

## REVERENCE.

Reverence to all our betters is one of the cardinal duties laid down in the Christian law; and the capacity of unselfish admiration is a quality whose cultivation every great teacher has recommended. Now this reverence and this admiration are one; and they issue in obedient imitation.

Reverence involves that honoring of all men by which the great Apostle must have meant respect for every man as such and imitation of everything good in him. Many men of mere worldly ambition may often be honored for good nature and generosity; men of little education and narrow horizon, for honest fidelity to duty; men who fall again and again, for the moments when they are themselves and in their right mind; all men, for the best that is in them. To imitate what is best in every man, and to seek by a good example to bring his whole life up to the same standard, is the most sincere way of honoring all men.

Reverence is involved in friendship. Mutual humility and respect are indispensable in that true friendship to which Tennyson's 'In Memoriam' bears such glorious witness. The man brought into that sacred bond must be worthy of high respect and close imitation. We know what it means when we read on the tomb of an almost forgotten man, 'the friend of Sir Philip Sidney.' The friend whom Sidney chose must have been a man worth knowing.

Reverence will manifest itself in hero worship and discipleship. It will banish cynicism. It will search history for masters and submit to them in loyal obedience. Such a feeling is not dead. Mr. Lowell has cited the popular estimate of Abraham Lincoln as proof that democracies respect eminence. 'I have seen,' he says, 'the wisest statesman and most pregnant speaker of our generation, a man of humble birth and ungainly manners, of little culture beyond what his own genius supplied, become more absolute in power than any monarch of modern times through the reverence of his countrymen for his honesty, his wisdom, his sincerity, his faith in God and man, and the nobly humane simplicity of his character.' Men still long for heroes and seek for leaders to whom they can render the reverent service of discipleship.

Of this discipleship the highest form is the enthusiastic following of the Master of masters, the Lord Jesus Christ. His life is the worthiest for continual imitation. What His discipleship will do for men who take it up is shown in the lives of famous thousands and unknown myriads. It builds up character, calls out ability, and develops independence. It gives the noblest standard of life and the ultimate solution of human needs. It sanctifies making a living, consecrates desire for skill, uplifts common life, and makes men.—*St. Andrew's Cross.*

## ARCHBISHOP OF YORK DEAD.

The cable brings the sad news just as we go to press that the Most Rev. William Connor Magee, D.D., lately appointed Archbishop of York, died in London, England, on the 5th May: a victim to the renewed attack of La Grippe, now proving so fatal in many parts of the Motherland. He was only lately translated from the See of Peterborough. His sudden death will bring sorrow to the whole Church.

## NEW BOOKS.

FROM Longmans, Green & Co., New York:

THE SCHOOL OF CALVARY.—Six Lectures delivered by Rev. Geo. Body, D.D., Canon Missioner of the Diocese of Durham, and Vice Pres. of the S.P.G., in All Saints, Margaret St., London, during Lent of last year. The subjects are The Law of, (a) Obedience; (b)

Mortification; (c) Devotion; (d) Repentance; (e) Charity; (f) Perseverance. These addresses are admirable; simple in expression and style; and full of helpful thoughts. They are well suited for use by Lay readers. Cloth, pp. 158; 2s 6d. stg.

FROM E. & J. B. Young & Co., Cooper Union, N. Y.:

THE AUTHORITY OF THE CHURCH as set forth in the Book of Common Prayer, Articles and Canons—Six sermons preached by the Rev. Dr. Dix, Rector of Trinity Church, N. Y., during Lent 1891, under the titles—[1] The Church as described by Herself; [2] Ecclesiastical Dogmas; [3] The Christian Priesthood; [4] Apostolic Succession; [5] Christian Ethics; [6] The Outlook for Christian Unity. These discourses have received extended notice, and caused some discussion. They are clear, logical and forcible and convey no uncertain sound as to the important subjects referred to. We have already given our readers that, under the title of *Ecclesia Docens*: but published now in cheap form, the whole six are to be had for a trifle and should be procured by Churchmen generally. Dr. Dix's writings need no commendation. Paper, pp. 158; 50c.

FROM The Young Churchman Co., Milwaukee, Wis.

JESUS CHRIST, THE PROOF OF CHRISTIANITY—by the Rt. Rev. John F. Spalding, S. T. D., Bishop of Colorado.

