

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, MARCH 13, 1890.

[No. 11.]

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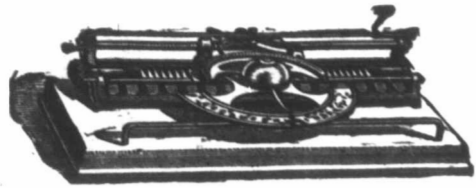
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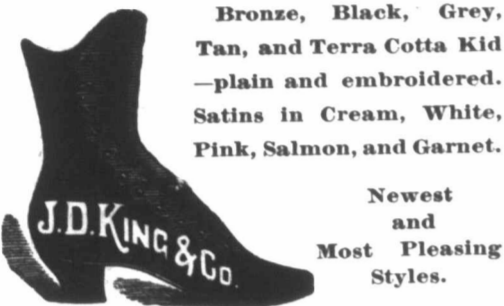


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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

March 16th.—FOURTH SUNDAY IN LENT.  
Morning.—Gen. 42. Mark 12, 35 to 13, 14.  
Evening.—Gen. 43; or 45. 1 Cor. 8.

ENGLISH CHURCH AND NONCONFORMISTS.—A correspondence is going on in the *Freeman* (Baptist) on the subject of "Drifting Away," and the following is the testimony of a writer who signs himself "L.":—"In your last issue Mr. Kemp remarks that he does not know of one young person who has gone over from us to the Established Church, but has known old and middle-aged persons do it. My experience, and that of many who are in rural districts, is exactly the reverse. I live in a small country town (about 1,000 inhabitants) where Church influence is considerable, all the surrounding gentry belonging to the Establishment. If all the young people who pass through our school (of about 100), and for some time attend our congregations, continued with us, we should be a strong body; but few, comparatively, cleave to us. Many, of course, are lost to us (but not to the denomination) by the never-ceasing drain from country to town; but many more "drift" away to the Established Church. They form acquaintances with young people who go there, and accompany them; they find there money, 'fashion,' and respectability, and they soon get confirmed in their lapse. I observe that when two young persons thus get acquainted, it is invariably the chapel-goer who turns over to the Church, never the Church-goer to the chapel; they have been plainly told, and are accustomed to believe, that Dissent is sinful." The above testimony is, in many ways, remarkable. Some thirty or forty years the stream ran the other way. We fear that, in this country, the leakage is still from our communion. But it is clear, from testimonies of all kinds from all quarters, that the Church at home is vindicating, more and more, her claim to be national. If we would have the same blessing, we must all—clergy and laity alike—do the same kind of work.

CAPITAL AND LABOUR.—There is no question of the time more urgent than that between capital and labour. And there is none that affects more

profoundly the interests of society. This comes to us from England: In the struggle between capital and labour the employers are winning. The strike among the gas stokers has ended in the complete defeat of the men. The South Metropolitan Gas Company promise to do what they have all along been willing to do. As vacancies arise they will be filled up by the re-engagement of old hands. But none of those who have come to the help of the company in their distress will be turned away. The funds of the Stokers' Union have thus been wasted in fighting to get that which they might from the first have had for the asking. The strike at Hay's Wharf threatened at one time to bring about a very large disturbance of trade. In order to put further pressure upon the owners of the wharf, all members of the Dock Labourers' Union were forbidden to deliver goods to any but union carmen. This was at once met by a strong coalition among the dock companies and wharf owners, who pledged themselves to visit obedience to this order by immediate dismissal. The effect of this would have been a universal lock-out on the part of the riparian employers, and the prospect was so serious that the men gave way and the prohibition was suspended. The leaders of the strike say that it is only suspended, and that as soon as the men are strong enough the battle will be renewed. It is permitted us to believe that this threat is merely designed to cover a definitive retreat. To coerce employers into employing none but unionist workmen is to place them at the mercy of the trade unions, and they will not readily consign themselves to so hopeless a slavery. Against a strong combination of masters, supported by public opinion and sympathy, it will be hard for the men to struggle. We are sorry that they should have brought this reverse upon themselves, but we are compelled to admit that it is no more than they have deserved.

THE EMPEROR WILLIAM AND THE LABOUR QUESTION.—A fortnight ago we drew attention to the action of the German Emperor in reference to the condition of the working classes. The following from the English *Guardian* will show how widespread is the interest in his undertaking: "The decrees addressed by the German Emperor to the Imperial Chancellor and to the Prussian Ministers of Commerce and of Public Works, are even more interesting from their authorship than from their contents. They show in a very remarkable way of what strong stuff William II. is made. He is not a mere soldier, still less a mere lover of State pageants. He has no idea of playing the wearisome part of a constitutional Sovereign, bound to accept with equal acquiescence the measures he approves and the measures he dislikes. He means to govern as well as reign, to have a policy of his own which may, but also may not, coincide with the policy suggested to him by his Ministers. A resolution of this kind when framed by a Sovereign who in some respects is almost absolute, and is only thirty-one years old, is full of interest for those who watch the beginning of what may be so long and so remarkable a career. This conception of sovereignty is not new in the Hohenzollern House. It appears and reappears throughout their history; it has shown itself, though in very different ways, in the present Emperor's father and grandfather. When we turn to the decrees themselves we find in them precisely the characteristics we should

expect. They are the outcome of a generous, impetuous temperament, which thinks that it can command circumstances as well as men. To the Prussian Ministers William II. announces that the condition of the labouring classes is not yet what he wishes it to be. It is not enough to encourage thrift or to guard against accidents. The laws that regulate labour must be reconsidered as they affect the time, the duration, and the nature of the work, and its effect on the health, the morality, and the economic wants of the workmen. This is what the Emperor King means to set about in his own kingdom, and what is done in Prussia will probably be soon imitated in the other States of the empire. But these improvements in the condition of the German workmen, if they did not extend beyond Germany, would place German trade at a disadvantage as compared with that of other and less considerate countries. To meet this the Emperor proposes to enter into negotiations, primarily with France, England, Belgium, and Switzerland, and afterward no doubt with other Powers, with a view of coming to an understanding as to the possibility of doing for the labourers by law what they have tried to do for themselves by strikes. These two decrees stand, we fear, in an ascending scale of impossibility. That the Prussian State should take the whole life of the workman under its control, should determine the length of the working day and the amount of the working wage, should care for his health and morals, and supply his "economic" wants, is an enterprise more befitting Utopia than the Europe of to-day. But that the other Powers should attempt to subject human labour, with all the varieties it presents in different climates, among different races, and in different social conditions, would be more impracticable still."

LABOUR.—One great danger of the rush towards "the professions" and the pursuit of the "higher education" is the tendency generated to despise manual labour in every form. *The Bystander* points out this danger also. "If we do not take care we shall have a number of men [and women] unfitted by university education for common work, and for whom there will be no work of the higher kind, while their ambitions will have been awakened and their sensibilities will have been made keen by culture."—We fear that this prospect does not belong merely to the future; and one great evil connected with it is the bad feeling between classes that these ambitions will arouse. It is easy to look back with contempt upon the time when every one was contented with his lot, and men acknowledged that they had superiors; but the modern spirit is not all gain, and many careful observers and thinkers gravely doubt whether men are really happier than they used to be.

UNIVERSITY EDUCATION.—The higher education of men and of women has, no doubt, a pleasant sound about it; but there are two sides of the question, and we must remember the drawbacks as well as the advantages. On this subject *The Bystander* has some excellent remarks. "A University Education," he observes, "is a very good thing for such as can really turn it to account. Of these there are two classes; men who intend to devote their lives to science or learning, and men who though they do not intend to devote their lives to science or learning, are capable of making good

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use of the fruits of high intellectual training in other walks of life. Both of these classes are limited, and the second, perhaps, is fully as limited as the first. To send an ordinary boy to college is not only to incur great expense on his account, but to expose his character and especially his habits of industry to no small peril. It must rest with himself whether he will work or not, and if he has no special taste or aptitude for the work, he is pretty sure to be idle. Put him into an office or a store and he must work, while he will probably pick up from his newspaper, from such books as he may be disposed to read, and from general conversation, as much knowledge as he would get by cramming at the last moment for a college examination."

**THE WORKING MAN AND HIS FRIENDS.**—It is the great misfortune of every philanthropic movement that it calls forth people who simply try to make capital out of it, and, on the other hand, that well-meaning people are unlawfully suspected of intending to do so. What may be the case with Cardinal Manning and Mrs. Ashton Dilke we have no means of knowing; but it is at least instructive to hear what Mrs. Annie Besant has to say on the subject. Here it is. After remarking that labour unions, whether of or for women, were stupidly organized: "What can you expect," said she, "of trade unions, organizations that accept, nay solicit, contributions from disinterested people? Certain collapse awaits all such institutions as are not self-supporting and independent of outside aid. But the difficulty is to find a woman capable, and willing, to undertake the drudgery and unrewarded toil of the management in order to make unions self-supporting. Cardinal Manning is merely an Arcadian dotard who speaks nothing but Christian twaddle, Burns is a really great man. Mrs. Ashton Dilke seeks political notoriety, and her real sympathy is with free dinners for school children and such pretty nothings. No, the women of England are abject slaves; there is no force in the national character so far as women are concerned, so that I and other women who chance to be gifted with backbone are disheartened and disgusted with the labour of trying to rouse them to action." This is plain speaking; but we doubt whether it will stir the downtrodden slaves.

**CANADIAN INDEPENDENCE.**—The recent vote at Ottawa represents the general sentiment of Canadians. However it may be with us in the future, we are not prepared either for annexation to the United States or for Independence. On this last question *The Bystander* has some words worthy of being quoted. Those who cherish the aspirations for independence are told that they "must look at facts. Is there any hope of keeping permanently united, and at the same time separate from their continent [against American filibustering perhaps], a string of territories, geographically divided from each other, commercially unconnected, and devoid of any natural boundary, either physical or ethnographical, such as now constitutes the Dominion? Without a partnership of the heart, without identity of character, without community of aspiration, is there any object in creating a separate community or any chance of its holding together when it has been created?" We quite agree with the writer that Canadian Independence at this present moment could only lead to absorption into the neighbouring republic; and this he seems to regard as our manifest destiny; but it is believed that there are not a hundred Canadians who are in favour of such absorption. Indeed, as Mr.

Mowat has pointed out more than once, it is impossible that Canadians should desire fusion with a people who regard them as from a hostile attitude. The United States are quite large enough as they are; and Canada is as prosperous as it has any prospect of being under any circumstances. The time may come when it shall be better for this country to stand alone. We believe it has not yet come; and it will be as well for us to make the best of our present situation without caring to look too far ahead.

#### HOW TO PROMOTE TEMPERANCE.

There is no sane person who does not approve of temperance and disapprove of intemperance. But there is very little agreement among speakers and writers as to what temperance actually means. In the first place it is often restricted to mere temperance or moderation in drinking; and, although this is a restriction not warranted by language, it is not illegitimate providing we make it clear what we mean. It is in reference to drinking, we may say, that we are using the word in this article.

Then, again, temperance is employed by many persons in the sense of total abstinence from all stimulants; but this is clearly wrong. We do not mean that total abstinence is wrong. On the contrary, for a great many persons, total abstinence may be the best possible thing. But total abstinence is one thing, and moderation or temperance is another. Now, there are some persons who will not think it worth while to give themselves any trouble to promote temperance unless they can secure total abstinence. Yet even they will acknowledge that temperance is better than intemperance; and for that reason it should be promoted. With regard to total abstinence we may say at once that we entirely agree with those who hold that, for some men, it is necessary. And this for different reasons. For some people alcohol is actually injurious. It disagrees with them, just as roast pork and other kinds of food disagree with other people. Others, again, are born with a passion for drink which makes it dangerous even to taste it; and with others there is the same danger because of the acquired habit of drinking. Besides these classes there are others who, finding that abstinence from stimulating drinks involves some self-denial, yet is a means of benefiting others, do for that reason abstain. If we approve of total abstinence and think it necessary in the former classes, we must certainly admire it in the last. All honour to any man who denies himself that he may benefit his kind.

But some advocates of total abstinence go beyond this. They say that it is the duty of every one to be a total abstainer; nay more, that it is lawful to prevent drinking moderately or otherwise, by prohibiting the sale or even the manufacture of stimulating liquors. Now, we are not in the least able to say whether the time may not come when stimulants, whether in a liquid or in a solid form, may be unnecessary. It may be, as the vegetarians allege, that some day we may be able to get on comfortably without animal food. Some people even now can thrive on vegetables. But we think that the medical faculty at large will testify that a great many human beings would be rendered very uncomfortable by being restricted to vegetable diet.

It is very much the same with stimulants. Granting that many persons injure themselves by over-indulgence, there are also many who would be injured in health and in power to work by having stimulants withheld. Sir Henry Thompson has said that there is more harm done physically

and morally, by over-eating than by over-drinking, and there must be some ground for such a statement. Yet there are few who would advocate the shutting up of butcher's shops as a cure for gluttony.

Here we are coming to one of the great evils of the day, and perhaps of every day, among certain classes, the evil to which we have already drawn attention, the manufacturing of fictitious sins. There is no greater enemy to temperance, there is no one who does more, although indirectly, to foster drunkenness than the man who pronounces the use of stimulants to be a sin. Of course the stronger minded and more educated pay no attention to such an outrageous statement; but others have a burden laid upon their conscience by it. They feel as bad, as guilty, as though they had violated one of the precepts of the decalogue. It is the same mischief which we pointed out in connexion with extreme Sabbatarianism. When once the offender has gone wrong, as he imagines, he does not care much how far he goes.

When a young man is conscious that he is regarded as living in sin because he drinks a glass of beer, he may at first stand upon his right of thought and action, and simply go on his way unaffected by unfavourable comments. But such will not be the case with all. Many will not be strong enough either on the one hand to think for themselves, or on the other hand to abstain; and the necessary consequences will soon follow. A dim sense of evil will turn into a hardness of heart, and drunkenness will be the outcome of drinking. When good people are lamenting, as they ought to do, the numbers of young men who are found in the saloons, do they ever take the trouble to reckon up their own responsibility in connexion with this evil? Had they been more temperate and more wise, might not these young men have been better? The publicans of the time of Christ may have been bad men; but they were made all the worse by being despised by their neighbours.

