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THE ANGEL OF THE RAIN BOW.

A cloud, like that the old-time Hebrew saw,  
On Carmel prophesying rain, began  
To lift itself o'er wooded Cardigan,  
Growing and blackening. Suddenly, a flaw  
Of chill wind menaced; then a wild blast beat  
Down the long valley's murmuring pines, and woke  
The noon-dream of the sleeping lake, and broke  
Its smooth steel mirror at the mountains' feet.

Thunderous and dark, a fire-veined darkness swept  
Over the rough pine bearded Asquam range;  
A wraith of tempest, wonderful and strange,  
From peak to peak the cloudy giant stepped.

One moment, as if challenging the storm,  
Chocorua's tall, defiant sentinel  
Looked from his watch-tower; then the shadow fell,  
And the wild rain-drift blotted out his form.

And over all the still unhidden sun,  
Weaving its light through slant-blown veils of rain,  
Smiled on the trouble, as hope smiles on pain;  
And, when the tumult and the strife were done,

With one foot on the lake and one on land,  
Framing within his crescent's tinted streak  
A far-off picture of the Melvin peak,  
Spent broken clouds the rainbow's angel spanned.

—John Greenleaf Whittier.

THE SUPREME MIRACLE OF CHRISTIANITY.

Among all the New Testament miracles the character of Christ is an ever-present and ever-living reality to the hearts of men. It stands out on every page of the gospel history with such distinctness of outline and such power of reality that

it is impossible to read the book without beholding the man.

And yet we cannot behold the man without feeling that God is here. No man can utter these words and do these mighty works unless God be with him. It is a true man who lives and speaks and acts. But if he is true he is more than man, for he claims equality with God. Is it too much to say that the unique character of Jesus Christ is God's perpetual demonstration, wrought out before the eyes of all generations, of the truth of Christianity? Yes, here is one miracle which we can all examine at our leisure—which we can in a sense see and hear and handle, of the word of life.

We have not seen him die on the cross; we did not see him and converse with him after he rose from the dead. These and other facts we receive on the testimony of eye-witnesses who recorded them. But can we read the New Testament without seeing and feeling the living reality of the character of Jesus in its matchless perfection, in its human tenderness, in its divine glory? Is not the character there before our eyes as truly and as vividly as if its possessor still lived and walked among us? Can we mistake it? Can we fail to see what it is and what it means?

Some one may say in reply, "We have the character, after all, only on the recorded history of those who reported the facts." True; but how could they delineate such a character if it had no existence in a living man? If they had no living example to draw from, if the real Jesus of the Gospels was not before their eyes, then they created the character. How could such men, in such an age, create out of nothing such a character of absolute originality and perfection? The greatest geniuses who have appeared in history, under the most favorable inspiration of clime and country, have often essayed their utmost endeavor, and accomplished no such result. How could the isolated and comparatively rude fishermen of Galilee do it without a living original? To say that they did, would be to account for one miracle for which there is evidence by taking refuge in another for which there is none. It is far more rational to believe that Christ lived and acted out before the eyes of his disciples the character which they have reported in the New Testament, than to believe that they could draw such a picture of godlike excellence without the living Christ before them.

If, therefore, we have before our eyes to-day, in these sacred pages, the very character which the apostles saw and admired and adored, then has God given to us, even as he did to them, the most sublime of all miracles, the most complete and satisfactory of all demonstrations that Christianity is true. The miracle of miracles, the proof of proofs, is the life and character of God's Son. It is the one miracle which both wins the heart and satisfies the intellect. When we see it as we do in the New Testament, we are compelled to feel that "God has spoken by his Son."

If a man cannot, or will not, receive this evidence of character; if he has no heart to appreciate or admire it; if there be nothing within him responding in homage to the character of this Christ of the New Testament, then we fail to see what further God could do or ought to do to convince and save such a man. Not to appreciate the character of Christ is to disown the highest exhibition of moral excellence the world has ever seen. What grander miracle could God work

before the eyes of men than to give the world this perfect image of his own moral perfections in human form, in the life and character of his own Son?—L. J. Halsey, D.D., LL.D.

THE INSPIRATION OF THE CHRISTIAN LIFE.

What is there in human life that does not pass into the mystical? In physical life you have not solved the problems of its quality and causation when you have proved laws of force and chemistry, and gravitation, and electricity; you have simply demonstrated its modes. All physical analysis runs up into mysticism—the inscrutable mystery of life—that which causes the operation of all laws—which causes motion, and growth, and assimilation, and function. It is a mystery of vital causation, as great and as inscrutable as the indwelling of the Spirit of God in the soul of a man causing his religious vitality, and motion, and growth.

Or take the analogy of human relationships. We are all familiar with the influence of one man upon another—how friend or lover enters into the affections, takes possession of them, and through these changes our character and rules our life; it is our commonest experience of the power of life. And yet how utterly it refuses to lend itself to analysis. This mystery of human inspiration is an indwelling that is utterly inscrutable.

"I will come in to him and sup with him;" is this a mere figure of speech? Does it mean no more than the suave sympathetic influence of man upon man? Is it to be superficially interpreted as the mere influence of teaching or example? Of course Christ does influence us in this way, his words of divine truth do influence our thought. His example of peerless holiness does influence our heart, just as those of any good man might do.

But is this all that is meant by Christ's indwelling? This would not be a sufficient explanation of the life of a vegetable or an animal. Is the spiritual life of the soul so inferior a thing that so contemptuous an explanation of it suffices? Is it not the probability that it follows the analogy of the lower domain of physical life? Can we conceive of life, in any form of it, as self-caused? Is not all life God-quickened?—a mystic product of some divine force that we can neither explain nor deny?

Is not my spiritual nature a witness? What is my susceptibility to Divine quickening? What is my capability of religious thought and feeling? I have a religious character that I can neither destroy nor ignore. And when Christ tells me that the Spirit of God speaks to this nature of mine, quickens it, enters it, dwells in it, all that is in me responds. I feel the harmony and the preciousness of the assurance, and its truth is attested by my consciousness. A new life is unquestionably produced within me, and is not this the most rational explanation of it?

This, then, is the fundamental thought, the great and blessed secret of a man's religious life,—"Christ in you the hope of glory." It is a consciousness in religious life which is full of inspiration, the source of all that is greatest in its achievements, of all that is most blessed in its experience. So Christian men gloriously struggle in the battle with evil, patiently bear with God's processes of discipline, triumphantly rejoice in their

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hope of glory. Theirs is "the higher life," the "witness of the Spirit with their spirit," the "peace that passeth all understanding, keeping the heart and the mind," the "joy that is unspeakable and full of glory." "He abideth with you, and shall be in you."—*H. Allen, D.D.*

#### GOOD HUMOR IN THE FAMILY.

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is the sense of humor or the capacity to have a little fun along with the humdrum cares and works of life.

We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things, and can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a genial, humorous friend is like sunshine on a cloudy day.

While it is always oppressive to hear persons constantly striving to say funny things, it is comfortable, seeing what a brightener a little fun is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view instead of being irritated about it. "Wife, what is the reason I never can find a clean shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked; then, with a comical look, she said: "I never could guess conundrums, I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her, and then she felt happy; and so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humor that cropped out to the surface.

Some people have a peculiar faculty for giving a humorous turn to things when they are reproved. It does just as well oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.

#### THE POWER OF A GODLY LIFE.

The manifestations of a risen Saviour in the lives of His followers is a witness for Him before all people. The Living God is seen and known by His wonders, His faithfulness, and His love, and the world will discern that there is something among a people who love and follow a Living God which is not among those who serve and honor Him not. Laban would fain have retained Jacob in his service: "I pray thee, if I have found favor in thine eyes, tarry; for I have learned by experience that the Lord hath blessed me for thy sake." This witness is still called forth by many a godly servant in an ungodly household, by many an upright clerk in a warehouse, by many a steward over the estate of his earthly master, by many a soldier over his dissolute companions, by many a converted child in a family at war with the "blessed of the Lord."

I asked a navy, lately converted, if the Holy Ghost had consciously dealt with him before the time he was outwardly changed.

He answered, "Yes. I lived with a relative, a farmer; he was a timid man, and never spoke to me directly of my soul's salvation, but I saw he was not like other men, and that he was a praying man. I heard him pray once when he did not know any one was near. I listened, and thought to myself, 'If this man, who seems to have nothing to repent of, can be mourning and crying for pardon of sin, what will become of me who do nothing but sin?' I was left in his service till his death, and then I saw him die; and this man, who bemoaned his sins, died with a smile on his lips—such a smile I

never saw before nor since—believing his sins forgiven. I said, 'This is the end of a Christian. Could I die with such a smile on my face?' Why, it was heavenly."—*The Promise and the Promiser.*

#### UNDEMONSTRATIVE PEOPLE.

A charming smile is a pretty certain indication of some charming personal quality or qualities, but its absence from certain faces does not denote the lack of such qualities; for there are persons who have not had the fortune to be born with the same mobile features as others, fitted to express the emotions of their souls. The emotions are there in strength and abundance, but they cannot come forth and show themselves in the radiance of the eye and the play of flexible lips. So the most genial of people may sometimes appear the least so to the eye, which, after all, can only take in appearance, and needs the corroborating witness of the ear.

I know a person who, it is no exaggeration to say, fascinates on first acquaintance men and women alike; and when he meets you there is that in his look and tone, his smile and hand-grip, that carries you away and makes you fancy you are sharing his ardor of delight. He is thoroughly sincere, and yet, after a little, you are apt to become a bit *disillusionné* about that glance and smile of his, and you admit that there is no more real warmth of feeling behind them than you have found to lie in the simple quiet greeting of some less demonstrative friend.—*Atlantic.*

#### THE MASTER AND HIS SLAVES.

2 Peter ii. 1.—Denying the Lord that bought them.

There were three great stains on the civilization of the world into which Christianity came; war, the position of woman, and slavery. With the first two of these we have nothing to do at present, but the relation of the New Testament to the last of these great evils naturally connects itself with the words before us. That relation is at first sight very singular. There can be no doubt that the atrocious system of slavery is utterly irreconcilable with the principles and spirit of the Gospel. It dies in the light of Christianity, like some foul fungus that can only grow in the dark. And yet there is not a word of condemnation of it in the book. The writers of the New Testament found that evil institution which makes the slaves chattels and their masters fiends in full force, and they said nothing against it. Paul recognizes it in several of his letters, regulates it, gives counsels to Christians standing to each other in the extraordinary relation of owner and slave; sends back the runaway Onesimus to his master, and shows no consciousness of the revolutionary force of his own words, "In Christ Jesus there is neither bond nor free." Whether he foresaw the effect of the gospel in breaking every yoke or no, the fact remains that Christianity at its beginning ran no tilt against even the most execrable social iniquities, but was guided by the wisdom which said, "Make the tree good, and its fruit good." The only way to mend institutions is by mending individuals. Elevate the tone of society by lifting the moral nature of the units, and evil things will drop away and become impossible. Other ways are revolutionary and imperfect.

In like manner, this same wicked thing, slavery, is used as an illustration of the highest, sacredest, noblest relationship possible to men—their submission to Jesus Christ. With all its vileness, it is not too vile to be lifted from the mud, and to stand as a picture of the purest and loftiest tie that can bind the soul. The apostles glory in calling themselves "slaves of Jesus Christ." That title of honour heads each epistle. And here in this text we have the same figure expressed with Peter's own energy, and carried out in detail. The word in our text for "Lord," is an unusual one, selected to put the idea in the roughest, most absolute form. It is the root of our word "despot," and conveys, at any rate, the notion of unlimited, irresponsible authority. We might read "owner" with some approach to the force of the word.

Nor is this all. One of the worst and ugliest features of slavery is that of the market, where men and women and children are sold like cattle. And that has its parallel too, for this Owner has bought men for His.

Nor is this all; for as there are fugitive slaves, who "break every man away from his master," and when questioned will not acknowledge that they are his, so men flee from this Lord and owner, and by words and

deeds assert that they owe Him no obedience, and were never in bondage to Him.

So, then, there are these three points brought out in the words before us: Christ's absolute ownership of men; the purchase on which it depends; and the fugitives who deny his authority.

I. The strong expression of the text asserts Christ's absolute ownership. If a word had been sought to convey the hardest possible representation of irresponsible, unlimited authority, bound by no law but its own will, the word in our text would have been chosen. Such authority can never be really exercised by men over men, for thought and will are ever free. To claim it would be blasphemy, to allow it would be degradation. But such an authority, in comparison with which the most absolute that man can exercise over man is slight and superficial, this peasant of Nazareth claims, and not in vain. Proud hearts have bowed to his authority, and through the centuries the whole being of thousands upon thousands has gloried in submission—utter and all-embracing—to Him. "What manner of man is this," it was said of old, "that even the winds and the sea obey Him?" But the question opens a deeper depth of wonder, and a higher stretch of power; "What manner of man is this that even the hearts and wills of men obey Him?" His autocratic lips spake, and it was done; when He was here on earth, rebuking disease, and it fled; the wild storm, and there was a great calm; demons, and they came out; death itself, and its dull cold ear heard, and Lazarus came forth. To material things and forces He spake as their great Imperator and Commander, saying to this one, "Go," and he went, and showing His Divinity, as even the pagan centurion had learned, by the power of His word, the bare utterance of His will.

But His rule in the region of man's spirit is as absolute and authoritative, and there too "His word is with power." The correlative of Christ's ownership is our entire submission of will, our complete acceptance of the law of His lips, our practical recognition that we are not our own. Loyola demanded from his black-robed militia obedience to the general of the order so complete that they were to be "just like a corpse," or "a staff in a blind man's hand." Such a requirement made by a man is, of course, the crushing of the will, and the emasculation of the whole nature. But such a demand yielded to from Christ is the vitalising of the will and the ennobling of the spirit. To give myself up to Him is to become not "like a corpse"—but to be as alive from the dead. We then first find our lives when we surrender them to Him.

