, my friend. You have got to use the shovel of repentance, and use it thoroughly. Whatever keeps you from Christ must go out, however dear it may be to you. Bible repentance means more than sorrow or shame for sin; it means abandonment of sin, and the earnest effort after a new obedience to Christ's rules of duty. In all this process the Holy Spirit will act as a sort of overseer of the work, and will guide and direct and help you. Call on His aid firmly and humbly. Don't be satisfied with anybody's say-so that you are a Christian. My friend Spurgeon tells us of a young lady who was in great trouble of mind and was urged to attend an inquiry-meeting. "I have been a dozen times already," she replied. "I have been told a dozen times already that I am saved; and yet I do not feel or live one whit the better." What that woman needed, and what you need, is personal contact with and reliance on Jesus Christ. Not merely on the rock, but *into* the rock, with iron bolts and clamps, is the Eddystone lighthouse built. So you must be built *into* Christ, by a living union of your weakness to His strength, your ignorance to His wisdom, your poverty to His wealth of grace, your sinfulness to His Divine righteousness. This is the faith that saves the soul; this is the grip that holds; this is the thorough work that goes down deeper than mere excitement, or emotion, or formal church-joinings, and binds your soul fast to the everlasting and omnipotent Son of God. Anything less than this is not true conversion.

Of a man thus based as to his heart-principle, it may be said that the best part of him is the *unseen* part. The vital part of a tree is its root: cut off the trunk and the root will sprout again. The invisible portion of a house is its foundation. So the innermost, divinely implanted graces that lie, as it were in the very depths of a Christian's heart, *next to Christ* these are the most powerful, the most precious and enduring portion of the man. Another thing to be said of a well-based and well-built believer is that he can stand the strain of tremendous temptation. Christ does not say that when the floods come he does not fall; He says the flood "could not shake" him.

So have I watched a conscientious merchant under a financial hurricane. It swept his money away, but his character could not be shaken. Sensual temptations could not move Joseph one hair. They will not move you, young man, if your conscience is in Christ's keeping. Scepticisms never ran at such flood-tide as they do nowadays. They who are built into Christ, with a personal charm, mind them no more than yonder colossal bridge piers mind the tides that sweep against their adamant. I was beside a dying-bed yesterday. Eternity was staring the man in the face; but he could not be shaken. The glory of all the noblest saints in the Bible—Noah, Moses, Elijah, Daniel, and

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Paul—was that they could not be shaken. "None of these things moved them."

Observe too what the master says of the badly based and badly built, "It fell in." That tells the whole story of thousands of moral wrecks in the community. They are not swept away; they simply "fall in." At unhappy Scio, after the earthquake, I observed that certain solid structures were erect as ever, but the roofs and chamber-floors of the frail buildings had crashed down into a heap of ruin in the cellar. A terrible picture that, my friend, of your character and your eternal hopes, if you are not based on Jesus Christ, and built up after the Bible pattern. If not sooner, then surely on the last great searching day of judgment, you will "fall in," and the ruin will be remediless! Too late then to change houses or build over! Begin now. Dig deep; base all on Christ; and then build for eternity.

British & Foreign News.

ENGLAND.

The twenty millions sterling paid by the British nation for the abolition of slavery in her colonies appear to have been spent very much in vain. *The Times* of Monday contains a letter from Rev. Henry Clarke, rector of Westmoreland, Jamaica, who has come to England to expose and, if possible, put a stop to the atrocious system of coolie immigration to that island. He asserts that it is but slavery under another name. The last three paragraphs of Mr. Clarke's letter are as follows:—

"When the truth is realized that there are at this moment thousands of helpless strangers in Jamaica who can be sent to imprisonment with hard labour, for refusing to work for another man when it had ceased to be their wish or their interest to work for him, I feel sure the law that legalises the wrong will be abolished.

"Jamaica has now been for more than two centuries under the absolute control of England; during the greater part of this period it was a pandemonium, in which every principle of religion, of justice, and of humanity was violated, and vice, cruelty, and bloodshed were the essentials of its Government. At this day the wealth, the morals, and the happiness of its 600,000 inhabitants are sacrificed, and slavery under a false name is being maintained, in order that a few wealthy gentlemen in England may be able to compel some 30,000 of its people to grow sugar and rum for them at wages of 1s. a day.

"The Christians of England cannot free themselves of their responsibility for the wrongs done by their Government in the Colonies or elsewhere, since their Government represents them. I believe that there is a God who judgeth the earth, and when the day of reckoning comes the penalty will fall where the guilt lies."—*The Christian*.

Speaking of a missionary society which receives converts in India without insisting on their breaking caste, the *Spectator* gives the following specimen of caste in England. It is a letter addressed to a school-master by the rector of the parish:

"SOUTH WYTHAM RECTORY, Sept. 17th, 1884.

"All the villagers desirous of coming to my house approach it in a becoming and respectful manner—*i. e.* through the backway and to the kitchen door. There is not a farmer in this place who ever has had, or would have, impertinence to do otherwise. I desire that, in future, you will do the like.

"R. W. L. TOLLEMACHE-TOLLEMACHE."

"The Teacher of the Board School, So. Wytham.

A sensation has been created in England by an article in the *St. James' Gazette* on England's relations with India. It asserts that a crisis is approaching in comparison with which the Sepoy rebellion of 1857 will be commonplace; that the oppression of the natives by tax farmers and collectors equals in criminality the crimes of Warren Hastings; and that there exists unparalleled sloth, incompetency and favouritism among the British officials.

A Rev. T. W. Mossman, rector of East Torrington, dissatisfied with the status of his English orders, appears in some unexplained way, to have obtained what he thinks free valid orders from some of the numerous

sects which make up what is known as the Eastern Church. He then proceeded to confer these orders upon other English clergymen. Legal proceedings were instituted against him by the Bishop of Lincoln; but upon his confession of his sorrow and pledge not to repeat the offence the proceedings have been stayed.

The Dean of Ripon presided at a meeting held at High Harrogate, in aid of the Navy Mission Society. Dean Fremantle said:—"One point illustrated by the work of the Society was that the navy was accessible to Gospel influence. The turning point in many of their lives was not that they had taken the pledge or become more temperate, but that they had been led to Christ. It was a mistake to suppose that navies were all common labouring men of low extraction. Some of them were of good birth and university education, but they had been drawn aside, led into evil ways, and demoralised, and were compelled to make use of their muscles to obtain a living." Mrs. Garnett stated that last year 1,780 services, 1,000 Bible-classes, and 3,350 night-schools had been held in various parts of the country.

London has one kindly charity which is peculiar, perhaps, to that metropolis. At Regent's Park about 50,000 healthy, well-rooted plants are given away each autumn to poor applicants.

The Queen has directed a letter to be forwarded to a guardsman who recently rescued a man from drowning in the ornamental waters of Kensington Gardens. Her Majesty gives expression to her appreciation of the soldier's "courage and presence of mind."—Dr. Rabbeth, senior physician of Gray's Inn-road Hospital, in the hope of saving the life of a child suffering from diphtheria, sucked a tube to clear the poison from the little throat. Sad to relate, the heroic doctor died from the effects; and although the child rallied for a time, that too succumbed.

SCOTLAND.

At a recent meeting of the free Presbytery of Glasgow, a resolution was proposed, "That the continuance of the present sacramental fast days has ceased to be for the edification of the Christian community." It was alleged that the attendance at the religious services is very meagre, while the occasion is turned into a secular holiday, which is a very poor preparation for the communion. It was also urged that the institution is not established by Scripture, nor yet by the standards of the Church; indeed, such a thing as a fast day in connection with the communion was utterly unknown to the Reformers and for a hundred years after their time. The origin of the institution could not be traced back further than the middle of the seventeenth century. It was alleged that, had some of the younger spirits of the Church now for the first time in the history of the Church proposed to establish fast days, they would be opposed with a cry against Ritualism throughout the length and breadth of the land. The resolution, after modification, was passed by a vote of 37 to 29.

UNITED STATES.

Mr. Moody places great store on the young men. Speaking in New York on Tuesday evening of last week he said:—"Your Christian work won't go on unless you get the young men. A young man may come up here from the country and hear a popular preacher for six months, and nobody will ever speak to him. I have heard sermons on recognizing your friends in heaven. It might be a good plan to recognize them on earth. Think of the poor boy from the country, with only a little money to spend, strolling about and trying to get some pleasure after his day's work. Let the mothers and daughters of the Church go out and bring in the young men. A young man likes to go to church with his sweetheart. A man may growl when he is obliged to go with his wife, but he never will when he comes with his sweetheart.

The will of Mrs. A. M. Huntington, of Cincinnati, has been probated. She gives \$300,000 in trust to Bishop Whipple, of Minnesota, and directs that \$100,000 be applied to the building of Shumway Hall, on the Shattuck School grounds at Faribault, Minnesota, and \$50,000 for its endowment for the education of boys. Another \$100,000 is for the erection of Johnston Hall, in memory of her father, in Seabury. The Divinity

School of the same place is given an endowment of \$50,000 for the purpose of assisting the students of that school.

Mr. William H. Vanderbilt has made the munificent gift of half a million of dollars to purchase real estate and erect suitable buildings for the College of Physicians and Surgeons in New York. Mr. Vanderbilt's gift will enable the College of Physicians and Surgeons to adapt itself, as it has not been able of late years, to the new demands of medical science, by increasing its facilities for study in complete anatomical, physiological, and chemical laboratories.

About 5,000 persons were present at the ceremonies attending the laying of the corner-stone of the new building of the Young Men's Christian Association at Bond and Fulton Streets, Brooklyn, October 11. President Edward Packard presided. In the evening an immense audience gathered at the Academy of Music to listen to addresses by Mayor Low and the Rev. Mr. Moody in behalf of the Association. The object of the meeting was to raise funds for the new building and gymnasium. It will be remembered that the residuary legatees of the Frederick Marquand estate offered the Association land and buildings to the value of \$200,000 if the Association would raise \$150,000 before January of 1885. The Association has succeeded in raising \$145,000. Mr. Moody was warmly received, and made one of his characteristic addresses. On Sunday, services were held in the Academy of Music, in the afternoon and evening, at which collections were taken up for the benefit of the Association. At both services the house was crowded to its utmost capacity. Mr. Sankey sang, and his sweet voice moved the vast audience to tears. The collections taken up were large.

The American Episcopal Congress—the ninth—began its sessions at Detroit, Mich., Tuesday, October 7th, Bishop Harris, of Michigan, presiding. The opening address was delivered by Bishop H. C. Potter, of New York. Dr. Wildes, of New York, the secretary, delivered a memorial address. The topic of the evening session was "Authority and Conscience," with papers by Phillips Brooks, of Boston, and Bishop Lay, of Easton, followed by remarks from the Rev. C. G. Foley, of Williamsport, Pa., Dr. Harwood, of New Haven, Professor Clarke, of Toronto, and the Rev. L. Parks, of Boston. On Wednesday morning "The Cathedral System in America" was discussed in papers by the Rev. H. M. Hart, of Denver, and Dr. Eliott, of Washington, followed by remarks by the Hon. J. M. Woolworth, of Omaha, the Rev. Arthur Brooks, of New York, Dr. Hopkins, of Pennsylvania, Chaplain Lewis, U. S. A., and Bishop Lay, of Maryland. The evening subject was "Moral Education in Public Schools," the Rev. J. M. Clarke, of Syracuse, Dr. J. W. Kramer, of New York, the Rev. G. W. Smith, of Trinity College, Conn., Dr. Morrison, of Ogdensburg, the Hon. Erastus Brooks, of New York, the Rev. H. Goodwin and the Rev. G. A. Carstensen, of Erie, taking part in the discussion. The subject for Thursday morning was "The Confessional." Dr. J. H. Hopkins, of Pennsylvania, urged that as the physician and lawyer are taken into confidence, so the minister should be told privately of spiritual troubles. There should not, however, be forced confessions. Dr. G. C. Currie spoke on the other side. "Father" Osborne, of Boston, wearing a silken cassock and corded belt, argued in favour of the institution. The Rev. Leighton Parks, of Boston, ridiculed it. The Rev. D. W. Rhoades, of Ohio, denied the first writer's analogies. The Rev. Dr. Courtney, of Boston, declared that, with spiritual physicians to receive confessions there would be an increase of spiritual invalids and hypochondriacs. The Rev. Mr. Mortimer said he rejoiced that belief in the confessional was growing. The Hon. H. R. Pearson, of Albany, with humorous remarks, advocated the confessional from a layman's standpoint. The Rev. Mr. Lightner, of Delaware, and the Rev. Dr. McVickar, of Philadelphia, declared the institution revolting. In the evening the subject was "Is our Civilization just to Workingmen?" Mr. Henry George spoke first, following the line of thought familiar to his readers. The Rev. W. Kirkus, of Baltimore, spoke in reply, and was loudly applauded. The Rev. R. Heber Newton supported Mr. George with his accustomed vigour. The Rev. C. R. Baker, of Brooklyn, the Rev. S. R. Fuller, of Buffalo, and the Rev. E. W. Osborne, of Boston, followed in the same line, while the Rev. Henry Mottet and the Hon. Erastus Brooks, of New York, advanced opposite views. The subject for Friday was "Agnosticism," which was discussed by the Rev. C. C. Tiffany, of New York, Dr. C. S. Bates, of Gambier, O., Dr. D. H. Greer,

of Providence, Dr. J. G. Armstrong, of Atlanta, the Rev. H. C. Cunningham of Lonsdale, R. I., the Rev. A. McKay-Smith, of New York, Dr. Battershall, of Albany, Dr. Elliot, Dr. Hopkins and the Rev. Mr. Currie. At the evening session the subject of discussion was "Mission and Evangelistic Preaching." The Rev. W. S. Rainsford, of New York, gave statistics of the growth of the mission in England, and dwelt at length on parochial missions. The Rev. E. W. McDonald, of New York, opposed the Methodist, Salvation Army and evangelistic preaching. The Rev. Mr. Mortimer, of New York, the Rev. Dr. McVickar, of Philadelphia, the Rev. Dr. Locke, of Chicago, the Rev. Mr. Osborne, of Boston, followed. The next meeting of the congress will be in Philadelphia.