In close connexion with this is the opprobrium heaped upon those who are engaged in the sale of stimulants. In no other business is it so necessary to have the services of men of good character. But some of the advocates of prohibition are doing all that they can to bring the business and those who are engaged in it into disrepute. On this subject the Bishop of Chester (Dr. Jayne), made an admirable speech in his cathedral town some six weeks ago. He asked if it were impossible to win the co-operation of the brewers, and the better class of innkeepers, in improving the conditions on which intoxicating liquors should be sold. The way, he said, to drive them into resisting all wise and wholesome restrictions, is to treat them as if they could not possibly share the wish to improve the morality of those who are most open to temptation. He could not help thinking that it might be possible to work a public-house on thoroughly satisfactory principles, and if it could be done, it would at least give us a view of the difficulties of the question from the inside. He thought houses of entertainment might be provided on a really large and attractive scale, in which temptation to excess should be reduced to a minimum, and relaxation of a higher kind should be provided in plenty; and yet with profit to the provider.

Certainly this is a more excellent way. Let it be recognised that the vendor of ale and wine is engaged in a respectable and necessary business; and that he need forfeit neither his self-respect nor the respect of others by being engaged in such business; and we shall have him co-operating with us by resolutely carrying on his work in a

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thoroughly respectable manner. Does any one really imagine that we can absolutely stop the sale of stimulants? One might imagine that the story of the Scott Act experience is sufficient on that score. But we may be able so to regulate the traffic as to ensure the co-operation of self-respecting tradesmen in putting down the evil intoxication.

#### INADEQUATE CLERICAL STIPENDS.

Speaking at the annual meeting of the Bristol Clergy Society, Bishop Marsden said that on his return to England after a long stay on the other side of the world, he felt surprised that the laity had not faced the matter of inadequate incomes for the clergy as had been done in Australian colonies. In an English diocese—other than Gloucester and Bristol—he had himself during the last year been brought in contact with some four hundred of the clergy, and by the experience thus gained he had no doubt that in many instances the clergy were in a position which called for the rendering of active assistance. He hoped to see the day when the Society would be extended, and do that which was done in Australia—namely, fix the minimum income for the clergy, so that, when the people of a district or parish were not able to pay that minimum, the stipend should be made up to that amount by a grant from the central fund. When they came to consider the income of the country, there seemed to be sufficient money to adequately pay all the clergy. It was estimated that the income of the laity was 1,260 millions sterling a year, and some authorities put in a greater amount than that. Surely it was time that the laity of the Church of England took in hand the matter of adequate remuneration of the clergy.

It is probably a common notion among ourselves that the English clergy are universally, or as a class, better off than the Canadian. But apart from the favoured few, it is extremely doubtful whether this is the case. But this is not a question which need now detain us. What it is of importance to consider is, 1.—the fact that many of the clergy are most inadequately remunerated for their labours; 2.—that there is money enough in the country to pay them as much as they might fairly claim in the present state of society; and 3.—that measures should be taken to set this matter right. This is the effect of Bishop Marsden's speech in England, and it applies in every point to ourselves.

There are few who will gravely defend the keeping of the clergy in a state of poverty. However keenly alive we may be to the dangers of wealth and luxury, we must allow that a pauperized clergy would be at least an equal danger. The wearing anxiety for food and clothing, the sense of inability to make any proper provisions for wife and children—perhaps, alas, the pressure of actual debt—such things as these are enough to crush the life out of most men, and to render their ministry powerless and unfruitful.

The hypocritical cant about the clergy as belonging to a class which should be self-denying and self-sacrificing can hardly impose upon those who use it. What is the benefit or merit of self-sacrifice if it is enforced from without? And what right has anyone to impose this burden upon another? To do justice and to love mercy are two primary qualities of every good man, and the layman should begin by practising them towards his clergyman if he expects the latter to do his duty. Few persons will refuse to acknowledge the necessity of some such remarks as these, in regard to the state of our own church, and at the present time. Some weeks ago one who described herself as a clergyman's daughter and a clergyman's wife, drew

attention to the inconvenience caused by a clergyman being paid directly by his own congregation, whilst another clergyman's wife followed up with a complaint of the irregularity with which the payments were made and sometimes the failure to make up the stipends to the amount promised.

What is to be done? In the first place, it might be advisable for the Synod to appoint a committee to consider the whole subject. Of course this involves the loss of a year and the subject is pressing. But, on the other hand, it is hardly possible that any resolution introduced into the Synod could pass at one session, and the probability is that such a method would lead to longer delay than the other.

If we cannot at once formulate a scheme for getting rid of the present evils, at least we can indicate the direction which the reform must take. First of all, there must be a minimum stipend fixed; and then means must be taken to see that it is paid. Whether this could be done best by having a Sustentation Fund, or by having all the stipends paid out of a common fund, it is not quite easy to determine. If the latter system is adopted it would hardly be possible to continue to the clergy the fixity of tenure which they now enjoy; and there are difficulties connected with other methods.

There is a good deal to be said in favour of the Sustentation Fund, if it were properly worked. It would be necessary to limit the grants so as not to encourage parishes to throw their burden entirely upon the diocese, and also that the clergyman might know that, if he could not gain a certain support from his congregation, the deficiency would not be entirely made up from without. Moreover, the fact that the clergy were partially dependent on the good will of their people, and yet not wholly so, would act well in different ways. The clergyman would not be able to feel that he was entirely independent and the congregation would not feel that he was entirely dependent. We can all understand the importance of each of these points, human nature, even under divine grace, being what it is.

This subject, important as it is, may be merely talked of and then dropped without anything practical coming out of the talk. We sincerely trust that it may not be so. It is a matter of deep and urgent importance to the whole Church, and the neglect of it may seriously cripple her work.

#### CARDINAL LAVIGERIE AND SLAVERY.

There has been sitting at Brussels an Anti-Slavery Conference at which are present representatives of every European nation; and it has been brought together by the efforts of one man who has earned a right to a place among the foremost in the overturning of slavery. Much has been written of him and his work in various places, and we believe that the following outline of his career, taken from an English paper, will be of interest to our readers.

Cardinal Lavigerie was born under the shadow of the ancient Cathedral of Bayonne, on the west coast of France, in the year 1825, his father being an officer in a good position in the Custom House. From his early youth he showed a decided wish to enter the ministry, and although his father had other views for him, he yielded to his son's evident inclinations, and allowed him to study specially for that purpose. He was placed in the seminary of St. Nicholas, at Paris, and in 1848 went to that of St. Sulpice, where he studied chiefly classics and philology, and finally took a good degree. He was ordained Deacon in 1846, and Priest in 1849. Four years afterwards he was elected to the Professorship of Ecclesiastical History in that well known institution, the Sorbonne, at Paris. As yet his career had been that of a quiet student, and nothing seemed to call him specially to what has become the great work of his life,

But soon he was transferred to another sphere of

labour. He was the Secretary of a society for founding Catholic schools in the East, and as such was brought into contact with a terrible persecution of Christians by Mohammedans and Druses in Syria. No less than 50,000 Christians are said to have been massacred, and the Catholic world was appalled at the vast amount of misery thus caused. Every effort was made to assist the victims of this persecution, especially by France, under whose protectorate the district of Lebanon lay; and M. Lavigerie was sent on a special mission of help to Syria, where he stayed six months, and performed wonderful work. On his return he received the cross of the Legion of Honour, and went to Rome as Domestic Prelate to the Pope and Secretary to the Society for Promoting Education in the East. But he did not stay here long. Fresh honours were in store for him, and in May, 1863, Monsignor Lavigerie was appointed Bishop of Nantes, whence, after four years of earnest toil, he proceeded, by a special decree, to the Archbishopric of Algiers (1876). Here his active spirit had a full scope for its work. A terrible famine broke out among the Arabs the year after his arrival, and the Archbishop entered heart and soul into the organization of relief and alleviation of the sufferings of the poor. A lasting result of his labours was the institution of orphanages for Arab children, where the young might be "rescued from the fatal fanaticism of the Moslem creed, and trained to habits of industry and thrift."

But his missionary enterprise did not stop there. The final result of this work was to establish Christian villages, formed of Arab converts, who were chiefly engaged in agricultural development of the resources of the country. In this way the plague of famine, first through the orphanages, and then through the Christian villages, was turned into a lasting blessing and benefit, and thus laid the foundations of special society of African missionaries, whose object was the evangelisation of Africa. A house was hired and a seminary formed for the purpose of training missionaries on African soil, and the Archbishop of Algiers began to spread his influence far beyond the bounds of his nominal diocese.

The mission work thus inaugurated soon became too heavy for one man, and it was found necessary to appoint a delegate to perform the strictly diocesan duties of the Archbishopric, while Monsignor Lavigerie attended to the work of the evangelisation of Africa. His missionaries penetrated from the north into the very heart of Africa, into the regions of the Great Lakes and the lands made famous by the labours of Livingstone and our English missionaries, and the martyr-bishop, Dr. Hannington. Here Mgr. Lavigerie's missionaries came in contact with the Protestant missions, and we are glad to quote his tribute to their work:—

"Protestantism," he writes, "is a great power, and its missionaries are scattered all over the African continent. Our fathers have come into contact with them everywhere; they met them at the Equatorial Lakes: but let it not be supposed they found antagonists in them; on the contrary, they experienced nothing but friendliness from them. I have already spoken of the courtesy and cordial kindness with which Captain Hore received Father Deniaud and his colleagues at Tanganyika and his subsequent conduct has been of the same nature."

It was, of course, in this mission work that Mgr. Lavigerie became impressed with the great obstacle in the way of all missionary progress—the slave trade. Appalled by the horrors which the slave trade revealed, he has become the ardent apostle of the slave throughout Africa. "From every part of this huge continent," he said in one of his sermons, on the occasion of the departure of more missionaries for Central Africa, "from the boundaries of the provinces which France has annexed in the North, to the English possessions at the Cape, one long wail of anguish has gone up for centuries; a cry wherein all the worst and keenest suffering which our humanity is capable of feeling meets and mingles; the cry of mothers from whose arms the marauder snatches their little ones, to deliver them into life-long servitude, and who, like Rachel, weep for children and refuse to be comforted. The cry of interminable troops of miserable captives—men, women, and children—sinking from hunger, thirst, and despair, slowly

expiring in the desert, where they are left behind, or struck down by a cruel blow as an example to strike terror into others as wretched as themselves; the cry of thousands of defenceless human beings abandoned as a prey to the passions of their pitiless captors—all this, and much more carried on daily through greed of gain, desire of revenge, or lust of conquest. Such is the fate that overtakes, year by year, more than a million of our fellow-creatures; and those who have witnessed the horrors of this iniquitous traffic assure me that one might heap words together without finding terms to adequately describe what African slavery really is. Can you wonder then that I, a Bishop entrusted with the task of evangelising a portion of the wide tracts of country where slavery holds undisputed sway, should, standing in the house of God, lift up my voice in denunciation of this accursed trade; and, in the name of humanity, in the name of faith, vow to wage against it a relentless and unceasing warfare?"

In this warfare, and in this crusade, Cardinal Lavigerie has sought to engage Christian men of all creeds and countries, and the Congress of European Powers now sitting is the direct outcome of his endeavours. As the Roman Catholic Metropolitan of Africa, he feels himself bound to the Dark Continent by the most sacred ties and obligations. His labours were recognized in 1882 by his elevation to the dignity of the Cardinalate; but temporal honours avail not a man like this, whose life is consecrated to one great purpose. People may doubt the possibility of his success in the work of setting Africa free from the curse of slavery, and perhaps Cardinal Lavigerie may himself not see the fruit of his labours, for the evil is sore and deep, and its cure is surrounded with almost superhuman obstacles. Yet we cannot believe that God will suffer his cause to fail. 'The earth is full of darkness and cruel habitations,' yet 'He shall deliver their souls from falsehood and wrong, and dear shall be their blood in His sight.'

#### THE CHRISTIAN MINISTRY.

CHAP. II.—Continued.

##### THE DIVINE MINISTRY BEFORE CHRIST.

###### THE DIVINE MINISTRY IN HISTORY.

So far we have dealt with the idea of Divine ministry. We are now to glance, and only to glance, at its realisation in human history, and in that period of history which precedes the manifestation of our Lord Jesus Christ.

The most complete realisation of the idea of a divine ministry would be that in which its three forms were united in one person, in the person of one who was teacher, ruler, and leader of the worship; in other and more familiar words, who was prophet, priest, and king. And this is at once the most rudimentary form of the ministry, as it appears in human history, and the most perfect form which is presented to us as the climax of divine revelation. The earliest forms of the ministry show us the father of the family, the head of the tribe or nation, as prophet, priest, and king; the supreme Mediator, the Minister of the new covenant, is made known to us as sustaining the same threefold office. Nay, more, throughout the whole of human history we discern, along with the necessary separation of these offices, a constant tendency to reunite them. These tendencies are sometimes expressed in a manner which is most pernicious in its results; but they are not the less worthy of an attentive consideration, and full of instruction.

###### ILLUSTRATIONS.

Let us select illustrations of these statements from history, sacred and profane. They are to be found in rich abundance; and may be collected from every age and race. It will suffice for our purpose to select a few of those which are not merely the most striking, but the most typical.

In the early dawn of human history, we discern not indistinctly the existence of the priestly or ministerial office. It is exercised by the father of the family; and all the three aspects of the ministry meet in his single person. He is *priest* in all the fullness of its original meaning; or, taking the more restricted meanings of the words, he is pro-

phet, priest, and king. He is the teacher of the family, he is the ruler of the family, and he offers the worship of the family in whatever form it has to be presented.

###### ABRAHAM.

There is no more striking instance of this paternal priesthood than that of Abraham. As father of the family, he is its ruler, guiding, directing, and sustaining all its acts and movements. He is also the teacher, a witness for the truth of God to those who are placed under him. The Most High thus testifies concerning him: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." He also presents the appointed offerings to God, and is the priest, as well as the prophet and king of the family.

It is obvious that this was the ideal state of things. God is as much the head and ruler of the world, as He is the teacher of the covenant people and the object of their worship. Ideally, Church and State are not merely one, in the sense of being united, they are identical. All truth and all authority emanate from God, even as all worship belongs to Him. So, also, ideally the King and Priest are one. In the actual history of mankind this ideal is, for the most part, broken in pieces: in the perfected form of the human family which is set before us in the Kingdom of God it is realised under Him Who is seated upon His throne as Priest and King.