The owner of the slave could set him to any work he thought fit. So our owner gives all His slaves their several tasks. As in some despotic eastern monarchy the sultan's mere pleasure makes of one slave his vizier, and of another his slipper-bearer, our King chooses one man to a post of honour, and another to a lowly place; and none have a right to question the allocation of work. What corresponds on our part to that sovereign freedom of appointment? Cheerful acceptance of our task, whatever it be. What does it matter whether we are set to do things which the vulgar world calls "great," or things which the blind world calls "small?" They are equally set us by Him to whom all service is alike that is done from the same motive, and all that we need care about is to give glad obedience and un murmuring honest work. Nobody knows what is important service, and what not. We have to wait till another day far ahead, before we can tell that. All work that contributes to a great end is great; as the old rhyme has it, "for the want of a nail a kingdom was lost." So, whatever our tasks, let us say, "Lord, what wilt thou have me to do?"

The slave's hut, and little patch of garden ground, and few bits of furniture, whose were they—his or his master's?—If he was not his own, nothing else could be his own. And whose are our possessions? If we have no property in ourselves, still less can we have property in our property. These things were His before, and are His still. The first claim on them is our Master's, not ours. We have not the right to do what we like with our own. So, if we rightly understand our position, we shall feel that we are as trustees, not possessors. When, like prodigal sons, we "waste our substance," we are unfaithful stewards, also, "wasting our Lord's goods."

Such absolute submission of will, and recognition of Christ's absolute authority over us, our destiny, work and possessions, is ennobling and blessed. So to bow before a man would be degrading, were it possible, but so to bow before Him is our highest honour, and liberates us from all other submission. The king's servant is every other person's master. We learn from historians that the origin of nobility in some Teutonic nations is supposed to have been the dignities enjoyed by the king's household—of which you find traces still. The king's master of the horse, or chamberlain, or cupbearer, becomes noble. Christ's servants are lords, free

because they serve Him, noble because they wear His livery and bear the mark of Jesus as their Lord.

II. The text brings into view the purchase on which that ownership is founded.

This master has acquired men by right of purchase. That abomination of the auction block may suggest the better "merchandise of the souls of men," which Christ has made, when He bought us with His own blood as our ransom.

That purchase is represented in two forms of expression. Sometimes we read that He has bought us with His "blood;" sometimes that He has given "Himself" for us. Both expressions point to the same great fact—His death as the price at which He has acquired us as His own.

There are far deeper thoughts involved in this statement than can be dealt with here, but let me note one or two plain points. First, then, that is a very beautiful and profound one, that Christ's lordship over men is built upon His mighty and supreme sacrifice for men. Nothing short of His utter giving up of Himself for them gives Him the right of absolute authority over them; or, as Paul puts it, "He gave Himself for us," that He might "purchase for Himself a people." He does not found His kingdom on His Divinity, but on His suffering. His cross is His throne. It seems to me that the recognition of Christ's death as our ransom is absolutely essential to warrant the submission to Him which is the very heart of Christianity. I do not know why any man who rejects that view of the death of Christ should call to Him, "Lord! Lord!" We are justified in saying to Him, "O Lord, truly I am thy servant," only when we can go on to say, "Thou hast loosed my bonds."

Then, consider that the figure suggests that we are bought from a previous slavery to some other master. Free men are not sold into slavery, but slaves pass from one master to another, and sometimes are bought into freedom as well as into bondage. Hebrew slavery was a very different thing from Roman or American slavery—but such as it was, there was connected with it that peculiar institution of the *Goel*, by which, under certain circumstances, if an Israelite had sold himself into slavery he could be redeemed. As the law has it, "One of his kinsmen may redeem him." So our Kinsman buys us back from our bondage to sin and guilt and condemnation, from the slavery of our tyrant lusts, from the slavery to men's censures and opinions, from the dominion of evil and darkness, and making us His, makes us free. He that committeth sin is the slave of sin. If the Son therefore make you free, ye shall be free indeed.

III. Our text also brings to view the *Runaways*. We do not care to enquire here what special type of heretics the apostle had in view in these solemn words, nor to apply them to modern parallels which we may fancy we can find. It is more profitable to notice how all godlessness and sin may be described as denying the Lord. All sin, I say, for it would appear very plain that the people spoken of here were not Christians at all, and yet the apostle believes that Christ had bought them by His sacrifice, and so had a right over them, which their conduct and their words equally denied.

How eloquent that word "denying" is on Peter's lips. Did the old man travel back in memory to that cold morning, when he was shivering beside the coal-fire in the high priest's palace, and a flippant serving-maid could frighten him into lying? Is it not touching to notice that he describes the very worst aspect of the sin of these people in the words that recall his own? It is as if he were humbly acknowledging that no rebellion could be worse than his, and were renewing again his penitence and bitter weeping after all those years.

All sin is a denial of Christ's authority. It is in effect saying, "We will not have this man to reign over us." It is at bottom the uprising of our own self-will against His rule, and the proud assertion of our own independence. It is as foolish as it is ungrateful, as ungrateful as it is foolish.

That denial is made by deeds, which are done in defiance or neglect of his authority, and it is done too by words and opinions. It is not for us to bring such a grave charge against individuals, but at least we may exhort our readers to beware of all forms of teaching which weaken Christ's absolute authority, or which remove the very foundation of His throne by weakening his power and meaning of His sacrifice.

Finally, let us beware lest the fate of many a runaway slave be ours, and we be lost in trackless bogs and perish miserably. Casting off His yoke is sure to end in ruin. Rather, drawn by the cords of love, and owning the blessed bonds in which willing souls are held by the love of Christ, let us take Him for our Lord, who has given Himself for our ransom, and answer the pleadings of His cross with our glad surrender. Then shall He say, "I call you not servants but friends."

Missionary.

THE PROGRESS OF THE KINGDOM IN AFRICA.

Africa just now attracts the attention of the civilized world. Nor is this interest confined to the Egyptian Soudan, a Moslem fanatic and his following, and British-Egyptian politics and arms, in the heart of which, to-day, stands a solitary Christian man of faith, ability, experience, and courage, trusted by a great nation and by African chiefs. There are more peaceful fields and alluring sights. One of them is in Upper Egypt, on the same wondrous Nile, where a Presbyterian missionary, on his errand of peace and goodwill, finds the people so eager to hear his message, as to have scarcely time to eat his meals. During a tour of six weeks' continuance, Dr. Hogg preached fifty times, in eleven districts, to audiences ranging from seventy to four hundred. In some instances, whole villages, in the open air, under the full moon's rays, listened intently to the Gospel of salvation. Well might the missionary exclaim: "My life's day-dream is realized at last!" For a time it is likely that Gospel work will be disturbed by military operations now pending.

South of the scene of strife, in the Central Lake region, the ambassadors of the Prince of Peace are greatly encouraged, especially around Lake Nyassa, where the Free Church of Scotland is prosecuting a noble work. The loss of Mr. James Stewart, a Christian engineer, who, after many years of service in India, was appointed missionary engineer, and built the road around the Shire Rapids, explored Lake Nyassa, built missionary houses, and was, at the time of his death, engaged on the Stevenson road, between Nyassa and Tanganyika, is deeply felt. This great undertaking—in its full extent two hundred and ten miles long—he had carried through about fifty miles when he was stricken down by fever. Mission work follows closely on the heels of this enterprise. The Free Church has been able to draw some capital help from Lovedale, "the busiest industrial school on mission ground." A British Consul, accredited to the kings and chiefs of Central Africa, has been sent out to this same region, and an engineer to take the place of Mr. Stewart is under appointment. There is special activity in the slave trade, which is still able to elude the utmost vigilance, both within the coast ranges and beyond, though signally interfered with by missionary occupation. Baffled at one point, it takes another outlet.

Captain Hare has launched a steel life-boat on Lake Tanganyika, which is transported overland from Zanzibar; this floats the name of "Morning Star." The "Good News" steam vessel is perhaps afloat by this time also, having been taken in by way of the Zambesi and Lake Nyassa. Thus far, the African Trading Company's steamers and agents have only furthered missions and an honorable traffic. By such agencies is a highway being prepared for our King.

One of the most hopeful signs of the times in South Africa is the missionary activity being awakened in the Native Church. This is a result long waited for, with but feeble response thus far, and yet with enough to awaken great hopes of future possibilities. Lovedale, Blytheswood, Maritzburg, Adams, Kuruman, are bringing forward young men from whose ranks a missionary force will be levied that will do good work for the regeneration of Africa.

On the West Coast, the missionaries of the American Board are moving forward from Bailundo to Bihi, with the full consent of King Kwikwi. This, for a long time, he would not permit, but now, not only says "go," but "we will help you to build."

The mission is in good health, and now so

far master of the situation as to begin to be aggressive. Probably, next after the Egyptian Soudan in general interest comes the Congo, with Mr. Stanley leading off into the interior. Events thicken on this mighty stream. Trade is already flowing in and out, and, alas! ardent spirits go with cotton; not, however, by the favor of the International Association. King Leopold, fertile in resources, and determined in purpose, is proving one of Africa's greatest benefactors. Without his open purse and royal aid, this highway of African nations must have long remained sealed to the world. It is now said that General Gordon, when sent to Egypt, was about to undertake the reorganization of affairs on the Congo, and to push into the interior, if possible, to assail the slave trade in its central sources of supply, and with a force adequate to meet the fierce tribes which made Stanley's descent of the river so perilous. The opening of the Congo has thus far been favorable to the missions of the English Baptists and the Livingstonia Inland Society. De Brassa's vast scheme seems to have vanished in thin air, outwitted by the alertness and vigor of Mr. Stanley and his backers. Mr. Stanley himself, at last accounts, was exploring amongst the almost interminable water-ways and innumerable peoples above "Stanley Pool."

Along the Niger, a recent map marks a dozen stations occupied by the Church Missionary Society—a Bishopric fully manned by natives of the country. It is noticeable how the great movements in Africa follow the magnificent river courses, the Nile, the Zambesi, the Coasa, the Congo, the Niger, and the Ogowe; and how conspicuous, just now, are these two men, General Gordon and Mr. Stanley. May their lives be long spared, and may the nations they represent, so guiltily associated with Africa's wrongs in the past, be foremost in taking to this dark continent such reparation as the Gospel and a Christian civilization carries with it.

Bearing upon this whole work, at once an outgrowth of missions in the past and a helper henceforth, is Mr. Cust's new book on the Modern Languages of Africa. Into it five busy years of collating and arranging the studies and results of scores of years of missionary and scholarly labors have gone, and as a result we have the one only standard work on the African languages, of which there are four hundred and thirty-eight, and one hundred and fifty-three dialects. In many of these languages the Scriptures, he says, are the only books. "The great propagandists of linguistic knowledge in Africa, as in Asia, America, and Australasia, have been missionaries of Christ's Kingdom." Mr. Cust is a man of affairs, and was never a missionary, but he has found time, and had the signal ability, to gather together the results of other men's linguistic studies over this wide field, as a little while ago he did the same thing for India. It is gratifying to find African scholars associated with such names as Krapf, Moffat, Grant, and others, as follows: "From the Niger came a language-map of the Basin of the Niger, and a linguistic notice from the pens of Bishop Samuel Crowther, Archdeacon Dandeson Crowther, and Archdeacon Johnson, all pure negroes, of such a character of precision and intelligence, as would cause any unprejudiced reader to lift up his hands in praise to our Heavenly Father, who in the first and second generations of liberated slaves has permitted such evidence to be given of the intellect of the Negro Race, if only it has the advantage of sympathetic culture."

And now let us look at an African Apostle. Samuel Mathabattie is described as a little man not more than five feet high, but as having the "courage of the Apostle Paul and the tenderness of the Apostle John." Sixteen years ago he left Sekukuni's country and went to Natal seeking employment. He fell in with a Rev. Mr. Alison, and was at length converted, par-

tially instructed, and then, after seven years, heard the call of the Spirit to go to his people in darkness with the good tidings he had welcomed for himself. Taking with him a companion like-minded, he journeyed seven hundred miles on foot to his destination. Forbidden to hold public meetings, because he preached a "new Chief," and Pahlala said he "wouldn't have another chief spoken of," he went from house to house expounding God's Word and praying with the people. The lesson did its work. After four years the chief died, and a woman came to the sovereignty who allowed him to preach and open a school. A church edifice was reared to hold six hundred people; the school was established, and the work of the Lord prospered. Churches were built in two other places. Two men of approved piety were set apart by the Church to preach in these places, and sent seven hundred miles on foot to be trained in the French Mission School of Basuto-land, whence they returned to work under Samuel's direction. Meanwhile, some of the baser sort burned down the church and withstood the Word of God. In sublime patience he built another, and with the usual result of greater success. Then came tribal troubles of a more general character. Heathen customs again came to the front. The second church edifice was burned. Christians were ordered out of their huts, beaten, and driven from the country, leaving most of their possessions. "Two hundred souls went into exile for Christ's sake." For nine years this noble disciple has fought a good fight, unknown to the world, but approved in heaven. May these two hundred elect souls in exile so approve themselves before God and the Trarsvaal as to become the seed of a numerous host. And let us write the name of Samuel Mathabattie upon the roll of Christian worthies. "What has been done may be done again and again all over the African Continent. God grant it.—*Christian Union.*

## British & Foreign News.

### ENGLAND.

It is stated that the freedom of the City of London is to be conferred on the Earl of Shaftesbury, as a recognition of his lifelong services as a philanthropist.

The Newcastle Bishopric Fund has now reached a total of £12,242 10s. To the Durham Diocesan Special Church Fund the Bishop of Durham has contributed £3,000; the Earl of Durham, £3,500; the Marquis of Londonderry, £2,000; Sir Walter and Lady James, £3,000. There are seven subscribers of £1,000 each, nine of £500, four of £300, six of £250, four of £200, and a large number of subscribers of £150, £100 and £50 each.

The appointment of so young a man as the Rev. Scott Holland to the Canonry in St. Paul's, vacant by the elevation of Dr. Stubbs, is attracting much attention. The dignity is worth £1,000 a year. Mr. Scott Holland is a distinguished scholar of Christ Church, Oxford, and a preacher of the first order. So far, his new position in the Metropolitan Cathedral, where the pulpit is not very strong, will not be out of place.

