

principle of the unalterable supremacy of the Word of God. "*Sermonem vitæ pretendentes.*"

The present principal, Dr. Henderson, was born in Londonderry, Ireland, and is a graduate of Trinity College, Dublin, was ordained Deacon in 1857 by the Bishop of Bath and Wells, and priest in 1858 by the Bishop of Meath. After serving for a time as Curate in both England and Ireland he came to this country and was appointed missionary at Pembroke, Diocese of Ontario, which he resigned and was appointed to the Rectory of St. Luke's Church, Cleveland, Ohio. After holding one or two other positions in the United States Dr. Henderson returned to Canada, and after serving for a short time as incumbent of Dunham, in the Diocese of Montreal, was appointed Principal of the Theological College. The ripe scholarship of Canon Henderson, combined with his quiet, unassuming manner, has done much to secure the success of the Institution over which he presides. When visiting the College one is struck with its homelike appearance. The students seem to be treated as members of a household and are surrounded by the gentle influences which come from a well regulated Christian home.

### SELF-INDULGENCE.



MOLOGIES for self-indulgence are as many and as specious as channels for personal gratification are varied. Referring recently to the decease of a certain lady worth forty millions of dollars, whose life work and practical monument has been the erection of a sumptuous and palatial residence which rivals the royal homes of the Old World for magnificence and munificence of outlay, the editor of a leading religious journal remarks that if, in her dealing with the hundreds of workmen and skilled artisans of America and from Europe, whom she has employed, she has been considerate and generous, her life and fortune have not, perhaps, been wasted.

This reminds us of a pretext for this kind of self-indulgence which is becoming more and more common. We had a friend who, like Mrs. Serles-Hopkins, built a palatial residence, and furnished it with all the comforts, conveniences, and luxurious appointments which modern science and art, conjoined with vast wealth lavishly expended, could procure. And he was wont to say that all this vast expenditure was "putting just so much money into poor men's pockets."

Grant it—that this keeps money in circulation which otherwise would lie in coffers or in safety-deposit vaults; grant it—that thus workmen are employed and kept in food and raiment. What of the influence of such lavish expense on the man spending? Is his motive the helping of poverty and misery to a competency and a life

of comfort and happiness, or is it his own indulgence of the lusts of the flesh, the lusts of the eyes, and the pride of life? Is this wholesale expenditure, that ends on one's own home and its appointments, calculated to restrain and repress that self-indulgence or give rapid development to that selfishness which needs only to be fed to become gigantic and monstrous and despotic!

Balzac in his "*Peau de Chagrin*," has used the myth of the magic skin as the basis of a fiction not without a moral. This skin confers on the wearer the power to gratify every wish and whim; but with every such indulgence the skin closes more tightly about the wearer, until he is hopelessly and fatally embraced in the very means of his own gratification. We do not hesitate to say that of all the means whereby the best impulses in us are quenched and the worst strengthened, we do not believe any one influence is for rapid and sure results equal to simple *self-gratification*. To say, of all things, that I want to have or to do, "I will have this" or "I will do this," and to have the means to carry out the selfish wish is the most dangerous of all possibilities. It develops oftentimes a monster of selfishness; and the wisest of the wealthy recognize the peril, and antidote it by abundant charities and self-denials unknown to the world. The rich as well as the poor may bear the cross after Christ, though the sphere of self-renunciation may be different; but there must be self-denial and self-abnegation somehow if the spirit of Christ is to displace the spirit of evil.—*Missionary Review of the World*.

A FARMER went to hear John Wesley preach. He was a man who cared little about religion; on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. John Wesley said that he should take up three topics of thought. He was talking greatly about money. His first head was "Get all you can." The farmer nudged a neighbour, and said: "This is strange preaching; I never heard the like of this before; this is very good. That man has got things in him; it is admirable preaching." John Wesley discoursed on "industry," "activity," "living to purpose;" and reached his second division, "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste, and he satirized the wilful wickedness which lavishes in luxury; and the farmer rubbed his hands, and he thought: "All this have I been taught from my youth up," and what with getting and what with hoarding, it seemed to him that "salvation had come to his house." But Wesley advanced to his third head, "Give all you can." "Aw dear, aw dear," said the farmer, "he has gone and spoilt it all."