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The Evangelical Churchman

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SALVATION BY GRACE.

Not what these hands have done
Can save this guilty soul ;
Not what this toiling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God ;
Not all my prayers, and sighs, and tears,
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin ;
Thy blood alone, O Lamb of God,
Can give me peace within.

Thy love to me, O God,
Not mine, O Lord, to Thee,
Can rid me of this dark unrest
And set my spirit free.

Thy grace alone, O God,
To me can pardon speak ;
Thy power alone, O Son of God,
Can this sore bondage break.

I bless the Christ of God ;
I rest on love divine
And with unfaltering lip and heart
I call this Saviour mine.

—Dr. H. Bonar.

ABIDE IN CHRIST FORSAKING ALL FOR HIM.

'I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found IN HIM.'—PHIL. iii. 8, 9.

Wherever there is life, there is a continual interchange of taking in and giving out, receiving

and restoring. The nourishment I take is given out again in the work I do; the impressions I receive, in the thoughts and feelings I express. The one depends on the other,—the giving out ever increases the power of taking in. In the healthy exercise of giving and taking is all the enjoyment of life.

It is so in the spiritual too. There are Christians who look on its blessedness as consisting all in the privilege of ever receiving; they know not how the capacity for receiving is only kept up and enlarged by continual giving up and giving out,—how it is only in the emptiness that comes from the parting with what we have, that the Divine fulness can flow in. It was a truth our Saviour continually insisted on. When He spoke of selling all to secure the treasure, of losing our life to find it, of the hundredfold to those who forsake all, He was expounding the need of self-sacrifice as the law of the kingdom for Himself as well as for His disciples. If we are really to abide in Christ, and to be found in Him,—to have our life always and wholly in Him,—we must each in our measure say with Paul, 'I count *all things but loss* for the excellency of the knowledge of Christ Jesus my Lord, that I may win Christ, and be FOUND IN HIM.'

Let us try and see what there is to be forsaken and given up. First of all, there is sin. There can be no true conversion without the giving up of sin. And yet, owing to the ignorance of the young convert of what really is sin, of what the claims of God's holiness are, and what the extent to which the power of Jesus can enable us to conquer sin, the giving up of sin is but partial and superficial. With the growth of the Christian life there comes the want of a deeper and more entire purging out of everything that is unholy. And it is specially when the desire to abide in Christ uninterruptedly, to be always found in Him, becomes strong, that the soul is led to see the need of a new act of surrender, in which it afresh accepts and ratifies its death to sin in Christ, and parts indeed with everything that is sin. Availing himself, in the strength of God's Spirit, of that wonderful power of our nature by which the whole of one's future life can be gathered up and disposed of in one act of the will, the believer yields himself to sin no more,—to be only and wholly a servant of righteousness. He does it in the joyful assurance that every sin surrendered is gain indeed,—room for the inflowing of the presence and the love of Christ.

Next to the parting with unrighteousness, is the giving up of self righteousness. Though contending most earnestly against our own works or merits, it is often long before we come really to understand what it is to refuse self the least place or right in the service of God. Unconsciously we often allow the actings of our own mind and heart and will free scope in God's presence. In prayer and worship, in Bible reading and working for God, instead of absolute dependence on the Holy Spirit's leading, self is expected to do a work it never can do. We are slow to learn the lesson, 'In me, that is, in my flesh, dwelleth no good thing.' As it is learnt, and we see how corruption extends to everything that is of nature, we see that there can be no entire abiding in Christ without the giving up of all that is of self in religion,—without giving it up to the death, and waiting for the breathings of the Holy

Spirit as alone able to work in us what is acceptable in God's sight.

Then, again, there is our whole natural life, with all the powers and endowments bestowed upon us by the Creator, with all the occupations and interests with which Providence has surrounded us. It is not enough that, when once you are truly converted, you have the earnest desire to have all these devoted to the service of the Lord. The desire is good, but can neither teach the way nor give the strength to do it acceptably. Incalculable harm has been done to the deeper spirituality of the Church, by the idea that when once we are God's children the using of our gifts in His service follows as a matter of course. No; for this there is indeed needed very special grace. And the way in which the grace comes is again that of sacrifice and surrender. I must see how all my gifts and powers are, even though I be a child of God, still defiled by sin, and under the power of the flesh. I must feel that I cannot at once proceed to use them for God's glory. I must first lay them at Christ's feet, to be accepted and cleansed by Him. *I must feel myself utterly powerless to use them aright.* I must see that they are most dangerous to me, because through them the flesh, the old nature, self, will so easily exert its power. In this conviction I must part with them, giving them entirely up to the Lord. When He has accepted them, and set His stamp upon them, I receive them back, to hold them as His property, to wait on Him for the grace to daily use them aright, and *to have them act only under his influence.* And so experience proves it true here too, that the path of entire consecration is the path of full salvation. Not only is what is thus given up received back again to become doubly our own, but the forsaking all is followed by the receiving all. We abide in Christ more fully as we forsake all and follow Him. As I count *all things loss* for His sake, I am found IN HIM.

The same principle holds good of all the lawful occupations and possessions with which we are entrusted of God. Such were the fish-nets on the Sea of Galilee, and the household duties of Martha of Bethany,—the home and the friends of many a one among Jesus' disciples. Jesus taught them in very deed to forsake all for Him. It was no arbitrary command, but the simple application of a law in nature to the kingdom of His grace,—that the more perfectly the old occupant is cast out, the more complete can be the possession of the new, and the more entire the renewal of all within.

This principle has a still deeper application. The truly spiritual gifts which are the working of God's own Holy Spirit within us,—these surely need not be thus given up and surrendered? They do indeed; the interchange of giving up and taking in is a life process, and may not cease for a moment. No sooner does the believer begin to rejoice in the possession of what he has, than the inflow of new grace is retarded, and stagnation threatens. It is only into the thirst of an empty soul that the streams of living waters flow. Ever thirsting is the secret of never thirsting. Each blessed experience we receive as a gift of God, must at once be returned back to Him from whom it came, in praise and love, in self-sacrifice and service; so only can it be restored to us again, fresh and beautiful with the bloom of heaven. Is not this the wonderful lesson Isaac on Moriah teaches us? Was he not the son of promise, the

God-given life, the wonder-gift of the omnipotence of Him who quickeneth the dead? (Rom. iv. 17.) And yet even he had to be given up, and sacrificed, that he might be received back again a thousandfold more precious than before,—a type of the Only begotten of the Father whose pure and holy life had to be given up ere He could receive it again in resurrection power, and make His people partakers of it. A type, too, of what takes place in the life of each believer, as, instead of resting content with past experiences or present grace, he presses on, forgetting and giving up all that is behind and reaches out to the fullest possible apprehension of Christ His life.

And such surrender of all for Christ, is it a single step, the act and experience of a moment, or is it a course of daily renewed and progressive attainment? It is both. There may be a moment in the life of a believer when he gets a first sight, or a deeper insight, of the most blessed truth, and when, made willing in the day of God's power, he does indeed, in an act of the will, gather up the whole of life yet before him into the decision of a moment, and lay himself on the altar a living and an acceptable sacrifice. Such moments have often been the blessed transition from a life of wandering and failure to a life of abiding and power Divine. But even then his daily life becomes, what the life must be of each one who has no such experience, the unceasing prayer for more light on the meaning of entire surrender, the ever renewed offering up of all he has to God.

Believer, wouldst thou abide in Christ, see here the blessed path. Nature shrinks back from such self-denial and crucifixion in its rigid application to our life in its whole extent. But what nature does not love and cannot perform, grace will accomplish, and make to thee a life of joy and glory. Do thou but yield up thyself to Christ thy Lord; the conquering power of his incoming presence shall make it joy to cast out all that before was most precious. 'A hundredfold in this life:' this word of the master comes true to all who, with whole-hearted faithfulness, accept His commands to forsake all. The blessed receiving soon makes the giving up most blessed too. And the secret of a life of close abiding will be seen to be simply this: As I give myself wholly to Christ, I find the power to take Him wholly for myself; and as I lose myself and all I have for Him, He takes me wholly for Himself, and gives Himself wholly to me.

WHAT TO DO WITH YOUR BOY.

BY ERNEST GILMORE.

I have just finished an article headed, "What shall I do with my Boy?" ending with the plea, "Answer me, some mother; what shall I do?" I am not over fond of advising, but have considerable experience with boys, being the mother of four fun-loving, frolicsome ones.

First, dear young mother, keep your boy's heart; that is, provided you already have it. If you have not, the first step is to get it. Study boy-nature. I know of no other study more thoroughly interesting. A sturdy, healthy boy, a real, live, romping, noisy boy is a living inspiration, in my opinion at least. Next convince your boy that you are his best friend. There are countless ways of convincing him; one is to make home a delightful spot, that is, provided that is within your power so to do. God pity the poor mothers that are wives of intemperate men or men otherwise unfitted for fatherhood. But even such mothers, if they are what they ought to be, can make a home a desirable place for their boys. Their patient love and sympathy can make it a joy to be in their presence, even if there is something lacking in the home atmosphere.

Let the earnest, growing boys play, even if

the house is disordered, even if Mrs. Gossip and Mrs. Faultfinder do say "they never saw such a topsy-turvy house." Ah, if we would only remember how fleeting their young days, how very, very soon, if they live, they will be strong, bearded men, and our homes will be painfully orderly. Will not the memory of dear boyish forms come fraught with pleasantness if we remember that we were patient and loving and helpful? that it was our influence, blessed by the Omnipotent, that started the young feet heavenward? Let us exert ourselves to the utmost to have them feel as well as say, "There's noplacelike home."

Give your boy, when he is old enough, a pretty, comfortable room which he will take pride in showing to his friends, if you can afford it. Don't put all the pretty ornaments and tasteful knickknacks in the parlor and spare room. Put them, at least some of them, in your boy's room. Hang pictures on the walls, (inexpensive ones will do,) pictures of flowers, birds or landscapes, anything that will cultivate his taste and have a tendency to uplift him. Buy him books, sound, instructive, unexceptionable books. Let him subscribe for at least one good paper, one that will help mould a manly, lovely character, and assist him up the ladder, intellectually and spiritually; the CHRISTIAN WEEKLY, for instance, which will not only furnish him profitable literature, but amuse and instruct with its numerous illustrations.

It is sad as true that fathers and mothers who think they cannot afford to take pure, wholesome papers for their children make a terrible mistake. Let your boy invite in his friends occasionally and treat them with apples and nuts or a substitute for them, even if they do make a little extra work. Even molasses candy, if you have it, will not hurt them one bit if the door-handles do get suspiciously sticky. Ah, I believe there is many a boy who would never have been seen at twelve or thirteen years of age with a cigar in his mouth and a disgusting scent about him, if the home atmosphere had been redolent with love and sunshine, sympathy and consideration.

Last, but not least, govern your boy; have a settled principle of government, not fluctuating like the mercury in a thermometer. But don't expect the discretion and judgment or maturity; such expectation is only the will-of-the-wisp. Guide him carefully, watch him prayerfully, young mother, and may God ever bless your boy, our boys, all the boys.

FAITH, NOT FEELING.

Troubled soul, thou art not bound to feel, but thou art bound to arise. God knows thee, whether thou feelest or not. Thou canst not love when thou wilt; but thou art bound to fight the hatred within thee to the very last. Try not to feel good when thou art not good, but cry to Him who is good. He changes not because thou changest; nay, He has an especial tenderness of love towards thee, for that thou art in the dark, and hast no light, and His heart, is glad when thou dost arise and say, "I will go to my Father." For He sees thee through all the gloom through which thou canst not see Him. Will thou His will. Say to Him, "My God, I am very dull and low, and hard, but Thou art wise and high and tender, and Thou art my God; I am Thy child, forsake me not." Then fold the arms of thy faith, and wait in quietness, until light goes up in thy darkness.

Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings, do thy work.—Geo. MacDonald.

THE WITNESS OF LOVE.

