

to make a fortune through attention to those details. And when a clerk is fired with ambition to prove himself so useful there, that he also shall become a partner, the more he has to do the better. What is treadmill stepping to his companions is ladder climbing to him. Toiling up a mountain side is wearisome work to one who thinks only of the rugged path and the cheerless surroundings, but it is an inspiring effort to the enthusiastic lover of nature. It might perhaps, promote a better feeling in case of labor troubles that occur so often, if all could remember that it is for the interest of Capitalists that the laborer should be well off, for then he will be also a Consumer, and furnish a good home market, while as it is, he suffers for want of the products of industry, while industry languishes for want of consumers of Products. Sir Titus Salt has taught the English Capitalist to what noble duties it is possible to devote himself, and English laborers that the barrier between the sympathies of the master that overlooks, and the man that works may be broken down, in other ways than by hostile combination. Sir Titus has preached to the working man the Gospel of green fields and fresh air, in the gift of parks for recreation and amusement. The rich we do not always have in the Church, but we do have the poor, one is a shifting factor, the other is constantly with us. The poor are the rich in prospect. By the revolving wheel of time, men on the highest spokes of their classes are brought down and those on the lowest spokes are brought up. The working men are becoming resolved that the right shall be done, not clinging to the past, which means caring for the few rather than the many, shall prevail. It is the Christian spirit that is showing itself in the demand for fairness, for entire equality of rights. The Church must adopt what socialism is aiming at, the triumph of sympathy, practical lowly Christian brotherhood. Christian Socialism, which means organized and personal efforts to regenerate the lowest state of society, is fast spreading over England. Dr. Arnold wrote an essay on "The Social Condition of the Operative Classes." He maintained that society "should put the poor man, being a free man, into a situation where he may live as a freeman ought to live." In Arnold's view the great agencies for social reform of England are the Christian Church and the English Aristocracy. The late Bishop Fraser of Manchester, was sometimes called the "Bishop of the Laity," so ready was he to co-operate with all Christian workers. The Labor Question, and the subordinate matters of Trade's Unions and Co-operation exercised his mind during all his episcopate. Carlyle says:—All true work is sacred; in all true Work, were it but true hand labor, is something of divineness. Labor wide as the earth, has its summit in Heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all sciences, all spoken Epics, all acted Heroisms, Martyrdoms,—up to that 'Agony of bloody sweat' which all men have called divine. Two men I honour and no third. First, the toilworn Craftsman that with earth-made implements labouriously conquers the Earth, and makes her man's. Venerable to me is the hard hand; crooked, coarse; venerable too is the rugged face, all weather-tanned, beset with rude intelligence, for it is the face of a man living manlike. Toil on, thou art in thy duty, be out of it who may, thou toiler for the altogether indispensable, for daily bread. A second man I honour, and still more highly. Him who is seen toiling for the spiritually indispensable; not daily bread, but the Bread of life. Is not he, too, in his duty." One of the most interesting developments of Christian Socialism in England is the Oxford University movement in the city of London. A few years ago Arnold Toynbee, tutor and treasurer of Balliol College, Oxford, and a company of his friends, graduates of that Institution, took hold of the almost hopeless task of reforming East London. Toynbee set himself resolutely against some of the extreme socialistic views of men who had been excited by agitators, and misled by theorists. In combating economic error he lost his life at the early age of thirty. He was the true friend of a working man. After his death his friends took up his social mission and established a colony of Oxford graduates in East London, the working men's quarters. Money was raised and Toynbee Hall was erected. There these students live and work. Between twenty and thirty University men were engaged last year working for humanity in business and every day life. The work of Toynbee Hall is spoken of as "The Universities Settlement in East London." East London people are proud of having University men living among them; and would perhaps send them all to Parliament, to represent the labor party, if that were possible by a plebiscite. The machinery of working men's clubs, guilds, &c., is everywhere employed. Miniature parliaments are awakening political intelligence throughout Great Britain and her Colonies. Working men—the wage-earning class want the clergyman to visit them in their places of business as well as their home, a sympathetic, friendly visit. The clergyman who is so scholarly and dignified that he cannot

get into cordial fellowship with a parishioner at the latter's machine or workbench, in his office, factory, store and home, is not likely to have a large congregation of workmen. The church is neither the peculiar heritage of the capitalist nor the laborer. Within her sacred precincts alone all men are equal before God. It is on the line of her mission to be the friend of the poor and oppressed. Bishop Coxe says:—"The theory of the Gospels binds rich and poor together in mutual offices of charity and good will, but the modern practice of the Church realizes little or nothing of Divine ideal—that fellowship of love which the Redeemer ordained as a characteristic of His Church. I have long observed with pain, that even among the beloved company who kneel together around the altar, and receive a common Spiritual Food, by the hand of a common spiritual steward, from a common Lord and Father, there is too little personal knowledge of one another's welfare, or one another's woe. The spirit of Christian love is the reverse of selfish; it is expansive, it is diffusive, it embraces the whole world, and especially the universal household of faith."

July 5th.

PHILIP TOCQUE.

DIVINITY STUDENTS.

