

been allowed, nay, enjoined, to baptize in cases of extreme necessity where the services of a priest were not available. By degrees they assumed to themselves the right of performing this ceremony to the exclusion of a priest, and went so far as to recite the public offices of the Church, and even probably to celebrate. This assumption of a sacerdotal character, which they had never possessed, naturally provoked much hostility. Nevertheless, the order continued active in the East till the end of the twelfth century, although the Council of Laodicea (320) had in terms, which probably included other classes, forbidden any further consecrations. In the Latin Church, as early as 441, by the first Council of Orange, deaconesses were condemned; again by the Council of Epaon (617), and by the second Council of Orleans (533). As to the date of their final extinction there is some little conflict of opinion, but the eleventh century must be regarded as the extreme limit of the existence in the Latin Church of the order of deaconesses, which cannot be said to have rendered much service to the cause of Christianity after the conclusion of the fifth century.—*Church Review*

KING DEMOS.

THE many headed god worshipped by Hindoos is no more an idol than is King Demos, the many headed, who is worshipped by thousands who regard with infinite pity those who bow down to wood or stone. This worship is in some sense even the more degrading idolatry of the two, for about the lowest place of humanity is the reverence of mere numbers, regardless of their mental or moral worth. It is a form of self-adoration, for the worshipper is one of the many heads of his idol, and he swings his incense pot with extra fervency when he sees himself in this light. One of the grave dangers of the time to young men is this base religion. King Demos is the tyrant of tyrants; courage, manliness, faith in God and His church, are needed by him who refuses to bow the knee in this idol's temple, he who has these cannot sink into this idolatry. That so many follow the multitude to do this evil simply evidences the absence in them of those mental and spiritual gifts which give dignity to manhood. It would make an interesting essay to set forth the doings of King Demos before the time when he cried against his divine enemy, "Crucify Him! Crucify Him!" and since up to this hour, a centuries long conflict with the Crucified and His church. Two eminent writers, one commonly regarded as great authorities by the people, John Stuart Mill and Thomas Carlyle, the former of these said of the many headed, "they are mostly liars," and the latter dubbed them "mostly fools." Clearly, King Demos, like other idols, may be kicked with impunity. The *Quarterly Review* for April has a valuable article on this subject. In illustration of the tyrannical force ever exercised by this tyrant, the writer says:

"The moral of Mr. Grant White's sketches of English and American life is that the English peasant or tradesman is far safer from practical oppression or injustice than the American farmer or citizen; that an Englishman, whatever his rank, is far more free to speak his mind, and is far more likely to have a mind worth speaking, than one in the same position in France, or even in Massachu-

setts. The lively interest in the diffused knowledge of politics and public matters found among educated and even half-educated men and women throughout the upper and middle classes of England, evidently impressed Mr. White by the contrast it presented to the indifference of American society, to State and Federal politics. He notes particularly the higher tone, the wider knowledge, the freedom from petty class and personal concerns, the broader range of thought, the familiarity with subjects of general human interest which characterize the conversation of an English dinner-table or drawing-room, as compared with that of American clubs and parlors. He speaks, with the bitterness of a man often and deeply bored, of the limited range of American table-talk, the prominence of the "shop," the professional interest of each chance assemblage, the price of stocks and railway shares, and the chances and changes of Wall Street; the inferior tone of thought among men and women alike in the best or at least the wealthiest society of New York and Philadelphia. In this he is incidentally confirmed by so observant and candid a social critic as Laurence Oliphant. There is an American society of higher cultivation and loftier interest; but that society, except in Boston, is necessarily scattered and somewhat exclusive; and, standing wholly aloof from politics, lacks the knowledge of history, of legislation, of social and economic interests, of current opinion, of foreign affairs, which is in itself a sort of liberal, if necessary superficial education. American ladies, and even gentlemen, hardly know who are the senators for their State, much less who is the representative of their district; care nothing for and know little of the debates in Congress, still less in the State Legislature, deeply as these may affect the well-being of the community, the laws under which they and their children are to live. But this lack of interest in public affairs has a deeper and far more reaching consequence. Everybody's business is nobody's business. In a community really democratic there are no national leaders, none bound by rank, station and recognized primacy, to originate resistance; none too strong to be crushed by the animosity of a Fiske or a Gould, or grievously wronged by a corrupt corporation like that of New York, a dishonest political organization like Tammany Hall, or a powerful tramway or railway company. The consequence is that not only the individual citizen but a whole community submits to high-handed oppression, to administrative and judicial corruption, to impudent usurpation and flagrant illegalities, such as the greatest of English corporations would never dream of attempting."

Yet to this tyrant some of his worshippers would subject the Church of Christ.

NEW PUBLICATION.

CANADIAN MISSIONARY AND CHURCH AND HOME MAGAZINE, No. 1, Vol. V.