One of the greatest of the sons of song has told us that it is not enough that persons should be beautiful; they must be sweet also. It is true of all art that it must have a sympathetic touch. Without this we may admire, we may wonder, we may criticise, but we are unmoved. We can forgive rudeness of execution, we can pass over even grotesqueness, if only the affections are appealed to. Brilliance which dazzles, faultless composition, exact portraiture we appreciate, we praise. The eye may be satisfied with beauty; the heart can be satisfied with love alone.

That which is true of poesy and painting is true also of religion. Religions may be beautiful; their mythology may be replete with exquisite legends; their worship alive with fresh, joyous, or gorgeous ceremonial; their teachings full of profound thoughts; but the worshippers will go home with an unsatisfied hunger of spirit; for a religion must not merely attract or astonish, it must have that sweetness which goes to the heart; it must appeal not to wonder or splendour only, it must appeal to love also; for a man is not a mere compound of mind and body; he has also affections, and the great world moves forward on the wheels of love.

And the religion of the Gospel is adjusted to this craving in man. Love has been the method of Christ. It is needless to stop and prove this. The whole New Testament bears on every page a proof that love lies at the heart of Christ's system. The first movement of the Gospel is love—"God so loved the world;" the bond of discipleship was love; the motive of obedience was love; the inspiring power pervading the spirit of His religious system was love to God, love to man; the first of the fruits of the Spirit was love; the last of the Christian excellences was love; the highest of the Christian graces was love. When the Apostles reached their happiest moments their words ran in the strain of love—"He loved me;" "we love Him;" "Thou hast loved us and washed us." The song, then, that Christianity sung in the ears of a sad world was a love song. Humanity had sunk low; the crown had dropped from her brow; the freshness had left her heart; she toyed with flowers that faded, and with fruits that turned to dust; pain and folly and disappointment had made her heart proud and hard. He whose throne was in the realms of light laid aside His robe of splendour; veiled He came, a harp of sweetness in His hand; in the night and in the storms He sang, and His song was love, love evermore; they were chords of home and words of tenderness that floated to her ear; she paused, from her wearying tasks and more wearisome pleasure, to listen; the gaudy toys she played with began to lose beauty in her sight; visions of a nobler inheritance and purer life began to rush upon her mind—she wept. Was the harper wise? Such is the method of Christ.—Rev. W. Boyd-Carpenter, Bishop-Designate of Ripon.

THE COURTESIES OF TRAVEL.

It is common to say that, in losing the old stage-coach, we have lost that comfortable sociability which once made travel so great a charm. But we have lost something more. We have lost that humane instinct which, in the olden times, made all travellers considerate of one another. Travel—*travail*; the derivation of the word is suggestive. It was work, and hard work, in the old days, and out of the common strain and the common hardship came a co-operative and fraternal spirit, which transformed its hardships into pleasurable mem-

ories. But the In transporting condition is then—isolation. each other. In the luxuries of between the that there are these, and in the carriage, also, more and more, not mutual conswer, the relucta almost brutal st creasingly disregr man—these are more frequently We talk of the American. But utterly as the M. gentleman, who said that he had which his fellow

It is a mistake one whose horiz will only avail hi tion of the fellow be too much upc are not swindlers ily familiarity. countryman of o lantic with a roc ning to the end of to him one word, "Well, good-bye pose, to your ho Asylum!"—The

A RIDI

We encamped after three hours Berber. At thi riveted with ston of water, for be there is not a d entered the howl across a barren p the pale sickly y more sparse and had been preced grass and occasio a blade of veget halted at a point a bewildering ma ly desolate. I and the back of n ture the whole da delightful bed. the nauseous jolt eyes even on this haps, but sublime loneliness and va

The sunsets of to be forgotten. rest in many latit but have never be of the sweet hour desert. It is mo sea; the sense of rich golden tones and the sullen glo the wild gaunt n spiring.

The next mor of the loose sand the most painful hundred and eig Berber and the R through the yield feet at every step. intensely real. I waters laughing i

ories. But the Pullman car is a refrigerator. In transporting fruit from California, the first condition is that there shall be coldness, and then—isolation. The nectarines must not touch each other. In like manner, as we multiply the luxuries of travel we multiply the barriers between the travellers. It is not merely that there are parlor cars; it is that in these, and in the ordinary American railway carriage, also, the first consideration comes, more and more, to be personal comfort, and not mutual consideration. The grudging answer, the reluctance to impart information, the almost brutal struggle for the best, which increasingly disregards weakness and age of woman—these are things which one sees now more frequently and unpleasantly than of old. We talk of the garrulous and interrogative American. But where is he? Vanished as utterly as the Massasoit Indians. An English gentleman, who lately traversed the continent, said that he had never travelled in a country in which his fellow-travellers were so reserved.

It is a mistake, if it is no more. There is no one whose horizon may not be widened if he will only avail himself of the wholesome education of the fellowships of travel. It is easy to be too much upon one's guard. All travellers are not swindlers, and courtesy is not necessarily familiarity. As it is, one is reminded of that countryman of ours who, having crossed the Atlantic with a room-mate who, from the beginning to the end of the voyage, had not addressed to him one word, parted from him, saying airily, "Well, good-bye! You will now proceed, I suppose, to your home at the Deaf and Dumb Asylum!"—*The Century*.

A RIDE IN THE SOUDAN

We encamped for the night at Beer Mahobé after three hours' march east-north-east from Berber. At this place there is a large well, riveted with stone. Here we took in a supply of water, for between this point and O-Bák there is not a drop. The next morning we entered the howling wilderness. Our way lay across a barren plain of reddish sand and grit the pale sickly yellowish grey weeds became more sparse and soon disappeared. These had been preceded by scanty patches of reed grass and occasional thorny mimosa. Now not a blade of vegetation was to be seen. We halted at a point where this plain merges into a bewildering maze of shifting sand-hills, utterly desolate. I was glad to quit my *angareb* and the back of my camel, as I had been in torture the whole day, and the soft sand formed a delightful bed. So thankful was I to be rid of the nauseous jolting, that I looked with kindly eyes even on this unlovely spot—unlovely, perhaps, but sublime and impressive as stupendous loneliness and vast space could make it.

The sunsets of the African desert are never to be forgotten. I have seen the sun sink to rest in many latitudes and on most meridians, but have never been so awed by the grandeur of the sweet hour as in the silent solitude of the desert. It is more striking than a sunset at sea; the sense of loneliness is deeper, and the rich golden tones of the undulating plain of sand and the sullen glow and cool violet shadows of the wild gaunt mountains around are awe-inspiring.

The next morning we began the passage of the loose sand-dunes above mentioned, and the most painful and perilous portion of the two hundred and eighty miles of desert between Berber and the Red Sea. The camels laboured through the yielding sand sinking under their feet at every step. On this day the mirage was intensely real. Before me lay a lake, its blue waters laughing in the sun, studded with gem-

like islets clad with verdure, and bordered by castles, high turrets, and battlements, and again by gleaming villages and smiling hamlets—the whole scene fairy-like in its beauty, and a painful contrast to the arid sand and fierce heat and consuming thirst from which I was suffering. It is in vain that one rubs one's eyes and seeks to disabuse one's self of the illusion. The thing is there, undeniable, apparently solid and tangible; you know it is mocking you like an *ignis fatuus*, but the most accurate knowledge of the physical laws which govern the phenomenon will not brush it away from the retina. There is small wonder that the ignorant and inexperienced should have frequently yielded to the delusion. Life is the price paid for such a mistake. Some years ago a company of soldiers perished from thirst in this region. Disregarding the warning of their guides, the poor fellows, fresh from Egypt, and mad with thirst, broke from the ranks and rushed toward the seeming lakes of transparent water which was presented to their eyes on all sides. They pressed on eagerly towards the ever-receding phantasm, and one by one fell prostrate to leave their bones to bleach on the sand. On another occasion a detachment was sent across the desert to Berber on its way to Khartoum. The soldiers, refusing to be checked by the guides, consumed all their water when in sight of the mountains of El-Bok, confident of their ability to reach the well. The heat was intense. The men became prostrate, and in a few hours died one by one in horrible agony. The Arabs call the mirage *bahr esh-Shaytau*—"the devil's sea"

WORDSWORTH AND THE SACREDNESS OF CHILDHOOD.

Wordsworth, who was attracted by the simplest conditions of human existence, was irresistibly drawn to children; and in their little lives, so full of the natural simplicities of thought and feeling, he always found unending inspiration. Part of Wordsworth's interest in children was, of course, instinctive: he loved them, as other people love them, because it was his nature and he could not help it; but in addition to this, every child had for Wordsworth a special and peculiar interest, derived from his recognition in it of the promise of a human future and the dower of a divine past. To the former of these he refers in a poem which is short enough to be quoted:—

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.

The narrative poem entitled, "We are Seven," is a striking example of Wordsworth's thought about children. The little cottage girl's persistent refusal to accept death as a destroyer of any real human relation, may of course be described as an incapacity; but Wordsworth makes us feel that it is a divine incapacity—an incapacity which most men and women have grown out of, but which they must grow into again if they would indeed become as the little ones of whom is the kingdom of heaven. The picture is all the more impressive because unaccompanied by interpretative comment. The last sound left in our ears is the confident declaration of the little maiden.

"How many are you, then," said I
"If they two are in heaven?"
Quick was the little maid's reply,
"O master! we are seven."
"But they are dead; these two are dead!
Their spirits are in the heaven!"

'Twas throwing words away; for still
The little maid would have her will,
And say, "Nay, we are seven!"

Simple as it seems, this was an entirely new strain in poetry. The so-called ignorance of children concerning the great mysteries of existence was not, indeed a novel theme; the novelty was in the recognition of this seeming ignorance as a divine knowledge, as the very revelation of God to the heart of the child between whom and himself the world has not had time to draw its veil. Mrs. Browning, in one of her most pathetic poems, says of a little girl just dead—

She has seen the mystery hid
Under Egypt's pyramid:
By those eyelids pale and close
Now she knows what Rhameses knows.

But the knowledge which Wordsworth celebrates is a knowledge given, not by death, but by life; a knowledge, not of this or that single mystery, but of the great mystery of all, the Lord, and of those hidden dealings of his which secret of themen and women find it so hard to realize. Only when we see children as Wordsworth saw them, can we fully understand the divine declaration, that except we be converted and become as they, we cannot enter into the kingdom of sweet realities of faith and God and heaven to which they belong.

Missionary.

LORD LAWRENCE AND THE MORAVIAN MISSIONARY.

A small brotherhood of Moravian Missionaries had been stationed for some years past at Lahoul, on the borders of Thibet, and about 100 miles from Simla, where the Governor-General, Lord John Lawrence, was then residing.