It is deeply interesting to trace, throughout all the early history of mankind, the various expressions of this effort—to remark how the first attempts to retain all the various offices of ministry in one person or class speedily proved abortive, how it gradually became necessary to separate them, how, ever and anon, they reappear in combination, either momentarily or for a period of time. Amid all the wanderings of the race, amid all the imperfections, sins, and crimes, of those who stood and ministered before God and the people, there seems ever to have been a dim sense of the truth that the prophet, the priest, and the king, to be perfect, should be one.

###### MELCHIZEDEK.

We have seen this truth illustrated in early family life, in the case of Abraham. We find it also in national life. The most striking instance, and that which is to Christians the most interesting, is the example of Melchizedek. Without entering into all the typical import of his character and position, he stands out clearly before us as the priest and the king, as in one person at once the head of Church and State. He is king of Salem, and he is priest of the Most High God. He is at once the ruler of his people and the leader of their worship.

###### SEPARATION OF OFFICES.

As it turned out, this union of offices could not be permanently and continuously realised either in heathenism or in Judaism. However true it might be as an ideal, there were powerful influences at work in human society which prevented its realisation. On the one hand, the necessity for a kind of action in the ruler of a people which interfered with the discharge of sacred religious functions interrupted the union of priest and king in the same person. On the other hand, the corruption of the priesthood, which resulted from the coincidence of many causes, disqualified them for fulfilling the office of prophet.

The process was not only extremely probable *a priori*: it actually took place in the history of mankind. Even when the king remained in name the high priest of the nation, as he often did, the functions of priesthood were for the most part discharged by others. In most cases it became necessary to separate them altogether. A priestly caste might rule and guide a people in time of peace; but in war a more active leader was needed, and it was not likely that he who directed all the energies of a people would allow all the power to be exercised even by those who were believed to be nearest to the Deity.

The same result is reached, if we regard the subject from a different point of view, starting from the idea of the King. The Supreme Ruler of the people was actually their Sovereign Pontiff. Bearing

a shadowy resemblance in the power which he exercised to the Most High God, the Ruler of the universe, he was naturally the fittest of all to stand mid-way between God and the people, to represent on the one hand, the majesty of the Almighty before the people, and, on the other, the needs of the people before the throne of God. A king of righteousness and peace might easily have continued to illustrate this completeness of the Divine ministry in his own person and character; but the conscience of mankind must speedily revolt from such a priesthood as could alone exist in connexion with the ordinary form of royal power.

Similarly, there was a constant tendency to separate the prophetic and priestly offices, the functions of teaching and of worship. Whether it was attributable merely to the downward and deteriorating tendency which we discern in all human things, or to the fact that the priesthood was often confined for obvious reasons to one particular family without reference to their special fitness, or whether it is to be attributed to the hardening effect of handling spiritual things when there is a defectiveness of moral excellence and spiritual depth, the priesthood seems commonly to have been no better than the rest of the community, and sometimes they seem to have been worse; or, if not worse, their character, placed in contrast with their sacred office, assumed a darker and more repulsive hue.

The natural consequence of such deterioration is apparent. A sinful priest could hardly be a bold and outspoken prophet. His own moral weakness sealed his lips, even when it did not destroy his sense of the truth which he was required to proclaim, or lead him to falsify his message.

(To be Continued.)

#### REVIEWS.

##### LIFE INSIDE THE CHURCH OF ROME.\*

Books of this kind are necessary evils. When we say that they are evils, we do not mean that they are false or unjust, but merely that they are unpleasant, dreadful. But we are not disposed to deny that they are necessary, because the truth ought to be known. We have no reason to think that Miss Cusack has "set down aught in malice," and, as she courts inquiry and investigation, we imagine that, before long, her book will be a part of accepted history, or that parts of it will be denied or disproved.

It is not quite easy to deal with a huge organization like that of the Latin Church. Embracing so many diverse nationalities, in different stages of civilization, it could hardly be expected to present the uniformity of type which might distinguish a mere sect or a national Church. Still there must be limits to this allowance, and, if Miss Cusack's facts are accurate, the allowable extension of limits is certainly transcended by the Roman Church.

The nature of the facts adduced may be inferred from the subjects with which the authoress deals, the principal of which are as follows: The moral effects of the celibacy of the Clergy of the past and in the present; the outside teaching and the inside practice of the Church of Rome; the importance of clearly understanding the Roman Catholic doctrine of infallibility; the historical frauds of the Roman Church; how the Pope was made infallible in the nineteenth century; convent life; the effects of the Roman Catholic teaching; and there are others of the same character.

Now, we do not propose to record here any of the numerous facts which are found in this volume, first, because we have not space, and secondly, because a good many of them are of a character that prevents our giving currency to them. Those who are more deeply interested in such matters will go to the book, and it will be enough for us to tell our readers, generally, what Miss Cusack professes to accomplish, and to assure them further, that, in our judgment, she does fully perform all that she promises.

This is how she begins: "This book will be characterised by plain speaking, and contain a record of plain facts. I hesitated long and thought

\*Life inside the Church of Rome. By M. Francis Clare Cusack. "The Nun of Kenmare." Toronto, William Briggs. 1890.

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#### SERMON P CONVE LEGE (

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much before I began this work, because I knew how great its importance would be, and I did not forget that I shall have to answer to God for what I have written. I know that all the treachery and deceit of which I have been made the subject is the common, ordinary practice of the Church of Rome; and if my sufferings have been great, and if the treatment which I have received has been cruel, it has simply been because I was at the mercy of a power which knows no mercy, and which makes persecution a dogma of her Church." This is plain speaking, and the book goes on in perfect accordance with "the beginning."

Again, "Would to God that the eyes of all mankind could be opened to see Rome as she is! It has the power in many countries to trample on and crush the weak, because it flatters and bribes the strong to act as its ally in evil, until the strong also become weak: and then they, too, learn what are the tender mercies of this professedly Christian Church. . . . I shall show that Rome is a Church which has always tolerated, if it has not encouraged, immorality; and I shall show this from facts which cannot be disputed. . . . It is no wonder that Rome is afraid of history, of education, and of truth. If Rome was not afraid of truth, why should she persecute those who declare it?" And then she speaks of the ignorance of Roman Catholics, of the crimes of Popes, and of other blots on the Roman Church.

"I do not ask you," says the Nun of Kenmare, "to take my word for these things, but I do ask you to read later, in this book, the facts of history as told even by Roman Catholic historians. I ask you to consider facts, and I shall give you the opportunity of ascertaining that these facts are well founded, by placing before you the sources from which they are derived. If the facts which I shall bring forward shock you, amaze you, startle you, the question is not whether they are very dreadful, but whether they are true. Some of these awful disclosures were made by a Roman Catholic bishop still living and ministering in the Roman Catholic Church."

Many of the facts recorded here will be noted by every reader; but there are two matters to which we desire to draw special attention, the one is Miss Cusack's statements as to the utter inefficiency of Roman Catholic schools, and the other—perhaps even more serious—the interference of the Roman Catholic Church with the Post Office in the United States. When the authoress left her convent, she notified to the postmaster of Jersey city, where her letters were to be sent after she left the sisters, "but not one was sent. I know," she adds, "that a number of letters were addressed to me at the convent, but not one did I receive. From this it will be seen that the post-office in the United States is not free from the control of the Papacy; for it is the Pope who governs when such injustice can be accomplished at the demand of sisters or priests." This is certainly very serious. The charge is explicit, and it is to be hoped that the Government of the United States will call their officials to account. This work of Miss Cusack's is a very weighty contribution to a most important subject, and it demands and deserves a very thoughtful perusal.

SERMON PREACHED ON THE FESTIVAL OF THE CONVERSION OF S. PAUL IN TRINITY COLLEGE CHAPEL, 1890.

BY THE REV. THE PROVOST.

Saul, Saul, why persecutest thou me.—Acts ix. 4.

It was mid-day beneath an Eastern sun, when a caravan might have been seen approaching along one of the great Southern roads, which led out of Damascus. The party bear evident signs of travel, well nigh a week having elapsed since they rode forth from Jerusalem on a journey of 120 miles to Damascus. The leader stays not to seek shelter from the noonday heat, but presses forward towards the city of gardens, which was even now visible from afar. No ordinary man was that. With his eagle eye fixed on the still distant towers, his every movement telling of fixed resolve and unflinching purpose, it was clear that his business there would brook no delay. Great was the peril of that infant church as the Rabbi Saul rides proudly towards the lovely city, counting the hours ere he should again return with the hated Nazarenes, men and women, bound and captive in his train. No earthly power could stop

the persecutor in his course, for, just at this time, by a sudden turn of events, the city had come beneath the rule of a native Ethnarch, the tool of the party at the capital, and yet their deliverer was near. Yet the right hand of their risen Lord was outstretched for their defence. The Holy One whom they worshipped had set for Saul a bound in His Eternal purpose which he should never pass. Who then is this that contendeth with the Lord? A man of noble race, gifted with rare natural powers, trained first in the world famed Cilician University of Tarsus, and gaining for himself lasting honours under the direction of the great Gamaliel at Jerusalem. From earliest infancy he had kept himself chaste, self-restrained. No breath of slander tainted his fair fame. Nay, when for more than 20 years the light of the Divine Holiness had shone upon his soul he could fearlessly assert, his life in all good conscience before God to that day. How strange that a life so gifted, so beautiful, should in one moment shrivel into nothingness before the unveiling of the Divine Light: do we ask almost sadly for the ground of the condemnation thus passed on a character so strong and fair? Shortly, then, it was this. His life moved round the wrong centre; it was, although, to him half unknown, centred in self, not in God, and so he was strong in that false strength which comes from the consciousness of no higher ideal. There was no better life before which his own shrank back in imperfection, no higher likeness he had not reached. He had obtained. He needed nothing further. Thus self-will, clothed beneath the guise of a fancied divine purpose, ruled unchallenged in his soul. The sense of God in His awful Holiness had grown so obscured that it appeared to coincide entirely with his natural bent. Thus, surely the offspring of self-will, pride, hardness, cruelty were drying up the springs of his moral nature.

To such a man the Cross of the Nazarene with its unveiling of human guilt, with its witness to the necessity of reconciliation and of cleansing grew daily more incomprehensible and distasteful. Thus the truth of a needed divine propitiation shadowed forth in each temple sacrifice became to Saul a rock of deepest offence. Unrelentingly, therefore, he persecutes this way unto the death. It must be false, that Christian faith in the risen Nazarene. Jesus must even now be mouldering in the grave. His followers, ignorant or self-deceived fanatics, fit only to share the fate of the impious deacon Stephen who in Saul's own presence had not long before suffered the just penalty of his deeds. And yet it may have been that Saul was all the while dimly conscious of an half uneasy feeling, albeit overborne and buried beneath the resistless force of the master passion which filled his soul. The contrast between the brutal violence of the mob, and the patient upturned face of the martyr with his angel gaze into the depths of heaven, could scarcely have failed to call forth from him some human sympathy, however strongly his intellectual convictions condemned or held down the gentler feeling; the alliance with the sceptical and calculating Sadducees whose behests he was fulfilling, could not have been altogether to his mind, and yet these misgivings, if such he had, were sternly repressed, as he hastened on to fulfil his cruel mission. Then in one instant all was changed. Around him gleamed the light of the Shechinah, the glory of the invisible God, bowing every knee, every face, to the earth; whilst to the eye of Saul alone, appeared a human form, human yet altogether divine in its ascended glory, and on his ears fell the awful question, "Saul, Saul, why persecutest thou me?"

Thus by the manifestation of the risen Jesus, clothed with the majesty of Jehovah, the fundamental convictions on which his whole life had hitherto been based were in one instant swept for ever away. The combined witness of his bodily and spiritual powers had created in the very centre of his being the absolute certainty that Jesus was alive, was the Messiah, nay was very God. Trembling, astonished, yet daring not to hide himself from that awful presence, Saul cries out in the agony of his soul, "God what wilt thou have me to do?" We know the rest; how in a few words he receives the commands of Him whom henceforth he is to serve with such unflinching obedience. He must still go on his way. He is to lodge in the great central street of Damascus, humbly waiting there until the Christian's Lord shall direct his future course. And now the vision has departed, and Saul is alone again with his terrified companions. The strain and tension of the supernatural manifestation now completely gone, what course will he resolve to adopt? Certain shame and degradation, if no worse, lay before him, should he obey the heavenly injunction. On the other hand, how easy and tempting the alternative to explain away the occurrence, to do despite to his awakened conscience and madly pursue his course. But no, Saul was no hypocrite, no impostor; to sin on in ignorance was for him no longer possible. The strength of an unsullied conscience, the power of an habitual integrity, the might of an unfeebled will, these natural gifts of God, which amid all his self-pleasing he had

reverenced and preserved, co-operated we doubt not with the sweet breath of God's preventing grace, so that as he himself says years after he was not disobedient to the heavenly vision. In fear and amazement, yet wholly and unreservedly, he throws himself upon the Lord he had blasphemed, acting out the words of his surrender, "Lord what wilt thou have me to do?" Brethren, in the light of the Christian faith, the same choice stands out before ourselves. Shall we choose the strength that is weakness, or the weakness which is strength? Shall ours be the life which has for its goal merely ease and enjoyment, undisturbed by any higher conflicting aims? Or shall it be the life surrendered, consecrated, strong, yet lived in the continual presence of an aim that is never fully realized till the life itself be transplanted to the Paradise of God? Surely, as we meditate to-day upon this wondrous manifestation of the risen Lord; as we praise God for the free grace whereby He enabled the great Apostle to perform the mighty work which he was afterwards to fulfil, shall we not seek also that to each divine call we may make errors in loving unreserved obedience, "Lord, what wouldst thou have me to do?"

