

BETWEEN MAN AND MAN.

"THAT Religion is a matter between man and his God, is a truth most certain; but that religion is a matter entirely between man and his God, is an assertion most unfounded. . . . Religion is not a matter entirely between a man and his God. There is a large portion of its outward instrumentality which is entirely a matter between man and man; yet regulated in its ministrations, not by the will of man, but by a strict conformity to the revelation of God."

These wise words are taken from the "Life and Times of Henry Cook, D.D., LL.D., President of Assembly's [Presbyterian] College, Belfast;" they were said in the course of an important speech by Dr. Cook.

The "outward" things about which God has spoken by "revelation," are of course not outward only; they are inward and spiritual. They concern chiefly the means of Grace which give us union with that "outward" thing, the body of our Lord Jesus Christ Who is "that Holy Thing," born of the Virgin Mary. That "outward thing" the Body of Christ, was manifested: "the life was manifested;" and St. John could speak of the manifestation thus; "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life."—1 St. John i. 1.

Wondrous truth, hard for carnal man to grasp, yet most sure to the spiritually-minded. Strange that still at the altar that which is handled, and passes between man and man, is the Holy Food in the consecration of which "we have heard" the words, "THIS IS MY BODY." Surely no one would believe it. But God has spoken. Let God be true; and every man, even self, with the imagination of the thoughts of its heart, a liar.

BISHOP FRASER ON SCIENCE.

THE Bishop of Manchester delivered a special address from the University pulpit at St. Mary's Oxford, to undergraduates, on the subject of character in its connection with and its influence on intellectual progress. He said he admitted that if atheistic science or scientific atheism could be proved in the same way or to the same extent as Newton's theory of gravitation, it would possibly go hard with theology, but at the same time it would go hard with almost everything besides. The social life of the world would have to be reconstructed upon a new basis. If the materialistic hypothesis became the order of the day, it would have to be shown how society had already been understood hitherto, and how the union of men under a sense of individual responsibility and with distinct relative duties could be compacted together and exist at all. The impatience of society to have its questions answered and problems solved with the least possible delay—that impatience which many of the conveniences of our modern life so powerfully tended to intensify—aggravated the evil he had attempted to describe until it became very serious indeed. It was not unnatural—indeed, it was an excusable, if not a praiseworthy desire—to be abreast of all the best knowledge of our day. Active minds liked to be in the forefront of the struggle against irrationalism and ignorance. It was an achievement to be the first or among the first to destroy the idols, as they were called, before which the human intellect had too long bowed down. The age of men running to and fro with their doctrines and interpretations had come. If all men would philosophize in the scientific spirit of Darwin, and keep their hypothesis within a legitimate range of their phenomena, there would be little danger to either morals or religion. There would be no intrusion either of the one into the other's sphere. The prostitution of genius in the case of Voltaire and Jean Jacques had been followed by a scathing moral pestilence, and let them beware lest they purchased even the fair and precious truths of knowledge too dear. Many temptations directly beset them at Oxford, and that too at an age when they were especially in danger of yielding to them. At their age men were apt to think they were scarcely responsible for their opinions. His observation was that opinions told largely upon character, levity in one direction producing levity in the other. Character was a powerful factor in the formation of opinions. The age seemed to him to be growing indifferent to moral considerations. It estimated men and their works by other standards. It would persuade them that if they had genius they might also consider themselves exempted from moral obligations.

WHAT MAKES IT DARK?—We find the following beautiful anecdote on the editor's table of the January number of *Graham's*:—"We know a beautiful little blue-eyed girl, of some three years old, who was nestled in her mother's arms, at twilight, looking out at the stars. 'Mother,' said she, 'it is getting dark.' 'And what makes it dark, Caroline?' said her mother. 'Because God shuts His eyes,' replied the little poet."

THE MINISTRY OF THE PRAYER BOOK

It has caused homesick and hungry prodigals—prodigals in sensual indulgence, prodigals in intellectual self-will, prodigals in a Pharisee's pride—to arise and go in spiritual repentance to their Father. It has healed those who had no health in them, till their spiritual "flesh" came again, like the flesh of a little child. It has brought into the way of spiritual truth millions of "such as had erred or were deceived." Such as were ready to despair because the "burden" of their sin was "intolerable," it has lifted into spiritual light, cheering them with its peaceable offices of absolution, pledging pardon, confirming and strengthening from the Father of our Lord Jesus Christ, who never desired the death of the vilest or guiltiest sinner in the world.—*Rp. Huntington.*

CLERICAL COURTESIES.

BY BISHOP REDELL.

WHEN a clergyman enters on a pastoral charge, it is polite for the wardens and vestry to call on him immediately, and also for the leading members of the congregation to show the same courtesy. If he be married, the ladies of the congregation will be equally courteous to his wife. If he be a deacon, he must not expect an equal degree of attention, although it ought to be shown. But although his people should fail to manifest courtesy, a pastor should not fail in his duty. He should, as soon as possible, visit and make himself personally known to every member of his charge.

It would be well for parsons to hint to wardens (should they need it) that it is part of good church manners for the wardens to treat visiting clergymen with special courtesy, those I mean who may be occasionally supplying the pulpit of their parish church; at least they should attend in the vestry-room after service, and greet these visitors as brethren in Christ.

Similar courtesy is due (and, happily, is generally paid) to a Bishop on his Visitation.

When a clergyman enters a city or town to become a resident, the clergy ought, without delay, to call on him, whether he be a presbyter or deacon. The omission of this act of respect cannot be regarded in any other light than a discourtesy. A subsequent apology for the neglect never heals the wound which this deficiency of gentle manners has inflicted. If the new resident be married, the members of the clerical families should show this courtesy.

