

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 12.]

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[No. 7

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- Feb. 21st—SEPTUAGESIMA.
Morning—Gen. 1. & 11. to 4. Rev. xxi. to 9.
Evening—Gen. 11. 4. or Job xixviii. Rev. xxi. 9 to xxii. 6.
- Feb. 24th—ST. MATTHIAS APOSTLE AND MARTYR.
Morning—1 Samuel 11. 27 to 36. Mark 1. 21.
Evening—Isaiah xxii. 15. Romans viii. to 18.

THURSDAY, FEB. 18, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

THE GLASGOW SCANDAL.—One of the worst of the many scandals arising out of the loose way in which men who call themselves "Evangelists" are allowed to conduct religious services by the sects has occurred in Glasgow. The case is worth bringing into prominence, as it conveys in a startling form a lesson on church order and government, which seemed to require such a scandal to bring it home to certain well meaning enthusiasts. A coloured man named Nero, has been lecturing in England under the auspices of the Rev. O. H. Spurgeon and the religious bodies of his type. This person, Nero, has had remarkable success as a revival preacher. At one town his converts numbered over 200. It now turns out that this "Evangelist" save the mark, was a scoundrel of the worst type. He lived a life of gross licentiousness, collected large funds fraudulently, in all respects he was a wicked imposter. Here then comes the question to which we desire special attention to be given. It is a theory generally held by the sects, it is a theory held even by some churchmen, that the only qualification for the ministry, the only genuine title to Orders is fitness for the work. This theory was stated well in a work by the Rev. Jacob Beardall, issued some years ago—it was to this effect that the only way to prove whether God had called a man to the ministry was to put his work to the test—if he converted souls, that was a demonstration of his having God's seal and call. Now this abominable scoundrel, Mr. Nero, according to this theory was singularly gifted by God for Divine work, he had thousands of converts, therefore he had God's seal and call to His ministry. But if so, then we get into this dilemma, that a licentious thief while living a life of unspeakable villainy, was all the time being used by the Holy Ghost as a divine instrument for effecting the spiritual conversion of souls! The

"fitness" theory, as the sole qualification for the ministry is thus exposed to just ridicule. We could give local illustrations of a similar kind to this Nero case, but refrain. The Church cannot too jealously watch the doors of the ministry lest those enter who have only Mr. Nero's qualifications. A scandal of the Nero type exists in connection with a notorious nominal Church mission. It seems as though nothing short of the sternest warning, given by a scandal of the Nero type, will open the eyes of some to the necessity for discretion, discipline, and order in carrying on a Christian work.

OVERCOME EVIL WITH GOOD.—Doubtless, says the N. Y. Churchman, the principles of the Church Temperance Society and its methods of work are destined to meet with much misunderstanding and opposition, even from many earnest workers for the same cause. The spirit of the English and American Churches has always been in matters of practical work the spirit of a broad common sense. Thus the Church Temperance Society recognizes that fanaticism only alienates sympathy and injures the cause which it has at heart. While confessing that total abstinence is the best safeguard, the Church has uttered a clear voice of protest against the condemnation of any other course as sin. She is glad to take any sort of pledge which gives promise of being the path to definite improvement. And in some of the local guilds among workingmen, such pledge as that one will never "treat" or "be treated,"—will not buy or touch liquor from Saturday noon to Monday morning, will abstain always on Fridays and other Fast-days,—have been found most practically helpful. But the great glory of the Church Temperance Society is her full recognition of the truth taught by St. Paul, that we can only "overcome the evil with the good." To cut off the poor man from his grog, and give him nothing in its place, is the worst way of trying to help him. Emptiness, as our Blessed Lord taught in the parable concerning the devil-haunted house, is a direct encouragement of sin.

OUTBID THE HOUSE OF SIN.—The work of temperance among young men and the poorer classes can only be made successful as it is supplemented by an attractive social life in club rooms, under church supervision, or in church parlors. And, therefore, the Church Temperance Society advocates a weekly meeting in each parish, and a guild-room where reading and games are accessible, if practicable every night in the week. To make this interesting and successful is hard; too often already the one skeleton in a parish is the Young Men's Guild, it is the one thing which the rector can't make "work." None the less it is plain that these suggestions of the society are in the right direction; they give more promise of lasting temperance work than a thousand public lectures. The cause of temperance thus begins to fall into line with the other practical work of the Church; it resolves itself to a great degree into the old problem how to fill men's minds with something so good and attractive that there shall be no room left where vice can find lodgment. There is work for the Church in educating the head as well as in training the heart of her children; among the poorer classes she must meet their social as well as their distinctively religious needs; and she must do this humbly, patiently and persistently if she would save them from intemperance, and all the other allurements of the world. The whole of this argument was condensed by Elliott, the "Corn Law Rhymer," into one line,

"Outbid the house of gin!"

Substitute "whiskey" for "gin" and we have the only permanent cure for such intemperance as we have to lament the prevalence of in Canada. In our judgment we are only just on the edge of this question at present.

MELBOURNE TO MANCHESTER.—It is announced that the Bishop of Melbourne has been appointed

to the See of Manchester. No little surprise has been excited at this translation of a Colonial Bishop. The general opinion seems to be that while Dr. Moorhouse is eminently adapted to this post, yet that it is not wise to remove a bishop that has settled in a colony to a home bishopric. The objection seems to us to be chiefly jealousy. It is a nobler view to recognise neither Colonial nor other geographical distinctions in church affairs, but to select from the whole Church for any vacancy any where the best man for the position.

Efforts are being made to "place" Dr. Moorhouse in a party sense. We should like to hear his ringing laugh at such miserable folly,—"Can't thou pull out Leviathan with a hook?" The new Bishop of Manchester is far too big a fish for the party pond or puddle, where in a sprat may lord it imposingly over the tiny minnows,—where scholarship which is below mediocrity is honoured, because scholarship is measured by the vehemence with which the pretender utters the party shibboleths.

We offer our sincerest, heartiest congratulations to our old friend and tutor upon his return "home" with such honour to a sphere of labour which he will fill with distinguished success.

PRESBYTERIAN ORDERS.—The Presbyterian ministers of Scotland are only laymen in the estimation of the Church of England, in which they cannot be admitted to minister till they have been first episcopally ordained. There is no evidence, so far as we know, that the Church clergymen who conformed to Presbyterianism on the overthrow of the Church assisted in ordaining, indeed it is certain that they were actually forbidden so to do by the victorious Presbyterians themselves on one of the two occasions of the sort. Even were it otherwise, valid ordination would not have affected more than the generation actually receiving it, and could have conferred only priest's orders, not transmissible by priests in turn. Unless the ordination of bishops have been retained amongst the Presbyterians, they could not have derived any permanent advantage from having a sprinkling of real priests among them for a time. We gladly acknowledge the rise and spread of a much improved theology of late years amongst the more cultured Scottish Presbyterians; but the actual formularies, the Westminster Confession and the Catechisms are heterodox, and would need to be set aside before there could be a doctrinal union with the Church of England.—Church Times.

—The Roman doctrine of Intention is that the inward consent and goodwill of the minister must coincide with the act he is outwardly performing, in order to make it valid—a doctrine which at once cuts at the root of security for any valid Orders or Sacraments whatever, and enables unbelieving ministers to counteract Divine acts.

WHO ARE THE HELPERS.—It is perfectly astonishing how little some people give to help forward the cause of Christianity. It is the very poor that we find sometimes, like the widow of old, casting in all the living they have. Noble men of very moderate means often give a tenth of their income. With few exceptions, the very rich give very little, and if it were possible for a man to buy his way to heaven, many would find it still a very hard thing for a rich man to enter the kingdom of heaven, unless their payments were much larger than their present free-will offerings.

—A transcendental preacher took for his text, "Feed my lambs." As he came out of church a plain old farmer said to him, "That was a very good text; but you placed the hay so high in the rack that the lambs couldn't reach it, nor the old sheep either."

—Gratitude is a duty none can be excused from, because it is always at our own disposal.

DEATH OF THE REV. W. S. DARLING.

IT is with unfeigned sorrow that we write these words. The announcement as it has appeared in the daily press, has deeply struck many hearts, not only in Toronto, but throughout the Canadian Church. Mr. Darling possessed in a peculiar degree the power of personal attraction. Not only amongst his own parishoners, but wherever he was known he gathered around him warm and deeply attached friends, who will long and sincerely grieve his loss. He has been so long in the ministry—over forty years, and has become so well and widely known, that it seems superfluous to write even a brief notice of his career. And yet it is fitting to make this memorial of one to whom the Church in Canada, and especially in this Diocese, owes so much. The deceased was son of Major Darling, who having sold his commission in the British Army, came out to Canada with his wife and three sons, of whom W. Stewart was youngest. The father died of cholera before reaching Toronto. The family, however, proceeded to carry out his intentions and settled near Orillia on a Government grant of land. Towards the close of 1840, the Rev. F. L. Osler, of Tecumseth, having gathered several congregations in the adjacent townships, was allowed to take a few young men in training for the ministry, of whom Mr. Darling was the first to be ordained, in 1843, after some time faithfully discharging the duties of Catechist. He took sole charge of Tecumseth during the Rector's absence, and was afterwards engaged as travelling missionary to Mono and adjacent townships. He afterwards was appointed to Scarboro' and then to Holy Trinity, Toronto, of which Church he was Rector when he died. His health had for some time been broken, and he was on his way to Sorrento, S. Italy, to fill an engagement under the S. P. G., when he was taken to his rest after a very brief sickness. He died on the 19th January, at Alassio, Riviera di Ponente, where in his sickness he met with the utmost kindness from residents, and the bereaved widow and daughter were most sympathetically consoled by the attentions of all around.

Mr. Darling, as many of our readers know, was possessed of singular sprightliness of mind, vivacity, energy, force of character and courage. He was a man of rapidly formed, clear and strong convictions, and as he delighted in war from his youth, he was quite fearless in expressing and defending his own opinions. As a natural result of this characteristic, he inspired others with his own enthusiasm, and influenced them greatly by his own unhesitating convictions and earnest action. He also, as another equally natural result, had many opponents, and not a few implacable enemies, who could only have become such by altogether misunderstanding his character, principles and motives. There have been but very few men in this country, at any time, who have exercised so wide and lasting an influence over their fellows as he who is now gone from our midst. And there is no man, Bishop, Priest or Lay-

man, to whom the Church, in Toronto and throughout the diocese, owes more than it owes to our departed brother. He was the first clergyman in Canada who taught the doctrines and principles of the Prayer Book with such clear and unfaltering distinctness that they arrested the attention of the public, and won men from their traditional but effete Calvinism to a hearty acceptance and practice of them. He was the first to rescue our services from their long continued unattractive dullness, and to restore the Church's service of song to her people. He was the first who dared to alter the traditional Ritual of irreverence that had come down from Puritan times, and to introduce Christian symbols and reverent gestures into the service of the sanctuary. He was the first to claim for the Church of England her whole heritage of Catholic doctrine and practice, and the fruit of his toil remains. It is to his courage more than to anything else, that St. Lukes, Holy Trinity and All Saints, and St. Georges and St. Matthias owe their bright glad services and large congregations to day. We do not say that some other might not have arisen to do the work which Mr. Darling did, but he led the way, and with exulting courage bore the brunt of the battle which secured for them and many others their present privileges.