FOREIGN.

RELATIVE PROGRESS OF ROMANISM AND PROTESTANTISM.—The following figures show that the Pope has ground enough to set his people to count their beads: At the end of the last century, the Roman Catholics in the world numbered 120,000,000, and Protestants 40,000,000. In 1884 the Romanists were 184,000,000, and the Protestants 148,000,000; an increase of about 50 per cent. for the former, and 250 per cent. for the latter. In 1800 Romanists constituted one-third of the population of Great Britain and Ireland; in 1884 less than one-seventh. In the English-speaking countries of the world there are 11,000,000 Roman Catholics and 88,000,000 Protestants.

The discovery is announced, by Professor Isaac H. Hall, of a Syriac manuscript containing part of the New Testament, and including the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude. The new manuscript, which was sent to America by the late William Frederick Williams, contains the Philoxenian version of the four epistles, and hence it simply doubles the apparatus for the criticism of their text, which has hitherto rested upon one manuscript. Professor Hall believes the text of the manuscript to be nearer that of the critical editions of the Greek New Testament than the common text. In date, the codex belongs to the fifteenth century. The manuscript is written with great care, and with copious use of vowel signs. There are also numerous marginal notes in Syriac and Arabic, on matters of Syriac orthography and pronunciation, which give the manuscript a special linguistic value.

A correspondent of the *Times* gives an account of some experiments at Marseilles, made with a view to ascertain how far dumb animals are susceptible of choleraic poison, upon three dogs and four guinea pigs:—"The dogs and guinea pigs were inoculated with bacilli, always with success. They were invariably seized with diarrhoea and cramp, and otherwise showed the same symptoms as mark the malady in mankind. The guinea pigs died in forty-eight hours at the utmost, the dogs in four days. It was also proved that bile is a hindrance to the development of the microbes. It is suggested that practical conclusions may be drawn from these facts. For instance, the inoculation of dogs and guinea pigs is a sure way of diagnosing cholera. Secondly, the gastric juice and the bile are capable of destroying the microbes, and these two secretions are largely excreted in the process of digestion rendered necessary by a meal, but they are hardly excreted at all when liquid alone passes through the stomach. Hence contaminated water is much less dangerous if drunk with a meal than when taken by itself. The parts played by indigestion and diarrhoea are of the same order, a fact which is regarded as a decisive confirmation of the relation between cholera and bacilli discovered by Dr. Koch." On the other hand the Medical Commission at Marseilles have come to the conclusion that cholera is non-contagious, and the microbes in question are not specific to cholera.

Dr. Delitzsch's Hebrew translation of the New Testament seems to be producing a deep impression among the Jews in Bessarabia. Six editions have been sold. A barrister, who has been led to Christ by the reading of the book, is trying to form in Bessarabia an association that shall, for national reasons only, act as a bond of union among the Israelites.

The political reaction in Belgium has been swift, and the Liberals are likely to regain, in a shorter time than they had hoped, the ground lost in the elections of two months ago. In the elections held recently at Antwerp, Liege, Ostend, and fifteen other towns, the Liberals were victorious; while at Bruges and in various other cities the Clericals succeeded in electing their candidates. Great excitement prevailed, crowds of

people thronging the streets and marching to the music of bands and of national songs, but there were no serious disturbances, and few arrests were made. The Liberals interpret their triumph as a popular condemnation of the Clerical policy in educational matters, and especially as a condemnation of the Education Act, which is an attempt to pull up by the roots the new educational system of the country.

A correspondent of the *Nation* has been exploring underground Naples, and gives so vivid a description of the terrible conditions under which two-thirds of the population of that city live that one is no longer surprised at the death-rate which has lately been reached there. According to this writer, at least 200,000 Neapolitans live in underground holes, dens, caves, and cellars, huddled together in darkness and dampness, without distinction of sex, and infested with vermin and surrounded by refuse to a degree which does not even bear a suggestion of description. The cavern known as the Rampe Di Brancaccio is divided into about fifty imaginary apartments by nails driven in the wall and strings tied across from the dripping roof. In this den fifty families, numbering 200 persons, exist without light, without retirement, with but a single cesspool, and with not a drop of water nearer than a half mile. No one ever visits these regions save landlords or the tax-gatherer; even the priests do not go there. And yet these people are courteous, cheerful, and even humorous; keep lights burning day and night at the shrine of the Madonna, and even club together to pay the rent of an old paralytic man who has been turned away from the doors of the hospitals. Italy cannot afford, if she desires to be numbered among civilized nations, to allow such a state of affairs to continue in Naples; and even the terrible cloud of death now hanging over the beautiful city will not be without its silver lining if it secures the thorough cleaning of this Augean stable of misery and disease.

Home News.

DIOCESE OF TORONTO

The opening services of the Inter-Collegiate Missionary Alliance took place last Thursday in the Metropolitan Church. Rev. W. J. Armitage, of Wycliffe College, occupied the chair. After devotional exercises Rev. Dr. Castle delivered an address of welcome to the delegates from a distance, and was followed by Rev. Dr. Potts, of Montreal, who delivered an address on "The Baptism of the Holy Spirit." The subject was most ably treated, and the speaker showed with much force and eloquence that the greatest need of the Church was the baptism of the Holy Spirit.

The first paper on the next day was by the Rev. J. C. Davidson, of Trinity College, on "Zenana Work in India." The paper led to an interesting discussion. Those of our readers who have read our Missionary column are familiar with the subject. Mr. A. W. Daniel, Wycliffe College, followed with a paper on "Henry Martyn." The story of the heroic life of this distinguished missionary, the labours and hardships he endured, and the work he accomplished could not fail to sow seeds of thought in the minds of the students.

In the evening the Bishop of Toronto occupied the chair, and congratulated them on the work which they had so well taken in hand. He thought that the Inter-Collegiate Missionary Association was calculated to produce the most beneficial results in the work of the Church. The movement was a step fraught with much hopefulness for the future of all the Churches. No one who paid any serious attention to the course of things in the present day could be blind to the fact that missionary work was the leading and absorbing matter in all the churches. There never was an era in Christianity when there was so much active enterprise in the missionary field or of such marked and abundant evidences of God's rich blessings upon the work. This must needs be so, for the essential characteristic of the Christian Church was that it must be a missionary church. In that venerable creed which was the heritage of all Christendom, one of the four marks of the true Church given was that it was an Apostolic church. He understood by this something broader than the apostolic succession. It meant that the Church must be animated by the apostolic spirit. Apostolic was synonymous with missionary. He proceeded to say that at the outset there was likely to result an exceedingly practical benefit from the students of the different colleges taking a warm interest in missionary work. They would be gradually educated in missionary knowledge, and thus they would provide a series of speakers at mis-

sionary meetings competent to speak on the subject and interest their audiences. Another and more important benefit which would result from their study of missionary subjects would be that it would help to equip them thoroughly for the work of the Master entrusted them to do, and would form their ministerial character. (Applause.)

Rev. W. F. Campbell, mission secretary to the Anglican Provincial Board of Missions, then spoke. He said that among the most cheering signs of the times was the tendency manifested towards organic unity by the Churches. He believed that God intended that the Church should be broad enough to take in all who loved Christ in sincerity. He would be glad to do anything therefore to promote a movement which would tend to give the Churches a united front against the prince of darkness. So far as a missionary conference was concerned the denominations might learn a good deal from one another in regard to method. Mistakes and failures had occurred in the missionary field, and they all should have the benefit of the lesson. In showing the disadvantage of the differences of the denominations he referred to the case of small places where there were often seven or eight churches, with ill-paid ministers, and weak and warring congregations. The divided state of Christendom developed evil, and reacted injuriously upon the work of God. The little progress the Churches made among the heathens was the result of their divided state. He called upon every student present to do nothing in his time and day to hinder in the remotest degree the sublime solution of the evil by organic unity. He concluded his remarks by expatiating upon the efficacy of prayer, and its necessity both for the success of the mission work and for unity.

At the business meeting on Saturday morning a resolution was passed adopting the constitution substantially as submitted at the meeting of the Alliance last January.

Rev. W. J. Armitage moved, seconded by Mr. J. C. Robinson, that the following gentleman compose the Convention Committee for next year:—N. A. F. Bourne, Diocesan Theological College, Montreal; S. Rondeau, Presbyterian College, Montreal; J. K. Unsworth, Congregational College, Montreal; W. M. Walker, McMaster Hall, Toronto; W. W. Andrews, Victoria College, Cobourg. Adopted.

It was resolved that the next meeting of the Alliance should be held in Montreal on the last Thursday in October, 1885.

The following gentlemen are the business representatives to the present convention:—W. M. Walker, Baptist College, Toronto; G. H. Gaviller, Wycliffe College, Toronto; Charles Scadding, Trinity College, Toronto; J. A. Jaffray, Knox College, Toronto; A. C. Courtice, Victoria College, Cobourg; A. McLachlan, Queen's College, Kingston; N. A. F. Bourne, Diocesan College, Montreal; Andrew Jervie, Congregational College, Montreal.

In the afternoon Mr. A. Weir, McMaster Hall, read a paper on "Needs and Methods of Missionary Work in the North West," and Mr. W. W. Andrews, of Victoria College, Cobourg, on "History of Missions in Japan," after which Rev. John Craig, Baptist missionary from India, was invited to address the gathering.

In the evening the meeting was held in McMaster Hall, when Mr. J. A. Jaffray, of Knox College, read a paper on "Missionary Work in Madagascar." A short discussion took place, after which the students hospitably entertained the members of the Alliance in the dining-hall of the college. On Sunday three special sermons were preached. In the morning at the Jarvis-st. Baptist Church, by Rev. J. W. A. Stewart, of Hamilton; in the afternoon at St. Andrew's Church, by Rev. G. H. Mills, of Montreal; and in the evening in St. James' Cathedral by Rev. Canon Dumoulin. The last-named preached from Luke x. 2, "The harvest truly is great, but the labourers are few. Pray ye therefore to the Lord of the harvest that he would send forth labourers into his harvest." He said this might well be called the ordination service of the chief shepherd of the Church. He held two great ordinations, the one where He ordained and sent forth the twelve, the other where He ordained and sent forth the seventy, and on each occasion He must have delivered this address. That fact was of itself sufficient to invest it with a great deal of importance; it was additionally important because of the great and perpetual nature of the topics with which it dealt. These were three in number—the greatness of the work to be done, the fewness of the men to do it, and the duty of the Church in view of these facts. In our Lord's life time the harvest was declared to be both great and plenteous, although little more than half the world was then known. Not only new countries but new continents had arisen since. The world's population was now estimated to be fourteen hundred millions, and all

professing Christian bodies at the most numbered four hundred millions, thus leaving the tremendous residue of one thousand millions in heathen darkness. To carry the glorious Gospel to this enormous number, the laborers are few, amounting to about 27,000, prepared and sent forth by some seventy societies. The remedy for this was clearly and simply expressed. "Pray ye therefore to the Lord of the harvest." This was the true remedy because Christ himself prescribed it, because it recognized the headship of Christ over his Church in this particular matter, because it was the embodiment of the whole Christian life and energy. In concluding Canon Dumoulin expressed his pleasure at the formation of the Inter-Collegiate Missionary Alliance, and expressed words of encouragement to the students.

MR. HOWLAND ON LAY HELP.

Mr. W. H. HOWLAND made a speech at the Church Congress on lay help. He expressed regret that an older and wiser man, and one against whom less had been said than himself, had not been chosen to discuss this matter. He would, however, try not to offend the susceptibilities of any. He thought a good deal depended on the stand-point from which the question was looked at, and he thought it would be no harm for the Congress to look at the question from the stand-point of a working layman. With him the question was this: What was the responsibility of a lay member of the Church of Christ? he looked at it from the stand-point of the 19th Article, which defines the visible church of Christ as being a congregation of faithful men; one body, as we are told in Revelations, "kings and priests unto God," and in the second chapter first epistle of Peter, "as holy priesthood to offer up spiritual sacrifices acceptable unto God by Jesus Christ." The fact that a certain number of the members of the body are raised to the ministry, did not relieve the remaining members of the duty which Christ had committed to his whole Church, and that was the duty of making known the glad tidings of salvation. Every member of Christ must bear witness in some form, and the form in which he should bear witness depended entirely upon the gifts which God had given him; whatever these gifts were he had no right to allow them to remain hid. Let us look for a moment at the personal experience of Christians. Whenever a man finds Christ, the impulse at once comes to tell others; Andrew went and found Peter and brought him to Jesus; Philip found Nathaniel, and witnessed "I have found him;" it is in fact the law of genuine conversion, an instinct implanted by the work of the Holy Spirit in the heart; we learn that the disciples went everywhere preaching; and the very fact of the tidings being glad is an evidence of itself that every means, and every method to spread them should be used. He did not think that it was fully realized, the effect of the limiting of the exercise of these powers in the Church of England. If we look around us in all principal cities in the old world and this, we find the chief workers in all undenominational work are members of the Church of England. Moody stated that of those who came to help him nine out of ten were members of our church; what is the reason of this? simply that these Christians having this natural desire to make known the Gospel to others, and finding no room for its exercise in their own church, went outside and found work there. He stated it as his opinion, that if it were not for the undenominational work, if Christian work had to be done entirely under denominational rules, that instead of retaining these members, the Church of England would lose them entirely, unless they altered their plan and opened up the work of the church much more fully to the laity. He also touched on the fact, that the church must be greatly weakened by the loss of the active services of its most earnest and active members, and especially that there must be a serious loss of candidates for the ministry, as these men if they were permitted to work in the church, would undoubtedly in very many cases be drawn into the ranks of the ministry; again he stated as a reason why laymen should be employed, the well known fact that the minister of the parish could not do all the work, which we have every reason to believe from the New Testament records, was in the early church divided among a great many. He quoted a couplet from Goldsmith's "Deserted Village," the character of the school-master—
But still they gazed, and still the wonder grew
That one small head could carry all he knew.
And so the wonder is now that one man should attempt to carry all the duties of the ministry on his own shoulders. They all knew that the parish priest cannot and does not do everything of the work which is practically left him alone. There were many things which could be more easily done by laymen than by clergymen. Es-

pecially was this the case in mission work, where men and women were outside of the church and had practically set themselves in rebellion to it; they were not easily approached by a clergyman, and, if so, were primed and armed, as it were, against him.