Their isolated position, extreme poverty, and their self-denying labours among a semi-barbarous people were known only to a few, and when one of Lord Lawrence's staff told him how they were accustomed to work in the fields as common peasants, to manufacture their own paper, to make their own clothes, and expressed a wish that one of their body might be invited for a few days to Peterhoff, the Governor-General's house at Simla, a cordial assent was given and invitation sent out by a special messenger. The Missionary selected by the brethren walked the whole distance on foot. His dress was a coarse brown suit of camels' hair cloth, which had been woven in the village, and cut out and sewn by the brotherhood. He had no shoes, only sandals made of hemp and coarse string; and his whole luggage consisted of a portable coffee-pot in one pocket, and his Bible in the other. Dr. Farquhar, the surgeon of the Viceroy, an eminently kind-hearted man, supplied him on his arrival, as best he could, with the dress suit required for dinner, and attended to all his other wants. In the course of conversation, Sir John elicited that the greatest hardship the Missionaries had to endure next after the severe cold was the want of medicine and the inability to carry on the work of translating the Bible during the long six months of winter, since they had no lamps or candles. A stock of quinine and other medicines was at once obtained from the Government Dispensary, and a large quantity of half-burnt wax candles, amounting to several thousand pieces, which had been accumulating in the store-room of Government House, was ordered by the private secretary, with Lord Lawrence's permission, to be melted down in the bazaar, and formed into candles of conveni-

Church Pastoral Aid Society, income 54,688*l.*, expenditure 50,749*l.*; British and Foreign School Society, income 43,428*l.*, expenditure 40,526*l.*; Salvation Army, income 393,800*l.*, expenditure 354,000*l.*; City Mission, income 62,970*l.*, expenditure 51,505*l.*; Congregational Church Aid Society, income 37,837*l.*, expenditure 36,959*l.*; Wesleyan Home Missions, income 34,921*l.*, expenditure 35,203*l.*; Primitive Methodist Missions, income 19,189*l.*; United Methodist Home and Foreign Missions, income 17,688*l.*, expenditure 19,311*l.*; Bible Christian Mission, income 10,566*l.*, expenditure 10,616*l.*; Liberation Society, income 8,398*l.*, expenditure 8,541*l.*; Ragged School Union, income 6,092*l.*; Wesleyan Metropolitan Chapel Building Fund, income 3,230*l.*; Colonial and Continental Church Society, income 41,275*l.*; South American Missionary Society, income 15,315*l.*; Baptist Zenana Mission, income 5,582*l.*, expenditure 5,517*l.*; Young Men's Christian Association, income 5,072*l.*, expenditure 4,912*l.*; Colonial Missionary Society, income 5,903*l.*, expenditure 9,052*l.*; Irish Evangelical Society, income 2,324*l.*, expenditure 2,897*l.*; Railway Mission, income 1,291*l.*, expenditure 1,567*l.*; Seamen's Christian Friend Society, income 1,449*l.*; expenditure 1,541*l.*; Zenana and Medical Mission, School, and Home (68. St. George's-road, S. W.), income 1,268*l.*, expenditure 1,092*l.*

THE ARCH AND THE ARCHBISHOP.—At the late annual festival of Rev. C. H. Spurgeon's Stockwell Orphanage, Canon Fleming, on rising to speak, received something like an ovation. He began by congratulating Mr. Spurgeon upon attaining his jubilee year. His acquaintance with Mr. Spurgeon dated back twenty-five years. He first met him in the city of Bath, at the house of a good nonconformist named Cox—Bishop Cox, as he was called, until he took to preaching under a railway arch, after which he was termed Archbishop Cox. He had known and read Mr. Spurgeon ever since that meeting. While the good people in their unbounded admiration for Mr. Spurgeon had done all they could to spoil him, he remained to this day thoroughly unspoiled. Apart from personal friendship he was glad to be present on that occasion as a clergyman of the Church of England, which he loved. He admired the man who loved the church which he believed conscientiously to be the best. He did not care for "isms," for they were apt to make angels into angles; but, if there was an ism he disliked, it was nothingarianism. Every honest Christian must have a religious preference, and Christians never did and never would think alike; and the wonder was not that they should differ, but that, constituted as they were, they should ever be able to agree to the extent they were doing that night. He supposed in the light of the eternal throne they would find there was something wrong in all their creeds.

UNITED STATES.

THE WORK OF THE AMERICAN BIBLE SOCIETY.—The impulse given to the circulation of the Scriptures in most of the languages and dialects of the world by two great Bible societies, the American and the British and Foreign, is hardly appreciated. The American Society has had a career of usefulness covering nearly threescore and ten years, and has circulated almost forty-four million copies of the Scriptures, while the British and Foreign Society has given out no fewer than one hundred million copies. Other British and Continental societies bring the grand total up to over one hundred and eighty millions. The amount of money expended by these societies in their work is enormous. The American Society, beginning with an income of less than \$38,000, reached last year a total of upwards of \$640,000, and is more than \$100,000 less than the receipts of 1870. The aggregate of receipts since 1873 has been about \$6,000,000. With this money the Scriptures have been printed for sale and distributed in neglected places at home and for use in foreign mission fields. The total outlay of the Society in its work the past year for manufacturing and all other purposes was no less than \$762,000. These receipts came from legacies (\$156,372), from churches and individuals (\$31,363), from auxiliaries (\$178,824), from sales, from foreign agencies, and from invested funds. The number of copies printed and purchased by the Society during the year was 2,115,765, of which 1,670,164 were printed at the Bible House, 327,922 abroad, 7,520 imported, and 110,159 purchased abroad. The issues were 1,808,215 copies; 1,357,051 at home, and 451,164 abroad, besides 59,382 copies printed at home and sent abroad. The languages in which the whole or portions of the Bible are printed includes the English, Irish, Gaelic, Welsh, German, Dutch, Danish, Swedish, French, Spanish, Portuguese, Italian, Latin, Russian, Finnish, Reval-Esthonian, Polish, Judeo-Polish, Hungarian

Bohemian, Slavic, Bulgarian, Greek, Hebrew, Syriac, Armenian, Arabic, Chinese, Japanese, Zulu, Choctaw, Hawaiian, Mortlock. The field at home was worked by auxiliaries, colporteurs, and pastors, who together visited 1,217,215 families, found 150,067 without the Scriptures, and supplied 101,489 families and 67,492 individuals. This work was nearly equally divided between the auxiliaries and the colporteurs, the pastors doing but little. Over 400 colporteurs were employed, of whom 205 were engaged in the South, and most of the rest in the West. Large donations were made besides to the American Sunday-school Union and various other organizations. In the foreign field large disbursements of money and consignments of books were made. Almost all the countries where missions exist are included in this list. The agency in Turkey received \$51,500 and 1,614 books; that in China, \$25,500 and 536 books; and that in Japan, \$23,601 and 112 books. Upwards of 3,300 books went to Cuba, 10,351 to Mexico, 8,025 to Uruguay, 8,231 to Brazil, and 5,000 to Russia. There is little of interest in the reports from the various states; but those from foreign countries are well worth reading. Concerning Cuba, it is stated that in former years the intolerance of the rulers prevented any organization for Bible work; but agents and colporteurs are now doing an excellent preparatory work there. In some places the agent, the Rev. T. L. Gulick, was welcomed, and invited to preach by the mayor himself, and he found all parts of the island accessible to colporteurs. He was surprised to find the people so willing to buy books and listen to the preaching of the Gospel. He says:

"Ten Bibles can be sold in Cuba where one can be sold in Spain. I did not suppose there was any Roman Catholic land so open to the Gospel as Cuba is to-day. . . . Most of the priests have lost influence through corrupt life, and most of them who are Spaniards are disliked still more by the native Cubans on that account."

In Mexico the distribution reached 19,178. The most effective work is done by colporteurs, two of whom are believed to have been killed, as they have not been heard from.

"The colporteurs still suffer great persecutions, being threatened, refused lodging and food, sometimes stoned, and always hurried from town to town when visiting the fanatical parts of the country. Not many new towns have been visited; but some places that have been abandoned for a year have afforded good fields for the work of resupply. Churches have now been established in the states of Guerrero and Tabasco, and in the latter, Colporteur Monjararas has met with great success. Colporteur Maya visited the town of Ryon, in the state of San Luis Potosi, where, four years ago, the faithful colporteur, Francisco Lopez, sold a large number of Bibles, and during his stay the missionaries brought a large number of people together and organized a church. Some of these people had been waiting and hoping for the preached Word since the first visit of Lopez. The Bible causes inquiry."

"During a part of the year the opposition to the Gospel and evangelical missions has been open, public, and bold, attempts having been made to connect this opposition with patriotism. Papers have been started to oppose American influences and their first attacks were made upon Protestant missions, charging sinister motives and Jesuitical methods. The opposition is more quiet now, but still firm. While in some towns, where work has been recently begun, hardly a person can be found who will accept a Bible or enter a Protestant house of worship, there have been large gatherings of inquirers in other places, even to the number of two thousand, eager at least to know what the *Evangelicals* teach."

An agent, who made a tour of the western coast of South America, found everywhere a ready sale for the Scriptures, and people anxious to hear the Gospel. None of the civil authorities offered any obstacle; on the contrary, in some places they facilitated the work of the agent. In Brazil, as usual, the colporteurs have met with ridicule, abuse, and opposition. Some of the Bibles were at once destroyed at the instigation, in every instance, of priests; but the results of the year were not discouraging. In Russia the bishops and other ecclesiastical authorities have expressed themselves as greatly pleased with the munificent aid the American Bible Society has given to the Russian Bible Society in the circulation in Eastern Siberia. The total distribution the past year amounted to about 90,000 copies. The work in Esthonia has also been very encouraging. In Austria the priestly influence is strong and vigilant against the introduction of the Bible into families, and not infrequently people are so prejudiced against it that they will not even touch it. The report for Turkey, after speaking of the difficulty in obtaining the Government permit for the reprint of the Scriptures in Arabic, states, as a noteworthy fact, that there has

been a large increase in the Turkish and Arabic Scriptures. The demand for the Arabic Scriptures is chiefly among the Christian population, but the sales to the Moslems of Syria and Egypt is constantly increasing. The hostility of the Government, however, to the spread of the Bible is increasing:

"More than ever the power of the Bible, as subversive of error and injustice, is being understood and recognized by officials on every hand. Hitherto the colporteurs have been looked upon as a harmless set of men, and though their patrons might be foolish, they were weak and by no means to be feared. The waning power of the Caliphate has, however, excited alarm, and as its upholders have looked for the means that were at work, their attention has been called to the fact that these "harmless men" were everywhere disposing of large numbers of the Christian Scriptures. From more than one interior province has come the alarm that the Bible was at work against the Koran, and, unless checked, would win the day. In is characteristic of the Turkish Government that it has not ventured direct prohibition, but has contented itself with what restrictive measures it could devise. Thus the censorship has been kept more rigorous than ever. The custom-house has been held to strict account for whatever passes its gates."

"The Greek Government has not fallen in its desires behind the Turkish, and has in some respects affected more of hindrance, succeeding, in some places, in driving the colporteur from his post. In Bulgaria, during the early part of the year, the Prince and his whole ministry were bitterly hostile to all evangelical work; but later events have shown a very different spirit. Egypt has signalized its freedom from the thrall of an exclusively Moslem government by an increase of more than 4,000 copies of the Scriptures in its circulation."

"The ecclesiastics have everywhere emulated the course of the officials. The Greek and Armenian hierarchies, true to their ancient principle that the Church is the nation, and realizing the dangers that imperil their national life, are seeking by every means to tighten their grasp upon the laity, and impress upon them that heresy is synonymous with treason. Even among these, however, it is not all darkness. Not a few of the Bulgarian clergy are advocates of the study of the Bible, and even in the Armenian churches there is a marked change in this regard."

In Persia both the nominal Christians and the Moslems are bitterly opposed to the spread of the Bible, there is but little religious liberty, and the Mohammedans are very illiterate. These are the chief difficulties. There is not much that is encouraging. In the other countries of Asia, India, China and Japan, Bible work forms an important part of missionary progress as also in the South Seas in and Africa.—*N. Y. Independent.*

Rev. Dr. John Brown, the oldest Episcopal minister and Freemason in New York State, died last week, aged 93. He delivered the Masonic welcoming address to Lafayette in Newburgh in 1824.

A correspondent, says the *Southern Churchman*, waxes indignant over Bishop Bedell's remarks before the House of Bishops at the Canterbury Convocation. He says that many of our bishops seem to lose their heads when they get over to England; they adopt for their garb the apron, breeches, and gaiters, and even drop their h's to make themselves as English as possible. Well, we need not worry. After all, it is an "amiable weakness."

There is now no room for doubt that in the terrible exigencies to which the members of the Greely Arctic Expedition were reduced, some of them resorted to cannibalism. The following is given as an authentic extract from Commander Schley's report, now being prepared for the Secretary of the Navy. The report says: "In preparing the bodies of the dead for transportation in alcohol to St. Johns, it was found that six of them (Lieut. Kisingbury, Sergt. Jewell, Private Henry, Private Ellis, and Sergt. Ralston) had been cut and the fleshy parts removed to a greater or less extent. All the other bodies were intact." Such a fact adds greatly to the public horrors of Arctic exploration.

Lieut. Greely, in giving his ideas on the probable results of Arctic explorations, says: "I do not think the north pole can be reached unless every circumstance hitherto found to be unfavourable should prove favourable to the party attempting to reach the pole. If it is to be done at all it will be done by way of Franz Josef Land. It could never have been reached by the Jeannette's route. That there is an open polar sea I am well nigh certain. This is proved by the ice drifting out of Muscle Bay and Spitzbergen in midwinter, and the

northern drift of the polar pack experienced by Pavy and Lockwood in 82 deg. 33 min. Men can stand two winters very well at Franklin Bay, but physical strength rapidly deteriorates. If we had had every supply and necessary of food we could have lived perhaps eight or ten years at Lady Franklin Bay."