As a preacher, Mr. Darling was chiefly distinguished for the intense earnestness and reality which he threw into every utterance, and for "the pluck," as a layman has expressed it, with which he enunciated unpopular convictions. It was, however, in the Pastoral sphere, as an assiduous parish visitor, as the tender-hearted sympathising friend in times of perplexity and distress, that Mr. Darling most won the affections of his people.

Mr. Darling, like other men, was not without his faults and infirmities; but they grew, for the most part, out of his earnest, impetuous character, they will soon be forgotten even by his enemies; while his affectionate earnestness, whole-hearted devotion to his Master's kingdom and cause, will live on not only in the memories, but in the lives of men even for many generations.

DIVINE PLAN OF CHURCH FINANCE.

COMMUNICATED.

THE system of Tithes was undoubtedly appointed by God Himself, and if Divine and appointed, is still binding as the chief reliance for the adequate support of the Christian ministry, and the extension of the Redeemer's Kingdom. Yet, alas, the Church is too favorable to novel methods; too disinclined to conform herself to the Divine plan. Consequently we can scarcely hope, though we pray ever so fervently, that the next generation of Christians will render their Tithes and offerings so freely, and so entirely in obedience to the laws of God, as to secure such blessings as He promised by His prophet Malachi.

To honor God, with our substance, is plainly a Divine requisition, and the payment of Tithes to this end is only a method which has proved the best and most effectual for its accomplishment.

The literal meaning of the word "Tithe," is, of course, a "Tenth." In its Scriptural and Ecclesiastical signification, it means the tenth part of the increase arising from one's possessions and business, paid unto God according to the exactions of His law. In this sense we understand that the system of Tithes was ordained by God, and in all probability, in the time of our first parents.

Certain eminent Divines, and at least one of the early Christian councils—that of Seville, A.D. 590—have understood that the sin of Cain, on making his offering to the Lord, consisted in withholding from Him, in a faithless, covetous spirit, a part of the prescribed portion, *the Tithe*.

The septuagint translation of Gen. 4. 7. "If thou hast offered aright, but hast not divided aright, hast thou not sinned." And St. Paul's account of Cain's sin where he calls Abel's offering "a larger sacrifice," literally a "more" sacrifice, certainly seems in harmony with this idea. So also the fact that Abel's offering is repeatedly characterized as a righteous act.

The fact of the Divine origin, as well as the popularity of the Tithe system, is further proved from the circumstance that Abraham offered Tithes to Melchizedec, that most mysterious priest of the Most High God.

Now, while this act on the part of Abraham was undoubtedly voluntary, and one of thankfulness to Almighty God, as "Possessor of heaven and earth," we are nevertheless to remember that it was in obedience to the command of God through His illustrious High Priest.

Whether the bread and wine brought forth when Melchizedec blessed Abraham, that great exemplar of Christians, was the foreshadowing of the Christian Eucharist, as many of the most learned believe, is another question; but it is certainly worthy of notice, that the blessing on this ever memorable occasion is recorded as prophetic of the Christian era, as Abraham's call and the promise of the Savior would undoubtedly precede it.

And, as bearing upon the question of the Divine origin of the "Tithe system," it is noticeable that St. Paul represents Levi, the head of the Levitical Priesthood, as meeting Melchizedec and paying Tithes to this great personage. Thus, those who received Tithes in the days of Moses and Aaron, paid Tithes to the Eucharist Priest of the Most High God; in the days of Abraham, and moreover, St. Paul, while by implication and sanctioning the principle of Tithes under the Levitical Dispensation, says that Melchizedec "abideth a priest continually, and that in this perpetual priesthood it is witnessed that he liveth," and receiveth Tithes.—B.

—The worship of God as our Father is distinguished by the very thing that its chief exercise of love is in putting trust in the very perfection of God, which, to an unloving mind, would produce fear. It is great a act of love to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.

THE UNITED CHURCHES OF THE UNITED STATES.

THEIR EXISTING AGREEMENT IN DOCTRINE, POLITY, AND WORSHIP.

IN presenting the concluding portion of this highly interesting paper from *The Century*, we desire to draw attention to the significant fact that the writer, the Rev. Charles W. Shields, is a Presbyterian.

This ideal fitness of the Book of Common Prayer to serve as the nucleus of a reunited Christianity will especially appear in the American churches, if we view it in connection with their historical origin and their present condition. In the first place, it sustains historical relations to those churches, which, though forgotten or obscured, are vital and enduring. Owing to the mode of its compilation from other liturgies, the very materials out of which it was at first formed have an organic affinity for the various ecclesiastical elements which now lie around it in this country as *disjecta membra*, as yet unassimilated and discordant. Whilst its Catholic or ancient portions, derived from the Greek and Latin churches, may be regarded as the common heritage of all Christians, its Protestant portions can be traced back to their sources in those Reformed churches of Germany, Geneva, Holland, Scotland and England in which the American churches have severally originated; and were they now disposed to any formal correspondence or union, they would only have to come together in the light of their common history in order to see that the English prayer-book, next to the Holy Scriptures, affords the closest visible bonds between them. The Evangelical Lutheran church, besides recognizing in it some of the ancient Catholic formulas which she has also retained, could find in the offices of baptism, matrimony, and burial, large portions of the liturgies of Luther, Melancthon, and Bucer. The Reformed churches (Dutch and German) could refer important parts of the daily prayer and communion service to a common origin with their own liturgies in the formularies of Calvin, Lasco and Pollanus. The Presbyterian church, whose standards were framed mainly by presbyters of the Church of England in the Westminster Assembly, could not only discern in the articles of religion the original skeleton of her confession of faith, but trace through the entire liturgy her revising hand, and might regain a living embodiment of her directory of worship in that amended prayer-book which some of her own founders strove to establish two centuries ago. The Protestant Episcopal church, the only church that has faithfully kept and honored the whole book among us, after guarding her connection with the Anglican, Latin, and Greek churches, might also acknowledge her large indebtedness to other Protestant churches, now in a position, as never before, to recognize and respect their mutual relationship. The Methodist Episcopal church, which herself originated in an Oxford movement, besides deriving the model of her polity from the Ordinal, still retains the

prayer-book as edited and authorized by Wesley. Even the Congregational churches (Trinitarian, Unitarian, Baptist), though without the same historical continuity, might look for broken links in the Westminster catechisms and King's Chapel prayer-book, as well as in the early Puritan revisions before the rise of Independency. In fact nearly all the leading denominations, were they to retrace their history, would come back to the English liturgy as a work which their ecclesiastical forefathers did not so much aim to destroy as to amend; which they finally abandoned only in the larger interest of civil and religious freedom; and which they might now, in the changed circumstances of another age and country, easily resume and modify without the least sacrifice of denominational pride or logical consistency.

If this picture seem strange and visionary, let it be observed, in the second place, that the American churches for some time past have been steadily, though unconsciously, drifting back toward the midway position held by the English prayer-book between the extremes of Catholic and Protestant Christianity. Whilst the European churches, Roman, Anglican, Scotch, Dutch, German, have for several centuries remained fixed in their original seats as state religions, with but little intercourse and mutual modification, the American churches meanwhile, escaping from these narrow confines, have migrated to another hemisphere, become compacted together under a republican form of government, made free and equal before the law, and left to their own spontaneous development. The result is that they have been slowly rebounding from the rash extremes into which they were driven by sectarian warfare in the Old World, and, no longer held apart by political restraints, are now under common impulses tending towards substantial unity in the midst of trivial diversity. In matters of order and worship, here and there, they have actually exchanged positions in their recoil, and come nearer to each other than to their respective mother churches on the other side of the Atlantic. Presbyterians have been adopting the liturgical usages which once kindled the wrath of Jenny Geddes into a revolution of the three kingdoms, whilst Episcopalians have been admitting the lay elements which brought Archbishop Laud to the scaffold. Congregationalists are reproducing the church buildings which their ancestors defaced as Popish chapels, whilst American churchmen are proposing to make the old Puritan Thanksgiving a holy day in the Church year. Baptist ministers have begun to borrow from a prayer-book which John Bunyan renounced for the Elstow jail, whilst neighboring rectors have engaged in prayer-meetings which the bishops of that day would have legally suppressed as a crime. Methodist congregations, founded by John Wesley, have costly churches, service-books, and written sermons, whilst the Oxford reformers of to-day have supplanted lay-readers, clerical exhorters, and ritual missions. Not long since an association of city ministers

devised a "non-Episcopal observance of Lent," whilst Lenten revivals were being conducted by a Protestant order of priests. The whole Christian world is alive with such changes, and becoming visibly marshaled for the issue. On the one side are the various Protestant churches, already beginning to resume those portions of the prayer-book which were once falsely associated with tyranny and superstition, and in spite of inherited prejudices, exploring anew the whole field of Catholic antiquity; and it would be strange indeed if these enlightened Christian bodies, thus moving in the line of great historical causes, should pause in the midst of so inevitable reactions. On the other side are the Roman and Anglican churches, no longer able to bind up the Catholic portions of the prayer-book with hierarchy and social caste, but themselves permeated as never before with the influences of Protestant freedom and culture; and it remains to be seen whether even these least pliable types of organized Christianity must not yet yield to the pressure of democratic institutions and the plastic force of American society. Be that as it may, so long as the religious, political, and social influences by which the different denominations are being sifted and fused together continue to operate amongst them, they will in various degrees unitedly approximate a Catholicism which shall be truly Protestant, as well as a Protestantism which shall be truly Catholic. In a word, if we are ever to have anything answering to the grand conception of the *United Churches of the United States*, it must come through that spirit of Protestant Catholicism of which the English liturgy, properly amended and enriched, would be the best conceivable embodiment.

TO CORRESPONDENTS.

We must again beg our friends *not to write their letters or news notices in pencil*. We have several before us which are almost illegible, to read them at all is quite a task for the eyes; for a printer to read them, when putting them in type, is a most-unfair strain on his eyesight, as well as a great waste of time and patience. The impossibility of reading certain communications with which we have been favored owing to the pencil marks being so blurred as to be illegible, has caused their rejection. It will sound strange no doubt to some of our friends, but it is a sad truth, that what cannot be read cannot be printed!

THE CLOSE OF THE FIRST CENTURY.

BY THE REV. PROVOST BODY, M. A., TRINITY UNIVERSITY.

The period of some fifty years commencing with the destruction of Jerusalem by the Romans in A.D. 70, and extending over the first two decades of the 2nd century, must always possess a peculiar interest. On the one hand the battle of Christianity with Judaism as an opposing power was over. The destruction of the Holy City, and the consequent cessation of the temple worship, set the seal of God to the final condemnation of Judaism, and closed the door of controversy on that side for ever.

Hence forward the Christian Society could claim beyond all contradiction that it was the rightful inheritor of the Old Testament promises, and that the

remnant outside who still claimed to be Jews were laying claim to that which the outstretched Hand of the Most High had in the sight of all men affirmed to be false.