When a bishop is resident, the first call is due to him from the incomer; but a bishop seldom allows an incoming presbyter to be more diligent than himself in offering his greetings.

Parishioners entering a parish should always call on their pastor, or at least by card or note (never by message) should announce their new relationship to him. But a wise pastor will never wait for this exhibition of courtesy. As soon as he hears of the arrival of a new family within his charge, he will call to greet them. In country towns and villages, it is especially important that the minister shall visit the new-comers immediately. Nor is he to be restrained by the fact that he may be ignorant of their church relationship. Of course, if he knows that they are not Churchmen, he will not visit them until time has been allowed for their own minister to call on them. But if nothing is known as to their church relationships, he may assume that they are as likely to belong to the Church as not, and should act accordingly.

A minister should be very careful in paying the small courtesies, of a morning or evening greeting, to friends or neighbours whom he meets. A "good day," the touching of the hat, the removal of the hat to those who especially invite it, a kind and pleasant word, even to a passing stranger, is never lost. Too great familiarity with his people is as much an evil as too little. A true gentleman will find the happy mean.

It is not only contrary to our law, but it is a violation of gentle manners, for a gentleman to officiate in any office within the cure of another, except by the latter's request. A gentleman will be especially punctilious in observing this rule, in respect to baptisms, marriages, and visiting the sick. Superiority in office does not give a right to violate this rule. If the presbyter may interfere with the charge assigned to a deacon because of his superior order, then a bishop, for a similar reason, may be excused for interfering with the special cure of any presbyters. But all such interference in a pastor's duties, without the pastor's request, will be felt to be a violation, not only of canon law, but of good breeding. It is advisable that requests from a pastor to another clergyman to officiate in baptisms, marriages, or official visits to any of his parishioners, should be in writing. A clergyman will be wise if he declines to act on a verbal message in such a case.

FEES.—As to that class of clerical services for which fees are usually given, the rule is, and it should be imperative, that the fees belong to the rector of the parish. A clergyman whom he has invited to officiate for him, should be satisfied with receiving the compliment.

Wardens and vestrymen are sometimes at a loss to know when to offer a fee to a minister who officiates occasionally for the parish; and by what rule to measure the same. The rule is this, and whenever a minister officiates, *by their request*, he should receive a fee; and it should be the same in amount that they would have paid their pastor for the same service, calculated by the ordinary salary.

As it is the general rule of courtesy by the medical profession not to charge clergymen for medical attendance, a clergyman should never receive a fee from his medical adviser. It should be arranged that a physician who acts by this general rule, should receive all spiritual ministrations of his pastor as a free gift from his parish. Clergymen whose means are ample will do well to decline such gratuitous services, on the ground that the rule was formed when salaries were very small, and was intended to supplement insufficient salaries.

The reciprocity of courtesy will be an unfailing guide for clergymen in deciding this class of questions.

ERASMUS.

In a letter to a friend Erasmus said he was so busy that he had no time to be sick, to take physic, or to die. He was too wise a man to talk nonsense. And there is good sense in all that he says here.

We talk about the weather and its changes, when there is nothing more interesting that engages our thoughts. We think of our little ailments and spend time over them, when want of better occupation gives us leisure to do so.

Little ailments we all have, and they come to be great troubles to ourselves and friends, if we do not keep them out of the way.

"Pride feels no pain." And constant work tend to deaden pain too. In all diseases of soul, and body, and mind, it is best to go about the cure in a steadfast business-like fashion, and take our physic at the proper times. But that we may not get worse and worse, we must have something more to do than the work of merely guarding against getting worse and worse. "Take up your bed and walk;" do better yourself and help others to get better too.

WARNED TOO LATE.

A YOUTH was ill with consumption. All the family were thoughtless of the things of life eternal. The parents had no faith in future retribution. They were unwilling to have their son alarmed regarding his condition, or troubled by thoughts of the world to come. A cheerful and merry manner was maintained before him, even to the very latest days of his life. Anything and everything but what should have been told him, to keep his spirits up and his thoughts away from himself. At last there came a day when his affectionate parents, and brothers, and sisters, could no longer hide from his keen eyes their feelings. "What ails you all?" he questioned with roused fears. Their silence and hesitation caused conviction of the truth to dart into his mind. "Am I in danger? I dying?" he asked. They dared not, could not, deny it. "Then I am lost!" he screamed. "Lost! There is a hell. I feel it. I am in it. And you, you," he cried, turning his gaze of agony upon his parents, "are the cause of the loss of my soul." Then he died. What a memory for his parents to carry, as they must, through life!

LIFE.—A modern philosopher has apportioned man's full existence as follows:—

- Seven years in childhood's sport and play—7
- Seven years in school from day to day;—14
- Seven years at a trade or college life, —21
- Seven years to find a place and a wife, —28
- Seven years to pleasure's follies given, —35
- Seven years by business hardly driven;—42
- Seven years for some, a wild goose chase—49
- Seven years for wealth, a bootless race,—56
- Seven years for hoarding for your heir, —63
- Seven years in weakness spent and care,—70
- Then die and go,—you should know where!

War and rum are among the very worst enemies of missions in Africa. The Rev. J. B. Wood, of the Church Missionary Society, writing from Lagos, says: "The war in the interior drags on its weary length and there is no prospect of its reaching a termination." The situation at Ibadan was very bad, and he adds, "rum and gin are being poured into the country in enormous quantities."