

His throne in the highest heaven look graciously upon it; He will soothe our sorrows, and purify our joys; yea, through joy and sorrow He will purify ourselves, until He fits us at last for the joy of His own everlasting presence, "in whose countenance is the fulness of joy, and at whose right hand there are pleasures for evermore." What if a baptized person declines to be confirmed? In the first place, he is debarred from the reception of the Holy Communion, and so his very salvation is endangered. Secondly, he is declaring his disbelief in Christ's Church, by disobedience to her plain teaching. Thirdly, he is giving scandal, that is offence; a cause of stumbling to weak and ignorant brethren, teaching them to despise a gift of God, and is acting wrongly in thus breaking the traditions and ceremonies of the Church through his private judgment (see Article xxxiv.) Moreover he is despising Christ's Apostles, after whose example, confirmation is enjoined and administered. Lastly, he despises the gift of the Holy Spirit.

#### THE NEW BISHOP OF SIERRA LEONE.

The Rev. Canon John Taylor Smith has been offered and has accepted the bishopric of Sierra Leone made vacant by the resignation of the Right Rev. E. A. Ingham. The newly appointed bishop was born at Kendal in Westmoreland, and received his theological training at St. John's Hall, Highbury. In the year 1885 he was ordained deacon by the Bishop of Rochester, and was licensed by him to the curacy of St. Paul's, Upper Norwood, S.E., of which church the Rev. W. Ransford is the vicar. After serving in that curacy for seven years he offered for missionary work in the foreign field and his offer was accepted by the C.M.S. He was appointed to work in the Niger mission and has been engaged in that work up to the present time. Last year he attended H. R. H. Prince Henry of Battenburg during his last illness, and by command of the Queen came to Cimiez to give to her and to the Princess Beatrice an account of his last hours. Canon Smith has been in England recently on furlough and has been a guest of Her Majesty on several occasions, with whom he has become a great favourite. Just before returning to his post of work at Sierra Leone last November, the Queen appointed him one of her honorary chaplains. He was made a Canon of the Cathedral at Sierra Leone a year ago.

#### WISDOM.

BY THE LATE CANON LIDDON.

Where was this wisdom to be found? This larger and comprehensive insight into the nature of things could not come to man, Job maintains, from without, in the way of ordinary practical experience. It was not, for instance, to be acquired by the workers in those ancient mines, of which the traces are probably to be found in the Bashan country. Besides these mines in North Gilead, the poet of the Book of Job may have witnessed mining operations in Nubia for gold; between Petria and Zoar or copper in the Lebanon.

"For there is a mine for the silver,  
And a place for the gold which they refine.  
Iron is taken from the dust,  
And they pour out stone as copper.

They break away a shaft from him who remains above,  
There, forgotten by every foot (that walks),  
They hang far from men, and swing.

And thus, as he pursues, human enterprise, even in these distant days, could open

"The way that no bird of pray knoweth,  
Whereat the eye of the hawk hath not gazed;  
Which the proud beast of prey hath not trodden,  
Over which the lion hath not passed."

And in language so vivid that it might seem to anticipate the achievements of modern engineering, he tells how the miner

"Layeth his hand upon the pebbles,  
And turneth up the mountains from the root;  
He cutteth canals through the rocks,  
And His eye seeth every precious thing.  
That they may not leak, he dammeth up streams,  
And that which is hidden, he bringeth to light."

And then Job pauses. His friends might have supposed that all this enterprise in which they probably had shared, and which corresponded in that early age to the very foremost achievements of thinkers and practical men in our own day, was the high-road to wisdom; or that, at any rate, Job has in reserve some crowning word of praise for that which has wrung from him such sympathy and admiration. But Job only asks—

"Where shall wisdom be found,  
And where is the place of understanding?"

Job maintains that if man should search in every direction through the inhabited world; if he even could penetrate to the subterranean waters; if he could offer the things most precious in the judgment of that primitive age—the onyx and the sapphire, gold and glass, pearls, crystal, and corals, the "Ethiopian topaz," the pure, fine gold—yet wisdom, the profoundest perception of the nature of things, would still be beyond his reach. How, then, could it be attained? Job shall answer in words which we may not venture to condense—

"Wisdom is veiled from the eyes of all living,  
And hidden from the fowls of the heaven:  
Destruction and death say,—  
With our ears we heard a report of it.  
God understandeth the way of it,  
And He,—He knoweth its place.  
For He looketh to the ends of the earth,  
And He seeth under the whole heaven;  
When He appointed to the wind its weight,  
And weighed the water according to measure  
When He appointed to the rain its law,  
And a course to the lightning of the thunder;  
Then saw He it, and declared it,  
Took it as a pattern, and tested it also;  
And unto man He said, Behold!  
The fear of the Lord, that is wisdom;  
And to depart from evil is understanding."

#### IN MEMORIAM.

"Life makes the soul dependent on the dust,  
Death gives its wings to mount above the spheres."