And then consider one special thought which S. Paul's conversion, as we strive to realize it, so forcibly suggests, a thought, as it seems to me, full of helpfulness for our special dangers here—I mean the thought of the co-operation between God's illuminating quickening grace and our own natural gifts and powers. The due place and necessity of each in the origin and development of a conscious Christian life. It has been well said that "in the development of every life which has achieved much of real worth, two elements may always be noted which at length become fused and consolidated for true life work. There is first the raw material of personal character, developed, moulded, invigorated by education, or whatever takes its place, in short the man's personal outfit. There is secondly, some new influence or influences which give a decisive turn to hopes and aims, raising the whole level of life to a higher, clearer, atmosphere; and then there is usually a period of reflection in which, under the guidance of this higher influence, the true work of life is being more and more clearly seen; a time when the intellect is being cleared and the will braced to accept the decisive moment which stamps and determines the main future current of the life." We can never be right in sacrificing or despising either of these two foundations of character, even if it be from a supposed necessity for the emphasizing or exaltation of the other. It is a poor and unchristian way of honouring Divine grace to condemn the Divine image in us which though defaced, still, thank God, abides in much of its original beauty, if only it be guarded with a reverent loving care. Let no one so pervert the Christian teaching he has received to his own destruction, as to find in his lack of spiritual experience an excuse for the profanation or degradation of his noblest powers, for the defiling of the imagination, the enfeebling of the will, and the deadening of the conscience through sensual gratifications or blind self-pleasing. To such the message of to-day's festival comes with the utmost clearness. Be true to your real self. Arise from your easy dreaming. Awake thou that sleepest, and awake from the dead and Christ shall give thee light. If any man will do His Will he shall know of the doctrine whether it be of God. He that followeth me shall not walk in darkness, but shall have the light of life. And then there is the other danger—the special danger of the noblest souls—to forget the absolute need of the unifying, purifying force which springs from the sweet impulses of Divine Grace. You value, it may be even highly, the benefit of Christian culture, the high ideals which you have learned in the Church of God, and yet you feel that there is something lacking; you are conscious that you are, as it were, still a laggard in the outer courts of the temple; that you have never set yourself to enter into the Holy place, to adore with humble reverence the Person of your Lord and your King. And this consequent aching vow of which you are ever and again clearly conscious, this lack of spiritual experience sometimes tempts you even to give up your religion, to join the ranks of the careless and the sceptic. Perhaps you are offended too at what more or less justly you deem the inconsistencies of others, and you try to persuade yourself that the supernatural kingdom of grace is but a figment and a delusion. Oh, my brethren, give no place to those lying voices. Let none lead you out of the temple courts into the streets of the city and the busy marts of the world. Rather stand firm on the rock where God in His mercy hath planted your feet, in the fellowship of His Church. Be not so ungrateful, so dead to all the redeeming love of Christ, as to spurn with your foot your Baptismal standing, that seed of life, that knowledge of the Faith and right of access to the altar of God which you now enjoy. Rather, follow on lift up your eyes to that central Figure, the Sun and Life of the Church, the glorified Humanity of the risen Lord, now appearing in the presence of God for us. Gaze on the three days agony of Saul of Tarsus, until you

too find courage to pray, to wrestle on your knees with our Lord that He would reveal His glory even to you. Humble yourself before Him who ever lives to save. See Him as He offers to the Father for you the finished sacrifice of His atoning work, and then turns even on you the tender look of infinite love and pity. Listen as He speaks those words of quickening power, "Be no longer faithless, but believing."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

*Memorial.*—A very handsome piece of really artistic work, in the form of a memorial brass, has been designed and executed by the well-known firm of Pritchard & Andrews, Ottawa, and is to be erected in the cathedral of the Holy Trinity, Quebec, in memory of the late Major Charles John Short, "B" battery, who met his death at the time of the great fire at St. Sauveur in May last. The brass is being erected by the officers of the regiment of Canadian Artillery, and it bears the following inscription, "*Que fas et Gloria ducunt.*" In memory of Major Charles John Short, commanding "B" battery, who lost his life in the discharge of his duty at the great fire at St. Sauveur, Quebec, 16th May, 1889, aged 42 years."

*St. Peter's.*—The rector, Rev. A. J. Balfour, M.A., has announced his intention of giving a lecture on church history, illustrated by dissolving views, on Monday evening each week in the Sunday-school room. The first of these lectures was given on Monday evening last, and was largely attended. The idea is a capital one, and will be the means of educating the children and also some of the adults in the history of the Anglo-Catholic Church. If the plan was more generally adopted by the clergy, it would tend to remove a great deal of the ignorance which prevails about our church, and they would find out the church dates back long before the time of Henry VIII. in England, in fact to the time of the Apostles themselves.

*St. Matthew's Men's Club.*—At the last regular meeting, the rector, Rev. L. W. Williams, M.A., gave a very interesting and instructive illustrated lecture on the castles, cathedrals, and abbey of England, before a large audience who were highly pleased with the successful entertainment.

*Lent.*—The Lenten services in the city churches are well attended, particularly the early services in St. Matthew's at 7.30 a.m. At the Wednesday evening services at the cathedral, sermons are preached by the various city clergy, and at St. Matthew's, the rector is preaching a special course in the Sunday mornings, and the curate on the Friday evenings. At St. Peter's the special services are held on Wednesday evenings.

### MONTREAL.

*MONTREAL.*—*St. Martin's.*—Rev. Mr. Troop has won a great victory for the free seat cause—and won it not over his people, but by their hearty help. Perfect harmony prevailed at the meeting of parishioners of St. Martin's, that had been called to consider the proposed abolition of pew rents. The meeting was a large one, and it was noticeable that not one voice was raised against the principle of free pews. A gentleman remarked to the writer previous to the meeting, that any who were against the proposal would stay away rather than vote against their rector. At any rate, the vote was found to be unanimous, and there was considerable hand-shaking at the result, especially among the younger members.

Among those present were the Rev. Mr. Troop, in the chair, the Rev. Canon Mulock, Messrs. S. Bethune, Q.C., Rev. W. Smith, J. P. Cleghorn, J. Y. Gilmour, J. R. Meeker, F. Nash, A. Hendry, John A. Moir, C. D. Hanson, Henry Macartney Goodhugh, William McGowan, W. B. Evans, W. Tatley, G. W. F. Notman, G. S. Hubbell, G. A. Roberts, J. B. Rose, A. T. Wiley, Dumaresq, C. W. Lindsay, H. M. Belcher, Sharpley, etc.

Mr. Troop opened the meeting with a short prayer, and afterwards added that he had nothing to say to what he had already intimated to them. He had spoken his feelings frankly from the pulpit, and he trusted the question would be discussed conscientiously. He prepared to withdraw from the meeting, and he wanted no man to shrink from expressing his opinion.

Mr. Bethune said it would be a great calamity to the meeting if Mr. Troop withdrew, and this sentiment was endorsed by a round of applause. Continuing, Mr. Bethune said the question was a delicate one, and ought to be approached with frankness,

Christian forbearance and brotherly love. Personally he felt that it was an anomaly that a certain class of people should be excluded from a church. The Saviour's message to St. John the Baptist was to preach the gospel to the poor, but looking at the question even from a business point of view, Mr. Bethune was of opinion that there would be more hearty giving when the pew rents were done away with. By all means let them get rid of the system of buying seats in the house of the Lord. Let them support their worthy rector and give the matter a trial for one year. He accordingly moved: ]

That in the opinion of this meeting it is desirable to adopt the voluntary system, in lieu of rent of pews and sittings, proposed in the rector's Lenten circular, on trial for one year from the 1st of May next, the details of such system to be settled by the vestry at its annual Easter meeting.

Mr. J. P. Cleghorn seconded the resolution in a few remarks.

The rector, before putting the question to the meeting, invited some expression of opinion, and Mr. R. W. Smith rose. He felt somewhat aggrieved at the time the question had been raised, but after careful consideration he had come to the conclusion that the principle was right. He had consulted the agents for the mortgage, and they had no objection to the system of free sittings. They believed it would put the church in a better financial position. At present the pew rents amounted to \$3,800, and the plate collections to about \$5,000; surely they could add \$3,800 to the latter.

Mr. Bethune said there had always been \$200 or \$300 of arrears which were never collected. That meant that there were in the congregation members who would not, or as Mr. Troop said, could not pay. He believed that when the new system was adopted there would not be so many arrears.

Mr. Tatley said that if he felt assured that his family would not be scattered when he brought them to the church, he was quite in favour with the principle. Anyway he would stand by St. Martin's.

There being no amendment the motion was put to the meeting when every person in the audience rose. The result was vigorously applauded.

Mr. Troop said this was something to thank God for. It was no common thing among men to see such unanimity. He trusted it was an evidence of the Spirit of God among them.

The finance committee was requested to prepare the details referred to in the motion to be submitted to the vestry at its annual Easter meeting.

"How to do more aggressive work" was the continued subject at the clerical meeting. The motto from which Rev. Mr. Troop spoke in opening the subject, was: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—Matt. vii. 3. The Bishop pronounced the meeting the best of the session so far. Archdeacon Evans consented to consider the subject next.

### TORONTO.

*St. George's.*—It was a pleasing scene in this church on Wednesday evening, the 5th inst, the occasion being the reception given by the rector and Mrs. Cayley to the Rev. Allan A. Pittman, late vicar of Tunstall, Staffordshire, and Rev. Mr. Dickinson, of the same place, both now curates of St. George's. The ladies of the church had decorated the school room and made most elaborate arrangements for the reception. The first and most important part of the reception was the presentation to the Rev. Mr. Moore, who has left St. George's to assume the charge of the new parish of St. Margaret. An address preceded the presentation, which consisted of a well-filled purse of gold and a gold watch handsomely engraved. Mr. Bruce Harman, on behalf of the congregation, made the presentation to which Mr. Moore replied in feeling terms. Afterwards followed a choice musical programme, including songs by Mrs. Anderson and Miss Lockart, and Messrs. M. Boyd and Walter Read. The Rev. Mr. Dickinson also gave a flute solo, an admirable effort, which everybody appreciated. The organist, Mr. E. W. Phillips, who controlled the musical programme, himself gave a few selections. Afterwards refreshments were served and a pleasant evening brought all too early to a close.

*St. Margaret's.*—That district of St. Andrew's Ward lying adjacent to Spadina avenue, it will be remembered, was lately set apart by the authorities as a new parish under the name of St. Margaret's, and having as rector the Rev. Robt. J. Moore, late assistant of St. George's. With characteristic energy the pastor, aided by an earnest band of helpers, raised funds for the erection of the church on the east side of Spadina avenue immediately to the south of Queen street. The church, a neat edifice of pressed brick and freestone facings, with splendid light and comfortable seating for about six hundred, was opened on Sunday morning by the Bishop of Toronto, who preached to a congregation which completely filled the building. The lessons were read by the rector,

to the song service the choir of the church, in fair, new surplices, gave valuable aid. Choir and organ occupy places in the chancel, which, with the altar, is finished with carved oak. Taking for the text of his sermon the words of Jeremiah 6th and 16th:—"Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls"—the preacher expressed the pleasure he felt as Bishop of Toronto in attending at the opening of another new church, the seventeenth church built in the city during the years of his episcopate. To the congregation who had laboured to erect the new parish he gave congratulations on the completion of so commodious and substantial, so seemly and well-appointed a church as the one they possessed, and to the rector on entering upon the duties of a new parish. It was his earnest prayer that they might enjoy the blessing of God on the work undertaken. At the close of the service the offerings were large, and many stayed to the Communion service. The church was again crowded in the evening, when the rector preached. The congregation has been largely recruited from the neighborhood. In this respect Mr. Moore has already performed valuable missionary service. The stained glass window was put in by the Dominion Stained Glass Co., Toronto. The beautiful, artistic workmanship is very much admired, and reflects great credit to the firm.

*A Quiet Day for Women.*—On Thursday, March 20th, in St. James' Cathedral, conducted by Rev. Canon DuMoulin and other clergymen, where as many as are minded can meet in one place, with one aim, and join in united prayer for God's blessing on all departments of Christian activity and religious life. Its special object is, for a day at least, to shut out, as far as possible, the world, and to be alone with God in His House of Prayer; to listen to special instruction on the practical heart-needs of Christian people; to meditate upon the Word spoken before it slips away; to turn resolves into prayers; and by prayer to consecrate soul and body to duty and service. A "Quiet Day" is intended to be full of the spirit of Christ's invitation—"Come ye yourselves apart, and rest awhile." It is therefore suggested that those who purpose to avail themselves of this opportunity, should arrange beforehand all their ordinary concerns, so as to secure, as far as possible, minds free from care and anxiety, and ready to receive a blessing. "I will hearken what the Lord God will say unto me." While all are cordially invited, yet as many cannot come, those who are kept away are earnestly invited to join us, during the same hours, at the Throne of Grace, and ask for a special blessing on this work. While it is urged that as many as possible arrange beforehand to give up the whole day "to gather themselves unto Jesus," yet those who cannot do so are invited to come for at least part of the day. After each address, a short space will be given for silent prayer and meditation. It is suggested that note books will be found useful, to treasure up any remarks which may appear of value for future thought. Order of service for the "Quiet Day": 10 o'clock a.m.—Holy Communion and Address, 12 o'clock—Litany and Address. Intermission for lunch from 1 o'clock to 2 p.m. 2 o'clock—Address. 3 o'clock—Address. 4 o'clock—Evening Prayer and Address.