There was a great distance, which he regretted, between the minister and the people. He believed the best way to fill that in was by earnest lay work. He thought that no greater injury could occur to the Church than anything which tended to separate or push away, as it were, from the people their ministry.

He then touched on the question, Why not employ the laity? Surely the object of the Christian ministry was to lead men to Christ. The clergyman was a teacher and an exemplar, and what he was doing he should want all men to do, to bring men to Christ and to bring Christ to men. The needs were very great, and the minister in order to accomplish the great work that lay before him needed all the earnest lay help he could get. In Toronto alone there were 4,000 families who were stated to have no church connection whatever. Many of them confessed to be members of our own Church, and if all the earnest laymen in the Church would go to work for these alone there would be enough for them to do. Then the question comes, How are we to employ our laymen? It was quite evident that in order to do this there would have to be some self abnegation on the part of the clergy, and some trust on the part of the laymen, but he would draw the line at the official duties of the clergy. No layman desired to interfere with these—such as administering the sacraments, &c., and they could draw the line as strong and as terse as they liked; but all that the layman could do let him do, and he would include in the things that he could do that they should be permitted to do the preaching of the simple gospel, even in the Church itself. Let them be utilized in proportion to their gifts, and the Church would be the gainer. The earnest layman simply wanted to tell most about Jesus Christ, and how He died for souls. He feared that the ministry of the Church scarcely realized the extent to which infidelity prevailed. In two western towns which he recently visited he saw the walls covered with advertisements of an infidel lecture to be delivered, and he was informed that many men who were nominally members of the different churches held more or less to those views. In his view the Church was the Church militant; if it did not exercise all its powers in resistance and conquest, it would be liable to be pierced through and through wherever it was inert; and he believed that at the present time its position was not one of real spiritual activity. In these days it is necessary that not only the ministry, but every earnest member of the Church should be battling for the Master into whose service they have entered. Indeed, the Church's only security against its enemies of the present day lies in its aggressiveness.

The Rev. T. C. Des Barres acknowledges the receipt of \$100 from an unknown donor, for the "Widows and Orphans' Fund of the diocese of Toronto; given as a thank-offering on the twenty-fifth anniversary of a wedding day."

The Bishop has formally made the appointment of Rev. S. Weston-Jones as incumbent of St. Paul's, Lindsay. Mr. Jones has most efficiently and satisfactorily discharged the duties of incumbent for two years—for three years, in fact—and the formal appointment will be very gratifying to the congregation.—*The Post*.

UNIVERSITY COLLEGE Y.M.C.A.—A project is on foot for the erection of a building in the University grounds to be devoted entirely to the uses of the University College Y.M.C.A. The association at present holds its meetings in Moss-hall, an inconvenient place, as while the meetings are being held many students are using the gymnasium below, the noise which they make disturbing the meetings held in the room above. It is proposed to erect a neat building, containing a large hall on the ground floor, and above there will be reading rooms, &c. Several prominent citizens have been interviewed regarding the matter, and the project has been promised their warmest sympathy and pecuniary support.

TRINITY CHURCH Y. P. A.—The opening meeting of the Young People's Association was held on the 28th inst., when the following officers were elected:—Patron, Rev. Alex. Sanson; president, Mr. Alex. Dewdney; first vice-president, Miss Emily Dean; second vice-president, Mr. C. K. Rogers; secretary, Mr. J. B. Rogers; treasurer, Miss Edmunds; curator, Mr. F. B. Rawse. After speeches by the officers

electd, addresses were delivered by Rev. A. Sanson, Mr. Richard Reynolds, and Mr. Albert Dewdney. The meeting then adjourned to meet again two weeks hence.

COTTAGE MEETING.—Mrs. Romick, of Ohio, addressed the weekly cottage meeting at the corner of York and Richmond streets last night, and in spite of the weather being wet the building was filled to the door. The speaker, who is a good specimen of the American lady, took for her subject, "Yet forty days and Nineveh shall be overthrown. Dwelling first of all on the power one man had over such a vile city, because he went with God's message; and then the love of God in forgiving them, because they believed His word, and repented of their evil doings. These meetings are growing in interest, and the workers are receiving great encouragement. A few days ago the Toronto policemen took up a collection among themselves towards helping on the work, and handed in the sum of \$10, with the promise on the envelope of "more to follow." Several persons remained behind last night, desiring to be spoken to by those who were there for that purpose.

DIocese OF HURON.

LONDON.—The enlarged Sunday school building in connection with the Memorial Church was opened on Sunday afternoon by special services and an open session. On the platform were Bishop Baldwin, Hon. S. H. Blake, Rev. J. B. Richardson and Mr. V. Cronyn. The church choir, with Dr. Sippi as organist, led the singing. The proceedings opened with singing, followed by prayer. The Bishop delivered a stirring address, chiefly to the scholars, in which he related numerous anecdotes and incidents illustrative of the saving power of the gospel, and the spiritual blessings to be derived from Sunday school instruction. After another hymn Mr. S. H. Blake gave an interesting address, dealing with the value of this branch of Christian home mission work. The speaker interested the scholars by asking numerous questions on biblical subjects, to all of which he received correct answers. A collection was taken up in aid of the building fund, and the meeting was closed by prayer and the benediction.

RIDGETOWN.—The corner-stone of the new church, to be called St. George's, was laid on the 29th ult., with Masonic ceremonies, followed by an address by the Rev. J. Downie. Besides the speaker, the following clergymen were present: Rev. Messrs. Rally, Armstrong, Fletcher, Taylor, Thomas, and Shore incumbent. The church will be of brick, 32x56, with chancel and vestry-room, to cost \$3,000 and seat 250 persons. Contractor, H. Livingstone.

ZORRA.—Last week the Rev. G. W. Racey and Mrs. Racey were presented with a purse of \$40 and an address of sympathy from members of Trinity Church, for the loss sustained at the burning of the Woodstock station house. The address gave expression to the hope that they may long be spared to labor in Christ's cause in their midst.

HUNTINGFORD.—Some of the ladies of Christ Church congregation have formed themselves into a Guild, named the Huntingford Sewing Guild. At a meeting held recently at the Rectory, the following officers were elected:—President, Mrs. Geo. W. Racey; Vice-President, Mrs. Dawson; Secretary, Mrs. Little; Assistant Secretary, Miss Donaldson; Treasurer, Miss Edith Moysey. Its object is to raise funds to erect a Church Hall for Sunday-school and other church purposes.

LISTOWEL.—On Sunday, October 26, Rev. T. A. O'Connell, of the Chapter House, preached to overflowing congregations on the occasion of the re-opening of Christ Church, Listowel, which has recently been moved into the centre of the town, and largely re-furnished and improved. In the afternoon he also conducted a Harvest Home Thanksgiving Service in St. Paul's, Shipley, which has recently been ceiled and painted, and supplied with a good driving-shed. All his hearers unite in speaking in the highest terms of Mr. O'Connell's eloquence and power. On the following Tuesday the Bishop of Huron confirmed 21 candidates in Shipley, making a total of 87 confirmed by him in the mission since Easter; and in the evening addressed a large audience composed of ministers and members of all denominations, in the Listowel Town Hall. The *Listowel Standard* adds: "To say that it was the most able address ever listened to in this town,

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is but to re-echo the opinion freely expressed by those present."

DIocese OF ONTARIO.

The Church Wardens of St. George's Cathedral, Kingston acknowledge the receipt of (\$100) one hundred dollars as a thank offering, for the Widows' and Orphans Fund of the Diocese of Ontario. The Church Wardens beg to tender their warmest thanks to the donor for this kind and generous gift.

DIocese OF QUEBEC.

QUEBEC.—Professor Roe is canvassing the city on behalf of Bishop's College, Lennoxville. We understand that R. Hamilton, Esq., has promised \$5,000 if an equal sum be raised. Dr. Roe is meeting with great success.

The annual sermon in aid of the Finlay Asylum was preached in the Cathedral on Sunday morning, 26th inst. The Bishop and the rector assisted in the services. The assistant minister preached from the words "What do ye more than others." The offertory for the above object was \$133.

The Rev. Mr. Rexford preached the General Temperance Sermon of St. Peter's Society, in St. Peter's Church on Sunday evening, Nov. 2nd. The Rev. Mr. Petry is now in charge of this church, in the absence of Rev. Mr. Fothergill, who is in New Jersey on leave.

The Synod will assemble in this city on or about January 14th.

DIocese OF NOVA SCOTIA.

KING'S COLLEGE.—There is very serious trouble. Professor Wilson brings grave charges against Canon Dart, the President. The former is supported by the students, the latter by the Bishop. We are not in a position to judge of the merits of the controversy.

DIocese OF ALGOMA.

The Bishop of Algoma acknowledges with many thanks the receipt of the following sums:—A. E. H., Toronto, \$25; offertory St. Thomas Church, Bracebridge, per Rev. E. S. Stubbs, \$15.77, for Widows' and Orphans' Fund. For Burke's Falls, from Guildford, Surrey, per Rev. J. Brass, £1 13s. 6d.; Claude F. H. Hamilton, Esq., Preston-hall, Dalkeith, Scotland, £10.

The Bishop of Algoma removes to Toronto this week with his family, and requests that for the present letters, &c., may be addressed to care of A. H. Campbell, Esq., 9, Victoria street.

DIocese OF SASKATCHEWAN.

WESTERN MISSIONS.—The Bishop of Saskatchewan has been engaged in visiting the Alberta district of his vast diocese since the Provincial Synod. He travelled as far as Laggan in the Rocky Mountains. On Sunday the 12th he held an ordination in the new church at Calgary, when the Rev. J. W. Tims was ordained priest. The bishop preached both morning and evening, and the offertory, which was in aid of the church fund, amounted to \$75. The Calgary Church people have erected a fine new church, called the Church of the Redeemer, at a cost of \$3,000, and under their energetic pastor, the Rev. E. Paske Smith, M.A., the work of the mission is rapidly progressing. The bishop visited the Blackfoot Indian Reserve at the Crossing, where he met Crowfoot and a number of his band. Mrs. McLean accompanied the bishop throughout the journey.

DIocese OF RUPERT'S LAND.

PROCEEDINGS OF THE PROVINCIAL SYNOD.

SECOND DAY—(continued.)

The bishops proposed, instead of clause VI., the following:—

VI. (1.) In case of a vacancy in the episcopate in any diocese of this ecclesiastical Province, not specially provided for, the selection of the new bishop shall rest with the Archbishop of Canterbury, unless and until there shall be at least twelve clergymen in the diocese in priests' orders, who are supported either by endowment or by their congregations, in which case the bishop shall be elected by the diocesan synod,

subject to the election being confirmed by the Metropolitan and two other bishops of the Province.

(2.) In the case of dioceses whose Bishops are wholly or mainly supported by any Missionary Society, and in which a majority of the clergy are missionaries of that society the selection of such Bishops shall rest with that society, subject to its confirmation by the Metropolitan and two other bishops of the Province.

AFTERNOON SESSION.

The prolocutor having called the meeting to order at 2 p. m., the following message from the House of Bishops was read and accepted:—The House of Bishops prefer that the clause cancelling the old constitution should be left till all the other clauses are settled.

The House of Bishops accept the amendment of Section I., proposed by the House of Delegates, viz., omitting "and" as stated, and to read after the word "Athabasca," and any future dioceses that may be formed according to the terms of this constitution.

A message from the House of Bishops was read, intimating their acceptance of the amendments to Section V., adopted by the House of Delegates.

The message of the Bishops, having reference to clause VI., sub-clauses (1), (2) and (3) was then taken up and discussed at length, the question at issue being that of appointments to the episcopate being made by the Provincial Synod, as proposed by the committee on constitution, or in certain circumstances by the Archbishop of Canterbury, as proposed by the bishops. It was strongly argued that the appointments should be made from among the resident clergymen when possible, and that the Provincial Synod was in a position to have the best information for making the appointment. At the same time a desire was expressed to show due courtesy to the societies in England from which so much assistance was received. After a number of the members had fully expressed their views, it was

Resolved, on motion of Canon O'Meara, seconded by Rev. Mr. Gregory, that this House regrets that it cannot agree with the view of their lordships in regard to the election of Bishops, and requests a conference with a view of arriving at a satisfactory solution of the difference of opinion.

The House of Bishops, on receiving the resolution, signified its willingness to receive a delegation from the House of Delegates, but it was thought desirable to ask for a conference of the full House, and the prolocutor was, on motion of Archdeacon Pinkham, seconded by Rev. O. Fortin, appointed to lay this request before the Bishops.

The following answer was received from the Metropolitan: "By the constitution, IV. (2) a conference between the Houses takes place as directed by the Metropolitan.

The past practice has been for a deputation to attend from the House of Delegates to state the views of the House. I think that the most proper course and wish it to be followed."

On motion of the Dean, seconded by Rev. Mr. Gregory, Archdeacon Pinkham, Revs. Canon O'Meara, O. Fortin, E. S. W. Pentreath and W. Bolton, and Messrs. G. F. Carruthers, Wm. Murdoch, and G. B. Spencer, were appointed a committee to confer with the Upper House.

