

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

THE more than average clergyman's wife who attempts to become a leader among the women of the parish, in ninety-nine cases out of a hundred, brings disastrous failure upon herself, and permanent evil to her husband. While they will often fight matters out among themselves, and attain some definitely good results if left alone, or follow the leadership of the parson himself, be he a man of grace and mettle, with a knack of discreetly playing the Grand Seigneur, the dear creatures with that sweet perversity so exasperatingly engaging, while expecting the clergyman's wife to take the lead among them, will invariably resent her so doing, and upon her persistence make things uncomfortably lively.

Another evil is almost certain to arise from the interference of the parson's wife, and it is this. A clergyman is apt to become fatally well posted about his parishoner's opinion of him, and to get morbidly sensitive on the subject of slights. We all know—we who have graduated in the eye opening, image smashing, illusion dispelling school of matrimony—how swift women are to take a slight. On this point as in fact on most, single men are mercifully thick skinned and thick headed. How many cuts and slights and "digs" did we get every day of our lives, that glanced off our triple coated hide of self-complacency, like boiled peas off the Rock of Gibraltar, and how many times have we been most severely put down and made ridiculous without ever dreaming thereof, or experiencing the faintest quiver of resentment thereat, in the days of our unwedded greenness. But after your dear candid wife (God bless her) has duly rubbed a few of these airy inuendoes well in, how tender get your susceptibilities and how preternaturally acute become your perceptions. Words and actions previously meaning nothing, become invested with a significance that stabs to the innermost quick, and you become so morbidly suspicious of certain people that while in their presence your life is a positive burden to you.

We all know again how swift women are to detect any of those little plots and stratagems—invariably barren of evil results if left to fry out in their own fat—that are continually arising in congregations, the full consciousness of whose existence is so destructive of the average parson's peace of mind and powers of usefulness. What a very important element in a clergyman's success, is the science of not knowing or seeing, and what a disastrous state of things, therefore, when the dearly beloved lynx eyed wife of his bosom is continually revealing to him the existence of deep laid schemes against his own proper authority and dignity, and proving beyond a peradventure that unless he industriously asserts himself on all occasions, his usefulness and influence will be irretrievably gone.

And so I may close this subject, about which, to tell the truth, I could say a good deal more, by saying that the clergyman's wife who looks well to her household and her husband's crea-

ture comforts, and keeps the domestic machine well oiled, and takes her own fair share with the women of the parish in church work, most amply fills her proper position, and leaves nothing more to be expected of her, and that the clergyman who is lucky enough to get a wife who knows how and when to mind her own business, and stick to her vocation, and is content not to know too much about parish concerns, is to be sincerely congratulated, and will if he is worth his salt, be a success.

THE CHURCH AND EDUCATION.

BY THE RIGHT REV. THE BISHOP OF NIAGARA.

AT the recent Convocation of Trinity University, the Right Rev. Dr. Hamilton, Bishop of Niagara, delivered the following admirable address on the continuity of the educational work of the Church, from the first as part of its divinely ordained mission to mankind.

The Church of England was no novice, no tyro in the great work of education. For fully eighteen hundred years she had devoted her energies to the noble occupation of educating human beings, and no one could accuse her of shutting her eyes blindly to the improvements in the various systems of education, which had been brought forward through the intelligence and the active minds of clever men. She might claim, he thought, to have preserved the mean between the two systems, of too much stiffness in refusing, and too much laziness in accepting and taking up with new systems. She had no expectations that any royal road to learning, simple, easy, and expeditious, would ever be demonstrated. Her long experience, enlightened, consistent, the constant course she had ever pursued might, he submitted, be attributable to two principles which lay at the very foundation of her position in connection with education. One of these principles was that a man was a complex being, and that education must endeavour to bring out and invigorate every faculty of his complex being. Another principle was that human life separated from religion, was not merely incomplete, but full of peril to its possessor. While endeavouring to get her sons to devote themselves diligently to books and literature, they should not forget that man was a social being, that the study of man was not merely books but man himself, that ignorance of human nature in all its varied moods, dispositions and characters, would render useless even the largest and most extended and accurate acquaintance with books. Accordingly she had tried in her public schools, her colleges and universities, to bring men together in such a way as to promote and enforce the closest possible social intercourse and contact. While she had shown herself ready to introduce into her universities a praiseworthy system, she had been resolute and determined in not abandoning her tutorial system, insisting on gathering into colleges of limited dimensions her sons in such a way that they should have a domestic life together in close contact with each other, and in the happiest intercourse

with the very best minds, the most cultivated intellects, the most devoted teachers whom she could find. Then again, she held that the truths and the practice of Christianity were needful, not merely for future pastors and preachers, but for the lawyers, the doctors, the engineers, and the statesmen. And so she insisted on the truths of religion and the practice of Christianity being taught and enforced among all classes of her students. Her school chapel and her college chapel, with their daily services, had always formed, and would ever form, a very important feature in the training and education of her sons. So long indeed as the Church of England looked upon man as a complex being, she would never be satisfied with mere education; the education she encouraged and fostered, should bring out not one side of his being, to the exclusion or neglect of the rest. She would endeavour as far as she could, to insist that her system of education should train every side of man's manifold being. These were, however, not by any means the ideas popular in our day. The popular feeling to-day was, he thought, that young men should be allowed to live at home, in boarding houses, or where they pleased, and not get this domestic contact of which he had spoken. Another popular fallacy was that Latin and Greek and mathematics, because they had no direct bearing upon the duties of man in after-life, were therefore useless in training them for these duties, and yet another more grievous fallacy was that the truths and the doctrines of the Christian religion could be sufficiently attained on Sundays, and therefore ought not to be intruded on the valuable time of week days. Against all these views, which were popular in many directions in our day, Trinity College had to strive, like every Church institution, persistently, faithfully, and lovingly, and her training would not be in vain if she only bore in mind, and impressed in a kindly way on all others, that her theory and practice in connection with education, were founded on the experience of the Catholic Church of fully eighteen hundred years.

MISSIONS IN RUPERT'S LAND.

FROM A SERMON ON THEIR BEHALF IN GUELPH, BY THE VENERABLE ARCH-DEACON DIXON,

On 5th Sunday after Trinity, 1885, from Acts xvi. 9th and 10th verses.

ST. PAUL, we find from the sacred narrative, had no intention of leaving Asia, but by the guidance of the Holy Spirit he was led towards Europe. In the visions of the night a form appeared to come and stand by him, and he recognized in the supernatural visitant a man of Macedonia, delivering a summons in which he clearly heard the voice of his Master. But this mysterious being did far more than represent a Greek province, for he stood as the representative of Europe. By his appeal he showed that the Gentiles of the West, notwithstanding their brilliancy of intellect, their vast learning and refined cultivation, were still in darkness; that by their wisdom,