*TORONTO.*—*Ruri-Decanal Conference.*—The success of the conference of clergy and laity held on the 3rd inst., in St. James' school, and presided over by the Lord Bishop of the diocese, was not so great as it ought to have been. Its object was the extension of mission work in the Rural Deanery, but there was too apparent a want of premeditation and arrangement. The few clergymen and laymen were left at times to ask in their minds "what next," and the chairman to remind the meeting that there was nothing at present before them. As the Ruri-Decanal chapter promoted the conference, there lay on the members of it the duty of presenting a programme in a business form; the conference suffered from too evident a lack of enthusiasm and management. The former scheme, which had duly been formulated with its rules and by-laws, was set aside as too heavy and unworkable: many such schemes are laboriously committed to paper and left there for want of energy to carry them out. The motion that met with more general acceptance was for the appointment of a committee to consider the position of our mission work, see what requires to be done, how it had best be carried out, and then report to another conference. This seems plain and easy, and business like, but the discussion became complicated by the intrusion of the idea that the committee was to have power to invade and set down a mission with or without the consent of the Rector, and belonging to any school of teaching. Evidently the conference could not bestow what power it did not possess. But the idea was a good one, for the richer congregations to come forward and undertake the charge of budding missions; it would require some prudence to bring the idea

into action, by the States of Toronto. The satisfaction during his episcopate those in the city go forward, an immediate offer of a church made by a city church for good omen for are many such who only require needs. But the City is full of feel sore at tempting to as they go by while we grudge of Toronto be their zeal and

PETERBORO seems to be a season of the Daily Examinations by giving Saturday evening of the evening of the Cumberland, dress on the cushion was delivered. C. Symonds presented John's Church the Four G thoroughly materials with great fo

GUELPH.—George's Church March, to propose new pews there were present Saunders (clerk) Murton (layman) F. J. E. Harvey, F. a most amicable was a unanimous follows, for the city and of the following don street to along Devon's Exhibition, a city boundary gate, was un-

PORT SYDNEY 7th, the new organ for have commended and it was programme would of friends had from Bracelet quite a respectful immediate n occupied the was really together, but collapse until turned to an out with the reflected the Mrs. Butcher Mitchell too and the three rendered sol manner, cal encores. To singer, must "the star of and merrime bounds. The little rest by were well recs were by the National amounted to the old organ organist has



into action, but what is done in some of the cities in the States with great advantage could be done in Toronto. The Lord Bishop might say with much satisfaction that the diocese has made good progress during his episcopate by adding seventeen churches to those in the city; but the advance is only the call to go forward, and there are still many places requiring immediate attention within the Rural Deanery. The offer of a church at Balmy Beach was handsomely made by a layman, and as generously taken up by a city church for providing the services. This was a good omen for the success of the movement, and there are many such zealous laymen and congregations who only require their attention to be drawn to our needs. But we can never overtake our work by sitting down to calculate how much we have done. The city is filling and extending, and we need not feel sore at the Methodists and Presbyterians attempting to do their duty: they are our best friends, as they go before us and show us the way to follow, while we grumble at their greater alertness in extending the gospel. But what would the religious state of Toronto be to-day, if we did not have them with their zeal and numerous agencies?

**PETERBOROUGH.**—The new Rector of Peterborough seems to be utilizing the opportunities given by the season of Lent to the utmost extent; and the *Daily Examiner* shows the public interest in the services by giving no less than four columns of their Saturday issue to a report of the services. On the evening of Monday, February 24, a crowded meeting was held in the school-room, at which Mr. Barlow Cumberland, of Toronto, delivered an admirable address on the English Book of Common Prayer. Discussion was invited, and several speeches were delivered. On the Wednesday following, Professor Symonds preached to a large congregation in St. John's Church on the authenticity and accuracy of the Four Gospels. Mr. Symonds showed himself thoroughly master of his subject, arranging his materials with great skill, and presenting his points with great force and eloquence.

**NIAGARA.**

**GUELPH.**—There was a meeting of members of St. George's Church on Monday evening, the 3rd of March, to consider the boundary lines of the proposed new parish. The rector was in the chair and there were present in addition Dr. Lett and T. W. Saunders (churchwardens), C. Walker and George Murton (lay delegates), and the following five petitioners: F. J. Chadwick, C. E. Howitt, J. M. Bond, E. Harvey, H. K. Parsons. The discussions were of a most amicable character, and at the close there was a unanimous decision endorsed by the rector, as follows, for the proposed parish: "All that portion of the city and township of Guelph lying to the south of the following defined line, viz., Dundas road, Gordon street to Wellington, Wellington to Devonshire, along Devonshire and Dublin to London, London to Exhibition, along Exhibition to city boundary, along city boundary to Elora road, Elora road to township boundary." Mr. George Elliott, the third lay delegate, was unavoidably absent on account of illness.

**ALGOMA.**

**PORT SYDNEY MISSION.**—On Friday evening, February 7th, the second concert was given in aid of a new organ for Christ church. At the time it should have commenced a terrific and blinding storm raged, and it was feared that the performance of the programme would have to be deferred. Quite a posse of friends had arrived from Aspdin, and several also from Bracebridge, and after waiting a little time quite a respectable number came together from the immediate neighbourhood. The Rev. A. H. Allman occupied the chair, and, after remarking "that it was really marvellous how the old organ held together, but that he hoped that it would not entirely collapse until it could be replaced by a new one," turned to an ample programme, which was carried out with the greatest satisfaction to all present, and reflected the highest credit upon the performers. Mrs. Butcher, and the Misses Green, Reynolds, and Mitchell took their places in turn at the instrument, and the three latter, with Mr. Harry Bridgland, also rendered solos, duets, and trios, in a truly splendid manner, calling forth much applause and many encores. To Mr. Waterhouse, however, as the comic singer, must be attributed the right to be called "the star of the evening," for the applause, laughter, and merriment which he produced scarcely knew any bounds. The choir gave their excellent friends a little rest by the singing of a few choruses, which were well received, and at about 10 p.m. the proceedings were brought to a conclusion by the singing of the National Anthem. The sum realized at the door amounted to \$10.50. Since the concert took place the old organ has become unworkable, and the lady organist has reluctantly given up the attempt to con-

tinue to lead the musical portion of the services. The singing now entirely depends upon the vocal powers of the choir and congregation, and it is hoped that many readers of the *CANADIAN CHURCHMAN*, who are lovers of music in divine service, will at once aid the struggling efforts of the said congregation to help themselves out of the present difficulty. At least \$15.00 were lost to the fund when the concert was held, because such entertainments being rare, persons come a long way in order to be present when they do take place. Subscriptions may be sent to the Rev. A. H. Allman, or to Messrs. W. Thoms and C. Gale (Wardens), P.O., Port Sydney, any of whom will acknowledge the smallest contribution. On Sunday, March 2nd, the Rev. T. Lloyd visited this mission, and conducted divine service at Ufford, Beatrice, and Port Sydney, also occupying the pulpit in each of the three places. Good congregations assembled to welcome and to hear the rev. gentleman, and in the two former places the Holy Communion was administered. The Rev. A. H. Allman went to Huntsville, taking the Rural Dean's pulpit at All Saints', and also visited and addressed the Sunday-school. More than the average numbers were present at the churches, and the said congregations expressed their appreciation of a change sometimes.

**CALGARY.**

**Deanery of Macleod.**—The first Ruri-decanal meeting of the Macleod deanery was held in Christ church, Macleod, on the 11th and 12th of February, 1890, this being the date fixed by the Bishop for his episcopal visitation to the southern portion of the diocese. There were present Rt. Rev. Lord Bishop of the diocese, Rev. S. Trivett, C.M.S. missionary to the Blood Indians; Rev. H. T. Bourne, missionary to the Piegans; Rev. H. Havelock Smith, incumbent of St. John's, Pincher Creek; and the Rev. Ronald Hilton, incumbent of Christ church, Macleod. Lay members—His Honor Judge Macleod, Col. Elton, Capt. Scobie, Mr. J. Garnett, and Mr. Hillier, a Church of England teacher on the Blood Reservation. The proceedings began with divine service at 10.30 a.m., consisting of shortened form of Matins and Holy Communion, Bishop Pinkham delivering a very interesting and appropriate address. The members met for business at 2.30 p.m. In the absence of the Rural Dean, the Bishop upon request took the chair. Papers were read by the Rev. S. Trivett and Mr. Hillier on "The Evangelization of the Indians" and "The best method of training Indian children." The discussion on these two subjects occupied the whole afternoon. The interest, which, from a Christian point of view, naturally surrounds such subjects, elicited free and unreserved expression of opinion, and doubtless much help was given to those who are engaged in such work in this portion of the diocese. At 7.30 p.m. a missionary meeting was held in the church, when addresses were given by the Bishop, Col. Elton, Rev. S. Trivett, and Rev. Ronald Hilton. Col. Elton's address had reference to his long residence in India, and his own personal knowledge of the work done by the C.M.S. missionaries, notably that of the Rev. Worthington Jukes in the Peshawar Valley. He referred also to the assistance given by missionaries to survey parties, of which the overseers have made kindly mention. Rev. S. Trivett's remarks bore testimony also to the good work accomplished by the C.M.S., giving some useful information relative to the working of the said society in the evangelization of the heathen. The Rev. Ronald Hilton, who has for more than eight years been a servant of the society for the propagation of the gospel—spoke of the great good done by that venerable society, not only in this diocese, but throughout the world. "We have," he said, "to properly appreciate the great work of the society, not only to behold her efforts in this diocese alone, but we must enlarge our vision and see in no less than sixty other dioceses scattered over the globe, the great good the society is doing by centralizing to the spiritual wants of thousands; the persons to be benefited by the society's labors may be computed at two millions and a half of European descent, and 150 millions of heathens—about a sixth part of the whole human race. The society has over 600 ordained missionaries, besides 1,600 catechists, school-maids, and divinity students." Mr. Hilton concluded his remarks by an appeal for heartfelt prayer and sympathy in the work of missions, and asked those present to furnish tangible evidence of their interest in work by contributing liberally to the offertory that evening, which, he announced was to go to the "Indian Mission Fund" of the diocese. The Bishop, after narrating many of his interesting experiences in the northern portion of the vast diocese of Saskatchewan, and giving pleasing information of spiritual progress and development in missions there, concluded with the benediction. The second day's proceedings began with early celebration of the Holy Communion at 8 a.m. At 10.30 a.m. the members again assembled when a paper was read by the incumbent, the Rev. Ronald Hilton, on "The religious training of children in the deanery." This

paper markedly called forth an earnest and interesting discussion, nearly all the members expressing themselves freely on the deep importance of such work. It was shown that although Sunday-schools were established in the most important centres of the deanery, notwithstanding there were a number of children outside the reach of these, and that "house to house" instruction by the various clergy in the deanery seemed the only practical method of teaching the children so situated under their charge, thus laying a foundation for future good. Much stress was laid upon the home teaching and training of children; that the solemn duty of parents was in this respect oftentimes overlooked and not unfrequently totally neglected. At 2.30 p.m. a paper on "Hindrances to church work and progress," was read by the Rev. H. Havelock Smith, of the parish of St. John's, Pincher Creek. The subject was treated practically, bearing immediately upon those things which seemed to him to hinder church work and progress in the deanery of Macleod. Not so much discussion followed as at first was thought likely to ensue, but nevertheless it had its effect in the acceptance it received from the meeting. The first paper to have been introduced "Is adequate provision made for the spiritual interests of church people in the deanery," was taken up at this point. In the absence of the Rural Dean—to whom the subject had been allotted—the Bishop requested Rev. Ronald Hilton to introduce the subject, which he did in a few appropriate words. Then followed a fruitful discussion, in which it was thought that where practicable more missions should be opened out. It was urged that every member of the church should receive a visit from a clergyman at least once or twice a year. The widely scattered condition of the settlement of the country militating against the establishment of centres at which services might be held, the visits of the clergy, it was urged, for this very reason, should be made as helpful as possible to those who were not within easy access to the public services and administrations of the church. This was the last subject under discussion. His Lordship the Bishop in closing the meeting, expressed his gratification at the success of this the first Ruri-decanal meeting of the deanery, and expressed the hope that the fruitful discussions would lead to wholesome practical results. He was pleased to see such interest taken in the meeting by the lay members, two of whom, Mr. J. Garrett and Col. Elton, had ridden on horseback a distance of fifty miles in order to be present. It had been announced the Sunday before that divine service would be held on Wednesday evening, the 12th inst., when the Bishop would preach and the rite of confirmation be administered. The church consequently was crowded to the door. At 7.30 the clergy robed and processioned up the aisle, the choir singing "Soldiers of Christ arise," the service to the end of the third collect was read by the incumbent, the Rev. H. T. Bourne, reading the first lesson, (Isaiah xxxv.), and the Rev. H. Havelock Smith the second lesson from Acts viii. After the third collect the hymn "Our Blessed Redeemer ere He breathed" was sung, immediately after which the incumbent read the opening preface to the confirmation office. The candidates—ten in number—were then addressed by the Bishop, all present listening with rapt attention to his words of wisdom and instruction. The rite of confirmation was then administered, the incumbent, the Rev. Ronald Hilton, presenting the candidates one by one for the reception of the Apostolic "laying on of hands." That appropriate hymn for such solemn occasion, 271, of A. & M., was then sung by the choir, the entire congregation joining in heartily. The sermon by the Bishop followed. His Lordship chose as his text Romans xii. 1, and ably and eloquently was the subject treated, many present being deeply moved by his words. After singing "Son of my soul" the benediction was pronounced by the Bishop. Confirmation was to have been administered the Sunday previous, but the Bishop was unavoidably absent. His Lordship travelled from Calgary to Macleod, some 100 miles, with the mail-carrier in an open sled. The trip generally occupies two days, leaving Calgary Thursday morning and arriving in Macleod on Friday evening. On this occasion they were, however, delayed by storms and heavy roads. About 8 o'clock on the night of their third day out, they made the startling discovery that they were lost. It was intensely cold, so they wandered around all night for the double purpose of keeping warm and seeking some habitation. It was, however, not till five o'clock in the evening of the following day, that they fortunately came across a house, and discovered where they were, miles out of their course. The Bishop had been over twenty-four hours without food or rest; he sustained, however, no serious injuries from the experience beyond being slightly frozen. Had not providence guided them to a house and shelter, it would indeed have been a very serious matter to be two nights exposed to the cold in succession, without bedding, rest or food, cannot be endured by the most hardy, without serious, if not fatal injury.

ch, in fair, and organ the altar, the text of and 16th:— ys, and see d way, and ur souls"— t as Bishop of another in the city the congre- v parish he of so com- and well- ssed, and to s of a new they might undertaken. were large, rvice. The s, when the een largely his respect : missionary s put in by onto. The ch admired,

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## THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, March 4th.—It is impossible for those who are living away from the metropolis, or, at least, the immediate Eastern States, to understand the ferment over the revision of the Westminster Confession. Presbyterianism is shaken to its very centre, and the only result that is in sight is either a schism in the body or the creation of a new Presbyterianism. The changes so suddenly proposed and adopted by so many presbyteries, have been as thunder out of a clear sky. They have been of the more radical description, affecting the very facts of Presbyterianism itself, and reaching down to the very principles on which it was based in the 16th century. As the *Evening Post* of this city, a very thoughtful paper, puts it, the discussion "distinctly marks a change of a very startling character in the nature and object of Church creeds." The statements of the Confession are now no longer "part and parcel of the divine order which a man could no more safely disregard than he could safely disregard the law of gravitation or the succession of day and night," but are simply things which any one may receive or reject at his option—mere "pious opinions" or strong probabilities which, in the nineteenth century, may be received or rejected as the individual pleases. Thus is the ancient, rigid dogmatism of Calvinism being transmuted into a pure subjectivism, making for the position that divine facts do not exist outside the human mind, and that whatever a man holds as true is true, so far as he himself is concerned. Thus is Presbyterianism taking its place

## AMONG THE DOWN GRADE SECTS,

and starting aside farther and farther and still more ostentatiously from "the Faith once and for all delivered to the Saints." This revolt from Calvinism is natural enough; but then Calvinism has been the faith of Presbyterianism from the moment of its birth. It was looked upon and for many years dogmatically defined as the truth. As the truth it has been for over three hundred years accepted by its adherents, and it seems to those who are in possession of the Catholic faith at least anomalous that what is truth should be so unceremoniously cast on one side, simply because it is disagreeable, and it is to all thinking persons a matter of surprise that men of unquestioned reasoning powers should be found who are willing to cast the truth (or what their system has all along held to be the truth) out of court, simply because it has proven unpalatable to the men of this generation. Again, to quote the *Evening Post*, "The facts of theology are, or ought to be, just as imperious as the facts of natural science. Unwillingness to believe a thing because it would, if true, be inconvenient or disagreeable, or shock a prejudice, is in all other domains of human thought or activity accepted as evidence of unfitness for any serious process of ratiocination, or even for the orderly conduct of life."