On the other hand with its first great victory thus won, the Church in the next period advances to meet the slowly gathering forces of the heathen world. In the calm majesty of patient faith, she girds herself for a fierce conflict extending over two centuries and a half with the whole might of the empire of Rome. To all outward appearance, she was at this time altogether unprepared for such a conflict. The great apostles St. Peter and St. Paul, had just suffered martyrdom at Rome, and the numerous churches which they founded were thus suddenly bereft of their oversight and direction. Moreover, the internal condition of these churches was not calculated to inspire confident hope for the future. Dark clouds of anxiety and care surrounded the great apostles in their closing years. I know of no scene in the whole course of Christian history more touchingly pathetic than the last days of the great apostle of the Gentiles when, having "taught righteousness" throughout the whole world and become the spiritual father of so many and such flourishing churches, we find him at last in the lonely isolation of his Roman prison earnestly entreating Timothy not to fail to come to him, for "all they in Asia" i.e., Asia Minor were turned away from him, and his only companion was St. Luke, who continued with him faithful to the end. In truth the churches of Asia were just then passing through the dangerous crisis of early youth. Having lost the ardour of their first love, they were harassed by outbreaks of selfwill, of false teaching, and laxity of Christian life, such as seem invariably to attend the pathway of a young Church ere it reaches the stability and ripeness of Christian manhood. And it was at such a grave crisis as this that they were bereft of the loving oversight of St. Paul on which hitherto they had so entirely leaned. Thus weakened, torn, and undisciplined, they seemed little fitted for a death struggle with the all-embracing organization of the Roman State.

No wonder that at this crisis St. John from his retreat on the Egean Sea, was commanded to write to these very churches of Asia the admonitions of the risen Lord; to unfold before their eyes the vision which he had been permitted to see of the glory of Christ; and to encourage them and through them the Church of all time, by tracing in its main outlines the course of that conflict which should last on through the ages between the Church of Jesus Christ on the one side, and the force, or the subtle treachery of the world power upon the other.

It is my design in this lecture to give some brief outline of what is known respecting the history of the Church during these fifty years, and in particular to notice recent discoveries by which our knowledge has been greatly increased, so that what has hitherto been regarded as involved in almost total darkness has now become, as regards at all events its main outlines, comparatively clear.

I remember hearing during the recent changes which took place in the constitution of our English universities, that amongst other proposals, each university professor was to be required at the commencement of the academical year to publish a synopsis of the lectures which he intended to deliver in each of the next three terms. When this was made known to a celebrated professor of philology, he indignantly remarked, "What! announce my lectures a year in advance, why the thing is impossible. We might make some new discovery which would upset the fundamental principles of the science long before that."

So many and so fruitful have been the discoveries made within the last decade respecting the period under review, that a professor of theology, at least if he hold what are known as "advanced and critical" opinions, may well hesitate to commit himself to print, lest, as has already happened in one notable instance, his work be discredited in so short a time by new treasures unexpectedly brought to light.

It may not be out of place to remark that the ordinary reader should be on his guard against the dogmatic statements in regard to this period, which are often confidently made, and are repeated second or tenth-hand in reviews and current literature, but which are now proved to be quite baseless. People will tell you that our Gospels in their present shape cannot be traced back further than the middle of the 2nd century (than the time of Constantine, I was gravely assured by an intelligent man, but as on enquiry I found he did not know what the date of Constantine was, it may be charitably assumed that he meant 150 also); or they will state that the diocesan episcopate was the outcome of a revolution in church government, in which the democratic rule of a council of presbyters was replaced by the usurped authority of one presbyter over the rest, who thus took the title of Bishop. Or, once again, that the Christian Church as we now know it with its fixed canon of the New Testament, was at the end of the first century repre-

sented by two absolutely antagonistic and opposing systems, the Judaic Christianity of the original twelve apostles on the one side, and the freer, universal religion which owed its birth to St. Paul on the other; that after this conflict had spent its fury for a considerable time, towards the middle of the 2nd century a coalition school was formed; which worked up our existing gospels and the Acts of the Apostles in such a form as to harmonise what had hitherto been irreconcilable, and thus the world received the Christianity of the subsequent ages.

These and suchlike statements affecting the authority of the faith and organization of the Church, however confidently made, only prove the ignorance of the speaker as to the facts which have recently been indisputably ascertained.

True those positions had prior to the last decade been seen by their warmest supporters to require some modification. The Tubingen hypothesis, as it is called, of a long continued strife between Jewish and Gentile Christianity resulting at length in our present faith, was first developed by Ferdinand Christian Baur, professor in the German University of Tubingen, in the year 1831. The conception was not absolutely new, having been already thrown out at the close of the last century by another German theologian, Semler, professor at Altdorf and Halle. To Baur, however, belongs the credit of developing it in a most masterly fashion in all its parts. The difficulties, however, in the way of Baur's view have been so strongly felt, that the present acknowledged representative of the Tubingen school, Dr. Hilgenfeld has altogether rejected it, and holds instead a gradual and peaceful development in a Pauline direction within the Church. The same Hilgenfeld is ready to admit that the formation of our canonical gospels was completely finished before the time (180), when Bauer makes it begin, and reviewing the writings of his school for the last 50 years, regretfully confesses that "after such multiplied and arduous labours we are still far from reaching the least agreement, even on the most essential points.

It is refreshing, in the face of this recantation of Baur's view by his present scholarly successor, to find the English anonymous author of the work known as "Supernatural Religion" still roundly asserting in 1879 that there cannot be found a single distinct trace of any of the synoptic Gospels, with the exception of the third, during the first century and a half after the death of Jesus, i.e., before 180 A.D. The dates given by Hilgenfeld are for the original of our St. Matthew, 70-80; for our St. Mark, 80-100; for St. Luke, 100-110. Further comment is unnecessary. I will only say that to my mind such random assertions so confidently made on a subject of such importance, seem little less than criminal.

As for the "usurpation" theory of episcopacy, which, originating in the 16th century, replaced the older view embodied in the first great Lutheran confession of Augsburg that Episcopacy was the ancient and canonical government of the Church, it now finds but doubtful support from any quarter, and the argument of Milman remains unanswerable, that the universal and almost simultaneous elevation of the Bishop under such circumstances in every part of the world appears an insuperable objection to this hypothesis. "The later the date, which is assured for the establishment of the episcopacy authority, the less likely was it to be general. All presbyters, according to this view, with one consent gave up or allowed themselves to be deprived of their co-ordinate and co-equal dignity; yet we discover no struggle, no resistance, no controversy; no murmur of remonstrance against this usurpation has transpired, no schism, no breach of Christian unity followed upon this momentous innovation." On the contrary, as one of our greatest Cambridge theologians, Bishop Lightfoot, has well said in his well known essay on the Christian Ministry, summing up the results of a long and most impartial investigation; "Episcopacy is so inseparably interwoven with all the traditions and beliefs of men like Irenaeus and Tertullian, (in the latter half of the 2nd century) that they betray no knowledge of a time when it was not. Whilst every other point of doctrine and practice has eagerly canvassed, the form of Church government alone scarcely came under discussion."

"The institution of an episcopate must be placed as far back as the closing years of the first century, and it cannot without violence to historical testimony be dis severed from the name of St. John." In his preface to the 6th edition, the Bishop, in view of certain misunderstandings which had arisen, explains the object of his essay, as intended to supply by means of accurate historical investigation, a proof of the statement of the ordinal, that from the apostles times the three orders of bishops, priests, and deacons had always existed in the Church; or as he says once more, "If the preceding investigation be substantially correct, the threefold ministry can be traced up to Apostolic direction, and short of an express statement we can possess no better assurance of a Divine appointment, or at least of a Divine sanction." If any one is rash enough to dispute the impartiality of Bishop

Lightfoot, the testimony of the famous Lutheran statesman and divine, the late chevalier Bunsen, that "the hypothesis of the Presbyterian divines of the 16th and 17th centuries, that the Bishop as first of his peers, sprang from the elders of the congregations, falls to the ground as unhistorical," will probably settle the matter. In truth the witness of the Church of the last half of the 2nd century, attributing the episcopate to apostolic authority, (usually St. John), can no more be gainsaid than contemporary testimony to the apostolic authorship of the books of the canon.

It will be seen from what has been stated, that the verdict of sound scholarship was being steadily given against the hypothesis that a great revolution, whether in the faith or in the organization of the Church, took place during the 2nd century; and that this verdict was given with ever increasing unanimity, and from widely different points of view.

The result of fifty years of investigation since Baur first startled the Christian world with the main positions of his school, had been to steadily modify those positions and to approximate back to the older view. Still, the arguments on either side, were largely based on inferences of an "a priori" character. Impenetrable darkness seemed to shroud the actual facts of the case from our view, darkness such as we hardly expected ever to be able to pierce.

The last ten years will be memorable in the history of theological science, as having furnished us with four documents of the highest value, which cast a flood of light upon this whole period, and for the settlement of two perplexing and long controverted questions, by which two other sets of documents have been traced back to the same period. The net result being that by the help of these six witnesses, a history of the whole period can now, at least in main outline, be written. The importance of these discoveries it is simply impossible to over estimate, or their value for the confirmation of the faith.

It had long been known that Clement, Bishop of Rome, at the close of the first century, had addressed a letter of great force and beauty to the Church of Corinth. It seems that some Corinthian presbyters had, by a factious movement been unlawfully and without cause, ejected from their ministry, and the effect of the firm but loving remonstrance contained in his letter, was not merely to secure the reinstatement of the presbyters in question, but also to produce a long continued peace, extending over many decades of the next century, in a Church which from the days of St. Paul, seemed specially subject to violent dissensions. The letter was regarded with such esteem that it was publicly read on Sundays in various parts of the Church, and has been bound up with the New Testament itself. The importance of such a witness proceeding from so important a source to the state of the Church at the close of the first century will be sufficiently obvious. Unfortunately, however, till the year 1875, we possessed it only in a fragmentary state in one single MSS, that known as the Alexandrine MSS of the New Testament, presented by Cyril Lucar Patriarch of Alexandria, to our own ill-fated Charles I, in the year 1628, and now preserved in the British Museum. The last part of the letter was completely gone, so that it lacked any subscription to attest its genuineness, and in the part remaining the vellum is now so worn and fragile that whole words and phrases are perpetually missing, or so defaced as to be unintelligible. A succession of learned editors found their ingenuity and scholarship sufficiently taxed in endeavouring to present even an approximately correct text of the letter.

In this fragmentary and uncertain state, the testimony of the epistle of Clement was weakened and liable to be seriously called into question. In 1876, however, a Greek bishop, Bryennios, Metropolitan of Serres, whose learning and research have gained for himself and the Eastern Church which he represents, the respectful gratitude of Christendom, published at Constantinople a complete Greek text of the epistle. The new text was within a few months unexpectedly confirmed by the discovery, amongst Syriac MSS which my own University of Cambridge had just purchased at Paris, of a complete Syriac text, absolutely independent of the Greek MSS of Bryennios, but in substantial agreement with it. The genuineness of the text was thus rendered certain. Moreover, the new ending gave the names of the messengers by whom it was conveyed to Corinth, who would witness to the things contained in it, and who had been Christians at "Rome from youth to old age unblameably," who would therefore have perfect knowledge of all that had taken place there in the last thirty years, since the deaths of St. Peter and St. Paul. The document being thus authenticated and complete, we turn with interest to its contents. Does Clement know of any such separation between the apostles St. Peter and St. Paul as Baur postulates, or does he not? The answer given by the epistle is an unmistakable negative. Clement premising that the jealousy which had led to the present dissension, had been the parent of the worst sins from the beginning, after instancing the murder of Abel, the first heinous crime in human

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history, and other sins gathered from the Old Testament, continues the same thought as follows: "Let us set before our eyes the good apostles. There was Peter, who by reason of unrighteous jealousy endured not one or two but many labours, and thus having borne his testimony went to his appointed place of glory. By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and West, he won the noble renown which was the reward of his faith, having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance."