The *Catholic Directory* for 1884 reports the number of the Roman Catholic clergy in England as 2,176. Scotland added six to her clergy during the past year. The number of churches, stations and schools in Scotland and England increased fifty-one per cent. during the past twelve months. England has one archbishop, and 14 bishops; Scotland, 2 archbishops. Since the death of Archbishop Strain last July Edinburgh is vacant.

The recommendations of the Ecclesiastical Courts Commission have been fully debated in the Lower House of the Convocation of Canterbury, and most of them have been adopted. There was much debate on the point giving the bishop final veto power on the bringing of suit. Canon Farrar strongly opposed this concession; but the House was against him, and the

recommendation was adopted. The questions concerning the proposed Court of Appeals was voted unsettled, and will not be until May. The Upper House will wait till the Lower House has finished the discussion before taking the matter up.

In the Lower House of the Convocation of Canterbury an effort was made recently to have a resolution passed providing for a religious census of the Church of England. It was represented that the statistics compiled by Nonconformists on this subject were unfair to the Church, which had probably more than twice as large a population as the Dissenters. The House, however, refused to adopt the motion.

Commenting on a book just written by Mr. Mark Thornhill, on "The Clergy and Vivisection," *The Spectator* says: "We believe, with him, that the question raised is virtually the controversy between Materialism and Christianity." This is a view of the case which reflection fully establishes, and which furnishes an additional argument of great weight with all who are concerned for the maintenance of truth. It is a strange fact, that a practice which, as Mr. Thornhill says, "deadens all natural feelings of compassion," should have any advocates among those who believe in a merciful and beneficent Creator.

PARING DOWN THE GOSPEL.—Mr. Spurgeon, with characteristic plainness and vigour, said in a recent sermon: "When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to a small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. As for me, I believe in the colossal; a need deep as hell and grace high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement, infinite love and mercy; an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

At the annual meeting of the Liverpool branch of the Church Pastoral Aid Society, the bishop of Liverpool, Dr. Ryle, said that the Society was an old friend of his, and it was a principle he hoped he would never depart from, namely, not to turn his back on an old friend unless he changed entirely. The Society had not changed since he first knew it, and that was at the time it made one of its first grants. From that day to the present he has always given it his hearty and unwavering support, because he loved it for its work as an instrument for doing good for the Church of England, and above all, for its boldness and perseverance in maintaining the Protestant and Evangelical principles of the Church of England. In his official position as a Bishop he had to support a good many societies. Once having accepted the position he had no choice or alternative, but it was his duty to support all societies connected with the Church of England; but before that, when he had his choice, he supported those societies he thought most Protestant and Evangelical. The Church Missionary Society, the Church Pastoral Aid Society, and the Colonial and Continental Church Society were three societies he had travelled hundreds of miles for, and had advocated on hundreds of platforms, and he hoped he had not since swerved from the great attachment he had for them.

The Dean of Peterborough (Dr. Perowne) recently gave a lecture in the Church Institute, Sheffield, on "Martin Luther." After narrating the leading features of Luther's private and public life, the Dean alluded to the charges brought against him, and observed that it was said that Luther was not only rough and coarse and a man of brutal temper, but that he spoke in a very light, free and disparaging way about Holy Scripture. The fact, however, was that never was there a man who so venerated the Bible. He placed Holy Scripture upon a pedestal never attained before; he lived in it; and drew from it his daily nourishment. Then it was also brought against Luther that he was the father of modern Rationalism, and had set going all the fashion of modern doubt, speculation and scepticism. For his part he did not believe any Rationalist would assert that he had been led into Rationalism by the study of Luther's writings. The value which Luther gave to Scripture, the position in which he placed the Word of God as demanding the most absolute supremacy, showed that if men were Rationalist they were not Rationalists because Luther had set the example. He thought we owed to this great man a very great debt. Luther vindicated two great truths as

they never were vindicated before. He asserted the absolute supremacy of Scripture and the freedom of the human conscience. Luther gave us the Word of God instead of Church authority, and he set free the human conscience from the tyranny of those chains which had been forged for it by the Church of Rome. He rejoiced in this freedom. He hoped we should stand fast in it, and never retrace our steps. He was very sorry sometimes to see the tendency there was to be ashamed or tired of the Reformation, and to be ashamed of the name of Protestant. He, for one, was not ashamed of that name, nor was he afraid of the consequences of the Reformation. He did not see anything to apprehend in the flood of infidelity and scepticism which, he was sorry to say, had been let loose upon the earth. Rationalism might be a very terrible thing, but there was a worse thing than Rationalism, and that was the slavery of the human conscience. It was that from which we had been set free, and it was to Luther that we were so signally indebted for our freedom.

### SCOTLAND.

A society has been formed in the Scotch capital to be known as the Edinburgh White Cross Union, having for its object the promotion of a higher, manlier, and more Christian standard of public opinion on the subject of Social Purity and the Prevention of the Degradation of Women and Children. The Council comprises a host of well-known names, those of Drs. H. Bonar, N. McLeod, Andrew Thomson, and others, being on the list. The Executive propose to enrol as members all who approve of their object and are willing to join in a vigorous crusade against social evils of every kind.

There were eighty church bazaars held in Scotland during the year 1883, and at sixty-five of these £40,053 were realized. The amounts received at the remaining fifteen we have not been able to ascertain. It may, however, again be roughly stated that the income from this source has been at least £1,000 per week during the past year.

### UNITED STATES.

Phillips Brooks, in his address to the students at Harvard Divinity School, used this significant speech: "There is another point, if one may speak out of his own ministry and from observation of the ministry of others: men do not dread to believe, men long to believe. The one thing we do not have to do is to pare down the truth for man's capacity to believe. Give them all the truth; you cannot make it too exacting. The whole of Christian history has been full of testimony that you may claim your fellow-men by virtue of the imperiousness and absoluteness of that which they have been called upon to believe. The old *credo quia impossibile* of Tertullian had philosophy in it. Men long to believe, and while ultimately every healthy human faculty will reject that which is not congenial to it, you cannot help men better than by laying before them all that which is true, even in the blackest and most uncompromising form. Just as there are many men whom you cannot get to go down the street with you, but who would go half way around the world for you if you needed it, so there are men who would not accept the truth which they felt had been pared down for them; but when you put before them God in his eternity and infinitude, and the soul in its vastness and majesty, then the power of belief, stirred to its greatest task, lifts itself up and does its work. . . . The great mass of men do not to-day belong in associated relations with the Christian Church. What does that mean? First, that the Christian church has not made itself broad enough to make earnest and true men recognize the ideal of their humanity in it; that it has been too special, too fantastic. Secondly, that it has a great work before it so to declare its human application that it shall commend itself to every man who really is in earnest in his thought, and earnest in his deed. The church seems to me to have that great function before it, and never to have had the possibility for the fulfillment of that duty so large and open before it, in all the ages of its existence as to-day."

It is said that, when the American Catholic bishops were in Rome, they were instructed to guard against extreme measures with reference to the public schools. Parents are not to be condemned for sending their children to public schools where no parochial school exists, or where the latter compares unfavourably with the public schools; nor must they be denied (much less are children to be denied) sacraments on account of preferring the public schools, in cases where there is no immediate danger of perversion.

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We learn with deep regret of the death of Bishop Clarkson, of Nevada.

The churches of New York city, of all denominations, cost \$3,000,000 per year; the amusements \$7,000,000; the city government \$13,000,000; liquor \$100,000,000.

There are some 2,000 Chinese in New York city and its suburbs. Six hundred are under instruction in Sabbath Schools. One Reformed Presbyterian school has 110 in regular attendance. Some 40 of these are professed Christians.

Education in our American Colleges is decidedly Christian. A large majority of the Professors, and about one half of the thirty-one thousand students are members of the Church.

There are 249 students who are enjoying the free tuition of the Lehigh University, in South Bethlehem, Penn. Of this number 205 are attending the School of Technology, which has courses in civil engineering, in mining engineering, in mechanical engineering, in analytical chemistry, and in metallurgy.

Ascension Church, Chicago, whose rectorate is vacant by the removal of the irrepressible ritualist Rev. Arthur Ritchie to New York city, has called the Rev. Mr. Mackonochie of London, the famous "persecuted" ritualist.

The hall of the New York Young Women's Christian Association was crowded on the evening of March 6th, it being the occasion of the annual reception of the Association. Prayer was made by the Rev. Mr. Rainsford, of St. George's Church, and an address by the Rev. Dr. John Hall, of the Fifth Avenue Presbyterian Church. The Association has been in existence twelve or thirteen years, and has extended aid where it was most needed and in the best way to thousands of working women. It furnishes suitable homes for working women through its Board Directory. It also has an industrial department in which the use of the machine is taught, and by which orders are received and work furnished to seamstresses. The employment bureau is another useful feature of the association. It is free to employer and applicant alike.

The priestly power of the Roman Church is still, even in this land of liberty, an oppressive, we had almost said, degrading yoke on Catholic manhood. The laity have the poor privilege of electing trustees; but trustees seem to have whatever rights the priests choose to concede to them. A German church in Buffalo, St. Boniface's, has been arbitrarily closed by the Bishop because the people wished to have a larger board of trustees than the priest was willing to allow. He wanted only three; they wanted seven, which the statute allows. Because they will not give up this notion, the church has been interdicted, and the pastor removed. The people are thus deprived of religious services and of the sacraments for no other fault than refusal to submit to an arbitrary decision of priest and prelate. In spiritual matters, according to the Catholic system, it is the duty of priest and layman alike to render unquestioning obedience; but interference, like that of Bishop Ryan in a matter of mere congregational detail, is an invasion, it seems to us, of the rights and dignity of Catholic manhood. Unless we misinterpret the signs, the laity of the American Catholic Church are beginning to feel that they have some rights which are worth defending, and arbitrary ecclesiastics are likely to discover that they may strain their authority just a little too much. It is to be hoped that the Catholic Council to be held in Baltimore next Fall will adjust these matters with a due regard to the rights of the laity.—*N. Y. Independent.*

#### FOREIGN.

The wonderful awakening in many minds in Russia to the value and importance of the sacred Scriptures, appears to be affecting Jews as well as Gentiles. A missionary from that country has just told us of the rise and growth of a sect called Biblical Jews, who have quite renounced the Talmud, and are diligently studying the books of the Old Testament. Once the Jew is led to receive the pure word of inspiration apart from Rabbinical tradition, even though it be only that known as the "Law and the Prophets," we may soon expect to find him inquiring about the New Testament, without which the Old is incomplete.

The advances made in various directions by Protestantism in France, as well as other signs of the

times, are causing the Pope considerable anxiety. In addition to addressing an encyclical letter to the French bishops, the Pontiff has summoned them all to Rome that he may confer with them. The object of the Vatican is said to be to arouse the Romish spirit in France, in order to counteract the efforts of all who are opposed to that faith. Whatever course is adopted it is too late to arrest the progress of Evangelical truth on the Continent: and the fact that Romanists are so vigorous in their opposition will only stimulate the zeal of those who are at work for the true Gospel of God.

The wealth of Roman Catholic religious orders in France has increased in the last 35 years from 8,600,000 dol. to 142,507,200 dol.

In Spain, despite the increased facilities afforded of late years for Gospel effort, the difficulties and perils which attend Christian workers are very great. We read, for example, of a village called La Mancha, in the very heart of the country, where a little community of Protestant Christians has existed for fifteen years past, subject to cruel persecution worthy of the days of the infamous Inquisition. The law refuses them protection or redress, and so they suffer in silence, and bitter indeed is their outward lot, although they are spoken of as firm and unwavering in their trust in God. Be it ours to plead with renewed earnestness for all who suffer for righteousness' sake, and for the speedy dawn of the day when all shall know the Lord.

The Pope, through the Papal Nuncios to the European courts, is making representations against the proposed conversion by the Italian Government of the real property of the Propaganda Fide into Italian rentes. All the religious orders at Rome have been convoked. It is desired that they hold a meeting to prepare a statement which shall show the loss of property under the conversion. This statement will show that the property under consideration must be offered for sale, and that bonds will be given in exchange for it, the interest on which is to be guaranteed by the doubtful security of the Italian Exchequer. The worst feature of the case is that the property must be sold greatly below its value, while a heavy tax, equal to one-third the interest, is laid upon the proceeds. The Nuncios are directed to appeal against the conversion as robbery of the Church.

It is reported of late a large number of Roumanian adherents of the Græco-Oriental Church have announced their intention to leave their church and connect themselves with Protestantism. The reason assigned by them is the existence of abuses in the management of the Roumanian State Church, which has forced them to take this important step. Heretofore, the management of ecclesiastical affairs has been the exclusive right of the Holy Synod, which again is under the convent clergy. It is the latter feature that has proved to be so obnoxious, and has raised the cry of reform.

A wonderful scene in connection with General Gordon's arrival at Khartoum was described in a telegraphic despatch to *The Times*. The correspondent says:—

"Immediately on General Gordon's arrival he summoned the officials, thus preparing the people for some salutary changes. He next held a *levee* at the Mudirieh, the entire population, even the poorest Arab, being admitted. On his way between the Mudirieh and the Palace about 1000 persons pressed forward kissing his hands and feet, and calling him 'Sultan,' 'Father,' and 'Saviour of Kordofan.'

"General Gordon and Colonel Stewart at once opened offices in the palace, giving to every one with a grievance admittance and a careful hearing. The Government books, recording from time immemorial the outstanding debts of the overtaxed people, were publicly burnt in front of the palace. The kourbashs, whips, and implements for administering the bastinado from Government-house were all placed on the blazing pile. The evidences of debts and emblems of oppression perished together.

"In the afternoon General Gordon created a council of the local notables, all Arabs. Then he visited the hospital and arsenal. With Colonel Stewart, Coetlogon Pasha, and the English Consul he visited the prison, and found it to be a dreadful den of misery. Two hundred wretches loaded with chains lay there. They were of all ages, boys and old men, some having never been tried, some having been proved innocent, but forgotten for over six months, some arrested on suspicion and detained there for more than three years, many merely prisoners of war, and one a woman, who had spent fifteen years in prison for a crime committed when she was a girl.