## THE PROSPECTS OF THE REVISIONISTS

are all in the line of carrying their point. Out of the 50 presbyteries that have voted on the subject, only 15 have voted against any change. There are 211 presbyteries in the denomination, of which two-thirds must vote in favour of revision before the General Assembly can formally pass on the subject. Most of the opposition comes from Pennsylvania, a strong Presbyterian preserve, and yet one where the Church finds her numbers steadily if not rapidly increasing year by year, the majority of her recruits coming from the Presbyterian ranks, so great is the state of unsettledness caused by all this agitation in favor of revision. One feature in the controversy is very striking, namely, that the New York presbytery, which includes Union Seminary, voted for revision, while that of New Brunswick, in which is Princeton University and Seminary, voted against it. Yet Dr. Shedd, the Union Seminary professor of theology, is as strongly anti-revision as ex-president McCosh and several members of the Princeton Seminary are revisionists. And it may be noticed that Drs. Henry Van Dyke, J. H. McIlvane, and Wilton Smith, leading members of the New York presbytery, are all graduates of Princeton, and leading advocates of revision.

## THE DEVOUT FEMALE SEX

among the Presbyterians is taking a lively interest in the question. They are, of course, in the majority, and their interest is not affected. They have good reasons for it. It is not too much to say that the Westminster Confession has sent hundreds of women into lunatic asylums, or forced them to join the ranks of infidelity. Some have told me of the days and years of mental agony they have spent over its clauses, wondering and pondering and doubting and never coming to any right conclusions as to whether or not these things were so. They will hear its terms set down as of faith in this place of worship, and they will cross the street to another meeting house of their own denomination and will hear the people saying lustily, "There is a wideness in God's mercy, like

the wideness of the sea," or, in the pulpit, they will see the minister stand up and deliberately contradict himself as he preaches of "Election—that is, 'who-soever will.'" And so it comes to pass that the women who read their Bibles thoughtfully come to the conclusion that Calvinism is, at least, not proven, and that the texts adduced in its favor are not honest. They hold to free will, to the universal Atonement, and, as one woman said to me the other day, "throw overboard as useless rubbish and a hindering dead-weight the doctrine of efficacious grace." If they are mothers, they cannot away with the Calvinistic tenets as to the damnation of non-elect infants, or the necessary damnation of the heathen. The same woman said to me the other day:—"Why, when this hard journey is done, some day, I expect to sit down to a royal feast with Marcus Amelius, Confucius, Zoroaster, Epictetus, and an infinite number of grand old heathen. Sitting below the penitent thief who died on the cross I expect to see John Calvin, quite forgiven for his intolerance in the affair which ended in the burning of Servetus at the stake." And she was simply one of many of her sex whose views were as hers. It is my belief that if the question of revision or non-revision were left to the thinking and intelligent women of the Presbyterian denomination they would at once shelve the old creed, instead of taking the ten years which it is expected must pass over before the men can pass on it. Meanwhile theology has

## TO BE RADICALLY RECONSTRUCTED;

a "New Reformation," as Professor Briggs, of the Union Theological Seminary puts it, must be inaugurated, "in which the theological foundations must be builded afresh." Your readers will thus see that this discussion has awakened a new interest in subjects of religious inquiry, and set men of all classes a-thinking. So far as Presbyterianism goes, the New York *Sun* points out that the Westminster Confession is "no longer a book unread by the laity, and preachers who seek to adapt theology to the prevailing tone of thought, are heard with eager attention. Having lost their old faith, men are searching for a new which will justify itself to their new state of mind."

## THE GREAT RELIGIOUS INTEREST

awakened by the noonday sermonettes of the Rev. Dr. Phillips Brooks continued unabated till the end of the course. The boldness of his utterances has, at all events, convinced men that the Church is not a narrow body like Presbyterianism or that of the Baptists or Methodists, but one whose platform is exceeding broad. In his Friday address on "The Freedom of the Christian Faith," Dr. Brooks asked "What is the Christian Faith?" "If I were to put that question to men upon the streets whose countenances gave evidence of thoughtfulness. I should get a mass of confused replies, springing some from love, others from hate, others from prejudice, and yet others from obscure understanding of the subject. I feel that I know what the Christian faith is. It is the following after the leadership of Christ. This is freedom and not slavery."

"When you read your Bibles read them in the middle. The Old Testament is valuable and instructive, but Christ is the central figure of the Scriptures, and it is to Him that we must look as our leader. Jesus came to the disciples and showed them first upon human grounds that He was worthy of their trust, and it was not until He had won their confidence that He revealed His divine nature."

"I believe in God for two reasons: Because this world is plain with Him and a puzzle without, and because Jesus Christ is not dead."

"I will hear anything that any man who is honest and earnest has to say about Christ. I hold that it is not belief, but unbelief, that shuts its ears to what men have to say about Christ. I honor the sceptic who is honest. I honor the man who saos: 'I will not believe until my soul has evidence to make me believe.' But we should go to Christ in a right spirit. No man has the right to say, 'I will give Christ an opportunity to prove that He is my Master,' until he has purified his soul."

"Christ walks the most familiar roads. Look until you see Him in His immortality; but while you look, see that you do no mean thing."

"Blessed are the pure in heart," concluded the speaker, with impressive emphasis, "for they shall see God."

## CHURCH NOTES.

That the Church has work to do among the lawmakers of this State is clear from the fact that few of the assemblymen at Albany possess an accurate knowledge of the Bible, and when they try to quote from it they become entangled. Assemblyman Andrus of Buffalo wanted to use a metaphor, and he said that Fish had "the hand of Jacob and the voice of David."

On Quinquagesima Sunday the rector of St. Bartholomew's church, this city, (the Rev. Dr. Greer) asked for \$12,000 for the support of the missions connected

with the parish. The response was the sum of \$12,915.91. But the Vanderbilts are members of his congregation.

John Jacob Astor, lately deceased, a vestryman of Trinity church, was buried from Trinity chapel last week. Fifty millionaires were present at the funeral. He left \$150,000,000 to his son and heir, and not a million in charity. Of the charities remembered in his will were St. Luke's hospital and the Cancer hospital. To the diocesan missions, the Domestic and Foreign Missionary Society, or the Church's city mission in this city he did not leave one cent.

The memorial to the late Bishop of Milwaukee assumed the form of a superb processional cross, which was formally presented to the cathedral of All Saints, in that city, and solemnly blessed, after having been laid on the altar at the offertory at the high Celebration. The cross itself is ornamented with opalescent stones, and is implanted in a ball of burnished brass which surmounts the staff of twisted brass. It is the gift of a New York lady, Mrs. Florence Huntington Wright, and was a \$150 thank-offering.

The Trinity Mission House, this city, opened in 1888 and built at a cost of \$20,000, is doing a grand work among the poor and ignorant. In it daily and nightly work some of the seven committees or associations or some of the eight guilds, and every day and evening are some of the seven schools or societies in session in which are enrolled 652 persons, who drill the children in catechism and in Church principles; teach the ignorant adults the elements of religion and prepare them for Confirmation and Holy Communion, the mission priests overlooking them all. It is intended to buy the property on the west side so as to double the accommodation.

The Vanderbilts have bought a piece of ground 75 x 100 at 3rd Avenue and 42nd St., on which they will erect a parish and mission house for St. Bartholomew's parish. This is close to the Grand Central Railroad which they control.

The Right Rev. Hollingworth Kingdon Tully, D.D., coadjutor bishop of Fredericton, N.B., begins next Monday his Paddock lecture course on "God Incarnate." They will be given every Monday, Wednesday, and Friday, till completed.

Our society ladies, when they do not take to Lenten services, are going in for courses of Lenten lectures on scientific, musical, astronomical, and all "ological" (except theological) subjects possible.

## 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.

## Bell Wanted.

SIR,—We are very much in need of a bell for this mission, one that will answer the double purpose for church and school. Weight not to exceed one hundred and twenty-five pounds, as the cost of freight landed here is twelve cents per pound. Will any of our Church friends who may be putting in a new or larger bell please bear us in mind. To prevent more than one being sent, parties donating please correspond with Miss Lizzie A. Dixon, 29 Wilton Crescent, Toronto, Honorary Secretary to this mission. It can be sent per C.P.R. to Calgary, care Hudson Bay Co. J. GOUGH BRICK, Missionary.

Christ Church Mission, Peace River, via Edmonton, N.W.T., Jan. 13, 1890.

## English Church History.

SIR,—I desire to call the attention of the clergy and others interested in the subject of Church History to the plan adopted by the Canadian Church Union, for giving in a pleasing and attractive manner valuable information regarding the early establishment of Christianity in Britain, and the growth and development of the Church of England from the times preceding the arrival of St. Augustine. I refer to the use of an optical lantern and a numerous assortment of excellent slides. The latter illustrate the remarkable work of the pioneer missionaries, and establish the claims of the Church to an existence and activity during the occupation of the country by the Roman armies. They also assist greatly in proving the identity of the Church of to-day with the Church of the age antecedent to the Reformation. Having lately used these slides in my own parish, I can heartily recommend them as valuable helps in one's giving lectures on English Church History. Persons

should address charge made slides is with mission to in for procuring Thorold, J

SIR,—As the argume based on a the word "I

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SIR,—I su Church of I lines of thoi Bishop Ligh I can unders take Hatch's school of the "the Bible a comprehensian Ministry used to democ any one pers A certain nu churchman, lism"—then lism and the on the matt with Lightf upon it, some quotation fr positively ai deals with i articles. "C sense—as ha sending God God," these Philippians). the very gei be defined a man to God should be ce honour to hi both these cc the only evi that the mi appointed or substantially traced to Apt statement, w divine appoi . . . The to men, he i liation, he u God's name and he pron the penitent, thought to sacerdotal ch ted with the office, and is they are prie ditions of Gc the consequ the Christian to God—of th

should address W. J. Imlach, Esq., London, Ont. The charge made by the C.C.U. for use of lantern and slides is within the power of any ordinary parish or mission to meet. Money thus paid goes into a fund for procuring additional slides. P. L. SPENCER. Thorold, Feb. 28, 1890.

Mediation.

SIR,—As you invite criticism, my criticism is that the argument on "Mediation" in your columns is based on a fallacy arising out of the ambiguity in the word "Mediation."

Either the Mediation of the Christian Ministry is the same in kind as that of the "Man Christ Jesus," or it is not. It cannot be the same, for there is "but one Mediator between God and man." If, then, it be not the same, it should not be called by the same name. Otherwise confusion will be the result, and what is said concerning it will be illogical and misleading. Consequently when it is asked, "Is he not to that extent" a Mediator?—the answer is No, certainly not, unless the terms Mediator and Mediation be used in exactly the same sense in both cases. He is not a Mediator to that extent on the same line, or in other words of the same kind. But if of another kind, the statement is irrelevant to the question on hand, and all the arguments founded upon such Mediation are of no force. WM. HENDERSON.

[Will not our respected correspondent allow that there is the same difficulty with regard to any term that may be applied to the ministry? Christ is the one supreme minister in the sanctuary, yet He has ministers representing Him, acting for Him, but in no way supplanting Him. So He is the only true (alethinos, ideal) priest; yet all His people are priests, and so, in a peculiar sense, are His ordained ministers. Then again, with regard to the word Mediation, what do we intend when we speak of means of grace? Means are media. They are set between God and man that the creature may be brought nearer to the Creator. Surely this is the meaning of the Christian minister. He is intended to be a means of grace. Let it be seen, hereafter, whether any attribute is attributed to the Christian Ministry, which cannot be justified from Scripture.]

The Christian Ministry.

