

between God and man created by sin), thereby. What a glorious work!

(b) Jesus made to Himself a glorious name, (Isa. lxi. 14)—His own arm brought salvation. In His love and in His pity He redeemed us, wherefore (Phil. ii. 9, 10, Heb. ii. 9, Rev. v. 12, 13).

4. Rightly then is the name of Jesus emblazoned on the very portal of the New Year; for we are not our own, we are bought with a price; therefore glorify God in your body and in your spirit, which are God's, (1 Cor. vi. 19, 20).

Hamilton.

R. G. S.

SPIRITUAL GIFTS.

A sermon preached by the Lord Bishop of Toronto, at St. Albans' Cathedral before the E. E. W. S.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter iv. 10.

Every man, therefore, has received the gift! This is a statement, which, at the outset, challenges our attention.

For we are disposed rather to complain that the gifted are the few. It is plain the Apostle cannot be speaking of what we call "natural endowments," or of worldly and temporal advantages; because we know, as a matter of experience, that high talents, learning, eloquence, leisure, wealth—the things which may be most conspicuously used for the benefit of others—are not bestowed upon many, much less upon all. It must, therefore, be a spiritual gift of which St. Peter asserts that every man hath received it. But here again, a limitation must manifestly be understood. No one would, for a moment, maintain that the uncovenanted heathen had been made the recipients of spiritual gifts which they were responsible to use for the spiritual good, one of another. And if you look at the dedication of this Epistle, you will see that it is addressed to Christians:—"To the elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."

We arrive, then, at this as the highest sense of a great undeniable law of the spiritual life, that the Christian calling makes each individual subject of it a steward-accountable for the ministry to others of the spiritual gift of which he has been made a partaker.

In the meantime, leaving for the present this highest plane of privilege and corresponding responsibility, there is, undoubtedly, another, and most instructive sense in which we must allow the widest possible application to the truth enunciated in the text.

A gift common to all men! Is there none such? None that is involved in the very fact and attribute of manhood, so that no one, however low the place he may occupy in the scale of human beings, can say that he is unendowed, ungifted, left wholly destitute? If such a denial of the Apostle's assertion were possible, it would be an impeachment of the goodness of the great God who made us all.

Reflection leads us to the conviction that humanity itself is an endowment which all who are permitted to share it have received, a gift from Him; that not only what we acknowledge as the good gifts of this life, not only the natural talents with which we may have been endowed, nor the acquisitions which we may have been enabled to make by their means, have come to us from the hands of the good God, but our very being, every sense of the body and faculty of the soul, whatever enables us to think or speak, or do, or love. *What man is God has made him!* life, human life, with all its wondrous and varied possibilities, temporal and eternal, is the gift of God! and shall we call that a trifling, an inconsiderable gift? In this sense, every man hath received, and by receiving has been placed in the situation of a steward, brought under accountability to the universal Lord for his employment of His gift. We understand, thus, how no one can plead exemption, on the ground of his lack of gifts, from the requirements of that kingdom over men's wills and actions which God the Father has established as their Creator, much less from the obligations of that indefeasible kingdom which God the Son has acquired as their Redeemer, and vindicated as their ascended King.

The reflection is of great practical value in teaching us what we should accustom ourselves to look upon as gifts, for the use of which God will hold us responsible.

Few would, probably, deny that, if they are blessed with wealth, that is a talent they are bound to occupy, to the glory of God, in the service of their poorer fellow-men; special mental endowments, professional knowledge or skill, and, especially, advanced attainments in spiritual grace, are, by general consent, regarded in the same light.

But, stopping short here, we not only make but small fraction of mankind to have received the gift,

we also exclude from the operation of mutual service all those lesser talents committed, in their measure, to all, which should minister in such blessed helpfulness and happiness to all; common and unregarded powers of ministry, such as the gentle word, the encouraging smile, the patient temper, the yielding disposition, the forbearing spirit, the little thoughtful attentions, the aptitude to please, the readiness to bear a hand with a burden, the skill to devise small trifles that may add to the comfort of others, and a thousand like little regarded capacities of communicating good, which are possessed by every one that has the nature of man, and if exercised would make the lives of all so much gladder and better.

Plainly this is the kind of mutual service enjoined by the Master, when He makes all mankind His stewards, and sets them to the task of ministering to each other, every man without an exception, as he has received of the manifold grace of God.

Now, the injunction we are considering, like every doctrine of the Gospel, is very levelling in its practice. You notice there are no degrees of authority and service in the kingdom which Christ has set up in the world, as there is neither respect of persons with God. No mention is made of masters, but all are ministers, that is, servants one of another. And what is still more striking is the conclusion to which the following out of this law of universal mutual ministry leads us,—that the amount of service to be rendered by each man is in direct proportion to the magnitude of the gift he has received; so that we have this inversion of the order of things as recognized and practised in the kingdoms of this world, that the more gifted a man is, the more he is called upon to be the servant of others; an arrangement most humbling indeed to natural conceits, but highly promotive of the general good.

Let us not, however, misunderstand this matter. All terms employed by us in speaking of this lower kingdom, which the God of this world usurpingly and unrighteously rules, must be inverted before they are applicable to that kingdom over the hearts of men which Jesus rules in equity and righteousness. In the one, levelling is all downwards and destructive in its mischievous tendencies; in the other, it is all upwards and constructive in its beneficent purposes. Servitude in the world is degrading and debasing; in the kingdom of Christ it is exalting and ennobling; if, in the one, it is a hard and galling yoke, it is, in the other, the purest of all delights; for to him who has the same mind that was in Jesus Christ, no employment can be so truly noble and godlike, or so richly rewarding in unselfish satisfaction as going about doing good, ministering to the necessities of others, being serviceable to all, denying and sinking self, in order to render offices of kindness and love to those around.