The delegation, on returning from their interview with the bishops, reported that the latter did not recede from their position, but were unanimous in adhering to the stand they had taken. It had not been the practice of the Archbishop of Canterbury, their Lordships stated, to appoint without receiving information and guidance from this country. They did not consider the Provincial Synod as constituted was sufficiently a representative body, owing to want of facilities for attending from several of the dioceses. Reference had been made to the practice of the church in Australia, to call all its bishops from England; also to the practice in the United States, where the House of Bishops appointed new bishops.

On motion of Rev. Mr. Bolton, seconded by Canon O'Meara, it was then resolved that the message from the Upper House regarding the whole section IV. be not agreed to by the Lower House, and the Lower House regret that their Lordships cannot see their way to any compromise between the views of the Upper and Lower Houses.

The House then adjourned until 7.30 p. m.

EVENING SESSION.

A message from the Upper House was received in reference to clause VII. of the draft which was as follows:—

APPOINTMENT OF THE METROPOLITAN.

The present Bishop of Rupert's Land is, during his tenure of office as Bishop of Rupert's Land, Metropolitan of this Province, and when a vacancy occurs in

the office of Metropolitan the House of Bishops shall, after the See of Rupert's Land is filled, elect one of their number as Metropolitan.

The bishops submitted the following instead of it:—

APPOINTMENT OF THE METROPOLITAN.

With regard to the appointment of Metropolitan the House of Bishops consider that as it is not a change in the constitution, it will be best to proceed by way of involution, and submit the following for the consideration of the House of Delegates.

Resolution. This Synod considers it very desirable that the office of the Metropolitan should if possible remain connected with the see of Rupert's Land; as, however, this would almost necessarily involve some modification of the manner of election of the Bishop in the Diocese of Rupert's Land, this Synod hereby appoints a committee to confer with a committee of the Synod of the Diocese of Rupert's Land, should such Synod be willing to confer on the subject, and to consult also with the bishops of the Province as to whether any arrangements can be made whereby the Bishop of Rupert's Land may still continue to be the Metropolitan of this Province. This Synod further expresses a hope that, in view of the advantage that would certainly result to the Diocese of Rupert's Land if it remained the metropolitan see, the Synod of that Diocese may be willing to accept some reasonable modification in the manner of election to the said see.

And further, the House of Bishops recommend that if the said committee agree to any mode of appointment to which two-thirds of the Bishops of the Province shall also give their consent, such mode of appointment shall be considered in force, provisionally, till the next meeting of this Synod.

On motion, the Dean, Archdeacon Pinkham, and Messrs. Leggo and Spencer, were appointed a deputation to ask for explanations as to the nature of concessions to be obtained from the diocesan synod. After they had reported.

A motion, that the House agrees to the message as sent down by the House of Bishops, was lost; and an amendment that clause VII. of the draft of constitution be adopted, was carried, with only three votes against.

Clause VIII. of the draft was presented as follows:—

ASSISTANT BISHOPS.

In the event of the bishop of any diocese desiring the appointment of an assistant bishop, the appointment of such assistant bishop shall be made in the same manner as provided in sub-clauses (1) and (2) of clause VI. of this constitution relating to the appointment of bishops, and on the vacancy of the see such assistant bishop shall have the right of succession as bishop of the diocese. Every assistant bishop shall have a seat in the Upper House, but he shall vote only in the absence of the bishop of the diocese.

The bishops submitted the following instead:—

ASSISTANT BISHOPS.

VIII. In the event of the bishop of any diocese desiring the appointment of an assistant bishop, such assistant bishop, if allowed by the Provincial Synod, shall be appointed by the same rules and under the same conditions as those laid down for the appointment of the bishop of that diocese and on the vacancy of the see shall have the right of succession, provided that in the case of the Diocese of Rupert's Land continuing the metropolitan see the Assistant Bishop shall be elected by the Diocesan Synod of Rupert's Land, but shall not have the right of succession in the vacancy of the see.

The Assistant Bishop shall act under the commission and by the direction of the Diocese. He shall have a seat in the House of Bishops, but shall only be entitled to a vote in the absence of the Bishop of the Diocese.

On motion the message of the Bishops was agreed to with the omission of the words from "provided that" to "vacancy in the see," inclusive.

A message from the bishops submitted clause IX. as in the draft, and it was accepted by the Lower House, as follows:—

CONSECRATION OF BISHOPS.

After due election and confirmation of the Bishop-elect the Metropolitan shall with all convenient speed proceed to consecrate him. For this purpose he may, if necessary, call in as one of the three consecrating prelates, a Bishop from any other Ecclesiastical Province in the Dominion, or from the Protestant Episcopal Church in the United States; provided that a consecration may take place in England, should circumstances render such a step desirable, and should His Grace the Archbishop of Canterbury be pleased to make the necessary arrangements.

Clause X. of the draft was as follows:—

SUB-DIVISION OF DIOCESES.

The Provincial Synod shall have the power of re-arranging the boundaries of existing dioceses and students in it, while seventeen names are now on the

forming new ones, but no change shall be made in the boundaries of an existing diocese, if objected to by a vote of two-thirds of the clerical and lay members of the Synod of the diocese proposed to be altered, at the next subsequent meeting.

(To be continued.)

Correspondence.

NOTICES TO CORRESPONDENTS.

Letter from the Rev Dr. Nelles, received too late for this issue, will appear in our next.

PROVINCE OF ASSINIBOIA.

To the Editors of the *Evangelical Churchman*.

DEAR SIR,—It is now some time since I wrote you from Yorkton, my experiences and impressions of the North-West. Circumstances have transpired by which my further communications have been delayed. I am now enabled to add something that I hope may be of benefit to your readers, as churchmen, and to those who may have a special interest in the North-West. I yet believe that it has a great future before it. The advantages and disadvantages of the country at large, are pretty well known. The balance, I think, is largely in its favour. With regard to the locality that I am personally acquainted with, I notice that very recently a coal bed has been found near Wapella; likely coal underlies the adjacent country. This is a point of great importance, as in many places wood, even for fuel, is scarce. My experience leads me to caution all persons contemplating settlement in the North-West, to receive with the very greatest caution the published statements of Land Companies whose object is to "boom" their own particular locality. Misrepresentation and deception is the rule, as many have found by dearly purchased experience. Colonization Companies, generally, are simply Land Companies.

I find that on the plea of the last amendment to the Homestead Law interfering with the sale of their lands, (the odd numbered sections), they are seeking modifications of their agreement. In my opinion, either Colonization Companies should be abolished or else the interests of the homesteader and emigrant should be more effectually guarded by the Government. As it is, the poor settler is practically at the mercy of what is, in most cases, a grasping and unscrupulous corporation. Great privileges are granted to such corporations. Their financial interests are secured but not the protection of the poor man who is lured into their territory by misrepresentation and promises not to be fulfilled or realized. I am happy, however, to be able to speak favourably of what I have seen of the Montreal and Western Land Company. They call themselves by the right name. I have heard no complaints from these settlers. They have made no efforts to "boom" their territory. Their published statements, as I can bear testimony, are verified by facts. The location is, I believe, one of the best in the country. It has the advantage of a running stream of pure water, and free from alkali. This is an advantage that will be appreciated only by those who know the nature of alkali. The larger part of the settlers are churchmen, and the settlements are exceptionally of an orderly and respectable character. I can safely recommend any Churchmen contemplating settlement in the North-West, to locate themselves in this district. I met a number of my old parishioners in my travels, and some are located near to the district spoken of.

Yours very truly,
Meaford, Co. Norfolk,
Oct. 20th, 1884.

MONTREAL THEOLOGICAL COLLEGE.

To the Editors of the *Evangelical Churchman*.

DEAR SIR,—I am anxious to advertise the claims of the Diocesan Theological College, Montreal, upon the liberality of Evangelical churchmen. Your columns have been so long and so exclusively occupied with laudatory notices of Wycliffe College, Toronto, that your readers will either forget the existence of this institution or practically disregard both its merits and its necessities.

This institution has been in existence for nearly twelve years, and has commended itself to the laity of this diocese, as proved by their voluntary, and in some cases munificent, contributions towards its support. It is primarily, but not exclusively, diocesan. Its principles are thoroughly evangelical. It has a staff of

seven lecturers, of whom four are paid. It is affiliated to the McGill University. Twenty-nine men now in orders in different parts of the Dominion have been the role. It has been privately adopted by one of the West Indian dioceses as the training school for its candidates, and enjoys exceptional advantages of various kinds in this educational centre. On these and other grounds we solicit a share of the patronage and support which is needful for the further development of its several departments. We think we have a special claim on the liberality of our friends in Toronto who have made such loud professions of their desire to spread evangelical truth (they have only sent \$25), but we wish all your readers, wherever they may be, to understand that our necessities are far more pressing now than those of Wycliffe, and that in the estimation of many our advantages and merits are equally great.

To speak of our necessities in the words of a leading article which lately appeared in your paper:

There is first of all *endowment*. The progress made in this direction is very encouraging—\$11,000 have been collected and invested for this purpose in addition to the building valued at \$23,000, the seven exhibitions of from \$100 to \$130 per annum, and the \$1,000 annually paid by one individual. But we want to bring up our endowment to the \$60,000 which Wycliffe regards as insufficient. We also want scholarships from Halifax, St. John, and all the other places named.

Secondly there is *maintenance*. The amount required annually is far in excess of the interest of endowments and investments.

Thirdly there is a *library*, which is by no means adequate.

Fourthly a *convocation hall* is much needed.

Fifthly a *chapel*.

We hope, therefore, that some of the generous offers made to Wycliffe may be repeated to us. We hope that Wycliffe will generously allow the public to share their gifts with us, for we cannot believe that Wycliffe seriously contemplates a monopoly of either the gifts or the work in this important relation—church with country. I am, &c.,

W. HENDERSON, Principal.

THE REAL PRESENCE AND TRINITY COLLEGE CHAPEL.

To the Editors of the *Evangelical Churchman*.

SIRS,—As the Rev. Dr. Nelles attended the consecration service in the new Trinity College Chapel, before making his speech at the luncheon in the College Hall, perhaps the Hymns sung on that occasion, selected from "Hymns Ancient and Modern," may have constituted one of the attractions he was disposed to hold out to Low Churchmen.

The following occurs in the sacramental hymn sung preparatory to drawing near to the newly consecrated "Altar" within the "Sanctuary":—

Alleluia! not as orphans
Are we left in sorrow now;
Alleluia! He is near us,
Faith believes, nor questions how:
Though the cloud from sight received Him,
When the forty days were o'er,
Shall our hearts forget His promise,
"I am with you evermore?"

Alleluia! King Eternal,
Thee the LORD of lords we own;
Alleluia! born of Mary,
Earth Thy footstool, heaven Thy Throne;
Thou within the veil hast entered,
Robed in flesh, our great High Priest;
Thou on earth both Priest and Victim
In the Eucharistic Feast.

This is the manner in which the first celebration of the Holy Communion was conducted in the Chapel where High Churchmen and Low Churchmen are to find all their differences vanish in a charitable unanimity!!!
Yours,
L. C.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

AT HOME.

The St. James Church branch of the C. E. T. S. held

its opening meeting of the winter course on Monday, in the St. James' Sunday school room. Rev. Mr. Green occupied the chair, and opened the meeting with devotional exercises. Mr. Oliver Howland then gave a reading from Lamb. Mr. S. H. Blake followed with an address in reference to the duty of Christians in relation to the temperance movement. He pointed out that there was necessity both for organization and individual effort on the part of members of the Church in fighting the battle of temperance. He strongly urged his hearers to do everything in their power to help forward the cause of the Scott Act, as he believed that when the country had declared in favour of the measure, the Legislature of the Dominion would grant absolute prohibition. In noticing the objection to adopting total abstinence on the ground of sacrifice of personal liberty, he said that it was the characteristic of Christians to make self-sacrifice for the good of others, and by refraining from drinking intoxicants and voting for the suppression of the traffic, they would remove a temptation from the path of their weaker brethren. He did not think the dealers in alcohol could consistently claim compensation for the stoppage of their business by the Scott Act, for they had received numerous warnings to quit which they had disregarded, and they had, moreover, persistently violated the law so that no resource was left but to suppress them altogether. The proceedings then terminated. There was a large attendance, the room being crowded.

Since the passing of the Scott Act in Simcoe, thanksgiving services have been held in different parts of the county which have been largely attended. The majority for the Act is 1,183. Last week three counties adopted the Act with overwhelming majorities, viz: Dundas 733; Stormont, 568; Glengarry, 236, and it was sustained in Charlottetown P.E.I., with a majority of 45 friends, and workers in the temperance cause have reason to take courage by the recent victories. The past week has been an eventful one in the crusade. Five contests took place on Thursday last and four of them resulted in victory with the following majorities: Huron, 1,659; Bruce, 704; Dufferin, 729; York, N. B., 300 (sustained). Prince Edward and Peel counties are the only ones that have rejected the Act.

MITCHELL BRANCH OF THE "C. E. T. S."—A most enthusiastic and thronged meeting of both senior and junior divisions of the above Society was held in the Temperance Hall of this town on Tuesday evening 21st inst., the regular evening for the fortnightly meeting of this Association, now amongst the most prosperous, as it is also one of the oldest parochial associations in the diocese of Huron. A very full and interesting programme of vocal music, readings and addresses, was presented after the President, Rev. P. B. de Lom, had, according to the established usage, opened the evening's exercises by reading a special lesson and inviting all to join heartily in our temperance hymns, and earnest prayer for the Divine blessing upon our local and all kindred Societies. When the programme had been about half presented, the President seeing that an address from our faithful Secretary, Mr. Henry J. Brown, was next in order, called upon him to deliver it, when, to his surprise, the Secretary drew from his desk a very handsomely framed illuminated address which he proceeded to read to the President, in the middle of the reading of which, one of the lady members, Miss Smitheringale, rose and presented him with a jewel-case containing one of the C. E. T. Society's beautiful silver badges, with its mountings of silver clasp and blue silk ribbon, the badge bearing the motto of Holy Writ adopted by the parent society, "Whether ye eat or drink, do all to the glory of God," and the initials "C. E. T. S." The address ran as follows:—

C. E. T. S.,

REV. P. B. DE LOM.