NEW YORK.—The second annual report of the Central Council of the Charity Organization Society, just published, shows that the work of the organization is progressing very satisfactorily. During the last year the agents of the society made 20,091 reports in regard to applicants for charity. They have now in their records 61,303 reports covering 48,768 cases. These cases embrace probably not less than 185,000 persons, or about one-seventh of the entire population of this city. The society keeps a street register on cards in such a way as to group together all the families applying for relief or represented in the city penal institutions, and it has 19,658 houses occupied by applicants for relief or by criminals. The report says: "In one section of the city, of 33 4-10 acres, containing 131 beer and liquor shops, it was found that the vicious were 1 in 4.66 of the population. In these sections were found short blocks with eleven liquor shops in each, the bulk of their support being evidently drawn from the gifts of the benevolent to the wretched and teeming denizens of the locality. This picture serves to suggest the two leading causes of the vast pauperism with which the society has undertaken to cope—intemperance and misplaced alms." A careful analysis of several thousand cases reported to the secretary showed that over 65 per cent. of the applicants were apparently able-bodied men, with or without children, who ought to be self-supporting, and this led to the passage of a resolution, "that all aid given to able-bodied men should be for the purpose of enabling them to find employment in or out of the city. During the year the society put forth vigorous efforts to suppress street begging. Since July, 1883, a special officer commissioned as a deputy sheriff has been employed to follow all persons found begging in the streets. Of such persons 694 have been dealt with; 55 per cent. were able-bodied, 41 per cent. could have earned their support wholly or in part, and but 4 per cent. had apparent excuse for asking aid of anyone. Eighty-nine of the 694 were committed for various terms. The investigations of the society have led to some interesting discoveries of the ways of street beggars. Among these was a woman who was a dancer on the stage, but is now paralyzed. She refuses a permanent home because some gay fellows occasionally take her to her own squalid home in a carriage and treat her for old time's sake. "A white-haired man is 'blind' on Broadway by day, and at night a well-known poker player in Baxter street with full powers of vision. One successful female beggar is a money-lender at exorbitant rates to her poor neighbours. A paralyzed tramp is in partnership with an able-bodied one. The latter stays at home and writes heart-rending appeals, which the former carries around, and at night they divide the profits and live by preference in thieves' resorts."—*Observer*.

FOREIGN.

The Bishop of Brisbane (Dr. Hale) will resign his see in March.

The Canton of Berne, Switzerland, forbids the Salvation Army to hold meetings within its territory, on the ground that the meetings are not of a religious character.

It appears that the Sultan of Turkey has annulled the sale of that part of the Mount of Olives at Jerusalem where the graves of the prophets Haggai, Zachariah, and Malachi are situated, which the Russian priesthood would fain have bought. The place is sacred to the Jews, it being the burial-place of their prophets, and is to remain their property for all time.

Dr. Pressense has rendered judgment against the works of Renan in words that are polished but pungent. He says:—"I am almost inclined to prefer the open blasphemies in which some of our writers of the day indulge to the insidious suavities of M. Renan. His atheism is, indeed, 'finely gloved,' but its graceful envelope reminds us of the poisoned glove which Catherine de Medicis sent to Jeanne d'Albret."

Mons. Pasteur, the Frenchman, whose discoveries in the generation of disease have attracted such wide attention and are confessedly an invaluable public benefit, shows that he is a patriot and philanthropist as well as a patron and devotee of pathological science. When a French capitalist offered him \$200,000 for his

discovery of the method of preventing disease in cattle, Mons. Pasteur refused the offer, saying that as he was already in receipt of a Government annuity which was sufficient for him, he thought it right to give his discoveries as a gratuity to the public.

Speaking of the French interference in the affairs of Madagascar, a French paper, the *Temoign de la Verite*, says: "It is sad for true patriots to have to confess that under pretext of preserving a doubtful treaty, our Colonial policy should be influenced by the Jesuits whose expulsion took place about three years ago. It is sufficient to note the energetic intervention of Count Mun, president of the Catholic Workmen's Society, and of Bishop Frepel in the Chamber, to be convinced that our action against the Hovas is purely anti-Protestant."

The tenth annual Convention of the Young Men's Christian Associations of the world assembled in Berlin, the capital of the German Empire, last month. The opening religious exercises lasted two hours, after which Count A. Bernstorff, president of the Berlin Committee of the Y. M. C. A., delivered an address of welcome. A letter was received from Emperor William, expressing sympathy with the objects of the Convention, regretting that his health prohibited his meeting with them, and invoking the Divine blessing upon them. The American Associations were well represented; practical subjects were discussed and the Convention was brought to a successful close on the fourth day.

The police of Berlin have been expelling many of the Russians found in that city, under the belief that they are the chief promoters of socialistic doctrines. Some of the resident Russians are allowed to remain in the city for a time under certain conditions, but the most of them are expelled in a summary fashion. The decree is enforced with but little discrimination, old and young, rich and poor, students and artisans are obliged to go. It is not exactly known on what authority the police are acting, and the proceeding is very freely denounced in many quarters. It is believed to be a part of the government programme for the suppression of the anarchists and other disturbing elements.

In referring recently to the persecutions in Russia *The Times* stated that the children of those not conforming to the Greek Church may now be taken and shut up in convents, the parents having no power to appeal. In connection with this, *Le Christianisme* suggests that the Evangelical Alliance should interpose. The Russian royal family is so closely allied to the Protestant royal families of Germany, England and Denmark, that surely a representation of the crying injustice and hardship of such persecution would produce some beneficial results.

Home News.

DIocese OF TORONTO.

TORONTO.—The Synod Committee of the Diocese met on the 9th inst to choose a secretary-treasurer, in the place of Mr. W. P. Atkinson, resigned. Mr. Willoughby Cummings, superintendent of the morning Sunday School at All Saints' Church, was elected to the position. The Committee has only power to appoint a secretary-treasurer to act until the next meeting of the Synod.

ORILLIA.—The Rev. Canon Morgan, Barrie; the Rev. G. A. Anderson, Chaplain to the Reformatory; the Rev. W. H. French, Coldwater, and the Rev. J. H. Harris, Medonte, visited the Rev. Rural Dean Stewart last week, who, we regret to say, is still very weak.

An effort is being made to enlarge the infant class room, in connection with St. James's Sunday School. The room has been found too small for Miss Stewart's class, which has numbered at times over one hundred.

Rev. F. H. Du Vernet is expected to conduct missions during the coming winter at Orillia, Bradford, Craighurst and Rosemont.

WASHAGO.—The Rev. C. J. James, of Hamilton, delivered an eloquent and impressive sermon in Rogers' school-house last Sunday. Mr. James laboured very successfully here while a student in Wycliffe College, two summers ago, and his old parishioners were glad

to hear him again. The mission this summer is in charge of Mr. G. H. Gaviller, who is much esteemed by the people.

MEDONTE.—The Rev. W. F. Campbell, Missionary Secretary, addressed a large missionary meeting in St. George's Church on Tuesday evening of last week. Much interest was manifested in the proceedings.

PORT HOPE.—A church social in aid of the Ladies Aid Association of St. John's Church was recently held at the residence of Judge Benson. An excellent programme of vocal and instrumental music was provided.

PRICE'S CORNERS.—The Rev. Dyson Hague, of Toronto, being on a visit to some friends in Orillia, has consented to continue his interesting services of last winter in St. Luke's Church. He will assist the incumbent at evening services to be held this week. The Church of England missionary meeting held here on Monday evening was well attended for the season. The Rev. W. F. Campbell, Missionary Secretary, was unavoidably detained in Toronto. After evening service, the Rev. J. H. Harris reviewed the work of the parish in the past, and said the congregation had always responded liberally to such calls. The Rev. C. J. James, of Hamilton, delivered a stirring address on the need of greater zeal in the home mission field. The Rev. W. J. Armitage, of St. James's Church, Orillia, spoke eloquently on the need of both the foreign and domestic missions, showing how the Church in England had contributed liberally to the planting and sustaining of the Church in Canada, and that it was now the duty of churches in the older settled parts of the country to do all in their power to carry the Gospel to the districts being rapidly opened up. He also laid great stress upon the necessity of all Christians putting aside a certain portion of their means to be used for this purpose.

DIocese OF HURON.

ORDINATION.—The Bishop of Huron held an ordination at the Chapter House, London, on Sunday last, when Mr. W. Rolfe Seaborne, son of Rev. Professor Seaborne, was ordained deacon.

MEMORIAL CHURCH, LONDON.—The Bishop of Huron preached in the Cronyn Memorial Church, London, on Sunday evening last to a large congregation.

The regular meeting of the Standing Committee of the Diocese of Huron was held at the Chapter House on Thursday and Friday last, the Bishop in the chair. After prayers the roll was called, when the following gentlemen answered to their names: Archdeacons Elwood, Sandys and Marsh, Rural Deans E. M. Bland, W. Davis, A. S. Falls, Canon Hincks, G. G. Ballard, Canon Smith, E. Patterson, J. Hill, W. B. Evans, Revs. A. W. Young, W. Daunt, J. Harding, Canon Hill, J. B. Richardson, J. T. Wright, D. Deacon, J. Gemley, E. Davis, Messrs. Dymond, Bradley, Bayley, Dr. Poussett, Fox, Stanley, Grey, Moyle, Currie, Pierce, Cronyn, Rowland, Perkins, Wood, Clarke, Imlack, Bray, Jenkins, Golden, and Gelding.

The certificate of Dr. Moore, was read in the case of Rev. Dr. Schulte, certifying to his unfitness for duty. Dr. Schulte was accordingly placed upon the superannuation list. The case of Rev. R. J. Roberts was taken up, and the report of the committee was read by Mr. Cronyn. The committee considered that the Synod has no power to withhold the grant, but recommended that the canon be altered so as to prevent those in receipt of a sufficient income from other sources from receiving a superannuation grant. Report adopted.

The Committee on Synod Expenses reported through the chairman, Rev. T. W. Maghay, that the committee had been convened and a quorum not being present, no work could be proceeded with, and another meeting was called for the 9th of October. The question provoked considerable discussion, but was finally dropped.

The plan of holding missionary meetings was considered at some length, and various plans suggested, and it was finally resolved that the Bishop be requested to appoint deputations to visit the several parishes in the diocese to advocate the cause of missions. The question of the alternate meetings of synod for conferences and business was laid over till next meeting.

The matter relative to the re-arrangement of collections and synod assessments was referred to a committee to report at the December meeting.

The canon on mission fund was also laid over until the December meeting. The question of grants to missions was then taken up, and a long discussion en-

sued, which occupied

On the next day taken up, and it was then, superintendent visit and inspect control of the Synod.

The question committee by the mittee, consisting and Ballard, Mr. pointed to consider meeting the name devise means to raise

Lion's Head—mission to raise church property, the ing of the church.

Memorial Church requesting permission of the old rectory, to enable the rector. Granted

Investment Com Revs. Canons. In land, and the Church pointed to invest

Accounts—A list and referred to the order payment to read a list of investments

Mission fund commenced April to be taken up at time to ascertain several missions, that purpose.

A committee was Synod procedure,

Printing—A committee for printing meeting April, 1884

Superannuation sider the question of each clergyman

Condolence—A deep sympathy in his affliction, a restoration to health, and the comfort

DELAWARE.—was laid on Monday pious circumstantiated by the Ru corner stone was

Incumbent of the by Canon Newm B. Reed. A handsome Rev. Canon Ne Holmes, in behalf gation. The church 300 people and the Parsonage grounds, and was a spectacle. Mr. and day and evening

DIO

HUNTSVILLE. from Gravenhurst which will be his

The Bishop of following further Church at Burk \$5; M. S., Nova wa, \$7; H. C., \$ Rev. E. F. and M Treasurer begs the phans' Fund, \$10 Kingston, Toronto

OUR MISSION bid a hearty welcome of the Toronto illustrated bi-monthly graphical get-up are terse, pointed cess. Price 50 c

sued, which occupied the time till the hour of adjournment.