"General Gordon at once commenced to demolish this bastille. All the prisoners will be briefly examined, and if advisable set at liberty. Before it was dark scores of wretches had their chains struck off, and to-day Colonel Stewart is continuing this work."

Telegraphing two days later, the same correspondent sends the following details as to the progress of events under General Gordon's beneficent sway:—

"General Gordon is perfectly confident that he will accomplish the pacification of the Soudan without firing a shot, such is the effect of the almost incredible influence which he has hourly manifested. Colonel Stewart is hard at work examining the prisons, and liberating the poor wretches confined in them. Many of them have been waiting several years for trial; many have remained long after their sentences had expired. In many cases the offences are unknown to the gaolers, and one man has been in confinement for a year awaiting his trial for stealing property to the value of 5s.

"To-day Sheikh Belud, of Khartoum, was carried into General Gordon's presence with his feet fearfully mutilated. Six weeks ago Hussein Pasha Cheri, the late Vice-Governor, bastinadoed the old man till the sinews of his feet were exposed. General Gordon has telegraphed to Cairo to have £50 stopped from Hussein Pasha Cheri's pay for the benefit of the Sheikh. If he objects to this deduction he is to be returned for trial. Yesterday an influential man stated that the ex-Vice-Governor had flogged his brother to death. I have myself heard him threaten to flog a small boy to death, in order to extract evidence from him.

"The minor authorities are accustomed to demand backsheesh from all people entering the one gate which is left open. General Gordon has now opened two more gates and prohibited the custom, and he has proclaimed a free market.

"He has also established boxes, into which the people can drop petitions and complaints. All these are examined, and the blame is quickly saddled on any official guilty of not allowing a petitioner the full benefit of the proclamation.

"The proclamation is posted everywhere. It gives more than the Madhi has promised, and is quickly restoring peace and secure government. The General believes that the petition-box system is equally applicable to Lower Egypt, and that it would go far to abolish the abuses incident to Pasha rule."

In a leading article on "The Power of the Individual," *The Spectator* well remarks:—

"We can hardly recollect in history such a testimony to the power which may live in the individual as the summons sent by a great Government to an Englishman, still little known to the body of his people, to go without soldiers, or followers, or forces of any kind, into a mutinous city in the centre of Eastern Africa, and there, by his personal influence, release garrisons numbering thirty thousand men, imprisoned in cantonments scattered over a territory two thousand miles square, by hordes of savages wild with hatred, new-born hope of deliverance, and religious excitement. Who ever heard of or could have conceived of the possibility of such a feat? Yet it has not only been attempted, but will, if it is ever wise to predict upon evidence, in all human probability succeed. A single man, by virtue of the influence of a man upon men, of the belief he excites, and the awe he inspires, and the devotion he can elicit among men who detest his creed, dread his race, and distrust his colour, has changed the whole aspect of affairs throughout an African empire, has checked a native conqueror hitherto victorious, has calmed a fury which seemed unappeasable, and has, to all appearance altered the entire complexion of internal politics. . . . No other man than General Gordon could, with the same means, have done what he has already accomplished; or, while still nearly invisible, have made himself in such a region so effectually felt. The strength, wherever it comes from, is in him, in a personality so potent that it lifts him of himself up to the level of kings."

#### Home News.

##### DIocese of Toronto.

SYNOD OFFICE.—Collections etc., received during the week ending March 15th, 1884:

MISSION FUND.—*January Collection*.—Bobcaygeon, \$2.17; Dunsford, \$1.35; St. Albans', 56 cts.; St. George's, Toronto, \$37.00; Tecumseth, St. John's, 79 cts.; St. Paul's, 87 cts.; Trinity, 57 cts.; Christ 48 cts. *Thanksgiving Collection*.—Emily, \$3.50; Tecumseth, St. John's, \$1.36; St. Paul's, \$1.08; Trinity, 27 cts.; Christ, 48 cts.; Mulmer West, Whitfield, 50 cts.; Elba, 50 cents; Honeywood, \$1. *July Collection*

—St. Matthews, West Mono, 75 cts.; St. George's, Toronto, \$7.10. *Missionary Meeting*.—St. George's, Toronto, \$43.16.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*.—Albion and Caledon, \$20; Harwood, \$1; Bobcaygeon, \$10.83; St. Luke's, Creemore, \$6.55; St. Stephen's, Toronto, \$16.75; Lindsay, Diocesan, \$1.35; Domestic, \$1.05; Foreign, \$1.80; General, \$7.75.

FOREIGN MISSION FUND.—*Epiphany Collection—Domestic and Foreign Missions*.—Bobcaygeon, \$2.31; St. John's, \$1.06, St. Alban's, 55 cts.

ALGOMA FUND.—*Day of Intercession Collection*.—Clarke (Perrytown), \$1.64; Scarborough, Christ Church, \$4; St. Paul's, \$3.35; St. Jude's, \$1; Collingwood, \$6.03.

WIDOWS' AND ORPHANS' FUND.—*Annual payments*.—Revs. A. J. Broughall, \$7.62; W. E. Cooper, \$7.20; Thomas Bale, \$7.62.

The Hon. S. H. Blake, Q.C., returned from England last week. From the Teachers' Bible Class, which he has conducted every Saturday for the past seven years in Shaftesbury Hall, and which numbers upwards of 300 members, he received a very hearty welcome and the unexpected gift of an elegant easy chair, with the following words of explanation and heartfelt regard:—

"DEAR MR. BLAKE,—For some time past, as a class, we have desired to give expression in a united and tangible manner, to our great appreciation of your faithful efforts on our behalf in connection with the leadership of the Teachers' Bible Class, of which you have had charge during the past seven years; but we have 'lacked opportunity.'

"Your recent absence has removed this difficulty, and we have now much pleasure in asking you to accept, as a very slight token indeed of our regard, and also of the value we place upon your able expositions of Divine Truth, the accompanying easy chair for your study.

"We have chosen an easy chair, hoping that it might be suggestive, if not of ease, at least that it is sometimes necessary, even here, 'to rest awhile'; and if, as we wish, you are induced to recline in it occasionally, we trust that by this means, the associations, the memories, the faces, and the friendships of the happy years that we have been linked together as teacher and pupils, may be kept fresh and green.

"Your return to us is a season of rejoicing, our welcome, a warm and hearty one, and with it we offer the earnest and united prayer that you may long be spared to the world and to us—'A workman that needeth not to be ashamed, rightly dividing the word of Truth.'

"Signed on behalf of the Class by

"ONE OF THE OLDEST MEMBERS.

"Toronto, March 15th, 1884."

The formal opening of the rooms of the Railway Men's Christian Association, Parkdale, took place last week. Mr. M. E. Burford is the general secretary.

TRINITY CHURCH.—The Literary Society gave an entertainment recently, Rev. Alex. Sanson in the chair. An interesting address was given by Mr. R. Reynolds, president of the society.

#### DIocese OF HURON.

ORDINATION.—The Bishop of Huron held his first ordination at the Chapter House on Sunday last, when the Rev. J. W. Ashman was advanced to the order of Presbyter in the Church. A large congregation witnessed the ceremony.

LENTE SERVICES.—The Bishop continued his sermons on Wednesday at the Memorial Church, and on Friday in St. Paul's, to large numbers of people. The Bishop also preached in St. Paul's on Sunday evening, and in Christ Church on Monday and Tuesday evenings of this week.

The Bishop and Mrs. Baldwin leave on Friday afternoon for Galt and Toronto en route for Montreal, to bring up their family, and expect to return to the diocese about the end of April.

CONFIRMATION.—The Bishop of Huron held a confirmation at Lucan on Tuesday last, when a large class was presented by Rev. T. W. Magahy, Rector of this parish.

STANDING COMMITTEE.—The regular meeting of this Committee was held at the Chapter house on the

6th inst. The Bishop presided, and the following gentlemen answered to their names:—Dean Boomer, Archdeacons Sandys and Marsh; Rev. Rural Deans W. Davis, R. S. Cooper, G. Keys, A. S. Falls, Canon Smith, J. Hill, G. C. McKenzie, Canon Hincks, and G. G. Ballard; Revs. D. Deacon, F. Harding, R. Fletcher, J. B. Richardson, W. A. Young, Canons Mulholland, Hill and Innes and W. Danut; Messrs. Dymond, Grey, Fox, Spence, Crotty, Eakins, Imlach, Martin, Hamilton, Clark, Jenkins, Rowland, Bradley, Cronyn, Reed, Complin, Skey, Bayly, Moyle, Pearce and Judge Davis.

After routine, the accounts for the quarter were passed and ordered to be paid.

The Investment Committee were ordered to dispose of certain debentures and to reinvest the money.

The Committee resolved not to take additional stock in a loan society as offered.

A letter was read from the solicitors for Rev. E. R. Stinson in regard to his suit. The Solicitor was instructed to take steps to defend the action.

OWEN SOUND.—The Vestry asked permission to sell the old church and site, and apply the proceeds towards the new church. Granted.

DELAWARE.—Permission was asked to pull down and sell the old church for the purpose of building a new one on the same site. Granted, on the conditions of the Canon being complied with.

REPORT OF COMMITTEE.—The committees on Discipline of the Laity reported through Mr. Jenkins, chairman, and the report was received and ordered to be printed and placed in the hands of the committee for discussion at the next meeting.

EPISCOPAL RESIDENCE.—The Committee appointed in this matter reported that they were unable to come to a decision, and referred the matter back to the Standing Committee.

The Bishop left the chair and appointed Dean Boomer as his deputy.

A long discussion ensued, lasting until the evening session, and was taken part in by many of the members, and finally it was resolved to vote the Bishop a sum of money to be used by him in renting a house for the time being, and a committee consisting of Archdeacon Marsh, Revs. Young and Ballard, and Messrs. Bayly, Imlach and Judge Davis was appointed to select a suitable See House and report at the next meeting.

The Bishop resumed the chair, and the Committee on Mission Fund By-law reported progress, and asked leave to sit again. Granted.

SUPERANNUATION.—The Rev. E. Softly applied for superannuation under the Canon. Dr. C. G. Moore was appointed Examining Physician in this case, to report to the next meeting.

A committee, consisting of Archdeacon Marsh and Rural Dean Ballard, was appointed to consider the matter of endowment of Port Burwell parish.

Several applications for grants were then passed, and appeals against assessments deferred to next meeting.

The Rev. Canon Innes, Canon Smith and J. B. Richardson, and Messrs. Hamilton and Reid were appointed a Committee to prepare the convening circular of Synod and the annual report.

The meeting adjourned at 11.30 p.m., the Bishop giving the Benediction.

ST. JAMES', LONDON SOUTH.—The Rev. A. Brown preached in St. James', in the morning, and Rev. J. W. Ashman officiated in the evening, preaching an eloquent sermon from 1 Tim. iii. 16.

CHATHAM.—The Ladies' Aid Society of Christ's Church held their annual meeting recently. About \$250 was raised last year, and an extra effort is to be made to wipe out the debt on the school.

MITCHELL.—For some time past a mission is being held in Trinity Church, Mitchell. A local paper says, "Laymen take part in the prayer meetings held nightly in Trinity Church. This is as it should be. The principal part of the work is being done by the Rector, Rev. P. B. De Low, Rev. R. McCosh, of Wingham, and Mr. Walter Johnston. Much good is expected to result from these meetings."

EMMANUEL CHURCH, LONDON TOWNSHIP.—The annual Missionary meeting on Monday evening last, was well attended. Addresses were given by the Bishop and others, and a deep interest in the missions was manifested.

ST. JOHN'S, ARVA.—The annual Missionary meeting was held on Tuesday evening, the 4th inst. Ad-

resses were delivered by the Bishop, Rev. T. O'Connell, and others. There was a large attendance and a liberal collection.

MORPETH.—Special Lenten services have been held every evening for the past two weeks, at Trinity Church, Howard. They were conducted by the Rev. J. Downie, clergyman of the parish. The Rev. M. Shore, of Ridgetown, assisted at one of the services of last week. The addresses were particularly forcible and interesting, and were on the following subjects, viz:—"Sin," "Confession of sin to God," "Forgiveness of sin," "Repentance," "Faith," "Decision," "Assurance," and "Good Works." The one on "Decision" was particularly good. The ideas of these clergymen blended so well, that it made it doubly forcible. These services will be held on the Thursday evenings during the remainder of this solemn season. It is to be hoped that God's grace will rest upon these meetings, and also that those who are in the darkness of sin may be brought into everlasting light and life. The services so far have been largely attended.

CHRIST CHURCH, MCGILLIVRAY.—The special services recently held at Christ Church, were very abundantly blessed of God. We have never before experienced such a shower of blessing. Very many are entering upon a new life, and God's people are manifesting a new spirit of consecration. We ask the prayers of our brethren for similar blessings this week at St. Mary's, McGillivray.

#### DIocese OF MONTREAL.

It is expected that the Bishop will hold an ordination service at Iron Hill on Ascension Day, March 22nd.

The Bishop has made the following appointments for confirmation services before his leaving the city for his visitation in the Deanery of Bedford:—

March 22nd, Lachine.

April 6th, St. Martin's, at 9 a.m., and again at 11 a.m.

St. James the Apostle, 4 p.m.

Trinity, 9 p.m.

April 13th, Easter Sunday, St. Jude's, 11 a.m.,

St. Stephen's, 9 p.m.

April 20th, Cathedral, 11 a.m.,

St. George's, 7 p.m.

The confirmation at St. Matthias, Cote St. Antoine, is not yet definitely settled.

The Rev. C. J. Machin has consented to preach the annual sermon on behalf of St. George's Society, on Sunday, April 20th. The service this year will be held in Christ Church Cathedral at 7 p.m.

The Rev. George Rogers has been appointed by the Bishop to take charge of St. Luke's Church.

Mr. Weaver, of St. Aidan's College, Birkenhead, England, has been appointed to the temporary charge of Philipsburg. Mr. W. Davies, of the same college, is expected to arrive in Canada about the end of this month.