(To be continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

FRELINGHUISBURG.—The founder's festival of the Bishop Stewart Memorial Church, was appropriately referred to on Sunday last, but the usual social gathering has been deferred and will be duly announced later.

MONTREAL.

MONTREAL.—The services prescribed by the Lord Bishop of Montreal, for deliverance from the scourge of smallpox, were used at morning and evening worship in the Church of England.

ONTARIO.

BELLEVILLE.—Mr. J. W. Darnet, ex-mayor, of Belleville, is bringing criminal proceedings against Rev. E. W. Sibbald, rector of Christ Church, and the vestry of that church, on account of statements against him contained in a circular issued by the vestry.

It will be remembered that the same person brought an action against a former incumbent, who classed him with those "factious, peevish and perverse persons spoken of in the Prayer Book, who are satisfied with nothing that is not done by themselves."

BROCKVILLE.—The first annual missionary meeting of St. Paul's Church in connection with the diocesan mission, was held at the court house last evening. The Rev. Dyson Hague, M. A. presided, and the principal speakers were the members of the deputation, the Rev. Henry Pollard, of Ottawa, and the Rev. Mr. Harvey, of Stafford, in the county of Renfrew. The Rev. Mr. Low, also spoke, and some remarks were made by Rev. Mr. Hague and Judge McDonald. There were devotional services before the addresses, and portions of a hymn were sung at intervals. A collection was taken up.

TORONTO.

NORWAY.—St. John's Church.—This church was draped in black on the 7th February, and references made in the services to the death of the Rev. W. S. Darling, who resided in this parish for some years. Before leaving, Mr. Darling regularly assisted both in the church and mission room at York. The last sermon he preached in the latter place, was published in the DOMINION CHURCHMAN, from the text "What is the chaff to the wheat." The deceased will be much missed at Norway, where he was universally beloved by our people, and respected by all the parishioners.

St. James' Church.—It is stated that the Bible class held in connection with St. James' Church for some time past, under the care of Mr. Dixon, the layman who has been carrying on services disapproved of by the rector, is now in charge of Canon Dumoulin, who very wisely regards it desirable to watch more closely after the teaching of his flock, after such signs of irregularity have been manifested.

Discrimination needed.—A writer in Varsity, Mr. Stephenson, justly enough condemns the multiplication of theological colleges. He brings against all these institutions the railing accusation that, "it is not education but instruction imparted at these colleges." Now that is precisely what we have said over and over again in regard to the institution of

which Mr. Stephenson has, no doubt, very precise knowledge, because the students there are his fellow students. But of Trinity College he has no knowledge whatever, and we beg to repeat that the vital distinction between our two colleges is this, that one does not educate, it only instructs in party views, its very aim is avowed to be to train men as partisans. Whereas Trinity University educates, it has no "party" to defend or help, hence its freedom to carry on the true work of a College, which is not instruction, but education. We must ask Varsity to give this explanation a place in its columns.

The License Question.—At the last meeting of the Toronto clergy, the Bishop in the chair, a resolution moved by the Rev. John Langtry, was carried unanimously, recommending that no licenses be renewed in the city for places used for mere drinking purposes. The necessity of lessening the number of saloons is only too manifest. But until there is an honest enforcement of existing laws against illicit sale of liquor, and a much more rational way of dealing with the crime of drunkenness, we have doubts as to there being any marked reform by lessening the number of licensed drink shops. There are numbers of private houses now used for drinking purposes. Houses where as much whiskey is consumed as in an average saloon. These places are on the increase. There are parlours behind even good stores where liquor can be had after the saloons are closed. How are these places to be suppressed? Young men are organized into clubs to provide drinking places, how are these clubs to be controlled? The whole subject bristles with practical difficulties. In our youthful days a young man was afraid to be seen entering a public house or wine bars, it was disreputable. To day the leading bankers, merchants, lawyers, doctors, and their clerks, think no more of drinking in a saloon than they do of going into a business office. The combination of restaurant and saloon has lowered the tone of these classes, and done our young men untold mischief.

Trinity College.—On Saturday, the 5th February, the Rev. George Haslam, M. A., lecturer on Science, gave the third lecture of the Trinity College series. The lecturer investigated the different views held in regard to the question of animal intelligence, some believing animals to be mere machines, others admitting the existence of intelligence. That animals are something more than machines was inferred from their contrivances and displays of skill. This subject has been popularized by men like Huxley, Darwin, Milne, Edwards, Romanes, and others, but as yet it is imperfectly understood. Observation and patient study, said the lecturer, are the chief requisites in examining the subject, the first providing evidence, the second weighing it. To properly estimate the intelligence of animals they must be seen under special circumstances. Men do not display great intelligence in ordinary life, no more do the lower animals. Only at critical moments when great demands are made may we expect to find a display of great intelligence. The analogy existing between the higher and lower animals is a fertile source of information on this subject; but inferences from analogy must be made with caution. There is variety among the lower animals as there is among men, so that the higher characteristics of brute life are not found equally well developed in each individual creature; hence isolation and subjection to special tests are necessary. A constant check must be kept on the imagination lest it lead astray—as it often has done—an unwary inquirer into this subject of animal intelligence. The surest ground on which to base conclusions is found in the habits and actions of animals, but even actions are not uniform. Under different physical conditions animals will act differently; savagely for instance under punishment, friskily and agreeably under sensations of pleasure. As the face is an index of the thoughts and feelings of men, so outward appearances and motions of body indicate the feelings and inclinations of an animal. "The question of the genesis and development of intelligence," continued the lecturer, "is one of great complexity, and requires much careful working out. I believe it to be impossible upon the evolution hypothesis as held by such thinkers as 'Haeckel' and 'Semper,' to account for many phenomena that cannot be overlooked. Whilst regarding Mr. Darwin's theory as a splendid generalization; whilst recognizing in it a very possible process or method of working, I can do no more than this. I cannot accept that or any other theory without assuming the existence of a personal energizing mind, which is constantly revealing itself in all the processes of nature." Many stories were told illustrative of the various phases of animal intelligence touched upon by the lecturer.

The fourth lecture of the series was given on Saturday, 18th inst, by the Rev. Professor Clark; subject, "The Poet Cowper."

Fighting a Shadow.—One of the vainest works of man is battling with foes which do not exist, save in

his own imagination. A most amusing instance of this waste of energy, happily there is no waste of anything else, is seen in a contemporary of last week, who fights with great desperation, attacking a sentence which was never uttered in regard to the authority of the Gospels. As our excitable contemporary has now shot his little bolt at a shadow, we ask him to give attention to the substance which appears in another part of this issue, and when reading it he would do well to remember that it comes from one authority as a scholar, and not from a mere sciolist who writes to please a few patrons.

UNIVERSITY OF TRINITY COLLEGE.—The regular February meeting of this council was held on the 10th February, the Bishop of Toronto in the chair. The Bishops of Algoma and Niagara were present, also the Chancellor (Hon G. W. Allan), Provost Body, the Dean, Professors Boys and Clark, Ven. Archdeacon Dixon, Rev. J. Langtry, Rev. J. D. Cayley, Messrs. Ince, Worrell, and C. L. Ferguson. The Bishop of Toronto read a letter received from the Archbishop of Canterbury announcing the appointment by the Archbishop and the Bishops of Truro and Lincoln, of the Rev. John Charles Roper, B.A., assistant chaplain of Brasenose College, Oxford, to be Professor of divinity in Trinity College. Whereupon the following resolution was unanimously adopted:—"That the best thanks of this corporation be and are hereby tendered to his Grace the Archbishop of Canterbury and the Lord Bishops of Truro and Lincoln, for the active interest they have so kindly shown in the prosperity of this university, by undertaking and so promptly discharging the trust committed to them of selecting a successor for the vacant Keble professorship of divinity in Trinity College." A communication was read from the Rev. Canon Chalmers, rector of St. Paul's, Geelong, Victoria, Australia, on behalf of the bishop and diocese of Melbourne, requesting the corporation to sanction the holding of examinations for degrees in divinity in Australia. It was resolved, "That the corporation consents to the holding of examinations for degrees in divinity in Australia, subject to the receipt of proper guarantees (to be approved of by the Curriculum Committee) for the due conduct of such examinations."

TRINITY COLLEGE.—A Generous Gift.—At the recent meeting of Trinity College council, it was announced that Mr. C. L. Ferguson had intimated his attention to offer a prize of \$50 in law books to be awarded to the first man in the first examination in law in 1886. A hearty vote of thanks was passed to that gentleman for his generous offer, and the registrar was authorized to announce the same in this year's calendar.

The Church Womans' Mission Aid Society having already sent out over \$1,300 worth of clothing to the poor missions in Toronto and Algoma dioceses this winter, find they have come to the end of their resources; and yet there are others who need assistance. The Society therefore beg that all Church of England people interested in the welfare of their poorer brethren, will kindly send donations of cast-off clothing, &c., to the rooms of the Society, No. 1 Elm St. Parcels may be left at Rogers, store corner of Yonge and Elm Sts. Money to buy clothing and groceries will also be thankfully received by the secretary C. W. M. A., 37 Bleeker St. Toronto.

NIAGARA.

The farewell reception given to the Rev. W. Hay Aitken, at Orange, New Jersey, on the 29th ult., reminds us that the great missionary has for the time at least finished his work in America.

It is known to but few that Mr. Aitken, during his visit to America, not only spent two days in Canada, but during that time took part in a mission within the bounds of the diocese of Niagara.

On Saturday, 19th December, the Rev. James Stephens, who had been associated with Mr. Aitken in conducting the mission at St. George's Church, New York, arrived at Niagara Falls, Canada side, direct from New York, after the close of the mission there. On the Rev. Canon Houston, rector of Christ Church, entering his vestry on the morning of the Sunday before Christmas, he found Mr. Stephens there. Having made himself known, and being asked to preach, he willingly consented to do so, and in the simplest language preached a very touching and impressive sermon on the text "God is love." After morning prayer, having learned that the Sunday school met in the afternoon, he asked leave to address the Sunday school children, which was gladly granted. As Mr. Stephens department of mission work is to speak to children, he was at home in the Sunday school and kept up the interest of the children from the youngest to the oldest, whilst he impressed important truths upon their minds by relating very appropriate and interesting

anecdotes. At the evening service he again preached and produced a deep impression on the large congregation present, by his plain and earnest appeal. After the sermon he asked all to engage in silent prayer. He said nothing about holding a mission. But that night the rector made up his mind that he would ask him to hold a brief mission during his short stay at Niagara Falls. In the morning he called upon him at his hotel, and made the request, when Mr. Stephens replied, "I have been expecting you." I thought of speaking to you yesterday evening about holding a mission, but did not. But when I retired to my room I asked God that if I could do any good here you might call and ask me to hold a mission. And now that you have come my duty is clear." Without delay hand bills were printed and put in almost every house in town, containing an earnest invitation to come to Christ Church that evening. Again Mr. Stephens after shortened evening prayer spoke in his own effective way, more as if he were conversing with those present than preaching to them. The Rev. W. Hay Aitken arrived on Tuesday morning, and consented to preach in the evening, which he did. As so much has been said of Mr. Aitken in the Church and secular papers of New York, it is not necessary to say more now. Everything is in favour of the success of the mission, his commanding presence, his deep, sonorous voice, his fervent and eloquent words, the clear way in which he brings his subject before his hearers. All who heard him hung upon his every word, whilst he discoursed on the text, "Can two walk together except they be agreed?" and whilst he exhorted them to make sure that God and they were agreed, and God's will and theirs in accord, that He might walk with them through life and comfort them at the hour of death.