SIR,—I suppose the vast majority of us in the Church of England have chosen one of the three lines of thought represented by Dr. Hatch's book—Bishop Lightfoot's dissertation or Gore's late work. I can understand how a very broad churchman could take Hatch's conclusions, but how any member of a school of thought whose leading watchword has been "the Bible and the Bible only," can do so passes one's comprehension. Lightfoot's dissertation on the Christian Ministry in his work on "Philippians," is always used to demolish the thousand and one opinions which any one person may determine to call sacerdotalism. A certain number of conceptions are objected to by a churchman, he calls them in the lump "sacerdotalism"—then he quotes Lightfoot against sacerdotalism and the thing is done. Your leading thoughts on the matter of the ministry are certainly in line with Lightfoot's dissertation, but you may depend upon it, some one will demolish the whole thing by a quotation from Lightfoot. When Lightfoot deals positively and not negatively with this matter, he deals with it in the same manner as you do in your articles. "Christian ministers are priests in another sense—as having a divine appointment—as representing God to man—and as representing man to God," these are Lightfoot's words, (see page 267 on Philippians). This, according to the popular idea, is the very germ of sacerdotalism. "The priest may be defined as one who represents God to man, and man to God. It is moreover indispensable that he should be called by God, for no man taketh this honour to himself. The Christian Ministry satisfies both these conditions. Of the fulfilment of the latter the only evidence within our cognisance is the fact that the minister is called according to a divinely appointed order. If the preceding investigation be substantially correct, the three-fold ministry can be traced to Apostolic direction, and short of an express statement, we can possess no better assurance of a divine appointment or at least a divine sanction. . . . The Christian minister is God's ambassador to men, he is charged with the ministry of reconciliation, he unfolds the will of heaven, he declares in God's name the terms on which pardon is offered, and he pronounces in God's name the absolution of the penitent. This last mentioned function has been thought to invest the ministry with a distinctly sacerdotal character. Yet it is very closely connected with the magisterial and pastoral duties of the office, and is only priestly in the same sense in which they are priestly. As empowered to declare the conditions of God's grace, he is empowered to proclaim the consequences of their acceptance also. Again the Christian minister is the representative of man to God—of the congregation primarily, of the indivi-

dual indirectly as a member of the congregation . . . the nature of the representation is not affected by the fact that the form of the ministry has been handed down from Apostolic times, and may well be presumed to have a divine sanction. . . . He is a priest as the mouthpiece, the delegate of a priestly race," (see pages 267, 268, Lightfoot on Philippians). Of course he safeguards this language by saying that although the ministry is a connecting link between God and man, it does not prevent direct access, &c. But what we want now is positive treatment of this question. We have from every possible quarter, and for many years, been told what the ministry is not; the subject has received so much negative treatment that we have come to think we cannot speak on the subject without speaking twenty words on the negative side of the question for every one on the positive. I do think that all schools of thought would do well in following your mode of treating the subject; we have had enough of what the ministry is not; let us know what it is! WM. BEVAN.

Mission to the Chinese Employed.

SIR,—Allow me to ask if there is a Canadian Church Home Mission to the Chinese employed in the Dominion—if so, where is the office of the Mission? INQUIRER.

Nepigon Mission.

SIR,—Would you kindly allow me space to acknowledge, with most sincere and hearty thanks, the following contributions towards the rebuilding of our mission house which was consumed by fire in October last:—

Mr. John Sommer, Carleton Place, \$20; Mrs. John Roper, Caledonia, \$2; R. V. Rogers, Esq., Kingston, \$9; Mr. John Ball, Locust Grove, \$10; from "A Sincere Friend, C. B.," \$5; From "M.P.O.M.O.," \$10; Mrs. Alice Hamer, Bradford, \$2. Also a box of clothing from "Working Party, Niagara," per Mrs. Bevin. ROBT RENISON.

Sunday School Lesson.

4th Sunday in Lent. March 16th, 1890.

THE CHRISTIAN FAITH—HIS SECOND COMING.

When Jesus was born at Bethlehem, He came to save the world. At His second advent He will come as a Judge. When He was leaving the world, He comforted His disciples by telling them He would come again. (S. John xiv. 1-3; Acts i. 10, 11.) And they always looked forward to His coming (1 Thess. i. 10; 2 Thess. iii. 5; Titus ii. 13).

He will come "from thence"—from "the right hand of God"—"to judge the quick" (an old English word, meaning "alive") "and the dead." (Acts x. 42.)

It will help to impress upon the minds of children the scenes of the Day of Judgment, to tell them of what is done at the assizes or sessions—the preparation of the court—arrangement of officers—gathering of prisoners, witnesses, etc. Then point out how much more solemn will be "the great assize"—what vast multitudes are to be judged—the "great white throne," etc. Show that the heavenly judgment will be different from earthly ones.

(1) No notice will be given of the time when it is to be held. It will come like a "thief in the night," like a flash of lightning.

(2) There will be no mistakes. The Judge knows everything about the prisoners. No one who is innocent will be condemned. No one who is guilty will escape.

(3) The sentence cannot be changed. There is no higher court to appeal to. The sentence will be an eternal one.

When that great day comes, there will be an end of the world, of time, and of all that belongs to the present state of things. There will be a beginning of eternity.

There will be a meeting with Jesus, His saints, and our friends who have gone before. There will be a parting with the temptations of Satan and wicked men. And we shall part with pain, sorrow and death, for ever.

Some will be sad at that day—those who are not prepared for it. But all who love the Lord Jesus, who put their trust in Him as a Saviour, who have tried heartily to obey His laws, will be glad at His coming.

Remember that we must all give an account to God. Our lives are already written down in God's Book, every thought, word and action. (Dan. vii. 10; Rev. xx. 12). Just as a telegraph operator works his instrument, and his words are written down on a strip of paper, far away. At that day our record will all be read out before God, and angels and men. We should be careful to write in that book only what we should like to meet with again.

But we have all written there what will go against us. How shall we escape? There is another book—the Book of Life (Rev. xx. 12). Our names are in it now. If they are there at the Judgment Day, our sins will not be remembered against us. Let us so live that they may not be blotted out—let us trust in Christ as a Saviour, love him as a Friend, and serve him truly all the days of our life.

Then we shall have nothing to fear, and everything to hope for, from the decision of the Day of Judgment.

5th Sunday in Lent. March 23rd, 1889.

GOD THE HOLY GHOST.

In the very beginning of our Christian life we were baptised "in the name of the Father, and of the Son, and of the Holy Ghost," and, therefore, naturally enough, when we come to make our profession of faith, after reciting our belief in God the Father and God the Son, we go on to declare that we also believe in the Holy Ghost. The word "Ghost" means "Spirit," therefore "The Holy Ghost" means "The Holy Spirit." By professing our belief in the Holy Spirit, we mean not only that we believe in His existence, but that we believe that He is of the same Divine Nature as the Father and the Son, and not that the Holy Spirit is a mere influence, but a distinct Person of the Blessed Trinity. God is a Spirit (S. John iv. 24). No man hath seen God at any time (S. John i. 18; 1 S. John iv. 12). Men have seen the Second Person of the Godhead in His Human Nature which He took upon Him at His incarnation. But neither of the other two Persons of the Godhead has become incarnate, and therefore, though we may associate the Person of the Son with a human form, we cannot do so as regards the Father or the Holy Spirit. But though we cannot attribute to them any form or manner of being with which we are familiar, we must nevertheless believe that each of them is as distinct in His Divine personality as one man is from another, save only that there is between the Persons of the Godhead not only a unity of nature as in man and man, but also a divine unity of will and wisdom and power, and of all other attributes essential to the being of God.

Not only are we to believe in the existence of the Holy Spirit as a distinct and separate Personality, and of the same nature as the other two Persons in the Godhead, but we are also taught in the Nicene Creed the gracious work which He is pleased to do for us. He is "the Lord and Giver of Life." Not only of our natural life, by which we live and move, eat and drink and enjoy the world in which we now live, but also of that spiritual life (1 Cor. xii. 13) which, though begun on earth when "we are made members of Christ, children of God and inheritors of the Kingdom of Heaven," is yet to endure forever, if so be that we continue in the state of salvation to which we are brought in our baptism.

The Holy Ghost, we are also taught, "spoke by the Prophets" (Rom. i. 2; 1 S. Peter i. 10, 11; 1 S. Peter i. 21), by Him therefore the holy men of old were inspired to write the Holy Scriptures which we call the Bible (2 Tim. iii. 16).

Furthermore, we learn that He was to guide the Christian Church into all truth (S. John xvi. 13), and therefore the Holy Apostles did not scruple to affirm in their first Council practice, that the Holy Ghost concurred in the judgment which they gave (Acts xv. 28). But it is well also to remember that the promise of the guidance of the Holy Ghost is to the Church as a whole and not to any particular part of it, as some hastily assume.

Then in the Catechism we are taught that the Holy Ghost sanctifies us, i.e., makes us holy (1 Cor. vi. 11; 1 S. Peter i. 2; 2 Thess. ii. 13). All right and holy thoughts and aspirations, all good motives and right actions are inspired in us by Him. Therefore we should earnestly seek His Divine help. (See 2nd Collect for Good Friday and Collect for Whitsunday.) So, also, He makes intercession for us with the Father (Rom. viii. 26). Furthermore, we are taught that the Holy Spirit plays an important part in fitting men to execute the sacred office of priests in the Church. Our Blessed Lord said to His first disciples after He had risen from the dead: "As My Father hath sent Me, even so send I you; receive ye the Holy Ghost; whosoever sins ye remit they are remitted to them, and whosoever sins ye retain, they are retained" (S. John xx. 21, 22). This was a gift that the Apostles could and did transmit to others by the imposition of their hands (see Acts xx. 28; 1 S. Tim. v. 22; 2 S. Tim. i. 6, 14), and so the Church continues to this day to give to her priests the same gift (See Ordination of Priests). For the fruits of the Holy Spirit see (Gal. v. 22).

—Sin and the devil are ever seeking to make the man little enough for a handful of earth to satisfy him. They cannot thank God. The restlessness, the longings, the weariness, tell how utter and how dreary is the failure.

## Family Reading.

### Devotional Notes on the Sermon on the Mount.

#### 11—THE SEVENTH BEATITUDE.

"Blessed are the peacemakers: for they shall be called sons of God."—S. Matt. v. 9.

Throughout the whole of this teaching our blessed Lord brings himself into sharp collision with the Judaic spirit of that age. The poor in spirit, the mourning, these were certainly not the types of character which the ordinary Jew of the time of Christ would have either admired or thought of cultivating. And in the beatitude now before us we are called to contemplate a kind of spirit which was very alien to the disposition and expectation of the people among whom He appeared. They were looking for a temporal Messiah who should free them out of the hands of their enemies and put under their feet those who had been oppressing them; and the first step in such a process must be war.

Now we must be very careful how we understand words like these, because it is quite possible to take them in a sense very different from that which the Speaker intended. As with most other things, we may misunderstand the nature of the peace which our Lord commands. We hear men speak of a "peace at any price"; but this is not the kind of peace which Christ commends or requires. If we remember two different representations of His work, we shall better understand what He means. On the one hand, He is the Prince of peace, and at His birth the angels proclaimed peace on earth; but on the other hand, He declares explicitly: "Think not that I am come to send peace on earth. I came not to send peace, but a sword;" by which words he teaches that it will be necessary to go to war before a solid and lasting peace can be obtained.

It is at once apparent that the peace of this beatitude is not merely of a superficial character. No kind of war can be thought desirable for its own sake by one who has the mind of Christ. All strife and warfare is in itself evil and to be avoided. It is to be tolerated only for the sake of a greater good to be realized. But it is not a merely temporal peace that is to be thought of here, but something deeper, even the peace of God.

The peace-maker, then, is one who, first of all, has himself made his peace with God. He has heard the demand: "Acquaint thyself with Him, and be at peace." He has known God as the loving Father Who desires the salvation and not the destruction of His children, and he has gone to Him and has been received into His family. Those ways are ways of pleasantness; and those paths are paths of peace. And he who has walked in them must needs desire that all should know them, must needs be a peace-maker.

It is the sign of an evil spirit, an earthly, selfish, devilish spirit, to delight in discord—to find pleasure in making men at variance with each other. It is a terrible proof of the deep degradation of our race that men should be found who have a kind of happiness in promoting discord. Well may we say of such: "O my soul, come not thou into their secret." Such fellowship can come only to misery. The mischief-maker, the sower of strife, the peace-destroyer can never know true peace.

It is true that there are circumstances in which we may find it impossible to acquiesce in peace; but this is because it is a peace which cannot be permanent, which can only result in war. This was the peace which the Lord said He came not to send. The sword must come instead, and then the true peace will follow. "The wisdom that is from above is first pure and then peaceable."

Purity is the way to true peace. And we must not call those enemies to peace who refuse to patch up a hollow truce which, they are sure, will only prepare the way for fiercer warfare.

Yet, on the other hand, we must be careful lest we cloak our quarrelsomeness with a profession of zeal for truth, since the one may very easily be mistaken for the other; and the peace-makers will always rejoice when the sword is sheathed and the olive branch can be extended.

But this peace-making must not be merely negative, a cessation from war. It must be positive as well, a diffusing of the seeds of peace and

righteousness. The peace-makers are those who seek to make men know the God of peace; so that the full meaning of their work will extend to the spreading of the Gospel among men everywhere. When men are reconciled to God, then they will be at peace with Him and with one another; for the true bond of peace is love, and love is of God. Here then we reach the root of the matter. It is good that wars should cease between the nations of the earth and that private feuds between man and man should come to an end; but these blessings can never be secured until the causes of discord are removed, until men cease from selfishness and from all the evil passions which it generates, and learn to love God and man.

Such is the nature of the character which is here described. It is a mind in harmony with the mind of God, which longs and strives for the fulfilment of His gracious purpose of love towards humanity. Of such a spirit our Lord declares that it is blessed, most blessed, for it is the culminating point of all the seven; and as a reason of such ascription of blessedness, He adds: "They shall be called sons [A. V. the children] of God. There can be no higher blessedness than this. For it must be meant that they shall not only bear this name, but they shall actually be sons of God.

"Ye shall be as God," the tempter said to our first parents. But he perverted the meaning of the words. He meant to lead men to aspire to that which they could never possess, and so to miss the blessing which was within their reach. They could never be independent of God, but they might be like God. God is love; and he who humbly and meekly submits himself to the will of God does thereby open his heart for the reception of the Divine love.

And thus do men become sons of God, because they are like their Father; because His will is their desire, His purpose determines their efforts. They are sons of God, objects of His favour, of His complacency, subjects of His gracious government and guidance here and always; enjoying blessings which are not limited to time, but which have their full scope in eternity. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is."

#### A Lenten Pastoral.

MY DEAR PEOPLE:—As I have so very recently issued a pastoral letter to be read on Septuagesima Sunday, or on one of the two following Sundays, on behalf of our Diocesan Sunday Fund, I am unwilling to lay upon you the additional burden of another formal pastoral letter for Lent. At the same time I desire to speak a few words to you, that we may feel that we are once more entering together the holy season of Lent in mutual sympathy and prayer.