On the 2nd of February Jane Elizabeth Lopdell, widow of the late James Shepard Ryan, was called to her eternal rest after a severe and distressing attack of grip, when in the eighty-fourth year of her age. Gentle and patient to the last, she passed on. Beloved and loving while with them, her family now mourn her departure while revering her memory. Mrs. Ryan's prominent traits were, an intense attachment to her family, a fervent love for the land of her birth, and an earnest advocacy of the cause of Protestantism. The deceased lady was the daughter of the late Charles Lopdell, of Castle Lodge, County Galway, Ireland; her mother having been Anne Gregg, daughter of Richard Gregg, of Cappa House, County Clare, Ireland. Mrs. J. S. Ryan's life since coming to Toronto was quiet and uneventful as compared with her previous existence. Her grandmother, Barbara Fitzgerald, was a daughter of William Fitzgerald, of Ashgrove, County Clare, and sister of the Right Honourable James Fitzgerald, a man of distinguished ability, whose wife was created Baroness Fitzgerald and Vesey, and whose two sons were in succession the first and second Lords Fitzgerald and Vesey. The deceased lady never wearied of grave discourse of her loved dead. Those of whom she talked most frequently were her father, whose memory she idolized; of Mrs. Porter (recently deceased), of Killenagh Park, County Wexford, Ireland, and a sister of her late husband;

of her uncle, Robert Gregg, who held a government position in the Castle Dublin; of her first cousin, Charles Lopdell, late of the Bank of Ireland; and of one whom she revered and loved as a friend and uncle, the Right Reverend John Gregg, D.D., Lord Bishop of Cork, Cloyne and Ross. Of her first cousin, the late Archbishop of Armagh, Robert Samuel Gregg, she knew little or nothing, not having seen him since, as a young lad, his father had brought him to see her in one of her visits to the Old Land. Mrs. Ryan was a highly educated woman, her mental calibre being of very high order; she was indeed a veritable book of reference to her family. The deceased lady numbered many notable people among her immediate relations and family connections; and was, as is usual with the gentry of the little Mother Isles, proud of her race. It is interesting to note among her connections by marriage, the name of Brownlow North—the one-time society darling, later as a converted man, evolving into a most zealous Christian evangelist and writer of religious tracts. Brownlow North was married to a cousin of the deceased. This gentle lady's career has left no stain upon the Lopdell escutcheon of "Death before dishonour." The motto of her father's house was indeed and in truth her very own also. No finger could point at her as ever having been guilty of falsehood or dishonourable action. The members of the family in Canada who mourn her loss are Mrs. P. R. Shaver, Mrs. S. F. G. Jackson, Wm. Asle Ryan, James Beaumont Ryan and Mrs. Savigny, the two last named having resided with their mother.

#### BROTHERHOOD OF ST. ANDREW IN ENGLAND.

A notable meeting of this society was held in the Church House, Deans Yard, Jan. 21st—notable as being the first public gathering of the B.S.A. in London Diocese, and because of the great enthusiasm manifested by all present. The new Bishop of London (Dr. Creighton) presided. Among the speakers on the platform were Mr. Spottiswoode, Lord Nelson, Lord Hugh Cecil, M.P., and Rev. Canon Macnab, of Toronto. Mr. Spottiswoode reported that the work of the Brotherhood so far has been most encouraging—there were about thirty chapters already at work in England, and fifteen probationary chapters, one of which had been recently organized in St. Paul's Cathedral. There were altogether about three hundred members enrolled, and as many more on probation. The reports handed in at the council meeting from the various chapters in the country showed plainly that the members had caught the spirit of the work, and were carrying out the objects of the Brotherhood with zeal and discretion. His lordship the bishop made a stirring address, expressing his sympathy with the aim and work of the Brotherhood, commending the society for its great simplicity and true missionary spirit. Lord Hugh Cecil spoke of the immense flexibility and width of the Brotherhood of St. Andrew, an organization which pretends to nothing more than what is the elementary duty of Christians, and which on that account was equally fitted for any parish. Yet it could not be denied that something of this sort was greatly needed in order to remind men of their solemn duty and obligation as Christians. Canon Macnab was then called upon to address the meeting. After a brief sketch of the origin of the movement, the Canon reviewed its successful work in Canada as well as in the United States, the land of its birth. His connection with the Brotherhood in the Dioceses of Niagara, Nebraska and Toronto, enabled him to speak in the highest terms as to the practical utility of this organization. The efficiency of a chapter depended not so much on its numerical force as upon the spiritual force radiating from each individual member who loyally fulfilled his obligations of prayer and service. Grey-haired men as well as young men were equally eligible for work in the ranks of the B.S.A., and to that work there was really no limit. It was forcibly pointed out how successful the Brotherhood work had been in Canadian cities and towns, bringing scores of men into closer touch with the clergy, and developing a helpful