From Niagara Falls the missionaries went to Nashville, there to fulfil an appointment, and thence to New Orleans, from which they returned a few days ago to take their departure from New York for England.

ORANGEVILLE.—On the evening of January 28th, a large number of the ladies of the church in this parish, called upon Mrs. A. Henderson, wife of the incumbent, and presented her with a very beautiful and valuable silver tea set, and a purse containing \$80, and also an address expressing their kind regard for her and the high esteem in which she is held. After which a very pleasant evening was spent at the parsonage.

HURON.

DELAWARE.—A church bell has been raised on the tower of Christ Church, and for the first time have the good church folks of that country parish heard the glad sound of the church going bell "float over the bright waters, though gentle yet not dull," while echo gentle woodland nymph repeats the solemn invitation to the dwellers in hill and dale. Olden records tell us how one who had travelled far from the "Isle of Saints," in returning, when sailing up the Shan, he heard the sweet Shandon bells, and he sank overpowered with the fond remembrance of the beloved strain. Dear to the soul are the morning chimes as from every hamlet and hillside sound the glad welcome to all. "Come, come to church, the King is in His holy place; glory to God in the highest."

PARIS.—Rev. Alfred Brown, incumbent of Warton, has been appointed by the Lord Bishop, to the parish of Paris, deanery of Perth. The mission of Warton is very extensive. When Rev. T. T. Campbell had charge of the mission it comprised seven congregations Mr. Brown's incumbency was limited to three. It is one of the most important charges now in the clearings.

SANDWICH.—Though not in the number of members, yet in some respects there is no more important position in the diocese than St. John's Church. The present St. John's Church was opened June 22, 1873, by the Bishop of Michigan. The old church was one of the oldest in Canada, having been commenced before the war of 1812, it was not completed till 1815. Sandwich was one of the first parts selected in the earliest settlement of the country. In this way St. John's congregation was considerably augmented. The congregation is rather small; this is indicated by the number of Sunday school scholars, yet in that year the church gave for local purposes \$2,000.

STRATHROY.—The vestry of St. John's Church was deemed unfit for the reception of their rector, so they determined to spend on it \$1,000. It is now inferior to no town church in the diocese, and at a cost of \$1,500. The Strathroy Churchmen, and, better still, Churchwomen, do nothing by halves for their beloved Church. The Sunday School of Strathroy as well as the church membership is increased. In a word the parish is progressing.

WINDSOR.—The Rev. Canon Hincks, we are glad to say, has accepted his appointment to All Saints' Church. The great arch-enemy of man finds some mischief for idle hands to do. The laity there had, until Mr. Ramsay's time, been employed, if employed at all, with those things pertinent to the gentleman. The visible fruits of the change in Mr. Ramsay's brief time, was the increased number of communicants, stained church windows, and a good choir partly supplied. The congregation is now, no doubt, in good condition to undertake and carry on good church work.

MITCHELL.—Trinity Church.—One of the most successful church gatherings took place on Friday evening at the rectory. The Rev. John Ridley having succeeded in securing the hearty and unanimous cooperation of his congregation in discountenancing in every possible way the raising of money for church purposes by means of tea-meetings, socials, bazaars, raffles, grab bag, election cakes, etc., at the same time has not lost sight of the desirability of social gatherings for mutual improvement, friendly intercourse, and innocent enjoyment, on the part of every member of the congregation. He has therefore inaugurated a series of parlour gatherings, open to all, without money and without price. Indeed, if the gathering at the rectory on Friday night, last, can be taken as an index of what is to follow, we can safely pronounce the plan a complete success, and we feel assured that the wishes of the rector (who, when money is required for any purpose whatever, intends asking for it in the church) will be fully met. The proceedings, which partook largely of animated conversations, were enlivened by select readings, recitations, duets, solos, and other instrumental pieces. Shortly after ten o'clock all joined in singing the favorite hymn, "Onward Christian Soldiers," followed by the National Anthem. The rector then gave a short address thanking all for their presence and urging hearty co-operation, in every good work, irrespective of all social distinctions. Prayer was then offered, concluding with the Lord's Prayer, in which all heartily joined.

DUBLIN.—The Rev. O. H. Bringham was recently presented with a handsome cutter, robe, and fifty bushels of oats.

ATTWOOD.—A new church is in progress and will be finished some time this summer.

ALGOMA.

HUNTSVILLE.—Please permit me to thankfully acknowledge the receipt of several parcels of Church papers, also "Week," "Public Opinion," etc., from unknown friends. Also \$5 from "Shanty Bay," for our poor people.

BURK'S FALLS.—His Lordship, the Bishop of Algoma commenced his third annual visitation of this mission on Tuesday, January the 26th. We left Huntsville on Tuesday morning, and drove direct to the church of St. Anne's, Perry, where we found a fair congregation awaiting us. Matins was said by the Rev. W. B. Magnan, and the sacraments of Holy Baptism and the Lord's Supper administered by the Bishop, who preached an eloquent and impressive sermon on the subject of Infant Baptism. This night and the following, we were the guests of one of the Emsdale churchwardens and his wife, Mr. and Mrs. Wm. Jenkin. On the following day—Wednesday—we repaired to the Church of Saint Mark, at Emsdale, where evensong commenced at 3 p.m. This church has been built for three or four years, by the Rev. W. Crompton, but until the last summer was merely a shell, and hardly habitable for winter's use. During the summer of 1885, however, it received a grant of money from S. P. C. K., out of which it has recently been lined and completed, and furnished with new and comfortable seats, and it is gratifying to me to be able to state that not a cent of the money has been expended on labour, the whole of which was done by the hands of the members themselves. The church being now quite complete, it was consecrated and dedicated to the service of Almighty God on this day, according to the form of the Church of England in Canada. The Bishop preached a very suitable sermon on "The Church." Next day, Thursday, the new church (St. James') in Bethune was formally opened, but as the interior of the building is not yet complete, the consecration was postponed until next year. Here the church was well filled, as well it might be, considering the fact that this is, with the exception of a small Roman Catholic chapel partially built, the first and only church in the whole township. During the service, assisted by the Bishop, I administered the rite of Holy Baptism to three infants, and at the end of evensong eight candidates were admitted to the full membership of the church, in the apostolic rite of

confirmation. The Holy Communion was then celebrated. We returned to Emsdale at night, and were entertained under the hospitable roof of Mr. and Mrs. Ralph Simpson. On Friday, we held divine service in All Soul's Church, Beggaboro', at 11 a.m., when the rite of confirmation was administered to seven persons, to whom the Bishop delivered a suitable and instructive address. After dinner, with Churchwarden Watson and his estimable wife, we drove to Saint Alban's, Starratte, where evensong was said at 4 p.m., followed by the Holy Communion. We reached the parsonage, Burk's Falls, at 10 o'clock at night. On Saturday, the Bishop presided at a special vestry meeting, held in the vestry of our pretty little new church. On Sunday divine service was held in the church of our rapidly growing village at 10.30 a.m. Before the service of the day was commenced, the Bishop performed the ceremony of consecration, the procession of churchwardens, clergy and Bishop, moving from the western door up the centre aisle, to the chancel. I must not here omit to mention the very valuable gift presented by his lordship to the church on the occasion, viz.: A very handsome set of communion vessels and font, said by his lordship to be the handsomest in the diocese. At 2 p.m., the Bishop addressed the Sunday school, taking for his subject, the Indian Home for boys and girls, and preached again at evensong, at 8.30 p.m.

FOREIGN.

The Church of England has nine preaching stations along the line of the Panama Canal. There are a large number of Englishmen among the workmen.

During the year 1884 the late Bishop of Manchester confirmed 18,000 persons in his diocese. No wonder he died of overwork.

Fire recently destroyed the buildings of the Universities' Mission at Matope, Central Africa. All the stores and medicine were burnt, and many people were left without even a change of clothing.

About forty young men, students at the University of Dublin, following the noble example of Mr. Studd and his colleagues, have offered themselves for foreign missionary work.

It is stated that the learned Dr. Wordsworth on his death-bed called a little child to bless him, esteeming that the blessing of innocent childhood was of more value than any other benediction.

The Central Baptist says: "We have been informed that some churches in a certain State have become so wild on the temperance question that they fail to observe the Lord's Supper, regarding the use of the wine as probably misleading. This conduct, to say the least, is intemperate and sinful."

A careful estimate has been made of the amount of money actually expended in a single year in the repair and building of churches and other building used in carrying on the work of the church, together with the endowment of Bishopsrics and other such like things in the various dioceses of England, and it is found that the aggregate sum reaches the enormous amount of more than seven millions of dollars. These are free-will contributions, and are in no sense grants from the State.

MARYLAND.—Bishop Paret has undertaken, with vigor, mission work among colored people, and proposes to erect small chapels for their use in different parts of the diocese. The chapels will cost from \$700 to \$800 each.

At the twelfth anniversary of the New York Society for the Suppression of Vice, the secretary stated that during the past year there had been seized and confiscated 36,926 pounds of obscene books, 238,594 pictures, 275,883 lottery tickets, and 26,423 pounds of stereotype plates. No wonder that the criminal calendar shows in every city a large increase of prisoners under twenty years of age.

The diocese of North Carolina is the recipient of about \$25,000, the bequest of the late Miss Mary Ruffin Smith, of Orange Co., N. C., to be disposed of as the diocesan convention shall direct. Miss Smith gave about \$6,000 to some of her former slaves, and a tract of land worth about \$11,000 to the University of North Carolina, to be expended in the education of such poor young men as should be designated by the faculty.

LONG ISLAND.—The cost of the Cathedral of the

Incarnation is estimated at about \$1,700,000. Some of the chief items are as follows: Baptistry, \$21,762; marble floors, \$48,000; highly wrought bronze work, \$6,380; cabinet work, \$14,500; mausoleum, \$49,000; bronze gates and metal work, \$10,435; marble altar, \$3,658; gas fixtures, \$4,022; organ cases and bishop's throne, \$30,943; pulpit and lectern in bronze, \$3,070. The cost of the building, minus the fixtures, is stated to have been \$1,500,000. The estimate does not include the cost of the organ, the chimes, and the stained glass windows, which must increase the total nearly \$150,000.

Information has just been received that Bishop Sargeant, of Madras, has celebrated the jubilee of his missionary career in India. In 1835 he went to Tinnevely as a missionary in connection with the Church Missionary Society, when that society had only three or four workers in that great field, and only one hundred and fourteen communicants. Of the missionaries of that period Bishop Sargeant alone survives, and he sees in Tinnevely, in place of one native clergyman, no fewer than eight-one, of whom sixty-four are connected with his own society.

As an instance of the good work which one woman can accomplish, may be mentioned the labour of Miss Charlotte Mulligan in connection with the mission work in Buffalo. She now has a Sunday school class of upwards of sixty young men, and during the time she has been in the work she has brought five thousand young men within its influence. As one outgrowth of this class alone the mission can point with pride to the Guard of Honor Society, which owns a building on Washington street worth \$10,000, which is in itself a centre of good influence.