1. Let us consider again the reasonableness of special seasons of devotion. Some persons may perhaps still be troubled with the doubt as to whether it is a good thing to have such times of special devotion. They say, if we can do it at one time, ought we not always? But this is simply to argue from the imagination, and not from the facts of our human nature as God has been pleased to make it. We cannot do two things at once. We cannot pray, and sing, and read all at the same moment; we must take them in turn, and by giving ourselves wholly to one for a time we are more able to take up the other; we gather strength and refreshment from the change.

That it is not wrong to make a special effort for a time has already seemed to me to be settled by the fact that even our blessed Lord is said to have prayed *more earnestly* at one time than another.

"Being in agony, He prayed more earnestly" (St. Luke xxii. 44). I trust, therefore, that there will be in every parish some special extra service during Lent; and all should make an effort to attend them, and to attend as regularly as they can.

2. Let us consider the need of fasting. This, again, really may be seen from an honest consideration of our fallen nature:—

"The voluntary denying ourselves many things which we desire, and a course of behaviour which is

far from being agreeable to us, are absolutely necessary to our acting even a common decent and common prudent part, so as to pass with any satisfaction through the present world."—Butler's *Analogy*, I. iv. In short, we must learn to say "No" to our appetites and inclinations when they lead us to act contrary to our reasons and conscience. We need in fact to practice self-denial, in order that we may be really free to do our duty.

The teaching of the Bible is quite plain upon the point, as we can see from our Lord's own words and example, and from St. Paul's. So, as good George Herbert says,—

The Scripture bids us fast,  
The Church says now.

Our Prayer-book gives us a list of fasting days:—Sixteen vigils, the forty days of Lent, the Ember days at the four seasons, the Rogation days, and all Fridays of the year except Christmas Day. We should therefore try to see the reasons which make it right to fast, and then do what we can.

It is not really hard to find out ways of practicing self-denial (people who want minute rules in this matter are often in danger of trying to find out how little they need do, which is a wrong spirit) without injuring our health, or breaking the law of charity.

3. We may well consider our prayers—(a) whether we are generally giving time enough to pray; (b) whether our prayers are such as they ought to be, both for ourselves and for others; (c) whether we can set apart a special *extra* time during Lent for prayer.

4. *Reading.* It is well to settle some special book to read during each Lent, either some part of the Bible or some good religious book, and to try and have a little extra time to think about what we read, and perhaps to write down a few thoughts each time, or when we can, as what God would specially teach us at this time.

5. *Easter Communion.* As the end of religion is not death, but life, and life with God in Christ, so Lent should be a preparation for our Easter Communion. This should be the business of every true member of the Church of England during Lent, for the Prayer-book says; "And note that every parishioner shall communicate at the least three times in the year, of which Easter is to be one."

Thank God, very many amongst us are constant communicants. Still it may be well for us all carefully to read over the three exhortations in the Communion Office in our Prayer-book, and to consider if there are not in our lives some particulars which, in the hour of our death, we should like to have been otherwise; and if so while we have time, we should put our house in order.—*The Bishop of Lincoln.*

#### Home Love.

Home love is the best love. The love that you are born to is the sweetest you will have on earth. You, who are so anxious to escape from the home nest, pause a moment and remember this is so. It is right that the hour should come when you in your turn should become a wife and mother and give the best love to others; but that will be just it. Nobody—not a lover—not a husband—will ever be so true as your mother or your father. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father and children, where you are cherished, protected, praised, and kept from harm. You may not know it now, but you will know it some day. Whomsoever you may marry, true and good though he may be, will, after the love days are over and the honeymoon has waned, give you only what you deserve of love or sympathy, and usually much less, never more. You must watch and be weary lest you lose that love that came in through the eye, because the one who looked thought you beautiful. But those who bore you, who loved you when you were that dreadful little object—a baby—and thought you exquisitely beautiful and wonderfully brilliant—they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so better to them always than others.

## Children

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Children's Department.

"Boy."

CHAPTER IX.

Boy and Mike were sitting together in the old willow. The text-book was open on the child's knee. He had told Doodles about Mike and asked his advice, and Doodles had said that the first thing was to gain the poor boy's trust and love (being himself a firm believer in humanizing before spiritualizing the masses), and then to go on quietly with his teaching.

To Boy's great delight Farmer Moore had taken Mike on to his farm, and already he looked better dressed and more respectable.

"You'll like the text to-day, Mike," said Boy.

"Tuesday's, ain't it?" inquired Mike.

"Yes; first Tuesday in all the month."

"You read it fust," said Mike.

"He shall give His angels charge over thee to keep thee in all thy ways," read Boy, a look of light from another world coming over his face.

"Isn't it beautiful, Mike?"

"Quite," answered Mike, repeating the words over and over again. Soon he knew it perfectly.

"I'll never forget them words," said Mike.

"No, never," echoed Boy; and Mike never did.

For two days after the above conversation, Boy waited in vain for Mike at the old willow tree.

When the second day came and no Mike, Boy grew very anxious. He could not think what had happened, and he dreaded hearing that Farmer Moore had turned Mike off, or that he had run away.

On Friday morning, as usual, Boy was playing in the dining-room while his parents were having breakfast. He seldom listened to what they were saying, but now and then stray words caught his attention.

"I suppose I must go this morning, as they have sent for me?" he heard Sir Richard say.

"Shall you be kept long?" asked his wife.

Then Boy became engrossed with a fly he was watching and a big, big spider, not being able to make up his mind which side to take.

"Old Birch has had a robbery in his orchard."

Boy listened again.



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"When?" inquired Lady Selby, just for something to say.

"Last Tuesday, between five and six, and the old chap is in the chair, so as they have caught the lad, he's sure to get it hot," laughed Sir Richard.

"Naughty Boy," whispered Boy to himself.

"Who is the lad, Richard?"

"Luckily none of our tenants, but a ne'er-do-well, working at Farmer Moore's."

Boy's heart stood still.

"Mike—something," Sir Richard went on.

"No, Mike Nothing," said Boy to himself trembling with fear.

And, Margaret, you must excuse me, but I promised to be at the Town-hall at twelve, and I have several letters to write," and Sir Richard, rising from the table took up his newspaper.

No one noticed that at this moment Boy left the room by the dining-room window, and was now trotting away down the drive, just as he was, without any hat on, and only his thin little shoes.

He had made up his mind quickly. He had decided to act at once. Father had said "Tuesday, between five and six," and on Tuesday, between five and six, Mike had been with him.

"How could they think Mike could steal apples—dear, good Mike! All right, Mike, don't be frightened," he went on, thinking perhaps the wind would whisper his message to the lad.

"I'm coming, Mike; I'm coming;" and on he panted, getting very tired and worn out.

He had turned to the right after passing through the park gates, and was making his way down the high road. He did not dare look round, he was so dreadfully afraid of being called back. "It is lucky I am 'only Boy,'" he said to himself, "for no one will miss me."

So on he went, only now he found he could not go so fast.

"Oh! if I'm late, oh! what shall I do?" in an agonized tone.

"God!" he added, "help Boy to get all the way there, and to be in plenty of time!" He felt braver after this, and began to run again.

Presently Boy turned in at another lodge gate, and cutting across a field, opened a little wire gate, and found himself on the lawn belonging to Mile End Court.

He paused for a second, and wondered what to do next, and looked towards the house. One window he noticed was open, and—"Yes, it is; no, I don't believe it can be; yes, it is; oh! it is, indeed"—he said to himself, in jerks.

"I see old Birch and all at their breakfast, after all; and I'm not too late."

Boy had actually come all the way to speak himself to Mr. Birch, the chairman; "for," he said, "he could 'xplain better than anybody else."

For one moment his little heart failed him, and he felt he must turn back; but another little prayer "for Jesus' sake" made him strong again.

"How should he attract any one's attention?" was the next question. He could not whistle, no, not even if that would be the best plan; he could not call, for they would not hear. At this moment he was dreadfully afraid that he was going to cry, but that must be avoided if possible. "Don't cry, Boy," he said to himself, in a shaky tone. "You're doing good, you are, and you're making God glad; so be a man, Boy Dear, be a man." And feeling very unmanlike, he went up to the

window and tapped on one of the panes.

"What on earth is that?" said Mr. Birch; and every one stopped speaking.

"Mr.," chirped the child, calmly walking in at the window and making a little bow. Boy did not dare look up, for there were so many strange faces to be encountered.

"Who's me?" asked the old gentleman;

"Boy," answered the little one; "only Boy," he further explained.

"And who's 'only Boy?'" put in Mrs. Birch, in a kind tone;

"Richard Eustace Selby in the big Bible," answered Boy gravely.

Every one was astonished, for they began to realize who the child was.

"What? Sir Richard Selby's son?" asked Mr. Birch, wondering more and more.

"And mother's," added Boy with a sweet smile. Then he went on: "Haven't I better 'xplain why I'm come?" screwing up his courage to concert pitch.

"Yes, certainly," was the answer. "Well, it's 'cos I heard father say they were old Birch's apples, so he's sure to get it hot."

Mr. Birch was speechless. One of the sons sitting near Boy asked, "Who would get it hot?" in an amused tone.

"Mike Nothing; but father said Mike 'Something.' But father didn't know, though it was amusing, wasn't it?" said Boy smiling.

No one spoke, and Boy looked rather bewildered.

"Haven't I made it clear yet?" he asked.

"Not quite, darling," said Mrs. Birch.

"I always was bad at 'xplaining. Doodles said so, but I'll try again," said Boy patiently.

"You see father said Mike took the apples, so I thought to myself I'd better come straight and tell old Birch that I knew he didn't." Boy stopped; he saw he had made some mistake and was losing ground.

He thought for a second, then smiling sweetly, and with a pleading look in his little eyes, he went on:

"You see I say 'old Birch,' for I don't know if you're 'Mister,' or 'Sir,' or 'Lord,' or 'What.' And as you've got a kind, good face, I thought 'old' sounded nicest. And as father said 'old,' and father couldn't make a mistake, I hope you'll 'xuse me if I do," said Boy.

There was no resisting this appeal, and the Squire's heart was taken by storm. Light began to dawn on his mind, for "Mike" and "apples" made him see the drift of the child's story.

"Do you mean that you have come about a bad boy who robbed my orchard, little one?" asked Mr. Birch.

Boy's face was radiant. He gave a sigh of intense relief.

"Oh? you see at last. This is a

mercy," he said, sighing again, "I'm rather tired, mayn't I sit down on your knee?" he asked.

Mr. Birch was generally considered rather an unapproachable person, but the little one did not think so.

"You won't be so surprised I'm come when I tell you Mike is my very dear friend."

"You know him?" exclaimed the old gentleman.

"Course I know him, and particularly well too," went on the child, "and if you want me to show you pretty clear that Mike never did steal the apples, look here then," and with great care Boy produced his text-book, looked out the first Tuesday in the month, and pointed to the verse.

Mr. Birch again was perfectly puzzled. And as he made no remark, Boy said quietly, "Oh! can't you read? and your pretty old' too;" then "if you like to spell the words, as Mike does, I'll tell you what they mean."

"But I can't see, child, what that has to do with the subject," said Mr. Birch, with something like tears in his eyes as he watched the beautiful face.

"Don't you think you're rather stupid?" asked Boy gravely.

"I think I really am," answered the Squire, beginning to feel that he really was. "But tell me more about Mike."

"I'll tell you if you try to listen very carefully," said Boy, feeling a little weary, and yet still very eager. "You see this text book. Well, that's Tuesday, and after tea on Tuesday, that Tuesday at five, till I should say past six—for at six mason, that's the gardener, goes to his tea, and he passed us and said 'Good night, Master Boy,' that's me—Mike was in the willow tree, and me too, and I taught him his text, the 'Give His Angels' text, and ever since then I haven't seen him," went on Boy, his grammar getting more and more complicated.

"And," he added, "Mike's particularly clever, but I can't see in my own little mind how Mike could be possibly stealing your apples and learning my texts in the old willow tree just at the very same moment." Boy paused, out of breath.

"Splendid," exclaimed Mr. Birch, and the others who were present clapped their hands.

"You don't mean to say," said Boy, joyfully, "that really and truly, and for certain, you understand at last?"

Mr. Birch felt very small, but allowed that he did see, and that Boy, by his clear evidence, had proved beyond doubt that it was not Mike who had stolen the apples.

"Thank God!" said Boy, reverently, much to every one's surprise.

"The only thing to be done now," said the Squire, "is for you to come into the town with me, and clear Mike yourself."

"Oh! what lovely fun," he began,

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"but I haven't got a hat," he suddenly remembered.

"What, came without your hat?" said Mrs. Birch in surprise.

"Well, you see, I hadn't even a little time to think, and I knew if I didn't run, run, run, and be ever so quick, I shouldn't catch old—I mean Mr. Birch. Besides, there's Maria, you know," nodding his little head.

"And who's Maria?" inquired Mr. Birch.

"Oh! Maria's rather a——. I do believe I was nearly saying a naughty word," said Boy, pulling himself up; "You can't guess what it was can you?" bursting with merriment; "And I can't tell you. But I will tell you so much. It begins with a P and it ends with a G, and this between," pointing to his eye.

"But you'll never, never guess, and perhaps you'd better not, for Doddles says I must never, never call her a p——! there! I was very near doing it again, wasn't I? But I didn't quite, so I specs Doddles will be glad."

"Who's Doddles?" asked Mr. Birch.

"Oh! don't you know?" said Boy, sweetly. "Our curate, of course!" he explained.

The squire looked at his watch and jumped up in a hurry, for he heard the dog-cart coming round to the door.

"What shall I do for a hat?" asked Boy.

"I think I can find a cap that will do, darling," said Mrs. Birch; "but won't your mother be dreadfully anxious?"

"I shouldn't think so," answered the child; "I s'pose you know I am 'only Boy?'"

"Only?" she answered, in a wondering tone.

"Yes, 'only,'" retorted Boy, "but it's fortunate sometimes," he added.

"But, surely, they will miss you?" persisted Mrs. Birch.

"Oh! dear, yes, they will," went on Boy; "but they'll only look at each other and nod and say, 'they daresay I'm up to no good.'"

While he waited for the squire, kind Mrs. Birch made him drink some tea and eat a biscuit, for she thought the child looked so fragile, and she dreaded all this excitement for him. She could hardly tell why, but she sighed as she saw the dog-cart drive off, and waved her hand in answer to the little voice calling "Good-by, kind Mrs. Birch, good-by!"

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