DEAR SIR,—We, the members of the Mitchell Branch of the Church of England Temperance Society, desire to take this opportunity of expressing our hearty appreciation of your great zeal in the vital cause of temperance, and your special efforts in behalf of this branch of our Society, in your position as President—we ask you to accept the accompanying silver badge, as a small token of our love and esteem. Hoping that yourself and Mrs. de Lom may long be spared to aid in forwarding this cause, in which you are so heartily engaged, we beg to subscribe ourselves, on behalf of the Committee,

H. J. BROWN,
Secretary.

WM. H. STALTON,
Vice-President.

The Secretary further said, "We are deeply sorry to hear of your intended resignation of this parish, to do

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evangelistic work in this diocese, because we shall feel very much the loss of our President, and we trust and pray that God may bless your labours in your new work; but we desire you to know that this expression of our regard for you is not the outcome of your announcement to resign your charge here, but was contemplated last summer. Indeed, it was intended first that this address and presentation was to have been made at the public lecture we had hoped to have had some time back, in the Town Hall, but, as the lecturer disappointed us, our plans were changed. We trust however, you will regard our present mode of procedure as the heartiest we could adopt." The President answered in affectionate and warm words, assuring them that whatever he had done in the Society had been done "for conscience sake," from a keen sense of his duty towards God, and for love of his brother, and that such a magnificent and loving expression from his dear fellow-workers, was far more than his feeble efforts had deserved. He wished them to understand that the presentation, made as it was at the regular meeting place of the Society, where such earnest heart to heart work had been done, and in, as it were the very heart of our church temperance family, was far more dear to him than it would have been under any other circumstances, beside, the very large number of members and others present to-night, made the audience equal to a very creditable public gathering. He went on to assure the members that in his new place of duty as evangelist, he had fully determined, by Divine aid, to devote one evening at the close of each "Mission" he might be called upon to conduct, to his work as organizing secretary of the diocese, which he considered would be the natural outcome of the Holy Spirit's influence upon the hearts of an awakened congregation, the recollection of this lovingly-worded address and chaste present, would materially aid him in this work. In conclusion he would add, that no words of his could sufficiently express his deep appreciation of their words and gift, and he would always earnestly pray that the Almighty would own and bless the labours of this Association, even far more abundantly in the future than they had been in the past. He thanked the members again from his heart for their affectionate words both to him and Mrs. de Lom, and begged that they would always remember them as associate members before "the Throne of Grace." The second part of this very interesting programme was then given, and the President closed with heartfelt prayer and the benediction.

ABROAD.

PROHIBITION THE ISSUE OF THE HOUR.

From a Sermon by T. De Witt Talmage, D.D.

Drunkenness is the curse of this nation, and it takes no logical process to prove to this audience that a drunken nation cannot long be a free nation. I have seen more drunken people in Brooklyn and in New York in the last six weeks than in any ten years of life; and so have you, if you have been passing up and down these streets much. There is more rum swallowed in this country, and of a worse kind than was ever swallowed since the first distillery began its work of death. Where there was one drunken home there are ten drunken homes. Where there was one drunkard's grave there are twenty drunkards' graves. According to the United States Government figures, in 1840 there were 23,000,000 gallons of beer sold. Last year there was 451,000,000 gallons. According to the governmental figures, in the year 1840 there were 5,000,000 gallons of wine sold. Last year there were 25,000,000 gallons of wine sold.

It is on the increase. Talk about crooked whisky—by which men mean the whisky that does not pay the tax to Government; I tell you all drinks are crooked. Crooked Otard, crooked Cognac, crooked schnapps, crooked beer, crooked wine, crooked whisky; because it makes a man's path crooked, and his eternity crooked. If I could gather all the armies of the dead drunkards and have them come to convention, and then add to that host all the armies of living drunkards—five and ten abreast; and then if I could have you mount a horse and ride along that line of review, you would ride that horse until he fell from exhaustion, and you would mount another horse and ride until he fell from exhaustion; and you would take another and another, and you would ride along hour after hour and day after day. Great hosts, in regiments, in brigades. Great armies of them. And then if you had voice enough stentorian to enable them all to hear, and you could give the command, "Forward, march!" their first tramp would jar the foundations of the earth.

I call your attention to the fact that there are thousands of people born with a thirst for strong drink—a fact too often ignored. Along some ancestral lines there runs the river of temptation. There are children whose swaddling clothes are torn off the shroud of death. Many a father has made a will of this sort: "In the name of God, Amen. I bequeath to my children my houses and lands and estates, share and share shall they alike. Hereto I affix my hand and seal in the presence of witnesses." And yet, perhaps, that very man has made another will that the people have never read, and that has not been proved in the courts. That will, put in writing, would read something like this: "In the name of disease and appetite and death, Amen. I bequeath to my children my evil habits. My tankard shall be theirs; my wine cup shall be theirs; my destroyed reputation shall be theirs; share and share alike shall they in the infamy. Hereto I affix my hand and seal in the presence of all the applauding harpies of hell." From that quarter, from the multitude of those who have the evil habit born with them, this army is being augmented. And I am sorry to say that a good many of the drug stores are abetting this evil, and alcohol is sold under the name of bitters. It is bitters for this and bitters for that, and bitters for some other thing; and good men, deceived, not knowing there is any thralldom of alcoholism coming from that source, are going down, and some day a man sits with the bottle of black bitters on his table, and the cork flies out, and after it flies a fiend and clutches the man by his throat, and says; "Aha! I have been after you for ten years, I have got you now. Down with you! Down with you!" Bitters! Ah, yes! They make a man's family bitter, and his home bitter, and his disposition bitter, and his death bitter and his hell bitter! And let me also say that it is as thoroughly organized as any army, with commander in chief, staff officers, infantry, cavalry, batteries, sutlerships and flaming ensigns, and that every candidate for office in America will yet have to make himself a friend or foe of the liquor traffic. [A voice—"That's a fact!" and a stir in the audience.] Please to receive what I say in entire silence.

I have in my possession a circular of a brewers' association; a circular sent to all candidates for office. It has been sent, or will be sent, in a form to be filled up, saying whether the candidate is a friend of the liquor traffic or its foe; and if he is an enemy of the business, then the man is doomed, or, if he declines to fill up the circular, and sends it back, his silence is taken as a negative answer. It seems to me it is about time for the 17,000,000 professors of religion in America to take sides, take sides on this question, which will yet be thrust before every Christian man so plainly he cannot eject or reject it. It is going to be an out and out battle between drunkenness and sobriety; between Heaven and Hell; between God and the Devil. Take sides before there is any further national decadence. Take sides before your sons are sacrificed and the new home of your daughter goes down under the alcoholism of an inebriated husband. Take sides while your voice, your pen, your prayer, your vote may have any influence in arresting the despoliation of this nation. If the 17,000,000 professors of religion should take sides on this subject; it would not be very long before the destiny of this nation would be decided in the right direction. Is it a state evil, or is it a national evil? What has smitten every street of every village, town and city of this continent with a moral pestilence? What will send thousands of men on the first Tuesday in November to the ballot box, maudlin, incompetent, filthy and blasphemous? Strong drink. To prove that this is a national evil I call up three states in opposite directions—Maine, Iowa, and Georgia. Let them testify in regard to this. State of Maine says: "It is so great an evil out here we have anathematized it as a state." State of Iowa says: "It is so great an evil out here we have prohibited it by constitutional amendment." State of Georgia says: "It is so great an evil down here that ninety counties of this state have made the sale of intoxicating drink a criminality." So the word comes np from all sources; and it is going to be a Waterloo; and I want you to know on what side I am going to be when that Waterloo is fully come, and I want you to be on the right side. Either drunkenness will be destroyed in this country, or the American Government will be destroyed.

Drunkenness and free institutions are coming into a death grapple. Oh! how many are waiting to see if something cannot be done. Thousands of drunkards waiting, who cannot go ten minutes in any direction without having the temptation glaring before their eyes or appeal to their nostrils, fighting against it with enfeebled will and diseased appetite, conquering, then

surrendering, conquering again and surrendering again, and crying: "How long, O Lord, how long before these infamous solicitations shall be gone?" And how many mothers there are waiting to see if this national curse cannot lift. Aye, there are many wives waiting for domestic rescue. What a hell on earth a woman lives in who has a drunken husband! O Death! how lovely thou art to her, and how soft and warm thy skeleton hand! Sepulchre at midnight in Winter is a king's drawing-room compared with that woman's home. It is not so much the blow on the head that hurts as the blow on the heart. Yea, God is waiting—the God who works through human instrumentalities—waiting to see whether this nation is going to overthrow this evil; and, if it refuse to do so, God will wipe out the nation as he did Phœnicia, as he did Rome, as he did Thebes, as he did Babylon. Aye, he is waiting to see what the Church of God will do. If the Church does not do its work, then he will wipe it out.

The Protestant and Roman Catholic Churches today stand side by side with an impotent look, gazing on this evil, which costs more than a billion dollars a year—costs this country more than one billion dollars a year to take care of the 800,000 paupers, and the 315,000 criminals, and the 30,000 idiots, and to bury the 75,000 drunkards. Put on your spectacles and take a candle and examine the platforms of the two leading political parties of this country, and see what they are doing for the arrest of this evil, and for the overthrow of this abomination. Resolutions, oh! yes, resolutions about mormonism. It is safe to attack that organized nastiness 2,000 miles away. But not one resolution against drunkenness, which would turn this entire nation into one besial Salt Lake City. Resolutions against political corruption, but not one word about drunkenness, which would rot this nation from scalp to heel. Resolutions about protection against competition with foreign industries, but not one word about protection of family and church and nation against the scalding, blasting, all-consuming, damning tariff of strong drink put upon every financial, individual, spiritual, moral, national interest. The Democratic Party, in power for the most of the time for forty years—near fifty years—what did that national party do for the extirpation of this evil? Nothing, absolutely nothing, appallingly nothing. The Republican Party has been in power for about a quarter of a century. What has it done as a national party to extirpate this evil? Nothing, absolutely nothing, appallingly nothing. I look in another direction. The Church of God is the grandest and most glorious institution on earth. What has it in solid phalanx accomplished for the overthrow of drunkenness? Have its forces ever been marshaled? No; not in this direction.

Not long ago a great ecclesiastical court assembled in New York, and resolutions arraigning strong drink on their tables and strong drink in their cellars defeated the resolutions. They could not bear to give up their own lusts. I tell this audience what many of you may never have thought of, that to-day—not in the millennium, but to-day—the Church holds the balance of power in America, and if Christian people, the men and the women who profess to love the Lord Jesus Christ and to love purity, and to be the sworn enemies of all uncleanness and debauchery and sin—if all such would march side by side and shoulder to shoulder, this evil would soon be overthrown.

In anticipation of a Church Temperance Mission about to be held at Sheffield, the Archbishop of York addressed a letter to the working classes in which he says:—"Almost all thinking men in the country—ministers of religion, judges, magistrates and statesmen—are agreed that that which most hinders the moral and spiritual welfare of the people is the prevalence of drinking habits. The clergy know very well that it is impossible to hope that the truth of God will have free course amongst the people, and will prevail over sorrow and sin so long as drink stands in the way. Drunkenness is punished not only in the person of him who commits, but in the persons of the wife and children who are innocent of drink, and only deplore it."

The women of Garnett, Kansas, created quite a stir lately by taking the lists of prescriptions from the books of the druggist and publishing them with the names of the physicians attached. It was observable that many of the prescriptions called for a pint of intoxicating liquor. Homœopathy must be unpopular in Kansas just now. In Washington, in the same State, on a circus day, one physician wrote over fifty prescriptions, varying in quantity from one pint to two quarts. These very efforts at evasion prove that prohibition does prohibit in Kansas.

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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.

TWENTY-SECOND SUNDAY AFTER TRINITY, NOV. 9.

MORNING LESSON.

Dan. vi.
Heb. ii. & iii. to v. 7.

EVENING LESSON.

Dan. vii. v. 9 or 12.
John i. to v. 29.

The Evangelical Churchman,

TORONTO, THURSDAY, NOV. 5, 1884.

ARE WE THANKFUL?

Once again we are called by the highest authority in the land to offer as a people our united thanksgivings to the Great Ruler of nations and the Giver of every good and perfect gift. That we have great reason to be thankful, who can doubt? Our cup runneth over. Not only individual and family mercies, but social and national blessings call to-day for grateful recognition. We are a highly favoured people. Doubtless there is much to deplore and much to mend. But these are our failings and shortcomings. The opportunities, the privileges, the benefits beyond all reckoning, are God's. He giveth liberally. He upbraids not for all our shortcomings. The temporal mercies are incalculably great. A magnificent harvest has rewarded the husbandman. There is plenty throughout the Dominion. In Ontario the returns in field and vineyard are bountiful beyond even the most sanguine expectation. Then, if every misery we miss is a new mercy, we have great cause for gratitude in that our land has been protected from pestilence, and that the ocean by God's good Providence has been a barrier to the march of the fell destroyer who has slain his ten thousands in Europe. In our social life and our institutions we have unspeakable blessings, and there is in this young and vigorous land the promise and potency of a grand future. Much there is every way to fill our hearts with gratitude, to exalt the Maker and Ruler of all, and to humble us in unfeigned consciousness of our unworthiness, and our many and great transgressions.