On the next day the question of Indian schools was taken up, and it was resolved to request Mr. R. Ashton, superintendent of Indian schools at Brantford, to visit and inspect the several schools now under the control of the Synod.

The question of the See House, as referred to the committee by the Synod, was taken up, and a sub-committee, consisting of Archdeacon Marsh, Revs. Young and Ballard, Messrs. Bayley and Imlach, was appointed to consider the matter and report at next meeting the names of a Representative Committee to devise means to raise the necessary amount.

Lion's Head—A petition was presented, asking permission to raise the sum of \$400 on security of the church property, to enable them to complete the building of the church. Granted.

Memorial Church, London—A petition was presented, requesting permission to raise a sum of money on security of the old rectory, or to sell the same if practicable, to enable them to complete the building of a new rectory. Granted, subject to the usual conditions.

Investment Committee—A committee, consisting of Revs. Canons Innes and Smith, Messrs. Bayley, Rowland, and the Chancellor and Sec.-Treasurer was appointed to invest the moneys of the Synod.

Accounts—A number of accounts were presented and referred to the Investment Committee to audit and order payment if found correct. The sec.-treasurer read a list of investments since last meeting.

Mission fund grants—The list of grants for the year, commencing April, 1885. It was agreed that the matter be taken up at the next meeting, and in the meantime to ascertain as near as possible the ability of the several missions, through a committee appointed for that purpose.

A committee was appointed to consider the rules of Synod procedure, and to report at the next meeting.

Printing—A committee was appointed to obtain tenders for printing diocesan matter for the year commencing April, 1885, and report at the December meeting.

Superannuation—A committee was appointed to consider the question of superannuation, and the position of each clergyman in regard to the several funds.

Condolence—A resolution was passed conveying the deep sympathy of this committee with Dean Boomer in his affliction, and expressing the hope for his speedy restoration to health. The Bishop gave the benediction, and the committee adjourned.

DELAWARE.—The corner stone of the new Church was laid on Monday, the 8th instant, under very auspicious circumstances. The opening service was conducted by the Rural Dean, Rev. Canon Smith, and the corner stone was laid by Rev. Canon Newman, former Incumbent of the parish. Addresses were delivered by Canon Newman, Rev. E. Hutchinson, and Mr. E. B. Reed. A handsome silver trowel was presented to Rev. Canon Newman by the Incumbent, Rev. J. Holmes, in behalf of the married ladies of the congregation. The church will seat when completed nearly 300 people and cost about \$4,000. A garden party on the Parsonage grounds wound up the day's proceedings, and was attended with great success in all respects. Mr. and Mrs. Holmes did much to make the day and evening pleasant to their guests.

DIocese of Algoma.

HUNTSVILLE.—Rev. Thomas Lloyd has removed from Gravenhurst and is now stationed at Huntsville, which will be his future address.

The Bishop of Algoma thankfully acknowledges the following further subscriptions towards rebuilding the Church at Burke's Falls:—R. S. Strong, \$2; S. F. H. \$5; M. S., Nova Scotia, \$4; A thankoffering, Ottawa, \$7; H. C., \$100; Offertories, Brackenrig, \$4.26; Rev. E. F. and Mrs. Stubbs, \$2; Total \$124.26. The Treasurer begs to acknowledge for Widows' and Orphans' Fund, \$10, and for Book Fund, \$5, from Prof'r Kingston, Toronto.

Book Reviews.

OUR MISSION UNION: S. R. Briggs, Toronto. We bid a hearty welcome to this little newspaper, the organ of the Toronto Mission Union, and a beautifully illustrated bi-monthly tract for distribution. The typographical get-up is neat and appropriate; the articles are terse, pointed and fervent. We wish it every success. Price 50 cents per annum.

TOUCHSTONES; or, Christian Graces and Characters Tested, by the Right Rev. Ashton Oxenden, late Bishop of Montreal. New York: Thomas Whittaker. Bishop Oxenden possesses the gift, not indeed brilliant, but honourable and useful, of setting forth in plain Anglo-Saxon for plain people, the great elementary truths of the Gospel. This volume is in character and form very similar to other well-known works of the author. It contains twenty-one brief chapters full of earnest and serious counsel, in which the Bible tests of genuine character are applied with fidelity and tenderness.

DAVID STRONG'S ERRAND, by Mrs. Nathaniel Conklin (Jennie M. Drinkwater). Philadelphia: Presbyterian Board of Publication. This is the story of a lad brought up in luxury who found happiness in service and self-sacrifice. It is well written and suitable for the Sunday School and the family library.

ALONE WITH GOD: Studies and Meditations of a Sick-room, by Rev. Dr. Cross. New York: Thomas Whittaker. This volume contains thirty meditations arranged under three headings:—God, Christ, and The Christian. They are characterized by an earnest and devout spirit, and are full of comforting truth. The typographical work is well done and the book presents a very handsome appearance.

LITERARY NOTICES.

Thomas Whittaker will issue soon the volume of sermons by the eloquent Bishop of Peterborough, Dr. Magee, recently published in London. Its title is, "The Gospel and the Age."

The clergy will be glad to learn that Mr. Whittaker is preparing a "Pocket Parochial Register, or Rector's Private Record," by Rev. J. H. Hobart DeMille. Its simplicity and completeness will strongly commend it.

The Church of England TEMPERANCE SOCIETY AT HOME AND ABROAD.

AT HOME.

All temperance workers will hail with joy and thankfulness the result of the attempt to repeal the Scott Act in Halton. Although every effort was made by the liquor interest to obtain its repeal, the experience of three years' benefit derived from the Act ensured its being retained. The Act was first passed by a majority of 81, but was sustained by the glorious total of 188.

The Chief Justice of New Brunswick lately gave a decision in an interesting case. Thos. Furlong, of St. John, sued Russel of Fredericton, for \$9,000 worth of liquor retailed by the latter party in a county where the Scott Act is in force. The learned judge held that the liquor being sold for an illegal purpose the plaintiff could not recover his debt by legal process.

The Airlie branch C.E.T.S. held a very successful picnic in Mr. J. Kidd's grove on Sept. 5th. The weather was all that could be desired, and a large number availed themselves of the occasion for an outing. After refreshments had received due attention, stirring addresses were delivered by Rev. C. H. Marsh of Rosemont, and Messrs. Dickie and Reid. The chair was occupied by the President, Mr. A. D. Dewdney. The choir, assisted by Mr. and Mrs. Harrison, enlivened the proceedings by stirring temperance songs. This branch of the C.E.T.S. was only organized on the 7th of July last, and already numbers 114 members, all of whom are in the total abstinence section.

ABROAD.

In answer to Mr. Birkbeck, in the British House of Commons, Lord E. Fitzmaurice stated that the Governments of Her Majesty and of the Netherlands are about to convoke a conference to discuss the best means to deal with the evil of the floating drink shops that beset the fishing fleets in the North Sea.

In a paper read to the Psychological Section of the British Medical Association, at Belfast, Dr. Norman Kerr maintained that inebriety was a disease allied to

insanity, from the fact that the career of the confirmed inebriate is often studded with states and acts indicative of unsoundness of mind.

An eminent physician says: "When taken only, or chiefly, with food, and as constituents of general free-living, fermented drinks, wine or beer contribute to the production of abundance of ill-assimilated, over-heated blood, which either finds vent in eruptions of the surface, or in local hemorrhages, or causes vertigo, stupor, bilious attacks, dyspepsia, gout or gravel."

PROFESSOR YOUNG ON ALCOHOL.—At the close of the summer session of the medical classes of Glasgow University, 31st July, Professor Young said, it was not perhaps too much to say that medicine was leaning steadily more and more to the side of total abstinence. Thirty years ago a teetotal student was, if he existed, a person of some courage, or of solitary habits. To-day there was a very large number of total abstainers in the classes, and their numerical increase of late years was to him very striking and significant.

Mr. Joseph Pease and Mr. Samuel Smith having given notice of motion in the British House of Commons, with a view of the gradual extinction of the opium trade, Sir George Campbell announced this amendment:—"That the evil effects of opium in China being paralleled and exceeded by the evil effects of ardent spirits in this country, it would not be consistent to prohibit the cultivation and sale of opium, at the expense of the farmers and people of India, while the manufacture, sale and immense consumption of ardent spirits is licensed in this country." Whatever may be said of this amendment, does it not suggest another powerful argument for temperance reform, that our hands may be more free to deal with our dreadful responsibilities in regard to the opium traffic?

ANOTHER BLANK CALENDAR AT LINCOLN.—Addressing the Sheriff, Mr. Richardson, Mr. Justice Hawkins said:—"I cannot help thinking that a great deal of the happy condition of the people (40,000) here must be due to abstinence from intoxicating drink. For I have found that wherever drunkenness is prevalent to any great extent there crime is certain to follow in its wake. And my experience, now not a very short one, has told me this as a matter of fact, that if you take the whole of the crimes throughout this country—I mean crimes of all descriptions, whether punishable by magistrates or before higher tribunals—I believe myself that at least three-fourths of these crimes are due, directly or indirectly, to the influence of drink."

LIVERPOOL CONGRESS LEGISLATIVE PLATFORM.—The following five resolutions were adopted at the Liverpool National Temperance Congress, on Friday, June 20, 1884. 1. "That, as the sale of intoxicating liquors on the Lord's Day is productive of a large amount of drunkenness, misery, pauperism and crime; as in other portions of this kingdom and empire great advantage has followed upon its prohibition; and as the working classes have pronounced in overwhelming majorities in favour of Sunday closing, and large numbers of other householders have concurred with them, this congress expresses its deep regret that such sale should be permitted still by law in England, and authorizes the chairman to sign on its behalf a petition to Parliament praying for its immediate abolition." 2. "That in the opinion of this Congress grievous injuries, and for a long time, have been resulting to the moral, spiritual and physical interests of the people of the United Kingdom, through the facilities afforded for the sale of strong drink." 3. "That in view of this, and of the impossibility of removing the evil under the existing license laws, a comprehensive remedial measure is imperatively demanded; and in asking Her Majesty's Government to introduce such a measure, the Congress respectfully submits that no legislative proposals ought to take precedence of one bearing so directly on the condition of the people." 4. "That for any such measure to be effectual the control of the grant of licenses for the first time, or by way of removal, transfer, or renewal, should be placed in the hands of the ratepayers of each locality." 5. "That this Congress approves of and promises to support all measures likely to diminish the facilities for the purchase of intoxicating drinks and the evils arising therefrom, but believes that experience has abundantly proved the impossibility of carrying on the common sale of these drinks without infinitely more harm than good to the country; and therefore declares that no legislative measures will be adequate or satisfactory that does not give the ratepayers a full and direct veto over the issue and renewal of all licenses for the sale of intoxicating drinks in their respective districts."

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.

FIFTEENTH SUNDAY AFTER TRINITY, SEP. 21, 1884.

St. Matthew, Apostle, Evangelist, and Martyr.
Athanasian Creed.

MORNING LESSON.

2 Kings xviii.

1 Kings xix. v. 15.

2 Cor. xii. v. 14 & xiii.

EVENING LESSON.

2 Kings xix. v. 23 to v. 31

1 Chron. xxix. to v. 20.

Mark xv. v. 42 & 16.

The Evangelical Churchman,

TORONTO, THURSDAY, SEPT. 18, 1884.

EDITORIAL NOTES.