The relation of man to his fellow-man which the confusions and falsehood of a fallen state had reduced to the very type of humiliation, the Lord of glory restored to a condition the most honourable and worthy of manhood, when He took upon Him the form of a servant, and, as the true Son of Man, came not to be ministered unto but to minister. So the service of others for their good becomes exalted into a high privilege, and all, who in obedience and imitation of their Divine Head devote themselves to it, are thereby lifted up to a loftier level in which he is most exalted who most truly humbles himself.

But let us return to that higher, if more restricted sense, in which St. Peter exhorts Christians, "As every man hath received the gift, even so minister the same one to another." Here, again, we encounter the truth that there is some gift that is inseparable from the Christian state, for the stewardship of which each Christian is accountable. St. Paul makes a precisely similar statement, "To every one of us is given grace, according to the measure of the gift of Christ."

When we admit that the Apostles mean literally what they say, that not merely a few highly favoured ones, but all who have been admitted into the Christian covenant, have received God's gifts for its ministry to others, the statement is startling. It will be met with the objection that the majority of Christians are only nominal Christians, not even laying any claim to the possession of spiritual gifts and graces; that what might have been true of the early churches in Apostolic days is certainly not true of the Church of modern Christendom, that nothing could be more contradictory than to assert that every man in a Christian community has a call and qualifications to be a communicator of spiritual gifts to others. This, no doubt, expresses the common view of the matter, and it reveals a very deplorable state of prevalent religious sentiment. It is a confession what a low view we have come to take of Christian privileges and responsibilities.

(To be Continued.)

—For some men to rise to a nobler life it may be quite as necessary to spend less time over their wine as to spend more time over their Bible.—R. W. Dale.

Home & Foreign Church Notes.

From our own Correspondents.

DOMINION.

ONTARIO.

BATH.—Confirmation.—Although Rural Dean Baker has been settled in Bath so short a space, yet he found time, amid his many other occupations and duties, to prepare a class of candidates for the solemn ordinance of confirmation. These candidates, 18 in number, the rector presented to the Lord Bishop of the diocese on Saturday morning, Nov. 25th. Although the weather was very unfavourable, and the day inconvenient, still a good congregation assembled. The Rev. Wm. Roberts, Mus. Bac., of Amherst Island, came over to assist in the service. In the most solemn manner the rector presented, and the Bishop received the candidates, and sealed the renewal of their baptismal covenant with the laying on of hands. All remained for Holy Communion with 26 others. His Lordship, who appeared unusually vigorous, addressed the candidates with his wonted power and earnestness. After the service the lay delegates and churchwardens paid their respects to him at the parsonage, when the Bishop took the opportunity of impressing upon them the duty of putting the rector's salary on such a footing that he would be enabled to keep a horse, and thereby more efficiently labor throughout the township.

The Bath community and Church has suffered a serious loss in the sudden demise of E. F. Howard, Esq. He took a prominent part in the affairs of the town and the politics of his country, and was an active member of his Church; standing by it manfully when it was at low water, and exerting himself for its good at all times. He had held the offices of lay delegate and churchwarden. He will be greatly missed. The rector preached his funeral sermon to an immense congregation.

TORONTO.

PORT HOPE.—Trinity College School.—At the recent Christmas examinations the following boys were awarded prizes for general proficiency:

5th form—Martin, A. F. R.; 3rd form—Parfitt, C. D.; upper 2nd form—Bethune, A. M.; lower 2nd form—Lyon, L. M., and Renison, R. J.; upper first form—Burnham, T. H.; lower first form—Russell, A. D.

The following boys also are entitled to honourable mention for general proficiency, having obtained over sixty per cent. of the total number of marks, in their respective forms:

Upper second form—Sweny, R., Lewis, C. S.; lower 2nd form—Bethune, J. H., David, O. W., Ashbury, H. E. S., Armstrong, J. J. P., Richardson, H. A., Corn, G. W.; upper first form—Jewett, W. D., Crombie, E. R., McGivern, W. L. S.; Allan, H. T., Lyster, W. E., Neilson, R., Wagner, G. O.; lower 1st form—Mackintosh, C. St. L., Taylor, W. T., Symmes, E. W., Bethune, R. A., Ireland, A. L.; modern form—Seton, R. A., Baker, E. C.

HUMBER BAY.—Hawthorne Villa.—We draw the attention of our readers to Misses Giblets' advertisement in our columns, to the advantage of their boarding school, its desirability, on account of its healthful situation and proximity to Toronto, to parents or guardians, who may wish while on a tour to leave their children.

Toronto Church-School for boys.—It is proposed to establish in the city a new school for boys after the Christmas vacation. It is thought that there is now room in Toronto for a school for the boys of our principal citizens, which would compare favorably with the best Public Schools in Great Britain, and which would obviate the necessity some Torontonians have considered themselves under of sending their boys to be educated at Rugby, Harrow, and other leading schools in the Old Country. The committee has chosen for head master Mr. Benjamin Freer, M.A., who has had long experience as a teacher in Canada, and who brings with him the best possible record from the Education Department of Ontario. Mr. Freer took his college course at Oriel College, Oxford, and afterwards proceeded to his degree at Trinity College, Toronto; so that the new head master brings with him the advantage of an English training combined with a lengthened and successful Canadian experience. The Council of the school also intend to secure the services of two other thoroughly efficient masters, and are making arrangements to add to the staff when required. The school will for the present be carried on