Statistics showing the progress of the Church during the last twenty-five years. Communicants in 1859 and in 1884:

	1859	1884
Alabama	1,678	4,076
Connecticut	11,575	21,283
Delaware	992	2,196
Florida	416	1,994
Georgia	1,998	4,569
Illinois	3,000	12,267
Indiana	1,192	4,825
Kentucky	1,947	4,569
Maine	1,442	2,467
Maryland	9,696	25,822
Massachusetts	7,180	19,941
Michigan	2,626	12,006
Mississippi	1,294	2,512
New Hampshire	726	2,199
New Jersey	3,781	18,459
New York	35,325	96,221
North Carolina	2,767	5,081
Ohio	5,680	18,485
Pennsylvania	14,106	42,785
Rhode Island	1,142	7,788
South Carolina	5,672	4,878
Tennessee	1,252	3,407
Vermont	1,804	3,518
Virginia	7,519	13,640
West Virginia		2,363
Wisconsin	2,148	7,332

The Boys and Girls' Aid Society in San Francisco, was organized in 1874, since which time \$62,000 have been expended in the work. From 1882 to December, 1885, 1,389 children have been received into the Home, of whom 586 have been sent to homes mostly in the country. A large number, and proportionately a largely increasing number, have been returned to their own homes under improved conditions, where they remain under the protection of the institution. In addition to these thousands have been relieved and helped in various ways. With the \$11,500 gift of Senator Fair a lot has been bought, covering an area of about two 50-acre lots. The gift of Mr. Crocker of \$31,000 will be wholly absorbed in the construction of the main building for boys, and the managers are hopeful that other generous patrons will help them financially, so that the whole of the contemplated structures may be completed during next year.

A Bishop recently addressed a large assembly of Sunday School children, and wound up by asking, in a paternal and condescending way: "And now, is there a n-y little boy or a n-y little girl who would like to ask me a question?" After a pause he repeated the question, "Is there a n-y little boy or a n-y little girl who would like to ask me a question?" A little shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?" "Oh! ah! Yes—I see," said the Bishop. "And now, is there a n-y little boy or a n-y little girl who would like to answer little Mary's question?"

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

INQUIRY.

SIR,—In one of our city churches, the altar vestments have since Christmas been white, and the priest has used his green stole. Can you or any of your readers inform me if this is correct, and if so, according to what usage.

Yours,

Ottawa, 9th February, 1886.

A.

THE TORONTO MISSION FUND.

SIR,—I was pleased to see the letter of the Rev. J. Jones, regarding the mission fund, one dollar seems to be a very small sum to ask each member of the Church to give to place the Mission fund out of debt; but if each member of the Church would give one dollar, the result would be not only to realise the \$5,000 wanting, but at least \$50,000. As facts speak stronger than words, I enclose one dollar, from each member of my family, and I hope all good Churchmen will follow my example. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

JOHN JOHNSTON.

Our esteemed correspondent, not for the first time, has set all of us an excellent example, an example all the more commendable from the fact that his family, for each of whom one dollar is sent, consists of ten members. We indeed hope with him that all good Churchmen, and bad ones, too, if there are any, will follow his example, and so not only relieve the Mission Fund of debt, but provide a handsome surplus fund for the future.

Ed. D. C.

THE NEEDS OF RUPERTS' LAND.

SIR,—The letter of the Rev. John May is eminently discreditable to his heart as well as his head. Coming to the diocese under difficulties he won the sympathy of several of the clergy by helping them in many good works; and, nearly a year ago, on the strong recommendation of the rectors of the two largest parishes in Winnipeg, Rev. Messrs. O. Fortin and E. S. W. Pentreath, he received the Bishop's general license. If this sympathy has been withdrawn and the good opinion of the clergy forfeited, Mr. May has no one to blame but himself, and it is very discreditable to try spitefully to injure them by making statements that he is shrewd enough to know are, to say the least, misleading.

It is really unnecessary to notice his observations about the rector of Holy Trinity. Mr. Fortin receives his salary of \$3,000, entirely from his congregation. He has no rectory, and has a young family, his salary is less than that received by the ministers of the two Presbyterian congregations in Winnipeg. He is working single handed and with great ability and success in a large parish, with an ever increasing congregation including about 400 communicants.

During the past year very few of the clergy obtaining grants from the Home Mission Fund received over \$800, some not that, not one, I believe, as much as \$1,000.

It is possible the statement regarding prices is so far correct, that for some cause or other, Mr. May has really paid those he mentions, but they are certainly not the usual or current prices in any part of Manitoba, on the contrary they are very far below them. I never myself met with such prices, and I am certain most people here would be surprised to learn that such prices were usual in Manitou.

During the past twelve months the cost of living has certainly grown less, but taking all things together it cannot even now I believe, be reckoned at less than one third above the cost in Ontario.

In considering what our people can give, several things must be borne in mind, the population of our extensive missions is far less than in Ontario, owing to the early progress of railways through government aid, our small population is scattered over the whole Province; the people are nearly all new settlers who have as a rule settled on the virgin prairie during the last four or five years, during the last three years the harvest weather has been in many parts of the Province unfavourable.

But the Executive Committee of the Synod is fully alive to the necessity of reducing the grants from the Home Mission Fund wherever and whenever practicable

Two or three have been reduced already, and in the hope that the resources of our mission districts may be improved during the current year, the following resolution were adopted, at the meeting held early in January, when the various grants were apportioned:

"That in view of the reductions being made in the grants from the English Societies, and from the urgent necessity of opening new missions in places at present unprovided, it is necessary to commence a reduction in the grants to the older missions."

"That this can be done now that the country is improving and trade progressing."

"That each clergyman be informed that it will be necessary to revise the stipends to be granted from the H. M. F., in those missions which have been in operation two years, and that they bring this matter prominently before the congregations so that their contributions may be increased to an extent, at least, equal to the reduction to be made in the stipends paid from the H. M. F."

"That the revision will be made on January 1st, 1887."

"That immediate steps be taken to organize a thorough system of collections throughout the diocese in aid of the Home Mission Fund, so as to enable the Bishop if possible to supply the wants of the districts unprovided with the means of grace."

Winnipeg, W. CYPRIAN PINKHAM, Archdeacon of Manitoba. January 30th, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

FEBRUARY 21st, 1886.

VOL. V. Septuagesima Sunday. No. 18

BIBLE LESSON.

"The Unclean Spirit." St. Luke iv. 31, 36.

In the passage immediately preceding our lesson we read of the circumstances under which our Blessed Lord left Nazareth, the home of his boyhood. Despised and rejected by the people of Nazareth, He comes down to Capernaum, a city well-known to us from previous lessons. It was our Lord's custom to attend the synagogues on the Sabbath days. The Jews were very strict in their Sabbath keeping. It began at sunset on Friday evening, when three blasts of a trumpet from the roof of the synagogue announced to all to cease from work, as the sacred light was lit which was kept burning until the evening of the next day. One Sabbath morning the synagogue at Capernaum was the scene of a remarkable event; Jesus had gone there as usual, and, as the fame of His teaching had spread, great crowds would be certain to be present.

1. *Astonished at His Doctrine.* Perhaps we can name some who were present that morning, Jairus, (St. Mark v. 22), perhaps the nobleman and his son (St. John iv. 46), perhaps the centurion who built the synagogue (St. Luke vii. 5.) The morning service began at nine o'clock, similar in many respects to ours. After all had engaged in silent prayer, the reader would recite certain prayers the people responding, Amen; then certain Psalms; two lessons, one from the Law, and the other from the Prophets would be read, a collect preceding each lesson; then the sermon or short address, delivered by one of the Rabbis, and the service would close with the benediction. At the time of our Lord the sermon consisted of nothing but a repetition of their traditional rules, no wonder then that Jesus' words, delivered with an intense earnestness, carried conviction with them. His subject, too, was new to them, (compare St. Mark i. 15.) With power and fervour He spoke "with authority," (St. Matt. vii. 29). "I say unto you," (St. Matt. v. 44.) As though He was the King, but they were to be.

2. *Astonished at His Power.* While He was speaking, all eyes fastened on Him, all ears drinking in the "message of salvation," suddenly a wild shriek filled the synagogue, verse 38, a pondeoniac, who had slipped in unobserved, the evil spirit within him recognizing the presence of Christ, fearing and

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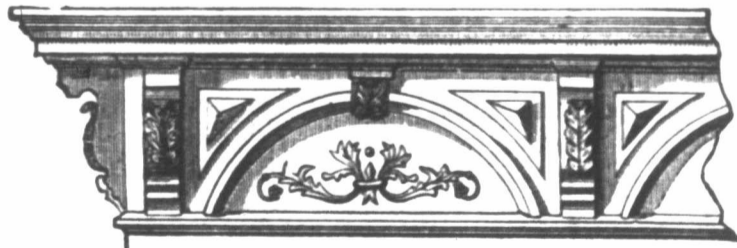


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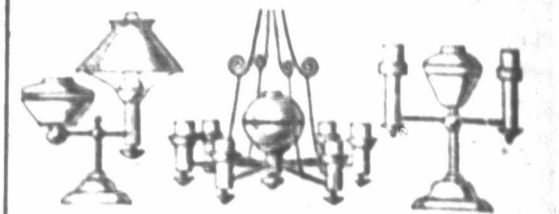
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hating Him, cries out "Ah, what have we to do with Thee," &c. They knew His power and holiness, and shrink before Him, "Art thou come to destroy us?" He has come to destroy their works, (1 St. John iii. 8), they are reserved "unto the judgment of the great day," (Jude 6). Observe how the evil spirit confesses who Jesus really was, "the Holy One of God," but Jesus will not accept the witness of the demon, verse 35. Calm amid the excitement, He rebukes the evil spirit, and in His own name, and by His own authority says, "Hold thy peace and come out of him." Did the spirit obey? Yes! A convulsive struggle, a fearful paroxysm, and the man rises from the ground cured, and "in his right mind." This miracle witnessed by crowds, might well strike them with amazement, showing so conclusively Christ's power over Satan, and the news of it would travel far and wide, verse 87. The same antagonism exists still between Christ and Satan, and if with the Master, how much more with His followers, St. Matt. xiii. 87, 89. Satan is always busy trying to lead us astray, now by subtlety, as he did E. e., again by direct attack when he takes us unawares, or it may be even by persuading us we are doing God's service; in many ways but all with the one object Satan and his army work. Is it easy to resist him? Alas! our sinful nature is prone to evil, if left to itself; then he gains an easy victory, enters into men, "possesses" them, and they hate "goodness." Just as the evil spirit in our lesson cried out when it saw Jesus, because it hated the "Holy One," so bad men hate goodness now, (compare 2 Cor. vi. 14). But, thank God, the evil one is still cast out by Jesus, His power is just the same now. If Satan fills the house, Jesus will not be our guest, but He will turn Satan out if we let Him, (1 John i. 9). And, O wondrous love, see what He promises Rev. iii. 20; Rev. xxi. 8; St. John xiv. 23; 1 John iv. 15, 16.

But will the evil spirits go without trouble? It is often a terrible struggle for men to give up the sin that doth so easily beset them, but God will give the victory if we fight in His strength, (Rom. viii. 31.)

Soldiers of Christ, arise,
And put your armour on;
Strong in the strength which God supplies,
Through His Eternal Son.