The vestry of West Shefford intend to complete the new church now building in that mission. Several handsome donations have been made with a view of carrying out their plans.

The Rev. Canon Norman delivered a lecture in the schoolroom of Trinity Church on Monday evening, the 10th inst. The Rector, the Rev. W. L. Mills, was in the chair. The subject of the lecture was "Some of the obstacles to the spread of early Christianity."

St. Stephen's Church being now nearly completed, the opening day has been fixed for Sunday, 30th March. The preachers at the morning and evening services will be the Bishop and the Rev. Canon Carmichael.

We understand that the Rev. W. Macfarlane, of Eardley, has obtained permission of the Bishop to attend the session at Lennoxville in order to obtain his degree. Mr. Macfarlane was a student of that college.

We learn that the vestry of Rougemont have determined to proceed with the building of a parsonage in that place. The sum of \$800 has already been obtained towards this object.

The Rev. L. N. Tucker, Principal of the Sabrevois College, preached at All Saints' Church, Dunham, on Sunday morning, the 9th inst., when a collection was made on behalf of the French Mission work. He also gave a lecture in the Town Hall, Dunham, on behal

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of the Ladies' Aid Society of that place, on Friday evening. The lecture was a very interesting one, and well illustrated by views on the magic lantern.

DANBY.—We are glad to learn that Rev. J. C. Wartele, Acton Vale, intends holding services here every Sunday. Messrs. J. Blake and H. Perkins have been appointed wardens.

The following extract from a Durham (Eng.) newspaper just received, may be interesting as giving some idea of the future Rector of Christ Church Cathedral, in his parochial work at St. Giles', Durham. Mr. Norton's successor in St. Giles' is the Rev. R. J. Pearce, D.C.L., Sub-Warden and Professor of Mathematics in the University of Durham. Dr. Pearce was 3rd wrangler in the University of Cambridge, 1864, and senior fellow in Caius College. The living is in the gift of the Marquis of Londonderry:

"On Monday evening there was an interesting entertainment in St. Giles' School, for the benefit of the choir fund. The Vicar (the Rev. J. G. Norton) presided, and there was a crowded attendance of parishioners and friends. Part I. of the programme was a lecture by the Rev. W. H. Robertson, Minor Canon of Durham Cathedral, on his tour last autumn in America. The lecture was racy, and full of incident; and its vivid description of American scenery and life were effectively illustrated by Mr. Gray's magic lantern. When describing the beautiful city of Montreal, the rev. gentleman said:—'And now it well befits me to allude to a very distinguished emigrant to our sister Church in Canada, who will leave Durham to the regret, but with the good wishes of all connected with him, from the Bishop in his castle at Auckland (who will sadly miss his active service as chief officer in the White Cross Army) to the humblest parishioner in the lowliest cottage in St. Giles' parish (who will sadly miss his pastoral ministry, his kind help and counsel in every time of need). From personal knowledge I say, what you, his parishioners, will endorse, that the present vicar of St. Giles', with Mrs Norton's active help (applause), has truly and ably done with his might whatsoever his hand, his head, his heart, his Bishop, and (let me verily add) his God have found for him to do. By an undesigned coincidence, this little lecture was settled before there was any idea of Montreal for your vicar. If I have been able to-night to tell him, his wife and children, and you, his parishioners, some little thing worth hearing about that distant land whither duty calls those four good people, and which will soon be their home, I am truly glad.' At the close of the lecture, the vicar proposed a vote of thanks to Mr. Robertson, who had for many years been a true friend of the parish of St. Giles, and especially a kind and sympathetic friend of the poor and suffering in the parish. The vote was carried by acclamation, and the vicar continued: 'Mr. Robertson has told you that his lecture, which was arranged months ago, has been an "undesigned coincidence" as regards impending changes. I shall be in and out among you for some weeks longer, and shall see you in Church; so we must not think of saying goodbye. But this is probably the last of the many happy and united parish gatherings which I have had in this school; and I want to tell you what a real pleasure these gatherings have been to me and to my dear wife. We have lived among you, and for you, and it has always been a pleasure to meet you. Our going to Canada will not alter our feelings towards you, or yours towards us, for I think our mutual love is quite able to span the Atlantic, and to rest upon sure foundations on either side. And now I must ask you to accord to my successor the same willing and united help which you have always given to me. And I know you will do this most heartily when I tell you who your new vicar is to be. I have heard to-day on good authority that an able and devoted man, who, for the love of the work, worked here some time ago as my curate, is to be my successor. I refer to Dr. Pearce, Professor of Mathematics in Durham University. You all know him and respect him, and I do not believe there is one person in the parish who will not give him a cordial welcome back again as vicar (applause). For myself, my dear parishioners and friends, I will ask your united prayers that God will give me His special help and blessing in my new sphere of labour, and that He will give me the guidance of His Holy Spirit in my work, that all may be done for His glory. I sincerely hope and believe that the same spirit of Christian love and charity which prevails in the dear old parish of St. Giles will also be found among my new friends at Montreal.'

DIocese OF FREDERICTON.

At a recent ordination held in Fredericton the Rev. Mr. Cowie was advanced to the order of Presbyters,

and Mr. Walter Hannington, son of the late Wm. J. M. Hannington, Esq., of Stediac, was admitted to the order of Deacons.

DIocese OF ALGOMA.

The Rev. G. F. Wilson begs to acknowledge the following contributions to the Indian Homes, Sault St. Marie:—Per Chas. S. Whitehorne, Trinity Sunday-School, St. John, N.B., for support of boy and girl, \$37.50; per Rev. F. W. Kirkpatrick, Children's Guild, Catarauqui, \$35; Portsmouth, \$9; St. James Sunday-School, Carleton Place, \$14; per Mrs. Osler, St. John's, York Mills, \$3; per Mrs. Davidson, St. Paul's Sunday-School, Uxbridge, for boy, \$36.75; Port Sydney, \$1; per S. G. Wood, Holy Trinity Sunday-School, Toronto, for boy, \$12.50; for W. H. \$2.50; per Rev. Canon Read, St. Andrew's, Grimsby, for W. H. \$5.00; Holy Trinity Sunday-School, Galt, \$3.72; Miss Crouch \$4; Christ Church Sunday-School, Exeter, \$5; per C. J. Kinneer, St. John's Sunday-School, St. John, N.B., for boy \$75; C. G. H. \$10; per John R. Cartwright, St. John's Sunday-School, Toronto, for boy, \$25; Mrs. V. McWilliams, for boy, \$18; Miss Carruthers, \$3.30; "Friends in Cowansville" \$5. Also for the Memorial Chapel, C. G. H. \$10; "Friends in Cowansville" \$5; and from Miss B., Widows' and Orphans' Fund, \$5; S. Yacht, \$5.00; Wawanosh Home, \$5. The Bishop Fauquier Memorial Chapel is still requiring assistance. There is about \$188 wanted to pay for what has already been expended, and the additional wants are a chancel carpet, matting for the aisle, a bell, organ, etc.

Mr. Campbell begs to acknowledge the receipt of \$1.00, towards the relief of "The poor backwoodsman," in reply to an appeal made by the Rev. C. A. French of Huntsville.

The Church of England

TEMPERANCE SOCIETY

AT HOME AND ABROAD.

At the last meeting of the St. Luke's branch of the C. E. T. S. an address was delivered by Rev. T. W. Patterson. Several additional names were added to the roll of membership.

At a recent meeting at the Church of the Ascension School house, the subject of temperance was treated on its physiological basis by Mr. Spence, who illustrated by experiments, showing the effects of alcohol on foods.

The Band of Hope in connection with the Church of the Redeemer was entertained by Mr. G. Lloyd, Wycliffe College, on Monday last, with lantern views.

A grand public meeting of the C. E. T. S. will be held at the Horticultural Gardens, on Monday, 24th inst. Chair to be taken by the Bishop of Toronto, at 8 sharp. Interesting addresses will be delivered by the Bishop of Huron, Hon. G. W. Ross, Minister of Education and Hon. S. H. Blake. Admission free. All are heartily welcome.

ALISA CRAIG.—The branches commenced less than two months ago, in connection with Trinity, Alisa Craig, and Christ church, McGillivray, are progressing beyond our expectation. The former numbers some 35 members, and its first public meeting, held last Monday evening (March 10), was a gratifying success, and added several to its membership roll. The latter branch has 90 members enrolled, with additional names at every meeting. We hold our second public meeting Tuesday evening of this week, and hope it will be as fruitful as its predecessor.

ABROAD.

The New York Sun says: "Five thousand dead bodies are in the course of a year sent to the morgue in this city. Indisputable facts show that the mischief which sends four thousand of them there comes of drunkenness. This is one of the most powerful temperance sermons ever preached."

It is asserted by Archdeacon Farrar, that in four hours in one evening, in one city, 36,803 women were seen going into public houses." The statement is

scarcely credible by those unacquainted with the true state of affairs, and reveals a painful aspect of our social conditions. Dr. Forbes Winslow's statement before a Select Committee of the House of Commons is equally startling. He said: "I know numbers of ladies moving in good society who are never sober, and are often brought home by the police. They are wives of men in very high social position." This is no time for truce with strong drink and its advocates.—*The Christian*.

NEW YORK.—A very large and enthusiastic meeting of the Church Temperance Society was held in Chickering Hall, Feb. 26th, under the management of the society, to support the Roosevelt "High License Bill," now before the Legislature at Albany. Mr. R. Fulton Cutting presided, and in his opening remarks said they had met together to promote the cause of temperance, but not to represent any political party or take any narrow views of the question. Mr. R. Graham set forth the work of the society since the Citizens' Committee held a like meeting the year before. Nine hundred cases had been brought to trial, resulting in conviction. The Rev. H. Ward Beecher gave a survey of the temperance movement. He eulogized the work of the Episcopal Church of the United States. He thought a greater number would be willing to follow this orderly and most efficient organization than, perhaps, would be willing to follow any other leadership. Judge Noah Davis said that his twenty-nine years' experience as a judge had taught him that of all the causes of sin and misery, of sorrow and woe, of pauperism and wretchedness, intoxicating drink stands as the unapproachable chief. He would denounce the rascality that sells liquor to men women and children with as much violence as God gave him the power to utter. The Rev. Dr. Crosby said that when he stood before the committee at Albany the week before to advocate this measure, the spokesman of the liquor dealers in this city acknowledged that if this measure passed, three-fourths of the liquor dealers would have to give up their business.

The following bird's-eye view of the state of the Temperance movement in Newfoundland appeared in the *Presbyterian Witness*:—In our Island it numbers among its advocates the best, the most patriotic, the most moral, and the most Christian of the people. We have actively at work all the knightly orders. The "Sons of Temperance" are strong and pugnacious. The "Templars" are independent and manly. The "Reform Club" is busy with its Blue Ribbon. The Church of England has its well-conducted organization. The Wesleyans are alive and have recently launched a "Gospel Temperance Society," which is doing good work. The Catholics have a large organization. The one Congregational charge in this city has its Temperance meetings, and we Presbyterians, though we have not a congregational association, number among us many who are leading or active men in the other societies. Then there are the Bands of Hope at work with the children. The clergy of the Island, with very few exceptions (I speak of the Catholic clergy as well as the Protestant) are strong temperance advocates. Public meetings are continually being held, where warning and encouragement and intelligence are given. We have, you observe, abundance of temperance artillery, as well as good men and true, able and willing to serve it. What are the results? 1. Public opinion is being leavened with the Temperance impulse, and is ready to admit that the work is holy. 2. The wish is becoming general that the old drinking habits become obsolete as speedily as possible. 3. The stringent regulation of the traffic in drink is coming to be regarded as but the stepping stone to prohibition. 4. A Local Option Law is being put diligently in operation, no less than eleven of our outport towns having already thereby secured Local Prohibition. 5. Every year witnesses a diminution in the amount of liquor imported into the country. 6. Guzzling at the public tap-room is confined almost wholly to the low and dissolute. And it is much as a man's respectability is worth to be seen to enter a bar-room and call for liquor. 7. Not merely drunkenness but drinking is coming to be regarded as not respectable, and, as a consequence, the decanter has been removed from the sideboard into the locked cabinet. It is more and more evident every day that few tears would be shed if the liquor traffic were closed up to-morrow. I believe the liquor dealers themselves would hail the day with delight—at least, all the respectable men among them.

We never read that Joshua's hand was weary with wielding the sword, but Moses' hand was weary with holding the rod. The more spiritual the duty the more apt we are to tire of it,—*Spurgeon*.

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.

Subscribers will please remember that the time when their subscriptions expire is shown on the Label. They will oblige us by prompt remittance.

CALENDAR.

4TH SUNDAY IN LENT, MARCH 23, 1884.

MORNING LESSONS. Gen. xlii. Luke i. to v. 26. EVENING LESSONS. Gen. xliii. or xlv. I Cor. xiv. to v. 20.

The Evangelical Churchman

TORONTO, THURSDAY, MAR. 20, 1884.

EDITORIAL NOTES.

We earnestly trust that the Temperance meeting to be held next Monday evening in the Pavillion will prove a splendid demonstration. Let every one of our readers do his or her part to make it so. The selection of speakers is excellent. The eloquent Bishop of Huron, the Minister of Education, Hon. Mr. Ross, and the Hon. S. H. Blake form an admirable trio. We trust the gathering will give another impulse forward to the Temperance movement, which is growing in power and effectiveness every day.

We have received a number of enquiries as to the best small manuals on the subject of confirmations. We know of nothing better than two little books on the subject published by the Evangelical Knowledge Society of New York, (of which Mr. Thomas Whittaker, of New York, is agent), one by the late Bishop McIlvaine, of Ohio, and the other by Rev. Dr. Tyng, Sr. Dean Vaughan's "Notes for Confirmation Lectures," are useful. Of books to be placed in the hands of young people seeking instruction and help we know of none better than the little volumes by the Rev. George Everard and the Rev. Ernest Boys, both earnest Evangelical Ministers of the Church of England. By the former, there is "Not Your Own;" "My Confirmation: before and after;" "Bright and Fair;" "The Holy Bible;" "Beneath the Cross." By the latter are, "The Sure Foundation;" "The Consecrated Life;" "Rest unto your Souls," and other little volumes. They all cost about 35 cents each and can be procured at the Willard Tract Depository, corner of Yonge and Temperance Streets, Toronto.

