

principles deep down below the surface. Surely our methods in Scotland ought to resemble more nearly those that he employed. The strength and the weakness of Scottish Presbyterianism is the gnosticism of Scottish philosophy. When men have once grasped the philosophy of the Incarnation in all its bearings, when they have learned that S. Paul was profoundly right, when he said *ta aorata autou apo ktiseos kosmou tois poiemasi noumena kathoratai*, when they have made their own the meaning of the Epistle to the Ephesians, they will not be likely to misapprehend the tenacity with which the Anglican Church clings to such doctrines as Apostolical Succession or the grace of Sacraments. And yet Churchmen waste their time in surface scratching, and stoop to break a lance with an anonymous newspaper correspondent.

CHRISTIAN PHILANTHROPY.

ONE of the distinguishing efforts of some literary men in the last century was the attempt to give a new and special prominence to a virtue—which was treated almost as if it had been a new manufacture or discovery—the virtue of philanthropy. And two singular mistakes were made about it. Philanthropy was assumed to have reference only to the external and earthly life of man, and it was regarded as a virtue which had been created by modern philosophy. Now, if anything is historically certain, it is certain that philosophy—which from time to time has said very fine things about our duties to each other within certain limits—never created any such virtue among the people as philanthropy. Philanthropy was created at the foot of the Cross of Christ, and then it was patronised by the eighteenth-century philosophy. And this mistake about the origin of philanthropy was only less considerable than the other mistake about its true range of operations. What is philanthropy but the love of man? Is that a true love of man which loves only his body and not his soul? Has philanthropy done its all, or its best, when it has built hospitals, when it has organised the relief of the poor, when it has advocated secular education, when it has generally promoted the temporal well-being of people? How can such-like efforts exhaust the duties of philanthropy, unless, indeed, man be only a body, with perhaps an added endowment of transient and perishing intelligence, unless his body be the central seat of his life, the only feature of his being whereof a true love of him need take serious account? Has philanthropy, then, nothing to say to the true indestructible man, to the being who lives within and beyond the senses, to the being who still lives when disease has done its worst, and when the coffin has been nailed down? Surely a philanthropy that would deserve the name cannot thus exclude from its purview the most intimate essence, the true being, the higher nature of man, his undying personality, his soul. Certainly, He who loved man better than any other, the Divine Philanthropist, He

did not do so. If He fed the hungry, He also bade men "labour not for the meat that perisheth, but for that which endureth to everlasting life." If He healeth the sick, He told men of those worst diseases of the soul, which He also, and He alone, could heal. He told them of a life which would last when that which His wonder-working touch had invigorated should have passed away. No doubt, if there were no hereafter, if all really ended at death, there would be reason in confining ourselves to provisions for the needs, and to relieving the wants of this present life; it would be folly to spend time and money on unsubstantial creations of fancy. They who deny the life after death are quite consistent in resenting the extreme importance which we Christians attach to preparation for it, but for any Christian who says with the Apostle, "We look not at the things which are seen but at things which are not seen, for the things that are seen, are temporal, but the things that are not seen are eternal," it must be clear that a true philanthropy must devote its highest and most strenuous efforts to the soul of man, to its enlightenment by the knowledge of God, to its expansion through the love of God, to its elevation, to its invigoration through conformity to the will of God. And how is this possible without the knowledge and love of Him Who has bridged over the gulf that separated man from God, "the one Mediator between God and man, the Man Christ Jesus"—how is it possible without the Divine Guide, Who has dared to say, "I am the way, the truth, and the life; no man cometh unto the Father, but by me?"—*Canon Liddon.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

St. George's.—The memorial window placed in this Church by the Montreal friends of the Hon. Thomas White has been completed. It is pronounced by all who have seen it a fine specimen of stained glass art. The subject is a noble one; the details are strikingly brought out. The subject is indicated in the text underneath:

"And Samuel heard all the words of the people and rehearsed them in the ears of the Lord."

The aged prophet, in flowing oriental robes, stands with uplifted hands in a listening attitude; on either side of him are groups of the elders. The coloring is rich but chaste, the posing of the figures forceful and suggestive; the drapery graceful. The effect of the whole is at once calm and attractive of the observer's attention. The upper ornamental parts of the window are filled with designs of angels and passion flowers. At the base is the lettering—

In memory of Hon. Thomas White, P.C., M.P., Minister of the Interior and Superintendent-General of Indian Affairs, Canada. Born August 7th, 1830; died April 21st, 1888. Erected by friends in Montreal.