The Chinese correspondent of the *Times*, to whom we have already referred, gives a very impartial account of the evil effects of the opium traffic. He shows that the supply of home-grown opium in China is slowly but surely supplanting the imported article. If this is the case, it will prove how short-sighted were those who devised the present evil policy. The one consideration which was used to set aside every plea of righteousness and mercy was the financial necessity of India. They did evil that good might come; they trampled upon every claim of justice and humanity to replenish the treasury. Now the sin avenges itself. The paltry benefit is fast disappearing, while the evil has grown beyond their power to remove it, and will remain for many a generation the monument of their folly and their shame. The writer in question thus sums up his ideas on the question:

"The import of Indian opium by our Government is said by the missionaries to create a source of considerable difficulty in their relations with the Chinese. If not altogether a sincere belief with Chinamen, it is at least a highly convenient argument, and much used by them, that we are largely responsible for the prevalence of the habit; and not only the officials and *literati*, but not a few foreigners even, have done their best to foster the idea. True or not true, the charge is one difficult to meet, so long as Government preserves its present attitude with regard to Indian opium. Having in view the facts brought forward in this letter—though of opinion that the suppression of the Indian opium traffic will not stop nor even diminish its use—I think Government should take steps to diminish it, and replace it by some other means of revenue. It can hardly be called a creditable source of revenue. From the practical, financial, as apart from the moral or sentimental aspect, it is advisable to examine the question, and seek some means of replacing it. If no such steps be taken, Government will have lost the opportunity of carrying a measure of progress; an act of self-respect, as well as expediency—for the import of Indian opium into China is doomed."

We give in our news columns a very interesting account of Miss Weston's wonderful work among the sailors. She is but one in a brilliant galaxy of heroic and devoted women who are bringing help and blessing to the perishing. There is no room to tell of Mrs. Pennfather's wonderful work at Mildmay, with deaconess houses, nursing home, cottage hospital, invalids' home, orphanage, men's night schools, flower missions, medical mission, and the like; of Florence Nightingale's work at St. Thomas's Hospital; of Octavia Hill's in tenement houses; of Mrs. Meredith's touching labours among prison women; of Annie McPherson's work in the worst parts of London, her homes, and the 2,000 children she has brought to Canada; of the Temperance work of Mrs. Lucas, John Bright's sister, and that of Mrs. William Hind Smith; of Miss Hedenstrom's success among 14,000 Scandinavian sailors; of Miss De Broen's work at Belleville, Paris; of Miss Rye's emigration work; of Mrs. Hilton's Creche and Orphan Home on Stepney-causeway, and of Mrs. Daniell's remarkable work among the soldiers, concerning which a book has been published.

The Monthly Tract Society are issuing a series of tracts to be addressed to those in different professions and occupations, calling their attention to the value and certainty of the Christian faith. The first is addressed to legal men, and is entitled "Lawyers and Christianity," written by a barrister. It gives illustrations of devotion to Christ, such as those afforded by the lives of Grotius, Sir Matthew Hale, Lord Chancellor Hatherley, and others, who have been distinguished for piety as well as professional skill. Copies of this useful tractate have been sent to all English lawyers whose addresses appear in the "Law List," and the Society would be glad of aid in sending them to articled clerks, students for the bar, and other legal officials whose names are not in the list. Aid may be rendered by sending names and addresses of such persons, and stamps for postage, to 8 Bridge-st., Blackfriars, E.C., London, England.

The New York *Tribune*, in making the following emphatic statement, shows the growth of the temperance sentiment in the United States:

"No government can set aside this subject. Despotism and Republican America must both meet it; for the evil is too enormous and atrocious to be hid, too destructive and cyclonic to be regulated, too insolent to be endured, too cruel not to excite indignation. It is true that the capital and influence invested in its defense are enormous and potent, but God and humanity are invested against it, childhood and womanhood out of the depths lift up holy hands against it, and the 'irrepressible conflict' must go on until our statesmen shall dare to assail in our halls at Washington any evil or monstrous wrong that is destructive to national welfare."

To St. Paul, the prince of Christian ministers and missionaries, Christ was Alpha and Omega, the First and the Last. Christ was the source and centre of his personal religion. "To me," he said, "to live is Christ." "The life which I live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Christ was the centre and substance of his theology; for in Him, he declares, "are hidden all the treasures of wisdom and knowledge." Christ was the inspira-

tion and the subject of his preaching. "We preach," he says, "Christ crucified." "I am determined to know nothing among you save Jesus Christ and Him crucified." One of the most eminent of modern philosophers, Coleridge, has very forcibly expounded the resolution of the apostle. Lamenting the ignorance and worldliness which have so often substituted for "the living Bread" the miserable husks of legalism or formalism, he says:—"Since the Revolution of 1688, our Church has been chilled and starved too generally by preachers and reasoners, Stoic or Epicurean; first, a sort of pagan morality was substituted for righteousness by faith; and latterly, prudence, or Paleyanism, has been substituted even for morality. A Christian preacher ought to preach Christ alone, and all things in Him and by Him. If he find a dearth in this, if it seems to him a circumscription, he does not know Christ as the *pleroma*, the fullness. It is not possible that there should be aught true or seemly or beautiful in thought, will, or deed, speculative or practical, which may not, and which ought not, to be evolved out of Christ, and the faith in Christ; no folly, no error, no evil to be exposed, or warned against, which may not, and should not, be convicted and denounced for its contrariness and enmity to Christ. To the Christian preacher, Christ should be in all things, and all things in Christ; he should abjure every argument which is not a link in the chain of which Christ is the staple and staple-ring."

The Roman correspondent of the *London Record* gives a very encouraging report of the progress of the movement in favour of unity among the Protestant churches of Italy. He writes:—

"The union of the Evangelical churches in Italy is the leading topic of the day amongst the different denominations. The first who have given an example of fraternity are the Baptists, who were divided in two sects, but who now, united under the name of "Cristiana Apostolica Baptista," are ready to do all in their power to meet the wishes of other denominations of Christians, and form part of the Chiesa Evangelica Italiana. It is also hoped a union may be made between the Waldensian Church and the Free Church, both Presbyterian in form, and professing the same doctrines; and this union would, it may be said, lay the foundation of a national Evangelical Church, as they are purely Italian in their origin and maintenance, and in time doubtless the other sects will unite with them. For all see the necessity of unity in this country to fight their common enemy, the Papacy, and to preach the Gospel in spite of the formidable opposition they meet with, and the many difficulties placed in their path. For the divisions among the Evangelicals have always been a strong weapon in the hands of their adversaries, who do not hesitate to exaggerate the differences, so as to lead people to doubt their teaching, holding up in contrast the apparent union of the Roman Church throughout the world."

Lord Ebury, in a paper contributed to the *London Churchman*, discusses the devotional value and tendency of intoning and surplined choirs. To the former, which one Bishop of London called "ingroaning," and another "monotonous mumbling," he says he has a great objection. When very well done it may not, he concedes, impede devotion, but in many cases "it is absolutely intolerable." In regard to the latter, he observes:—"As to surplined choirs, they are better avoided altogether by those who wish to keep Romanism at a distance,

because they are according to which human being, and so those that make benefit of woman's opinion of many, make the service less the separation between ionable."

The meeting of the treat was a brilliant permit us to give a our scope. From dent, Lord Rayleigh special interest. He to that noble Chr many-sided character the penetration of h religious feeling, th father, the devotio bine to form a rare estimate rightly hi state of science, we that he executed b but also the ideas a nicated to others. in a special sense e find it difficult to e obligation. The i recognized in much time." His earns fascinating biograp and humble-minde ought to be acted companionship of n as by those interest

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The President h scientific education

because they are a remnant of that particular cultus according to which a woman was held an imperfect human being, and was therefore inadmissible, and so those that make use of surpliced choirs lose the benefit of woman's voice; a great loss. In the opinion of many, in short, *anything which tends to make the service less congregational, and to widen the separation between minister and people is objectionable.*"

The meeting of the British Association in Montreal was a brilliant success. Our space does not permit us to give a full report, nor does it fall within our scope. From the able address of the President, Lord Rayleigh, we select a few points of special interest. He paid a deservedly high tribute to that noble Christian, Clark Maxwell. "His many-sided character, the quaintness of his humor, the penetration of his intellect, his simple but deep religious feeling, the affection between son and father, the devotion of husband to wife, all combine to form a rare and fascinating picture. To estimate rightly his influence upon the present state of science, we must regard not only the work that he executed himself, important as that was, but also the ideas and the spirit which he communicated to others. Speaking for myself as one who in a special sense entered into his labours, I should find it difficult to express adequately my feeling of obligation. The impress of his thoughts may be recognized in much of the best work of the present time." His earnest recommendation to read the fascinating biography of that enthusiastic student and humble-minded disciple of the great Master, ought to be acted upon by those who love the companionship of noble and devout minds, as well as by those interested in science.

The President, while uttering a timely caution against the habit of making hasty and superfluous hypotheses, insisted upon the great value of legitimate hypothesis as a powerful instrument of research.

"Science," he said, "is nothing without generalization. Detached and ill-assorted facts are only raw material, and in the absence of a theoretical solvent, have but little nutritive value. At the present time and in some departments, the accumulation of material is so rapid that there is danger of indigestion. . . . If, as is sometimes supposed, science consisted in nothing but the laborious accumulation of facts, it would soon come to a standstill, crushed, as it were, under its own weight. The suggestion of a new idea or the detection of a law, supersedes much that had previously been a burden upon the memory, and by introducing order and coherence facilitates the retention of the remainder in an available form. Those who are acquainted with the writings of the older electricians will understand my meaning when I instance the discovery of Ohm's law as a step by which the science was rendered easier to understand and remember. Two processes are thus at work side by side, the reception of new material and the digestion and assimilation of the old; and as both are essential, we may spare ourselves the discussion of their relative importance. One remark, however, should be made. The work which deserves, but I am afraid does not always receive, the most credit, is that in which discovery and explanation go hand in hand, in which not only are new facts represented, but their relation to old ones is pointed out.

The President had a strong word in favour of scientific education:—

"From the general spread of a more scientific education, we are warranted in expecting important results. Just as there are some brilliant literary men, with an inability, or at least a distaste practically amounting to inability, for scientific ideas, so there are a few with scientific tastes whose imaginations are never touched by merely literary studies. To save these from intellectual stagnation during several important years of their lives is something gained; but the thorough-going advocates of scientific education aim at much more. To them it appears strange, and almost monstrous, that the dead languages should hold the place they do in general education; and it can hardly be denied that their supremacy is the result of routine rather than of argument. I do not myself take up the extreme position. I doubt whether an exclusively scientific training would be satisfactory; and where there is plenty of time and a literary aptitude I can believe that Latin and Greek may make a good foundation. But it is useless to discuss the question upon the supposition that the majority of boys attain either to a knowledge of the languages, or to an appreciation of the writings of the ancient authors. The contrary is notoriously the truth; and the defenders of the existing system usually take their stand upon the excellence of its discipline. From this point of view there is something to be said. The laziest boy must exert himself a little in puzzling out a sentence with grammar and dictionary, while instruction and supervision are easy to organize, and not too costly. But when the case is stated plainly, few will agree that we can afford so entirely to disregard results. In after life the intellectual energies are usually engrossed with business, and no further opportunity is found for attacking the difficulties which block the gateways of knowledge. Mathematics, especially, if not learned young, are likely to remain unlearned. I will not further insist upon the educational importance of mathematics and science, because with respect to them I shall probably be supposed to be prejudiced. But of modern languages I am ignorant enough to give value to my advocacy. I believe that French and German, if properly taught, which I admit they rarely are at present, would go far to replace Latin and Greek from a disciplinary point of view, while the actual value of the acquisition would, in the majority of cases, be incomparably greater. In half the time usually devoted without success, to the classical languages, most boys could acquire a really serviceable knowledge of French and German. History and the serious study of English literature, now shamefully neglected, would also find a place in such a scheme."

The only point at which the President referred to the relations of religion and science was in the following seasonable words upon the subject of materialism. He said:—

"There is one objection often felt to a modernized education, as to which a word may not be without use. Many excellent people are afraid of science as tending towards materialization. That such apprehension should exist is not surprising, for unfortunately there are writers, speaking in the name of science, who have set themselves to foster it. It is true that among scientific men, as in other classes, crude views are to be met with as to the deeper things of nature; but that the life-long beliefs of Newton, of Faraday, and of Maxwell are inconsistent with the scientific habits of mind, is surely a proposition which I need not pause to refute. It would be easy, however, to lay too much stress upon the opinions of even such distinguished workers as these. Men who devote their lives to investigation, cultivate a love of truth for its own sake, and endeavour instinctively to clear up, and not, as is too often the object in business and politics, to obscure a difficult question. So far the opinion of a scientific worker may have a special value, but I do not think that he has a claim superior to that of other educated men, to assume

the attitude of a prophet. In his heart he knows that underneath the theories that he constructs there lie contradictions which he cannot reconcile. The higher mysteries of being, if penetrable at all by human intellect, require other weapons than those of calculation and experiment."