Family Reading.

SHUT THE DOOR SOFTLY.

Shut the door softly mother's asleep,
Her fever is broken; her slumber is deep.
Look in her pale face, and, see, there's no pain!
Darling, be thankful; we've mother again.

Shut the door softly, and come to her side.
What should we do if our mother had died?
She has loved us our weary lives through—
Shut the door softly and do as I do.

Shut the door softly, and kneel with me here
To Him who has spared us our mother so dear;
Who has given her back to our arms once again—
Borne her through danger and softened her pain.

Shut the door softly, and look in her face,
And see how it gathered in health and in grace.
Is she not handsome this mother of ours,
Waking to life like the budding of flowers.

Let us love all in this fast flying life—
Sister and brother, and husband and wife;
Mother love only all time has defied,
Shut the door softly, and come to her side.

Shut the door softly, mother's awake—
Back from the shores of the fathomless lake;
Weary with travail, but laden with charms;
Longing to clasp us in her dear arms.

Mother, dear mother, we loved you before;
Now we shall love you a thousand times more.
Welcome, dear heart, from the shadowy land;
Shut the door softly, and kiss her dear hand.

—The only way for a man to escape being found out is to pass for what he is. The only way to maintain a good character is to deserve it. It is easier to correct our faults than to conceal them.

GIVE GOD HIS OWN.

First give yourself, then your child to God. It is but giving Him His own. Not to do it is robbing God. Always prefer virtue to wealth—the honour that comes from God to the honour that comes from men. Do this for yourself. Do it for your child. Give no heedless commands, but when you command require prompt obedience. Cultivate a sympathy with your child in all lawful joys and sorrows. Be sure that you never correct a child until you know that he deserves correction. Hear its story first and fully. Never allow your child to whine or fret, or to bear grudges. Early inculcate frankness, candour, generosity, magnanimity, patriotism, and self-denial. The knowledge and fear of the Lord are the beginning of wisdom. Never mortify the feelings of your child by upbraiding it with dullness. Never apply to it epithets harsh, low, or degrading. Never lose your self-control in its presence. Never strike it when you are angry, nor punish it when you are under excitement.—*Mother's Magazine.*

TWELFTH DAY.

The Epiphany, or manifestation of Christ to the Gentiles, appears to have been first observed in 818, in honour of the visit of the Magi. The primitive Christians celebrated the feast of the Nativity for twelve days, observing the first and last with great solemnity. The first was called the greater Epiphany, from our Lord having on that day become incarnate, or made His appearance in the flesh; the last was termed the lesser Epiphany, from the three manifestations of His Godhead, supposed to have taken place on the same day, though not in the same year; the appearance of the star, the descent of the Holy Ghost in the form of a Dove at the Baptism, and the first miracle of the Saviour, turning water into wine at the marriage in Cana. Most celebrated of these was the appearance of the star, which conducted the three Magi, or wise men, out of the East, to worship the Messiah, and to offer Him presents of "gold frankincense, and myrrh." These gifts were emblems: the first, "gold," testified to His royalty as the promised King of the Jews; the second, "frankincense," was a token of His Divinity; and the third, "myrrh," alluded to the humiliation and suffering which our Redeemer would encounter for the salvation of men. To render homage to the memory of the Magi, who are supposed to have been kings, the English Monarch, either personally or through the chamberlain, offers annually at the altar on this day gold, frankincense, and myrrh. The Sovereigns of Spain make the like offerings, Epiphany there being called the "Feast of the Kings." The worship of the Magi was celebrated in the middle ages by a little drama, called the Feast of the Star. "Three priests (says Fosbrooke in his *Antiquities*) clothed as kings, with their servants carrying offerings, met from different directions before the altar. The middle one, who came from the East, pointing with his staff to a star. A dialogue then ensued, and, after kissing each other, they began to sing, "Let us go and inquire;" after which the precursor began a responsory, "Let the Magi come."

A procession then commenced; and as soon as it began to enter the nave, a crown, with a star resembling a cross, was lighted up, and pointed out to the Magi, with "Behold the Star in the East." This being concluded, two priests standing at each side of the altar answered meekly, "We are those whom you seek;" and drawing a curtain, showed them a child, whom, falling down, they worshipped. Then the servants made the offerings of gold, frankincense and myrrh, which were divided among the priests. The Magi meanwhile continued praying till they dropped asleep; when a boy, clothed in an alb, like an angel, addressed them with "All things which the prophets said are fulfilled." The festival concluded with chanting, services, &c.

Twelfth Day, as a popular festival, stood only inferior to Christmas. The leading object was to do honour to the three wise men, or kings, as they are now commonly termed. It was a very ancient Christian custom, probably suggested by a Pagan one, to indulge in a plesantry called the "election

of kings by beans." In England in later times a large cake was made, in which a bean was inserted, and this was called Twelfth Cake. The family and friends being assembled, the cake was divided by lot, and whoever got the piece containing the bean was accepted as king for the day, and called King of the Bean.

In the last century John Britton suggested and wrote a series of Twelfth Night characters, to be printed on cards and drawn from a bag. They represented the king, the queen, the ministers, the maids of honour, and all the attendants of a court. These cards were sent in packets to the confectioners and sold with the cake. The character drawn by each one from the bag was to be supported through the evening. The celebration of Twelfth Day has declined during the last half century.

On Twelfth Day in Ireland they set up as high as they can a sieve of oats, and in it a dozen candles, and in the centre, one larger, all lighted. This is done in memory of our Saviour and His Apostles, lights of the world. J. S. B.

ANECDOTE OF AN EAGLE.

A few years ago, while a boatman was engaged in carrying salt on the Onondaga Lake, he saw a large grey eagle cutting strange antics in the air, apparently watching some prey in the water beneath. In a moment he poised his wings, and darted from his height into the lake, from which he was unable to rise. A continued flapping with his broad pinions kept him from being drawn under, and proved that his sharp eyes had not mistaken their object. He approached the land slowly, the unknown creature below the surface of the water dragging him onward. When the eagle reached the shore, the boatman discovered a fine salmon fastened to his claws. The man thought he might as well have his share of the tempting prey, and approached the royal bird, whose talons were so entangled that he could not make his escape. Three times a huge club was raised to strike the eagle, but his noble bearing and undaunted front made the boatman quail. The bird manifested no signs of fear, but occasionally nibbled the gills of the salmon, and glanced indignantly at the intruder. At length, the talons of one leg became released, and then, by a dexterous turn, those of the other, when the bird of Jove soared away, leaving the much coveted prize to the boatman.

IN THE FURNACE.

How often we pray, "Lord, refine and purify me," forgetting the fires which will become necessary for the accomplishment of the desired work or end. And our Father, desiring more the purity of our hearts than our happiness in this world, lays upon us some crucifying burden, some great cross, and startled, we cry, "O no, not so;" but if intent on His image, we readily exclaim, "Even so; Father. Not my will but thine?" Yes, welcome rain, or sunshine, only let me have Thy presence, for with Thy favour, loss is gain. I covet trial, adversity or any storm, so that the Divine presence may be manifest in me. Why not, when He is constantly saying, "My presence shall go with thee, and I will give thee rest." Blessed rest! Jesus! let me cling to Thee "till the storms of life be past."

BRIDGES.

The first bridges were of wood, and the earliest of which we have any account was built in Rome 500 B. C. The next was erected by Julius Cæsar for the passage of his army across the Rhine. Trajan's great bridge over the Danube, 4,770 ft. long, was made of timber, with stone piers. The Romans also built the first stone bridge, which crossed the Tiber. Suspension bridges are of remote origin. A Chinese one mentioned by Kirchen was made of chains supporting a roadway 830 feet in length. It was built A. D. 65, and it is still to be seen. The first large iron bridge was erected over the Severn in 1777. The age of railways has brought a remarkable development in this branch of engineering, especially in the construction of bridges of iron and steel.—*Cultivator.*

HOW A POOR BOY GREW UP TO BE A GREAT PUBLISHER AND WRITER.

When William Chambers, the writer and publisher, in Edinburgh, was a boy, he had a hard time, but he kept at his work and tried to do everything that it was possible for a boy to do, so he grew up to be a learned and a useful man. When he was an apprentice to a bookseller in Edinburgh, his wages were only one dollar a week, and with that he had to pay for food, lodging and clothes. His lodging and clothes cost him about half a dollar a week, and this left him only about seven cents a day for his food. Now William Chambers was an early riser, and he was very fond of reading, and when he could not afford a light and a fire by which to study in the dark and cold mornings of winter, he received an offer to read aloud every morning to a baker and his two sons while they were at their work, and to receive as his pay a good hot roll. He did not say that he would rather stay in bed, or that he thought a roll of bread was small pay for two hours of scholarly work, but he just jumped at the offer. For, to begin with, there were two things that he had not money enough to buy, viz., the light and the fire; these gave him the opportunity to read, and, besides all this, there was the hot roll which furnished him with a good breakfast. So he gladly sat, morning by morning, on a flour sack, and in the heat of a baker's cellar, and by the light of a tallow candle, stuck in a bottle for a candlestick, he read to the three bakers, and doubtless he received more improvement from the reading than they themselves did. Such a boy had good stuff in him, and as a boy he gave promise that he would grow up to be an active and helpful man. When his apprenticeship of five years was finished, he had a little more than one dollar in our money. But he thought it was time to begin business for himself. Though he had little money, he was able to get credit, and with \$50 worth of books, he opened a stall for the sale of books, and from that stall there grew up the great publishing house, that printed thousands of copies of the *Edinburgh Journal*, of the "Cyclopedia," and of many other instructive papers and books. When boys and girls think that they are having a hard time at their school or home, just let them remember William Chambers, in the baker's cellar, sitting on the sack of meal, and, before his daily work began, reading for several hours that he might get knowledge and a breakfast at the same time. But some boy will say that there are no such chances now, and if a fellow is to succeed, he must have friends and he must get capital. Don't let boys forget that industry and character and push are the best kinds of capital, and that with them there are first-rate chances now for the boys of our day.

UNIFORMITY IN NATURE.

The standing still of the sun, of which Mr. Ruskin speaks so pleasantly, means the stopping of the revolution of the earth, for the motion of the sun is only the earth's revolution; consequently what is called the standing still of the sun involves tremendous dynamical consequences, an utter disruption of everything upon the earth's surface, a return of chaos, or I know not what. I am not criticising the expression as to the sun standing still used in the Book of Joshua without any attempt at scientific language. What the actual fact was to which the language used refers, and what was the actual phenomenon I cannot undertake to say; but if we adopt the phrase into the language of the nineteenth century, and in that language speak of the news of the sun standing still as a thing which need not surprise us, but which we have rather expected than otherwise, then I say that to the mathematician the language involves a necessary catastrophe, and that if the sun did stand still even for a moment no one would be left to tell the tale. It is true that all men are not mathematicians, and that it is impossible for a mind which has not studied physical science mathematically fully to estimate the impression of contradiction and impossibility produced upon the mind which has so studied by an allegation of any irregularity in the clock of nature. Be it observed that the belief in the

uniformity of such a phenomenon as the rising of the sun or of the effect of the moon on the tides, or of such observed facts as precession and nutation, and many others, is to the mathematical physicist something different in kind from that which arises from mere experience. If you say that the sun has risen millions of times already, and, therefore, will probably, or almost certainly, rise to-morrow, you offer a good presumptive argument; but it is not the argument which chiefly weighs with the man who knows what the rising of the sun means and what would be the mechanical result of his failing to do so. My belief, however, is that the feeling of certainty as to natural phenomena, which such men as Laplace felt for the first time in human history, has percolated (so to speak) through the strata of human intelligence until it has become the common property of almost all. The whole aspect of nature has been changed; and many a man feels a persuasion of the existence of something which may be described as uniformity, and in virtue of which he questions or doubts or denies many things which would have been accepted as possible in the seventeenth century, without knowing or being able to explain upon what his convictions rest. Hence, according to my view, the uniformity of nature instead of being capable of being defended as a postulate, is, so far as it is true, the result of a very hard scientific fighting. In the region of celestial mechanics it may be said to have gained absolute sway, because the motions of the heavens resolve themselves into the ordinary laws of mechanics, supplemented by the law of universal gravitation; and from this region there is a very intelligible tendency to extend the assertion of the principle to other departments of scientific investigation. Such extension, however, must be made with caution; even in the solar system itself, the moment we go beyond mechanics, all uniformity appears to vanish. With regard to size, arrangement, density, in fact every element of planetary existence, variety, which defies all kind of classification, not uniformity, is the undoubted order of nature.