Those who have read 'The Church and its Apostolic Ministry,' and 'The Best Mode of Working a Parish,' from the pen of this same writer, will welcome this further volume, containing discourses delivered at various times in his own diocese. And a glance at its pages convinces us that there will be no disappointment. 'Men now want facts, not theories of religion,' says Bishop Spalding, and he does something to supply the need and meet the scepticism of the day by showing herein that the 'facts of Jesus Christ and His ministry form one of the strongest proofs of Christianity.' He arranges his argument under the following heads: Jesus Christ (1) witnessed to by prophecy; (2) in His relation to the Holy Scriptures; (3) The Desire of all nations; (4) Proving His divinity by His wisdom; (5) The God man; (6) The Heir of the world; (7) Manifesting forth His Glory; (8) The Light of the World; (9) The Founder of Christianity; (10) Establishing His Kingdom; (11) The Enlightener separating men and revealing character; (12) Speaking of the Church to His Apostles. Cloth 220 pp.; \$1 net.

## CORRESPONDENCE.

## NON-UNIVERSITY BISHOPS AND PRIESTS.

To the Editor of the Church Guardian:

SIR.—I read in your contemporary *The Canadian Churchman*, of last week, the following paragraph concerning non University Bishops:—

"Non-University Bishops are more plentiful than one would, at first blush, imagine. Besides the new Bishop of North Queensland, there are mentioned Bishop Bransby Key, of St. John's, Kaffraria; Bishop Pinkham (?), of Saskatchewan and Calgary; Bishop Bompas, of Mackenzie River; Bishop Ridley, of Caledonia; Bishop Branch, of Antigua; Bishop Crowther, of Niger, &c. The list might be considerably enlarged probably from the Protestant Episcopal Church in the United States."

Allow me to point out that at least two important names have been omitted from this list. The first that of Bishop Courtney, of Nova Scotia, a member of the Theological Department of King's College, London, honored

with Doctor's degrees by several American and Canadian Universities, but who still loves to wear upon his rochet, as I myself have seen him do, the old violet and black "label" which tells the 'school' at which he was educated for the Holy Ministry. More honor to him say I!

The second omission is the name of Bishop Strachan, appointed by the Crown in 1882, to the diocese of Rangoon, British Burmah. He is the first of three St. Augustine men who have attained to the lawn, the others being Bransby, Key and Pinkham.

Speaking of the growing influence of Theological College men in the Church, is it not worth noticing that three Doctors of Divinity (by examination), occupying important positions upon the staff of our Canadian Church Universities, are strictly speaking non University men, i.e., non graduates in arts. I refer to Dr. Alnutt, Professor of Divinity at Bishop's College, Lennoxville, and Archdeacon Smith, D.D., and Canon Partridge D.D., members of the staff of King's College, Windsor. All three are distinguished alumni of St. Augustine's College, Canterbury, an institution possessed of a Royal Charter and a distinctive hood but having no right of University powers, these being wisely entrusted but to five centres of learning in the whole of England, viz., Oxford, Cambridge, London, Manchester, and Durham. When writing however of Bishops and Priests trained at Divinity Schools like King's, London, Queen's, Birmingham, St. Augustine's and St. Bees as being non-University men, it should, I think, be borne in mind that students from these Colleges have a definite status assigned them by the University to which their colleges are affiliated.

On page 2 of the Handbook to the University of Durham it is stated that students who have completed their course at certain affiliated Theological Colleges will be admitted to the degree of B.A., upon keeping three terms or six half terms (not necessarily in residence or consecutively), and passing the final examination; exemption being granted from all previous tests.

Unfortunately, University education in England is not the comparatively inexpensive thing it is in Canada, and not a few who have spent say four years in special preparation for Holy Orders (as did I and several others in this Province, at the Divinity Colleges of St. Boniface and St. Augustine) feel, when we have obtained our Theological Diploma and in most cases also the certificate of the Oxford and Cambridge Board of Examiners for Holy Orders, that the additional title of University Graduate in Arts, so close within our reach, is something we can forego, and yet proceed to the work to which we hope God has called us.

Whether in after years when one has saved the necessary funds out of a curate's or missionary's stipend, the title of University Graduate is worth the resignation of one's cure, the journey to England, loss of stipend for twelve months, six of which must be spent in vacations and only six at lectures, together with the heavy cost of fees and board is a question which I have been well weighing for myself, and feel requires but one answer—No. I do however seriously consider that courtesy alone should induce the Canadian Church, through her Universities, to offer some less expensive but equally generous terms of graduation (as does Durham), to clergymen in her midst, who have left their own country to do what they can to build up the old Church in this new land.

Believing that this explanation of the status of non University Bishops and Priests trained at English Divinity Colleges, will remove not a few false notions in the minds of some and be of interest to your general readers.

I remain, yours &c,

ALFRED REID.

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April 28th, 1891.