The whole is after designs by and was carried out under the supervision of Mr. Charles Elliott in London, England, the commission being given by Messrs. Spence & Son, of Montreal. The committee who had the matter in charge, on the completion of the window, found themselves in possession of a surplus. This, it was decided at a meeting yesterday, should be devoted, a part of it to qualifying Mr. R. S. White,

M.P., as a governor of the Montreal General hospital, in whose work his late father took an active interest; the remainder will be used to procure an album containing a sketch of the window and the names of the subscribers thereto, for presentation to Mrs. White.

COTEAU LANDING.—The Christmas tree in connection with St. Lawrence church, was held in the English School House, here on Christmas eve. The tree was heavily laden with presents for the Sunday scholars, and members of the congregation. The house was packed closely, many being unable to find standing room inside. The entertainment was much enlivened by readings, carols and songs by the children, which were well rendered. The Rev. T. A. Young occupied the chair, and after the carol singing, presented a prettily bound book to every Sunday scholar. About two hundred people were present, the majority not having previously seen a Christmas tree, and each was delighted on receiving a little souvenir off the tree, from Mr. Pangburn, who personated the mysterious Santa Claus. The programme was brought to a close about 9 of the clock, when all present joined in singing "God Save the Queen." The tree was in every respect a success, and the means to many of A Happy Christmas.

MONTREAL.—At this Festival season, between Christmastide and the Epiphany, Christian sympathy is naturally active and alive to all good objects for its exercise. Self-denial being the great lesson taught by the Church in the festivals of St. Stephen, St. John's Day and the Innocents, illustrating as they are designed to do—martyrdom, in will and in deed, in will though not in deed, and in deed but not in will respectively.

The report of St. Margaret's Nursery, 463 St. Urbain Street, Montreal, sets forth that an attempt has been made to minimise the slaughter of the Innocents, and with gratifying results.

An interesting interview with a clergyman of the Hebrew Church recently, educed the fact that the chief characteristic of his preaching is ethical rather than touching on the fulfilment of the prophecy. Questions with reference to any parallel between Christmastide and the Jewish feast of lights, and the festival of the dedication of the temple, which festivals, like those of the Passover and Eastertide, do occasionally synchronise (did not seem to strike a chord in the Jewish mind) although according to the Hebrew Calendar we find as a matter of fact that, the festivals above referred to do have their celebrations for an octave from the 25th day of the 9th month after the Passover Season, and it is much more Christmas-like to connect the Christmas Church adornment with the Dedication of the temple, by Judas Macabæus, (see John x. 22.) on which occasion the feast of Tabernacles was worthily kept, than to give Christmas a saturnation stamp.

There were special services on New Year's eve in St. George's Church, which united with the congregation of St. Stephen's, at which service there was a large attendance, beginning at 11 o'clock, and closing soon after 12. The speakers were the Rev. Mr. Tucker, Archdeacon Evans, and the Dean. The ringing of the midnight bell announced to the assembled worshippers the advent of 1889. Canon Mulock considered the service as impressive as any he had attended.

There was a good congregation also at St. Jude's, which was addressed by the Rector, and the Rev. Mr. Smith, of the Cathedral. The service began at 11, and closed at about 12.30 a.m. New Year's morn.

At St. Matthias, the New Year's eve service was from 8 to 9 o'clock. The organist and choir from St. James' kindly assisted, and the Rector, and the Rev. Mr. Smith gave suitable addresses. The church was well filled. The motto from which Mr. Newnam spoke was, "For My sake," showing what Christ has done for us, and what we should attempt to do for Christ.

There were about 50 present at St. Matthias to prayers at 10 o'clock on the morning of New Year's Day. The festival of the circumcision, and the last day of the octave during which the festival of the Nativity should be observed. Happy greetings to every Diocese till He comes!

ONTARIO.

ALMONTE.—At 6 o'clock on Christmas morning the inmates of the Rectory were aroused from sleep by the sound of voices under the windows singing, "Christians awake, salute the happy morn." This is the first time the Rector has heard the *Waits* since