It is well to examine ourselves. Are we in reality thankful? This question resolves itself into another, a test question. It is: Are we fruitful? For fruitfulness is the test and measure of thankfulness. This is self-evident. For what purpose does God bestow His abundant gifts? To what end is it that by His divine chemistry He transforms the baser things of the earth into the beauty of the ripened fruit, the fatness of the corn and wine? Why does He so bountifully minister to the supply of our bodily wants and bestow upon

us the abundance which we to-day enjoy? Surely not to prolong a life spent in rebellion and ingratitude; not merely that we may eat and drink and die. The life which is lived for self is a perverted life. Everything has a purpose beyond itself, and tends upward and onward. So the earthly elements and influences are garnered in the ripened fruit and grain. By these the bodily life is nourished and strengthened, and the bodily life is in turn to minister to the spiritual and the eternal. In man God's gifts are to return to the giver; the life nourished by them is to be rendered back to the Source and Giver of all in loving and grateful service.

The divine Husbandman seeketh fruit. This is the object of all His dealings with us, alike in the sunshine of prosperity and in the storm and discipline of life's darker hours. Our growth in grace and goodness, our conformity to the likeness of Christ, our perfected manhood, our love and allegiance, these are the fruits which alone can satisfy Him and prove that we have not received His gifts in vain. It is but mockery for the prodigal to talk of being grateful while he refuses to return; and the first-fruits of the constraining influence of the divine goodness in the hearts of sinful men must be manifested in repentance.

QUESTIONS FOR PROHIBITIONISTS.

As the Scott Act marches triumphantly onwards and the present trend of public opinion evidently looks to prohibition, Provincial or Dominion, in the not very remote future, there are certain practical questions which press themselves upon the attention of the friends of prohibition and which no doubt, will be eagerly canvassed by its opponents.

1. Does prohibition prohibit?

Undoubtedly it can, and from actual trial we find it does effectually prohibit, and as absolutely and completely as any other prohibitory law. "Thou shalt not steal" does not absolutely do away with all robbery, or transform thieves and burglars into honest persons. Nevertheless, the law stands as the great security against despoilers of property and those who covet their neighbours' goods. In like manner a prohibitory liquor law is found to be practically efficient and the best attainable protection against that which is worse than any robbery of property.

Take the County of Halton, surrounded by other counties in which the liquor traffic had unrestricted freedom and from which free liquors were poured into it for the express purpose of depraving the Act and making it inoperative; yet the undisputed benefits are seen in the prison records, the general prosperity, and, above all, in the strong approval of the thoughtful and earnest citizens, manifested in the re-affirming of the Act by a notable majority in the face of strenuous and organized opposition.

In the mountain State of Vermont thirty years' trial has proved beyond question the feasibility and the beneficial character of the law. A generation has grown up to which the very taste of strong drink is unknown. In Maine the success has not, perhaps, been quite as complete and unalloyed. It is necessary here to discriminate between the country and the large cities. In the former the good results are beyond question. These are attested not only by statistics but more remarkably

by the wonderful increase in the prosperity of the State, the thrift, neatness, and general air of content everywhere visible, and, above all, by the remarkably unanimity with which both political parties concur in the law, with the result that it has at length been incorporated in a constitutional amendment and placed beyond the reach of ordinary legislative interference.

In Portland, a seaport of about 35,000 inhabitants, liquor can no doubt be purchased, but its sale is made disreputable and is conducted in secrecy. Of course its position gives large facilities for smuggling. Thus it becomes the rendezvous for tramps and sots who, driven out from other parts of the State, obtain here the solace which is denied them elsewhere. Moreover, the statistics of Portland, which apparently show an unexpectedly large number of arrests for drunkenness, must not be misunderstood. In Canadian cities only drunk and disorderly persons on the streets are arrested. Doubtless many inebriates are quietly sent home in cabs. But in Portland a drunken man is liable to arrest in his own house, and whether disorderly or not. Raids, too, are continually made upon suspected quarters. These circumstances give the police record a disproportionate extent, and to compare it with that of our towns is manifestly unfair and misleading. The only other places where liquor can be obtained in Maine are Bangor and Augusta. These are evidently, for local reasons, exceptional places. The result of the law elsewhere throughout the whole State is entirely satisfactory. The citizens have no doubt that prohibition does prohibit and they intend that it shall continue to prohibit.

2. Is the interference with personal liberty, involved in prohibition, justifiable? Unquestionably. If the object of good government be the highest good of the greatest number, it would be easy to show that this can only be secured by means of the restrictions placed upon individual will and action. There is no law which does not restrain some one's own sweet will. Things which might be allowable for an isolated individual, become intolerable in society. A stone can be thrown in an open field, but not in a crowded city. Men may even plead conscience on behalf of what the law is bound to restrain. Mormonism claims to rest its violation of the fundamental basis of the state in the family, upon the religious convictions of its votaries. No one for a moment allows that this fallacious plea can be admitted. In every case in which law interferes with individual action, the matter must be determined by two practical considerations:—the extent of the evil sought to be removed, and the amount of the benefit conferred. Judged by either of these standards the expediency and the right of prohibition cannot be questioned. In no case is legislation called upon to deal with more appalling and wide-reaching evil. In no case are the benefits to the individual, morally as well as physically, and hence to the family and to the state itself, more manifest and extensive.

3. Ought light wines and beers to be exempted from the operation of a prohibitory law? By no means. There are three good reasons against so providing. First, they do the same harm, perhaps more slowly, but not less surely than the stronger liquors. They may not madden with the same frenzy, but they besot and degrade as effectively

and disgust quote medi point. Seco will demand produce re-a hibition. T venient vehi the speciou liquors wou vigilance of prevent this not one good these drinks necessity for

4. Ought c business is ta are compelled tentation we sent. First, nized sanctio acquires by tl case of lands England mar Secondly, th this business knew the risk thirty years Thirty years c legislation ha Moreover, it v that these dis enormous pro scruples which strained them the money, the but they have tion. Then v not too long) They can exp they can to a l with smaller p their capital an and social inte these questions they will form few years.

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and disgustingly. Did space permit, we might quote medical and judicial authority upon this point. Secondly, they create the appetite which will demand stronger stimulants and ultimately produce re-action of public opinion against all prohibition. Thirdly, they would afford a too convenient vehicle for the disguise of alcohol, and form the specious covering under which the stronger liquors would be freely sold and drunk. No vigilance of excise or of police regulation could prevent this fatal abuse. Then on the other side, not one good reason can be given why the use of these drinks should be permitted. There is no necessity for them, physical, social or economic.

4. *Ought compensation to be given to those whose business is taken away by prohibition?* Again, we are compelled to answer No. To support this contention we have three considerations to present. First, no precedent or principle now recognized sanctions such compensation. The State acquires by this legislation no property, as in the case of lands taken for public works, or as when England manumitted the slaves in her colonies. Secondly, those who have made investments in this business did so with their eyes open; they knew the risks they ran, for the country has for thirty years been tending towards this point. Thirty years of protest, discussion and restrictive legislation have clearly looked in this direction. Moreover, it was upon the basis of the great risks that these distillers and brewers have made their enormous profits. The risks and the conscientious scruples which have deterred others, have not restrained them. They took the risks, they made the money, they must now face the inevitable issue; but they have no shadow of a claim for compensation. Then we might add thirdly, reasonable (but not too long) time will doubtless be given them. They can export their stocks. Their machinery they can to a large extent utilize in other industries, with smaller profits, perhaps, but with less risk to their capital and certainly less risk to their moral and social interests. We recommend the study of these questions to our readers. For beyond doubt they will form very practical issues during the next few years.

THE REV. MR. NORTON ON WORSHIP IN HEAVEN AND ON EARTH.

With great regret we have followed the career of the Rev. Mr. Norton since he succeeded Bishop Baldwin in Christ Church Cathedral, Montreal. In a very short time he has succeeded in creating intense dissatisfaction and in alienating the great majority of the congregation. We have before us not only the statements which appeared in the Montreal press, but also private letters from correspondents both within and without the congregation, and both lay and clerical. We do not, however, propose to base the present discussion upon these, but upon the Rev. Mr. Norton's own statement of his views, as elaborately unfolded in an octavo volume of 600 pages recently published by Dawson Brothers, Montreal, and entitled "Worship in Heaven and on Earth."

This book, although just published, was written in England and with the hope, as stated in the preface, of giving some assistance and guidance to the great and necessary Ritual Revival which is now

in progress in the Church of England." The avowed intention of the book is therefore the promotion of ritualism, that very ritualism which has been the prolific source of the controversy and contention which have well-nigh rent in twain the Mother Church, and which has generally been identified with Romish and sacerdotal error. These at the outset are very strong presumptions against the scriptural and evangelical character of the book, notwithstanding the statement at the close of the preface that "the spiritual principles of the gospel are of infinitely greater moment than any ritual whatsoever." Let us not, however, prejudge the writer, but proceed to examine the book itself. The thirty-seven chapters of the volume are grouped in five parts. The first of these is devoted to the discussion of "principles." Here, after a brief statement as to "the spirituality of true worship," occupying less than three pages, the author proceeds to the "externals of worship," to which the whole of this bulky volume is devoted. And what are these externals? Scores of pages are devoted to the advocacy of incense, lights, turning to the east, and other puerilities. To examine these in detail would not only exceed the limits of our space, but would prove a barren and useless task. Let us take one as a sample:—

TURNING TO THE EAST.

Mr. Norton has discovered a very novel explanation of the conflict between genuine and Judaizing Christianity. He resolves it all into "a collision between the Eastward worship of the Church and the Westward worship of the synagogues." With a laborious diligence which, expended upon some more worthy object, might have achieved some really useful results, he endeavours to show that "Primitive Catholic Worship was invariably Eastward, Pagan Worship Westward; Roman and Dissenting Worship in every direction." The facts are rather opposed to this brilliant theory. Mr. Norton's Primitive Christianity is not that of Christ and the New Testament, but of the apocryphal writings and ecclesiastical romances of the second and third centuries. Pagan worship was not westward mainly or exclusively, but eastward: and it was from this source that eastward worship passed into the Christian Church. The worship of the sun-god survived every other form of pagan idolatry, and prevailed extensively during the decadence of the Roman Empire. At a time when the rites of paganism were becoming largely interwoven with the ceremonial of Christianity, it was to be expected that among them would be the characteristic observance of facing to the East in worship. Pope Leo the Great states that many Christians in his time adored the rising sun from lofty heights. The Jews of the Dispersion looked with longing eyes to their beloved Jerusalem, and worshipped towards the Holy City from whatsoever quarter they might be. But both in the tabernacle and the temple the arrangements were such that the worshipper must face towards the west, not the east. The same usage prevailed in the synagogue. Maimonides gives as the reason of this usage, that as the heathen faced towards the East, it was proper that the people of God should adopt the opposite position. The prophet Ezekiel describes the idolaters worshipping with "their faces towards the east." "The orientation of churches is another development from the same source. It is "one of those many customs

which Christianity found current in the pagan world and which it took up and turned to its own purpose." (Smith's Dict. of Ch. Antiquities, vol. 2, 1526.) Clement of Alexandria describes this as a heathen usage: "The most ancient temples (of the pagans) looked towards the West (i.e., had their entrances towards the West) that those who stood with their face towards the image might be taught to turn towards the east." Such then is this so-called primitive Catholic usage which Mr. Norton deems so important an element in Christian worship. A very brief study would trace other practices and ceremonies extolled in this volume to the same questionable source.

THE ESSENTIAL PRINCIPLES OF WORSHIP.

Mr. Norton claims to be "evangelical." But whatever be his position in reference to other matters of doctrine and practice, certainly his views of Christian worship are not evangelical.

The first grand essential of all true worship is, according to our Lord's own definition—*spirituality*. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." God is a Spirit. He cannot therefore be pleased with material offerings, or with ceremonies and genuflections. True worship does not consist in outward acts and gestures. There is only one sanctuary in which the true worship of God can be celebrated for it is in the spirit and by means of its aspirations and affections that we hold communion with God. Worship is "worthship," the rendering of honour to whom honour is due, of love, trust, reverence, obedience, to Him whose infinite worth demands all that man can give. It is these things that make up the essence of worship. The one word in the New Testament which expresses worship in its essential character is "faith," the personal trust of the heart which worketh by love and is manifested in obedience. And apart from this faith it is impossible to please God or to render to Him any acceptable service. It does not appear from Mr. Norton's book that he at all understands wherein the spirituality of worship consists. At all events it occupies a very subordinate place in his system, as appears both from the treatment accorded to it in this volume, and his action in Montreal. But while Christian worship is in its essential nature spiritual, has it no outward expression? By all means. The nature and limitations of the externals of worship will appear as we proceed.

According to our Lord's definition already quoted, *truth* is the second essential condition of all genuine worship. By truth is not meant sincerity. The worship of the Jew or the Samaritan might be sincere. But, in contrast not only to the errors of the Samaritan and heathen worship, but still more pointedly and directly to the shadows and types of Judaism, our Lord sets forth the truth of Christian worship. Before Christ came a ritual religion was necessary. In the case of the Jews God had to create by means of symbols and representations the very words by which the ideas of sin and holiness have since been expressed. Just as a picture in a primer will convey an idea to a child long before he could be taught by abstract words, so the Jews, while still there were no abstract signs to convey the knowledge of man's sin and God's justice and mercy, had these ideas imparted to them through material signs and figures. Of course when the great reality had come, when the incarnate image of God was revealed, that is, St. Paul

says, when the fullness of time was come, these "weak and beggarly elements," the irksome discipline of childhood, were put away. There was no longer any need for them. The whole burden of the Epistle to the Galatians is to warn Christians against the danger of relapsing into them. To do so, urges the Apostle, is to apostatize from Christ and to make the Gospel of none effect. Our Lord predicted to the woman of Samaria the abrogation of that local and ceremonial religion which was seen both in Samaria and Jerusalem, and told her of an hour in which the true worshippers should worship the Father, not by means of the forms and rites of a ceremonial religion, but face to face, without any intervention of priestly mediators or typical sacrifices, simply through the mediation of Jesus, through whom every believer has direct and untrammelled access to the Father.