The value and position of the principle of co-operation has been recently discussed by the New York *Tribune*, which quoted a prediction of the London *Spectator* that before the close of the nineteenth century the working class in Great Britain will be in association and will have the staple trades of the country in their hands or under their control. It appears that there are at present over 1,200 societies of working-folks, numbering 600,000 members, almost all of them are heads of families, and they therefore represent two millions and a half of people, or one-twelfth of the whole population of the Kingdom. These societies possess a capital of \$45,000,000, and make a net profit of \$10,000,000 yearly. Besides this, they have a wholesale society, now in its twentieth year, which, on a capital of \$200,000, does a business of upward of \$15,000,000, with a net profit of \$160,000. This concern has branches and depots in Scotland, Ireland, England, France, and Denmark, and owns three large steamers which ply between England and the continent on the company's business. And the constitution of this already great union pledges it to "the promotion of the practice of truthfulness, justice and economy in production and exchange—(1) by the abolition of all false dealings, either direct or indirect; (2) by conciliating the conflicting interests of the capitalist, the worker, and purchaser, through an equitable division among them of the fund commonly known as profits; (3) by preventing the waste of labor now caused by unregulated competition." No society is admitted to the union unless it agrees to accept these principles as its guiding rules of business. There is thus established a system which promises in good time to solve the most difficult economic problems of the age, and to find a common standing ground for capital and labor.

The "white slavery" of the Old world threatens the New. The terrible abuse of forced labour of young children, with the physical and moral evils which result from it, has attained to alarming proportions in the United States. Four years ago in the small state of New Jersey there were 12,000 children engaged in severe labors in 7,000 factories and workshops. Within the past four years the number has increased. The effect upon the children is most disastrous. Old faces and dwarfed forms abound. Young girls, from being employed at an early age, and for long hours, were physical wrecks. The illiteracy of children in the factories was positively shocking. Many of them had never been inside a school-room. Not a few were unable to give the name of the state in which their homes were. Others had no conception of right or wrong. The evil is no worse in New Jersey than it is in many other States, and moreover it is a growing one. There is not in England anything worse than this. Besides, in England law has come to the rescue of children and has done so successfully. It is cruel to the children and unjust to adults to extort wealth out of the limbs of children.

Some people have a very eccentric conception of the way in which church patronage should be ex-

exercised; an Irish paper takes strong exception to the result of a recent election to a rectory. The chief counts in the indictment against the new rector are that he is a young man; and worst of all, he "did not even seek the appointment." To most of plain people, the last blemish, even if it were rare, would appear to be the best recommendation.

We are glad to learn of the continued success and usefulness of the Toronto Willard Tract Depository. The annual meeting of the directors was held on July 30, when the manager submitted the report for the year ending June 30. It was exceedingly encouraging, the business for the year being fully 50 per cent. in advance of any previous year. The directors were enabled to pay the six per cent. dividend, and to appropriate \$250.00 to Fund for reduction in value of merchandise; \$150.00 to "Free Distribution Fund;" \$663.00 to "Rest account," making the present amount to credit of this account, \$1212.17. The amount of literature sold during the year was as follows:—Tracts, leaflets, &c., 428,696; Gospel text cards, 27,300; S.S. Scripture text cards, 250,000; books, pamphlets, &c., 42,000; hymn books, 20,356; Bibles, 2,500; copies of "Notes for Bible Study," 92,000; total, 863,352 copies. The amount of literature, consisting of tracts, books, and Bibles, distributed gratuitously was 125,000 copies. The total issues for the year being 988,352 copies, or 1,650,552 issues since the formation of the Company, July, 1882, and upwards of four million issues since the opening of the Depository in 1873.

A very valuable and instructive document is the 13th annual Report of the United States Minister of Education, for the year 1883. The following gleanings will be of interest to our readers. The total school population of the United States is over 16,000,000. Of these more than 10,000,000 were enrolled in public schools, and over 6,000,000 were in average daily attendance, under about 293,000 teachers, the whole cost of this immense system amounting to over \$91,000,000. More than half the number of teachers were women, and the proportion of women to men continues to increase. There is an upward movement in teachers' salaries, 18 States reporting an increase in the pay of all their teachers, four in that of men only, and one in that of women. The statistics of education in the South show that, with a white school population of over 4,000,000, and a colored of nearly 2,000,000, there were more than 2,000,000 white children and nearly 803,000 colored attending the public schools; the percentage of enrolment on the number of youth of a school age ranging from 36 to 73 for white children, and from 17 to 69 for colored. The increase in the number attending school during the year in the South has not kept pace with the increase in the number of school age, but the colored race was far behind the white in this respect. The whole number of colored pupils attending public schools in all portions of the country numbered over 834,000. There were also over 8,000 colored pupils in normal schools, more than 6,600 in academies, about 2,300 in colleges, and over 800 studying theology, law, and medicine. The number of kindergarten in the country has increased to 348 and their pupils to nearly 17,000. The principal growth of these schools is in the largest cities. Many of these schools are free—sustained for the benefit of the poorest classes of people by charitable individuals and associations.

Higher Education.—The statistics show about 482,000, or nearly half a million of students, pursuing an education above and beyond the elementary schools. Of these nearly 300,000 attended academies, public high schools and other schools preparatory to college and commercial schools; about 50,000 were in normal schools and departments preparatory to teach; upward of 93,000 attended collegiate institutions; nearly 16,000 were in scientific schools and about 23,000 in schools of theology, law and medicine.

Education of Women.—Every year shows an increase in the number of women attending colleges and other schools that maintain high standards. As far as reported, about 40,000 young women were engaged in collegiate and scientific study; of these, upwards of 29,000 were in 227 colleges exclusively for women (of which 142 were authorized to confer collegiate degrees), the remainder attended co-educational colleges and scientific schools. A resume is given of the provision made for the higher instruction of women in foreign countries. The Commissioner's report shows an advance in the sentiment favoring the higher education of women in nearly all the countries reporting. In England, where there are a number of excellent colleges exclusively for them, they are also admitted to London University, Victoria University and Royal University, the latter in Ireland, on equal terms with men; some other colleges open only a part of their courses to them. Since the publication of the report Cambridge and Oxford have removed their restrictions. The University of France opens to them all its courses, and the Society for the Professional Instruction of Women in Paris had 535 in its four schools during 1883. The Universities of Brussels, Liege and Ghent are open to women, and in Denmark, Norway, Sweden, Finland, Roumania and Switzerland a similar policy is pursued. Russia is the only country reporting which by law excludes women from university courses, and even there some provision has been made for the instruction of girls in literature and science at a school at St. Petersburg, where there is also a medical school for women.

The Colleges.—The Report presents a table of all colleges and Universities exclusively for men, and all that admits both sexes. This table shows 365 institutions, with 64,000 students, under 4,000 instructors, about half the students being engaged in collegiate studies, the other half in preparing for them. It appears that the plan of receiving graduates of high schools on their diplomas is gaining ground, and uniform requirements for admission have been adopted by a number of Eastern colleges, including Harvard and Boston Universities, and Yale, Trinity, Amherst, and Dartmouth Colleges. Original research is becoming more generally recognized as a part of college work, Harvard and Johns Hopkins Universities being especially active in this field. The study of political science, introduced into the University of Michigan in 1881, is now also a part of the course in Columbia and Cornell. The Report states that the interest in scientific and industrial education is increasing. The number of students (16,000) reported in scientific schools and State agricultural colleges was 3,000 more than that of the previous year. The 5,000 theological students belonged to twenty-five different denominations, the Roman Catholic, with 1,000 students, being ahead in point of numbers. Students in law numbered 3,000; those in medicine, dentistry, and pharmacy, 15,000. Among other features of the Report are a summary of education in foreign countries, a brief history of medical education in

the United States, with practical suggestions intended to secure the elevation of the standard of medical schools, and a compilation of the laws enacted by 16 States, 3 Territories, the District of Columbia, and 13 foreign countries intended to secure the attendance of children at school. The Commissioner devotes considerable space to the subject of technical instruction, quoting liberally from a report on that subject of the Royal (English) Commissioners, recently published. The Report also treats of the education of the blind, the deaf, idiots and orphans; the work of reform schools; educational benefactions, public libraries, the evils of over-study, and the necessity for preserving and cultivating forests.

THE JEWS.—"A religious movement of great interest is taking place among the Jews of Southern Russia, of which Bishop Titcomb has sent an account to the *Times*. One result of the recent persecution of the Jews in Bessarabia was to direct the attention of one among them, a lawyer named Joseph Rabinowitz, to the question of re-peopling the Holy Land. Rabinowitz, who is stated to have held a high place in the respect of his compatriots, undertook a journey to Palestine, to determine how far his project might be a feasible one. It does not appear that he had, when he set out, any inclination towards Christianity, but the result of his reflections during his sojourn was to convince him that Jesus was indeed the promised Messiah, and that the expatriation of the Jews is their punishment for rejecting and crucifying Him. Their only hope of restoration, therefore, lies in repentance for the crime of their fathers, and acknowledgment of Him whom their fathers slew and hanged on a tree. These views were proclaimed by Rabinowitz on his return, and met with so much acceptance that more than two hundred families have joined what is called "The National Jewish New Testament Congregation." It is a remarkable fact that Rabinowitz was not brought to the acknowledgment of our Lord's Messiahship by Christian teaching, and it does not appear that Christian influence has had any share in the formation of his community. He and his friends accept the books of the New Testament, whether as divinely inspired or only as well-accredited writings on the history and doctrine of Jesus Christ we do not know, but the effect of St. Paul's teaching in the Epistle to the Romans is plainly to be traced in the tenth article of their Confession of Faith, in which they speak of the blessing that has come upon the Gentiles through the unbelief of the Jews. The Christian people of this country will anxiously look for further news of "The National Jewish Christ-believing movement," as it is called in the publication from which Dr. Titcomb quotes, and which was lately brought to his notice by a clergyman at Frankfort."—*English Paper*. And we feel assured our Christian readers in this Dominion will be deeply interested in the account of this movement among the Jewish people, which is so remarkable a sign of the times.

We are informed that Mr. George Soltau will sail from England on the 18th inst. for this country, and is expected in Toronto towards the end of the month. There are many who look back to his recent visit with gratitude, and will be glad to welcome him to Canada again. He will take up the same work again this fall and winter, and several places have already asked that he may be sent to them, and others doubtless will, as far as his time permits, take advantage of his services. Any communication on the subject may be addressed to Henry O'Brien, Hon. Sec'y of the Canadian Evangelization Society, 68 Church Street, Toronto,

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The Sunday School.

16th SUNDAY AFTER TRINITY, SEPT. 28, 1884.

As this Sunday is devoted to Review, we do not think it necessary to give any notes.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XI. (continued).

"Only you don't know how we can get good like that?"

The child shook her head.

"I don't know properly. I know we have to ask God to help us."

"He won't help me," said Molly.

"Nor me," added Wilfred.

"I think He likes to help every one. I'm almost sure He does;" returned Dolly slowly, "only we must ask Him first."

Molly gave a deep, dissatisfied sigh.

"Dorothy," she said, in her little imperious way, "I want to know more about this. I don't understand it enough to begin anything, I can't ask God for anything until I know what it is I want, and then I don't believe He'd listen. But what you've said makes me want to know more. I want to be happy in myself. I should like the boys to stop quarrelling, and to be different. I've read of people like that, but I thought it was all make-believe. Only you say it isn't."

"No, I'm sure it isn't make-believe," answered Dolly, "because of my mamma."

"Then you must find out all about it," went on Molly in the same way. "It's no good to know about other people.—I want to have it—whatever it is—myself, Dorothy, you must find out all about it."

"I will try."

You must," said Molly with emphasis, "you must. I can't bear half knowing a thing, and stopping there. I must know it all. You must find it all out, and when you know, you must tell me about it."

"And me," added Wilfred, "for I want to know too."