We had feared lest our articles on "Apostolic Succession" might appear dry and uninteresting, but we have been gratified by many assurances from very different quarters of their value and helpfulness. This week's article completes our historical argument. We may, perhaps, bring out other and collateral lines of thought. Dr. Carry's third and concluding letter has been received, but too late for this issue. However, it does not touch upon the points in our historical argument.

A new Bible Psalter has just been published. It contains the Authorized Version of the Psalms print-

ed for chanting and with chants printed on every page, so that both music and words are always before the eye of the reader. It is the work of the well-known musician, Sir Herbert Oakeley, and is very favourably reviewed in the *Musical Opinion*. It has been adopted by the Presbyterian Church of England, and will no doubt greatly promote the chanting of the Psalms in non-Episcopal churches.

The Report for 1883 of the Inspector of Prisons and Public Charities in the Province of Ontario, is one of the great interest. This is a department of public expenditure which, faithfully and economically administered as it is, never fails to give satisfaction to men of all political parties. The Provincial aid is given to public charities on the conditions of the Charities' Aid Act, which stipulates that:—

Hospitals are entitled to a fixed allowance of 20 cents per day for all adult patients adjudged to have been properly in residence, and 7 cents per day for chronic cases not undergoing active treatment, and who could as well be cared for outside the walls of the Hospital. In addition to which, the Act provided for a supplementary allowance of 10 cents per day for those persons in respect of whom the fixed allowance of 20 cents is granted, provided such supplementary grant does not exceed one-fourth of the revenue the Hospital received for purposes of maintenance, from sources other than the Government of Ontario.

The sums placed opposite the names of the hospitals in the following table represents the amounts earned during the year by each in respect to work done, and which will be reported for payment, subject to the conditions imposed by Orders in Council affecting the same, and the inspector's recommendations in each particular case:—

General Hospital, Toronto.....	\$18,850 56
City Hospital, Hamilton.....	6,359 79
General Hospital, Kingston.....	3,919 74
Hotel Dieu Hospital, Kingston.....	2,598 28
General Protestant Hospital, Ottawa..	4,076 56
Roman Catholic Hospital, Ottawa.....	4,152 00
House of Mercy Lying-in Hospital, Ottawa.....	2,211 42
General Hospital, London.....	4,439 84
General and Marine Hospital, St. Catharines.....	1,820 11
General Hospital, Guelph.....	1,695 72
St. Joseph's Hospital, Guelph.....	1,454 70
General Hospital, Pembroke.....	693 60
General Hospital, Mattawa.....	1,272 60

Total..... \$53,544 92

By far the largest of these institutions is the General Hospital, Toronto, which received on maintenance account during the past year—

From the Province of Ontario.....	\$17,993 62
From the City of Toronto, in payment of patients' maintenance.....	10,324 80
From the County of York, in payment of patients' maintenance.....	1,023 60
From other municipalities of the Province.....	639 95
From paying patients themselves.....	11,268 71
Income from property belonging to Hospital Trust.....	11,630 03
Subscriptions, donations, and bequests of private individuals in cash.....	4,460 00
From all other sources not above enumerated.....	2,557 00

Total..... \$59,897 71

Three training schools for nurses are now in successful operation, in Toronto, London and St. Catharines. These are invaluable institutions whose good work calls for grateful recognition. We hope that increasing numbers of nurses and ladies will avail themselves of the opportunities afforded in these schools. A good nurse is as essential as a good physician. The highest medical skill ofte

fails in its object on account of the ignorance of those by whom the orders have to be carried out.

Considerable discussion has been excited by the action of the Trustees of the Presbyterian Hospital of Philadelphia, who declined to accept the gift of \$2,500, a part of the proceeds of a charity ball. Their courteous refusal did not discuss the propriety of making such entertainments the organs of charity, but was based upon the character of the institution as a distinctively religious work under Church auspices and control. They say:—

"Whatever difference of opinion may exist as to the propriety of such entertainments, or as to the propriety of making such entertainments the channels of charity, we believe that very few, if any, who regard the sacredness of the church would be willing to raise money for church purposes by the means of like entertainments. There is a pervading sense of propriety that draws a distinct, sharp line between our pleasurable entertainments and our church work. It does not seem fitting to our feelings of reverence to closely ally them. If our hospital was an institution solely designed for the bestowment of temporal blessings; if its only object was the relief of the suffering; if it was clearly distinct from the church, the objection of many to the reception of this gift would be removed."

While the refusal has been censured by some, it has been approved by many who are far removed from any Puritanical strictures. The remarks of the *American* represent the views of those who even as men of the world respect consistency and the courage of conviction in Christian men:

"It is not the refusal, but the acceptance of questionably earned money that is injuring the American churches and is weakening their hold on the American public. When churches are endowed from the proceeds of corners in pork, and Theological Seminaries bear the names of unscrupulous speculators in stocks who endowed them, it is time to recall the old text: 'Thy money perish with thee, for that thou thoughtest the gift of God could be bought with money!' This refusal is a refreshing exception to the over-readiness of our religious bodies to take money from whatever quarter, in the belief that its devotion to a good end covers all sins. We do not say that the Presbyterians are right about balls; neither do we say they are wrong. That is too large a question for discussion here. But we honor them for sticking to their conclusions on the subject."

Bazaars, balls, and similar devices for raising money for religious and charitable purposes are false in principle and arise from wrong views of the duty and privilege of Christian beneficence.

Very remarkable results have already been brought out by the Geological Survey of Palestine. Professor Hull has traced the ancient margin of the Gulfs of Suez and Akaba to a height of 200 feet above their present level, so that the whole country has been submerged to that extent, and has been gradually rising. As one most interesting result of this rise, the Professor is of opinion that at the time of the Exodus there was a continuous connection of the Mediterranean and the Red Sea. If this fact is established, it will place all the questions connected with the narrative on an entirely new footing. As regards the Dead Sea, he has discovered that it formerly stood at an elevation of 1,400 feet above its present level—that is to say, 150 feet above the level of the Mediterranean. He has also found evidences of a chain of ancient lakes in the Synaitic District, and of another chain in the centre of the Wady Arabah, not far from the watershed. The

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great line of the depression of the Wady Arabah and the Jordan Valley has been traced to a distance of more than 100 miles. The materials for working out a complete theory of the origin of this remarkable depression are now available. The terraces of the Jordan have been examined, the most important one being 600 feet above the present surface of the Dead Sea. The relation of the terraces to the surrounding hills and valleys shows that these features had already been formed before the waters had reached their former level. Sections have been carried east and west across the Arabah and Jordan Valley. Two traverses of Palestine have also been made from the Mediterranean to the Jordan. The publication of the details of these surveys are awaited with great interest.

We have always been strongly in favour of the free church system. The theory is admirable, but the results do not always correspond. The case of St. Ann's, Brooklyn Heights, a magnificent church, whose rector, Rev. Dr. Schenk, is a very able man, has been recently pointed out. A few years ago it was burdened with a tremendous debt, and every effort to remove it proved a failure, until finally, threatened with sale under foreclosure, the rector's son-in-law, Mr. Cutting, nobly came forward and advanced \$70,000 towards the needed \$125,000, and this was coupled with the condition that the church should be thereafter free. To this large sum the rector himself, with like liberality, contributed three years' salary, \$30,000, and the remainder, after a great effort, was made up by wealthy members of the congregation and others. All this took place several years ago, but unfortunately, the result, says the New York correspondent of the Philadelphia Ledger, "has not been such as to justify too sanguine an expectation that even with relief from debt the church will be able to go on. The attendance has increased, it is true, but the voluntary contributions have not increased with it, and it is but a day or two ago the rector said he had to confess it with humiliation, adding that he was ashamed of being obliged to appeal to his vestry to make up deficiencies even for carrying on the ordinary work of the parish. This matter is of something more than local interest, inasmuch as it illustrates the practical working of a principle under exceptionally favorable circumstances. The voluntary system probably never had a fairer trial or on so extensive a scale, and if it collapses under these conditions the advocates of pew rents will have scored a point, the importance of which, as a precedent, it will be difficult to overrate."

#### THE DOCTRINE OF APOSTOLIC SUCCESSION IN THE CHURCH OF ENGLAND.

To complete the argument of our last article upon this subject, we now propose to trace as briefly as possible the rise and growth of the sacerdotal doctrine of Apostolic Succession in our Church. It will be convenient at the outset to note the three leading opinions which have prevailed at different periods. There are two theories of episcopacy, the governmental and the sacerdotal. The governmental theory simply regards episcopacy as a mode of church government. The holders of this theory are subdivided into two classes. The first class consists of those who regard episcopacy as indeed the best form of church government the most ancient, and the most efficient, when rightly and

constitutionally administered, but not the only valid form of polity. They maintain that no one form of church government is essential to the being of the Church, which can co-exist with very varied forms of polity: and further, they maintain that the Scriptures prescribe no one form of church government, so that there can be claimed for none any exclusive divine right, *jus divinum*. The second class advance a step beyond this. They also hold that episcopacy is simply a mode of government and not essential to the being of the Church, but they believe that at least indirectly it is sanctioned by the Scriptures and can claim in some sense a *jus divinum* as the only scriptural and divinely authorized form of Church polity. As we shall presently see, this opinion has been and is still held in connection with other systems; and there have been advocates of the divine right of Presbyterianism and of Congregationalism.

The third class is separated from the former two by a great gulf. It consists of those who reject the governmental theory of episcopacy, who regard it not merely as a form of government, but as that by which the Church is constituted, that which makes it to be the Church and apart from which it cannot exist, the sole channel of the grace and covenantal mercy of Christ, without which, as Haddon declares, there is no union with Christ and no salvation. It is important to bear in mind the distinctions between these classes. Now let us turn to our historical enquiry, which must necessarily be confined to the barest outlines.

1. The first of these three opinions is that which universally prevailed at the era of the Reformation. We need add but little upon this point, to the testimony we have already cited. Here is the statement of Archbishop Whitgift in full:—

"I confess that in a church collected together in one place, and at liberty, government is necessary in the second kind of necessity; but that any one kind of government is so necessary that without it the Church cannot be saved, or that it may not be altered into some other kind, thought to be more expedient, I utterly deny, and the reasons that move me to do so be these. The first is, because I find no one certain and perfect kind of government prescribed or commanded in the Scriptures to the Church of Christ, which no doubt should have been done, if it had been a matter necessary unto the salvation of the Church. Secondly, because the essential notes of the Church be these only: the true preaching of the word of God, and the administration of the sacraments: for (as Master Calvin saith, in his book against the Anabaptists): 'This honor is meet to be given to the word of God, and to His sacraments, that wheresoever we see the word of God truly preached, and God according to the same truly worshipped, and the sacraments without superstition administered, there we may without all controversy conclude the Church of God to be;' and a little after: 'So much we must esteem the word of God and His sacraments, that wheresoever we find them to be, there we may certainly know the Church of God to be, although in the common life of men many faults and errors be found.' The same is the opinion of other godly and learned writers, and the judgment of the Reformed Churches, as appeareth by their Confessions. So that notwithstanding government, or some kind of government, may be a part of the Church, touching the outward form and perfection of it, yet is it not such a part of the essence and being, but that it may be the Church of Christ without this or that kind of government, and therefore the kind of government of the Church is not necessary unto salvation."

"I deny that the Scriptures do . . . set down any one certain form and kind of government of the

Church to be perpetual for all times, persons, and places without alteration."

In Tract 17, c. iv. he undertakes expressly to prove, "That there is no one certain kind of government in the Church which must of necessity be perpetually observed." And he remarks in it:

"It is plain that any one certain form or kind of external government perpetually to be observed, is no where in the Scripture prescribed to the Church; but the charge thereof is left to the Christian magistrate, so that nothing be done contrary to the word of God."

Dr. Bridges, Dean of Salisbury, afterwards Bishop of Oxford, in his "Defence of the Government established in the Church of England," wrote (1587):—"We ought neither to condemn nor speak nor think evil of other good churches that use another ecclesiastical government than we do." Dr. Thomas Cooper, Bishop of Lincoln, afterwards Bishop of Winchester, in his "Admonition to the People of England," declared, "one form of church government is not necessary, in all times and places of the Church." Referring to the foreign non-episcopal churches, he says:—

"All those churches, in which the Gospel in these days, after great darkness, was first renewed and the learned men whom God sent to instruct them, I doubt not but have been directed by the Spirit of God to retain this liberty, that in external government and other outward orders, they might choose such as they thought in wisdom and godliness to be most convenient for the state of their country and disposition of the people. Why, then, should this liberty that other countries have used under any color be wrested from us?"

Our space permits us only to cite these out of the many witnesses to this point. *Ex uno disce omnes*

2. The second opinion which we have described was first propounded by the Puritans. They were the first to set up an exclusive claim for one form of church polity. This they did for their own system, advocating the divine right of Presbytery as the only legitimate form of church government; but they never proceeded so far as to deny the validity of ordination in Episcopal Churches. And how did the advocates of Episcopacy meet the attacks of their opponents? Did they set up a counterclaim of the Divine right for Episcopacy? It is both notorious and noteworthy that they did not. Keble the Tractarian is forced to concede this in his preface to Hooker's Works, which we have already quoted. After the accession of Elizabeth the conflict with the Puritans became stern and bitter. But throughout it all, Whitgift, Hooker, Field, the celebrated Dean of Gloucester and warm friend of Hooker, and the other advocates of Episcopacy never called in question the validity of the non-episcopal orders of the continental churches, nor set up any exclusive pretensions for their own. This certainly settles the whole question as far as the first hundred years of our Church's history is concerned. The first opinion was the only one held. No exigency of controversy, and no bitterness towards opponents, had as yet tempted English Churchmen to advance even as far as the second position, which had become that of the Puritans on behalf of Presbytery. As for the sacerdotal theory of Episcopacy, it was not so much as dreamt of in the Protestant and Reformed Church of England.