SIR,—There was much honest truth in the letter which you inserted lately in the columns of the DOMINION CHURCHMAN from the Rev. Mr. Wilson, in reference to Divinity Students, notwithstanding the subsequent adverse criticism of another correspondent who asserted that it could accomplish no good. That assertion implies either that the Bishops and Heads of Colleges are so inconsiderate as to allow young students of one or two years standing to assume the character and position of Clergymen, and to demand for their services a remuneration equal to clerical incomes, or that they are so self conceited and grasping that they are unwilling to render to the Church to which they are destined any services within their limited power without undue compensation and more than they could command in any other occupation during their vacations from College. But it is the duty of Heads of Theological Colleges, to fit and prepare the students under their charge for their high and holy calling, not omitting the inculcation of modesty, humility, and the principles of self denial and self sacrifice as essential qualifications, and it is the duty of Bishops to see that candidates for ordination possess such qualifications in a large measure, and also as Ecclesiastical overseers (his part) to see that those of their clergy who have faithfully performed their arduous duties in country parishes, or missions for many long years until their energies are nearly exhausted, should have needful rest and promotion to some less exhausting sphere of labour. Young divinity students who have been properly instructed who have the all constraining love of Christ in their hearts, will regard it as a privilege in the way of experience, to be allowed to render any little assistance which they may be able to render in any Parish or Mission where the clergyman has been prostrated by sickness, or exhausted by overwork, and will make no exorbitant demand for compensation from him whose slender purse has undergone a process of depletion as complete as the exhaustion and prostration of his physical powers, and to this labour of love and necessary experience they should be urged, stimulated and encouraged by the Bishops and Heads of Colleges. Let those young students bear in mind the Golden Rule the Divine Master's Command, for if they are faithful and live long enough their time of need will one day come, then as they have done to others, so others will do unto them.

ANCIENT

SKETCH OF LESSON.

8TH SUNDAY AFTER TRINITY. JULY 22ND, 1888.

The King Chosen.

Passage to be read.—1 Samuel x. 17-24.

We can easily imagine the feelings of curiosity among the Israelites about their new king. They would put to themselves such questions as these: "Who is it to be?" "What sort of a king will he make?" "Will he be any better for the appointment?" They picture him to themselves—noble, majestic, splendidly arrayed, having perhaps many attendants. They fancy him at the head of the army, leading them on to victory. How pleased they are at the thought of having a "King of Israel!" Our lesson to-day describes how the new king was chosen and who he was.

I. *The New King Chosen.*—Samuel the Prophet dwelt at Ramah, which stood on high ground (ix. 11). On the occasion described in our lesson, some maidens came out of the city to draw water. Two strangers met them, enquire for the Prophet Samuel and are directed by them where to go. As they proceed

Samuel meets them: knows them at once. One is Saul, the son of Kish, who has wandered many mile in search of his fathers asses. Samuel, having been informed by God that Saul is to be the new king, says, "The desire of Israel is on thee." Saul's modesty and humility at once appear. He is astonished at the prophet's words. He is honoured, by a feast made on his account by Samuel. Next day to his still greater astonishment, Samuel anoints him king. Three signs are given him as an assurance that it is all true. (*What are they?*) He sets off on his journey, and the last of the three signs is fulfilled as he enters his own city Gibeah. The next thing now is, that he be chosen publicly before all Israel. For this purpose the Israelites assemble at Mizpeh, and under the guidance of Samuel the lot is cast. It falls upon Saul. The cry is raised, "Where is he?" But again in his humility he has hidden himself amongst the baggage. At last he is found. All eyes are fixed upon his handsome countenance, and every voice is raised in the now well known loyal and patriotic shout "God save the king."

II. *The New King Chosen.*—Of course it was necessary that the new king should be fitted for his exalted position. The judges i.e., Gideon, Samson and Samuel, had been prepared for their work by God Himself. And it was essential that Saul too should be so taught. Therefore, we read, "God gave him another heart"—(x. 10) that is, he supplied Saul with power and energy to rule his kingdom. "The Spirit of God came upon him," he joins the company of the prophets and becomes another man. All the people express their surprise at the change and say: "Is Saul also among the prophets?" (v. 11.) He certainly ought to have prized his gift and used the blessing wisely. We shall in future lessons see whether he did or not.

LOVE MAKETH FAIR.

BY JOHN MONSELL.

"Fædam amavit, ut Pulchram faceret."—St. Augustine.

She was the fairest of all things on earth
When first she came from her Creator's hand,
But lost the beauty of her primal birth
And could no longer in His presence stand;
Yet He who loveth said He would repair
Her beauty, and by loving make her fair.

He left the glory of His Father's home,
And sought her in her sinfulness and shame,
Into His heart of hearts he bid her come,
And clothed her with the honor of His name;
Contented all her sufferings to share,
And love her foul that He might make her fair.

But lest the splendour of His high degree
Should startle her, and scare her from His side,
He took her own poor frail humanity
And wore it as a veil, the God to hide;
That she might let Him all her sorrows bear,
And love her foul that He might make her fair.

And thus He won her heart's devotion, when
She saw how low he stooped for her relief,
Despised and rejected among men,
A man of sorrows intimate with grief;
And all to draw her back from her despair
Loving her foul that He might make her fair.

And having poured His life out for her sake,
He left her to prepare for her a home,
But with all precious things that might her make
Fairer against the day when He shall come;
Fragrant and beautiful beyond compare,
Through Him whose love had made her foulness fair.

And daily in His absence she doth live
In the Great Presence of His life below,
Fed by the heavenly food which He doth give,
That she may into oneness with Him grow;
And all her losses may through Him repair,
Who loved her foul that He might make her fair.

And thus she grows beneath that wondrous love
As Bether's lily, or as Sharon's rose,
Fed by the beams which woo them from above,
Each into bloom and fragrant beauty blows;
Repaying all His tenderness and care,
Who loved her foul that He might make her fair.

And when He comes to claim her as His bride
She shall not then, as now, ashamed be,
But clothed in His beauty, by His side,
She shall sit down through all eternity;
And tell out to the angels round her there
His love, which made what once was foul so fair!

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