"I will do what I can," answered Dolly, "but I don't know whom to ask. Parker doesn't know, I think, and grandmother never talks to us."

And she went away that day feeling a new weight of responsibility resting upon her. For now she was not alone in her search after this strange kind of goodness. She had not only to find it herself, but to help Molly and Wilfred to find it too.

CHAPTER XII.

A FRIEND FOR DOLLY.

But on the following day, Dolly's thoughts were diverted into quite a different channel, and her talk with Molly was for a time almost forgotten.

Duke rushed into her room in the morning, as soon as Parker had left it, with a clouded brow, and an angry flush on his face.

"What is the matter, Duke?"

"Hasn't Parker told you?"

"No."

"Lucy told me."

"Told you what, Duke, dear?"

"That we're not going to have any more holidays. We're to begin to have horrid old lessons."

"But we did lessons every day in India with mamma," suggested Dolly.

"With mamma—that was quite different. I don't see why we have to do any here. I don't believe I will."

Dolly felt a little nervous at the prospect of any change, for she had a dread of strange faces, but she would not let Duke see it.

"Are we to go to school, Duke dear?" she asked, a little apprehensively.

"No, I think I'd like that better; it might be fun. We're going to have a horrid old woman to come every day to teach us. I shall hate her, I know."

"When is she coming?" asked Dolly, whose heart sank a little.

"To-day."

This was quick work. The child felt taken aback. She paused awhile before speaking.

"Are you sure she is old? Did Lucy tell you anything about her?"

"They're all old," asserted Duke, sweepingly.

"All old and all cross. Hubert told me so, and Edgar. They've had plenty."

"Do you know her name?"

"Miss Manners, Lucy said."

"Perhaps she will be nice," suggested Dolly.

"She won't if grandmother has chosen her," returned Duke, with decision.

Dolly did not dispute the matter, knowing Duke's obstinacy; but merely asked by way of turning the conversation—

"Are we to have our lessons in the nursery?"

"No; downstairs in the library."

"Will she stay all day?"

"I don't know. We are to have lessons two hours in the morning, and some in the afternoon; I don't know how long. I expect you'll have more than me, because you're older. You did in India."

And here they were interrupted by Lucy's voice at the door, telling them that breakfast was ready, and the discussion was dropped for a while.

Dolly in reality dreaded the thought of the new governess far more than Duke did, for she was a shy, timid child and feared strangers, whereas Duke had no fear in his composition, and it was only the dislike to work and to any kind of control that made him restive.

At ten o'clock there came a message for the children, to the effect that Miss Manners was in the library, and Miss Dorothy and Master Marmaduke were to go down at once.

Dolly put on a brave face, Duke pouted; but they were obliged to go. Even the little boy did not venture to disobey such a summons as that.

But just outside the library door a fit of unwillingness seized him and he hung back, leaving Dolly to go in alone.

She did so in no little fear and trepidation; but at the first glance towards Miss Manners all the fear vanished in a moment; for the lady who now sat waiting for them, was none other than the one who had spoken so kindly to Dolly in the garden a few weeks back. The child had just seen her twice since, during her walks, and had always received a kind smile; but they had not any chance of speaking to one another.

"Oh!" exclaimed Dolly, advancing gladly and fearlessly, "I am so glad! I did not know you were Miss Manners. How nice it is!"

"So I think," answered Miss Manners, smiling. "I hope we shall soon be capital friends. But where is my little boy-pupil? Is Marmaduke not going to appear to-day?"

Duke, who had been listening outside the door with surprise, now came in to see what was going on; and he took at once to the strange lady, who was neither old nor cross, and who seemed to have no wish to scold or punish them.

The short lesson hours passed quickly and

smoothly, and even restless Duke was interested by a kind of teaching which made everything so plain and easy to understand, and he was more attentive than Dolly had dared to hope.

In future the daily walk was taken with Miss Manners, instead of with Lucy, and Dolly much preferred this arrangement, though Duke liked Lucy's easy-going ways which gave him more freedom.

Miss Manners dined with them now, and talked to their grandmother, and Dolly felt much more at ease when she was in the room, partly because she took up a portion of Lady Temple's thought and attention, and partly because Duke soon learned to behave better in her presence than out of it, for she rapidly gained considerable influence over him, and won his liking as well as his obedience.

Dolly grew to love Miss Manners very dearly, and the strange new life, which had looked so loveless and cold before, began now to grow brighter and warmer; the child's loving little heart was no longer crushed together for want of sympathy and comprehension, for her new friend gave her both, and Dolly began to feel happier than she ever thought she could do so far away from her mother.

The afternoons were Dolly's happiest hours, for then she had lessons alone with Miss Manners, light lessons such as music and sewing and a little French, and Duke only came in for a very short time now and then, for Lady Temple thought him too young, and not strong enough for any but short hours and easy tasks.

These quiet afternoons gave Dolly time and opportunity to become very intimate with her new friend, and to take her into her confidence on any matter that was troubling or perplexing her, and she learned to find that the confidence was never made in vain, and that she always received just the help and counsel she most needed.

And so it came about that after the last little bit of shyness had worn off, and Dolly had learned to trust her new friend heart and soul, the questions which lay deepest down in her heart were brought up to be talked over.

The first occasion came about in this wise. It was sewing afternoon, and Dolly had been stitching away in silence for a long while, whilst Miss Manners corrected some Latin exercises, and as she plied her needle, her thoughts were hard at work, and by and by these were quite forgotten, the child's hands dropped in her lap, and her eyes fixed themselves upon the window, though Dolly did not see anything that passed in the sunshiny world without. She was quite startled by and by to hear the sound of a voice close at hand.

"Well, my little one, what is it?"

It was Miss Manners' voice. Dolly gave a little jump and then smiled.

"I was thinking; I forgot my work;" and she lifted her hands again to her task.

"Never mind the work, I think you have done enough for to-day. Let me see it. Yes, it is very neat. But what were all those sober thoughts about?"

"I was thinking," said Dolly again, and then stopped short.

"Yes, you were indeed. It must have been something very deep to take you so far away from everything."

Dolly smiled a little, rather shyly.

"I was wondering about something."

"Yes?"

"I was wondering," she continued slowly, "what is to be a peace-maker."

"A peace-maker, Dolly, is some one who makes peace, when there has been ill feeling between people."

And Miss Manners looked kindly at Dolly,

wondering what brought the subject into the child's mind.

"I know," answered the little girl. "I know that is what a peacemaker does; but I don't know how they begin to do it."

"That would depend"—began Miss Manners; but Dolly spoke again simultaneously.

"Miss Manners," she began earnestly, "ought we to be peacemakers when we can?"

"Yes, dear, I think so. If the chance comes in our way to help to make up a dispute, and help people to be friends again, we ought to try to do what we can."

"But, Miss Manners, it is so hard to know how to—know what to do or what to say," and two little hands clasped themselves very closely together. "Sometimes I feel as though I never could."

Miss Manners lifted the child upon her knee, and kissed the troubled little face.

"Tell me all about it, darling, and then perhaps I can help you."

"I should like to," answered Dolly nestling closer, "but I don't know if I ought."

"Don't do anything you feel would not be quite right, dear child; but I should like to help you out of the trouble if I could."

Dolly paused and hesitated a little while.

"I think I might tell you just a little," she said then, "because I do so want some help. Miss Manners, I am quite sure that grandmother is not fond of my mamma. Did you know that?" she asked, lifting her head suddenly.

"I have heard something like it, dear."

"Have you? Oh, then I need not mind saying it. And, Miss Manners, I do so want to make grandmother love mamma, and I know mamma wanted that too; and I don't know how to begin. Can you think of any way? For I don't think I can ever do it. At first I thought perhaps I could; but I don't see a bit how to begin even."

"I think, darling, that the best beginning you can make, is to win your grandmother's love for yourself. Then by and by I think she is sure to love your mamma for your sake."

"Love mamma for my sake!" repeated Dolly. "O Miss Manners, she never will! She loves Duke a little I am sure, because he is like papa; but I know she does not love me, and I don't know what I can do."

"You can love her yourself, dear child. That will be the best beginning."

"I do try," said poor little Dolly.

"That is right dear."

"But I'm afraid I don't love her really," the child confessed with contrition. "She looks stern, and I am afraid of her."

"Yes, darling, I can understand that; but yet I think the only way will be to learn really to love her; and then I think you will

find that she loves you more than you think."

"I will try," said Dolly submissively, "but I don't feel as though I knew how to begin."

"Shall I tell you, darling? Begin by loving God very much, and it will all follow:" then, as Dolly looked up quickly and eagerly, she added, "Do you know what He says? 'Blessed are the peacemakers, for they shall be called the children of God? You would like to be His child would you not, darling?"

"O Miss Manners," cried Dolly, her eyes full of tears, "you do so make me think of mamma. She used to talk like that. I want to remember what she used to teach me. There are so many things I want to know. Will you teach me, please?"

Miss Manners stooped her head and kissed the little pleading face.

"Yes, darling, I will help you as much as ever I can."

"Oh, thank you," answered Dolly in a tremulous tone; but they could not finish the talk then, for Duke's voice was heard at the door calling vociferously for Dolly, because grandmother had said they might go out riding, as it was a warm bright afternoon.

"Oh dear," said little Dolly, "we always do get so interrupted."

"I will ask grandmother to let you come to tea with me some day soon," answered Miss Manners, kissing her tenderly. "We can have a nice talk then, and nobody will interrupt us."

"Oh, thank you!" said Dolly very earnestly; "how kind you are!"

(To be continued.)

WHAT ARE CHRISTIANS FOR?

A Christian lady, who was engaged in work for the poor and degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You sit beside these people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that He would strive to reach? And am I better than my Master? Would he feel Himself too good to go among them?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians were for."

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good, are they for?—*Am. Messenger.*

MONUMENTAL EVIDENCE. The Royal Baking Powder Is "Absolutely Pure."

The following certificates from well known chemists and scientists form as strong an array of evidence as was ever given in behalf of any article of human food:

GOVERNMENT CHEMIST'S REPORTS.

Prof. Edward G. Love, the Government chemist, says:

"I have tested a package of Royal Baking Powder which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates or other injurious substances."

"E. G. LOVE, Ph. D."

Prof. H. A. Mott, Government chemist, says:

"It is a scientific fact, that Royal Baking Powder is absolutely pure."

"H. A. MOTT, Ph. D."

W. M. McMurtrie, Prof. of Chemistry, Illinois Industrial University, late Government chemist, Dep't of Agriculture, says:

"The Royal Baking Powder has been used in my family for many years, and this practical test, as well as the chemical tests to which I have submitted it, prove it perfectly healthful, of uniform excellent quality, and free from any deleterious substance."

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Dr. Walter S. Haines, Professor of Chemistry, Rush Medical College, Chicago, says:

"I have recently examined a package of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds. I have several times before tested the Royal Powder, and have always found it, just as in my present examination, skillfully compounded and composed of the purest materials."

WALTER S. HAINES, M. D."

Dr. H. D. Garrison, Professor of Materia Medica and Toxicology, Chicago College of Pharmacy, says:

"I have examined a package of Royal Baking Powder obtained from my grocer and find it to be composed of pure and wholesome materials in correct proportion. It contains no alum or other injurious substance. The purity of the cream of tartar employed in this powder is worthy of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tartar of inferior quality is used."

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Prof. C. B. Gibson, Chemist, College Physicians and Surgeons, Chicago, says:

"I recently procured a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and 'so far superior,' that I thought you would be pleased to know it, and might find use for the certificate."

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an honest article."

C. B. GIBSON."

Kentucky State College.

Dr. A. E. Menke, Professor of Chemistry, Kentucky State College, says:

"I have very carefully examined a package of Royal Baking Powder, and find it to be a cream of tartar powder of high strength, not containing any terra alba, alum, or other deleterious ingredient, everything being pure and wholesome."

"ALBERT E. MENKE."

Prof. Henry Morton, president of Stevens Institute of Technology, says:

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or other injurious substance."

"HENRY MORTON."

Dr. J. H. Wright and Dr. Albert Merrell, analytical chemists, late the firm of Wright & Merrell, St. Louis, each says:

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