Even when the term, "Divine Right of Episcopacy," came into vogue, it was used in many cases in a very mild and vague sense. For example, Bishop Hall, who, when Dean of Norwich, went as one of

the representatives of the Church of England to the Presbyterian Synod of Dort, wrote, at the request of Archbishop Laud, his work on "Episcopacy." But the positions he maintained were very distasteful to his patron, and in his subsequent "Defence," Hall thus strongly disclaims the conclusions that had been attributed to him, derogatory to the foreign Reformed Churches:—

"The imputation pretended to be cast upon all the Reformed Churches which want this government, I endeavoured so to satisfy, that I might justly decline the envy which is intended thereby to be raised against us; for which cause I professed that we do 'love and honour those our sister Churches as the dear spouse of Christ,' and give zealous testimonies of our well-wishing to them. . . . My just defence is that no such consequent can be drawn from our opinion; forasmuch as the Divine or Apostolical right, which we hold, goes not so high as if there were an express command, that upon an absolute necessity there must be either Episcopacy or no church; but so far only, that it both may and ought to be. How fain would you here find me in a contradiction! While I onewhile reckon Episcopacy among matters essential to the Church; another where deny it to be of the essence thereof! Wherein you willingly hide your eyes, that you may not see the distinction that I make expressly betwixt the being and the well-being of a church; affirming that those churches to whom this faculty is denied lose nothing of the true essence of a Church, though they miss something of their glory and perfection."

Archbishop Bramhall, who took quite high ground as to the claims of Episcopacy, yet, writing against "the Separatists," says:—"I cannot assent to his main proposition that either all or any considerable part of the Episcopal divines in England, do unchurch either all or the most part of the Protestant Churches. . . . *Episcopal divines do not deny those Churches to be true Churches wherein salvation may be had.*" Bishop Andrews and others utter similar sentiments.

Such, then, was the development of the second opinion as to Episcopacy. But even those who took the highest ground on behalf of it, simply regarded it as a form of church government, and did not question the validity of non-Episcopal orders, or the standing of non-Episcopal communions as true Churches of Christ. In fact, English Churchmen were now taking the position before held by the Puritans. As an able student of this question has aptly remarked, in this long conflict Hamlet and Laertes have exchanged rapiers, to the grievous loss of vantage by those who forsook the broad, Scriptural ground upon which the Church of England heretofore stood, and adopted the narrow, un-Biblical and unhistorical ground of their Puritan opponents.

3. The High Church or sacerdotal theory regards episcopacy not as a mode of government, but as the divinely appointed channel of grace and salvation. We have already defined its nature and shown the absurdity of its claims, which are as alien to the Gospel of Christ as they are false to the testimony of history. The first advocate of this theory in the Church of England was Archbishop Laud of unhappy memory, who set it forth in 1604 in the Divinity School at Oxford, and was then and there accused by the Regius Professor of Divinity of supporting a new Popish and dangerous position. And when in the same year he proceeded to his degree of B.D., "he maintained, there could be no true Church without Diocesan Bishops, for which Dr. Holland, then Doctor of the Chair, openly reprehended him in the schools for a seditious person, who would unchurch the Reformed Protestant Churches beyond seas, and now sow division between us and them, who were brethren, by this

novel Popish position" (Prynne's Life of Laud). And ever since Laud's day there have not been wanting those who maintained Laud's position, but it remained for the followers of Pusey and the modern School of Oxford High Churchmanship to develop it to even more extravagant lengths. Even Laud could admit:—"For succession in the general I shall say this. It is a great happiness where it may be had visible and continued; and a great conquest over the mutability of this present world. But I do not find any one of the ancient Fathers that makes local, personal, and visible succession a necessary sign or mark of the true Church in any one place." How far our modern High Churchmen go beyond even Laud himself appears from the definition of Apostolic succession we have already quoted from Haddon:—"It means, in few words, without bishops no presbyters; without bishops and presbyters no legitimate certainty of sacraments, without sacraments no mystical union with the mystical Body of Christ, viz., with His Church; without this no certain union with Christ, and without that union no salvation." Dean Goode thus sums up the Tractarian teaching upon this subject:—"A Christian community in which there is no regular Episcopal Apostolic succession, has no valid ministry or sacraments; and as the virtue of the sacraments is in ordinary cases held (by the Tractarians) to be the exclusive means to their respective graces, such communities are destitute of any ordinary means of attaining the graces attached to a faithful reception of the sacraments, and are therefore, as it inevitably follows, and as indeed it is expressly maintained, destitute of any communion with Christ, and consequently form no part of the Christian Church." This is a faithful description of the doctrine of our modern sacerdotalists, by one who was a master of the whole subject; could anything be conceived which, under the name of Christianity, was more completely Anti-Christian? Could any teaching more emphatically deserve St. Paul's condemnation, as a reversal and subversion of the Gospel of Christ?

We have now traced the development within our borders, of a dogma utterly alien to the spirit of our Church and the faith of all its noblest and truest sons. In conclusion, we invite the attention of Dr. Carry and those who hold with him to the very remarkable "Historical Essay," by "Cantab," entitled "Apostolic Succession not a Doctrine of the Church of England." The author was an advanced High Churchman, a man who held that:—"A communion which does not before all things maintain absolutely the doctrine of apostolical succession cannot be sound in doctrines which involve and imply the Catholic doctrine of the priesthood. For that doctrine is the centre of the circle. If it goes, all goes. It is the key of the position. Take it and you take all. Let a Tractarian once doubt whether the Church of England holds it, and his confidence in her is imperilled; once prove that she does not hold it, and you have proved to him that she is not a portion of the One Holy Catholic Church of God, that—independently of her schism—her heresy has damned her!" This Tractarian did doubt: he investigated; he gives us here the process and results of his investigation:—"Be it so or be it not, that the Anglican communion has actual historical bishops, so far she is, or she is not, like the Arians, the Novatians, and the Donatists. But granted that she has the

fact—and the very possibility of a doubt should make you tremble—even so *she has not the doctrine.* I defy you to find the doctrine in one of her formularies; and I defy you to reconcile her tradition, her public and notorious acts, with any doctrine in any way resembling the Catholic doctrine of Apostolic Succession. Her history and her tradition show that the doctrine was thrown overboard, lost and gone, and not a trace left of it for generations after the schism and during the whole period which witnessed the successive alterations of her formularies under Edward, Elizabeth, James I. and Charles I., and at the settlement which followed the Restoration." Such was the conclusion which this High Churchman painfully reached in the teeth of his former belief and he was an honest man. Driven by conscientious convictions, and constrained by what he believed to be truth, he abandoned the Church of his fathers, convinced that she did not hold this, to him, essential truth, and entered the communion that maintained it, and which, consequently, he believed to be the One Holy Catholic and Apostolic Church of God—the Church of Rome. The moral of this history we leave to those who are vainly attempting to fasten upon the Church of England a theology which her formularies and her history alike discredit.

## The Sunday School.

### SUNDAY SCHOOL LESSON.

5TH SUNDAY IN LENT, MARCH 30, 1884.

Mr. M. C. Hazard in the *Sunday School Times* suggests the following:

#### LINES OF REVIEW.

I. *The Books.*—Lesson 1 was in Acts. Lessons 2-4 were in James. Lessons 5-10 were in Acts. Lesson 11 was in 1 Thessalonians, and Lesson 12 was in 2 Thessalonians. The lessons in Acts were *historical*, and the lessons in the epistles were *doctrinal*.

II. *The Places.*—This portion of the review should be made geographical, and, as the places are mentioned, they should be pointed out upon the map. It will take only a little drill to fix the various localities in their proper order in the memories of the scholars. Our lessons began at Antioch. In the first lesson we were taken up to Jerusalem to the conference that was held there. In Lesson 5 was the beginning of the second missionary journey. While Barnabas and Mark went to Cyprus, Paul and Silas went through Syria and Cilicia. The latter two, after passing through Derbe, came to Lystra, where Paul was stoned upon his first missionary tour, and here they found Timothy. Taking him with them, Paul and Silas went into Phrygia and Galatia, the letter to the Galatians showing that their mission in the latter region, at least, was not unsuccessful. The Holy Spirit would not suffer them to preach the gospel in Asia, nor would he allow them to go into Bithynia. At Troas, Paul beheld the vision of the man, who cried: "Come over into Macedonia, and help us." Regarding this as a voice from the Lord, the little band of missionaries immediately set sail for Macedonia, touching at the island of Samothrace on their way, and landing at Neapolis. They began their work in Philippi, where they laid the foundations of a church. Besought by the magistrates to leave Philippi, the missionaries went next to Thessalonica, where another church was the result of their efforts. Driven out from Thessalonica, they took up their work in Berea, where they found those who were willing to accept any truth which had for it the authority of the Scriptures. Compelled to leave Berea because of the persecution of the Jews who had followed them from Thessalonica, Paul's next field of labor was Athens, where he tried to show the Athenians that "the unknown God" whom they ignorantly worshipped, was the real and only true God. Silas and Timothy had remained in Berea, but rejoined Paul in Corinth, where, though at the outset he encountered much opposition, yet he accomplished a great work, and es-

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established another church. There, in our last lesson in Acts, we left the missionaries.

III. *The Lessons.*—Perhaps as good a way as any will be to review the facts in connection with the lesson topics. Recall only facts enough to enforce the lesson topics. Do not attempt to be minute. By the lesson topics the lessons have been divided into three groups. The following will suggest the way in which the groups be taken up :

I. PURE RELIGION.

1. *Its liberty.* The first lesson relates those circumstances that resulted in securing the Magna Charta of our Christian faith. False teachers came down from Judea to Antioch, insisting that Gentiles must be circumcised, and obey the laws of Moses, or they could not be saved. The council that met at Jerusalem declared that faith in Christ was alone sufficient for salvation. God makes no distinction between men, cleansing the hearts of all by faith. No one has any right to put a yoke upon the necks of Christ's disciples.

2. *Its requirements.* Pure religion requires that one should be swift to hear, slow to speak, slow to wrath ; that he should put away all filthiness and overflowing of wickedness ; that he should be not merely a hearer of the word, but a doer also ; and that he should visit the fatherless and the widows in their affliction.

3. *Its character.* Its character is shown by the change there is in the man who becomes born again. The natural tongue is uncontrolled. It is a world of iniquity, a restless, untamable evil. But when by pure religion the heart has been changed, one becomes "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, and without hypocrisy."

4. *Its obligations.* Pure religion lays obligations upon men with reference : (1.) To God,—to submit to him, to draw nigh to him, to humble before him. (2.) To the brethren,—not to speak evil to them, nor to judge them. (3.) To this life,—not to live as though one were sure of the days and of the years to come, but to say, "If the Lord will, we shall both live, and do this or that."

II. THE GOSPEL.

5. *Preaching the Gospel.* (1) To the converted. Paul and Barnabas were anxious to go back to visit the places where they had gained converts, in order that they might build them up in the knowledge of the Lord. After conversion should come—training. (2) To the unconverted. We should never be content merely with building up churches where the Gospel has obtained a foothold. The work must go on. Paul and Silas did not stay with the old converts, but went forth to new fields. God sent them a call into Macedonia. That call is still ringing in our ears in behalf of every land that knows nothing of the Son of God.

6. *Suffering for the Gospel.* Paul and Silas could not only preach the gospel, but they willingly could suffer for its sake. Paul told the story to Lydia, cast out the evil spirit from the poor girl, whose ravings were taken as evidence of her power to divine, and then he and Silas bore without murmuring the cruel beating that was inflicted upon them by the order of magistrates, who did not even investigate the truth of the charges that had been brought against them. One shows his love for Christ, not only by what he is willing to do for Him, but what he is willing to suffer.

7. *Believing the Gospel.* Paul and Silas exhibited their faith in the Gospel by their praying and singing at midnight, when bound and suffering in the Roman prison. The songs of Paul and Silas, the earthquake, the rescue of the keeper from suicide, led the jailor with his whole house to believe in the gospel. And how changed was the keeper when he did believe ! How tenderly he washed the stripes of the missionaries and ministered to their necessities ! In the conversion of the jailor and his whole house, we see the reason why God allowed Paul and Silas to suffer at the hands of the magistrates. They were imprisoned that they might set this man and his family free from the bondage of sin.

8. *Proving the Gospel.* At Berea, the people searched the Scriptures to see whether that which Paul told them was true. They did not take everything to be true without investigation. They compared the prophecies concerning the coming of Christ with the life of Christ that was come—and they found that they exactly corresponded. The Berean method is the one that will always convince those who really wish to know the truth.

III. THE LORD.

9. *The claims of the Lord.* (1) He has claims upon us as our Creator. For by Him all things were created. (2) He has claims upon us as our Father. For we are "the offspring of God." He has made of one blood all nations of men. (3) He has claims upon us as one who

is to be our judge. "He will judge the world in righteousness by that man whom He hath ordained."

10. *The servant of the Lord.* At Corinth, Paul showed himself to be a true servant of the Lord :—(1) By working with his hands for his own support. He did not ask bounty, lest people might suppose he sought their bounty and not themselves. (2) By preaching the gospel. This he did even when he was working for his own support. But after Timothy and Silas came, bringing with them that which was necessary for his maintenance, Paul gave his whole time to telling the story of the cross. (3) By the way in which the Lord protected him. God said to him in a vision, that he need not be afraid, and that no one should set upon him and hurt him. And when the Jews set upon him, the Lord did not allow them to hurt him, but turned their wrath against themselves.

11. *The coming of the Lord.* Recall :—(1) The comfort of His coming. His coming will be a comfort to Christians ; for, first, they will then be united with their loved ones, and, second, they will be ever with their Lord. (2) The time of his coming. This will be sudden, unexpected, as a thief in the night—to the unprepared, dreadful. (3) Our duty concerning His coming. We should watch for it, and should be armoured against all temptation to regard it as a matter of no consequence. We are not the children of darkness that that day should overtake us as a thief in the night.