It is very remarkable that in the New Testament the word denoting the external or ceremonial part of religion is only applied to Christianity in one passage and that in a very singular way. "Pure religion," says St. James, "is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The word "religion" denotes, not the inner life of religion, but simply its external expression, its ritual. And this ritual, we are told, consisted, not of attitudes and genuflexions and mechanical acts, but of beneficence and purity of conduct. As Coleridge beautifully expressed it: "Morality itself is the service and ceremonial of the Christian religion." The words of the Apostle rebuke equally those who would make religion to consist in morality and those who would reduce Christianity to a system of ceremonial.

Accordingly we find in the New Testament no ritual regulation whatever. The Lord ordained two simple rites as signs and pledges of His love. But even in regard to these no details of administration are given. The Church of Christ has exercised its liberty in their observance. Whether the water be applied by sprinkling or affusion or immersion; whether the guests at the sacred feast recline, as upon the first eventful night, or sit or kneel around the "Lord's Board," are not matters which the Master has defined or whose character is essential to the sacred service. We must meet together to exercise the communion of the saints in prayer and praise, and to hear the Word of God read and preached. But how or when or where we shall meet; what forms and models our common prayer and praise shall follow, are matters concerning which Christ has made no appointment, but which are to be determined by sanctified common sense and the direction of each local or national Church, in subjection to the principles of the Gospel and with due respect to the law of Christian liberty. So the 34th Article asserts and the preface to the Prayer Book more fully sets forth in these noteworthy words:—"The particular forms of Divine worship . . . being in their own nature indifferent and alterable . . . it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should from time to time seem either necessary or expedient."

We find but two rubrics in the New Testament. "Let all things be done decently and in order,"

and "Let all things be done to edification." The latter defines the supreme purpose which should regulate all the external appointments of worship; even they must be for edification, that is, for the building up of Christians in the knowledge of Christ. This forbids all that is mechanical and unintelligible, and makes everything subservient to the supreme object of our Christian assemblies, on the one hand Christ preached and on the other hand Christ adored in common prayer and praise. It requires throughout a reasonable and an intelligent service. The former rubric regulates the methods by which the supreme purpose is attained. God is the God of order. A sacred decorum becomes us in His presence. Liberty must never be abused by individual caprice. Christian refinement and the chastened love of the beautiful will impart to all the external appointments of our worship bright, joyous and harmonious surroundings.

RITUALISM

So called, is completely alien to the New Testament. It is a systematized formalism, based upon a radical misconception of the nature of Christianity; and tending where practised to deprave and destroy true religion. Augustine complained in his days, "that ceremonies had grown to such a number that the state of Christian people was in worse case concerning that matter than were the Jews," but add the compilers of our Prayer-Book, "what would he have said if he had seen the ceremonies of late days used amongst us, whereunto the multitude in his time was not to be compared? This our excessive multitude of ceremonies was so great, and many of them so dark that they did more to confound and darken, than declare and set forth Christ's benefits to us. And beside this, Christ's Gospel is not a ceremonial law, (as most of Moses' law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit."

Our Lord pointed out the absolute incompatibility of His Gospel in its freedom and simplicity with the legalism of the old preparatory dispensation. The old bottles, He declares, cannot contain the new wine. There is a law of congruity in grace as well as in nature. The scrupulous observance of human traditions leads to a corresponding negligence and unscrupulousness in reference to the eternal laws of God. The matters in question, like the tithes of mint, anise and cummin, may seem very small and contemptible. But this is by no means the worst feature in ritualism. For to treat trifles as serious matters and matters of conscience, is degrading and demoralizing. No one can do so without becoming either a moral imbecile or a hypocrite.

As a thoughtful expounder of the Gospel history has said, the whole history of religion bears out the truth of Christ's utterances. "A ceremony and tradition-ridden time is infallibly a morally corrupt time. . . . Ritualistic practices, artificial duties of all kinds, whether originating with Jewish rabbis or with doctors of the Christian Church, are utterly to be abjured. Recommended by their zealous advocates, often sincerely, as eminently fitted to promote the culture of morality and piety, they even prove in the long run fatal to both. Well are they called in the Epistle to the Hebrews 'dead works.' They are not only dead, but death-producing; for, like all dead things, they tend to putrefy and to breed a spiritual pestilence which sweeps thousands of souls into perdition. If they have any life at all, it is life feeding on death, the life of fungi growing on dead trees; if they have any beauty, it is the beauty of decay, of autumnal leaves sere and yellow, when the sap is descending to the earth and the woods are about to pass into their winter state of nakedness and desolation. Ritualism at the best is but the short lived after-summer of the spiritual year; very fascinating it may be, but when it cometh be sure—winter is at the doors."

The Sunday School.

SUNDAY SCHOOL LESSON.

23rd SUNDAY AFTER TRINITY, NOV. 9th, 1884.

Solomon's Sin.—1 Kings 11: 4-13.

Solomon became as celebrated for his riches as for his wisdom. Silver in Jerusalem was as abundant as stones, and cedars as sycamore trees. This prosperity invested the name of Solomon with the greatest glory, and spread his fame through the remotest parts of the East. Many foreigners, and even sovereign princes, were, in consequence, induced to visit Jerusalem to test the wisdom of the royal sage, and to admire the wonderful buildings which the ability, taste, and riches of Solomon had erected. Yet to the discerning eye this is the most melancholy period in the history of Israel's great king. There is a dark side to the picture. We have now to consider Solomon's departure from God, its causes, and its consequences.

I. SOLOMON'S SIN (vs. 4-8).—Great as was the external splendor of Solomon's reign, there was a canker secretly eating away the true life of the nation. This was nothing less than the crime of "the king. Israel depended in a peculiar way on the divine blessing and favor for her prosperity. She was the chosen nation through which God was illustrating for all nations the principles of His government. He had made to her the most abundant promises of help and guidance and consequent peace and advancement. These promises had been given to David, and repeated to Solomon; but not one of them was unconditional. They all depended for their fulfilment on the faithfulness of the king and the nation to God. Hence when he or his people fell into sin they undermined the foundation of their national prosperity. This was the result of Solomon's sin. That sin—

1. *Had its origin in a frail heart.* There is an old legend best known to most readers through Longfellow, which relates how the fortunes of the house of Edenhall were indissolubly bound up with a crystal goblet, which had been handed down from father to son as the most precious possession of the family. The poet tells how the young lord of Edenhall, in an hour of festivity and elation, called for this goblet, known by the name of "the Luck of Edenhall," and after drinking from it, put its strength to the proof by dashing it on the ground. The precious goblet was shattered to pieces. And at that same hour the enemy broke into the castle, slew the young lord, and laid his heritage in ruins. And just as the good fortune of Edenhall was bound up with this goblet, so is the prosperity and safety of every one of us bound up with something equally precious and frail. What is this? The Golden Text tells us: "Keep thy heart with all diligence, for out of it are the issues of life." "Out of it are the issues of life," there is its preciousness; "Keep it with all diligence," this reveals its frailty. If any man's heart remained steadfast with God, we might have expected it to be Solomon's. Yet as the years went on we find that "his heart was turned from the Lord God of Israel!" Surely a treacherous thing must be the heart of man! "deceitful above all things and desperately wicked," Jer. xvii. 9. When Solomon stood on the brazen scaffold in the court before the house of the Lord (2 Chron. vi. 13), the people round about probably thought of him as a great man, a strong man. Probably he thought so himself. But he proved himself to have but a weak and foolish heart. And if Solomon's heart was so weak, what of ours? Surely it needs to be kept "with all diligence!"

2. *Had its occasion in his prosperity.* The seduction of a continuous and unlimited earthly happiness was the means by which Solomon's heart was drawn away. The gifts with which Solomon was invested, the success and riches with which he was favored, instead of leading him to a more earnest and humble devotedness to God, turned away his heart from the divine law; and the seeds of national ruin were, as a necessary result, cast into the soil of the Hebrew commonwealth. The commercial alliances which marked the prosperity of his reign opened the door of temptation, and Solomon forgot God and all that God had done for him. Thus the very riches of the divine bounty were turned against the Giver, and the blessings of Jehovah were made the occasions of sin. Solomon's prosperity developed gradually in his heart an immoderate attachment to the things of earth. He began by appreciating earthly blessings at their proper value; he set his heart and concentrated his ability upon the building of the magnificent temple which bore his name. In this he realized the desire of his father David, and contemplated above all the glory of the

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Lord. But, the temple built, in the succession of events related to us, we see in Solomon a man completely absorbed in what may be called the fever of affairs, and fascinated by the seduction of the riches which flowed towards him from all quarters. He disregarded the law of the Lord. God had said by his servant Moses (Deut. 17), five hundred years before, in view of the foreseen dangers of prosperity for the kings of Israel, "Thy king shall not multiply to himself silver and gold;" and Solomon made silver and gold to be in Jerusalem as stones (1 Kings x. 27). "He shall not multiply horses to himself;" and Solomon gathered horses in such numbers that he "had four thousand stalls for horses and chariots, and twelve thousand horsemen" (1 Kings x. 28; 2 Chron. ix. 25). "He shall not make alliance with Egypt;" and Solomon married the daughter of the King of Egypt. Like other Eastern sovereigns, the king of Israel surrounded himself with numerous wives and concubines from Moab, Ammon, Edom, and Phoenicia. In this also he disobeyed the express command of Jehovah. God had said, "Thy king shall not multiply wives to himself, that his heart turn not away;" and Solomon exceeded all the utmost monstrosities that polygamy had yet produced (v. 3). Lustful passion became his master, and dragged him down into its own filth. And this is Solomon! "How is the gold become dim!" The pure and pious young man is now transformed into that most repulsive of all objects, a licentious old man! Circumstances may differ, but this same lust has in every age "cast down many wounded" (Prov. vii. 26). At first sight Solomon appears as an able statesman, a monarch perfect in the art of government; but a closer look reveals him as a slave to vanity, making earth his portion, and the good things of earth his heart's treasure. This is the tendency of prosperity today. Of course this is an extreme case. We are not likely to fall from such a height, or to sink so low as Solomon. It matters not. In every condition, in every stage of society, prosperity, under its various forms and proportions, ever presents the same grounds of temptation and the same motives to vigilance. Solomon's sin—

3. *Culminated in idolatry.* The king's transgression of the law in the case of his wives and concubines was fatal to his piety and fair fame; but his rebellion against God did not stop here. The result justified the reason for the command already referred to: "Neither shall he multiply wives to himself, that his heart turn not away." Solomon's wives did turn away his heart from God. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrifices unto their gods" (vs. 4-8). The course of sin is evermore downward—from bad to worse. One sin lures on to other and more fearful sins. Once depart from the ascending path of virtue, and only God knows where you will bring up. And what an illustration this history of the power of sin to degrade the noblest, and render the wisest contemptible. He who was led by goddesses into the abandonment of his God and the worship of "the goddess of the Zidonians" and "the abomination of the Ammonites," was one Solomon, who had been specially invested by Jehovah with wisdom and power, and who could utter the sublime prayer at the dedication of the temple that called down divine fire from heaven. This is what sin has done, and can still do.

II. THE LORD'S ANGER (vs. 9-13).—Time was when the Lord smiled upon Solomon, and delighted in him; but now "the Lord was angry with Solomon." This is the most terrible of all the consequences of sin, that it turns God against us. Two things are worthy of note as here suggested.

1. *Responsibility is apportioned to privilege.* God appeared to Solomon twice, and warned him against the very sin in which he was now indulging. This fact is brought to view here as constituting an element in the divine anger: "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded." "To him that knoweth to do good, and doeth it not, to him it is sin." How solemn is our responsibility who have the plain and simple teaching of the gospel of Christ!

2. *God is as faithful in the fulfilment of his threatenings as of his promises.* God said to the apostate king, "I will surely rend the kingdom from thee, and will

give it to thy servant." The execution of this judgment was to be postponed, for David's sake, till after the death of Solomon, and, for the same reason, was so far modified that the throne of the tribe of Judah was to remain in the family of Solomon. We have only to look into the history of the accession of Rehoboam, and the revolt of the ten tribes under Jereboam, to see how literally the threatening of the Lord was executed. We may rest assured that all that God hath spoken he will do. We rejoice to believe this in respect to the promises of God, but do not think of it in connection with his threatenings against sin. Yet promises and threatenings alike rest upon the word of the Lord. If we would realize his promised mercy, we must meet the conditions on which it is promised.

Adversaries rose up against Solomon. The kingdom, which under him had grown stable and powerful and glorious, was doomed to be rent in twain, and the "length of days" which was to be his on condition of his obedience was lost; the close of his life was sad and wonderful, his career blighted and cut short. And all this because his heart had been "turned away from the Lord." Is not the heart worth "keeping with all diligence" when such momentous issues are determined by it?

But young people may say, (1.) That the condition of their hearts is of less importance to them than was the condition of King Solomon's. Is their own happiness, then, of less importance to them than his was? Is it not of the utmost moment to them what becomes of their life, whether it is bright or dark, a success or a failure?

(2.) That their hearts are not weak. It may be their hearts are strong in the wrong way, strong in the ways of sin. But the heart that is given to God is in itself a poor weak thing. "Let him that thinketh he standeth take heed lest he fall."