The first number of this excellent Magazine under its new title is before us. It is admirably arranged, and fills a place which entitles it to the warmest support of all Churchmen. Each number will, as before, give especial prominence to Mission work, whoever gives not to this cause from ignorance of what is being done, has hitherto been without a shadow of excuse while such a Magazine was at hand for a mere nominal price. Now that the Magazine gives also a considerable amount of such reading matter as family circles so much enjoy, we trust there will be an universal welcome to this admirable publication. Sunday School teachers cannot do better than use this for distribution to elder scholars; the price is only fifty cents per year, and a really good work will be done by teaching

the young the habit of taking in a Church Magazine. Also, it will be valuable, especially valuable, for use as the basis of a Parish local Magazine. We therefore commend the Canadian Missionary and Church and Home Magazine as highly deserving support and encouragement.

ONLY THE SPIRITUAL TRULY REAL.

"Do all good men succeed?" "Is right always triumphant?" "Is justice done in this life?" So many of my dear friends ask and worry over these and similar questions, that I have undertaken, as briefly as may be, to set forth an answer in some sort, and if I chance to be helpful, I will rejoice, yea, and do rejoice. Dear folk, *only the spiritual is real.*

Life is its own recompense. Nature is its own vindicator. Violation of law revenges itself. Harry fruit under glass, and what you have gained in time you have lost in sweetness. What nature gives a man in excess of head he loses in defect of leg. The blind hear better, the mutes see better, for their affliction. The forces of circumstances equalise estates after the original accumulators of them are dust and ashes. Social evils are rectified in time. Bad laws may be passed, but how hard it is to get judges and juries on their side, and to get such laws enforced. Bad administrations come to an end. No one evil is, thus, either ubiquitous or immortal. In fact, back of and beyond all things is a *secret moral force*, which, like gravitation, holds in check all other laws, "correlates" them and compensates men and women, even in this life, and brings everything to its just and proper destiny.

Everything we think, say, or do is thus justly produced; and to its proper end. If I attempt the right, and succeed, if I did so by righteous means, no one will question that right has prospered, and all will cry, well and good; if I fail, should it have been from the use of evil methods, then, too, is right successful; and, if I have used only lawful and holy means and yet have been foiled, still well and good, for *just there* comes in the vast law of recompense. I have not succeeded and I have! The loss is bound to be made up to me; it will be in some other way; it cannot help being and never fails to be. The pleasure of the effort—the happiness of spending the time required in so good a manner; the hope so willingly enjoyed; the spiritual energy accruing to the soul, as muscular energy comes, say, to the arm by action; the experience gained for next time; the knowledge laid up; the evil I may have been kept out of and away from while pursuing this good; the example I may have set; these and a thousand other rewards prevent failure from being failure, the specific loss or disappointment being, thus, only apparent and *never real.*

The *real* failure would have been had we succeeded by false and evil means, or had even our proper methods led us to a boastful rejoicing, an undue use, a selfish enjoyment, of our success. The spiritual only is the real. Only the moral side of anything is that "right side" which should ever be laid uppermost on the counter. There is no conflict between Capital and Labor. The conflict is between Ideas—the money and the muscle are only the forms which these take, the poor bodies which they walk or limp in, as the case may be. Only the real succeeds, only the moral and spiritual are the elements of success; the real always triumphs and we will discern this in everything if only we carefully determine what is the real in life. In every cause is the seed of its own effect, as the seed lies in the core of the apple. Thus the result pre-exists, and if so, *cannot* fail. In defeats, apparent failures are always triumphs, real successes and this, because God is, who cannot be set aside. He is good, and His good always triumphs. Take any act of injustice. The man who has been unjust has been so to himself—he has done violence to his own nature. The man who has stolen, has stolen from himself—he has robbed the bank from his own honor. The man who kills, has slain his own peace of mind. Take good actions. For instance, does not Love beget Love? Take natural defects—the apparent injustices of nature; but the weakling gets more pity and kindness than his robust brother. Take natural dispositions—the warmer the temper the sooner the fire of it burns itself out. Adversity stimulates to greater energy and calls out the latent and slumbering activities; and thus, He who inflicts adversity is not inflicting an unmixed evil. The having of an enemy has its advantages. Someone advises us always to keep an enemy or two on hand! From an angry person one may hear the blessed truth; and the prudent and sagacious man always sides with his opponents, in order to find out his real error.

Thus I am optimistic. Nature and the soul are. Evil cannot succeed; in a sense, and in fact, does not, and never did. For physical pain, worldly loss, temporal apparent failure, are rewards here, in life, for the soul, so high and so deep; that, in the spiritual vocabulary, there is no such word as Fail. Suffering brings patience; losses bring resignation;

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