12. *Walking orderly before the Lord.* How ? (1) By withdrawing from those who walk disorderly. Evil companions should be shunned. (2) By earning one's own living. The man who will not work should not eat. No one has a right to be lazy, and to eat the bread of others. The idlers are the "busybodies"—active (in tongue) in every one's affairs but their own. (3) By being "not weary in well doing." Those who are walking orderly before God should never cease doing so—no matter how many may set them an evil example. So long as one remains faithful, the Lord's cause in any community is not lost. By being not weary in well-doing, in due time one will reap if he faints not—he will have others to stand with him by-and-by.

The topic of the quarter has been, as given in these pages :—

LIVING ACCORDING TO THE GOSPEL.

Before closing the review, it will be well to ask the scholars how the lessons have shown that one should live to live according to the Gospel. The following table will suggest the direction that the catechizing should take, and the probable results :—

- I.—Free in Christ—not in bondage to the law.
- II.—As doers of the word, and not as hearers only.
- III.—Controlling the tongue—being "peaceable," etc.
- IV.—Humble before God—charitable to men.
- V.—Making all effort to build up converts, and to get new ones.
- VI.—Willing to testify and to suffer for Christ.
- VII.—Rejoicing in tribulation—instant in opportunity.
- VIII.—Searching the Scriptures for proof of doctrine.
- IX.—Recognizing God's claims as Creator, Father, Judge.
- X.—Doing as God bids, and trusting His promises of protection.
- XI.—Watching for the coming of Christ.
- XII.—Walking orderly before the Lord—being not weary in well-doing.

Correspondence.

SACRAMENTAL WINE.

To the Editors of the Evangelical Churchman.

So much has been said and written on the subject of "Sacramental Wine," that it has become a much-vexed question.

I propose to take a new departure, and to throw "the burden of proof" upon our opponents. I appeal to Holy Scripture, the test by which our Church is bound by her articles to be guided. I read there of "the cup," ("a cup," revised version) and "the fruit of the vine," but in no instance of "wine." I ask by what authority has the Church in the present day assumed that the "cup" means wine, and that the *medley* sold under that name bears even the slightest resemblance to the pure refreshing juice of the grape indicated by the phrase "fruit of the vine" ?

I would also ask whether the Church is willing to take the responsibility of all the evil caused by the reception of that mixture of noxious drugs called wine, fabricated by the devil's agents to lure men to sin, and dispensed by the servants of God in that holy ordinance of which it ought to be a privilege to partake ?

Is not "the time come when judgment is to begin at the house of God" ? (1 Pet. iv. 17.)

AN OLD SUBSCRIBER.

TEMPERANCE MOVEMENT.

MEETING OF C. E. T. S. IN HORTICULTURAL PAVILLION.

To the Editors of the Evangelical Churchman:

SIRS,—It is the intention of the Church of England Temperance Society of the Diocese of Toronto to hold a mass meeting in the Horticultural Pavillion on Monday the 24th March. This Society is now completely organized. At present it has about fifty branches in active work. The Diocese is divided into one hundred and two parishes or missions, and it is confidently believed that before the next meeting of the Synod in June each parish or mission will have its branch of the C. E. T. S. erected and in active work with its accompanying Band of Hope for the children.

The proposed meeting on the 24th of March will be under the presidency of the Bishop of Toronto (Dr. Sweatman.)

The following speakers have promised to address the meeting:—The Bishop of Huron, (Dr. Baldwin) ; the Hon. G. W. Ross, M.P.P., Minister of Education.

The Ministers of all Christian Churches of every denomination will be invited to attend the meeting.

A complete programme will be issued and advertised by the committee in a few days.

There can be no question that the number of persons in this country who have informed themselves upon and take a lively interest in, this Church Temperance movement is immensely greater during the past nine months than at any former period. A mighty mass of thought and feeling is in constant exercise on this subject.

The Temperance movement, we have held, to be promoted with success must be essentially a religious work and its success must be achieved through the churches. And the churches have been active; we are not having inertness, but general activity.

I trust the meeting on the 24th inst. will be largely attended.

The C. E. T. S. of the Diocese of Toronto has done much, but has yet much to do. As our Bishop has said, "We shall be as a Church, not the last but the foremost in the crusade against a deadly enemy of souls which avowedly opposes itself as a fatal hindrance of the Kingdom of Christ."

The parishes in his Diocese have aided him in this great work, and the Church of England in this Diocese is to the front, but there are yet fifty parishes in which branches have to be organized, and I sincerely trust that all of these will at once take steps to form its branch of the C. E. T. S. and also its Band of Hope. We are well organized in Toronto, and the Diocesan Society is most anxious to stimulate backward parishes into action, and will doubtless be glad on application therefor, to send a strong deputation to start the machinery in such parishes as may require such aid.

Your obedient servant,

RICHARD SNELLING.

Toronto, 13th March, 1884.

AN APPEAL ON BEHALF OF THE JEWS.

"I will bless them that bless thee."—Gen. xii 3.

To the Minister and People of every Church in the Dominion of Canada, where no collection is made for the Jews on Good Friday.

DEAR FRIENDS,—I respectfully yet earnestly ask three, or, at least, one member of every such church to remit to me on that day a donation for "THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS" by sending Bibles and Missionaries to them.

Haste ! haste with your help ! Thousands of Jews are hungering for the Word of Life ! They are hard pressed by Infidelity to renounce all religion. Haste, and save them from danger, and lead them to Christ ; or others will snatch the work, the glory and the blessing out of your hands !

Enclose some address ; papers with information concerning the Society will be returned, and acknowledgment made in the *Evangelical and Dominion Churchman*.

Yours faithfully in Christ,  
JOHNSTONE VICARS,

Secretary.

515 Sherbourne Street, Toronto, }  
March 17th, 1884. }

All papers in Dominion please copy.

## THE BENEDICITE.

To the Editors of the Evangelical Churchman.

DEAR SIRs,—This canticle, called "The Song of the Three Children," is a Greek addition to the third chapter of Daniel. It was not written by that prophet, but is a *spurious* production of much later date, and in the Bible was transferred to the Apocrypha long ago, and if people would listen to common sense when talking of the Prayer Book one would think the retention therein of this fraudulent production alone would be sufficient to prove that there is some need of Revision.

Why do any of our clergy allow it to be sung instead of the Te Deum? It rests entirely with them, for the use of it is optional. Is it because the "Priests" are particularly addressed therein, or is it through ignorance of its origin? If the latter, is there any excuse for such ignorance? Singing to spirits and souls of the righteous and to Ananias, Azarias and Misael is praying to the dead!

It is considered by some to be appropriate for Lent, but it is not obligatory.

PROTESTANT.

March 12th, 1884.

## Children's Corner.

## CONQUERING BY LOVE.

## I. (continued.)

The question was soon answered by Dr. Blake, an old friend of Mrs. Wimborne's and the village generally.

"Don't be alarmed!" he said kindly as they drew up before the gate. "There's nothing very much amiss, only a sprained ankle."

"Only!" But Theo's white face, drawn with pain, yet trying bravely to smile away his mother's anxiety, seemed to put another construction on the word.

Dr. Blake, throwing the reins on the well-drilled horse's neck, leapt to the ground, and then almost lifted Theo down to his own level.

"I'm all right, mother, don't look so frightened!" he said. "Now, Doctor, if you'll give me your arm"—the rest of the sentence was lost in a sharp cry of pain, as the helpless foot twisted again under his weight. A dark cloud seemed to come between him and his mother's face, which did not lighten until he found himself lying on the faded chintz-covered sofa in the dining-room.

It was very humiliating to be obliged to stay there, and have eau-de-cologne sprinkled on his hot forehead and cold hands; but nevertheless he had to submit to all this, and the doctor's examination and bandaging of the swollen ankle. One thought was still uppermost in his mind.

"I say, Dr. Blake, you'll manage to get me all right for next Saturday. I am to run then you know, in our sports."

The doctor shook his head kindly.

"My dear boy, I'm afraid that's out of the question altogether. You've got a hurt there which will keep you quiet for a week at least."

"Oh, Doctor!"

Theo turned away his face, so that the quivering of his under-lip should not be noticed. Mrs. Wimborne came to the rescue.

"Now, Dr. Blake, I forbid Saturday being mentioned for this evening at any rate! I want to give our patient some tea; will you not stay and have a cup too?"

"No, thanks, Mrs. Wimborne. I ought to be half-way on the road now to Appleton, and musn't linger another minute, or perhaps my horse will go on without me. Good-bye, Theo, I'll come round again in the morning, and we'll talk over matters then."

Theo watched the short, stout figure hurrying through the garden, and into the buggy, and then applied himself languidly to tea and bread and butter. His mother had brought a

small table to his sofa, so that he might be more comfortable, and by the time the second cup of tea had disappeared, things began to wear a brighter aspect.

"And now tell me, dear, how this all happened?" Mrs. Wimborne said, when she saw it would do him really good to talk.

Theo's face clouded.

"I hardly like to tell even you, mother, but of course you'll never let any one else have an inkling of it."

"Of course not!" replied Mrs. Wimborne gravely, who was used to all sorts of school-confidences.

"Well, then, mother, most of the fellows had left the ground except Mason and me. We were practising, and every minute I thought I'd leave off, as it must be getting near tea-time. I wish now I had, yet it was so tempting to go on trying to beat him in every turn. We were only just running round the cinder path, you know, and every time I passed him he looked as black as thunder. I must have been getting tired without knowing it, for just as I passed him the last time, he sprang forward, tripping me up, and I fell with my leg under me. I hadn't a notion I was hurt, and he ran off. When I tried to move I soon found it out, and called to the few who were left, to come and help me up. Dr. Blake happened to drive by at that moment, and they stopped him, and he drove me home. That's all I know about it."

One of Theo's helpers appeared at this moment, full of sympathy and concern, which he expressed in true school-boy fashion. Mrs. Wimborne left them alone for a little while together, thinking that a talk with someone of his own age would be the best salve for Theo's pain.

## II.

There certainly was no doubt about it. The doctor paid his promised visit on Thursday morning, only to confirm his former statements. No chance of running for Theo for many a day to come.

The boy chafed against it, and friendly inquiries were made daily as to his progress. Mason, it is needless to say, was not one of his would-be comforters, and the mere mention of his name was enough to rouse Theo into his most bitter moods of angry disappointment.

On Friday morning, when Mrs. Wimborne went early into his room, she found him tossing discontentedly from side to side, with a half-open book on the floor which had fallen off the bed.

"Did you want this, dear?" she asked, stooping to pick it up, and recognizing it as a daily text-book, a birth-day gift from herself some months before.

"Oh no, thank you, mother!" Theo answered irritably. "I've read it already this morning, and I've been wishing ever since text-books had never been invented!"

"But the texts would remain the same, and you would read them in the Bible," his mother answered, with a look of wonder at his latest wish.

"Yes, but then a fellow wouldn't have to think about them so much!" Theo answered.

"That would make no difference, my child. What text has troubled you this morning?"

"Oh, it hasn't troubled me, mother!" Theo replied, resenting the word which best described his present feelings. "The verse is still there, I suppose, only please don't read it aloud. I have had enough of it already." He turned away his head with an impatient gesture, whilst Mrs. Wimborne opened the book at the page bearing that morning's date.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 32.)

"Forbearing one another, and forgiving one another, if any man have a quarrel (marg.: complaint)

against any: even as Christ forgave you, so also do ye." (Col. iii. 13.)

"Let not the sun go down upon your wrath."

Mrs. Wimborne was a wise mother. She simply laid the book down again on the bed, and telling Theo she would go and see about his breakfast, left the rebellious mood to work itself out. Neither did she refer to the subject in anyway during her numerous little visits to Theo's room, until he re-opened it himself.

This was later on in the day, when he was comfortably established on the sofa near the window downstairs. Mrs. Wimborne had just been for a turn round the garden, bringing in with her late spring and early summer flowers. Theo sat watching in silence for some minutes, whilst she arranged pansies and lilies and forget-me-nots about the room.

Suddenly he burst out in his usual impetuous fashion:

"Mother, do you think people are bound to go by the Bible? No, I don't mean that exactly, but are there not times when we cannot always do as it says?"

"Does it not always mean what it says then?" Mrs. Wimborne asked quietly.

"Then I think it's too hard for anything!"

"Soldiers do find their orders rather hard, sometimes, I should imagine."

"Supposing it's an order they can't obey?"

"Then it would scarcely have been given by a commander who knows anything about his business. Our Captain can make no mistake, Theo!"

The boy changed his position uneasily.

"I suppose you mean there are times when we feel we cannot carry out orders?" Theo nodded. "But then the strength is always ready to be given at the same time as the orders if we ask for it. Remember a soldier's first duty is to obey!"

"I can't, mother, in this instance!"

"But He can, if you will put it all into His hands."

She did not look at him, but went on filling vase after vase. And once again silence closed over the subject.

It was a tough battle, fierce as most fights are which are carried on in the field of our own shrinking hearts, but in the end Right prevailed; and Wrong fled, as it always will flee if truly resisted, trembling off the ground.

The mother understood it at night, when Theo said with a strangely bright look,

"Do you mind just putting that little text-book near me? I am not afraid of it now!"

But he had not yet done with his task of forgiveness.

One or other of his favourite schoolfellows always made it a loyal point to call in each evening, and give him the latest news, especially when they had any information to communicate touching the coming sports. After a longer chat than usual on Friday night, Mrs. Wimborne heard him calling in a particularly eager tone.

"Well, Theo, what is it?"

"Mother, I want to ask your advice. The fellows say Mason would be sure to win one prize at least, only his father won't buy him any running things, and he's ashamed to seem not dressed like the others."

"Poor boy, that's hard on him!"

Theo flushed up to his forehead, as he reached the point of these foregoing remarks.

"And as it's all up for me this summer, since Dr. Blake says my foot will be good for nothing as far as running is concerned, I wondered, mother, whether you would mind very much if I passed on my flannels you know, the suit you made me, to Mason?"

Mrs. Wimborne stooped and kissed his forehead.

"God bless you, my darling!"

That was all she said.

(To be continued.)

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