That crystal "Luck of Edenhall" when broken to shivers could never be repaired. But the heart that has gone astray may be brought back again by the grace of God. Was it so with Solomon? For many reasons we may hope it was. Above all we read that the Lord had promised: "My mercy shall not depart from him." 2 Sam. vii. 15. And the grace which can restore is able to keep. The youthful lord in the legend made his great mistake when he took the precious goblet out of its safe resting-place into his light, capricious hands. The mistake of Solomon was that he did not commit the keeping of his heart to God. He retained it in his own grasp. He stood in his own strength. The weak heart is safe in Christ's keeping. The issues of life and death are secure in his hands. "Except the Lord keep the city, the watchman waketh but in vain."

Book Reviews.

THE NATIVE RELIGIONS OF MEXICO AND PERU, by Albert Reville, D.D. The Hibbert Lectures, 1884. New York: Charles Scribner's Sons. Toronto: Williamson & Co.

In studying this volume it is important to keep clear in the mind the distinctions between facts and theories. As an investigation into the basis and character of the mysterious civilization of Mexico and Peru, the work is of great value and interest. Many important facts are brought forward, and much light is thrown upon problems which have baffled historical investigators. For example, M. Reville explains how it came that these apparently strong and warlike nations were so quickly overthrown by Pizarro and his Spaniards. In Mexico, a superstitious belief that the god of the conquered Toltecs would return to claim his own, paralyzed Montezuma's action, and led him to negotiation rather than to battle with the Spaniards, whose strange vessels and terrific thunderbolts caused them to be regarded as supernatural visitants. In Peru, excessive centralization proved to be mortal weakness. When the daring Spaniard struck the decisive blow there was no power to take the initiative of command, and all fell into hapless confusion. In the sacerdotal system of the Mexican religion, its priestly orders, its monks and nuns, and many of its rites, the student will find another illustration of the extent to which the doctrine and the ritual of the medieval and Roman church was corrupted by heathenism.

But while these investigations are full of interest, the reader will find that the whole book, even in its narrative of facts, has been coloured by the prepossessions of the writer, and his strong anti-Christian bias. His object is to prove that all religions are the result of an entirely natural development. Man has worked himself up out of a state of mere animalism to a condition of intelligence and refinement. There has been

no divine interference or revelation, but a self-lifting process. He represents the primitive man as utterly depraved, asserts for example that cannibalism "was once universal to the race." His conclusions are mere assumptions; his generalizations are often crude and hasty and based upon the most meagre basis of facts, and his theories are contrived by scholars at least his equals in the extent of their knowledge and their familiarity with the subjects discussed.

CURRENT DISCUSSIONS IN THEOLOGY, by the Professors of the Chicago Theological Seminary, vol. 2. Chicago: F. H. Revell. Toronto: The Willard Tract Depository.

In this volume we have a brief but clear and impartial survey of the result of the theological study during the preceding year. The articles are contributed by the professors in the Chicago Presbyterian College, several of them eminent men, more especially Dr. Ives Curtiss, the pupil of Delitzsch. They present a general view of the different fields of theological study, invaluable to the clergyman and professional student. The present state of Old and New Testament studies is succinctly described. The stand-point of different parties as to historical theology is defined, especially the attitude of recent rationalistic theology. In systematic theology a brief synopsis is given of the contents and character of recent remarkable books, such as Harris on Theism, and Ladd on the Sacred Scriptures. In connection with practical theology are very timely discussions upon current methods in preaching and in church work.

THIRTY THOUSAND THOUGHTS ON ALL SUBJECTS FROM ALL SOURCES, Edited by the Rev. Canon Spence, M.A., Rev. Joseph S. Exell, M.A., Rev. Charles Neil, M.A., with introduction by Very Rev. Dean Howson, D.D.. To be complete in seven volumes; one issued every three months. Now ready: Vols. I.—II. Price \$3.50 each, together. New York: Funk & Wagnalls, 10 Dey Street. Toronto: Wm. Briggs, 78 King Street East.

We have already noticed the first volume of this great work. The second is now before us, and fully justifies the announcements made concerning it. It is virtually a library of reference upon each subject discussed. A vast amount of information is here arranged and classified, very full, accurate, and easy of reference. This volume contains five sections. The first deals with "Man." Preliminary discussions investigate "theories of life," and "Sacredness of life." The term "man" is defined; his origin, nature, character, endowments and relations to the world in every possible respect, and with reference to innumerable practical questions of the day, are fully discussed. The second section describes the various laws by which man is conditioned, such as the laws of heredity, temperament, association and habit, social and ethical codes. The third section of 48 large double columned pages describes "the Seven Churches of Asia." The fourth section of 112 pages, contains the most exhaustive discussion of "the Seven Sayings on the Cross," with gleanings from every quarter. The seventh section of about 100 pages contains the first part of a treatise on Ethics, and very elaborate discussion of what are designated "Virtues." The work appears to be very carefully done, is marked by discrimination and good taste, and will make accessible a large body of information, only to be otherwise attainable in the extensive collection of a large library. To men of small libraries and who seek for abundant material ready of access and carefully classified, this unique series will prove of great value.

NOVEMBER MAGAZINES.

Harper's excels itself. This is an admirable number. The articles are of solid worth and beautifully illustrated. We note especially those on "The Kew Gardens," "The Great Hall of William Rufus," "The Norman Fisher-folk," "Columbia College," and "Nature's Serial Story."

The Century enters upon its 29th volume with the finest record ever made by a monthly magazine. This number contains the first of a series of illustrated papers on the Civil War. Bishop Potter has an able paper on "Social Science." In the "Topics of the Times" are discussed "Lawyer's Morals," "The Bible in the Sunday School," "Bribery in the Sunday School," etc. The other departments are very full and interesting.

St. Nicholas. This first number of volume 12th makes a decided advance in a magazine which seemed to have long ago reached the highest attainable excellence in its own special province. But here are new features of surpassing interest, and the old departments teem with novel and wonderful developments. We

know of nothing like it for children. No better gift could Santa Claus bring than a year's subscription to this delightful magazine.

The North American Review contains eight solid papers bearing on questions of the day, among which we note: "Woman as a political factor," "The African Problem," "Half-terms in Schools," "Friendship in Ancient Poetry," and "Herbert Spencer's latest Critic."

The Canadian Methodist Magazine ranks far above any similar Canadian productions. Among the illustrated articles we note "The Lord's Land," "Around the World in the Sunbeam," and "Sketches in Japan." There is a good article on Hymns. We are constrained to differ very widely from Dr. Nelles in the matter of University Federation.

Vick's Illustrated Monthly, Rochester, N.Y., is very prettily illustrated, and contains much seasonable information for lovers and growers of flowers.

The American Agriculturist (for October), 751 Broadway, New York. This is an excellent monthly for the farmer, beautifully illustrated, filled with seasonable information and articles of permanent worth, and pervaded by an excellent spirit. Everything is in good taste and marked by earnest moral purpose. We warmly commend it to our agricultural readers.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XVIII.

(Continued.)

Her first question was very earnestly put—"Please, I want to know about grandmother."

"She is getting better. She can leave her bed now and sit up for a good many hours every day; but she has not been downstairs yet. We old folks do not get over things so fast as you young ones do."

"Poor grandmother!" said Dolly softly, and then she asked timidly, "Do you think she will let me help Parker to take care of her?"

"I think perhaps she may," said Dr. Gordon smiling. "We shall see when you get home."

"I hope she will," said Dolly earnestly. "Didn't you mind leaving Duke behind you?" asked her friend kindly. "Have you ever been separated before?"

"No; but Duke wanted so much to stay. He was enjoying it so much, and we have never been to the sea-side before. It will not be for very long, you know."

"Did not you want to stay too? Were not you enjoying it?"

"Oh yes, I was very happy; but I knew grandmother was getting better, and I so wanted to be able to take care of her. I should like that better than anything."

"Won't you be very dull?"

"Oh no! Not if grandmother will let me sit with her. And there will be Miss Manners, you know, and my lessons."

"Miss Manners will not be back till next week. She has been taking a holiday too. But perhaps you can work a little by yourself."

"Oh yes!" answered Dolly, and then she looked rather perplexed and added—

"I thought it was particularly for my lessons that I was to come home."

Dr. Gordon looked at her with an amused twinkle in his eye.

"Well, you must ask grandmother all about that. I only wrote what I was told to."

"Did grandmother mind my writing to you about Duke?"

"She did not say anything to that effect. I read your letter to her, and she told me how to answer it."

Read her letter to grandmother! Dolly felt rather fearful when she heard that, and wished she could remember what she had said; but

she could not, and presently forgot all about it in the interest of watching the flying landscape through the carriage window.

At last they reached their destination and found the well-known carriage and sleek horses awaiting them. The evening was drawing to a close as they drove up to the hall door; and the shadows fell softly within the great house, which seemed, oh! so silent and empty after the bustle of the one she had just quitted, and something in the look of everything there, and in the very atmosphere that she breathed, reminded Dolly forcibly of that first arrival there nearly three months ago; but how much brighter and happier and more home-like everything looked now than then.

"Can I go and see grandmother to night?" was the child's first question; but that wish was not to be realized quite so soon, for when Dr. Gordon asked for Parker, he learned that Lady Temple had retired for the night and was now asleep, and therefore must not be disturbed.

The child was disappointed, but acquiesced in the decision with the sweet willingness of her nature.

Dr. Gordon took his leave and Parker took Dolly up-stairs to her solitary tea, and then helped her to bed. It did seem a little lonely after all the noise of merry voices to which she had been accustomed, but Dolly was very pleased to be at home again, and a few words from the usually rather grim Parker quite restored her habitual feeling of contentment.

"I'm sure we shall all be pleased to have you back, Miss Dorothy. The house hasn't seemed like itself since you and Master Marmaduke have been away."

"I am glad you are pleased, Parker," Dolly answered gratefully. "I was afraid we were perhaps a trouble to you."

"It's not a bit of trouble waiting on you, Miss Dorothy," said Parker. "I am quite pleased to see you back."

"Thank you, Parker, I am glad too to be at home. And do you think I may see grandmother to-morrow?"

"I think my lady will see you if she feels well enough. I believe she is glad you are coming back. She spoke as though she were."

"Oh, I am glad!" said Dolly quickly.

CHAPTER XIX.

WITH GRANDMOTHER.

It was not until two o'clock on the following afternoon that Dolly stole, with bated breath and hushed footsteps, into her grandmother's room.

Lady Temple sat in a great arm-chair drawn up to the window, with a small table beside her on which were one or two books and some bottles.

She was fully dressed in her usual black satin and white cap; but her face looked very white and sunken, and there was a tremulousness about the hands that was new, and Dolly soon began to notice that the right hand was very powerless indeed.

The child stole gently in, a great many feelings stirring within her, the strongest being one of great love and compassion, which seemed to drown the nervous timidity that had so often overcome her in her grandmother's presence on former occasions.

"Well, Dorothy, come in and shut the door," the voice was as clear and precise as ever, and the keen blue eyes looked her through and through. "How are you after your rest and holiday?"

"Quite well, thank you, grandmother. I hope you are better."

"Much better, I thank you, Dorothy." And as Dolly had by this time reached her knee, Lady Temple bent forward and kissed

her on the lips, and Dolly returned the kiss very warmly.

"Dear grandmother, I am so glad!" she said softly. "I am so very glad indeed!"

"You can sit down there a little while, Dorothy," said Lady Temple, indicating a low seat by her side. "You may sit down and tell me how you enjoyed your visit to the sea-side."

"Very much indeed, thank you, grandmother. It was all very nice and pleasant."

"And how is Marmaduke?"

"Very well indeed, thank you."

"He is enjoying himself?"

"Oh yes!"

"Was he sorry when you came away?"

"Rather; but he had all the boys to play with, and I was generally with Molly."

To be continued.

The Publisher of "Golden Thoughts on Mother, Home and Heaven"—Introduction by Theo. L. Cuyler, D. D.—announce the 100th thousand of that work, and assures Agents that have been selling it through bankrupt General Agents, they can be supplied direct from the Publisher, E. B. Treat, New York.

MUSICAL.—The Knabe Piano, which has such a wide popularity, is considered by many experts to be superior in every way to any other Piano in the world. The success of this Piano has only been attained by years of careful study, and the Knabe, with its excellent singing qualities, its great power, the elasticity of touch, and superior workmanship, is justly the favourite. Herr Faeltner's piano solos at the recent Worcester festival, the Schumann's concerto, in A minor, op. 54, and Liszt's Rhapsodie No. 4, which were so highly praised, were both performed upon a Knabe Piano, Herr Faeltner pronouncing it to be the best Piano he had ever seen.—*Boston Evening Traveller*.

Such advance has been made in the manufacture of Upright Pianos of late years that one cannot think he has one of the best unless it has been very recently made. And now comes another improvement just introduced in the Mason & Hamlin pianos which commends itself to intelligent mechanics as perhaps the most important of all. A new arrangement for fastening the strings holds them rigidly at each end, securing more exact and perfect vibration, and materially aiding in the attainment of most pure, refined, musical tones, which are certainly the great desideratum in pianos. The piano is thus not only improved in its qualities when new, but acquires much greater durability, the liability of the strings to slip or change in their tension, as is the inevitable danger, when the strings are merely held by pins set in wood in the old way, being almost wholly avoided.—*Boston Journal*.

SLEEPY CONGREGATIONS.—Sometimes clergymen unjustly blame themselves for the drowsiness that prevades their congregation at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get. The true case, not infrequently, is the improper position of the lamps or gas-jets, which throw the light into the eyes in such a way as to make closing the lids involuntary. By the use of proper reflectors the lamps can be placed near the ceiling, and a soft, pleasant light will be diffused through the room, of sufficient strength to read ordinary print with ease. The best reflectors of which we have personal knowledge are manufactured by I. P. Frink, 551 Pearl Street, New York. They have proved very satisfactory in many large churches in cities where gas or electric light are used, as well as in hundreds of small country churches where kerosene lamps are the only illuminating means available. They increase the light about fourfold, and we have yet to hear of an instance of dissatisfaction where they have been used.—*Christian Union*.

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