STRANGE COINCIDENCE.

A coincidence once occurred in my experience which, I think, may be worth narrating:

By the rubric of Morning Prayer the Psalms for the day, in our service, may be followed by the *Gloria in Excelsis*, instead of the *Gloria Patri*. But the Morning Service is so long that one very rarely hears it in its place. When the Psalms are read on a week-day, with no music, one never hears it. Once, however, on a week-day, I was officiating, only a handful of devout persons present, when it occurred to me to close the Psalter with the longer doxology. I had never done such a thing before; I have never thought of repeating it. The service that day had nothing special in it. Nothing inspired me with unusual emotions of praise. It came into my mind to do so that once, and I read the *Gloria in Excelsis*. During the day I was called upon by one of the worshippers, a venerable widow and a lady of high position in society, of a family eminent in the history of our country. With some agitation she apologized for asking me whether I had been desired by any of her family to gratify her by departing from my custom in this respect on this particular day. I assured her I had not, and could not explain how it came to pass, though if it gratified her, I was very glad, of course. She then said, she had always made this day one of special private devotion, as it was the anniversary of her husband's death. He died many years before, in her comparative youth. She had made an effort to be at church that morning on this account. "What was my surprise," she said, "to hear you break out with the *Gloria in Excelsis*! My husband, very reticent as to his religious emotions, lay dying, and I had longed to gain some expression of his hopes and confidence in his Redeemer, but forebore to elicit anything of the kind by questions. Suddenly he roused himself, and to the amazement of all recited the *Gloria in Excelsis* entire, dwelling upon the ejaculation, 'Lamb of God that takest away the sins of the world,' etc. Soon after that he expired. Reflecting on this as I went to church on this anni-

versary," she continued, "imagine my surprise when, for the only time in a long life, I found that *Gloria* so used by the officiating clergyman. I joined in it with feelings greatly excited, and come to thank you for so kindly considering me." I had never heard of the incident. Her husband was a total stranger to me, and I had never heard him spoken of, save in some casual mention of his name. The occurrence that so warmed the devout mind and heart of one who was "a widow indeed," was not premeditated; it was "a change that happened."—*Bishop Core D. D.*

THE OLD YEAR.

Who can take leave of the old year without regret? Few, indeed, but have been blessed in some degree while he was with us. Hence it seems like parting with an old and dear friend, to say good-by. But the tenderest ties and closest friendships must some day be sundered, however hard that sundering may be. Nothing abides; everything is transient. The glory of the world is here to-day, and gone to-morrow, and life's lessons find constant and saddening repetition. So, old year, if thou didst bring sorrow to many hearts and homes, thou didst also bring great joy to others, and somehow we think the blessings greatly preponderate. We dwell longer on our griefs, and forget too easily our manifold blessings. We should greatly undervalue life's joys were there no sorrow. All sunshine and pleasure must in time, pall upon the sense, and perhaps the shadows of life are needed more than we can believe or think. So take comfort, brooding, melancholy one, and think not that thou art hopelessly miserable. While you live cease not to hope and brighter days shall dawn upon thee. Afflicted ones, remember that God loves whom he chastens. So, in spite of thy drawbacks and discouragements, we part regretfully with thee, old year, and even wish thou couldst have longer stayed. Thou wilt take an honorable place among thy fellows. Great deeds and happiness took place in thy lifetime, and thou mayst be proud of thy record. Gone thou art into the irrevocable past. Into that mysterious, wondrous procession of the ages so perplexing to mankind. Good-by again, and again we would say, and each time with more lingering regret.

VITAL FULNESS.

Mechanical fulness is one thing, vital fulness is another. Fill a pitcher with milk this evening, and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap—not only sap enough for the roots and trunks, but for the bark, the twig, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap they must draw every day from the heaven above and the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without rain, and sun and the soil—that it could live on its own power and glory, it would soon cease to be full of sap.—*Rev. William Arthur.*

"This," said a proud father, addressing a gentleman visitor, and directing a glance towards his ten year old son just entering the room, "is the boy whose pictures you admire so much. The little fellow has a wonderful talent for drawing." "And what has this little lady's talent for?" asked the gentleman turning towards a modest looking little girl, who had entered the room in the rear of her brother, and now stood quietly by her mother's side.

The father hesitated, as his eyes rested on his less gifted child; but her mother, drawing her fondly towards her, replied, "This little girl has a talent for doing the best she can."

Dear children are there any of you who possess this talent for doing the best you can,—not in great things only, but, in small ones too?

The most slenderly endowed among us may do this much; the most gifted cannot do more. Our blessed Lord is not a hard master.

MABEL'S OFFERING.

An Epiphany story.

The clock struck the hour, and Mabel jumped up, with an exclamation of surprise.

"Why, I didn't know I had been here so long. I must run home right away, or mamma will be wondering what has become of me," and bidding Jimmy good-bye, she hastened away, running lightly over the frozen snow.

Mamma was looking out of the window, watching somewhat anxiously for her little daughter's return, for she could not imagine what was keeping her so long, and she was afraid that perhaps she had had a fall on the slippery snow.

Mabel told her how quickly the time had passed while she was talking to Jimmy, and of her promise to take him some of her story-books the next day, if mamma was willing; and then, as permission was willingly given, she ran up to her own little room to look over the contents of her little library and decide what would most interest the little invalid.

She had taken out some of her Christmas gifts to show to a little friend the day before, and before selecting the books she stopped to put them away again, for she was a very neat, methodical little girl, and never left things lying around as I am sorry to say some of my little friends do.

One of her gifts had been a pretty paint box, well supplied with brushes and everything else that was necessary for painting, and a little book full of quaint little Green-away figures to paint.

Mabel had promised herself many a delightful hour with this paint-box and book, and as she put it away she thought how quickly the time would pass if only Jimmy had something like that to amuse him and help him forget the pain.

"I wish I could buy him one," she said to herself, but she knew it was of no use to look into her little bank. She had entirely exhausted its contents the day before Christmas when she went shopping with mamma to buy her Christmas presents, and her purse too, was empty.

"Perhaps I will save up my spending money and buy one, she thought, and then another idea flashed into her mind.

"Why not give him yours?" "Oh, I couldn't, I really couldn't," she exclaimed, looking at it lovingly. "Besides, it was one of my Christmas presents from mamma, and I wouldn't like to give it away, 'cause I don't believe she'd like me to."

But Mabel knew that her mother was always willing to encourage her little girl in a generous impulse, and that really the only objection to giving her treasure to the little sick boy was her own unwillingness to part with it.

She tried to settle the matter conclusively in her own mind by saying that she could not part with the box, but then she remembered the long hours which passed so slowly to the little invalid, who had no toys or books, and whose mother often had to be away at work for hours at a time, and thus left him entirely alone.

When Mabel remembered this she could almost bring herself to give Jimmy the box, but then a thought of the bright colors, and the cunning little pictures made her blue eyes fill

with tears at the very thought of giving such a pretty gift away.

Mabel was a generous little girl, but still it would require a great deal of self-denial on her part to give up one of the Christmas gifts which had delighted her the most.

She was very quiet and thoughtful all the rest of the day, for she could not forget Jimmy's pale face and the look of pain in it. She could fancy how his face would light up with joy the next day if she could take him the beautiful paint-box, and tell him it was to be his very own.

When Mabel was in her little white bed that evening and mamma came up, as she always did, to tuck her little girl cozily under the blankets and have a little talk with her before she gave her a good-night kiss, she asked:

"Mamma, would you be willing to have me give my new paint-box away?"

"Why, who do you want to give it to, dear?" asked mamma, in surprise, for she knew how pleased Mabel had been when she received it.

"You know that poor little Jimmy, Mrs. Brown's little boy, I thought it would help amuse him if he only had a pretty paint box and brush like mine, and I thought maybe I would give them to him if you were willing, but, mamma—"

"Well, dear?" asked mamma, as Mabel paused. "I did hope you wouldn't be willing," answered the little girl, hiding her face in the pillow.

"I am afraid you are not very anxious to give it to him, then," answered her mother, smiling. "Well, Mabel, you can just do as you like about it. I know it would make him very happy, but I will not urge you to make the sacrifice."

Mabel lay in silence for a few minutes thinking. Presently she said:

"Mamma, don't you think it would be an Epiphany offering if I deny myself and give the box away, like the wise men's gold, frankincense and myrrh?"

"Yes, dear," answered her mother, tenderly.

"Then I'm going to try to make up my mind to do it," she said. "It oughtn't to be so hard, for I've got lots of other pretty things, and poor Jimmy hasn't anything, and is sick besides, but it's so pretty."

Before she went to sleep Mabel's resolution was taken, and she had determined to set aside her own inclinations and give the little boy her treasure. After she had once reached this decision she was eager for the time to come when she could give it to him and see his pleasure.

The next morning the bells rang their sweet summons to call all to come and worship, and as Mabel walked to church with her father and mother, she wished that she could have had time to go and see Jimmy first.

As she knelt in her own accustomed place her heart was full of joy that she, a little child, might offer a gift to the Infant Saviour, and that He would accept it, small as the gift might be.

After dinner she set out for Jimmy's house, with her books under one arm

and her precious paint-box tightly clasped to her heart.

She felt more than repaid for her self-sacrifice when she saw Jimmy's delight and gratitude as he realized that it was really to be his own.

She had permission to stay all the afternoon, and she enjoyed seeing Jimmy use the paints almost, if not quite, as well as if she had been using them herself.

She told Jimmy how the little self-sacrifice was her Epiphany offering to the Saviour, and he responded half shyly:

"Last night I had such a pain that I just felt like screaming with it, it hurt me so, but I remembered what you said, and so I tried to be patient, so that I would have something to give Him."

Jimmy's mother hardly knew what to make of the change in her little boy, he was so patient and cheerful now, instead of being fretful as he had been, but when she realized that in his childish way he was trying to bring an offering to the Saviour, she, too, brought to Him the gift of her heart.

Before the next Epiphany season had come, poor little Jimmy had gone to be with the Saviour he had learned to love, and whenever Mabel looks at the little paint box she is glad that she brightened the last months of the suffering little life by her self denial and her Epiphany offering.

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